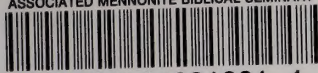


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800-245-7894 (USA)

Suite 204, 50 Kent Avenue
Kitchener, ON N2G 3R1
(Canada)

info@MennoMedia.org
www.MennoMedia.org

November 12, 2014

Colleen McFarland,
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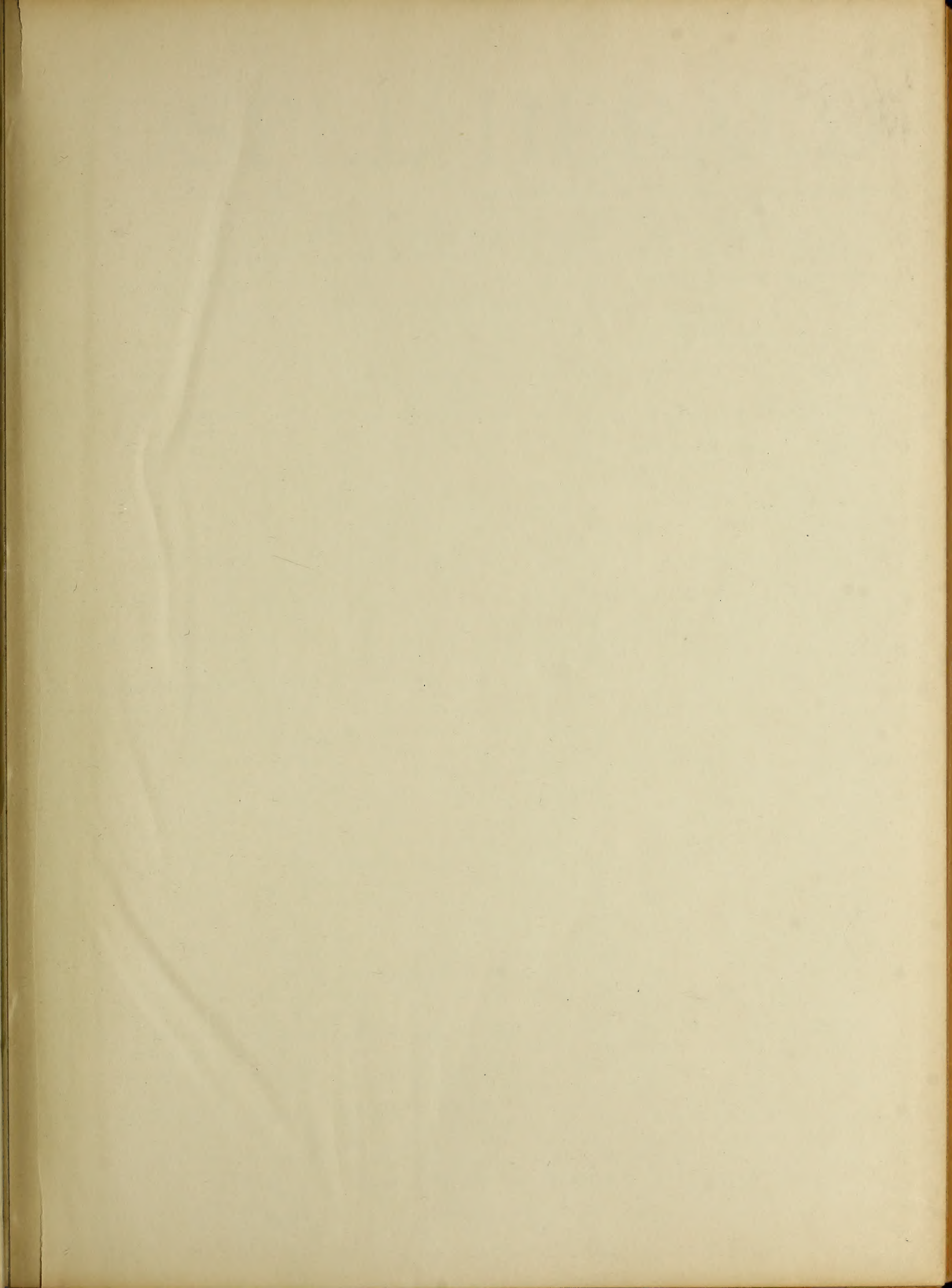
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Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 4, 1935

(Herald of Truth
Established 1864)

No. 1

EDITORIAL

"As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."

In this brief declaration, Peter strikes at the very heart of Christian life and experience. The child of God being a finite image of an infinite God, holiness is an essential part of his being.

In line with this thought is Paul's declaration as recorded in Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." Naturally it takes a holy people to be true followers of the holy God.

A companion thought of this is the fact that a child of God is essentially different from what he was before he was converted. Being born again, there is new life within his soul. With Christ as the Head of the Church and "the god of this world" at the head of the world, we expect both to stamp their image upon their followers.

No wonder, then, that "the disciple whom Jesus loved" should cry out and say, "If any man love the world, the love of the Father is not in him." The Bible declaration, "unspotted from the world," is not based on arbitrary doctrine but upon a fundamental fact in Christian experience. The doctrine of total abstinence is applicable not only to intoxicating drinks, but to every form of sin. Christian people should be satisfied with nothing short of a complete separation from the world.

Gospel Herald, Volume XXVIII.—With this number of the Gospel Herald we start on the 28th year of its history. We again call the attention of the reader to the annual table of contents which appeared in last week's paper, as giving some idea of the ground of thought covered in the year just ended. In all probability, the table of

contents to appear at the end of the present volume will be somewhat like it. Another way to judge of what we may look for in this volume would be to multiply the contents of this present number of the paper—editorials, articles, field notes, letters from congregations and missions, marriages, obituaries, etc.—by 52, remembering that the Mission Supplement appears but once a month.

But all this is but mere speculation. Who knows whether this year will end before the Lord's return? or, if He delays His coming, whether any of us will be living by the end of the present year?

But so long as God gives us life and strength, it is our duty to plan; and if our present plans will be carried out this present volume of the Gospel Herald will be one of the best in its history. To this end we invite your co-operation and your prayers.

Greater than any weekly periodical is the Cause to which we have dedicated our service. We desire first of all to give recognition and pre-eminence to Jesus Christ the Head of the Church; to faithfully uphold His doctrines, and uplift the standards of Christian living; to send forth a weekly message that will be helpful to every individual reader, to every home, to every congregation, to every conference, to every institution in the Church. With this as our aim, we feel certain that the prayers and sympathy of our entire brotherhood will be with us.

We feel again to thank our faithful contributors for the substantial help they have given us, which has meant much in the way of enriching the pages of the Gospel Herald and adding to the usefulness of this periodical. We are conscious of shortcomings, and recognize that only by His grace and guidance can our service be acceptable to Him.

The more civilized a man is, the more desperate his wickedness when he falls away from God.

THE MENNONITE CHURCH

1. Its History
2. Its Creed
3. Its Present-day Problems
4. Its Present-day Outlook

III. Its Present-day Problems

(Concluded)

Speaking of financial problems, they may be a means of spiritual uplift if we take them right. The same is true of all other problems before us: for "we know that all things work together for good to them that love God." Here are a few more problems facing us:

2. Maintaining Spiritual Life

We are not among those who are ready to go into hysterical jitters whenever this subject is named. We sometimes make the mistake, when we consider this problem, of concluding that about everybody (besides ourselves) has gone to the bad, or are fast going in that direction. We are not unmindful of the seven thousand in America who have not yet bowed the knee to Baal; whose shining Christian lives are an inspiration to others and whose prayers and tears are heard and taken note of in heaven. Thank God for evidences of consecration and loyalty to God wherever we go.

This is not saying, however, that there is no room for improvement on the part of consecrated members, and that there are not many members who are not upon the altar of the Lord. Living in the midst of a dark and sinful world, the marks of sin are found on many nominal church members whose lives are more nearly like that of the average worldling than that of the consecrated children of God. The problem before us is that of lifting up the entire membership to a higher plane of Christian living, where it can truthfully be said that the entire membership is upon the altar of the Lord.

How meet this problem? We answer: Through consecrated Christian living on our part, through making our homes more thoroughly Christian, through unceasing prayer and habitual Bible reading and communion with

God, through being true to the dictates of an enlightened conscience, through faithful preaching, through proper pastoral oversight of all our congregations, through faithful attendance at public services, through the exercise of Scriptural discipline in home and Church, through maintaining Scriptural standards in home and social and business circles. Let all consecrated members live up to their privileges along all these lines, and our problem is largely solved.

3. Support of the Ministry

The greater part of our readers being against the idea of a salaried ministry, we need not discuss that question. But this fact remains: Other things being equal, the more hearty the financial support given to such of our ministers as need it, the more time they will have to devote to the work of the Church in the strengthening of members and gathering in of new ones. Help your minister, and you help the congregation. "Bear ye one another's burdens, and so fulfill the law of Christ."

But financial support of the ministry is only a part of the problem. Many a minister has failed because his members gave him more adverse criticisms than sympathetic and prayerful loyalty. For the sake of your ministry, for the sake of your own children, for the sake of the congregation and the cause of Christ in general, you can not afford to do anything but to give your spiritual leaders loyal support, in the fullest sense of the word.

4. The Separation Problem

There is nothing more emphatically taught in Scripture than that the people of God are to live a life separated from the world and from worldliness. At the same time there is a continual temptation to forget such plain teachings as Jno. 17:14, 16; Rom. 12:1, 2; I Cor. 10:31; II Cor. 6:14-18; Eph. 5:11, 12; I Tim. 2:9, 10; Tit. 2:14; Jas. 1:27; 4:4; I Pet. 2:9; 3:3, 4; Jno. 2:15 and conform to the world in such things as sinful amusements, worldly fashions in dress, the unequal yoke with unbelievers in business or social relations or in secret societies. And this problem is made all the more difficult through a confusion of issues caused by pronouncing as "little things" some of the disturbing factors which are responsible for the present drift into various forms of worldliness, and seeking to discredit those who are endeavoring faithfully to maintain the full-Gospel standard.

How meet this problem? The answer given to the problem of maintaining proper spiritual life among the entire membership is appropriate here. In anything where there is a general drift, the surest way to complete the drift and lose the identity of God's people so that they can not be distinguished from the world is to leave the

drift undisturbed: The surest way to get people's eyes opened to surrounding dangers is to turn on the light. We recognize that the Scriptural way of "speaking the truth in love" is the only effective way of getting people's eyes opened to the realities of unwelcome truth, yet we must never forget that the love method is a delusive failure where truth is dropped or ignored. Without "hobby-riding," the marks of distinction between Church and world—in speech, in amusements, in dress, in associations, in our attitude toward God and His Word, etc.—need to be held before people continually; in home and school and Church, and all conscientious members take special care that they exemplify the teachings of the Gospel in all of these marks of separation from the world.

5. The Missionary Problem

In each generation the Church is responsible for making Christ and His Gospel known to all the world. In this we have so far been far from reaching the goal. We have not yet preached the Gospel to "all nations," to say nothing about "every creature" in these nations. We recognize that we are not responsible for things which lie beyond the range of possibility for us to do, but we also recognize that we are responsible for all that lies within our power to do. The question is, Have we as a church, have we as individual members of the Church, reached this limit?

How shall we meet our problem? Begin at home. As individuals enlisted in the service of Christ, let us make I Cor. 10:31 and II Tim. 2:15 the rule of our lives. In home life we find our instructions in Deut. 6:6-9 and Eph. 5:22-6:9. As a community of believers, our model is found in Eph. 4:11-16, 29-32. As a missionary church we find both instruction and much food for thought in Matt. 28:18-20; Mark 16:15; Luke 24:46, 47; Acts 1:8; 8:4 and similar references. Let the soldiers of the cross arise and shine, carry a ready testimony for Christ and the salvation which He brought to earth, do our very best, keep the fire upon the altar continually burning, and trust the Lord for results.

"WARS AND RUMOURS OF WARS" CONTINUE

By John H. Mosemann

For the Gospel Herald.

Just recently I heard a Peace lecturer who said, "I get tired hearing the statement, 'There shall be wars and rumours of wars.'" Why does this person get tired hearing of this?

He has the idea that the League of Nations can and will settle all disputes between the nations without war. This would be fine, if there were such power on earth among the nations. This person of course seems to have

more confidence in man than in God. Men say there shall be no more war. The Prince of peace said, "There shall be wars and rumours of wars These things must be;" while men say, "These things must not be—we will not allow them to happen. We need anti-war machinery to prevent them."

We would all like to see peace among the nations, but from the very nature of unregenerated men, there will not be peace among men until the Prince of Peace returns. So says the Book. God is the Author of the Bible, and writes history in advance.

In that Book we read what we seldom if ever hear from the lips of Peace lecturers, "He (God) maketh wars to cease unto the ends of the earth" (Psa. 46:9). Yes, and God will do it in due time. Wait until the Prince of Peace returns and see how He will fulfill it to the very letter.

Many Peace propagandists are counting more on man-made provisions for the prevention of war than they are counting on God. In the fall of 1914, before the World War started, I read an interesting article in The Christian Herald written by Chas. Sheldon. It painted a fine picture of how that the whole world is one vast brotherhood and no possibility of war any more; that all things will be settled by arbitration. It was necessary for me to decide which I will believe—the Word of God or the word of man. I decided, "I will believe the Bible, the Word of God," and I can truthfully say that so far it has always come true and men's words have proved to be untrue again and again when they contradicted the Book of God. Men like Mussolini, Stalin, and Hitler can start the war dogs overnight, and throw the whole world into a state of war and bloodshed that no man or set of men can stop it. The League of Nations can threaten the little fellow and frighten him into behavior, but it can not do so with the big war-dogs. Even the little powers of Paraguay and Bolivia were not kept from war by the League of Nations. Man's anti-war machinery is too incapable and incompetent to prevent war, yet we can appreciate their efforts of the past in whatever way they may have been able and helpful to prevent hostilities. But we as God's people should trust and rely in a greater power than merely man's arrangements, and remember that "He (God) maketh wars to cease unto the ends of the earth" (Psa. 46:9).

Since Christ has predicted the wars and rumors of wars as indications of His coming, let us not tire of these as well as other signs of His return, and seek to be READY when He comes.

Tampa, Fla.

Why do men fail and fall? Because they do not call in faith upon Christ the great Deliverer.—Aaron Mast.

THE WAY, THE TRUTH AND THE LIFE

By D. L. Christophel

For the Gospel Herald.

Greeting of Love

Love is a natural passion inclining us to delight in an object. Gen. 29:20. It is a gracious principle or habit wrought in the soul by God, which inclines us to delight in, esteem, and earnestly desire to enjoy an interest in God's favor, and be in communion with Him as our chief good portion and happiness. He is the fountain of all perfection and excellency, which likewise disposes us to do good to all, more especially to such as resemble God in holiness and bear His image. I Jno. 4:19-21. Then we find the effect of love. Jesus says, "This is my commandment, that ye love one another as I have loved you;" and, "Greater love hath no man, than this, that a man lay down his life for his friends." And again Jesus says, "Ye are my friends, if ye do whatsoever I have commanded you" (Jno. 15:12-14).

The manifestation of divine love is inexpressible to God's people. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). This is boundless and infinite love. "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the judgment; because as he is, so are we in the world" (Jno. 4:16, 17). We praise the Lord that we can be as He is, and that we can be with Him forever. God's Word and divine power counts. When He says that He will heal the backslidings of the people of Israel, and will love them, He means to do just that. His love is invisible, unchangeable, unalterable, permanent. It will, however, change the love of the world in our natural state to love of Christ and the brotherhood; and when we are really one of God's children, then our love is anchored to the life of Christ, and He will intercede for us to the Father, so that we have fellowship with the Father also.

Before the feast of the Passover, when Jesus knew that His hour was come, that He should depart out of this world, the Father, having loved His own which were in the world, loved them unto the end. The love of God towards His children is inexhaustible. Jesus says to the Father that the glory which thou gavest me, I have given to them (the children) that they may be one even as we are one." Christ says, "I in them and thou in me, that they may be made perfect in me; and that the world may know that

thou hast sent me; and hast loved them as thou hast loved me."

Dear brethren, does the world know that we are Christ's followers? Does our walk and talk and conduct as a whole correspond with a crucified Savior and a risen Christ? Brethren, do we want to be together in unity and peace and loving fellowship, and not deny the truth of God's grace? and not bid the least of our brethren to leave the Church and go to another one? We know that persecution is awaiting us if we will endeavor to live and walk close to Christ our Lord, but when it comes from being God's own people, we welcome it. Paul has not shunned it, and he has profited by it.

Christ also wants His people to behold this glory that the Father has given Him, which He had before the foundation of the world.

To live more closely to God, more fervent prayer upon bended knees is required; praying to God for mercy, to be more humble, and with contrite hearts, to be more obedient and have more love for each other, and not misuse God's Word. For if God spared not the natural branches (Jews), He will not spare the Gentiles. If we fall upon our knees and cry for mercy, He will give it.

Christ's Love for His Church

Christ loved poor, fallen humanity so much that He gave His own life in preference to staying with the Father in the magnificent glory which He had from before the foundation of the world, and has come down into this cursed world, stained with sin on every hand, to build His Church. If the martyrs gave their lives for the love of fallen humanity and for Jesus Christ their Lord, is it not worth while for us members of the Church to live true and consecrated lives? We should hold our lives dear unto our Lord, and have our Lord dear unto us. Paul says, "If there be therefore any consolation in Christ, any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." It is so wonderful that it cannot be comprehended by the human mind. Then we wonder, how can this be done? Ye must become a dead man or woman, dead to sin, otherwise the Lord of the Holy Spirit can not do anything for us. Then we will receive the new birth and joy and peace in our souls and hearts. We will then have a cross to bear, and that will require faith and endurance to live the overcoming life.

Jesus Christ is the Head of the Church, and the life which He has prepared by way of the cross for His people, will be ours, and we will have communion with our Lord in heaven. We will then live in fellowship and

love and harmony with one another. We should give thanks to our heavenly Father for all things. Put all foolishness away from you. Let there be not foolish talking, filthiness, or jesting among you. He has raised us up and made us sit together in heavenly places, because we are associated with Him in our life in connection with Him in heaven.

The writer realizes that we all come short. A hearty confession is strengthening to the soul and the Christian character. "Let us do good unto all men, especially unto them who are of the household of faith," that we may encourage them in their voyage from earth to heaven, that they may not stumble along the way, for there are many difficulties arising in this sea of multitudes. May God richly bless you all, that we may labor together.

Tiskilwa, Ill.

SANCTIFICATION

By Florence B. Gehman

For the Gospel Herald.

Two thoughts come to our minds when we think of our subject. Sanctification—what does it mean? It means first, a separation from the world and all things evil; and second, it means a dedication of our thoughts, actions, conversation (in fact, our whole life) unto God and His service. It changes our whole life and conduct. While before we were interested in the things of the world, now it causes us to separate ourselves from that, so we consecrate our life to God for Him to use us.

But this cannot take place in our life until we get to the place where we are willing and anxious to give up all. God cannot use a life that is not fully surrendered unto Him. If we hold back one thing it will hinder us in our life of service. And until we give up all, we are not sanctified.

Sanctification can take place in the present or future. Just as we surrender unto God are we sanctified. Sanctification takes place in the life of the believer at once by the death of Jesus Christ (Heb. 10:10-14); that is, if he is separated from sin and separated unto God. But when we get this far we are not to stand still in our Christian life. II Pet. 3:18 tells us: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Sanctification is progressive; and because it is so, we are told to increase and abound in the graces of the Christian life. It is true that Christians are in constant contact with a sinful world. Therefore, it makes it more necessary for a continual growth. For the true Christian is aware of sin on every hand, and wants to be free from it.

Sanctification grows little by little,

until we are perfected in the image of Christ. That will take place when we see Him. For as Jno. 3:2 tells us, "We shall be like him, for we shall see him as he is."

The question may arise, how are we sanctified? Taking it from the divine and also the human side: on the divine side, it is the three-fold work of the Trinity. "And the very God of peace sanctify you wholly . . . Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24).

Each believer is responsible in a sense for the progress he makes in his Christian life. Yet it is true that it is the divine grace that worketh all in him.

The death of the Son separates us from sin and the world, and sets us apart as redeemed and dedicated to the service of God. The Holy Spirit seals and confirms the work of grace in the soul by bringing forth the fruits of righteousness. It is the Spirit's work to help us fight against the temptation of the flesh and enable us to bring forth fruit unto holiness.

From the human side, sanctification comes through faith in the redemptive work of Christ. Only as we take by faith the holiness of Jesus, His faith, His patience, His love, and His grace to be our own for the need

of the very moment, can Christ become unto us sanctification in the progressive sense. If we do this, His life will shine through us.

Again, our sanctification is limited by the knowledge we have of the Word, and our obedience to it. It sanctifies us, by revealing unto us sin, by the awakening of conscience, by revealing the character and showing us the example of Christ, by offering the influence of power of the Holy Spirit and by setting forth spiritual motives and ideals. There is no power like that of the Word of God for separating a man from the world, sin, and the devil. We as His children must obey His Word. We cannot be saints by sleeping. We must be up and working. Christ said, "Be ye holy, even as I am holy." The idle man will never be a holy man.

Sanctification is brought about in the life of the believer by his separating himself entirely, of his own free will, from all that is unclean and unholy, and by presenting continually and constantly the members of his body as holy instruments unto God for the fulfilling of His holy purpose. As these single acts of surrender lead unto holiness, sanctification soon becomes the habit of the life.

Shillington, Pa.

PREACHER'S PAGE

THE MINISTER'S TASK

By Anna H. Weaver

For the Gospel Herald.

(Dedicated to the shepherd of the flock at Altoona, Pa.)

The minister sat in his study,
In deep meditation and prayer;
His sermon, unfinished, before him
Was next to the least of his care;
His heart was filled with a sorrow,
An anguish of soul that was deep,
And pain, like the dear, tender Shepherd's
For lost and for wandering sheep.

He saw the young people around him,
So carelessly conscious of sin;
He yearned that in love he might help them
The sweet life in Christ to begin.
Heedlessly, recklessly, onward,
He saw them plunging ahead,
And, lest they might not heed his warning,
His brave heart was filled with a dread.

Some members of his congregation
Were tempted to wander away
From the straight narrow path he had
shown them
Would lead them to eternal day;
In love and in patience he sought them,
In sermons and personal work, too;
He warned of the dangerous pitfalls
Unless the right path they pursue.

If preaching were all of his labor,
Sermon outlines the weight of his care;
Or even the gaining of converts
Through long, toilsome hours of prayer,—
The minister's task would be easy,
His burdens might even be light,
His step might be youthfully buoyant
And his countenance cheerfully bright.

But the burdens that rest on the pastor,
The most of us never have guessed,

Nor the long, sleepless hours of the night
watch

When he should be taking his rest;
These burdens—not always for lost ones—
Are for those who are right in the flock,
Who need patient shepherding always,
Lest their feet might slip from the Rock.

'Tis great work to win them for Jesus,
And point them to Calvary's Cross,
To go out in the highways and hedges
And seek for the weary and lost;
But the minister's task is just started,
When souls to the Christ have been won;
He must nourish them, feed them, and love
them,
In order to hear Christ's "Well done!"

Altoona, Pa.

SERMON OUTLINES

THE REFINING FIRE

By John L. Horst

Text: Heb. 12:29; Deut. 4:24.

I. Fire the Symbol of God's Presence.

1. The burning bush.—Ex. 3:2; Acts 7:30.
2. Mount Sinai.—Deut. 4:15, 33, 36.
3. The fiery pillar.—Ex. 13:20-22.
4. On the altar.—Lev. 9:24.
5. Elijah.—I Kgs. 18:38.
6. David.—I Chron. 21:26.
7. Solomon.—II Chron. 7:1.
8. Apostles.—Acts 2:3.

II. God's Refining Fire.

1. Tried as gold.—Job 23:10. Cf. II Cor. 3:18.
2. Refiner of silver.—Mal. 3:3; Isa. 48:10.
3. Trial of faith.—I Pet. 1:6-8.
4. Fiery trials.—I Pet. 4:12.

III. Fire of God's Judgment.

1. Sodom and Gomorrah.—Gen. 19:24.
2. Nadab and Abihu.—Lev. 10:2.
3. Taberah.—Num. 11:1-3.

4. Korah, Dathan, and Abiram.—Num. 16:35.
5. Elijah.—II Kings 1:10, 12.
6. Christ's coming.—II Thes. 1:7-9; 25:41.
7. The purged earth.—II Pet. 3:10-13.

IV. Applications.

1. Accept the baptism of fire.—Matt. 3:11.
"Refining fire, go through my heart,
Illuminate my soul,
Scatter Thy life through every part,
And sanctify the whole."
—II Pet. 3:11; I Jno. 2:3.
2. What manner of persons we should be.
—II Pet. 3:11; I Jno. 2:3.
3. Serve God with reverence and godly fear.—Heb. 12:28.
4. Let Christ and His Spirit have full control of your life.—Rom. 8:9.

Scottdale, Pa.

FIVE MYSTERIES OF THE FIRST RESURRECTION DAY

1. The Mystery of the Silent Ascension of the Risen Lord.

"Touch me not; for I am not yet ascended to my Father" (Jno. 20:17).

"When he ascended up on high, he led captivity captive" (Eph. 4:8).

"And they came and held him by the feet" (Matt. 28:9).

"It is I myself: handle me, and see" (Luke 24:39).

(O. T. Day of Atonement types.)

2. The Mystery of the Burning Hearts and Closed Eyes (Luke 24:16, 31, 32).

3. The Mystery of a Vanishing Person.

"And he vanished out of their sight" (Luke 24:31).

The opposite of the transfiguration scene (Matt. 17:8).

4. The Mystery of an Invisible Entrance.

"When the doors were shut" (John 20:19).

Having a body of "flesh and bones"—not a spirit (Luke 24:37-39).

5. The Mystery of Christ's Peace.

"Peace be unto you" . . . "Receive ye the Holy Ghost" (John 20:21, 22).

A perfect antidote for the heart's distractions, and power for Christian service.—Charles C. Mohny.

OUR "UPPER ROOM" PREPARATION

Luke 22:12

I. The Upper Room.

1. Upper rooms of the New Testament.

a. This one, scene of the Lord's Supper.

b. Scene of Pentecost.

c. Christ revealed to the ten and to Thomas. Preciousness of these upper-room experiences.

2. "Upper room" signifies greater and higher things of God for us.

a. Above things of the earth.

b. Apart from the world.

c. Realm where we meet God in deepest spiritual experiences and refreshings.

3. It is a "large" room.

a. Literally, room enough for Christ and all the twelve, even Judas. Contrast, "no room in the inn."

b. Like wedding feast, "yet there is room."

c. This speaks of God's bounteous provision for all the needs of man.

4. It was a "furnished" room, in order that we may realize the more abundant life God has furnished for us.

a. The cradle speaks of incarnation.

b. The cross speaks of substitution.

c. The empty tomb speaks of the resurrection.

d. The table speaks of the finished work of Christ. All these are essential to "more abundant life."

II. Our Preparation—"there make ready."

1. In our natural state, man is unfit for God.

2. God has provided for us the cradle, the cross, the empty tomb, and the table, saying "There make ready your passing over."

3. We must accept God's provision.

a. The cradle says, "Ye must be born again."

b. The cross says, "I am crucified with

Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ."
 c. The empty tomb says, "I am the resurrection and the life."
 d. The table says, "I go to prepare a place for you."—T. D. Abels.

SERMONETTES

(Salvation)

Collected by J. G. K.

Salvation is a free gift, but it cost God a great price to make it such.

The most important problem in life is get right with God.

The salvation through Jesus Christ is sure; it never failed, and it never will.

Christ's sole concern is that all might accept this great plan of salvation.

Salvation is made possible only through the merits of Christ's atoning blood.

Repentance is preliminary work for salvation.

God has put no patent right on salvation; but He has put conditions there, and man must accept it by his own free will.

The most persuasive instrument to salvation is God's eternal Word. Without obedience to His Word salvation is impossible.

Many people are willing to ask, "What must I do to be saved?" but are not willing to comply with the conditions required.

Salvation by works has meant the ruin of more than one soul.

If you base your salvation on feeling you will be deceived.

God declares His salvation through every true Christian life.

Salvation is one of the things we cannot keep long unless we share it with others.

Salvation is free for us because some one else paid for it.

God can make an evil man good if that evil man will accept God's plan of salvation.

A message that saves men from their sins is the greatest message of all ages, because sin is the greatest scourge of humanity.

The man who dies of starvation with bread before him and perishes of disease with the remedy at hand is like the man who remains unsaved when the great remedy of salvation may be had free.

Salvation means a condition for us, safe from the power of sin and the devil, safe in God's own family.

The best of the Gospel is, that when a sinner cannot come to Christ, Christ comes to the sinner.

The best way we can give God our appreciation of thanks for His free salvation is to extend the Gospel to others that they too might receive salvation.

Oh what a triumph of grace over all the powers of darkness when a soul is

saved by entering through the open door, Jesus Christ.

He who is in Christ while here on earth, and he only, will be with Him forever.

Atglen, Pa.

WILLIAM JENNINGS BRYAN ON PREACHING

"I desire my minister to preach every Sunday the simple Gospel. 'The old, old story' never wearies the average congregation if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian.

"I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain views of Christ, His Gospel, and the inspiration of the Scriptures from a careful reading of the Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures.

"Finally, I want my minister to act upon the belief that Christ's Gospel is the surest cure for all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the church.

"In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: 'It pleased God by the foolishness of preaching to save them that believe.'"—Earnest Worker.

A PASTOR MEDITATES

Sometimes pastors get discouraged and disgusted, as do doctors, lawyers, farmers, and other useful and diligent workers. Every line of endeavor has its hard and prickly side. But pastors have their joys and victories also. To keep every one in an audience awake through a sermon is a great accomplishment. To awaken those who have fallen asleep is an even greater victory. It is something to cause glee. Most of us have noted sleepers during the preaching of our sermons. Even Paul had one, you remember. Perhaps even the eloquent Apollos had, too. Some great and famous preachers even have had a few. Henry Ward Beecher is quoted as telling the usher that if he saw a sleeper, he should go to the pulpit and waken up the preacher. Most of us see sleepers once in a while. Awake during other parts of public worship, there are those who "drop off" during the sermon; others who are regular attendants seem to settle

down for a nap when the text is announced. Men do it oftener than women. One elder told his pastor that he had such confidence in him that he did not need to keep awake to hear his sermon. We pastors are a bit humiliated by nodding heads. Good wives are really ashamed of husbands whom, they say, actually snore. The daughter of the family has real fun accusing father of going to sleep in church.

But there is another side to it all. The pastor sees the sleepers. He has been pastor perhaps for some years, and is no novelty. His voice and ways are most familiar. He has not the advantage of the occasional lecturer or guest preacher. Some itinerant evangelists stir interest and keep people awake because they are strange. The pastor, especially in a small city or village, is seen every day. After spoken announcements, the preacher has nothing to offer to keep the lukewarm and half-hearted alert. Sometimes some pastors try to be humorous, a very cheap and dangerous thing. Others do something strange or startling, which is also poor business. A pastor with no special or dazzling talent can have an attentive audience only by a real unfolding of the Gospel and the aid of the Holy Spirit. If he speaks, using all his talent, with solemn consciousness that he is God's messenger, he will find few sleepers. Some men without brilliance or eloquence have congregations that are awake because they trust and love the man.

The pastor as he proclaims may see one or more persons with eyes closed. Some of these are not asleep. The best Christian woman in a certain church had her eyes closed, but asleep? Not so. Lights sometimes hurt the eyes. There is one man, a constant attendant, has carried a big load in business for weeks, and many nights has had no sleep. One pastor counted four sleepers one cold winter morning, but each had been up since five o'clock. Outside temperature cold, inside hot and air close! Why are churches sometimes so poorly ventilated? A stupid janitor and careless ushers can and do make dozers. Dull preachers make less. That tired mother simply cannot keep awake! Then, too, many persons wear all through the service, in a room as hot as a room in a home, outdoor garments. Sit close and still in a filled auditorium for twenty minutes and see if sleep is not hanging about!

Altogether, we pastors can be comforted with the fact that sleeping through the sermon is rare, and even a little lapse for a moment, which is because physical conditions will not be denied, is too scarce to be counted. Joke as we will, people who take sermons in their sleep are fewer than in most other audiences of equal size and condition. But here is one even bet-

(Continued on page 13)

A PAGE FOR SHUT-INS

Prepared by Ainos S. Horst, Akron, Pa.

ROUGH TODAY, BRIGHT TOMORROW

There is never a heart that knows no care,
Nor eyes that are always bright,
Nor lips that are ever smiling fair,
Nor a day without its night.
But there are hours of bliss, so sweet,
They more than outweigh life's sorrow,
And the path that is rough today for our feet
Will be bright with the blooms of tomorrow.
—Selected.

THE VOICE IN THE TWILIGHT

Sitting alone in the twilight
My spirit was troubled and vexed,
With thoughts both morbid and gloomy
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Stitches half-wearily setting,
In the endless need of repair.

My thoughts were about the "building,"
The work that would some day be tried;
When only the gold and silver,
And the precious stones will abide.

Rememb'ring my own poor efforts,
And the wretched work I had done,
And e'en when trying most truly,
The meagre success I had won:

"'Tis naught but 'wood, hay, and stubble,'" ³³
I said: "It will surely be burned—
This useless fruit of the talents
Which one day must all be returned.

"Yet though I've so longed to serve Him,
And sometimes I know I have tried;
I'm sure when He sees such building,
He never will let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
I spied an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something quite blinded my eyes,
With one of those sweet intuitions
That oftentimes make us so wise.

Dear child! She wanted to help me;
I knew 'twas the best she could do;
But oh, what a botch she had made it—
With the grey mis-matching the blue!

And yet—can you understand it?
With a tender smile and a tear,
A half-compassionate yearning,
I felt she had grown e'en more dear.

Then a sweet voice broke the silence,
And the dear Lord said unto me,
"Art thou more tender for thy child
Than I, child, am tender for thee?"

Then straightway I knew His meaning
So full of compassion and love;
My faith flew back to its Refuge,
As did the glad returning dove.

I thought, when the Master-Builder
Shall come down His temple to view,
To see what rents must be mended,
And what must be builded anew,

Perhaps, looking o'er the building
And bringing my work to the light,
Seeing the marring and bungling
And how far it all is from right,

He'll feel as I for my darling,
And will say, as I did for her—
"Dear child, she wanted to help Me,
And her love for Me was the spur.

"For the true love that is in it,
The work I will own e'en as Mine;
And because of willing service,
I'll crown it with plaudit divine."

And there in the deep'ning twilight
I seemed to be clasping a hand,
And to feel a love constraining—
Love stronger than any command.

I knew, by the thrill of sweetness,
'Twas the hand of the Blessed One,
Tenderly guiding and holding
Till all my day's labor is done.

My thoughts are nevermore gloomy
And my faith no longer is dim,
But my heart is strong and restful,
For mine eyes look off unto Him.
Mrs. Herrick Johnson,

SELF SACRIFICE

It was midwinter in Holland, and the people were celebrating a great holiday. Tents had been put up on the ice, and all the villagers had gathered for a frolic in the open air. Some were on skates, and some in sleighs. Music sounded while the young folks had a good time, and the old people sat in groups and talked.

There was only one poor woman left behind in the village. She was sick and crippled, but as her house was on the dike, she could see the sport from her bed. The day was drawing to a close and as she looked out over the western sea she spied a small cloud just above the horizon. At once she felt alarmed for in earlier days she had gone to sea with her husband and knew the weather signs very well. She knew that in an hour the tidal wave would come, a storm would burst upon them, and the lives of all the merrymakers would be lost.

She shouted, but the chatter and laughter of the jolly skaters drowned her voice. The cloud grew larger and larger. She was safe, for her home was built on the dike—but what of her neighbors? In a short time the storm and tidal wave would drown them all.

The poor woman gathered what strength she had and crept on her hands and knees from her bed to the stove. She found enough fire to light a brand which she threw into her

straw bed and then crawled out of her house as fast as she could.

The house was soon ablaze, and the skaters, looking toward the dike, saw the flames leaping up into the sky. All the people rushed to the shore to see the great fire. The wind was already blowing at a great speed, and the ice began to crack and bend as the last one stepped upon the shore.

Then the ice broke, and the great tidal wave reached the shore. But not one life was lost, for the poor woman had given all she had to save her neighbors.—Sel. by a Shut-in friend.

BE ENRICHED

Not all pleasant things bring riches. Notice on a summer day in the warm sun plants reach deep with their small roots for a bit of moisture, the plant takes on a drooping or weeping form for lack of rain, the cloud appears, darkness appears, the lightning flashes, the thunder rolls, the rains fall in heavy torrents, the storm has now passed by, plant life is refreshed.

Such have been the experiences of some people. The storm came by, the head took a drooping position, the appearance of weeping, not a clear sky ahead, and while the winds blew and the clouds hung low they found refuge in Him, in whose power was the breath of the storm. After the storm had passed by, they gave evidence that they had found the refreshing and satisfying qualities of the Living water and the Heavenly Bread so good that they continued their life of faith and trust in God.

"In everything ye are enriched by Him" (I Cor. 1:5).—H.

ALCOHOL REMOVES STAINS

An exchange says alcohol will remove stains from summer clothes. That is correct. It will also remove the winter clothes, the spring clothes, the fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will remove furniture from the home, rugs from the floor, food from the table, lining from the stomach, liver from the side, hair from the head, and sight from the eyes.

Alcohol will remove a good reputation, a man's business, a man's friends, a happy look from the children's faces, a prosperous man to a pauper's grave, a man from respectable society to the penitentiary, and man from the highway to heaven to the road to hell. And will make a wildcat out of otherwise inoffensive citizen. As a remover of things alcohol has no equal.—Adult Quarterly.

Here is the great secret of living the victorious life: that we yield our bodies to God.—I. D. Mininger.

SUNDAY SCHOOL LESSON

Theme for the Quarter: SOME GREAT CHRISTIAN TEACHINGS

OUTLINE STUDY

Lesson for April 14, 1935.—CHRIST THE SAVIOR.

Lesson Scope.—Luke 2:11-32; Jno. 3:14-17; 10:9-28; Acts 3:1-18; Rom. 5:1-11; Phil. 2:5-11; II Tim. 1:9, 10.

Lesson Text.—Jno. 3:14-17; Rom. 5:6-10; Phil. 2:5-11.

Leading Characters.—Christ, Nicodemus, Paul, early Christians.

Golden Text.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

Points for Meditation.

1. The uplifted Christ our Savior.
2. The love of God.
3. The supreme Sacrifice.
4. Justified by His blood.
5. Saved by His life.
6. Reconciliation.
7. The mind of Christ.
8. True exaltation.

Introductory Thoughts.—The deeper we delve into the study of the only begotten Son of God, the more we feel like exclaiming in the language of the poet: "What a wonderful Savior is Jesus my Lord." As in the previous lesson, when we had before us the Person and character of God the Father, this lesson brings before us an array of Scriptures shedding light on God the Son. In both cases there are many more illuminating texts which might have been cited had space permitted.

LESSON COMMENTS

The Uplifted Christ (Jno. 3:14-17).—Here we have the unique picture of a serpent referred to as a type of Christ. The figure is drawn from Num. 21:4-9, where by direction of God Moses erected a pole bearing a brazen serpent and all the Israelites who looked upon this serpent in faith were healed from the (otherwise) fatal malady contracted from the bite of fiery serpents. In like manner, as the crucified Christ is uplifted upon the cross of Calvary, all who look upon Him in faith are healed from the soul-destroying malady of sin. There is no other way or escape from the results of sin. As Christ Himself said, "No man cometh unto the Father but by me." The loving Father went to the extreme limit of sacrifice when He gave His only begotten Son to die for the sins of man. And the self-sacrificing Son, in the same spirit of love, laid down His life and thus paid the ransom price for our sins. The whole is explained in these words: "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Christ's Love for Sinners (Rom. 5:6-10).—Paul explains this in a similar way that Christ explained God's great plan of salvation to Nicodemus. Through the whole story there runs the recital of man's sins and of God's love. "When we were yet without strength," explains the apostle, "in due time Christ died for the ungodly, while

we were yet sinners, Christ died for us." In all this, "God commendeth his love toward us." When we think of the amazing grace and love of God toward unworthy, sinful, ungrateful man, we are amazed not only at the grace of God but also at the failure of man to humble himself in dust and ashes and acknowledge the great Giver of every perfect gift as Lord of all. Only the blindness of sinful man can account for his failure to humble himself before the bountiful Giver, our Father and our Lord Jesus Christ.

The Mind of Christ (Phil. 2:5-11).—Finally Christ is held up before us as our beneficent and perfect example. "Let this mind be in you," says the beloved apostle, "which was also in Christ Jesus."

What was this mind? "Being in the form of God," He "thought it not robbery to be equal with God; but made himself of no reputation." Finding Himself "in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Can we grasp all that is involved in this humiliation? He did not only suffer death, but the most shameful kind of an ignominious death—and this in the face of the fact that His entire record on earth had been absolutely stainless and faultless and this supreme sacrifice was being made in behalf of His enemies. Hear His prayer: "Father, forgive them; for they know not what they do!"

But this is only half the story. "He that humbleth himself shall be exalted." Christ having "made himself of no reputation," and having descended into the lowest depths of humiliation and suffering, is a living example of what a course like that means in the way of subsequent exaltation. So we are reminded that "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Having descended to the limit of humiliation and suffering, He has now reached a correspondingly lofty position of glory and exaltation. And, more than this, He is still our loving Savior, at the right hand of God, our Intercessor before the Throne.

May the mind of Christ be our mind. Neither wealth, nor social standing, nor official position, nor executive powers, nor towering intellectuality, nor any other God-given gift justifies any one for being lifted up with pride, but on the other hand should humiliate us with a sense of personal responsibility. In this life it often means to become "a man of sorrows and acquainted with grief," but it also means that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Follow Christ in His self-effacement, humility, and self-sacrificing desire to live for the good of others, and God will see that you have a share in the exaltation that is sure to come to all who in this life will follow in the footsteps of Jesus. —K.

Bible Meeting Topic

CHURCH AUTHORITY.—Matt. 16:16-19; 18:15-20; Acts 16:4, 5.

Topic for April 14

MOTTO

"He is the head of the body, the Church."

OUTLINE STUDY

- I. All Authority Comes from the Head.
 1. He delivers the "Great Commission."—Matt. 28:18-20.
 2. He appoints shepherds and overseers.—Eph. 4:11-15; Acts 20:28; I Pet. 5:1-5; I Cor. 12:28.
 3. He binds in heaven what is bound, and looses what is loosed.—Matt. 18:15-18; 16:19.
 4. His power co-operates with faithful discipline.—I Cor. 5:3-5; II Cor. 2:10, 11.
 5. He blesses proper organization and regulation.—Acts 6:1-7; 16:4, 5.
 6. He walks amidst the Churches, holding its messengers in His right hand.—Rev. 1:20; 2:1.
 7. He requires an account of His stewards.—I Cor. 4:1-5; Heb. 13:17.
 8. He requires submission to His appointed officials.—Heb. 13:17; I Pet. 5:5.
 9. His messengers mean the life or death of those who hear according to how they receive.—II Cor. 2:14-16; 5:18-20.

10. He requires that we hear the Church.—Matt. 18:15-17; I Cor. 6:1-5.
11. He requires love and esteem toward His servants.—I Thess. 5:12, 13; Heb. 13:7.
12. He will reward the faithful in the churches.—Rev. 22:12-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Church."
2. The Church of Christ.
 - a. He builds it.
 - b. He orders it.
 - c. He appoints its leaders.
 - d. He gives authority to His servants.
 - e. He asks us to hear the Church.
 - f. He asks us to obey the leaders.
 - g. He asks us to keep its regulations.
 - h. He wants us to grow in His likeness.

For Seniors.

1. Christ the Head of the Church.
2. The Plan of Organization for the Church.
3. Responsibilities of Leadership to Christ.
4. Responsibilities of Individuals toward Christ's Church.
5. What Christ Expects of the Church in the World.

SEED THOUGHTS

The Church is the guardian, appointed by Christ, to watch over the world's soul.—Thos. Tiplady.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, APRIL 4, 1935

Field Notes

The Stony Brook congregation, York Co., Pa., is looking forward to the visit and message from Bro. Lloy Kniss of Johnstown, Pa., on Friday evening, April 5. G.

March 31 was the date set for the ordination of Bro. J. S. Lehman of Lancaster, Pa., to the ministry. His special field will be work among the colored people.

Bro. S. G. Shetler of Johnstown, Pa., has been secured for evangelistic meetings in Virginia during the month of April, beginning at Morning View Church April 3.

A brother writes from Clarence Center, N. Y.: "Revival meetings at the Sand Hill congregation, beginning April 8, Bro. Maurice O'Connell of Lima, Ohio, in charge. Pray for the meetings."

Bro. W. C. Hershberger and family of Johnstown, Pa., expect soon to move to Greenwood, Del., where Bro. H. is to have charge of a little flock of members at that place. The Lord bless them in their new field of labor.

Brethren L. J. Miller and Joe C. Driver of Garden City, Mo., spent the week-end over March 24 in Kansas City, Kans., filling the morning appointment at the Mission and receiving one precious soul into fellowship.

Bro. T. K. Hershey, missionary on furlough from South America, who appears on the associated sewing circles program at Pinto, Md., on Saturday of this week, is slated for filling regular appointments in the Springs, Pa., community over the week-end of April 7.

If previous plans were carried out, Bro. Oscar Burkholder of Breslau, Ont., accompanied by a few others, is spending the greater part of this week in Wayne Co., Ohio, Pinto, Md., and Lancaster Co., Pa., filling appointments at a number of places.

Bro. E. B. Stoltzfus of Hudson, Ohio, spent Sunday, March 24, in the vicinity of West Liberty, Ohio, preaching at the South Union Church in the morning service, and in the evening at the Bethel Church. This visit was greatly appreciated. Come again. Cor.

The most recent improvement in the machinery of the Mennonite Publishing House was the installation of a new Miehle self-feeding cylinder press, to take the place of the oldest of our presses which has done service for more than twenty-five years.

Change of Address.—Bro. Isaac Metzler and family, from Martinsburg, Pa., to Accident, Md. In their new location, they expect to lend a helping hand in the cause of Christ and the Church in the congregation at Glade. May the Lord bless them in their new location.

The annual meeting of the Ohio Mennonite Mission Board is to be held with the Bethel congregation, Medina Co., Ohio, June 8 and 9. In connection with the Mission Board meeting, the women's sewing circles of Ohio will meet at the same place on June 8. Fuller particulars will be given later. A.

Steps have been taken looking to the ordination of a bishop in the Franklin Co., Pa., district in the near future, the newly ordained bishop, as the successor of the late Bishop J. S. Burkholder, to have the oversight of the Mennonite congregations in Franklin Co. May the Lord have His full way in the coming ordination.

Bro. Maurice O'Connell of the Lima, Ohio, Mission sends us the following: "Meetings in People's Tabernacle have started with splendid interest. Outlook fine. Pray for us." Bro. C. F. Derstine of Kitchener, Ont., is the evangelist. It is estimated that over two thousand people were in attendance part of the time.

The Summer Bible School Conference held at the Kaufman Church near Davidsville, Pa., on Friday evening and Saturday of last week proved to be quite an interest awakener. Besides representatives from all the Mennonite communities in the Southwestern Pennsylvania Conference district, there was present also Bro. Paul Graybill of the Mennonite Mission in Philadelphia.

Word reaches us that Bro. M. G. Weaver of New Holland, Pa., Mennonite historian and author, has passed to his eternal reward. For a number of years he has performed valuable services along his line, and his passing is mourned by many who have learned to love him for his admirable qualities. May God comfort the bereaved.

Communion Dates.—Following is a list of dates set for communion in the bishop district of Bro. E. S. Hallman of Tuleta, Texas:

April 14, Lyman, Miss.—baptismal and communion services.
April 28, Falfurrias, Texas.
May 5, Tuleta, Tex.
May 12, Lake Charles, La.

Bro. Harold Alexander is the new deacon in the Mennonite Church at Elkhart, Ind. He was ordained on Sunday, March 24, our aged bishop, Bro. D. J. Johns, preaching the ordination sermon. May the Lord bless our dear brother in his labors, and make him a blessing to the Cause in the congregation he is called to serve.

Eastern Mennonite Board of Missions and Charities.—We are in possession of a well arranged program of the annual meeting of the Eastern Mennonite Board of Missions and Charities, to be held at the East Petersburg Mennonite Church, Lancaster Co., Pa., on Tuesday and Wednesday, April 9 and 10. The public is invited to attend this meeting.

Bro. Noah Risser of Hershey, Pa., filled the regular appointment at the Pleasant View Church near Chambersburg, Pa., on Sunday morning, March 24, and Bro. Henry Lutz of Mt. Joy, Pa., performed a similar service at the Row Church in the same county. In the evening both brethren spoke at the Mennonite Church in Chambersburg. M.

Christian Life Conference at Rockton.—A Christian life conference is to be held at Rockton, Pa., on Saturday afternoon and evening and all day Sunday, April 27 and 28. We heartily invite all who can arrange to be with us. Evangelistic meetings are being planned to follow for several days. Help make these meetings a blessing by your prayers and presence. E. J. B.

From a recent letter telling about the Ontario Bible School, we copy the following: "Bible School closed last Friday (March 22). Total enrollment, 148. Eleven certificates were given for complete terms. There were 44 students from the United States; also 49 students remained for the completion of the twelve weeks. This is a higher number than have ever remained for the full term of twelve weeks. We thank the Lord for this interest in His Word."

Good news from Glade.—Near Accident, Md., is a congregation that has thus far been without a resident minister. While the ministering brethren of the Casselman Valley district have been doing faithful service at Glade, yet it has been felt that a resident minister would get nearer the problems of the district. Recently a number of enterprising brethren have set to work to secure a farm, to be the property of the Glade congregation. This move proving successful, Bro. Isaac Metzler and family, formerly of Martinsburg, Pa., are now living on this farm and are throwing their life into the work of the Glade congregation.

Correspondence

Smithville, O.

(Oak Grove congregation)

Greetings:—Election of officers took place on Thanksgiving Day, an associate teacher being appointed for each class in the three departments.

A number of brethren helped to decorate the basement, Junior, Primary class rooms and furniture, and drop doors were also installed. These improvements add so much to convenience of all, besides harmony and reverence for class meetings.

Two young brethren recently returned from a very profitable term of Bible school at Kitchener, Ont.

Bro. S. C. Yoder of Goshen College preached here Dec. 22.

A series of meetings were held Thanksgiving week by Bro. Hershey Leaman of Chicago Mission, resulting in a number of confessions and a class of 25 converts. Baptismal services will be held, D. V., Mar. 31.

May your prayers ascend in behalf of these young souls, that they may ever be loyal to Christ.

Adult teachers meet on Wednesday, also another group for chorus practice and study of hymns.

Cor.

Adair, Okla.

(Oak Grove Rural Mission)

In response to a request from the brotherhood at this place the Executive Committee of the Missouri-Kansas Conference sent to us Bishops J. G. Hartzler of Windom, Kans., and I. G. Hartzler of East Lynne, Mo., to officiate in the organization of a church. Both of the brethren met with us in one of our homes on March 16 to arrange for the organization and on Sunday afternoon, March 17, the organization of a rural mission congregation was completed, Bro. J. G. Hartzler officiating. There were eleven charter members. Also four more were taken into fellowship, making us a total of fifteen members. Bro. J. G. Hartzler also held communion for us while here. He preached 4 sermons

pointed Bro. M. E. Hostetler to have oversight of the work here, including the Sunday school. Bro. Lloyd Driver was appointed Mission Board member.

We are only a few in number, a large field is open before us, and we keenly feel the need of your prayers that God may give us grace and power to do the work He has for us to do in this community.

Our attendance at Sunday school at present is around fifty, but in summer months has run as high as 95. Our Sunday evening Bible study class is also well attended, with good interest.

Bro. E. J. Berkey of Oronogo, Mo., filled his regular monthly appointment here on Sunday, March 24. We desire to extend our thanks to the bishop brethren who ministered to us here, also to the executive committee; to the district Mission Board for sending us a minister once a month; to Bro. E. J. Berkey, for his untiring efforts in our behalf; to all who have so kindly helped us in the past; and above all we are thankful to our heavenly Father for His blessing and leading in the work at this place. We extend an invitation to all who can to stop with us, especially ministers. Adair is on U. S. Highway 73, and we live 5 miles west and 1½ south.

March 25, 1935.

Cor.

North Lima, Ohio

Dear Herald Readers:—We are rejoicing in the Lord for the beautiful spring weather, also for the spiritual blessings, with a number of special meetings recently held, and others we are looking forward to.

On the evening of March 20, Bro. I. W. Royer gave a very challenging talk to the officers and S. S. workers of our three local churches, arousing us to the task that is confronting us. May the Lord help us to live out the aspirations we gained that evening.

A quarterly S. S. meeting was held at Midway on the afternoon of March 24. Bro. and Sister John L. Horst of Scottdale were with us. Bro. Horst brought us a timely message in the forenoon on II Cor. 5:15. In the afternoon he gave a preview on the next quarter's S. S. lessons. Sister Horst read a paper that had previously been prepared for this meeting by Sister Lina Ressler, entitled, "What Shall We Teach the Children?" This was followed by a talk on "The Problem of Devotion—How Can We Help?" by Bro. A. J. Steiner. In the evening Bro. Horst gave another brief message in our Y. P. M.

Next Sunday, March 31, our counsel meeting will be held at the North Lima church. On April 14, Bro. T. K. Hershey expects to begin a series of meetings at the Midway church (only the forenoon of the 14th to be held at N. L.). These meetings will continue one week, closing with the commun-

ion services in the forenoon on Easter Sunday, at Midway. On Good Friday there will be services at the N. L. church in the forenoon only. These announcements are given in detail for clearness to our own members.

May we pray that God can work great good through these services, that souls may be saved, and the saved be drawn closer to Christ.

March 26, 1935.

Cor.

New Hamburg, Ont.

Dear Herald Readers, Greeting:—It is some time since you heard from our congregation, nevertheless we have been endeavoring to continue in God's service and grow in His grace.

During these last three months we have had a number of young people who were attending the Bible School at Kitchener, visit our church, Sunday school, and Y. P. B. M., for which we were glad. Also on Sunday, Feb. 17, Bro. Sherman Maust of Pigeon, Mich., preached for us in the morning and gave a short talk to the Y. P. B. M. at night, after which we were privileged to listen to Bro. Emanuel Swartzen-truber of Michigan, while he told us about some of his experiences in the military camps during the World War. This made us realize just how much God does help His own in time of need and trouble.

Bro. Jacob Birky brought us a very helpful message on Sunday evening, March 17.

We are grateful to all of these brethren for giving us of their time and labors while they too were attending the Bible School, as well as some of our own congregation.

Last Sunday we had our semiannual inquiry service, and we hope to observe communion in a few weeks. May we pray for each other.

March 27, 1935.

Cor.

Norristown, Pa.

(19-21 W. Marshall St.)

Dear Herald Readers, Greetings:—On Sunday, Feb. 3, we had with us the brethren, Warren Bean, Jacob Landes, and Jesse Mack. Bro. Mack gave us a message from Matt. 7:15-20. Feb. 17 Bro. John Leatherman of Doylestown preached to us from Jno. 3:18, 19. He also spoke to the Sunday school.

March 3 Bro. John Lapp of Lansdale conducted services at the jail in the morning. Bro. Lapp and family were with us in the afternoon services. We also had the privilege of having with us Bro. Martin Kraybill and family of Lancaster Co. Bro. Kraybill broke to us the bread of life, both afternoon and evening.

March 10, Bro. Henry Mack of Philadelphia was with us. Bro. Mack spoke to the Sunday school.

March 17, baptismal services were held at which time four precious souls

(Continued on page 12)

Miscellaneous

THE DELIVERER

By Rose Buckwalter

For the Gospel Herald.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

Stand by me, Lord Jesus today.
Stand by me in pleasure,
When joys have no measure,
Stand by, blessed angel,
I pray Thee, stand by.

Stand by me, Lord Jesus, today.
Stand by in my sorrow,
Give hope for the morrow,
Stand by in my anguish,
I pray Thee, stand by.

Stand by me, Lord Jesus, today.
Stand by in temptation,
May my soul's adoration
To Thee, give me victory,
Always stand by!

Stand by me, Lord Jesus, today.
Stand by in my sickness,
In all of my weakness,
Give strength, blessed angel,
I pray Thee, stand by.

Stand by me, Lord Jesus, today.
Stand by in chastening,
When death pangs are hastening,
Stand by in the valley,
I pray Thee, stand by.

Stand by me, Lord Jesus, today.
Stand by in my trial,
May there be no denial
Of Thee, blessed Savior.
I pray Thee, stand by.

Hesston, Kans.

PETER THE APOSTLE OF HOPE A Vivid Example of the Transforming Power of the Gospel

By J. D. Mininger

For the Gospel Herald.

Where sin abounded, grace did much more abound.—Rom. 5:20.

Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—I Pet. 1:3.

Are you ever down-hearted, discouraged, defeated? Does Satan ever point you to past failures and make you feel as though it is no use trying to be a Christian any longer? If so, study carefully the life of the apostle Peter. What priceless lessons of hope and inspiration are to be found in the study of this man's life, who has been rightfully termed "the Apostle of Hope." For about thirteen weeks, the Sunday school world has now been studying about this intensely interesting character.

"But grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." This is the last command to be found in Peter's writings, and what a striking illustration Peter himself is of Christian growth:

In the Early Part of His Life

We see Peter

1. A Great Sinner. I Pet. 1:3.

An ungodly fisherman.

2. Unlearned and ignorant. Acts 4:13.

3. Brought to Christ by his brother Andrew. Jno. 1:42.

4. Curse and swear, saying I know not this man. Mark 14:47.

5. Cuts off the ear of the high priest's servant. Mark 14:47.

6. Does not want the Master to wash his feet. Jno. 13:8.

7. Forsakes all and follows Christ. Luke 5:11.

8. Is given an exceeding great and precious promise. See Mark 10:29, 30.

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

The hundred fold promised here by Christ is the equivalent of ten thousand per cent. Where else can you be assured of a like rate of interest upon an investment?

9. Is one of the first persons Jesus speaks of after His resurrection. Mark 16:7.

10. Christ did not lose confidence in him because of his many blunders, but places confidence in Peter by entrusting him, with the feeding of His lambs and sheep. Jno. 21:15-17.

Peter After Pentecost

In his early experience, Peter may be compared to a "reed shaken with the wind," but after Pentecost we see him changed to a "rock." After Peter was "endued with power from on high."

1. He became a great soul-winner: 3000 souls won at time of Pentecost. Acts 2:41. 5000 souls won at the time the lame man was healed. Acts 4:4.

2. He became the foremost of the twelve apostles. In each instance when the 12 were mentioned, Peter's name appears first. Matt. 10:2.

3. He became an elder, exhorting other elders. I Pet. 5:1.

4. He preached with boldness. Acts 4:13.

5. He was referred to by Paul as a "pillar." Gal. 2:9.

6. He reflected the "Beauty of Jesus." They took knowledge—that they had been with Jesus. Acts 4:13.

7. He preached Jesus Christ, His death, His resurrection, His coming again, etc. See Acts 2 and 3.

8. He obeyed God rather than man. Acts 5:29.

9. He was imprisoned for Christ's sake. Acts 4:3, 21; Acts 12:5.

10. He rejoiced because he was counted worthy to suffer shame for His name. Acts 5:41.

11. He was a man of prayer: Lame man was healed through the prayers of Peter and John. Acts 3:11. Peter prays, Dorcas is raised to life. Acts 9:40.

12. He wrote two books of the Bible. I Pet. 1:1; II Pet. 1:1.

13. The word "Precious" was characteristic in his writings: Note,

Precious Trials. I Pet. 1:7.

Precious Faith. II Pet. 1:1.

Precious Inheritance. I Pet. 1:3, 4.

Precious Adornment. I Pet. 3:3-4.

Precious Rock or Corner stone.

I Pet. 2:6.

Precious Promises. II Pet. 1:4.

Precious Blood of Christ. I Pet. 1:9.

Precious Christ. I Pet. 2:7.

14. He glorified God in his death. Jno. 21:19.

Truly, Peter may rightly be called the "Apostle of Hope."

Practical question: Am I receiving the benefits from his life and teachings that God intended that I should?

Kansas City, Kans.

THAT BEAUTIFUL BONNET

By S. B. Wenger

For the Gospel Herald.

The old story of the bonnet has to many people become threadbare, and for this reason is doubtless often evaded. The fact remains, however, that it is recognized by most all classes of people that no other form of woman's headgear has been able to hold the respect and esteem that has been accorded the plain sunbonnet; and it has often proved a safeguard to Christian people who wore it. Although it is sometimes made light of by thoughtless people, they after all admire and respect those who conscientiously wear it.

Some years ago a story was published in a magazine concerning a group of people watching in public the various forms of headgear as women passed along, to see which was the most fitting and admirable. First one and then another was spoken of as the most fitting, until finally a Quaker lady appeared wearing a neat, plain sunbonnet. They became enthusiastic over this Quaker bonnet and acknowledged its superiority over all the rest.

If only people would stand true to their convictions and not be led by the ever-changing styles. We see many people who a few years ago were modestly plain but today they can not be distinguished in appearance from those who make no religious pretensions. When we see substitutes worn by professedly plain people to evade the bonnet, and yet not quite a fashionable hat, we must think that if the Church tolerates this and perhaps the next step, how long will it be before we will reach the full-fledged fashionable headgear? (Not very long.—Ed.) Next will be the prayer head covering that will go. That has been our observation concerning other once plain churches, and individuals in our own church who made it a business to go out as far as the Church would

I hope I may not live to see the day when the neat sunbonnet and the prayer head covering will disappear in the Mennonite Church.

South English, Iowa.

TRUE TO HIS UNIFORM

By Mary C. Kauffman

For the Gospel Herald.

I. The Soldier

He was a United States' soldier on furlough. His uniform, faultless and new, testified to that. His mother, who had met him at the R. R. station, beamed on him with admiration, and others looked and admired. He had the firm step and confident bearing which showed that he was not ashamed to be recognized as a soldier, though he was the only one recognized as such in that throng.

Why did he wear clothing that were so different from that of others? Why was he not abashed at the thought that he was singled out as no one else was? What would have been the consequence had he refused to wear the uniform while away from his regiment where all were uniformed according to their rank? Would the rules governing the army have stood for that? While he was still a soldier, though on a temporary leave of absence, he was still under the discipline of the army, subject to its regulations.

II. The Soldier of the Cross

He was a soldier of the cross; and his greatest concern and pleasure was to "please him who had chosen him to be a soldier." He did not blush any more than did the U. S. soldier to be recognized as such everywhere he went. In fact, it was a help to him to be recognized as such at a glance, just as it was with the military man. Also, those who had a knowledge of this had a living testimony for Jesus Christ. His open countenance and straightforward purpose was an open book. He was placed at once in the minds of those who met him as one who was not ashamed of his profession. His dress was not the great thing about his profession; but, like the army man, it was an open testimony as to where he belonged. Popular society saw in him no material to chum with—he was a marked man; they rather shunned him, unless perchance they imagined they saw enough of the old nature in him to give them hope that might lead him their way. He was not wanted in the pool room or ball room with that evidence of what he stood for. Many social gatherings would not care to be graced with his presence so long as it was so openly evident what he was. This put a barrier between him and the temptation of "fellowship with the unfruitful works of darkness."

"Oh," do you say, "it is not necessary to be so drastic in his attitude of separation as all that?" Why should a

Christian make himself a gazing stock before the world? If he is honest and upright and kind and unselfish, keeps himself free from sinful indulgences and influences others to lead a clean life, is he not in better shape to reach others than if he holds himself so aloof from popular customs that his peculiarity is recognized at a glance?

Sorry to say, there is such a thing as using his distinctive garb in a way that is misleading to others. Yet there is never a counterfeit of a worthless thing. The very fact that some will use it "as a cloak of maliciousness" is proof that it is worth counterfeiting. No doubt that those formalistic Israelites who transgressed God's other laws and therefore "died without mercy" were obedient to the fringes and ribbands of blue (Num. 15:38, 39) that He commanded them to wear throughout all their generations. Hypocrisy was their destruction, though they were in line with God's commandments outwardly. We can never, by outward piety, hide from God what is really hypocrisy.

Yet the abuse of God's commandments and of Christian principles is no argument against their proper use. God's people were a separate people then; He asks us to be a separate people now. Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27.

Can we not, by the principles taught in His Word and by the enlightenment of the Holy Spirit, live such lives that our appearances will be consistent with the humble Christ-life we should live? as it is written, "Whose adorning let it be the hidden man of the heart."

Scottdale, Pa.

OBSERVATIONS

By one present

For the Gospel Herald.

Along the Lincoln-highway three miles east of Lancaster, Pa., on the crest of a long moderately sloping hill is Mellingers Church.

It is a large plain brick structure, surrounded by young maple trees and adequate parking space for automobiles. In the rear of the Church are a few old wagon sheds, remnants of the "horse and buggy" age.

As you enter the building you perceive it is large and well-ordered. On each side of a wide center aisle, you note the Sunday school teachers with their classes of boys and girls. Nearest to the pulpit there are about 100 small children, four to ten years of age and gradually older further back. Flanking the pulpit on each side sit the older members. On the two outside rows of benches sit the fathers and mothers, the older in years the nearer to the pulpit. You are impressed with the many young people present. This particular Sunday morning

although threatening snow, the house was filled to capacity. Approximately 800 to 1,000 were present for worship.

Sunday school was opened at 9 A. M. with song service. After singing two appropriate hymns, the congregation standing read in unison the devotion-al out of God's Word. Adding a few suitable comments, we were led in prayer by the superintendent Bro. Landis Heller.

You feel impressed with the orderly way so large a Sunday school is handled, with credit to the officers. At 10 A. M. the Sunday school is brought to a close. While the school was singing the closing hymn, a sizable group of young converts, boys and girls, inconspicuously filed into the audience room. During the Sunday school period they were in the preachers' room for special instructions preparatory for baptism.

Morning worship began with the singing of a hymn. The resident minister, Bro. David L. Landis, read Psalm 19, after which we knelt in silent prayer. Visiting minister, Bro. Ira D. Landis, of the Landis Valley congregation preached. Text, I Sam. 3:9, 10: "Speak Lord, for thy servant heareth." He admonished us, "... to be on the high Christian level; above the world ... that we take all the good things mentioned in Phil. 4:8, and carry them over into the New Year, 1935 ... that we hold up Christ ... be exemplary believers" At the close of the sermon testimonies were given by the brethren, Pre. David L. Landis and Dea. Aaron Groff. We were led in prayer by Bro. Ira D. Landis.

After the announcements and closing hymn we were dismissed with a benediction.

Then followed a period of greetings, Christian fellowship and visiting, after which all repaired to their homes and places of visiting.

It wouldn't be fair not to mention a pleasure we greatly enjoyed. It was the sight of so many young mothers with their babies on their arms. It was delightful to hear the babies "coo and talk." Occasionally one of the little ones became uncomfortable and would make it known, then the mother would gracefully leave the room. In a little while we'd notice they would sit on a bench or chair in the women's room listening to the preaching of the Word. May the Lord richly bless the young mothers. May they know that their presence with the babies in the house of God, affords a pleasure to the older ones and the babies "cooing"—well, it's music to the ears.

Lancaster, Pa.

The Church of to-day may be justified in deviating from apostolic methods but never in deviating from apostolic doctrine. Elmer B. Meyer

PRAYER

By Ivan D. Leaman

For the Gospel Herald.

The subject is one of vital importance, and one that is inexhaustible. It is a means of unlimited power, the means of countless blessings to those who avail themselves of this opportunity. More things have been wrought through prayer than this world will ever know of. The subject of prayer has been given a large place in the Holy Scriptures and therefore should hold a large place in our daily living. This article is written with the prayer that it may help to increase our appreciation for this highest of all Christian privileges; encourage us as Christians to pray more and enable us to pray more acceptably.

What prayer is:

1. Webster says that prayer is the offering of adoration, confession, supplication and thanksgiving to the Supreme Being. This is true, but from a study of the Word and from personal experience we know that prayer is also more than this. It is:

2. Communion with God. In prayer or communion with God, not only do we speak to Him but there is also response from Him. There is intimate intercourse, a real sharing.

3. Prayer is instinctive with man. How oft is it true that people who have held no reverential regard for God and His Word when things are well with them, will resort to prayer when trouble or adversity comes. How true it is that man's extremity often becomes God's opportunity.

Seven Things about Prayer

1. It is commanded of Christians.—Lu. 18:1; I Thess. 5:17; I Tim. 2:8.
2. It is essential to spiritual life; the Christian's vital breath."
3. It is essential for spiritual power and success. Mark 9:29; Acts 4:29-31.
4. It safeguards us against the power of the tempter. Matt. 26:41; Mark 14:38; Luke 22:40, 46.
5. It results in a growing likeness to Him.
6. It is the gateway to many blessings. Luke 11:9-10.
7. Brings fullness of joy. Acts 2:46; 12:5, 11-14; Jno. 16:24.

May the aforementioned points on prayer stimulate us all to be more constant in prayer. The writer desires to call attention also to a number of **Gospel Standards of Acceptable Prayer**. Not all prayers are acceptable prayers (Luke 18:10-14), depending upon the willingness of the one who prays to conform with all of the **Gospel Standards. Acceptable Prayer** can only be offered by **Acceptable Persons**. Only the righteous (and penitent sinners) can offer acceptable prayers. (Prov. 15:29; 28:9; Psal. 66:18; Jno. 9:31; Jas. 5:16).

Twelve Gospel Standards of Acceptable Prayer

1. In spirit and in truth. Psal. 51:17; Matt. 6:5-8; Jno. 4:23, 24; Luke 18:10-14.
2. In Jesus' Name. Jno. 14:13, 14; 15:16; 16:23.
3. In faith. Heb. 11:6; Jas. 1:5-7; Mark 11:22-24.
4. "According to His will." I Jno. 5:14.
5. A willingness to co-operate with God. How could one's prayer to God be acceptable if that one is unwilling to be used of the Lord, should the Lord desire to use that person to answer the prayer offered?
6. Perseverance. Luke 11:5-10; 18:1-8.
7. At peace with fellow men. Matt. 5:23, 24.
8. Forgiving heart. Mark 11:25, 26.
9. Unselfish motive. Jas. 4:2, 3.
10. Abiding in Him. Jno. 15:7.
11. Holy and obedient living. Psal. 66:18; Prov. 28:9; I Tim. 2:8; Jno. 9:31; I Jno. 3:22.
12. Recognition of and conformation to ALL Gospel standards of acceptable prayer.

Brethren and sisters, there is an **ever-increasing** need for prayer on the part of us as individuals and the Church. May we allow God to breathe upon us the spirit of prayer and supplication that we may pray more and may He help us to so live daily that our prayers may be **ACCEPTABLE**, that much more may be **AVAILED** for **HIM**. (James 5:16).

Smoketown, Pa.

CORRESPONDENCE

(Continued from page 9)

were baptized and two reclaimed. May the Lord bless these new-born babes in the faith and may they be bright and shining lights in this sinful world.

March 24, in the afternoon, Bro. Isaac Kulp of the Towamencin congregation gave us a message. In the evening Bro. Wm. Detweiler and family of Canton, Ohio, were with us.

Our song services and young people's meetings are well attended.

The Lord willing, beginning May 12, we expect to start evangelistic meetings at this place. Bro. T. K. Hershey is the evangelist.

March 28, 1935.

Cor.

Broken Bow, Nebr.

Dear Readers of the Gospel Herald, Greetings:—What God promised the Church of old extends unto us in this day. It gives us courage to firmly go on in the Lord's work, even in the face of grave opposition. We have been wonderfully blessed of the Lord in the past week. How we praise the name of Jesus for the visiting brethren, Bro. Fred Reeb of Shickley, Neb.

with Brethren John Saltzman, Chris Eichelberger and Jacob Saltzman, were in our midst from Saturday until Sunday afternoon. Bro. Fred preached to us on Saturday evening from Rev. 22:1. On Sunday morning he used as his text the words of Joshua, "As for me and my house we will serve the Lord."

We in Broken Bow need your prayers. Will you remember us when you send a message to the throne?

Yours in His name,

March 28, 1935. C. G. Stutzman.

Cochranville, Pa.

12:20 in the morning of March 26, goes down in history as the date when Dr. Lillie Shenk, bids farewell to the homeland and sets sail on the Konigstein, Arnold Braunstein line, as a missionary doctor for the dark continent of Africa. Sister Shenk expects to spend some time in England in the study of tropical medicine after which she will resume her trip to Africa, the field where the Lord has called for future service for Him.

There was a short but very impressive service on the ship by friends who accompanied her to the shore, singing of hymns, and prayer—a tense moment indeed, long to be remembered by the small group loath to bid farewell but exceeding joy at the thought of meeting with those already on the field who are so anxiously waiting and will so gladly welcome her.

"He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

Bro. Harold Bender, wife, two children and Sister Elizabeth Binkele, were passengers on the same boat. They sailed for Heidelberg University, Germany.

March 28, 1935.

A. K. Mast.

Wichita, Kans.

Dear Herald Readers:—We join with nature in rejoicing this beautiful springtime for warm, sunny days. Surely God's children have more abundant reasons to praise Him for His sweet peace in our hearts.

Sunday school was reorganized here some time ago with the following officers: Supts., John Gingerich, A. P. Hartzler; Sec.-treas., Edna Gingerich, Ervin Gingrich; Chors., Esther Lais, Elfrieda Shellenberger; Cradle roll Supt., Ida Thayer; Libr., Lydia Gingerich, Evelyn Thayer. Church officers are: Mission B. M., Vernon Shellenberger; trustee, John Gingerich; Chors., Vernon Shellenberger, A. P. Hartzler; Cor., Esther Lais.

Bro. Allen Erb was with us in a short series of meetings Feb. 10-18. A number publicly expressed their desire for a closer walk with God. We all enjoyed his Spirit-filled messages and his visits in our homes. We do praise the Lord for these special show-

ers of refreshing manna from heaven.

We much appreciated also to have Bro. Henry King with us on March 3. He preached at both morning and evening services.

On March 10 Bro. Harry Diener delivered a helpful message at the evening service. Bro. Diener will again be with us on March 31 for communion service. May the Lord bless His Word as it is being preached by His faithful servants is our prayer.

March 28, 1935.

Cor.

Elida, Ohio

(Pike & Salem congregation)

Dear Herald Readers:—On Sunday afternoon, March 3, a memorial service was held at the Salem Church for our Bro. John Ross who passed away a few weeks ago at his home in Gulfport, Miss. He was formerly from this place. We sympathize with the bereaved family, for we know by experience what they are passing through. May God comfort them.

Bro. D. B. Raber gave us a message the same evening after Y. P. Meeting.

A 2-weeks revival meeting held by Bro. S. J. Miller of Pigeon, Mich., just closed March 24 with several confessions and a number of reconsecrations. We hope they are sincere and mean to go on in the Lord's work. Bro. Miller labored faithfully while among us. We are glad for every one of his messages, and hope every one that heard them will profit by them. The weather here is nice, the fields are green, and the fruit trees will soon be in bloom with a shower of rain now and then to help them along. May we all praise the Lord for His goodness and for His wonderful works to the children of men.

March 29, 1935.

Ida M. Horst.

Lancaster, Pa.

(Mennonite Colored Mission 460 Rockland St.)

Dear Readers and fellow-laborers:—As we again near the Easter season, our hearts are made thankful once more for the Jesus whose salvation for us does not stop at the grave, but is made complete through His glorious resurrection, never to die again.

We rejoice to report that the Lord's work is growing here, and it is evident that some seed is falling on good ground. Pray that the cares of this life may not choke it out. We feel a great responsibility as the children come eagerly to S. S. Sunday after Sunday. Our desire and burden is not for numbers alone, but for souls for our hire.

The average attendance for March so far is 104. Quite a number of boys and girls have come to the parting of the ways and need help to choose Christ. Will you do your part by praying for them?

Do our hearts ever get hardened, or

our ears dull of hearing when we see the requests for prayer over and over in the correspondence? We trust not, and know that once you get the real joy and power in prayer the Lord wants us to have, each request will be an opportunity for service—though unknown to men. It is a great blessing to miss a meal every once in a while in order to get an opportunity for this most blessed service. Where will those on the firing line get the means to fight the enemy of souls, unless those at home are supplying it through intercession with them? You may ask, Does it make a difference? It certainly does. Once in a while there is a time when visitation work goes just a little hard; not only in the homes, but in ourselves, and we are made to cry aloud to God for grace, trusting His people have not forgotten to pray. Then at other times the Spirit manifests Himself in a real way and the seed apparently takes root and we can't help but feel confident that those are the days you have prayed through with us. We mention this in behalf of all requests for prayer, for they are seldom made unless an urgent need presents itself. If possible, come and visit us so you may be able to pray more effectively.

One day we were led to a home where we met an old grandfather who had been a Christian for a long time but said he couldn't pray any more. After reading the Word and praying with him his spirit was revived. Just recently, he died; we believe a saved man. This is the second grandfather who died this year, and we have the blessed hope of singing with them the songs of the redeemed throughout eternity.

There are many and varied experiences in visitation, which still proves a vital part of the work. We are thankful and encouraged by the welcome receptions received in the homes. One day there was a little difficulty in getting into a new one, but the Lord graciously opened the way by His Spirit. We believe a nice quilt and some peanut butter also helped, and when we left the mother heartily invited us back again.

"The harvest truly is great but the laborers are few. Pray ye."

Again we thank you, sisters in the sewing circles, for making it possible to supply clothing and bedding to poor families during the hard winter. Many families use their coats for extra covers and not all of them have been replaced with comforts yet.

The thought comes to us that it is possible to make these things and give them out without having a definite experience with the Lord, but we must know the Lord ourselves and walk with Him if our prayers are to accompany the gift to the salvation of souls.

There were also potatoes, vegetables

and other donations received and distributed in the same way.

The Lord will reward.

Thankfully in His service.

Anna Margie Lehman.

March 29, 1935.

Greater than the position of principal of any high school or teacher in any college or seminary, is the position of superintendent or teacher in a Sunday school.—E. C. Bender.

A PASTOR MEDITATES

(Continued from page 5)

ter. The preacher saw a fine high school boy, a young man who worked out-of-doors many hours every day, the wife of an invalid who must have attention every night, and another young man all plainly asleep. They were good people, none old or infirm. In his heart he prayed for power to arouse them to attention. He kept on without raising his voice. One after another opened his eyes, shifted in his seat, and paid attention, soon earnest attention to the end of the sermon. God's truth and God's Spirit did it. That was a triumph in which to rejoice. A pastor should resolve that he will not be too hard on sleepers, but with the help of God will try to awaken them.—The Presbyterian.

SPECIAL MEETINGS

Paradise, Pa.

Report of the Third Quarterly Bible Instruction Meeting held at Paradise Mennonite Church, on Saturday evening and Sunday afternoon and evening, March 9 and 10, 1935.

Organization.—Mod., John H. Ranck; Chors., David Hershey and Paul Neff; Secy., Aaron H. Denlinger.

Program and Speakers.—(Saturday evening) Devotion, Abram Martin (Eph. 4); The Lord of the Harvest, T. K. Hershey, Luke 10:1, 2; The Field, Daniel Kauffman (Matt. 13:38; Mark 16:15; Jno. 4:35; Acts 1:8); Closing Prayer, Henry Bechtel; Benediction, T. K. Hershey. (Sunday afternoon) Devotion, Elmer Martin (John 17); The Divine Call, Christian K. Lehman (Isa. 6); The Laborers, Daniel Kauffman (Matt. 9:36-38); The Wages, T. K. Hershey (Col. 3:24; Heb. 11:6); Closing Prayer, Daniel Gish; Benediction, John Souder. (Sunday evening) Devotion, Martin R. Hershey, John 1:1-18; The Harvest, Christian K. Lehman (Matt. 13; 9:36-38 and Rev. 14); Sermon (Isa. 6), Daniel Kauffman; Closing Prayer, Noah Sauder; Benediction, Daniel Kauffman.

An offering for the mission in Africa, amounting to \$122.10, was taken at the close of the afternoon service.

Thoughts.—We must have the Lord with us to save souls. The Lord is our Master, Ruler, a Supreme Being, our Savior, a prayer-answering Lord who is ever present and compassionate. The Holy Ghost is on those who go forth in His name. The Field is not only the Church, but all the world; and it is very necessary that the field be occupied and cultivated by Christian workers. We should pray the Lord of the Harvest (Luke 10:1, 2) to send forth laborers to occupy the field, at home as well as abroad. Wherever there is one soul, there is a field. To be truly called of God, it is necessary for us to see the glory of God, to realize our uncleanness, and, when

cleansed, to let our speech show the glory of God. All Christians should be laborers and those who go forth as missionaries should have these qualifications: a definite call of salvation, knowledge, talent, consecration, willingness to be used of the Lord, called by the Church, unselfishness and the desire to preach the whole Gospel. Wages are the last consideration in the Lord's work. God expects His laborers to be faithful, obedient, honest, and to serve others. Faith is an absolute necessity for the laborer to be worthy of his hire, Heb. 11:6. The wages will be an incorruptible crown, a crown of righteousness (II Tim. 4:7, 8); a crown of life and a crown of glory (I Pet. 5:4). The greatest reward will be able to take our sheaves along. There should be a harvest in our individual lives (Matt. 13), a harvest of souls (Matt. 9:36-38), and there will be a harvest at the end of the world (Rev. 14). These results can best be accomplished by each one of us being a living testimony and by missions. In summing it all up, we find that a vision is necessary for any and all missionaries, that an acknowledgment of our shortcomings will bring a divine response and that our willingness to go wherever and whenever the Lord calls us, whether at home or afar off, will not be in vain.

Aaron H. Denlinger, Secy.

Louisville, Ohio

Report of Eastern Ohio Mennonite Ministers' Meeting held at the Beech Church near Louisville, Ohio, March 8, 9, 1935.

Organization.—O. N. Johns and E. F. Hartzler moderators, D. M. Friedt, secretary.

Speakers.—J. A. Liechty, E. J. Varns, P. R. Lantz, W. G. Detweiler, Stanford Mumaw, I. B. Witmer, I. W. Royer, H. N. Troyer, Rudy Stauffer, and A. J. Steiner.

Subjects Treated.—The Underlying Causes, within the Ministry, for the Drift in the Church; What would the Lord Have Us Do? God's Plan of Salvation—(a) For Receiving; (b) For Maintaining; The Pastor's Responsibility in the Sunday School; Points on Sermon Preparation; Bible Lesson on the Believer's Conflict with the Flesh; The Church at Work—(a) Within; (b) Without; The Value of the Church.

Some of the Many Thoughts Presented.

One of the causes for the drift according to Hosea 4:6 is an uninformed ministry, resulting also in an uninformed laity. Difficulties should be dealt with fundamentally. We are too slow to foresee what some of the things that are happening now will mean in the future. Preach the word; reprove, rebuke as a friend; labor with longsuffering. The shepherd feeds his flock with that which nourishes the flock. Through the fall man was hopelessly helpless. Salvation is deliverance from this condition; saved from the awful penalty of sin; saved from the power of sin; finally will be saved from the presence of sin. We must continue in the Word; continue to abide in Him; continue in fellowship through obedience. The soul is saved through faith, but may be lost through disobedience. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Avoid taking a text and making it mean that which it does not mean. Faithfulness is one of the things that comes first in sermon preparation. We may never have had the privilege to go to a seminary, but we have all the privilege to go to the school of Christ. When men love the Lord and the work of the Church, then they will give good service. One great essential in sermon preparation is prayerfulness. Prominent men in the Church have been men of prayer. If we do not get our messages from God they are powerless. The pastor has the responsibility of an executive in the Sunday school. He is

the overseer. He has also a pedagogical responsibility; he should see that the teachers teach the right things; teach the Word of God in its fullness; see that they are living out the principles of God's Word; see that the teacher is faithful and able to teach. Be cautious in the literature used. Believers are those who accept Christ and His Word and obey Him. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The flesh is the seat and instrument of sin in fallen humanity; as opposed to the mind or higher nature of man which accepts the law of God. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). Jesus was made in the likeness of sinful flesh. He was tempted. He met the devil, the world, and the flesh. He was in a constant conflict, but always in the will of God, and never sinned. We are in a conflict as long as we live. We have the victory over the flesh, because we have the mind of Christ; because we have His Spirit, because we walk not after the flesh, but after the Spirit. The Church is too much belittled by the world, and too often by those of its own members. The home and the Church are two God-ordained institutions; the parents in the home around which the home is built; the ministry in the Church as its God-ordained leaders. In the history of Israel where they had poor leadership there was a poor spiritual condition. Where the leadership was strong the spirituality was deep. Just as the home provides activities for the members of its family, so the Church should make provision for the activities of its members. All can be active in prayer. It isn't much of a home where there is no discipline; poor home where children are continually cuffed. The same thing is true of the Church. If we could only realize the tragedy of a lost world, we would be trying to rescue those without. The tragedy of a lost race moved God—it moved Jesus Christ, it should move us. We enjoy what Jesus did for us but so often we fail to pass it on. If we can discover the secret of the early Church it will help us in reaching out. We need an experience of the new joy of soul winning; a new conception of our duty and privilege. As I grow older the Church becomes more and more sacred to me. Again, as I draw toward the sunset hours of life, I highly value the church, because of the peaceable passing out of our sainted fathers and mothers in faith and hope. I highly value the church, (1) because it is a saving institution; (2) because Jesus Christ is in the Church; (3) because it affords real shelter to me in trials, troubles and sorrow; (4) because of its provision for growth and exercise. There is nothing in all the world that will bring to the soul what the Church does. The church of Jesus Christ is the gateway to heaven. Secretary.

Married

Lehman—Stutzman.—On Feb. 14, 1935, Bro. Chester Lehman and Sister Alverda Stutzman, both members of the Wood River, Neb., congregation, were united in holy marriage, Bro. J. J. Zimmerman of Milford, Neb., officiating. May the Lord lead them through life.

Kilheffer—Moore.—Bro. John M. Kilheffer of Millersville, Pa., and Sister Julia Moore of Norwood, Pa., were united in holy marriage on March 23, 1935, at the home of the officiating bishop, Bro. A. S. Horst of Akron, Pa. May the blessing of the Lord be theirs.

Kennel—Charles.—On March 23, 1935, at the home of the officiating bishop, Bro. N. L. Landis of Neffsville, Pa., Bro. Elmer F. Kennel of the Maple Grove congregation and Sister Edith E. Charles of the Mountville congregation were

united in holy marriage. May Heaven's blessings attend them through life's journey.

Swartzendruber—Yoder.—On the evening of Feb. 14, 1935, at the Greenwood, Del., A. M. Church, Bro. Ernest Swartzendruber and Sister Fanny Yoder, both members of the Greenwood congregation, were united in holy matrimony by Bro. George Hostetler of Westover, Md. They left on the following Monday for the Children's Home at West Liberty, Ohio, where they are expected to render service this summer. May the Lord abundantly bless this union.

Obituary

Yoder.—Louis S., son of John H. and Anna (Stoltzfus) Yoder, was born Oct. 14, 1934; died Dec. 17, 1934. He leaves father and mother, 4 brothers (Thomas, Jesse, Maynard and Lester), and 2 sisters (Mary and Rosanna); 3 brothers preceded him in death. Funeral services were conducted by Jno. S. Mast and Christian Kurtz at Conestoga church near Morgantown, Pa.

Charlton.—Floyd William Charlton was born July 12, 1905; died Dec. 17, 1934; aged 29 y. 5 m. 5 d. He accepted the Lord in November, 1919, and was received into church membership in May, 1920, at the Diller Mennonite Church, Newville, Pa. The Bible was his constant companion, memorizing many scriptures. His delight was in the law of the Lord, meditating therein day and night. He was partially paralyzed for 15 years and suffered entire helplessness for eight weeks, during which time he longed for the reading of the Word, for prayer, and the singing of hymns.

Luke.—Jackson B. Luke was born near Bedford, Ohio, Oct. 5, 1860; died in Millersburg, Ohio, Feb. 21, 1935; aged 74 y. 4 m. 16 d. On April 22, 1888, he was married to Lucinda Orr. For nearly 47 years they lived together, sharing life's joys and sorrows. To this union 2 sons were born. One died in infancy. He leaves his life-companion, 1 son (Wm. J. Luke), 1 sister, and 1 brother. The funeral services were held at the Elliott Funeral Home, conducted by the ministers of the Martins Creek Church. Texts, Gal. 6:7 and Matt. 16:26. Burial in Bloomfield Cemetery.

Figart.—Emma Charlotte Figart of Altoona, Pa., was born April 11, 1861; died Feb. 23, 1935; aged 67 y. 5 m. 12 d. She was sick only a few hours previous to her death. She died about 10 minutes after entering the hospital. On Jan. 1, 1935, Bro. and Sister Figart celebrated their 50th wedding anniversary. Her time with us was short, being in the church only 67 days. Ever since she started serving the Lord, one could see the earnestness manifested in her eagerness to learn more and more of His precious Word. Now, beloved husband and five children, she is looking and waiting for your coming. The services were conducted Feb. 25 by Bro. J. M. Nissley at the home of the daughter (Mrs. Mary Lafferty) and at the First Mennonite Church. Text, I Thess. 4: 14-16.

Eldredge.—Wanda Yvonne Eldredge, Sunday school scholar of the Hutchinson, Kans., Mission, died Dec. 11, 1934; aged 4 y. 9 m. 4 d. Wanda was a bright little girl and loved the Bible stories and songs of Jesus and His love. She leaves her parents, a little sister (Helen), and a host of friends and relatives. Her mission on earth was short, a rose that budded on earth to blossom in heaven.

"Once we had a rosebud, a rosebud sweet and rare,
Now she's blooming in heaven, and we hope to meet her there.

Tho' we miss our precious rosebud, we're sure she's happier there,
Where the Savior smiles His blessing and her heart is free from care."

By her Mother.

Stoltzfus.—Noah Z., only son of Isaac and Rebecca Stoltzfus, was born Mar. 7, 1875, in Lancaster Co., Pa.; died at Allensville, Pa., Feb. 28, 1935; aged 59 y. 11 m. 21 d. Dec. 22, 1898, he was married to Lydia Rhiel, who survives him; also the following sisters: Katie (wife of Christian Stoltzfus), Sarah (wife of Levi Beiler), Fannie (wife of Rufus Allgyer), Mary (wife of John Petersheim), all of Lancaster Co., Pa.; Rebecca (wife of Simeon Yoder of Belleville, Pa.). He also leaves 2 uncles, 4 aunts, 27 nephews and nieces, and was great-uncle of 56. He was a member of the Locust Grove Church of Belleville, Pa., and was always present as long as health permitted. Services were held at Locust Grove Church by Bros. Elmer Yoder, Jonas D. Yoder, and Samuel T. Yoder. Text, Heb. 9:27. Hymn read, "Let me go where saints are going."

Kolb.—Gertrude, daughter of the late Henry and Susannah Kolb, was born near Trail, Ohio, June 20, 1854; died Feb. 3, 1935, on the same farm on which she was born; aged 80 y. 7 m. 13 d. She was the next to the youngest of a family of 16 children. Of this family 2 died in infancy, 5 in youth, 1 at the age of 40; the remaining 8 lived to be quite old. She is survived by 1 brother (Tobias), also by 5 nephews and 6 nieces. In the early years of her life she accepted Christ as her Savior, united with the Mennonite Church, of which body she was a faithful member until death. Her seat in church was seldom vacant as long as health permitted. She often walked to church, a distance of one mile or more, even within the last year of her life. Funeral services were held Feb. 5, at the Kolb Church conducted by Rudy Stauffer and D. M. Friedt. Burial in adjoining cemetery.

Brubaker.—Joseph Schofield, son of John A. and Margaret (Schofield) Brubaker, was born in Clearfield Co., Pa., Jan. 19, 1875; died very suddenly March 12, 1935; aged 59 y. 8 m. 23 d. On Oct. 14, 1903, he was united in marriage to May Speicher. To this union were born 3 sons and 5 daughters (Arthur, Miriam, Carl, Elva, Velma, John, Mary, and Dorcas). He is survived by his wife, 1 sister (Elva Luce of Lansing, Mich.), and the children named above. He was preceded in death by his father and mother and 1 brother (Earl). Funeral services were held in the home by E. J. Blough, assisted by John Brilhart of Scottsdale, and J. B. Hollopeter of Rockton. Interment in the Rockton Cemetery. Text, "There is but a step between me and death." The family has sustained the loss of a considerate father. May our gracious Lord give much grace to the family in their bereavement.

Waybright.—Charles Waybright was born May 13, 1918; died March 13, 1935. Ever since he was seven years old he made his home with Bro. Ken Vance's, Onego, W. Va. On March 13 Bro. Vance and Charles went up on the mountain to work. Charles asked to spend the night there, as he was anxious to hunt for rabbits that evening. He was permitted to stay. He often stayed before, and seemingly enjoyed it very much. The next morning when Bro. Vance returned to the shack he found him lying on the bed dead. Immediately he returned for help. Investigation was made and it was found he had accidentally shot himself under the right rib. The shotgun was later found 200 yards from the shack. The doctor said he might have lived fifteen minutes after he was shot. He is survived by his father, 3 brothers, 2 sisters, and a host of friends. The funeral was preached at the Roaring Mennonite Church by Bro. James F. Shank. Interment in the Vance Cemetery.

Snyder.—Joseph W. Snyder was born in Waterloo Co., Ont., Aug. 26, 1889; died March 18, 1935; aged 45 y. 6 m. 20 d. On Jan. 23, 1915 he was united in marriage to Leah Martin. This union was blessed with 4 children (Oscar, Lucinda, Eden, and Milford). Besides his wife and children there remain his aged father, 3 brothers, 5 sisters, and a host of relatives and friends. As a young man he united with the

Mennonite church and remained true to the end, which came quite suddenly. He was working in the barn when a bull succeeded in crushing him against a trough, causing internal injuries from the effects of which he died several hours afterward. Though quiet and unassuming, he was cheerful and loving towards all, and it seemed to be one of the rules of his life not to speak evil of any one. He enjoyed the services of God's house to which he brought his family regularly, and he had the joy of seeing his children accept Christ as soon as they came to accountability. Funeral services March 21, at St. Jacobs Mennonite Church, conducted by Moses M. Brubacher (in English), and Urias Martin and Jonas Snider (in German).

"God hath His mysteries of grace,
Ways that we cannot tell,
He hides them deep like the hidden sleep,
Of him He loved so well."

Yoder.—Elizabeth (Troyer) Yoder was born in Elkhart Co., Ind., Dec. 9, 1872; died at her home near Bremen, Ind., March 18, 1935; aged 62 y. 3 m. 9 d. She was married to John J. Yoder April 9, 1893. To this union were born 3 sons and 3 daughters. One son and 1 daughter preceded her in death. She leaves her deeply bereaved husband, 2 sons and 2 daughters (Cephas of Milford, Ind.; Sarah, wife of Levi Schrock; Mary, wife of Eli M. Schmucker; and Mahlon, all of Bremen, Ind.), 15 grandchildren, 2 brothers (Jephtha of Lagrange, Ind., and David who had his home with her), and 3 sisters (Mrs. Samuel Hochstetler of Goshen, Ind.; Mrs. Noah S. Miller of Kalona, Iowa; and Mrs. Enos Glick of Shipshewana, Ind.), and many other relatives and friends. She united with the Amish Mennonite Church in her youth and remained faithful to the end. Death came as a result of an inward cancer and a stroke of paralysis the last ten days which made her speechless. Funeral on March 20, 1935, conducted by Abraham Yoder and Monroe Hochstetler in German and Homer North in English. Text, Jno. 5:24-29.

"Mother, dear, is gone;
We miss your presence here;
Your counsel and advice
Your welcome voice and cheer."

The family.

Kempf.—Eliza Ann, daughter of Jacob and Mary Swartzendruber, was born near Parnell, Iowa, June 27, 1875; died at her home in Shickley, Neb., March 18, 1935, after an illness of one week which developed into pneumonia; aged 59 y. 8 m. 21 d. She was united in marriage to John W. Kempf Dec. 30, 1894, in Johnson Co., Iowa. To this union were born 3 sons and 1 daughter. One son (Jacob) passed away at the age of seven months. Surviving her are her sorrowing life companion, 2 sons, 2 daughters-in-law, 1 daughter, and 1 son-in-law (Roy and Barbara Kempf, Jay and Fauna Kempf of Shickley; and Monroe and Mary Hochstetler of Kalona, Iowa), and 8 grandchildren. She also leaves 1 brother (Lewis of Shickley), 4 sisters (Mrs. Maud Kauffman and Naomi Swartzendruber of Shickley; Mrs. Barbara Swartzendruber and Mrs. Tillie Gingrich of Parnell, Iowa); besides other relatives and friends. She has been a faithful member of the Mennonite Church since 1891. She was of a quiet, patient, and loving disposition. She never enjoyed the best of health, but exercised great patience and never complained of her lot in life. Due to her failing health they moved to Goehner, Seward Co., Neb., in Dec., 1906, where they resided till the spring of 1913, when they moved to Shickley, living in this vicinity till the time of her departure. Services at the Salem Church were conducted by D. G. Lapp of Roseland, assisted by the home ministers. Text, Rev. 14:13. Burial in the Cemetery near the church.

Landis.—Annie B., daughter of Abraham L. and Anna (Ranck) Kreider and wife of Bishop N. L. Landis of Neffsville, Pa., was born Jan. 1, 1862, near Bird-in-Hand, Pa. Her childhood was spent near Monterey and her teen age in West Lampeter. In 1880 the family moved

to Manheim Tp., where her father died within a year. On Mar. 22, 1888, she was married to her surviving husband by Bishop Jacob N. Brubacher. Fifty years ago she affiliated herself with the Landis Valley Mennonite Church, the creed of which she accepted as hers and remained true thereto until death. She spent her early married life near Oregon. In 1902 she moved to the home in Neffsville, where she spent the remainder of her days. She peacefully fell asleep on the morning of Mar. 16, 1935, after a lingering illness, but was only bedfast three weeks. In her active life she had the work of the Church and her family always at heart. She is survived beside her husband, by 2 children (Ira D. of Oregon, Pa., and Anna L., wife of Homer Kauffman of Scottsdale), 3 grandchildren (J. Dale, Lois, and Rachel Landis), 1 brother (Tobias R. Kreider of Lancaster), and a sister (Amanda K. Nolt of Bareville). Funeral services were held from her late home on March 19 and at the Landis Valley Mennonite Church with Brethren Noah Rissler, Amos Horst, and Henry Lutz in charge. Text Heb. 4:9. Interment in the adjoining cemetery along the side of two infants who preceded her to glory.

Anchored firmly in her God,
The faith of our dear Mother stood;
She trod the path that Jesus trod,
She ever loved the true and good.
Now she has joined the saints who slept
Her spirit to her God has gone;
The faith that our dear mother kept,
She leaves with us to carry on.

The Family.

Esbensshade.—Mary Alice (Foster) Esbenschade was born March 5, 1868, at Paradise, Pa.; died of pneumonia after 9 days illness at her home near New Holland, Pa., where they lived for about 25 years; aged 67 y. 8 d. She accepted Christ in her young years and was faithful to the end. On Nov. 27, 1890, on Thanksgiving day she was united in marriage to Adam Esbenschade. To this union were born 6 children, who with her husband mourn her departure (Minnie, wife of Roland Smith of New Holland; Anna, wife of Eli M. Martin of East Earl; Ferrill, Jacob, Margaret, wife of Harvey H. Martin, and Ross Esbenschade, all of New Holland); also 21 grandchildren. One grandchild and one daughter-in-law preceded her in death. Six brothers and sisters survive: William Foster of New Holland; Anna, wife of Alfred Ray of West Chester; Mrs. Hettie Landis of Penns Grove, N. J.; Lizzie, wife of George Binz of Paradise; Harry Foster of Reading; Emma, wife of Horace Miller of Coatesville; also many other relatives and friends. She was of a kind disposition and loved by all who knew her. She had a willing hand in helping her children whenever she could. Two years ago she was stricken with pneumonia. She recovered, but seemingly could not regain her full strength. This year, while attending a funeral of a relative on March 3, she took a cold and all efforts to avoid pneumonia failed. After 9 days illness she passed to her reward. A few hours before she died she told her family she is resting more comfortably, when unexpectedly her heart weakened and she passed away without much suffering. Funeral services were held March 16 at the house, where short services were conducted by Bro. Noah Sauder, and at the New Holland Mennonite Church, of which she was a member, by Bros. John Sauder and Mahlon Witmer. Texts, Psa. 23 and Psa. 16:11. Interment in the Goodville Mennonite Cemetery, where short services were held by Bro. John W. Weaver.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel.
Farewell, our loved one, trials are o'er,
Your willing hands will toil no more.
Oh faithful mother, true and kind,
No one on earth like you we'll find,
But 'tis God that has bereft us,
He will all our sorrows heal."

By the family.

ITEMS AND COMMENTS

While Japan withdrew from the League of Nations a year ago, it still retains its mandate of former German possessions in the Pacific Ocean.

"Cincinnati Strike Marked by Riot," reads a recent headline in a daily newspaper. There is a very close connection between strikes and rioting, as the two are born of the same spirit. Whatever may be one's opinion as to which side is right in the present controversy between organized labor and capital, the right of any one to work, unmolested, when he has the opportunity should not be called into question.

The recent decree of President Cardenas of Mexico banishing all religious literature from the mails in that country is laid to the aggression of the Roman Catholic Church and the abuses growing out of its propaganda. There is doubtless some ground for this accusation. But that is no justification for the suppression of all efforts to bring the Gospel of Christ before "all nations," as commanded by Christ—unless Mexico has chosen to follow the lead of Russia in its violent atheistic propaganda.

The American Bible Society announces the publication of a new version of the New Testament, in the language of the Cheyenne Indians of Montana and Oklahoma. The author, Rodolphe Petter, D.D., a man of scholarly attainments, for many years a missionary among the Cheyenne Indians, spared neither time nor pains in his research work before giving this work to the public, consulting various versions in a number of languages. Thus one more class of people has the privilege of studying the Gospel of Christ in their own native tongue.

The recent parley between representatives of Great Britain and Germany, from which parley some had hoped favorable results might come, has seemingly turned out to be a disappointment to all such hopes. It is the consensus of opinion that Europe is heading up for another war, compared with which the great World War was but a tame affair. The Lord can overrule the affairs of nations, and the way to the Throne is still open. Contending factions in industrial, social, and religious circles may well study the European situation as an object-lesson on probable results from controversies centered around self-interest.

That eagles usually gather where a carcass is found, is again indicated in the numerous investigations going on in different states and cities growing out of reports that money intended for extending relief to the unemployed has been misappropriated and used for illegal purposes. For the past few weeks Ohio has held the center of the stage in charges and countercharges of misappropriated funds, but rumblings are heard from other states. Where billions are involved, as in the case of the present relief controversy, it is but natural to expect that some of the money is diverted to the relief of politicians and grafters. It is to be hoped that the present investigations may result in the good of the service.

In a population of 6,700,000, Austria's Protestants number only 300,000. But the close union of the Roman Catholic Church with the Fascist government, aggravated by the ruthless persecution of dissenting political opinion, has resulted in a turning of many to the Protestant faith—a cause of great concern to the Church-State combination. In the first half of 1934, the period of the political repression, 20,000 new members were received by Protestant denominations. Some 13,000 of these perhaps joined because of the official order given to Socialists who had not been church members to unite with some confession. Yet while only 826 formerly of other faiths were taken into

the Catholic Church, 6,000 former Catholics became Protestants. Once more the old lesson is being demonstrated, that religion and political despotism cannot wisely link hands.—Nofrontier News Service.

ANNOUNCEMENT

The annual meeting of the Eastern Mennonite Board of Missions and Charities will be held, D. V., on Tuesday and Wednesday, April 9 and 10, 1935, at the East Petersburg Mennonite Church, Lancaster Co., Pa. Those interested are invited to attend.

H. L. Herr, Secretary.

BOOK REVIEW

A BRIEF HISTORY OF THE MENNONITES IN ONTARIO

By L. J. Burkholder

The title of the book gives us an idea of the nature of its contents. But the book must be read to be appreciated. It is a 358 page book, substantially bound in cloth, retails for \$2.25, and is published under the auspices of the Mennonite Conference of Ontario.

The book is of special interest to the descendants of the pioneer Mennonites in Canada, who began to settle during the latter part of the eighteenth century, soon after the Revolutionary War of 1776-83. Not only the Mennonites now living in Canada but descendants of Canadian Mennonites now living elsewhere, also those not immediately connected with Canadian Mennonites but interested in Mennonite history, will find this book a library of information in which they are interested. It tells of the early Mennonite settlements in Ontario, of the later settlements in Ontario and other provinces in Canada, of the early struggles in pioneer days, of the history of the Canada Conference since its organization, of the settlements of Amish Mennonites and other branches of Mennonites in Ontario, of the various forms of Mennonite activities in Ontario and other provinces in Canada. For further information or for the purpose of ordering copies of the book, singly or in quantities, write to the secretary of the Mennonite Conference of Ontario, Gilbert Bergey, New Dundee, Ont.

MENNONITE YEAR BOOK AND DIRECTORY

For the year 1935

This publication is now ready for delivery. It contains the usual Church Directory of all our Mennonite Conferences as well as the names and addresses of bishops, ministers and deacons of all the Mennonite bodies in North America, India, Africa, and South America.

In addition to the usual statistical matter, specially written articles appear in the text covering practically all of the activities of the Church. It will serve as a ready reference work for all matters pertaining to our mission stations, Church institutions, mission boards, relief organizations, etc.

Advance copies have been sent out to all our congregations and the usual method of distribution through the churches will be followed as in former years. In case you are not served in this manner, send your order direct to the Mennonite Publishing House, Scottdale, Pa., with a remittance of 10 cents per copy or 75 cents per dozen, prepaid. Copies may also be obtained from the Weaver Book Stores, Lancaster and New Holland, Pa.

Orders that have been sent previously are being filled but if for any reason your copy is not received, please notify us at once.

Mennonite Publishing House,
Scottdale, Pa.

Your character is made by your daily thoughts, your reputation by your daily speech. P. Z.

ONTARIO MENNONITE SUNDAY SCHOOL CONFERENCE

The Ontario Mennonite Sunday School Conference will hold its forty-sixth annual sessions at Vineland, Ont., April 20-22, 1935. Vineland is located on King's Highway No. 8, only 25 miles west from Niagara Falls. It is served by the Canadian National Railways and a regular Bus schedule as well. You are cordially invited to attend and fellowship with us. Programs will be sent to any who apply to

Oscar Burkholder, Secretary,
Breslau, Ontario.

The Bible Our Discipline

Christ our Head instituted the Gospel as our rule of life, and by it we are governed. In it we find rules and regulations for the conduct of members, for the supplying of proper church officials, for the meeting of problems confronting the Church, for the evangelization of the world. In every trial of life, in every question of dispute, in every difficulty that may arise, we go to the Gospel of Christ as the final word on all these points. Not only is the Bible our discipline, but the Church is vested with the responsible duty of seeing that discipline is made practicable in the life of every member.—Doctrines of the Bible.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

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J. A. RESSLER, Editor

EDITORIAL

"Ye have not, because ye ask not"
(James 4:2).

* * * *

The above text is quoted in an article from India in this number. As I read the article, I was stirred to the very depths of my soul, for I knew the place referred to (Bagdai), and the circumstances that had led these people so near the kingdom—and the circumstances that led them to fall back again. I am not quite sure that I can condense the story enough to make it fit into the space for an editorial, but I'm going to try. Sister Kanagy puts the problem straight to us: Have we prayed as we should have?

* * * *

It is now a little over ten years since we left India after a visit of about four months in that country. Just before we went away from the region occupied by the American Mennonite Mission, we spent a Sunday with Bro. P. A. Friesen in the vicinity of Sankra. It was a busy day. There had been the usual morning service in the church, Sunday school, and a village or two visited in the afternoon. In the evening we visited a village off the main road, had considerable trouble in getting the Ford through, and we were getting tired. Bro. Friesen insisted that we must yet see Bagdai. I began to inquire as to whether the road to Bagdai was as bad as the one we had come over. That made little difference—we must see Bagdai.

* * * *

Bagdai—pronounce it "Bug-die" equal stress on both syllables, no accent. Bro. Friesen had tried to tell me the story of this village before, but somehow the impression did not register properly, and when he was urging that we go to Bagdai I would rather have gone to bed to sleep. But, no!

to Bagdai we had to go, and to Bagdai we went. As we neared the village a great crowd of people came out and soon we went to the Thakur's house and the open space in the middle of the building was crowded, and a great crowd of people were gathered about the entrance eager to hear the message of the missionaries. The Thakur (head man of the village) was there and his son each with a Bible in Hindi. There was preaching, the Thakur and his son and the missionaries and a few others read from the Bible, and after a very interesting meeting we left, followed to the car by the whole company, after we started on the crowd ran along with us for some distance. I was ready now to listen to Bro. Friesen's story about Bagdai.

* * * *

Some time before this on tour the missionaries came to the village, and preached and camped for a few days. One day after Bro. Friesen had preached and while one of the Indian preachers was speaking, the Thakur called Bro. Friesen aside and asked him to come to his house that he might speak to him alone. When they arrived there the Thakur got a Gospel of John and said, "Here is a little book I bought for a paisa (half-cent) when I was at your house for medicine. It is called 'John-written Good News.' And on the back of the book it says that this 'Good News' is part of a larger book called the Bible, and that the Bible can be bought for one rupee (about 32 cents). Now, here is a rupee. I want a Bible of my own." Bro. Friesen did not have any complete Bibles with him, but he at once got on his bicycle and rode in to Sankra and soon the Thakur had his Bible. After that Bagdai was very much in the prayers and the attention of the missionaries.

* * * *

In course of some time (after the

lapse of ten years I no longer remember all the details) it happened that Bro. Friesen and some of the Indian Christians went out to Bagdai on a Sunday evening for a preaching service, but when they got there they found that almost the whole village was smitten with the dreadful disease of cholera. Many were very sick, some had died and there were not enough well people to bury the dead. The Thakur himself was not well and was in danger of being attacked. When Bro. Friesen arrived the Thakur said, "Why is it that in your town of Sankra you do not have this terrible disease? only a few have had it, and those who did have it soon recovered. Do for us what you did in your own village." "All right," said Bro. Friesen, "will you do what I tell you?" "We'll do anything you say; only do for us what you can." And then Bro. Friesen said, "Get all the people who are well enough, to come out to the center of the village and we shall have prayer." And out the people came—all who were able—and Bro. Friesen explained the plan and the purpose of prayer, explained the power of God to heal, and the need of an humble approach to Him. The village people said, "All that you say we will do." So Bro. Friesen and the Indian Christians who were with him one after another prayed, asking God to stay the disease and to heal the sick. Then he told the village people to pray. And they did! No calling, "Ram, Ram, hear us!" No mention of heathen deities. But they called upon the God of heaven as manifested in Jesus Christ. The meeting lasted until long after midnight. At last the Christians went home. There were no more new cases, no deaths, and those who were sick rapidly recovered.

* * * *

But Satan is powerful, and he does

not let go his hold so easily. The people did not at once become Christians. Some time later when another epidemic struck the village, instead of sending for the missionaries, they sent for their witch doctor from another village, and he began his enchantments in the place where they had prayed before. At this stage of proceedings Bro. Friesen, not knowing what had happened, came into the village with some Indian brethren. He was astounded, and called upon the head man, and asked him why they did not send for the missionaries when the disease broke out. He made some lame excuse, but he said he would still do what the missionary would say, for the people were dying of the scourge. Bro. Friesen said, "I can do nothing so long as this wicked sorcerer is here at work. Dismiss him at once and we shall again pray." The village people, by this time thoroughly frightened, did as they were told. They dismissed the sorcerer, and he had not gone far from the village before he was stricken by the disease and died by the roadside.

* * * *

Again they unitedly prayed, again God heard, no new cases occurred, those who were sick rapidly recovered. Had they learned the lesson? We should think they should have learned it. But here, after ten years have passed our missionaries write that the people in that village have grown indifferent to the Gospel, that they show no interest in the true God, and are apparently as far from Christ as ever. Why?

* * * *

After we had gone away from the village and the time had come for us to start homeward (back there ten years ago), Bro. Friesen sent us a message from the headman (the Thakur) of Bagdai, saying that wherever I went in America and told of the work in India, I should be sure to tell the story of Bagdai and how the Lord God had so marvelously healed them when there was no one else to help. And he added more to his message: Tell the people in America to pray for us that we may fully surrender to the true God, that we may become true followers of their Lord and Christ. For a time, as we were going about telling about conditions in India, I used to tell the story I have here written in brief. And I repeated the re-

quest of that heathen man that the people of America pray for that village. But for a number of years, I do not recall telling the story, or of asking any one to pray for Bagdai. Is the time for their repentance past forever? Can we not still call upon God to help that village to flee from Satan to God before it is forever too late?

* * * *

In the days of Sodom, if there had been ten righteous the city would have been spared, by the time of Elijah seven thousand righteous did not save the nation. It needs no prophetic vision to know that the times in which we live are wicked—iniquity abounds on every hand. With the nations spending the money that might send the Gospel to every land, in preparing to wipe out whole nations in a day by means of wholesale instruments of destruction, and the Christians calling home their missionaries because there are not sufficient funds to carry on—is it not time to unitedly pray? The "war to end war" was a failure. It only needed a few short years to grow another "crop of cannon fodder" (pardon the horror the term involves—but the awfulness of the realities demand plain speech), and men in power are willing to sacrifice millions of human lives to preserve their power for a few short years longer; and men of wealth are willing to send miles and miles of men marching in rank and file to create a demand for instruments for murdering men wholesale. Have we prayed as we ought?

* * * *

When things go wrong, and things still have a way of going wrong ever since Eve ate the wrong kind of fruit, there are several ways of meeting the issue. One way is to do nothing, and then wrong things usually keep on getting worse; another way is to grumble to everybody who will listen to you, and that may make things better in one of two ways: it may make you feel relieved because you have "done something about it," or it may stir up the other man to do something—usually grumbling does much more harm than good, for it usually destroys our efficiency in doing legitimate and active work; another plan is to do the first thing that comes to hand that you know to be right, do it right, and then do the next thing, and the next, and keep on doing.

* * * *

But now and then, and rather often, too, comes a time when we are at a serious loss to know just what is the very best thing to do. When a friend of ours went to work at the post office they told him that, when he did not know what to do, to do nothing. Pretty good advice for the post office, but we have a better plan for us in the Christian life and work: When you don't know what to do, PRAY. In fact, if we "keep prayed through" we shall never need to come to a place where we know nothing to do. God knew thousands of years ago, just what your perplexities would be at the moment now passing your experience. And He knew that you would be praying at this moment, and He knew what you would be praying for and what about. And He could set in motion the influences and the forces—way back there before the flood, if necessary—to meet your problem in exactly the right way at exactly the right time. And one of the reasons why the Thakur of Bagdai is not the leader of a Christian Church in Bagdai is because we have neglected to pray. There may be other reasons, but I am sure that is one of them.

* * * *

And when all goes black before your eyes, and you can't see a foot ahead, and the "stupid, selfish, unreasonable people" just won't yield, do what every successful Christian man or woman of affairs has done time and again—get down on your knees, yield it all to God, and enjoy the blessing of feeling the burden roll away. Praise the Lord! There is never a case when there's no way out.

THE NEGLECTED FIELDS ABOUT US

By Elizabeth L. Heller

For the Gospel Herald.

We all know the last words of the Lord Jesus before He ascended to the Father. Those words "Go ye therefore, and teach all nations" carry the same command to us today as to those disciples 1900 years ago. But in the larger outlook of that commission we might overlook the fact that Jesus also said "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." So we should begin at our Jerusalem, our homes, our neighborhood, our school, church and social circle. As Dr. Trumbull said, "Reaching one person at a time is the best way of reaching all the world in time."

How can we do this? Jesus said to His disciples, "Come ye after me and I will make you to become fishers of men." Come after me into the midst of trials, into poverty and death. Christ takes men as He finds them and bids them transform their ordinary occupations into divine stewardship. The carpenter remained a carpenter but he must thenceforth build souls into newness of life. The taxgatherer remained a publican but he must henceforth collect treasure for the kingdom of heaven. The farmer was to remain a farmer but his field was to be the world and his seed the words of Christ. The fisher remained a fisher but he was to catch human souls for God.

To you and me Jesus says, "Stay by your nets, your school, your home, your business, and follow me, do everything in my Spirit and do whatever comes to your hand to do for others for my sake."

"Ye are the salt of the earth," said Jesus. Salt preserves, and Jesus was reminding His disciples that it was their duty to keep others from moral corruption. As Henry Van Dyke says, "Fearlessly to speak the words which bear witness to righteousness and truth and purity, patiently to do the deeds which strengthen virtue and kindle hope in your fellowmen, generously to lend a hand to those who are trying to climb upward, faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character."

How can we show that we have this salt? First every Christian has a responsibility in the home to his family and friends. The nearer a person is to us the greater our responsibility for him. . . . Then look at the community about us. Are we neglecting our part in helping people about us and to make our stand felt in the great issues of the present day? Do we feel as Jesus felt when He saw the misery of the crowds around Him? "When He saw the multitude He was moved with compassion." There are some forms of missionary service which can be postponed until a more convenient season but when the people are sick and suffering from starvation and lack of clothing and come to you for help there is nothing you can do but try to take care of them. No missionary program is justified unless it sets itself to build up strong bodies through which the mind and the spirit can adequately function. It was Jesus who when He sent His disciples out to conquer the world said, "Heal the sick." The amount that we shall give for this cause is best described in a verse of poetry by Edwin Markham:

"Giving is living," the Angel said,
"To feed the hungry sweet charity's bread."

"And must I keep giving and giving again?"
My selfish and querulous answer ran.
"Oh! No," said the Angel; His look pierced
me thru,
"Just give till the Master stops giving to you."

As some one has wisely remarked, "It is quite as much the business of the church to keep people out of trouble as it is to help them after they become involved in it." Gypsy Smith once said, "A board fence at the top of a precipice is worth a whole hospital at the bottom." For years the church waged a battle against the liquor traffic. It received the 18th amendment in 1920 with great rejoicing. Then, thinking herself secure behind the bulwark of a constitutional amendment she permitted the forces of evil to remould public opinion which it took a century to form. The young people today who are just coming to voting age do not know the evils of the licensed saloon. If the prohibition law is to remain as it is the church must renew her fight against the evil which is never down until it is dead.

If there ever was a home mission field in the truest sense of the word, it is to be found in that host of children who are unreached by any church. A recent report of the International Council of Religious Education based on the U. S. Census of Religious Bodies reveals the fact that in this country there are 27,350,031 children under 12 years of age. The statistics of all religious bodies, Protestant, Catholic, Jewish, and others, report an enrollment in all church schools of 13,848,759 or just about half the existing number of children. When it is remembered that in most church schools there are a great many enrolled who are over 12 years of age the number of young children who receive no religious instruction of any kind is seen to be even greater. If educators are right in their conviction that habits and attitudes which give directions to character are formed in the early years greater efforts must be put forth by all evangelical denominations to enlarge their programs to include these unchurched children. Through an effort to meet the challenge presented by this army of children there has developed in late years the vacation school movement. The vacation school was first established in crowded city areas where children were wandering about the streets during the summer vacation and were not reached by the ministry of the church. This definitely is a home missionary work because in undertaking it the church was entering a neglected area. The movement has spread rapidly to all denominations and throughout the country. Jesus said, "In as much as ye have done it unto one of the least of these ye have done it unto me."

We may plan great missionary programs to be carried out in some distant place and neglect friendly, per-

sonal contact with those around us. We preach the principles of justice, careless of the injustice which too often characterizes our dealings with our fellowman, and the work which the Lord Jesus gave us to do does not go forward because we seem to think that the need of those outside the church is not **my** affair and what we say about sacrificial giving "does not mean **me**."

Over 1900 years ago there was a census in Bethlehem of Judea. People had come from all over the district, each to his own town, to be counted and to be taxed. And in Bethlehem of Judea it is probable that the most important person in the whole of the little town was not counted at all. When those who call themselves His followers begin to count Him in their own lives, then He will be counted throughout the life of the world. We must reflect that light that came to Bethlehem on that first Christmas day not only in the uttermost parts of the earth but wherever we have the opportunity.

"Don't spurn to be a rush light
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.
There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkest regions afar;
So, fill for the day your mission
By shining just where you are."

Lancaster, Pa.

The Deity of Jesus Christ is apparent in His abiding presence.—Stanford Mumaw.

HOW?

The weary ones had rest, the sad had joy that day,
And wondered "How?"
A ploughman singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands they wondered "How?"
Their feeble words had power:
At home the Christians, "two or three," had met
To pray an hour!

Yes, we are always wondering, wondering
"How?"
Because we do not see
Someone unknown perhaps, and far away,
On bended knee.

A hidden one apart, but near to God,
Was claiming Victory,—
As they went forth to battle in His Name,
"Lord, be Thou nigh!"

The hands were steady till the setting sun—
No need to "wonder" more,
How courage, faith and hope were all supplied
From Heaven's store.

For this thy praying host who wait on Thee
According to Thy Word,
Who plead by day and night within Thy courts,
We thank Thee, Lord!

—Selected.

SOUTH AMERICA MISSION PAGE

POLITICAL DISTURBANCE IN THE PROVINCE OF BUENOS AIRES

Because of political ambitions on the part of certain influential men of the National-Democratic party, the Governor of the Province of Buenos Aires, Sr. Martinez de Hoz, was forced to sign a resignation of the governorship, in the afternoon of Feb. 7th in his own offices in the Provincial Congress building in La Plata. The movement took on the aspects of a revolution, but fortunately it was a bloodless one. The revolutionary element had secured the sympathy of the Provincial Police and Militia, which left the Governor in poor circumstances to exercise his rightful authority.

Immediately after his forced resignation he telegraphed the situation to the President of the Republic who sent an interventor with a view of saving the situation. This official restored the former Governor to his office, although it is reported that his impeachment is to be expected any moment. It is difficult to ascertain who has the blame in the disturbance. Fortunately there have been no repercussions of this affair in the towns of the interior. This uprising is another sample of the revolutionary spirit that is ever present in these Latin-American Republics.

THE GOSPEL TENT CAMPAIGN

A very successful series of meetings has just closed in the town of La Sofia in the Carlos Casares circuit. The Lauvers have been making regular visits to this town for some time, which no doubt accounts for the special enthusiasm in the tent campaign. It is reported that practically every one in the town attended, filling the tent to capacity every night. The people have been kept in darkness about spiritual things for such a long time that they are anxious to listen to the truth of the Gospel. It is not to be expected that all these interested ones will continue to go to the regular meetings, but they have at least been evangelized, and the responsibility rests with them. Quite a number made profession of faith in Christ and will require the usual careful weeding out and instruction before they can be baptized. At this writing the Gospel Tent is in Carlos Casares where a special ministry is offered to the Jewish element of that place, which we are told comprises more than one half of the population. A Hebrew Christian by the name of Israel is doing the preaching, for it is said that it requires a Jew to win a Jew. We are hoping and praying that many of these Jews will recognize and accept Jesus as their promised Messiah and Savior.

The Jewish workers, Mr. and Mrs. Glass who came from Canada some time ago under the auspices of the Hebrew Christian Alliance are at present studying Spanish in Buenos Aires, and will likely be ready for definite evangelistic work among the numerous Jews in this Republic within a few months. We solicit your prayers in their behalf.

BROTHER ZAGAMI'S PURPOSES

One of our native pastors, Brother Jose Zagami, some of you will recall was quite sick last year. While on his sick bed he prayed very earnestly for the recovery of his health and promised the Lord that if He would restore him he would make a tour of our mission stations to sell Bibles and Testaments and to do personal evangelistic work. He apparently has regained his usual health and strength, and is now ready to fulfil his promise. He seems to have a special gift for making personal contacts, a ministry which is very much needed in our towns. We present his work as a subject of prayer for all our dear prayer helpers.

RARE ARGENTINE CUSTOMS—CARNIVAL CAPERS

It is our purpose, from time to time, to give glimpses into the odd customs and habits of the people of this country. On this occasion we shall say a few things about the Carnival. During the latter part of February, or sometimes in the early part of March the Argentine people celebrate several days of festive hilarity, which are called carnival days. In the evenings the people parade around the main squares of the town, in autos, in cabs and on foot, some with weird masks and get-ups, and others arrayed in fancy costumes, throwing flowers and confetti at each other. The streets where the parades take place are gayly decorated with lights and flags, and special observation stands with box seats are placed either in the middle of the streets or along the side on the walks. They tell us that the parade usually concludes with a huge dance in some large auditorium.

In the afternoons the children and young people, and sometimes older ones whose actions do not correspond with their years, go on the streets and into neighbors' yards, armed with buckets, pails, tin cans and what not, filled with water, which they dash very unceremoniously and usually very unexpectedly on their friends and companions. Sometimes the hilarity carries them so far as to throw water at any passerby, be he known or unknown to the players. Those who have to go out on these afternoons are

careful not to don their best clothes. The whole thing is a very silly custom, which apparently has been transplanted from various European countries. For those who wish to conserve their usual dignity it is imperative that they remain under cover during the hours when the play is on. It may impress you as an outlandish custom, but it does not differ very greatly from certain Hallowe'en demonstrations we have seen in a country which claims to be more highly civilized. It will scarcely be necessary to state that this is a custom of the worldly element and does not include our Christian people. L. S. W.

CHRIST THE SIN-BEARER

"He bare our sins"—I Peter 3:21. No interpretation is fair that does not admit a load: "The Lord hath laid on him the iniquity of us all." The fifty-third chapter of Isaiah, whence these words are drawn, suggests the elements in this vicarious burden bearing:

1. Human in appreciation—despised and rejected of men.
2. Constant contact and close acquaintance with grief.
3. Actual personal bearing of grief and sorrows.
4. Chastisement due to human sin and guilt.
5. Outrage and insult borne even when judicially tried.
6. Identity with transgressors in accusation and doom.
7. Final pouring out of His soul unto death on the cross.

In the second chapter of Philippians we find infinite humiliation ascribed to Him—the depth of which can be realized only by understanding the height from which He descended. This can be illustrated, perhaps by that Alpine lake which in depth is equal to the height of the mountain that rises beside it. He, the Prince of Life, actually came under the power of death.

Incident to His humiliation was His identification with the sins and sorrows of the race. He was daily and hourly in contact with them. This can be measured only by knowing the agony of infinite sensibility to the slightest approach of evil—a sensibility undulled and unblunted by any sinfulness within.

The Omniscient One saw the awful wreck and ruin of the moral condition of both the individual and society. To Him there were no veils or disguises. He pierced to the core of being, and knew what was in man. He saw the hollow and shallow shams of formality and hypocrisy, the dead men's bones in the whited sepulchres, and the enormity and deformity of human sin and satanic malice. He bore this sin for us.

Arthur T. Pierson.

Sin has many tools, but a lie is the handle which fits them all.

INDIA MISSION PAGE

INDIA MISSION NEWS

Feb. 26, 1935

February besides being a month for touring has been a month of moving for some of our mission family. Bro. and Sister Vogt leave Feb. 27 to embark for the homeland. Sisters Wenger and Good will leave probably March 9. To keep the work at Balodgahan going Sisters Shantz and Holsopple came bag and baggage by Feb. 15 and are becoming introduced to the various aspects of the work in Balodgahan.

* * *

Shantipur

Mr. A. D. Miller, Sec'y for India, for the Mission to Lepers, spent several days here looking over the work and making plans for more new buildings for taking care of more lepers.

Major Allen, Civil Surgeon from Raipur also paid Shantipur a visit and spent several hours looking into the details of the work.

On Feb. 2 we had the pleasure of entertaining some American guests. They were Mr. and Mrs. Hearne of Boston, Mass., and Mrs. Hyam of Washington, D. C. Mr. Hearne is a brother to Mrs. Holland of Jagdalpur, Bastor State, and they were on their way to visit her. Mrs. Hyam is 72 years of age and has spent almost a year visiting missions in different parts of the world.

Four leper men received baptism recently.

Samuel and Sarah, two inmates of our untainted home, were married on Feb. 9. Samuel has learned tailoring and they have gone to live in a village twelve miles from Mohadi, where there was an opening for him. There is one other Christian family in the village. Pray that they may be true witnesses for the Lord in that village.

Fannie Lapp.

* * *

Balodgahan

Two Bible Women, an unordained Evangelist, Cook, Tonga driver, and myself have spent 35 days on tour during January and part of February. We visited in about 30 different villages, in Kanker State south of us, and also in Government territory. At the villages where we camped, we usually visited different homes every afternoon, while in the forenoon we went to more distant villages.

Most of the people with whom we came in contact, received us gladly and seemed to take a good interest in what we told them. One can see a better attitude in them towards Christianity than formerly. We came across a few who at one time were Christians, but have backslidden, and became Hindus. They confessed they are not satisfied, and said they will

confess their sins and again come into the Church. Pray for them.

The evening meetings were well attended and some enquired about the Christian religion, etc. We trust some will surely count the cost and become willing to come and accept Jesus as their Savior.

The one excuse that most of them have is, what will our relatives and caste people do and say if we become Christians? The dread of hearing the reproach and displeasure of their friends is more than most of them can endure.

We who were brought up among Christian environments, cannot sympathize with them as we should, as we have never experienced the difficulties they have.

Will the readers please pray with us, that they will be given courage to come out and confess Him boldly and be willing to endure hardship for His sake?

Feb. 25, 1935.

Sarah Lapp.

* * *

I saw one of the saddest sights in my life last Friday noon (Feb. 22). A young Christian woman, mother of a fine little boy, was at the bottom of our garden well, clinging to the bricks and rocks. She had jumped in after having a quarrel with her brother-in-law and mother-in-law, but after she was in the water she decided after all to try to save herself and so kept above the water until some men who saw her jump in came with ropes and ladders to get her out. How terrible to think of how Satan blinds people so that they dare to play with death! Pray for this woman and her family. The past week the widows in the Widows' Home had leave to visit their relatives. This is an important event in their lives as they go for miles and miles to visit Hindu relatives. It is a wonderful opportunity for them to witness for the living Christ. Recently the widows have been having special prayers for these unsaved loved ones of theirs.

* * *

Sundarganj

On Saturday evening Bro. Haider and a large number of members of the Sundarganj congregation went to the village of Potyadi for their evening meal. In that village there was a recent convert named Sakharam whom they wished to strengthen by fellowship together in a common meal, expecting also to spend some hours in singing and preaching. The meal was very enjoyable and Sakharam sealed his testimony among his village friends by sitting down with his Christian brethren and sharing the common meal with them. He also took an active part in the singing and testimony that followed when they met before the village crowd.

This continued until after midnight, and, after bidding all his brethren goodnight, he retired to his house. His wife had left him some ten years ago so he was living alone. The next morning when neighbors called him he failed to answer. Upon investigation it was found that he was dead. Police were called, a full investigation was held, including a post-mortem examination but the verdict was, "Death due to heart failure."

Enemies of the Gospel will be sure to interpret this incident to their own advantage, saying, "See what happens to a man when he becomes a Christian. The gods have smitten him down." Pray that God, who orders all things, may overrule even this to His glory, and that the Gospel may not thus be hindered.

J. D. Graber.

* * *

On Feb. 21 Esther Vogt gave a helpful talk in our Women's meeting on the thought that now we have the opportunity of entertaining Jesus, of making Him happy, of serving Him in our humble dwellings. The day will come when He will accept us into His own home and how well for us if we have accepted and entertained Him now, for it will be too late to extend hospitality to Him then. Our opportunity is now.

During the past year an unusually large number of babies were born into the Dhamtari Christian community. Next Sunday, March 3, there will be a special service for fathers and mothers to bring their tiny ones and in prayer to dedicate them to the One who loves children. This is a service that means much to the fathers and mothers.

Minnie Graber.

* * *

Medical Station

Dasri, one of the Dhamtari Bible women, has not been able to be at her regular duties for four weeks because she has been kept very busy taking care of her daughter who has been at the hospital for some time very ill. Now the daughter is showing some signs of improvement. We hope she will recover and make her life a testimony for the One who heals.

We are expecting Sister Good to come in a few days this week to teach the Bible women the little stories they are to use the coming year and also the method of telling them.

Last Sunday Bro. Friesens were with us. In our Sunday service four couples consecrated their babies to the Lord and Annabelle was baptized.

Nortell has two days of high temperature due to relapsing fever. We are glad to say he is recovering.

Kathryn Troyer.

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By the time this reaches the readers we will be experiencing warm weather. (Continued on page 29)

SEWING CIRCLE CORNER

"And they remembered his words"
(Luke 24:8).

* * * *

Blessed memory! The women bringing the spices to anoint the body of Jesus looked in vain for Him. They were shocked at finding the empty tomb. Then there was the message of the angels, the bright ones from the sky. The women paused. Bewildered, they could not understand, on that first Easter morning, just as, many times, we cannot understand now. But they remembered, and that cleared it all up.

The Lord had risen. Then they carried the message to the others and they, with the other disciples, believed. And today, we still have the message of Easter and the miracle of the coming of springtime in one great unified miracle.

* * * *

As we go to press, we remember that this is our Sister Lillie S. Shenk's first day on the great ocean. Many of our hearts go up to the Father in a prayer that He may bless and use her in her new experience. Many of our Sewing Circles will feel happy to know that their efforts in making things for her use in her work were appreciated.

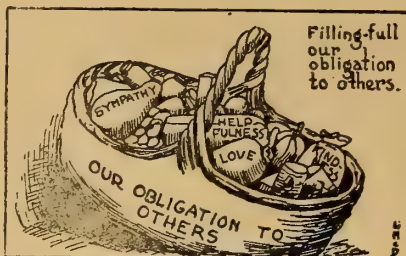
* * * *

Memories and needs come to us from different directions in these days. Sisters Mary Good and Mary Wenger, missionaries from India, are on their way to the home land by way of Palestine, Europe, and the Atlantic. Bro. and Sister Vogt and family are coming by way of the Pacific Ocean. May the Father bless and keep them all.

A CONTACT

It was in the early morning when we boarded the train and piled our luggage into the 3rd class compartment. The sleepy travellers began to gather themselves together to make room for me and the two girls whom I was taking to Ludhiana to enter nurses' training.

One woman sat up straight and seeing me said, "Come here and sit down." I was busy arranging the luggage that had been tumbled in. She said, "Leave your luggage, come here. Sit down here." I accepted her invitation happy to be welcomed into the already full compartment. She said, "You are going for a journey because this is your great festival." She said, "I know your festival. The English people in the city where I live have decorated their homes with colored paper, have made beautiful garlands and are celebrating in a magnificent way." I thought of the superficiality of the observance of Christmas when a non-Christian could only see tinsel. I said, "Do you know why we observe this festival?" She said: "No." I told her



of the birth of the Savior of the world and of the love that prompted the great sacrifice. I knew that Dhanmat, one of the girls with me was eager to talk—she is always eager to tell of the Father's love. I asked her if she wanted to tell the story of the Prodigal Son. She told the story while the women in the compartment were rapt in attention. In her simple way she told of the great sacrifice and the only way of salvation. The woman by my side was able to read and we presented her a gospel portion for which she was very grateful. A woman sitting across from us said, "My little girl can read. Give me one for her." We searched and were happy to find one more gospel portion which we presented to the woman.

Our new found friend by my side grasped my hand and clung to me uttering her gratitude for the story we had told her. She told me her name and said, "Don't forget me." I said, "Yes, I'll write your name in this little book and I'll remember you and pray for you." Again she gripped my hand. The bedecking of rich jewelry showed that she was a woman of wealth, but yet how poor!

Will you pray with me that some one who knows the Savior's love may befriend Sarju bai and lead her to Him? She is one among hundreds of thousands who have not yet found the Way.

Dec. 31, 1934. Mary M. Good.

JAPAN ORAL SCHOOL FOR THE DEAF

From the beginning the Japan Oral School for the Deaf, the first school to teach speech to Japanese deaf children has been a union project in which the Presbyterians and Evangelicals cooperate. In its organization Dr. and Mrs. Reischauer of the Presbyterian Mission contributed their interest in deaf children as the parents of a deaf child while I gave gladly my experience as a teacher of deaf children.

The school opened in our Ushigome church in Tokyo, on April 28, 1920, with ten pupils and two Japanese teachers. It soon outgrew the small church rooms and in September, 1926, moved into a new building in the suburbs of Tokyo which was made possible by the contributions of both missions and other friends in America and

Japan. Now there are ten full time Japanese teachers and five part time instructors for the sixty-six pupils.

In our Sunday school we have found that our deaf children have the same religious experiences as their hearing brothers and sisters and that in many cases their comprehension of spiritual truths is keener. The monthly parents' meetings are also a source of great satisfaction. One after another of the mothers has given her heart to the Lord after hearing the Gospel message there. Just a few days ago the sister of one of our deaf boys passed away after living a beautiful Christian life for five years. The mother was so impressed by the sister's death that she asked to become a member of the Woman's Missionary Society in her daughter's place.

A year ago one of the older pupils was taken ill and passed away. On the anniversary of her death the family prepared a booklet from which a few passages are quoted here to give an insight into the lives of those who have come in contact with our Oral School for the Deaf.

The girl's mother writes as follows: "Our oldest daughter was born on Feb. 11, 1915, just when the plum trees were in bloom. We called her 'Yoshie,' which means 'young branch,' hoping that she would always be like those early plum blossoms which are not afraid of the cold and with their fragrance gladden the hearts of all who come near them.

"When Yoshie was two years old she had trouble with her ears and in spite of all that we could do for her she lost her hearing.

"One day we saw an advertisement in the newspaper saying that a certain Dr. T. could perform operations to make the deaf hear. We took Yoshie to him but not until after she had submitted to the expensive operation did we discover that this so-called doctor was a fraud and we were left in greater despair than ever.

"Before long, however, we heard about a deaf girl by the name of Hideko Shinozaki who lived not so very far from us. She was attending the Japan Oral School for the Deaf which at that time was the only school in the whole country where speech and reading were being taught to deaf children. We called on her mother and as a result of her kindness in introducing us to the school our Yoshie entered the beginners' class and we felt just as if a light had begun to shine in upon our darkness.

"Gradually the infinite patience of the teachers began to show results as Yoshie learned to understand what was said to her and also to say a few words herself. Then the burden of sorrow which the parents of a deaf child feel became lighter.

"In the spring of last year she took

sick and was not able to attend school. Whenever the teachers came to see her, or her classmates wrote to her, she was very happy and they will never know how much joy they brought to her as she lay there in bed. Often she prayed with almost pathetic earnestness, 'O God, please make me well soon so I can go to school again.'

"But at last on September 4, 1930, the spirit left her body. Just before that she called me to her and said, 'Thank you, mother, for your kindness to me all these years. I know that I cannot live much longer so please call the rest of the family.'

"To her father she said, 'Good-bye, father, thank you so much for all you have done for me.' After a parting word to each of the relatives she passed away.

"I do not know how to express my gratitude to the teachers of the Japan Oral School for the Deaf for their patience in teaching Yoshie to talk. It was due to their faithfulness that she was able to speak to us so beautifully even at the very close of her life."

Here is an extract from the reminiscences of one of her best friends, Fukuko Nakamura: "Sometimes I dream that Yoshie San is alive and that we are playing together and talking so happily with each other. Then I wake up and feel so lonely when I realize that it was only a dream.

"Dear Yoshie San has gone away to heaven. I think that there she is playing and talking with Shinohara Shizuko San and Yamaguchi Harue San, our schoolmates who died several years ago. I can hardly wait till I can go there, too."—Evangelical Missionary World.

WHO ARE MISSIONARIES?

By Arie Miller

For the Gospel Herald.

Who of you in ages past, has seen or heard of so great, so perfect, and so supreme a servant as the Son of God, sacrificially giving His all to relieve the intense sorrow and suffering of God's creation? If we would carry out the great commission, we must give our all, just as the Son of God has done. We must have the welfare of souls at heart; and by sacrificial service, relieve the suffering and sin of God's creatures by pointing them to Christ, declaring without compromise that Jesus is the Christ, the Son of the living God, and through Him alone is forgiveness of sin.

If you have been willing to put that strong self-will beyond you, and sacrifice, and deny yourself to relieve the sorrow of your brother, then you have taken one great step towards fulfilling that great commission.

There are those of us who are living a Christian life (after a fashion) and who think that by now and then help-

ing a friend back on the straight and narrow path we have done our Christian duty; therefore we can sit down and feel assured of our reward. We feel that after all there is not so much sin in the world and we need not become so alarmed. We will just help a few of those around us; and those who are beyond the reach of our convenience may be left to their fate. Considering then that this is our attitude, are we truly missionaries? If you have brought yourselves to think that after all this old world is not so sinful and wicked, you are wrong, for there is another missionary working infinitely harder than you are—a missionary of evil—the devil.

It was God's intention that the human family should be saved from the ruin produced by the fall. It seems that the surroundings of the garden of Eden were not good enough, that the vegetable diet was not sufficient. The close relationship with God could not keep the human family in purity and from sin. It fell as things usually do if left to the powers of man alone. The human mind was not sufficient to bring it back; so God had to call. And He did call. He elected an agency whose duty it was to present Himself and the way of salvation to a lost and dying world. That agency is those of us who have given our time and talent; in fact our heart and soul to increase and advance His kingdom on earth. If there is any one among you who doubts that a man is a lost, ruined soul, let him look around and see the countless thousands drifting wretchedly about in sin and paganism, who have no knowledge of a true God. It was for this purpose that God sent His Son from heaven to endure the cruel cross that we might be redeemed, and in turn tell others of His saving power.

He came first with the great message, "Repent ye," then after His crucifixion He gave to us the great commission, "Go ye and teach."

Are you for the Lord? Are you sure you are? Are you truly laboring for Him? This is what He says about those who do not labor for Him: "He that is not with me is against me, and he that gathereth not with me scattereth."

Do you have faith? Implicit faith? Faith to remove mountains? You must have to carry out the great commission. And you must have one other thing. That is prayer. Faith and prayer are Siamese twins (if you will allow me that expression). One heart gives life to both of them. Faith is always praying. Faith must have a tongue to speak. Prayer is the tongue of faith. Prayer must rise and soar. Faith must give prayer the wings to rise and soar. Prayer asks. Faith lays its hands on the things asked for. When you pray a prayer do you have faith that the Lord will answer it? Or do you sometimes believe at the same

time you are asking it that He will not answer? Listen! Faith in God's Word of promise is confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. See Heb. 6:13-20. Have you done that? Have you made your Lord a liar? Have you been so unfaithful? May your prayers uttered in the future be asked in faith, believing that you may receive. You must have faith in God—immutable faith. Then you can do things for Him. You can be a laborer in His vineyard. You can save souls for Him. You can be a missionary.

These words I have found from the pen of a man who realized that he must have faith before works. In fact, before anything else, and I like them very much. This is what he says: "Works without faith are dead works, and faith without works is dead, but works will follow faith, because faith works."

The very hardest lesson for human nature to learn is to commit its all into the hands of a faithful Creator, and to look up in simple faith and dependence to a God who will work in what we are to work out.

Perhaps you have felt that the few things which you have done at home do not amount to much compared with what a foreign missionary can do. Do not become discouraged. By words and works we can but teach and influence a few. By our prayers we may benefit the whole world and every individual of it, high and low, friend, stranger, and enemy. Do we not dread then to look back on our past lives even in this one respect? Have we done half as much missionary work as we might have done?

Dr. A. J. Gordon once said, "I used to pray often, 'Lord, have compassion on a lost world.' Finally the Lord said to me, 'I have had compassion. It is now for you to have compassion. I gave my heart. Give yours.'"

Are there those of you who have prayed just as Dr. Gordon has done? O Lord, have compassion on this sinful world, when really you are the one who should have had compassion. You can not carry out that great command until you give your whole heart.

I think you will all agree with me that a missionary must be a Christian; and being Christians we must be saints, for the Bible says we are either saint or sinner. To me a saint is something very pure, and righteous, and holy. Have you ever felt that you were not good enough to be called a saint, but that you didn't think you should be called a sinner either, because you truly were a child of His? I have often felt that way. I would much rather be called a "saint who keeps trying," because that is really what I am. Just a "saint who keeps trying." A saint. Ah! that is so holy.

Perhaps we do feel our insignificance, our littleness in trying to bring

others to Him; but if we trust in Him, He will give us victory. He has promised us infinite, unlimited strength and power. Hast thou not heard, hast thou not known, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.

Who truly are missionaries? Who of you? Those who have unselfishly given their whole hearts for the extension of His kingdom.

If your life expresses the same thought that this little poem does, then truly your life is beautiful; and what but a beautiful life could be a messenger of our Maker?

"Lift up your hearts—we lift them up, ah me! I can not, Lord, lift up my heart to Thee; Stoop, lift it up, that where Thou art I too may be.

Give me Thy heart, I would not say Thee nay, But have no power to keep or give away My heart; stoop, Lord, and take it to Thyself today.

Stoop, Lord, as once before, now once anew; Stoop, Lord, and hearken, hearken, Lord, and do,

And take my will, and take my heart, and take me too."

Middlebury, Ind.

WHAT SHALL WE TEACH THE CHILD?

By Lina Z. Ressler

For the Gospel Herald.

In the brief command of Jesus to Peter, "Feed my lambs," we believe the Master embodied the careful nurture and teaching of those whose needs called for teaching specially prepared for them.

A teacher who is concerned only with imparting knowledge and whose interest is wholly in the subject and not in the pupil is not really teaching. In our Sunday school helps of various kinds we notice a marked difference of opinion as to the kind of material necessary for various grades and ages. When, however, all is said and done, I think all truly interested persons will agree that the selection of the material is not really so important as the selection of the teacher.

In these times of stress and scarcity of the common necessities of life, many a mother, by careful preparation and planning, brings before her family a well-balanced meal, prepared from very unpromising ingredients. She has cooked or baked or mixed somehow ingredients which she understood and brought about satisfactory results.

So, to the wise, trained Sunday

school teacher, many of the passages from God's Word that seem difficult and almost impossible, for various groups of pupils, may through prayer and careful study be wrought into a piece of rich teaching for the child-minds entrusted to her care.

Did I say "her care?" Yes; for somehow, most of our successful primary teachers are women. This does not say that men may not sometimes be well adapted to reach and help and lead the little ones, but oftener God seems to have given to the mother or sister a special talent to teach and lead the children in a definite way.

The lessons of the Second Quarter aim, as the Lesson Committee has expressed it, "To help the student to appreciate and understand some of the great teachings of the Christian faith." I think we sometimes make a mistake of feeling that children should wait until they grow older to get the real concept of God and Jesus Christ, of faith, repentance, of sin and salvation, and the other great doctrines of the Bible. Really these essential doctrines have a very definite bearing on our practical everyday life.

At first sight, many of the titles seem difficult, especially for the children. Yet there is, even among the little ones a characteristic aptness to grasp the deep truths of the Word of God when it is presented to them lovingly and reverently.

In teaching, first of all let the majesty of the Truth itself master the heart and life of the teacher. "God is love." Every tot knows the Word, and vaguely feels its meaning. We know this is true because the Bible says so. We are sure, too, that it is true because God is our heavenly Father and He gives us all this great, wonderful world as He has made it. He has created the lovely blue sky, the bright sunshine, the lofty mountains, the soft rain, the green fields, as well as all the other things we see and know. He has made them all for His people.

Here a little story of a child's conception of God may help impress the lesson: The call of Samuel, God cares for Baby Moses, or a little story from present-day life. A well-told story is a great help in impressing the lesson, but we need to be careful that we do not lose the lesson by placing all the attention on the story.

We need to be systematic in our preparation. A mind filled with a lot of mixed up material is by no means ready to teach. Unless we have a clear idea of where we want to get to in our teaching, we will likely not get anywhere. Gypsy Smith once asked a group of preachers the question, "Does anything happen when you preach?" Perhaps we as teachers might ask the same question.

God loved the world, so He sent Jesus to tell us so. Jesus lived among people and loved them and helped

them so that He might show His love. Here a story of Jesus; Raising Jairus' Daughter, Blessing the Children, or another story.

God loved us, so He gave us His Word to help us to learn how to be happy. The Bible is a precious Book. We should each have one and use it. Nicodemus wanted to learn.

When he came to Jesus, Jesus taught him more. We can always learn from God's Word.

In Jesus we have life. He rose from the grave. With the Easter story we may learn that we, too, shall rise again as the little seeds and bulbs grow in the springtime, so Jesus calls us to new life.

Today we read about a boy who was tired of his good home. He wanted to do as he pleased, so he went away. He did as he pleased for a while, then got hungry and poor, was sorry, and came back to his father. His father forgave him and loved him and took him back again—just like God does for every one of us when we are sorry and come to Him.

In our cities and in many places in the country are churches. They are houses in which to worship God. Some are large, some are small, but they are all God's houses, and we need to love them and take care of them and worship God when we go to them. Have a little story about a church and the way people worship in it. Teach reverence.

The lesson on Baptism follows beautifully the lesson on the Church. When we go to church and believe on the Lord Jesus, we want to be baptized to show that we belong to the Church and to God. Tell here the story of the baptism of Jesus in Jordan, or picture the baptism of a class of converts in one of our churches, or a story which you have read. It may be made very sacred and sweet, because little ones feel the reverence and tenderness of such a scene.

When Jesus went away to be with His Father, He wanted His disciples to do something that would show that they remembered Him. He told them about the bread and the cup, and how we all love to remember when the people in our church take the bread and the cup to show that they remember Jesus and that they are looking for Him to come again.

We are so apt to forget things, so, a long time ago, the heavenly Father told His people that one day out of every seven should be a day of rest and worship. It was God's day; and in all the countries, and all the places where people keep the Sabbath day holy, God blesses them, and they learn to be faithful to Him. Our Sunday is a special remembrance day of Easter Sunday, when Jesus rose from the grave. Shall we tell the Easter story together again? Now, every Sunday morning, when we get ready for Sun-

day school or go to worship God in our church, we may remember that on this day a long time ago, early in the morning, Jesus rose from the dead. We meet in our churches to worship and praise Him. We keep the Sabbath day holy, because God said we should, and because we love the dear Lord Jesus.

Just before Jesus left the disciples to go to His heavenly Father, He promised to send the Holy Spirit, another Friend and Comforter like Jesus, to be with and help the disciples. Here is a precious opportunity to help the children to feel the realness of God's care. In our home we found the "Guardian Angel" picture a very definite help when the little ones were afraid in the darkness or felt fear of possible danger. The angel picture is so light and "different" that very small children realize that they could not see the angel always. The children are playing unconscious of danger, but all the time the angel is watching. In a recent experience we have felt in one of the girls now grown to womanhood, when facing danger, she remembers this lesson. The Holy Spirit is our friend and He leads us in right ways and keeps us in time of danger.

God gives us every good thing that we have. When we remember this, it should help us to want to give some of our blessings to others. The verse "God loveth a cheerful giver," is practical for this lesson. Let the little ones help to plan the things they can give or do for others. The apple they can share, the toy they can lend, the pennies they can save and send to the Missionaries who need things to eat and wear while they are teaching the people in heathen lands, the sweet story of Jesus. I am so glad we can all help, for it always makes us happy to help.

For the Missionary lesson there are so many good missionary stories that almost tell themselves if we let the little ones help. The lesson itself with Saul's wonderful conversion and a few incidents of his marvelous missionary experience will appeal and leave a lasting impression. Play sending missionaries with a ship and let the children help.

For the thirteenth lesson, cut-out "tables of stone," with marks for the Ten Commandments, might be a help. Very small children can understand what it means to obey our parents. To obey God is even more important. For smaller boys, the wonderful manifestations at Sinai will make the lesson thrilling. God did not mean that people should all do just as they pleased. If every one had his own way, there would be no end of trouble. So, while we live in God's world and live with other people, we might as well do what is right, obey our parents and teachers, and above all our heavenly Father, so that we may be happy and

help to make everybody else happy too.

We are told that the influence of a good story well told to a child never entirely disappears. The child may not be able to reproduce the story entire, but the thought is registered down deep in the spiritual life of the boy or girl.

Dear Primary Teachers, yours is a precious task. No job in all the wide world, except perhaps that of a mother, is more important for the life of the coming generation. Let us approach the task reverently—carefully—prayerfully. Live near the Master. Take Him with you to every class recitation, let Him use you in your daily life, and the joy—unspeakable joy—at the close of the journey will be worth all the hard work you have put into it.

Scottdale, Pa.

A RED-LETTER DAY IN SWITZERLAND

By Simon W. Sommer

For the Gospel Herald.

It was Aug. 5, 1934. The day was cool, though the sun shone brightly.

The writer, together with Missionary Klassen, had spent the night in the home of Bishop Samuel Gerber, not far from Lamotte, one of the three meeting houses of the Mennonites on Sonnenberg, Switzerland.

Sunday forenoon a few dozen of us gathered at the church for a special prayer meeting for the important work which was to be done in the afternoon.

Immediately after dinner the people began to arrive—some by way of automobile, some by way of the open wagon so characteristic of Switzerland, and many on foot. I presume that most of them came along the road, but many came across fields and meadows.

The purpose of the meeting was to ordain as missionaries a young man named Daniel Amstutz and his bride of less than a week—missionaries for the Island of Java, East Indies.

Each one of the speakers for the afternoon represented one of the Mennonite Church Districts of Switzerland, and was allowed eight minutes of time.

Four different choruses of young people sang a number of songs, a chorus at a time, during the afternoon.

Missionary Klassen, who had about ten or eleven years' experience as a Missionary on Java, spoke from the angle of the work in the island.

Daniel Amstutz spoke in response to his ordination, accepting the charge laid upon him and his wife by the Bishops.

If the writer was correctly informed this is the first missionary enterprise undertaken exclusively by our Swiss brethren.

Therefore the writer considers it a special privilege to have had the opportunity of attending this so unusual service.

The very atmosphere seemed to be saturated with missionary zeal. Religious enthusiasm was running high, indeed.

To finance the enterprise one of the Bishops, Missionary Klassen, and the newly appointed missionaries expected to visit the various places of worship on Sundays, and during the week solicit these districts for funds.

THE WORK IN THE MOUNTAIN DISTRICT

By Mrs. Norman Miller

For the Gospel Herald.

Being one of those who are sent to the Laughlin (or Log) Schoolhouse to help in the Sunday school work for the past ten summers, and also one of those who helped to put food and clothing into a number of different homes the past winter, by request, I will try to give a little description and some facts about the homes in that district.

There are about twenty or more families living in reach of our Sunday school, and we have visited a large number of these homes, but not all. The greatest part of these homes are self-supporting. At least they tugged through without help, and as we see them they are not any worse off than those we helped.

But then we have about three families where there are seven or eight children to a family. One of these families got only a few clothes, and another only a few more than the first. The third family is a very pitiful one. There are seven children, the oldest one a girl nineteen years old. The father of these seven children is a strong, hardy man. The mother is not so stout. Three of these children are boys and four girls.

We have been in this home three times, but have never gotten farther than the kitchen which was the only place where they could make fire to keep warm. The kitchen consisted of a room not over 12 x 12 feet, in which one could see some furnishings such as a table, a cupboard, a stove, an old bureau, and a bed.

For fuel they had only to go and chop wood. Of course this is the poorest home we have been in, but there are quite a number that come in the same class.

All we may do for their natural comfort would not last very long, for soon they would be back in the old rut again. What men and women need on the mountain, as well as any place else, is a genuine conversion, and then they will get on a better basis.

Tobacco seems to be the great standby on the part of many. No matter

how poor, they will manage some way to get tobacco and snuff. And this does not apply to the men only.

We have quite a number from this district who have joined the Mennonite faith, and are living true as they see it.

Salisbury, Pa.

THE NEED OF INTERCESSORY PRAYER

By Minnie Kanagy

For the Gospel Herald.

"Ye have not, because ye ask not" (James 4:2).

"And he saw that there was no man, and wondered that there was no intercessor" (Isa. 59:16).

"There is none that calleth upon thy name, that stirreth himself to take hold of thee" (Isa. 64:7).

The lack of power in our lives today is because we fail to pray as we should. Much is said concerning the need of prayer and volumes have been written but we still have not yet taken hold of God's promises and proved them in our own lives as God longs to have us do.

This is the touring season and as many of our number as can be are out in the district doing their bit in giving the Gospel. Bro. Smuckers are out in the village of Bagdai near Sankra. A few days ago I received a letter from Sister Smucker in which she says, "We are having large crowds and good attention and we believe God's Spirit is working here. Please pray for the work here. Bharat and his folks have again turned to idol worship and don't seem much interested in the Gospel, but there are others who seem interested. We need to pray much that Satan's stronghold here may be overthrown and that the people may see and accept the true light which is Jesus, 'The Lamb of God which taketh away the sin of the world.'"

Another note from Sister Friesen who is out in a village about four miles from Ghatula. She says, "We are having good meetings here and we feel the Spirit is working in the hearts of the people." Sister Lapp says, "We are having profitable meetings with the people."

In order to help you, dear reader, to pray more definitely I have quoted the above messages. When out among the village people and we see the result of sin in their lives how we long to help them to the saving power of Jesus. Bharat (the man mentioned above) at one time seemed on the verge of accepting Jesus as his personal Savior. At this time, as Sister Smucker says, he seems uninterested. Why did he not come all the way? Was it because you or I lacked in our duty of praying for those near the Kingdom? "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy

possession" (Psa. 2:8). God wants us to ask and He will give according to His promise. You who are not out in definite missionary work may have a share in this inheritance and what greater joy can there be than when we are in heaven, our eternal home, and others join us who can say, but for you, sharing with us the joy of Christ in your life we would not be here.

"After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9). What a glorious vision for the beloved apostle of Jesus and what joy it must have brought to his heart to see so many redeemed ones. Will there be some in this group because you have interceded for them? "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1). God delights in giving us what we ask for, if in accordance to His will. He does not withhold any good thing from us. Souls are hungry, and thirsty for the joy and freedom from sin which may only be received through the cleansing blood of Jesus Christ. We who are His, and have experienced this joy and forgiveness of sins may help these hungry souls through prayer, if we will.

When we realize that there are still people who offer human sacrifices to their gods and the indifference among Christians it brings to us very forcibly the need of persevering and agonizing prayer. We need workers who will give their full time to teach God's Word to our literate people as well as to those who cannot read or write. We cannot hope to have the Church cleansed and purified unless we give time to prayer and acquainting them with the Word. Paul in his letter to Timothy says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And in the Epistle to the Hebrews: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart." Faithful teaching of God's Word and prayer must open the gates of heaven and permit God to shower blessings upon us. Again the tender message and promise of Jesus comes to our mind when He said to His disciples, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "Whatever ye ask, believe that ye have received." These prayer promises are for us to be proved in your life and mine and what a joy to know that our

prayers are heard and answered. If we wish to become stronger in our own Christian life and bring rich blessings upon others, there must be definite and persevering prayer. Unless we are ready to sacrifice time and leave undone some of the things we feel necessary we need not expect to experience much power in our work.

Will you not join us in the great ministry of intercession that Satan's barriers may be removed and souls saved? Do not forget to pray for us that we may be kept true, and sensitive to sin. That our life may be abiding in Christ and as the branch is given up for the work of the vine, so may our lives be complete in His.

Dhamtari, C. P., India.

A TESTIMONY FOR THE LORD

By Nelson E. Kauffman

For the Gospel Herald.

The following testimony was written at the request of Sister Mandy Laylond, 905 Wabash Avenue, by one of her daughters, after her conversion at the age of 67, to be read at the Mission, since she was unable to come to the service herself.

"Bro. and Sister Kauffman and Sister Green came to see me Thursday, Mar. 7, and prayed for me. I asked them to come back on Sunday and they did. God saved me and healed my body after I had been sick four years. For two weeks I was helpless and had to be turned in the bed. When the Lord touched my body I felt like I could get up by myself. I knew I could but my children were afraid I would fall. I sent for Mrs. Bank (a friend) on Monday morning and she told the girls if the Lord had healed me I could get up, and I did.

"I can't praise the Lord enough for what He has done for me and I mean to praise Him as long as I live. I believe the Lord is going to let me get well so I can go to church and tell the people what the Lord can do for everyone if they will only give their hearts to Him and trust Him for all things. I can't thank Bro. and Sister Kauffman enough for coming and praying for me. I ask everyone that knows the worth of prayer to pray for me."

Mrs. Mandy Laylond.

Her health is some better but she is not entirely healed. She has a disease that makes it almost impossible for her to take nourishment and it also consumes her flesh. We held our cottage prayer meeting there Mar. 18 which she enjoyed immensely and wished it would last till midnight.

On Mar. 14, Bro. J. M. Kreider went with us to visit her for an instruction meeting, then on Mar. 21 she was baptized and received into the church.

Following are just a few statements from her testimonies at different times:

"Why should I lie here in sin when my blessed Savior died to take me in?"

"I would be willing to be crucified and die on a cross for I am no better than my blessed Savior." "I am ready to go any time. I have suffered enough in this life. I want to go where I can be at rest." "I want my husband and my children to meet me there." "Bless God for this day of my baptism."

Her husband turned away in tears from her bed as she was baptized but would not give up. Who will place him on your prayer list?

Experiences such as these make the discouragements of the work fade away. We praise God for friends who have made this work possible and who are maintaining it by their prayers and support. What investment pays better? "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Hannibal, Mo.

AFRICA PAGE

Shirati Station, Musoma,
Tanganyika Ter., East Africa.

February 12, 1935

Greetings to our Herald Readers:—

Lord, it is nothing with Thee to help whether with many or with them that have no power, help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. II Chron. 14:11.

Be ye therefore strong and let not your hands be weak. We praise God for continued good health among the group and for the heavy showers of rain this week that filled our almost empty tanks to overflowing. The rain continued the greater part of the day, flooded the dry river here and the plains.

We planted our garden for the fifth time. Thus far the results have been poor, due to drought, but we hope for a good rainy season now.

Our visitors since the last writing number three men from Kenya. One, a settler there and two N. H. A. missionaries. The evenings were spent in singing and worship.

In our believers' class now numbering 42, several parents have had babies born into their homes and they desire Christian names for them. The entire class needs your prayers that they might learn to know the Lord as their best Friend, Rock, and Strong Deliverer. The one to whom to take all problems and temptations.

To the children who read these lines:—We thank you for the many old Sunday school cards you sent to us. On Sunday we had 56 little children in the services. I wish you could see their happy faces. A mother wrote from the homeland that some children want to know what some dangers are from which children could pray that the Lord would keep us safe. The children can realize how dangerous are the small things that live under stones

and boards like scorpions and snakes. The children can ask the Lord for the missionaries to be kept from these subtle and painful bites that sometimes are fatal.

Thank you for your continued support in the work in money and prayers.

In Jesus' name,

The missionaries on Katuru Hill,
Per Elizabeth Stauffer.

FROM OUR MISSION STATIONS

New Holland, Pa.

(Welsh Mountain Mission &
Samaritan Home)

Dear Herald Readers, Greeting:—"Ye know not what shall be on the morrow." A few changes have taken place since last writing. One sister who had come in the fall to stay for the winter has left to be with her children. Two others came since. One is almost blind and the other is sick in bed yet slowly improving. One of our workers, Sister Mary Hoover, is in the hospital. She had an operation, and is nicely recovering at this time. Our inmates number 16, two nearly blind, two in bed, one on a wheel chair, one using crutches, one man needs help to dress, undress, and to walk.

Sunday school attendance keeps up fairly well. Average for January and February, 65. March 24, attendance was 101. T. K. Hershey preached. His visit and message were much appreciated.

John L. Musser.

Lancaster, Pa.

(Dillerville Mission)

Dear Readers:—"Fear thou not; for I am with thee; be not dismayed; for I am thy God." Surely the Lord is with us, and we have enjoyed His blessings the past weeks more than before. Our attendance has suffered slight loss with the coming of spring, but we trust that the Lord will continue to lead souls to this lighthouse. At present there are still a number of homes in the community unopened to the Light of life. Join us in prayer that God's divine hammer may break the stony hearts of men.

The Lord willing we hope to receive two into church fellowship soon. Other members of the instruction class prefer to retain membership in their own church. Pray for these babes in Christ.

We heartily invite your presence with us. If you are in service for the King, come and fellowship with us. Or, if any of you should doubt the advisability or value of mission work, visit our cottage meetings Tuesday evenings—hear the testimonies to the power of the blood and cease to doubt. Join the army of the living God. How much more zealous would we be if we fully realized that the Gospel unshared will be our doom,

just as the pound unused condemned the one who interred it!

Pray for us, and pray with us.

The Workers,
Per Josie Rehkugler.

Mennonite Hospital and Sanitarium
(La Junta, Colo.)

Dear Herald Readers, Greetings:—"Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things."—Jer. 14:22.

These words of Jeremiah have much meaning to the residents of the West at this time. For the past week record breaking dust has been in the atmosphere. The whole eastern Rocky Mountain slope is so dry that the soil rises like powder before the strong winds. Farmers are discouraged to plant seed for the next season. Many are beginning to see that only God can cause rain and that it is our duty to wait upon Him.

Hospital work has been progressing as usual. The number of patients in the hospital this morning is forty-one. Yesterday a group of school children under the auspices of the Public Health Association were here for tonsillectomies.

Sister Emma Rohrer, who has been connected with the institution as a nurse for over twenty years, left to spend some time with her sisters in Joplin, Mo., and Wadsworth, Ohio. During this time she served the Lord in a very loyal way in ministering to the sick. The contacts she made with the sick during this long period of service will number into the hundreds. Only eternity will reveal the influence of this service. The prayers and good wishes of the workers and patients follow her.

Sister Selena Gamber is conducting two classes in Spanish for the workers, patients, and immediate local friends. Considerable interest is shown in this study. We have the help of a Spanish girl in the community in giving correct pronunciation and inflection.

Sister Ellen Coffman, who was called home on account of the illness and death of her mother, is expected to return to us Saturday. The three students affiliating in Denver, Sisters Lois and Charity Yoder and Amanda Oesch, have completed their affiliation and have returned home to us.

Counting on your prayers, we are

Yours fraternally,

Mennonite Hospital & Sanitarium,
Mar. 21, 1935. Allen H. Erb, Supt.

Mennonite Gospel Mission

(2504 Fourth Ave., Altoona, Pa.)

Feb. 9 Bro. Elmer G. Martin preached at Mill Run Chapel. Sunday, Feb. 10, Brethren Martin E. Weaver of

Annville, Pa., and Daniel D. Wert filled the appointments at Altoona and Mill Run. Monday morning they took along with them in their auto Sister Anna H. Weaver and Brother and Sister Nissley to attend the Ministers' Week at the Johnstown Bible School. Brethren Harry Cashman and wife, and W. C. Dodson and wife attended the All Day meeting at the Bible School.

The song books at the Mill Run Chapel were worn out. With the consent of the Sunday School, Brother Harry Cashman was authorized to canvass the Mill Run community to solicit money to purchase new books. After soliciting the community there were funds received to purchase 50 books. We feel grateful for the gifts. Death has again taken out of our congregation one of our recently received members, Sister Figard of Coburn District. Funeral was held at the church Feb. 25. Last fall while evangelistic services were held at Altoona, several of the Coburn District women attended the services and accepted Christ. While going to their homes to give them instructions for Church fellowship for a number of weeks, in passing by the Figard home, we noticed an aged woman in the home. Sister Nissley stopped in to give her some literature and spoke a few words to her. Noticing she was afflicted with asthma and not able to talk very much, the following week we entered the home again and asked for the privilege of having a prayer meeting in the home the following Tuesday. They consented and at the prayer meeting both the husband and wife confessed Christ. Having a real experience in their confession, as we went to the home to give them instructions, they were very anxious to hear and receive the Word. The husband at once bought himself a Bible and started to read it. They both were received into Church fellowship, Dec. 16, 1934. On January 1, 1935, they were married 50 years only in the Church 67 days. Then called Home. She took a sudden attack of sickness and was conscious until she passed away. This is another one of God's trophies of grace as a brand plucked from the fire. This is another one of those experiences that brings joy to the laborers.

Saturday, March 17, Bro. J. A. Ressler and wife brought the March provisions supplied by the Scottdale congregation. They attended the Saturday Sunday school at Canan Station; Sunday morning services at Altoona, and afternoon at Mill Run. After Sunday school Sister Ressler had a Women's meeting in the Chapel and Brother Ressler a Men's meeting in the Workers' Home. Their visit with us was much appreciated.

Brethren Emory H. Holsopple and State Mishler of the Blough congrega-

tion, Johnstown District, brought the February provisions.

Sunday, March 23, Bishop I. K. Metzler filled the pulpit at Altoona in the morning worship.

Cash Contributions for March

Southwestern Conf. Dist.	\$10.05
Southwestern Conf. Sunday School Conference	16.00
Allensville Congregation	23.31
East. M. B. of M. & Charities	10.09
	<hr/>
	\$59.36

Special for Mill Run Work

S. H. Heistand	10.00
Isaac Bear	5.00
	<hr/>
	\$15.00

Cash Value, Clothing

Beech, Ohio, S. Circle	5.00
Crown Hill, Ohio	3.43
Bethel, Ohio	3.50
Stumptown	1.17
Belleville & Allensville	5.88
Cross Roads & Lauvers	7.68
	<hr/>
	\$26.76

Many thanks for your support. May the Lord bless you for it. We beg a continued interest in your prayers.

March 25, 1935. Joseph M. Nissley.

Columbia, Pa. (Fourth and Mill Sts.)

Greetings in Jesus' Name:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Our next Bible Conference will be held Saturday evening and Sunday all day, Apr. 6 and 7, with the Brethren Oscar Burkholder, Breslau, Ont., Can., and Lloy Kniss, returned missionary from India, as instructors. Bro. Burkholder will speak on the subjects "God," "Christ," "Holy Spirit," and "The Devil." Bro. Kniss will give four talks on "The India Mission Work." Pray for the meetings and come and spend some time with us.

During the month of February in our visitation work we came in touch with about fifty different homes. In many of these homes the parents do not go to church at all. We request your prayers in behalf of some children who do not go to Sunday school. They also have a visiting committee among the brethren, Luke Eby and John Garber do visitation work in the evening. Lately there was a special request to visit in a home where the father is afflicted with heart trouble and drowsy. He has to sit up all the time. The grandchildren come to Sunday school regularly. This father was in times past connected with a church but hasn't kept in touch with it lately. The visits were very much appreciated. So pray for this home in a special way, also Bro. John Hartman, the blind brother who cannot walk. Bro. Benjamin Lefever is still confined to his home and continues about the same.

A number of brethren from Lancaster still continue to come and sing

at various places over the town. The Lord bless the message brought by song. Boys' Meeting will be held on Thursday evening Mar. 28, when Bro. Levi Sauder will talk to them. We plan to have Sister Anna Mae Grove of Mountville, Pa., with us at our next Girls' Meeting, Apr. 16.

Recently instead of having prayer meeting on Wednesday evening we had preaching services in the church when a number of baskets were given to those who attended services. They surely appreciated the potatoes.

The brethren who preached for us during the past month were Bishop Henry Lutz, James Hess and C. Z. Martin.

Visitors at the Mission have been Bishop and Sister Noah H. Mack, Sisters Mary C. Wiker, Esther Leaman, Cora Smith, Maggie Mease, Bro. and Sister Henry Siegrist, Bro. and Sister Tobias Denlinger and daughter, Mary Alice, and Mrs. Alice Harkins.

The Lord willing our council meeting will be held Sunday, Mar. 31. We greatly appreciate the twenty "Gospel Heralds" which come every week for distribution in the homes of the members. This is made possible by the donation of a brother from New Holland.

We want to thank all those who come and help in the various services here. May the Lord richly bless them. We have the promise that Thy Word shall not return unto me void but it shall accomplish the purpose whereunto it was sent. Sister Mary Harkins has been called home very suddenly when her father had an accident. He was kicked by a horse and has his limb broken. Pray for them. We ever seek an interest in your prayers for the advancement of the kingdom here. May this Mission truly be a lighthouse on the shores of time, a soul-saving station.

Yours "Till He Come."

Mar. 25, 1935. Gertrude M. Lefever.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—There have been a few changes in the Home during the last two months. Just a few changes in children going out, etc., as well as a number changing on our foster Home list. Sister Alda Steiner, who has given almost continuous service here, as cook, since nearly five years ago when she first came to the Home, has been granted a leave of absence for the summer. She plans to spend the summer with her parents in Wayne Co., Ohio.

Bro. Ernest Swartzentruber, who has assisted in the work since last September, was granted a short vacation in February, after which he returned, with his bride, Sister Fannie Yoder Swartzentruber, also of Greenwood, Del., who is taking up the cooking in Sister Steiner's absence. The other

regular workers will remain as before.

We wish to solicit a special interest in your prayers. We need a revival. Pray for the work. You will understand that it is a real struggle for any young man or woman to have complete victory, who comes out on the Lord's side, without a Christian family background, especially to live a separated life unto the Lord in the midst of all the modern tendencies of worldliness, sin, and error.

Our fiscal year closes this week, and we look back over the past year with thankfulness, to say the least. Surely the Lord's blessings will follow all who have so nobly supported the work here in the past. "Discouragements do come," some one said just recently. But where sin abounds, there doth grace much more abound. And we are glad for the sustaining grace from above in trying times.

We are grateful for the following contributions which were sent in during February and March:

Amos King, W. Liberty, O., eatables (meat)	\$2.00
Aaron King, W. Liberty, O., eatables and clothing	10.00
Salem Cong., Elida, O., clothing	4.50
Roanoke S. C., Eureka, Ill., clothing	5.75
Maple Grove S. C., Volant, Pa., clothing	6.50
S. Union S. C., W. Liberty, O., clothing	6.89
Bethel & O. Grove S. C., W. Liberty, O., clothing	6.89
Earl Neer, W. Liberty, O., eatables	4.00
Perry Dannuells, W. Liberty, O., eatables	2.40
Clayton Royer, Wadsworth, O., eatables	3.00

Sincerely,

L. L. Swartzentruber, Supt.

March 25, 1935.

Tampa, Fla.

(1409 Ida St.)

Dear Herald Readers, Greetings:—"The eyes of the Lord are over the righteous, and His ears are open unto their prayers" (I Pet. 3:12).

What a comfort that His watchful eye is ever seeing our struggles, knows our efforts and failures, and His tender ears ever ready to catch every call for help from His storehouse of power.

Time goes along quickly, especially when one is able to get around and attend to the duties as they come along in life. This correspondence should have been written a week ago, but since it has not, we hope it may still serve its purpose.

Since Bish. J. H. Mosemann is in our midst indefinitely our council and communion services are in the past for this spring. Several visitors from Michigan and Pennsylvania were partakers of the sacred emblems with us, as were also the members of like faith who now stay at De Soto City and Plant City, Fla.

The membership was well represented and with the visitors was probably the largest communion in the history of the mission. "Thanks be to God for His unspeakable gift."

The past two weeks most of our

tourists who were here for any length of time, have wended their way homeward; so that our gatherings are smaller again. Over the week end, Mar. 22-26 Bro. Daniel Widmer, wife and two daughters Pauline and Nadine, of Sheridan, Oreg., were with us and worshiped with us.

John Reese and wife, who spent the winter at Sarasota also were with us over Sunday, the 24th, and left this morning for their home in Pontiac, Mich., with Ezra Gasho, wife and son Ivan. The latter had camped in our church yard for several months and were regular attendants in our services. We will miss them. Their home is at Pigeon, Mich., and they spent the winter in Florida for their health. But not every one that comes to Florida for that purpose goes away feeling as though youth had returned.

Here we meet and separate again, and oftentimes our sojourns are sweet enough to cause tears to freely flow as we mean to say good bye, but if we are faithful to Him who loved us and washed us in His own blood, it is only "good-night" for we shall meet again in the "morning of joy."

Weather continues dry, and already gets quite warm. The last 5 days the mercury has reached 86 in the shade on north side of the house.

Health has become about normal among the members.

Come and visit the mission when you can with the intent to please Him. You can all remember the work in prayer, that is what turns on the power. Acts 12:5.

The mission station at Ybor City has been moved from 3rd Ave., to 1810 4th Ave. Please note the change in writing to that place. Others remain the same. In His glad service,

March 25, 1935. L. S. Glick.

Washington, D. C.

(Cottage City, Md.)

We were privileged to have with us the new missionaries who are under appointment to Africa. On the evening of Mar. 12, Dr. Shenk gave us a vivid picture of the great task before her. On Mar. 24 Sister Hershberger spoke in our Y. P. M. on "The Great Task of Meeting the Issues of the Missionary Cause." Our interest in these missionaries is greater, for having had this personal contact with them. Sister Hershberger's father and several other students from the Eastern Mennonite School accompanied her here. After the Y. P. M. Bro. Hershberger gave us a message on "Holiness."

We are glad for our fine group of young people that are growing into manhood and womanhood. With this has come the problem of providing wholesome activities for them. A Jr. Sewing Circle was organized recently. The parents are also taking interest in providing social functions for them.

The Japanese Cherry blossoms will soon be in bloom. If you come to see them over some week-end we welcome you to worship with us. We regret that some of our brethren and sisters are more interested in the sights of our city, than in our Mission. You will find the church located just off the Washington and Baltimore boulevard, about one-half mile past the District line as you come out of the city. Watch for the church sign. A welcome always awaits you too at our Mission home at No. 5 Calvin St., Cottage City. Come! Your presence will do us good and we feel sure you can take a similar blessing away with you. Your intercessions are also appreciated.

Mar. 26, 1935.

Esther Histand.

INDIA MISSION NEWS

(Continued from page 21)

By the middle of May it is likely to be very hot. Please remember those who stay on the plains that they may be able to carry on the work of the Master. Also pray for those in the hills that they may in the invigorating climate regain health and strength for another year's duties.

We thank you for your prayers and your interest, and "Finally brethren, pray for us."

"BE MUCH IN PRAYER"

Ephesians 6:18-20

Be much in prayer, in this dark hour,
For great are Satan's wiles;
Far worse than persecuting power
Are his seductive smiles.

And error comes in such disguise—
Smooth-tongued and circumspect—
That none but truth-enlightened eyes
The monster can detect!

And fair profession, hand in hand
With evil, stalks abroad
But to deceive. Oh! who can stand,
Save those who **trust in God?**

Be much in prayer, 'mid all thy joys,
So shall their depths increase:
For lack of watchfulness alloys
The very sweetest peace.

What power to stand is gained by saints
Who love to "**watch and pray,**"
And who escapes the desert taints
In this defiling day?

Be much in prayer for laboring ones,
Who in the Master's Name,
And with the Master's message run,
His mercy to proclaim.

To ruined man, so sunk in sin—
So far from God by works;
Oh! pray that **love** may enter in
Where naught but hatred lurks!

The harvest's great, the workmen few,
And naught of time to spare;
Iniquity increases, too—
Remember this in prayer.

What conscious **power**, 'mid conscious need
Where God's blest Spirit sways:
The Sovereign One to rule and lead
In service, prayer and praise. G. C. Sel.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For February, 1935

GENERAL

Y P C A of East Menn	
School Va	111 00
Forks Cong Ind	18 00
Oak Grove & Pleas Hill	
Congs Wayne Co Ohio	81 31
Western New York	
Cong N Y	12 00
D S Yoder	50 00
Sharon Cong Ohio	4 50
M C Cressman	25 00
A Friend Ont	4 30
Almeda Gsell deceased	6 12
Peter Unruh	10 00
Friends Iowa	10 00
A Sister East Bend Cong Ill	5 00
Moses Stoltzfus	15 60
Blooming Glen SS Pa	100 00
Pigeon Cong Mich	9 23
E Zorra AM Cong Ont	10 00
Bro & Sister Helmuth	2 00
Martins Creek SS Ohio	12 03
Oak Grove Cong Ohio	4 52
Bethel SS Ohio	26 87
Martins SS Ohio	31 36
Plum Creek Cong Nebr	9 45
Daytonville Cong Iowa	9 49
Manson Cong Iowa	78 14
Alpha Cong Minn	5 15
	651 07

INDIA

General

Detroit Miss Cong Mich	1 60
Salem SS Wayne Co Ohio	25 00
Sue F Landis	5 00
Crystal Springs SS Ks	10 00
J H Eigsti	5 00
Science Ridge SS Ill	23 70
Metamora SS Ill	17 32
Metamora Cong Ill	19 84
E Holbrook SS Colo	9 14
Mt Zion Cong Mo	3 15
La Junta Cong Colo	5 50
Floradale Cong Ont	9 25
Hopewell Cong Ind	28 00
A Sister Landis Valley	
Cong Pa	7 00
Bethel SS Medina Co O	31 00
Beech Cong Ohio	25 90
Pleas View SS Ohio	8 79
Wood River Cong Nebr	12 00
Fairview Cong Ore	16 39
Zion Cong Ore	7 06
Bethel Cong Ore	4 00
	274 64

Missionary

Maple Grove Cong Pa	23 50
Lockport SS Ohio	21 10
Plain SS Penna	118 50
Spring Valley SS Kansas	37 50
Limon SS Colo	5 04
Penna Cong Kansas	11 56
Yoder Cong Kansas	75 00
Belmont Cong Ind	26 84
Elkhart Cong Ind	35 12
Goshen Cong Ind	28 77
Elkhart SS classes Ind	49 81
Lancaster Dist Board Pa	75 00
Salem Cong Nebr	5 60
E Fairview Cong Nebr	32 72
SW Pa SS Conf Dist	
Miss Fund	18 00
	564 06

Missionary Children

Providence SS Pa Jr. E.	32 50
Mrs D D Miller	25 00
Fairview SS Ore Jr S	1 00
Portland SS Ore Jr S	77

Souderton SS Pa	270 00
	329 27

Evangelist

Matt 6:3 Penna	5 00
A Brother Pa	15 00
Latschar Y P M Ont	93 00
	113 00

Bible Women

Mr & Mrs Henry Hurst	13 00
Rohrerstown SS Ada K	
Miller class Pa	44 00
Bethel SS Old Sis cl O	12 50
	69 50

Educational

Mrs M C Cressman	25 00
Freeport Cong Ill	40 60
Blooming Glen SS	
Wm Moyer cl Pa	25 00
T K Moyer cl Pa	25 00
Ont 861	2 00
Yellow Creek Cong Ind	11 30
No 313 Pa	45 00
A Sister Mellinger	
Cong Pa	35 00
Menn Home Workers	
Lanc Pa	24 00
A Bro & Sis Lanc Pa	5 00
Beech SS Ohio	60 00
Ohio Menn SS Conf	100 00
Portland Y P C L S Ore	20 00
	417 90

Orphan

Millersville SS class Pa	44 00
A Sister Pa	21 00
Mr & Mrs Ed Selzer	20 00
Plainview SS 2 cls Ohio	3 20
E Petersburg SS cl 11 Pa	36 00
Sue F Landis	10 00
Matt 25:40 Pa	16 00
West N Y SS N Y	9 00
Willis K Lederach	9 00
Friends of Orphans Pa	10 00
Shore SS Ind	24 00
Manitou SS Colo	10 00
G Monroe Miller	22 00
E Union SS Pri Dept Ia	9 00
Lititz SS Willing Workers	
cl Pa	9 00
A Bro & Sister Pa	9 00
A Sister Pa	36 00
Edna Clemmer	36 00
Blooming Glen SS	
Wm Moyer cl Pa	9 00
Class 4 Pa	9 00
Forks SS Ind	22 50
Conestoga SS Marie Hel-	
muth cl Pa	16 00
Stouffers SS Md	36 00
Manheim SS Pa	18 00
Friends Pa	36 00
Lititz SS Lester Wenger	
cl Pa	9 00
Three Sisters Pa	18 00
Strasburg SS Pri & Beg	
Dept Pa	10 00
Verna Brandt	9 00
Elizabethtown SS Dora	
Aungst cl Pa	9 00
Mt Joy SS Ada N Garber	
cl Pa	44 00
Paradise SS Emma Denlinger	
& Anna Martin cls Pa	44 00
Alpha Cong Minn	4 47
Lower Deer Creek Cong Ia	4 25
W Union SS Pri Dept Ia	6 90
Clinton Frame SS Ind	72 00
Bethel SS cl 8 Ore	3 85
	714 17

SC Contributions:	
Fulton Co SC Ohio	11 00
Stumptown SC Pa	36 30
Souderton SC Pa	44 00
	91 00

Total for India Orphan 805 17

Widow

Millersville SS class Pa	22 00
Mr & Mrs David Eimen	10 75
Sue F Landis	10 00
Shore SS Ind	5 50
Almira SS Ont	2 00
Cedar Grove Cong Ont	5 00
Bethel SS Mother's cl Ohio	5 50
Portland SS class 14 Ore	5 00
	65 75

SC Contribution:	
Dorcas SC Minn	11 00
Total for India Widow	76 75

Medical

A Bro & Sister Ind	5 00
Oak Grove SS J M Kurtz	
cl Ohio	3 00
Johanna M Birmingham	10 00
Mr & Mrs Ed M Yoder	10 00
A Bro & Family Ohio	40 00
A Bro Salunga Pa	10 00
A Strasburg SS Tea Pa	10 00
	88 00

Evangelistic Budget

Blooming Glen SS Robt	
Nase class Pa	4 00
Mr & Mrs H F Reist	13 00
Holly Grove SS Md	5 81
Willis K Lederach	13 00
T J Byler	13 00
G G. Marner	5 00
	53 81

Lepers

Holdeman SS Y M W cl Ind	3 50
Sue F Landis	5 00
	8 50

Personal

Mary Jane Swartzendruber	5 00
Mr & Mrs John Hartzler	5 00
	10 00

Bible Academy

Mr & Mrs Mahlon G Eigsti	25 00
Total for India	2,835 60

SOUTH AMERICA

General

A SS cl Topeka Ind	2 00
Detroit Miss Cong Mich	1 60
Milford AM Cong Nebr	20 30
Sue F Landis	5 00
A Bro & Sister Ohio	10 00
Morrison Cong Ill	5 86
Waldo Cong Ill	10 11
Lower Salford SS Pa	59 06
Providence SS Pa	15 00
E Holbrook SS Colo	9 14
Mt Zion Cong Mo	0 65
La Junta Cong Colo	5 50
Geiger SS Ont	25 10
Hagey SS Ont	8 46
E Chestnut St SS Lanc Pa	20 00
Kraybill SS Pa	17 92
A Bro & Sister Rohrer-	
town Pa	5 00
Masontown Cong Pa	5 00
Glade Cong Md	1 55
Casselmann Cong Md	2 24
Schellsburg Cong Pa	2 00
Morrison's Cove Cong Pa	4 88
Scottdale Cong Pa	24 49
W Fairview Cong Nebr	21 20
Plum Creek Cong Nebr	10 00
Wood River Cong Nebr	12 00
E Fairview Cong Nebr	28 29
Bethel Cong Ore	3 00
	335 05

Missionary

Souderton SS Penna	37 50
La Junta Cong Colo	15 00
Pleas Valley SS Kans	22 10
E Zorra AM Cong Ont	75 00
Hay AM Cong Ont	10 87
Wilmot AM Cong	43 30
A Brother and Sister Ont	37 50
Elizabethtown Cong & SS	
Pa	71 80
Lancaster Dist Board Pa	150 00
	463 07

Missionary Children

Waterloo SS class 16 Ont	15 00
Elizabethtown SS Pa.:	
Verna Brandt cl	6 25
Martha Ebersole cl	6 25
Edna Ebersole cl	12 50
Leetonia SS Ohio	11 88
	51 88

Evangelist

Mr & Mrs H F Reist	12 25
Ont 861	2 00
Ohio Menn SS Conf	210 00
SW Pa SS Conf Dist	
Miss Fund	14 00
	238 25

Bible Reader

Blenheim Y P M Ont	26 00
Orphan	
Manitou SS Colo	10 00
Lanc SS Emma B Rohrer	
cl Pa	8 00
Lower Deer Creek	
Cong Ia	41 00
	59 00

Bible School

Landis Val Bible Mtg Pa	85 70
Publication	
Hershey SS Pa	25 25
A Bro & Sister Lanc Pa	5 00
	30 25
Total for South Amer	1,289 20

CITY MISSIONS

Altoona, Pa.

Allensville Cong Pa	23 31
Morrison's Cove Congs Pa	2 56
Weaver Cong Pa	2 54
Springs Cong Pa	3 25
Pleas Grove Cong Pa	1 70
	33 36

Canton, Ohio

Martins & Pleasant View	
Y P B M Ohio	3 50
Oak Grove & Pleasant	
Hill Congs O	20 00
Sonnenberg Cong Ohio	11 00
John Hershberger	1 00
A Brother Canton Cong O	50 00
Canton SS Ohio	3 28
	88 78

Chicago, Illinois

Medway SS Ohio	14 84
Lena & Ella Schrock	8 00
A Brother Ind	0 50
Bessie Berkey	2 00
Mr & Mrs Lolish	5 00
Roy Buchanan	0 50
Clifford Fisher	2 00
Chicago Miss Cong Ill	20 85
	53 69

Fort Wayne, Ind.

A Brother Ind	15 00
A Sister Ind	13 00
Olive Cong Ind	27 66
Berea Cong Ind	5 11
	60 77

Hannibal, Mo.

Spring Valley SS Ks	32 20
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Mt Zion Cong Mo	1 00
West Liberty Cong Ks	20 54
Surrey SS N Dak	4 67
	58 41
Hutchinson, Ks.	
Milan Valley Cong Okla	3 90
Iowa City, Ia.	
Liberty Cong Iowa	10 40
Salem Cong Nebr	6 85
Roseland Cong Nebr	3 31
E Fairview Cong Nebr	22 55
	43 11

Kansas City, Kansas	
Lockport SS Chil O	9 45
Cora R Kraybill	5 00
Mrs Wm J Schumann	1 00
Lillie L Charles	5 00
Julius Schultz	2 50
Mrs D S Weaver	0 50
Dorothy Troyer	1 00
Deep Run Cong Pa	19 85
Mt Zion Cong Mo	1 00
Cherry Box Cong Mo	2 50
Ontario 861	3 00
West Union Cong Iowa	86 00
	136 80

Lima, Ohio	
Midland Cong Mich	17 70
So Union Cong Ohio	63 79
	81 49

Los Angeles, Calif.	
Los Angeles Cong Calif	31 22
Pacific Coast Miss Board	25 00
From Bldg Fund	0 23
Mrs G W Given	5 00
Nampa Cong Ida	2 36
	63 81

Peoria, Illinois	
East Bend Cong Ill	36 74
Martha Zehr	6 00
Friend in Peoria Ill	1 00
Freda Gingerich	0 50
Clara Walters	1 00
Peoria Miss Cong Ill	7 87
	53 11

SC Contribution:	
Peoria Miss SC Ill	22 50
Total for Peoria Mission Ill	75 61

Toronto, Ontario	
Weber Cong Ont	5 82
Latschar Cong Ont	18 00
Snyder Cong Ont	11 00
Geiger Cong Ont	10 40
	45 22

Portland, Ore.	
Bethel Cong Ore	5 00
Detroit, Mich.	
Lockport SS Children O	9 45
Detroit Cong Mich	3 60
S G Shetler	1 00
	14 05
Total for City Missions	764 00

CHARITABLE INSTITUTIONS

Children's Home, K. C.	
Special Support	128 00
Elba Hersherberger	1 00
Mt Zion Cong Mo	1 00
Plum Creek Cong Nebr	10 00
	140 00

Children's Home Bldg.	
Mrs. Susie Gilmore	5 00
Scottdale SS Pa Jr E	0 25
Manson SS Ia Jr E	8 65
Milford AM Cong Nebr	11 52
Mrs Irene Kauffman	10 00
Manitou SS Colo	9 42
Yoder Cong Kans	100 00
Larned SS Kansas	25 00
	169 84

Orphans' Home, Ohio	
Farm Income	4 02
Special Support	190 50
Bethel SS Mich Jr E	3 00
Britton Run Miss Pa Jr S	7 97
Falfurrias SS Y P cl Tex	4 25
Deep Run Cong Pa	19 85
Midway SS Ohio	22 50
Berlin SS Ohio Jr E	14 06
	266 15

Home for Aged, Ill.	
Maple Grove Cong Pa	13 00
Margaret Sullivan	200 00
Oak Grove Cong Ohio	48 79
Special Support	308 35
Oak Grove Cong Ohio	40 00
Contribution box	2 12
Produce sold	6 45
Live Stock sold	62 00
	680 71

Home for Aged, Lanc., Pa.	
Sue F Landis	5 00
Millersville Orphanage, Pa.	
Sue F Landis	5 00

La Junta Hospital & Sanitarium	
Waldo Cong Ill	10 12
Mr & Mrs Earl Neer	25 00
A Sister Colo	0 30
Aaron Leatherman	1 72
Mrs. Allen	0 50
Hospital Sales—	
Charged	2,151 31
Out Patients	39 00
Cash	904 80
	3,132 75

Total for Charitable Institutions	4,399 45
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AFRICA

Sue F Landis	5 00
A Bro & Sister Ohio	20 00
A Brother Ont	20 00
Elizabeth Nafziger	5 00
A Sister Olive Cong Ind	5 00
Mr & Mrs Homer Kauffman	1 00
	56 00

OTHER FUNDS

Mission News Bulletin	
Etta Coopridor	1 00

Jewish Evangelization	
A Bro and Family Ohio	5 00

Goshen College	
Central Cong Elida Ohio	25 00

District General	
Franconia Cong Pa	202 05
Towamencin SS Pa	33 25
Souderton SS Pa	21 79
Spring City Cong Pa	113 00
Blooming Glen SS Pa	100 00
Springmount SS Pa	6 65
Hereford Cong Pa	46 70
Mt Zion Cong Mo	5 00
Palmyra Cong Mo	4 00
E Holbrook Cong Colo	10 47
Larned Cong Kans	10 00
Limon Cong Colo	2 30
Pleas Val Cong Kans	22 84
La Junta Cong Colo	12 00
J J Detwiler	3 00
S E Detwiler	1 00
Cressman Cong Ont	4 95
Bethel SS Ore	1 72
Thomas Cong Pa	5 30
Weaver Cong Pa	2 54
	608 56

General SS Committee	
Salem Cong Nebr	3 00

Board of Education	
Salem Cong Nebr	3 00
Yellow Creek Cong Ind	11 30
	14 30

Ind.-Mich. Conf. Expense	
Howard-Miami Cong Ind	15 60
Berea Cong Ind	2 51
	18 11

Evangelistic	
Mt Zion Cong Mo	1 50

Fund for the Needy	
Fairview Cong Ore	1 50

SW Pa Conf Fund	
Glade Cong Md	0 75
Casselman Cong Md	1 12
	1 87

Rural Fund	
Blough Cong Pa	20 20
Total for Other Funds	700 04

SUMMARY

Franconia Dist Bd	1,367 30
Illinois Dist Bd	164 29
Ind-Mich Dist Bd	499 22
Iowa-Nebr Dist Bd	425 77
Lancaster Dist Bd	640 67
Mo-Kans Dist Bd	474 01
Ohio Dist Bd	698 04
Ontario Dist Bd	415 65
Pacific Coast Dist Board	69 88
SouthWest Pa Dist Bd	104 43
SouthWest Pa SS Conf	
Dist Bd	32 00
Wash Co Md-Frank Co	
Pa Bd	36 00
SC Contributions	124 50
Menn Bd of Miss and Char	5,643 60
	10,695 36
India Mission	2,835 60
South America Mission	1 289 20
City Missions	764 00
Charitable Institutions	4,399 45
Africa	56 00
General & Other Funds	1,351 11
	10,695 36

Gratefully acknowledged
and
Respectfully submitted,

D. D. Miller, Pres.
1711 Prairie St.
Elkhart, Ind.

GLEANINGS

Sacrificial Service

Mr. Kurihara, Rural Secretary for the Japanese National Christian Council, completed his first year of service last March. During the year he visited fifteen prefectures and rendered valuable assistance in the Peasant Gospel Schools, by conferences and addresses on rural work. The Council's budget would have made it impossible to continue this work had not Mr. Kurihara sacrificially declared his readiness to carry on regardless of a 68 per cent cut in his salary allowance.

Perpetual Revolution

In Mexico City a new monument is being erected which bears the inscription: "To the Revolution—Yesterday, Today and Forever."

The National Revolutionary Party, which controls the present administration, has dedicated itself afresh to the cause of social

reformation. Mexico is definitely developing a large measure of federal control over all departments of life. A recent issue of a Mexico City newspaper carried these significant headlines:

"Commission to Regulate the Price of Medicine."

"Proposal for the Nationalization of the Petroleum Industry."

"Proposal to Unionize the Professions Where Individuals May Practice and What Fees They May Charge."

It is confidently expected that this year an amendment will pass both branches of the Mexican Congress, which will require that the Marxian type of socialism be taught in all schools. To quote the language of the proposed bill, its purpose is to free the country from religious prejudice and dogmatism, and to provide a culture based on scientific truth, and to orient the ideals and activities of the youth in the service of the collective body. Under this law it will be impossible for any evangelical school to continue.

However, there are no limitations put upon the distribution of Bibles or tracts. There is also liberty to teach children and adults in church buildings. This opens before the evangelical churches of Mexico an effectual opportunity to Christianize the rural masses which are at the base of the nation's life.—Missions.

Religious Liberty in New India

Dr. Cornelia Sorabji, an Indian Christian lawyer, a descendant of a Parsee family, refers to the Indian Joint Committee's promise of religious equality and freedom from interference with religious practices. She contends that this freedom is to be conferred on emancipated Indians who are "more definitely outside the affected area than the British themselves," and cites the Sarda Marriage Act and the Temple Entry Bill (for Depressed Classes) as types of well-meaning but mistaken legislative efforts which have provoked threats of "bloodshed such as In-

dia has never known before." She declares that the Sarda Act has been ineffective and has set back reform, and sees no protection for religion in the Committee's report. She calls for the viceroy's previous sanction for any bill affecting religious usage and asks a two-thirds majority in the legislature for any such bill advocated by orthodox Hindus.

Women's Conference—and Marriage

A women's conference is no longer a novelty in India; therefore the All-India Women's meeting at Karachi was not given much press notice. A strong resolution was passed appealing to women to object to plural marriages; to refuse to marry a man with another living wife. This will be difficult to enforce unless others, besides the women to be married, are opposed to plural marriages. Most of the teeth of this resolution were removed by another resolution passed by the Moslem members, in which it is stated that Islam stands ready to sanction plural marriages when there have been no children from the first marriage. It was hoped that popular opinion will increasingly oppose plural marriage.

The conference urged that the Sarda Act be more vigorously enforced. Most women of India, including all the enlightened ones, are opposed to child marriages. Much can be done by such conferences in creating popular sentiment in favor of doing away with this evil. The All-India Women's Conference will next meet in Travancore. As Indian women more and more will be taking their place in the ordinary councils of India the women's conference will find less and less scope for its activities.—The Indian Witness.

New Kind of Idolatry

In Benares, high place of idolatry, among the shrines to monkey gods and elephant gods, to Shiva and Kali, there is now a temple for a modern sort of worship. There is no image within; just a great marble relief map, fifty by fifty feet in dimension, done to scale scientifically with India's mountains and rivers all accurately drawn. Here is nationalism, young India's object of worship—Mother India, spacious and beautiful and ancient.—Sunday School Times.

Stanley Jones Interviews Gandhi

Dr. Stanley Jones, in a recent interview with Gandhi, put some questions to him about converts to Christianity becoming a separate political entity in India. Dr. Jones pointed out that Hindus do not allow anyone who chose to follow Christ to remain in his own home, but put him out of the family and society. "We are willing that the Christian community as a political entity should fade out," said Dr. Jones, "provided you allow people to stay in their homes and be frank, open Christians, members of a moral and spiritual organization called the Christian Church, without disability or penalty. They need not change their dress nor their food. They could still be vegetarians if they desired, they could stand in the stream of India's culture and interpret Christ in that

stream. Are you willing to advocate this?" Mr. Gandhi's reply was: "Personally, I would. If my son should become a Christian in the sense which you indicate, and there should be no brandy and cigars involved, then I would continue to hold him as an honored member of my home and would allow him to hold his faith without interference. If you take this attitude most of the objections against Christianity in India will fade out."—The Christian Century.

Missionary Center in Burma

Northeast of Burma are the Shan States under the general supervision of the British Government, but under the direct rule of chiefs or Sawbwas. Taunggyi is the capital of this territory, and 28 years ago was without any Christian. About that time Dr. and Mrs. A. H. Henderson, American Baptist missionaries, set up a dispensary and day school for the dozen or so children whose parents braved the wrath of the Buddhist community and subjected their children to Christian teaching. On Sundays there was Bible teaching and public worship. There was vigorous opposition. But one building after another was added, other workers came; in 1922 an outstanding need was met by a school for girls. This has had a steady development. Then the Peabody-Montgomery Home for tubercular women was opened. There is now a school for missionaries' children, giving significance to Taunggyi as a mission center. Because of the healthful climate, a number of retired missionaries live there.—Watchman-Examiner.

Missionaries Need Revival Too

At an evangelistic conference of about seventy-five teachers and preachers at the English Methodist Mission at Kyaukse last October, about 40 witnessed to their faith. But it was a critical moment when one of the Burmans said: "Well, it's all very well for us to face up to our sins, but what about the missionaries? Will they admit their sins too? Will they confess as well as we?" A young missionary then made a complete surrender of his life. He confessed his sins and witnessed to the new power and love of Christ in his life. Redemption and release became real, and then the Burmans too wanted this release and joy and power which only Christ can give when we are ready to be absolutely honest about our sins.

"The Christian Farmer"

"The Christian Farmer," newspaper for rural Chinese, has had a good start. At the end of the first two months the paid subscription list was 2,400, and represented 19 provinces as well as Korea and Siam. Four-fifths of the subscribers were related to some Christian organization. The articles are written in a language understood by thousands of recent literates, chiefly rural. The paper is published under the auspices of the North China Christian Rural Service Union, and is financed by the Presbyterian China Council, the Christian Literature Promotion Fund and other special gifts. The editor is Mr. T. H. Sun, a former Secretary of the National Christian Council of China. That this newspaper is filling a great need is in-

dicated by the following letter from a reader in Kansu Province:

"The 'Tien Chia' paper ('The Christian Farmer') has given great satisfaction to us all. We have about a dozen different magazines here, but they are all prepared for the better-educated classes and are quite beyond the understanding of us farmers. The 'Tien Chia' is the only magazine in which useful information is rendered in simple language which even women and children can readily understand. We are sending \$1.50 for five subscriptions for one year."—Rural Missions.

Putting China on Its Feet

Dr. Keith Gillison of the Union Hospital at Hankow says that no annual report is complete without some mention of artificial legs.

We are now working on leg number 61. What pleases me most, however, is the fact that we have not only made progress in making limbs, but have found it possible to begin tackling cases of double amputation. The Convent of St. Anne sent me a Mrs. Liu who had lost both feet from frost-bite. Previously it had been our rule to refuse to attempt such cases—it was felt that the type of limb we turned out was not suitable for those who had not one sound foot to stand on. Mrs. Liu, however, had a pair of ideal stumps, firmly healed, and the temptation to help her was more than we could resist. We modified the limb we had learned to make, and after some experimenting we had the pleasure of seeing Mrs. Liu walking without support. Some time later the same Convent sent us a girl of about nine, who had also lost both feet, and within two days of the last try-on, she, too, was walking, proud and unaided. We have altogether supplied that convent with five legs, and received through them \$100 (£7 10s.) towards the task of setting China's cripples on their feet.

—The Chronicle.

Uphill Work in Rural Korea

It has been said that with a good man, a living allowance and a village in which to put him, it is possible to start a group of Christians almost anywhere in Korea. About a year ago the Presbyterian Rural Committee of Korea offered to pay half the salary of a man to go into an entirely non-Christian country district, if the Presbytery would pay the other half. This was agreed upon, and Lee Heung Soo, an elder with successful experience as Bible Society colporteur and an evangelistic worker, was sent into one of the most hopeless districts among the mountains, a place notorious for its large number of communists. At first there was much indifference and some persecution, with no permanent results to speak of. But Mr. Lee's last letter says:

By the blessing of the Lord I am well and enjoying the preaching of the Gospel greatly. Yesterday, Sunday, five influential young men of this district decided to become Christians, for which I am exceedingly grateful, and there are many signs of the Christian work doing well here now. We have over forty meetings now for worship, and in a number of places near at hand several people in each place are also acknowledging themselves as Christians. Under the auspices of the township office and the public school an agricultural convention has been held here, and I have been attending, and have had many opportunities of speaking a word for the Church.—Korean Echoes.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 2

EDITORIAL

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

And the way to make this admonition effective is to have the grace of God so fully established in our hearts that our lives, both in speech and action, are fully in accord with the Bible standard: "full of grace and truth."

One of the favorable things connected with the present-day activities of the Church is that there are so many good things pressing for time—revival meetings, special meetings, teacher training, summer Bible schools, mission study, branch Sunday schools, etc.—that it is a real problem at times to find place for all of them, so that they are not in one another's way. But it is better to have a crowded program of good things than to be tempted with the matter of choosing evil things instead of good ones.

Conscience.—An exchange observes that "there are too many preachers these days who seem to think that it is their occupation to relieve men's consciences rather than awaken them." There is but one scriptural way of relieving conscience, and that is to bring it to the point where it may truthfully be called "a conscience void of offence toward God and toward men." Conscience, like every other God-given quality of man, must be alive, keen, and upon the altar of the Lord to perform the task which God has assigned to it.

"Press Toward the Mark."—An exchange quotes this expression from one of their foreign missionaries:

"The difficulties and problems facing Christian work these days are many and great. But there is no other balm, and the thing to do is to go desperately forward."

Read the story of Paul's experiences, and you have some idea of what it means to "go desperately forward." And he did go forward, until the last

forward step in his life was to reach forth for the prize just ahead. His testimony, "I press toward the mark for the prize . . ." should be the experience of us all.

Contention.—"The servant of the Lord must not strive." This admonition does in no way conflict with that other scriptural admonition that we should "contend earnestly for the faith which was once delivered unto the saints," but it does bar out all forms of carnal combat whether by sword or gun or gas or fist or war of words. "Let your speech be always with grace, seasoned with salt." It is they who are accustomed to "speaking the truth in love," who are uniformly "kind one to another" in word and deed, who "love one another with a pure heart fervently," who are not only instrumental in welding "the bond of perfectness" but also armed with power with God and man. The greatest triumph ever achieved was the triumph of love upon the cross. Love "never faileth."

Scriptural Foundation for Real Peace.—A brother, frankly expressing his opinion about the methods of some peace propagandists, has this to say:

"The thing that I get tired of is the strong unbelief resting in the bosom of some so-called Peace workers, who work without consideration of the Word of God and the words of the Prince of Peace. They remind me of the Modernists who profess faith in the Scriptures but at every opportunity they deny them. They set forth the words of men in preference to the Word of God."

We have from time to time called attention to this weakness in the propaganda of most pacifists and pacifist organizations. To oppose war and work for peace, and at the same time ignore the example and teaching of the Prince of Peace is like exalting Jesus of Nazareth and at the same time ignoring or denying His Deity. If there were nothing in the Bible about peace and war we would still oppose war and work for peace; but our weightiest reason against war is the fact that Christ the Prince of Peace taught a-

THE MENNONITE CHURCH

1. Its History
2. Its Creed
3. Its Present-day Problems
4. Its Present-day Outlook

IV. Its Present-day Outlook

What will be the future of the Mennonite Church in America? Nobody knows. We may express opinions, and these opinions may be well founded; but many things can happen through which the future may prove to be wholly unlike what we now picture in our minds.

But judging the future by the past, and studying the record of other churches, we ought to be able to form some ideas as to our future outlook. During the past half a century there has been a gradual increase in membership. The U. S. census of 1890 credited the Mennonites (all branches) with a total of 43,000, of whom 17,000 were credited to what is officially known as "The Mennonite Church." The 1935 Mennonite Year Book and Directory gives the total membership of this body 52,403, a net gain of 1095 during the year. Among these are 6599 credited to conferences in Canada, India, and South America. Recognizing the fact that this continued increase in membership dates from the time of increased activities in aggressive Christian work—such as Sunday schools, young people's meetings, revival meetings, mission work, the organization of the Mennonite General Conference, etc.—and that during the comparative inactivity of the Church the half century previous to the awakening referred to the Mennonite Church in America seems to have been gradually losing in membership, we take it that without unseen hindrances, if we maintain an attitude of faithfulness to God and zealous efforts to extend the borders of the Kingdom we

gainst it and exemplified His teachings by His life. It is inconsistent on the part of any one to advocate peace in peace-time and practice war in war-time.

ought to keep up our gain in membership.

Two Movements

During the past half century we have noticed two movements within the Church; one favorable and the other unfavorable.

On the one hand, we have noticed a rising interest in aggressive Christian work, in the distribution of wholesome literature, in perfecting organization and guarding against overdoing it, in unity among the ministry along the line of consecration and Christian standards of living. We who have been present in most of the meetings of the Mennonite General Conference since its organization in 1897 can see this improvement quite clearly. Our frequent contacts have had the effect of making us think more nearly alike in maintaining Christian standards, and with this there has been a strengthening of our organizations, both district and general, that gives us a decided advantage in working together in a forward movement to further extend the borders of Zion, to strengthen the Church, and to win souls for God.

On the other hand, there has been a drift worldward that is as alarming as the movement just noted is heartening. This drift is in the direction of world standards in dress, of a salaried ministry, of a liberalization on the insurance ideas and of other standards, which are not conducive to the building up of a church that is outstandingly "unspotted from the world." In other words, the marks of separation between the Mennonite Church and the world, or the Mennonite Church and popular churchism, are not as plainly visible today as they were a generation ago.

It depends upon which of these movements gains the final ascendancy in the Mennonite Church as to what the Church will be like a generation hence. We still have it within our power to strengthen our forces and to stamp out the drift, but we can not succeed through dreaming about drifting away from the drift. On the part of consecrated members it will require a drawing still closer to God, consistent living, faithful testimony for Christ and the standards of the Gospel, faithful preaching, and Scriptural discipline. So doing, we have the assurance that our "labour is not in vain in the Lord." Our present-day outlook as a church depends:

1. Upon the faithfulness or unfaithfulness of our ministry.

Speaking of a faithful ministry, that includes a number of things: (1) an attitude of loyalty to God and the Church; (2) a life that is above reproach from a moral standpoint; (3) a record of prayer and of Bible study that keeps us close to God and puts the Bible into our minds, our hearts, and on our tongue's end; (4) a faithful pas-

toral oversight of our congregations; (5) a record in which we can truly say to our congregations, "I have not shunned to declare unto you all the counsel of God;" (6) administering Scriptural discipline, impartially and in the fear of the Lord; (7) setting proper examples, so that we may truthfully plead, "Be ye followers of me, even as I also am of Christ;" (8) taking the lead in "keeping the unity of the Spirit in the bonds of peace;" (9) being uniformly kind, self-sacrificing in life, burdened for the salvation of the lost and the spiritual uplift of the saved.

2. Upon the faithfulness and loyalty of the membership.

As to faithfulness, eliminating the idea of spiritual oversight, let the laity apply to themselves what we said with reference to the ministry, and they are on safe ground. Then let them remember what the Bible has to say about standing by those who have been set over them in the Lord, and they have the rest of the point we desire to emphasize in this paragraph. The more fully you stand under the arms of your ministry, the more you strengthen the Church. To the ministry and the laity: "Bear ye one another's burdens, and so fulfill the law of Christ."

3. Upon our attitude toward erring members.

"To err is human." All members are human, and therefore liable to err. When they do err, we may injure them in three ways: (1) by siding with them in their errors, and thus hinder the work of the Church in bringing them back to righteousness and Christian loyalty; (2) by mercilessly lambasting them for their faults, real or alleged, and publish their faults through the gossip field; (3) by wrongfully judging their motives, magnifying their shortcomings, and branding them as criminals when a more charitable view could see only mistakes of the head. Those who have time to argue may discuss which of these three is the worst. Those who love the Lord want to avoid all three of them. When we deal with erring members in either of these three ways we add ourselves to the list of erring members. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Love, kindness, loyalty to truth, a spirit of forgiveness, will win where other methods fail.

4. Upon our attitude toward mankind in general.

This is an enlargement upon the preceding paragraph. If we have the Spirit of Christ, the mind of Christ, we are moved by love to win all that we can, to live for the good of others, to help our fellow men get rid of their faults and to rise higher in the realms of spiritual life. This attitude is admirably expressed by the apostle Paul

as follows: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Put this advice into practice, wars will largely cease among us. Work this way, and your work is constructive and not destructive. In the language of Peter, "If ye do these things, ye shall never fall."

5. Upon our loyalty to the whole-Gospel program of Christ and the apostles.

The Great Commission to the Christian Church reads: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you. . . ." The apostles, endued with power from on high, adhered to this program. It is a program of making the whole Gospel known to "all nations," to "every creature;" which of necessity means a complete separation from the world (II Cor. 6:14-18; Jas. 1:27), "and that repentance and remission of sins should be preached among all nations." Adherence to the Fundamentalist faith, to the ordinances of the Lord's house, to the marks of distinction by which both Christian and worldling may readily be identified, to the standards of Christian living so clearly taught in the Gospel of Christ, to "all things whatsoever" Christ commanded His disciples, is a part of the loyalist program that no church can afford to ignore. What our future as a church will be, depends upon how consistent and loyal we as a church will be to these standards.

Looking forward, the way is open, the sky is bright, the promises of God are ours, the Captain of our salvation has never suffered defeat, and God has never failed us in a single one of His promises. Will we rise to our opportunities, "fight the good fight of faith" to the end, and "go on to perfection?" If we do, the loving Father's "Well done!" will be ours in the end, and through the instrumentality of our feeble efforts souls will be won for the Lord and bless the name of God in eternity.

THE MYSTERY OF INIQUITY

By Ruth E. Buckwalter

For the Gospel Herald.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.—II Thes. 2:7.

There is a system of corrupt doctrine in the world which will lead to the general apostasy. This spirit the apostle terms a mystery, and he states that it is already in existence.

A mystery is something that cannot be explained. It is as yet hidden. In other words, it dare not show itself,

because of that which hindereth or withholdeth. But when that which now restraineth shall be taken out of the way, then shall that wicked spirit be revealed. It will some day be manifest who it is, and what it is.

The apostle is warning the brethren against this spirit which was already working in his day. He says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (Vv. 1 to 3).

It is evident that the Thessalonians were being deceived by false teachers. Note what these false teachers were teaching, and also that this teaching produced great confusion in the Church, and this teaching is the spirit that leads to a falling away.

The doctrine these false teachers were teaching, the apostle plainly states, was concerning Christ's second coming. They taught that the day of Christ was at hand. To correct this mistake the apostle sent them this second letter in which he shows that this day must be distant because a great work must be done previous to its appearing.

Of the day of judgment he had spoken before, and that it should come as a thief in the night—that is, when not expected. But he did not attempt to fix the time, nor did he insinuate that it was either near at hand or afar off.

The teaching that Christ will come not later than 1936 does not correspond with the teaching of the apostle, but it does correspond with the teaching of the spirit of iniquity which is now working in the Church.

In verse two, note again what this teaching does; it confuses the mind. The apostle tells the brethren not to let their minds be shaken or changed. He wants them to hold fast the doctrine they had been taught. This spirit you will notice puts forth every effort to deceive either by spirit, or by word, or by letter; in other words, by pretended revelation or angelic spirit. If it cannot deceive by an angelic revelation, it may by speaking an innumerable lot of words, convince you that it is right—if not by word, then by letter. Nothing is of too much trouble for this spirit to do, to trouble and deceive the minds of people who before this spirit came had peace of mind and conscience.

The day of Christ shall not come except there be a falling away first. Now we are aware of the fact that this spirit of iniquity has caused a falling away in every age when the Church became corrupted with false doctrine. Those who were determined by God's grace

to remain true to God and His teachings, when they refused to teach and come in line with this spirit, were persecuted, and finally had to separate from false brethren in order to maintain that unshaken frame of mind and spirit they had been taught by the Holy Spirit to follow.

That man of sin will be further revealed as this falling away continues, as the apostle states in verse three. We have this man of sin described in verse four: "He opposeth, and exalteth himself in the temple of God, or in the Church." What does he oppose? The Word of God? No. If he did, he would be immediately expelled from the Church. He claims to believe and teach all its teachings by many words. He tries to convince the Church that he is a true follower of the Lord. But some things come up which are a mystery. He may even speak lies, but that does not make so much difference since he is so very much concerned about the souls of people whom he claims he must try to save.

A certain acquaintance of mine told me how he was deluded by this same spirit. He said, "I was actually so wrapped up in that man, and his teaching, that had that man committed murder I would still have had to believe he was all right." Yes, this spirit makes people believe a lie.

This man of sin would have no power at all if he had not an exalted position in the Church; because he has attained to that position now he can, and does oppose all who will not come under his seductive spirit.

Verse nine describes his coming. His coming is after the working of Satan. The operation of God's spirit sends His messengers. The operation of Satan's spirit sends his messengers also. The one comes according to the inward, powerful working of God; the other comes according to the inward working of Satan, with all power and signs and lying wonders. The word "lying" may be applied to the whole of these—"lying miracles, lying signs, lying wonders."

The miracles performed by this spirit have every appearance of that which is real, but they are a lie. The signs given appear to prove without a doubt the truthfulness of this spirit, but it is a lie also. The wonderful works performed by this spirit seem to prove without a doubt the wonderful power of God, but it is all the work of the man of sin—the devil himself in human form working for exaltation and honor which was the sin that cast him out of heaven, whom Christ will finally destroy with the brightness of His coming (V. 8).

Verse ten tells who will be deceived by this wonder-working, lying spirit: Those who do not receive the love of the truth. In other words, those who are not willing to receive the truth when they hear it, but would rather believe the lie. God isn't going to

make people believe the truth if they would rather believe the lie. God says He will let such be deceived and He will send people to deceive them—in other words, "Send them strong delusions," that they must believe the lie.

Was there ever an age when there was more of this lying spirit working than in the present age? It has been stated that the world has become so corrupt that practically no one tells the truth any more. If that statement is true, then this world is in an awful condition. But how much more awful when this lying spirit gets into the Church, and into the pulpit!

According to verse twelve, it makes no difference where this lying is done—in the Church or outside the Church ("That they all might be damned who believed not the truth, but had pleasure in unrighteousness").

Vv. 13-17: But we thank God always for those who are sanctified by the spirit of truth. Therefore, stand fast, hold the doctrine which you have been taught, and God who loves you will give you everlasting consolation and good hope. He will comfort your hearts and establish you in every good word and work.

Hannibal, Mo.

LOVEST THOU ME?

By Lewis E. Garretson

For the Gospel Herald.

This question was asked of Peter by our Lord and Savior. We wish, in our further words, to show the need of loving our Lord and Master. In the Old Testament we have God's word as a command, "Thou shalt love the Lord thy God with all thy heart." In the New Testament Jesus comes with these words: "He that loveth father or mother more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." In these words we plainly see that the Savior requires us to love and serve Him above all else.

"Ye call me Master and Lord: and ye say well; for so I am" (Jno. 13:13). Here we notice that Jesus is our Master and Lord. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). May we who profess to be God's children examine ourselves by God's Word, and be sure that we are not deceived. We are warned quite often in His Word against being deceived, and personally we believe that Satan is very busy in these days, trying to deceive God's children.

"Lovest thou me?" was asked by the Savior of Peter. Jesus is asking us the same question. Can we look up to Him, and answer as did Peter, "Lord, thou knowest that I love Thee"? Bay Port, Mich.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greetings:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

March 24 Bro. Daniel Wert, Annville, Pa., brought us the message from God's Word in the evening services. The visiting brethren who spoke in our workers' meeting were Harvey Kurtz, Elverson, Pa., and Lester Shiner, Miners' Village. We were also glad for other visitors who were with us in our services. Visitors are always welcome and an inspiration to the work. Come again.

Since Spring has again come there is an increase in our Sunday school attendance, which is encouraging. Average attendance for March was 145. We feel very grateful for the way the Lord has been blessing the work. Our Wednesday evening Cottage Meetings are well attended and interest is good. There are still a number receiving special instruction for Church membership; the oldest in the class being 74 years of age, and the youngest 9 years of age. They need your prayers.

We also ask a special interest in your prayers in behalf of two aged men whom we have been visiting. The one is 97 years of age, and does not believe in Jesus Christ as the Savior of the world, and the other man is 88 years of age and says he believes in Jesus Christ but is not ready yet to accept Him as his Savior. Pray that as the Gospel seed is sown it may yet bring conviction and that they in the eleventh hour may be willing to accept Him as their Savior. Continue to pray for the work.

Again we extend the invitation to come and help us with your presence.

Yours in His service,

April 3, 1935.

Anna Yoder.

Hannibal, Mo.

(2313 Market St.)

The month of March has gone into history with many blessed experiences, for which we praise our heavenly Father. Eight confessions were made, and six added to church membership by water baptism—a mother and father with three of their children, and an elderly woman. Among those who confessed Christ publicly were a grandmother for whom we have been praying for months, and her great-grandchild aged 10 years. Both step-

ped out on the Lord's side the same evening.

The Sunday school attendance for the month averages 78. Our Monday evening cottage prayer meetings have been very well attended. We are receiving more invitations than we can fill. Most of the 19 young people in the church take real delight in witnessing for their Master. Several handed out tracts and 500 copies of "The Way" are handed out each month.

God has sent us—through the South English, East Union, and West Union congregations of Iowa—provisions for the mission table. We thank each individual who had a part in these gifts. Many friends have also sent in cash contributions for the work here, and all these are recorded, and reported to the president of the District Board. The Lord knows the gifts and will not fail to reward each giver openly. As the apostle Paul says, "The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

The brethren at Archbold, Ohio, by Bro. J. C. Frey, sent 412 lbs. potatoes to the mission. This gift is greatly appreciated.

On Sunday, March 31, Bro. and Sister D. H. Bender and son of Conway, Kans., visited the mission. Bro. Bender gave an interesting talk in the Sunday school.

Bro. J. M. Kreider has been doing faithful service as bishop over the work at this place. We are soon to be an organized congregation.

Bro. and Sister Leroy Zook are back from their wedding trip and will soon be at home at 1500 Park Ave.

We are sorry to say that three of our members have been overtaken, in a fault and can no longer be one with us. However, they express their desire to be reunited at some time. Pray for them earnestly.

One of our little Sunday school pupils who was critically hurt by an auto and has been in a semi-conscious condition for a month, is improving.

"Finally brethren, pray for us that the Word of the Lord may have free course and be glorified even as it is with you."

Yours in the triumphant faith,

April 3, 1935. Nelson E. Kauffman

Hutchinson, Kans.

(818 East)

Dear Herald Readers, Greetings:—We are still enjoying spiritual and temporal blessings from the bountiful hand of our Lord. Feb. 17, Bro. L. O. King preached for us. Text, I Pet. 2: 17, "Fear God." Feb. 24, Bro. Brunk filled the pulpit, using for a text II Cor. 2:11. Several of our teachers attended the Men's Chorus at Hesston. On the morning of Feb. 24 nine of us went to the Transient Center to have services. Bro. L. O. King preached

from Psa. 55:6. Theme, "Rest," a very appropriate subject. Interest was good. Some have passed on to the great beyond since we had our first service there. March 3, Bro. Menno Troyer was with us, preaching from Matt. 7:13, 14. He illustrated very clearly how many are going the downward way, and how so few are entering in at the strait gate.

March 10, Bro. Milo Kauffman preached from Acts 1:1-17. Theme, "Bound by Satan, and Loosed by the Power of God." March 17, Bro. L. O. King preached from Acts 1:8. He brought out some important points which would be well for us as individuals to consider. How God has a great work for all of us. Does God need me as an individual? He has put into our power the spreading of the Gospel and the bringing of relief to the suffering. On March 24, Bro. Earl Buckwalter brought us a timely message on separation from the world. Rom. 12:1; I Jno. 2:15, 16. March 31, Bro. Brunk preached from Jno. 3:16.

"So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11).

Attendance at our Sunday school the last quarter:

Total	1200
Total primary	714
Average attendance	92
Average primary	55
Lowest attendance	57
Highest attendance	128

We have children's meeting and a Bible lesson every Wednesday evening. Bro. Harry Diener was with us last Wednesday and talked from the book of Jude.

Remember us at the throne of grace.
April 4, 1935. The Workers.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings in the name of our dear Savior Jesus Christ:—It has been some time since the last letter has appeared in the Herald from Knoxville. No doubt we have neglected to write as much as we should. The mission work here is going on much as usual. Church and Sunday school attendance is not as good as we would like to have. Possibly the weather conditions have had much to do with Sunday school attendance. In the past three months, the Sundays have been very rainy and damp, with the exception of about four.

A few days back we had quite a wind storm. It swept through East Tennessee, causing some deaths and much property damage. Various organizations and individuals have started a storm relief fund with the contributions to date amounting to \$2525.60. It is claimed that \$3500 will be required. East Tennessee is so located that

a storm rarely strikes here, being almost completely encircled by the Appalachian Mountains. Occurrences such as this storm make us realize more fully how little mankind is, and how great and unlimited the power of God is. But thanks be to God we have nothing to fear if our lives are hid in Him.

There has been some sickness here within the membership, but at present they seem to be on the road to recovery, for which we praise God. But sad to say, the enemy of our souls is very busy here too. Some of the membership have yielded to temptation. We ask the prayers of the brotherhood everywhere in behalf of those, that they may resubmit their lives to Christ. It seems in a city as here, that Satan has so many ways of tempting and trapping, even sometimes in the form of an angel of light.

Knoxville has 174 churches, with approximately 60 denominations represented. About 40% of all these believe in the Calvinistic theory, or eternal security, and about 90% of them are very modernistic from every angle, in dress, in conduct, and in deeds. It is real surprising to a child of God to know what some of those people will do, and still claim Christianity. The problems that we meet here are many and sometimes very heart-rending, and can only be met by the wisdom that comes from God. Pray that we may always meet and decide our problems in a way that will be pleasing to God, and to the upbuilding of His cause.

Looking forward to the glorious appearing of our Lord and Savior, Jesus Christ, we are Yours in Him,
April 5, 1935. James C. Bayles.

LIMA MISSION

Our tabernacle meetings are over and we are thanking God for the wonderful way He has led.

I have asked a number of men to write their impressions of these meetings, and I am enclosing three statements at this writing. I will send more from time to time as they come in.

The three this week are from the evangelist, C. F. Derstine, J. B. Smith, and Carl Kreider.

We all feel the need of future meetings. While there were some decisions made, we did not drive for converts, thinking this could be done better by the Mission and in a future meeting.

So if you are interested in future meetings of this sort, and think we should continue, if you are led of the Spirit to send a small offering, it will be placed in the bank where we have a small surplus at present, after all expenses were paid.

We learned many things during this series of meetings that will be profitable in the future. Please pray for us. Yours for Lima Mission,

Maurice O'Connell.

My Impressions of the Lima Meetings

By C. F. Derstine

To write my impressions is indeed difficult. God graciously and powerfully blessed His own Word. He made all our hearts to burn within while He talked to us. Four cardinal statements tell in a nutshell my reactions.

I. A Fresh Appreciation of Bible Teaching Evangelism.

The people of Lima, Ohio, were soured by the following excesses and improper emphasis in past meetings:

1. The unnecessary abuse of people.
2. Shallow preaching.
3. Begging for money.
4. Emotional spreeds.
5. Hell-fire brand (out of proper proportion) evangelism.
6. Vaudeville and clown antics.
7. Padded number of converts.

The people were hungry for an evangelism:

1. That exalted Christ.
2. That set forth the finished work of Christ.

II. A Fresh Testimony To Neglected Truth.

3. That emphasized a genuine Christian Experience.
4. That demanded a transformed life as evidence of salvation.

5. That made possible an enlarged Christian life through Biblical evangelism.
6. That gave a fresh conception of the true church.

7. That presented a sane prophetic emphasis.

III. A Testimony to Forgotten Truth.

The Lord counselled the Church to strengthen "the things that remain and are ready to die." After God gave us this opportunity in the hearts of thousands, many weary hearts in the battle were rejuvenated. Some one said, "You will never know the good this ten-day series of meetings accomplished."

IV. A Testimony as to the "Why" of the Mennonite Church.

Jesus said, "When the Son of Man cometh, shall he find faith on the earth." That is, shall He find the whole body of revealed truth in the hearts of His professed followers. Just one instance of hundreds must suffice. Let me quote a druggist: "Do you know that all over the city people are discussing the teaching you gave on non-resistance? It seems to be gripping us tremendously." Everywhere, in office, factory, restaurant, homes and elsewhere, people were again discussing the "Forgotten Truths" of the Word of God. How refreshing!

V. A Testimony as to the "Why" of the Mennonite Church.

This testimony was not given in a sectarian and offensive way, but the Bible was expounded. In the devotional messages alone, "Modern Problems in the Light of I Corinthians," much ground was covered, apart from

the sermons. The testimony of the hundreds of Mennonites who attended and assisted in the meetings, left a powerful impress. The meetings give the Mission a new prestige and opportunity to work the field, which they intend to do in the immediate future, and in another large campaign.

By Carl Kreider

In my opinion one of the most serious problems confronting the Christian Church today is that of presenting an evangelical Christian dogma to our youth. The day when the church house was more easily reached than the unwholesome amusement centers has largely passed. Church is no longer just somewhere to go; there are many other places that are just as easily reached. This gives us the challenge to make attendance at church a free-will choice, with attendance at other places entirely out of the question, even though it would be easily possible. In order to accomplish this we must have a message; we must have a testimony.

To this end I believe the recent evangelistic meetings at the People's Tabernacle in Lima, Ohio, have been highly successful. It was gratifying to see so many young people present. The Goshen College chorus rendered a few selections at some of the meetings. As a member of this group I was glad to give my testimony in this manner. I would like to urge that this type of meeting be continued, not only in Lima, but elsewhere. The procedure is simple. Preach a stirring evangelical Christian message; present the challenge of Christian living. Give your young people a part in the program by allowing them to witness through speaking or singing. Make them feel they are a vital part of the meeting. You need them, and they need you. Let us exert our every effort in spreading the Kingdom of God.

By J. B. Smith

I have profound convictions that meetings such as were recently conducted at the Gospel Tabernacle in Lima should have a prominent place in the missionary agenda of the Mennonite Church. I will mention four reasons that lead me to this conclusion:

1. They are Scriptural. "Let us go into the next towns that I may preach there also, for therefore came I forth." His order to His disciples was "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (a city). It was the method of Paul. In his missionary tours he went from city to city and thus carried the Gospel message into the great centers of population in the various countries through which he travelled—Jerusalem, Antioch, Ephesus, Athens, Corinth, and Rome.

(Continued on page 44)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

RESPONSIBILITIES TOWARD CHILDHOOD

By Katie N. Yoder

For the Gospel Herald.

Let us think of the children in their pure, innocent state, where Christ says, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven;" and let us then remember that God has placed them into our care for some purpose, and that a noble one if we can only realize it. They are God's creation intended to be brought up to His honor and glory. Although we claim them, still they are God's little ones, only entrusted into our care; and if we are true and obedient to God we wish to care for them and have them safe in the fold. Therefore, God commanded that we should "bring them up in the nurture and admonition of the Lord." And the home is the first place to begin to teach, by a practical spiritual life of the parents.

When we go back to Genesis in the Bible, we see how God has planned the first home; how He created man and wife and placed them in a home and gave them instructions how they should care, teach and admonish their children in the ways of the Lord.

If we as Christians would have more simple ways of living and a greater desire of bringing up the rising generation in "the fear of the Lord" we would be more interested in the welfare of our children and not so much in the things of this world. It seems many Christian professing homes have lost out in the simple, devout ways of God. But when we speak of the Christian's home, we mean that home which is as God has planned it. A true Christian home is the nearest like heaven of anything we have in this world. It is a place where God's presence should be felt, where God is honored and where God is thought of and talked to as a friend.

In Deut. 6:6,7 we have these words: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Here God has pictured the Christian home and its work. I wonder whether we realize the great responsibility placed upon Christian parents. If we want our children to grow up Christians, we must begin

early to talk of Christ and daily lift them up to the throne of grace, and not fill their little minds with earthly things until there is no room for Christ.

It is easy to have a happy Christian home when we have the true love of God in our hearts and wholly consecrate ourselves to the Lord and obey His commandments. We need faithful, prayerful, God-fearing, obeying fathers and mothers to have Christian homes and be able to teach our children as we should. The Christian home is the best place to round up a life and give it a proper start in life. If the parents live a devout and holy life, how easy it is for the child to follow after; for a child is a great imitator of its parents, either for good or evil. How much easier it is for the child that is taught the right things by devout parents, and how natural to follow in their steps and the temptations will not be so great for the sinful things of this world because of the holy influence of its parents and it will not be so soon drawn away from that which is right and good. No wonder God has said, "Let these words which I command thee this day be in thine heart first"—for this is the life that parents should live so that their life may be an influence for good and then teach thy children, for how can parents teach what they have not in their lives? And who is better fitted to teach than true Christian parents in a home where affections, unity and coöperation is taught and felt? Let us just see how pure, innocent, and clean their lives are when they are given into our homes.

We have the sweetest, purest, tenderest, and most endearing creatures to deal with in children, so home becomes a type of heaven. Sad for such a child who has not a Christian home in which to develop into manhood and womanhood. We must begin early while the child is young and the mind plastic, for children's first impressions remain with them through life. We should teach them the Christian living from the very beginning of their lives. And who is better fitted or qualified to teach them the ways of God than true Christian parents? for while the child is in its pure, innocent state, it is wholly dependent upon those who care for it, and no time in its life can a better or more permanent foundation be laid for a true and obedient life to its parents and Creator than when it is young. As its body is growing in its infancy, just so its little mind is growing; and this is the time to lead it in an onward and upward path to God because this is the time that it leans upon an older person for counsel and guidance and its mind may be moulded for a true Christian life.

We need much prayer and help of God to direct their little minds unto Him. Let us remember that God has entrusted these little ones into our

care, and these precious children in their innocency do not know right from wrong, that they have souls that will live through all eternity, and that they have instincts that may be trained to noble living for God, or they may be left to themselves, uninstructed and become nothing more or less than a heathen. This solemn truth should arouse us as parents and awaken us to a sense of our duty to put forth every effort to bring up our children in the fear of the Lord.

We need to come often to God in prayer for wisdom and guidance and moral courage, for just as God watches over us (with a jealous eye) and corrects and chastens us when we go wrong, because He loves us, so we should correct our children because we love them. We should lead them to know and to realize that we correct them only because it is our duty and that we love them and not because we hate them.

We should try to encourage them when they are in the right, and correct them in a loving way when we see them going wrong. Impressions, good or evil, made upon the mind of a child are indelible. Then how necessary that the first steps in life be carefully guided in the right way. So let us instill into these young growing minds the moral and religious principles so necessary to true Christian manhood and womanhood.

Then again the child must be taught by example, because lessons taught by example usually make deeper impressions upon the mind of the child than those taught by precept only. We should remember that our children are great imitators, and we should give them a life copy worthy of imitation; for as we live, so will our children live, to a great extent. As we worship so will they worship. If we are worldly-minded and talk of nothing but worldly things in their presence, they will be worldly. If we use vulgar and indecent expressions, we need not wonder if they use profane language. If we are proud, self-willed, impatient, we will likely see those weaknesses in our children. If we are holy and Christ-like, doing our duty, we may have the joy of seeing our children holy and good. There is no use trying to correct our children from doing things that we ourselves do, or teach them to do things that we do not practice.

Then again it is our duty to teach them to know their nearness to their God and what He requires of them. When God had given commandment to the children of Israel, how they should live, He told them that they should teach these things diligently to their children at all times and in all places wherever they are. So should we talk to them of heavenly things whenever we have opportunity, when

(Continued on page 43)

SUNDAY SCHOOL LESSON

Theme for the Quarter: SOME GREAT CHRISTIAN TEACHINGS

Lesson for April 21, 1935.—THE FUTURE LIFE (Easter Lesson).

Lesson Scope.—Matt. 25:31-46; Mark 12:26, 27; Luke 24:1-12; Jno. 14:1-6; I Cor. 15:3-20, 50-58; I Thess. 4:13-18; Rev. 22:1-5.

Lesson Text.—Luke 24:1-12; Jno. 14:1-6.

Time and Place.—A. D. 30; vicinity of Jerusalem.

Leading Characters.—Christ, Mary Magdalene and the other women, Peter and John.

Golden Text.—I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.—Jno. 11:25.

Points for Meditation:

1. Christ's burial place.
2. Devotion of consecrated women.
3. Exploring the sepulchre.
4. The resurrection of Jesus.
5. The angelic message.
6. Faith in God.
7. Many mansions.
8. Christ the WAY.

Introductory Thoughts.—The resurrection is a theme that seems fresher every time we study it. We never tire of hearing the Easter story. Satan, however, has many people sidetracked through artificial means whereby they lose sight of the real event, the resurrection of our Lord, and what that means for humanity.

LESSON COMMENTS

At the Tomb of Jesus (Luke 24:1-12).—It had been three days and three nights since Christ had been laid in Joseph's tomb. As soon as the Sabbath was past there came Mary Magdalene, Joanna, and other women to anoint His dead body. This mark of devotion is especially remarkable, in that the happenings on the day of crucifixion seem to have strengthened rather than weakened their faith in and loyalty to Him.

But one question puzzled them: "Who shall roll us away the stone?" The enemies had tried to make His grave secure by rolling a great stone before the door of the sepulchre and setting a watch there, so that the disciples of Christ could not by any means steal away the body and claim that Christ rose from the dead, as Christ had said that He would.

But when they reached the sepulchre they found that this problem had already been solved. An angel of the Lord had appeared on the scene, and for fear of him the keepers became as dead men. Jesus Christ arose in triumph over every foe, and the devoted women, bewildered, went in search of the disciples, as directed by the angel.

Mary Magdalene was the first to return to the tomb, and was the first to behold her risen Lord. Peter and John were the first among the disciples to reach the sepulchre, and Peter in his characteristic boldness was the first to enter the tomb. The enemies of Christ, who had thought to make the tomb secure against any attempts on the part of the disciples to steal away

the body of their dead Leader, found themselves helpless before the mighty power of God. "If God be for us, who can be against us?" The greater the opposition to Christ, the more glorious the victory on His part. The Church of Christ shares in this victory only as it remains true to Him.

Our Heavenly Home (John 14:1-6).—Before His arrest and crucifixion Christ had given His disciples instructions concerning the future home of His people. Whatever bewilderment there was over the fact of His crucifixion was largely dispelled by the fact of His resurrection, after which He "shewed himself alive after his passion by many infallible proofs." This was followed by the glorious ascension and subsequent endowment of power. These facts make our Savior's assurance concerning the eternal home of His people all the more real.

"Let not your hearts be troubled," He said, continuing, "In my Father's house are many mansions . . . I go to prepare a place for you." He is still gone; at the right hand of God (where the martyr Stephen beheld Him as he was being stoned to death) our Advocate before the Throne. In due time

He is coming again to receive His own unto Himself. As Christ puts it: "I will come again, and receive you unto myself; that where I am, there ye may be also." We thank the Lord for this blessed assurance.

Notwithstanding the divine assurance, "Whither I go ye know, and the way ye know," Thomas insisted on a further explanation and more definite information. In answer to his question, "How can we know the way?" Christ replied, "I am the way, the truth, and the life: no man cometh unto the Father but by me." From this pointed answer we gather two thoughts: (1) The way heavenward is the way of faith, not of sight; the way of the cross, not of human achievement; the way of salvation through Christ, not the way of goodness through the Law. (2) Christ is the way, the ONLY way. As He says, "No man cometh unto the Father, but by me." In other words, one of the essentials to salvation is acceptance of Jesus Christ and His Gospel and atonement through the shedding of His blood. Well has the poet said,

"On Christ the solid Rock I stand,
All other ground is sinking sand."

Accept Christ as your Savior and Lord, and you are not only on your way to glory but you are also living a light-shining and obedient life.—K.

Bible Meeting Topic

CHAPTER STUDY—THE RESURRECTION.—I Cor. 15

Topic for April 21

MOTTO

"Death is swallowed up in victory."

OUTLINE STUDY

I. The Gospel Restated by Paul.

1. What it means to them.—vv. 1, 2.
2. The main theme of it.—vv. 3, 4.
3. Witnesses.—vv. 5-8.
4. Paul's apostleship and witness.—vv. 9-11.

II. Anti-resurrection Doctrine Overthrown by Christ's Resurrection.

1. If true, Christ is not risen.—vv. 12, 13.
2. If true, preaching is vain.—v. 14.
3. If true, Paul is a false witness.—v. 15.
4. The falsity analyzed.—vv. 16-19.
5. The import of Christ's resurrection.—vv. 20-28.
6. Why the baptism for the dead?—v. 29.
7. Why endure a life of jeopardy?—vv. 30-32.
8. The effect on morals.—vv. 33, 34.

III. The Resurrection Body.

1. Not of the same nature as the natural.—vv. 35-50.
2. The Mystery shown.—vv. 51-54.
3. Victorious by Christ.—vv. 55-57.

IV. What This Fact Effects in Us.—v. 58.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. The Resurrection of Jesus.
 - a. How the disciples were made to believe it.
 - b. How soldiers were made to believe it.
 - c. What Jesus talked about after the resurrection.
 - d. Preaching the resurrection.

3. The Resurrection of All Men.

- a. By the power of Jesus' resurrection.
- b. The wicked unto condemnation.
- c. The righteous unto glory.
- d. Living for the risen Lord.

For Seniors.

1. The Doctrine of the Resurrection and the Gospel Message.
2. Witnesses of Christ's Resurrection.
3. The Believer's Hope in the Resurrection.
4. The Effect of Faith in the Resurrection.

PERSONAL THOUGHT

How much do I owe my Lord for the wonderful hope that has been given to me in the resurrection of Himself from the dead?

SEED THOUGHTS

Faith cannot long keep death in view. Resurrection is that which fills the vision of faith; and in the power thereof, it can rise up from the dead.—Mackintosh.

"But by the grace of God I am what I am."

The best answer any one can make when questioned for proof of the resurrection of the Lord is the humble, but irrefutable one. "Christ liveth in me."—J. Steward Holden.

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in the springtime.—Martin Luther.

The resurrection morning is the true sun-rising, the inbursting of a cloudless sky on all the righteous dead. They wake transfigured, at the Master's call with the fashion of their countenance altered and shining like His own.—Horace Bushnell.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 11, 1935

Field Notes

Communion services were held at Vestaburg, Mich., on Sunday, March 31. Bro. Oscar Hostetler of Topeka, Ind., was present and had charge of the services.

Monday evening, April 8, is the time set for the beginning of a series of meetings at Emma, Ind., with Bro. Aaron Mast of Belleville, Pa., in charge as evangelist.

Good interest is reported from the series of meetings at Belleville, Pa., where Bro. D. A. Yoder of Elkhart, Ind., has been in charge of the meetings since March 28.

Bro. D. J. Johns occupied the pulpit at the morning and evening services at the Bowne Church, near Clarksville, Mich., on Mar. 31. His messages and presence were much appreciated.—S.

A morning and afternoon meeting has been arranged for Good Friday, by the Vestaburg, White Cloud, Bowne congregations, to be held with the Vestaburg, Mich., congregation. Every one welcome. —T. E. S.

Bro. Daniel Kauffman of this office was engaged in Bible Conference work at Ephrata, Pa., Mennonite Church over last week-end. Bro. J. L. Stauffer of Harrisonburg, Va., shared with Bro. K. the responsibility of instructing from God's Word.—H.

Bro. J. S. Lehman of Columbia Ave., Lancaster, Pa., who is far past the allotted time of fourscore years, always appreciates the visits of friends who come to see him. He is remarkably well preserved in body, though he knows from experience what suffering means.

Following is a list of communion dates scheduled for congregations in the Johnstown, Pa., district:

April 28, Stahl.
May 5, Elton.
May 12, Thomas.
May 19, Blough.
June 2, Weaver.

The congregation at Scottdale expresses its appreciation to Brethren S. E. Allgyer, Oscar Hostetler, S. H. Rhodes, H. E. Lutz, and O. O. Miller for their help rendered during the four days they were here last week looking into some of our church problems. They will find a welcome here any time in the future that they may feel led to come this way.

We are in possession of an interesting program of a missionary meeting to be held at Hagey's Mennonite Church near Preston, Ont., on Sunday, April 14. The meeting opens in the forenoon with regular Sunday school, and closes in the evening with an address on "The World's Need of Christ" by Bro. Oscar Burkholder. Some interesting topics are listed on the program.

The Associated Sewing Circles of the Southwestern Pennsylvania District met at Pinto, Md., for an all-day meeting on Saturday, April 6. All the circles except one were represented, and the meetinghouse was crowded all day long. The very good attention of

the audience to the various speakers was an excellent testimony to the talks and essays. A fuller report will be published later.

Among our recent visitors at the Publishing House are the following: A. J. Metzler, Masontown, Pa.; Henry E. Lutz, Mt. Joy, Pa.; O. O. Miller, Akron, Pa.; S. H. Rhodes, Harrisonburg, Va.; O. S. Hostetler, Topeka, Ind.; S. E. Allgyer, West Liberty, O. Brethren Lutz, Rhodes, Hostetler, and Allgyer each conducted the morning worship in the assembly room of the Publishing House while they were with us.

Bro. Oscar Burkholder, Breslau, Ont., stopped at the Publishing House for a short visit on April 5. He was accompanied by his sons, Bros. John and Clayton Burkholder, Bro. Joseph S. Weber, Waterloo, Ont., and Bro. Jeremiah Sitler, Drayton, Ont. Bro. Burkholder had an appointment at Pinto, Md., that same evening, was to spend the week-end at Columbia, Pa., and was listed on the program of the annual meeting of the Eastern Mennonite Board of Missions and Charities held at the East Petersburg, Pa., Mennonite Church, April 9 and 10.

This is a busy week for the Church in the Lancaster Conference district. Tuesday and Wednesday are set apart for the annual meeting of the Eastern Mennonite Board of Missions and Charities, at East Petersburg Mennonite Church. Friday is the time of the semiannual meeting of the Lancaster Conference, at Rohrerstown, this to be preceded by a day's meeting of the Board of Bishops in the district. Another feature of the activities is the joint meeting of the bishops and the Executive Committee of the Mission Board in the district. May the Lord direct, and the cause of Christ and the Church be greatly strengthened through the work of these meetings.

Correspondence

Guernsey, Sask.

Dear Herald Readers, Greetings:—On Dec. 9 we reorganized our Sunday school as follows: Supts., Leighton Schmitt, Alfred Bowman; Chors., Leighton Schmitt, Laura Good; Secs., Myrtle Weber, Verda Snider.

Our attendance during the winter is somewhat below normal, owing to the cold winters we have. We have church and Sunday school every Sunday, with a few exceptions, when the weather is extremely cold.

We had the pleasure of enjoying rich spiritual feasts within the last few weeks, as Bro. Clarence Ramer of Duchess, Alta., was with us in Bible study work for ten days. We had two meetings a day. Afternoons Bible

Study in Genesis, while the evenings were mostly taken up with lectures on Nonresistant Principles of our faith. We feel grateful for the messages received by the brother, and trust it will be the means of strengthening our spiritual life.

On Sunday, March 31, we held our quarterly Sunday school meeting.

The program was rendered as follows: The Christian's Calling, by Arthur Shantz; Pentecost, by Lloyd Schmitt; Power of Prayer, by Violet Biehn; Pretended Consecration, Clem. Snider. Followed by a sermon on the "Life of Peter" by Bro. M. H. Schmitt. We praise the Lord for His many blessings to us.

The death messenger has again come into our congregation and removed from among us Bro. Walter Steiner, leaving to mourn his loss a beloved wife and daughter, also a loving father.

April 2, 1935.

Cor.

Parnell, Iowa

(West Union congregation)

We welcome the brethren, Joseph Yoder and Henry Kuhns, with their families from Thurman, Colo. Bro. W. S. Guengerich, with the turkey farm, keeps the brethren busy.

Bro. Amos Gingerich, formerly of Versailles, Mo., now of Hesston, Kans., is making preparation to move a part of his family to our north community.

Sister Lizzie Marner is among our afflicted ones. We are hoping it is the Lord's will Sister M. will soon be on the way of recovery.

Bro. William Detwiler, formerly of Cherry Box, Mo., has been a patient sufferer with ulcers of the stomach for the past 3 months.

As the writer of the West Union news has been away for the winter months, we wish to thank first our heavenly Father for His protecting care and watch over us while in the southern states. We visited with the brotherhood at Kansas City, Hesston, Kans., Hydro, Okla., Tuleta, Texas, and Lake Charles, La. Words can not express how we appreciate their hospitality while in their presence. The warm sunshine of Christian fellowship manifest by the southern people I shall ever cherish and remember.

Bro. Amos Gingerich preached for us Sunday evening, using for a basis for his remarks the characteristics of a Good Shepherd.

April 3, 1935. C. J. Gingerich.

Brutus, Mich.

(Maple River congregation)

Dear Herald Readers, Greetings:—Will we say with the Psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto

thee: if I would declare and speak of them, they are more than can be numbered. . . . Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, 'The Lord be magnified' (Psa. 40:5, 16). We had lots of snow this winter and quite a few of the members were on the sick list, but we had church every Sunday and Sunday evening, and also our Thursday evening Bible study class. All those who were sick are able to be out again.

There is a class of seven young converts under instruction at present. They need your prayers.

On March 24 the Sunday school was reorganized; a few changes were made. May you remember the work at this place in your prayers.

April 3, 1935.

Cor.

Fentress, Va.

Greetings to our Herald Family: As Spring approaches with its beauty and grandeur, how can it but stir us to praise and adore the God of nature?

On March 16, upon returning from market we were very agreeably surprised to find Bro. J. W. and Sister Hess of Akron, Pa., in our home. They remained in the community until Monday morning. Bro. Hess brought us two edifying messages on Sunday. We were especially impressed with the message Sunday morning from I Sam. 2:3, stressing the importance of a correct mental attitude for the Christian. Doubtless Bro. Hess agrees, "If the shoe fits wear it," while at the same time giving much prayerful consideration to the needs of the wearer.

Over the past week-end we enjoyed the blessed privilege of having a Saturday night program and having the Sunday morning services conducted by the E. M. S. Mission group, twelve in number. Bro. J. L. Stauffer as the Senior member of the group brought us a stirring mission sermon as the conclusion of their program Sunday morning. After a hurried lunch they proceeded to the Warwick River Church fifty miles distant, for an afternoon and evening program. Accompanying Bro. Stauffer were, Elma Hershberger, Ida Stoltzfus, Edna Wenger, Hazel Bennett, Richard Martin, David Nice, Marlin Seitz, John Shenk, Ira Miller, Marvin Plank, and Michael Sarco.

We think of it as a get-acquainted meeting, and have heard many expressions of appreciation of the visit. Come again. We feel, as the distress of nations increases, and storm clouds thicken, the fellowship of the saints will be more appreciated.

We look forward to having with us next Sunday several from the Warwick River congregation in the rendition of our regular conjoint quarterly mission program.

Brethren, pray for us.

April 4, 1935.

S. H. B.

Clarence Center, N. Y.

(Sand Hill congregation)

Greetings to all the Herald Readers:—We feel to praise God for His manifold blessings He bestows upon us from day to day. We are again reminded of the wonderful handiwork of God as the fields are beginning to show green. We are looking forward to the time when we again can celebrate the death and resurrection of our Lord, a risen Christ who will some day come again to receive us to Himself.

On Sunday, March 3, we were privileged to have Bros. Sherman Maust and Emanuel Swartzendruber of Pigeon, Mich., with us. Bro. Maust brought us a timely message in the morning and Bro. Swartzendruber gave us his experience in camp during the World War. We appreciated both messages. We are always glad when visiting brethren come through here and stop with us.

We are looking forward to our revival meetings which will be held here next week, with Bro. O'Connell of Lima, Ohio, in charge and ask an interest in your prayers.

We are also looking forward to the time when we can have a larger house to worship in, as our building is far too small to accommodate our people, and we will appreciate any donation from any one who feels like helping in this worthy cause. I am sure the Lord will bless every one. Send all donations to the undersigned at the address given above.

Pray for the work at this place.

April 5, 1935.

J. W. Birky.

PETER AT PENTECOST

By Ursula Miller

For the Gospel Herald.

Staunchly, the day of Pentecost, Peter preached the Word

Boldly to the multitude and many people heard Of gracious deeds which God had done for greatest or the least

In pouring out the Holy Ghost to beggar or to priest.

The sons and daughters, Joel said, will dream and prophesy

And every one may learn of Him—Jehovah glorify.

As Peter spoke, conviction seized the multitude at heart,

And many said, "What shall we do?" who longed to have a part

In Jesus Christ, the Holy Ghost, the gracious words he spake:

"Repent, believe, O multitude, repent for Jesus' sake."

Three thousand souls at Pentecost believed in that great Name

Which Peter through the Holy Ghost was able to proclaim.

Protection, Kans.

I cannot too greatly emphasize the importance and value of Bible study—more important than ever in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon eternal principles laid down by God, Himself.—John Wanamaker.

Miscellaneous

THE CHRISTIAN'S PATHWAY TO HEAVEN

By J. S. Shoemaker

For the Gospel Herald.

As God's servants may we ever
Be hungering for things divine;
And as pilgrims may we never
Fail, for our Blessed Lord to shine.

God's abounding grace, peace, and love
Will illuminate the heart and mind,
And His rich blessings from above,
Are rich treasures, which we shall find.

May we ever loyal servants be
To Him who reigns in heaven above;
And may we ever be kept free
From all carnal and sinful love.

If Jesus is our Lord and King,
We will always obedient be;
And to Him our true devotion bring,
Because from sin we are set free.

Yea, our pathway here on earth
Will be strewn with sacred flowers;
Then we shall know the boundless worth,
Of God's loving refreshing showers.

Thus a sweet foretaste will be given
Of the glorious things in store,
In the blessed realms of heaven,
When we land on the Golden Shore.

Dakota, Ill.

RECREATION

(A topic prepared by the late Ammon U. Winey for young people's meeting at Melling-er's Church a number of years ago and not delivered, being called away from home, and recopied by his daughter Mabel W. Clymer.)

Refreshment: of strength and spirit after toil. Amusement: relief from toil. Some people become so selfish and greedy that they want to toil all the time to accumulate all they possibly can. Others want all recreation without toil. But God in His infinite wisdom, love and mercy gave us both—toil and recreation.

God makes no mistakes; and if we would live closer to His laws, and have the faith that we ought to have, we would avoid a whole lot of sad mistakes and experiences. These bodies of ours are frail and easily fatigued and mortal. So God has given us the night to rest and sleep wherein the muscles may relax and the mind cease from thinking and be refreshed in body, mind, and spirit.

Sleep is nature's health restorer. How much we enjoy a good night's sleep, and how can we refrain from thinking of that peaceful sleep which we shall finally get to wake in that morning of the resurrection to behold our Lord in His brightness!

After God created the heavens and the earth, on the seventh day He rested. Under the law they were only allowed to work six days, and on the seventh they were to rest. So we should keep the Sabbath as God's holy day of rest.

Labor comes before recreation. God does not want us to be idle. Some one

said that "idleness is the devil's workshop and the mother of crime." Even Adam, after the creation, was not to be idle but was to dress the garden and keep it. This possibly was the first labor performed by man. The second was when God told Adam to name all the beasts of the field, the fowls, and every living creature. Just think for a moment what a wonderful mind God had given Adam. Is there a man living today who would have brains enough to give a name to every living creature without a spelling book or dictionary? And Adam did it even before Eve was created. And yet some people who claim to have cultured minds will believe in the Darwin theory that out of a little bit of nothing a monkey developed and out of a monkey a man developed. God created man after His own image. Let us fill our minds with the rich stores of God's Word, so we can "earnestly contend for the faith once delivered unto the saints."

When Jesus was here on earth with His apostles, when they told Him what they had done and taught, He said unto them, "Come ye yourselves apart unto a desert place and rest awhile." At another time He went to Tyre and Sidon and would have no man know it. So it is well for us sometimes to be alone—alone with God. In the language of the poet.

"I love to steal awhile away,
From every cumbering care;
And spend the hours of setting day,
In humble grateful prayer."

Paul told the Romans that when he would come to them by the will of God they might be refreshed; and also of Titus' spirit being refreshed. In Second Timothy he asked the Lord to give mercy unto the house of Onesiphorus, "for he refreshed me and was not ashamed of my chains."

It is not for me to say **how**, **when**, or where the days, hours, or moments of recreation shall be spent. But I do say that we should not go where we can not take our Savior along. We should not do anything that we would not want to be doing when Jesus comes, neither say anything that we would not want Jesus to hear. These avenues may be getting too narrow, but the Bible tells us that "strait is the gate and **narrow** is the way that leads unto life, and few there be that find it."

"Moses . . . refused to be called the son of Pharaoh's daughter **choosing** rather to suffer affliction of the children of God, than to enjoy the pleasure of sin for a season." We are "living epistles seen and read by all men." Our influence goes out either for good or for evil. May it be for the good, so we may be a light to the world and a salt to the earth. Oh! what a world of good we can do, like if we have a lighted candle and take it and light another candle we have two

lights without destroying any of its brilliancy. If kept on lighting what a wonderful illumination it would make! In like manner if we live the Christ life and can influence others to do the same it will not mar us of our happiness but will increase it, and not only for this world, but it means stars in our crown and eternal life to others.

I would yet appeal to the young people to be faithful members; that their future destiny depends on how they spend their time, whether it be in toil or in recreation.

Sometimes people become discouraged because they see that others have more time for recreation, more money to spend, more privileges and more liberty than they have, thus become discouraged and disappointed and feel as though their lot was all labor and no recreation. Let no one become discouraged, but press forward faithfully "toward the mark for the prize of the high calling of God in Christ Jesus." We must "walk by faith, not by sight." "In due time we shall reap, if we faint not."

Thoughts

Job said, "I will speak that I may be refreshed and I will open my lips and answer."

How can we have perfect rest if we have not that peace of mind? How can we have peace of mind if we have not peace with God?

We should be temperate in all things, and "whatsoever we do, whether we eat or drink, do all to the glory of God." If we toil in a moderate way, then recreation brings refreshment of strength and spirit. But if we abuse these bodies of ours we can expect to reap pain, anguish, and death. In like manner, if we wish to be refreshed with each night's sleep we must keep that peace of mind that "passeth all understanding." Watch our thoughts, resist evil, yield not to temptation.

If we keep our thoughts pure and live the Christ-life we will have a clear conscience, that **peace of mind** that we can ever bathe in the sunlight of God's love and each moment of recreation will be like a dewdrop in the morning sun sparkling and full of glory.

Lancaster, Pa.

THE LOST CAN BE FOUND

(Matt. 18:11-14)

By Guy Hostetler

For the Gospel Herald.

Dear Christian Friends and Herald Readers in Christ Jesus. I was moved by the Holy Spirit to send this, my testimony for my dear Savior, to the Herald for publication, that others can see what Jesus has done for my loved ones and me. I thank God that my loved ones and I are happy in the Lord.

Eleven years ago Satan came along and tripped me, when I was living for

Jesus. I then drifted away from the Lord. I got married, outside the Church, and got farther away than ever. As time went on we came to California. As one does away from God, we thought we were happy and having a good time in life. Surely Satan said we were having the time of our lives. Can't you see, dear friends, how Satan deceives people? He gave us all kinds of promises, but the strange part is that we never got what had been promised us. I am sorry to say that California is a bad place to be for any one away from God. **Why?** Because it is the best playground Satan has.

That is what I used to think, but now I thank God for California, because here is where I found Jesus. I thank and praise God for His care He had for us. It was from God's power that I was redeemed by the blood of the Lamb.

Yes, my feet were standing on Time's sinking sand, my hands were busy at work, my eyes were beholding, my mind was thinking and planning for the future. But what future? Was it the eternal destiny of the righteous, or the eternal destiny of the wicked?

I thank God for ever for November, 1933. I went to a prayer meeting, and during that meeting that still small voice said to me, "Make your choice tonight as to which eternal dwelling you want to go, as tomorrow may be too late." I could see the horrors of an eternal hell awaiting me. The Christians around me were singing. I could not be moved. Then again came the still small voice, "Make your choice tonight." The power of God moved me to my knees. I cannot describe it, but how wonderful it was to find Jesus waiting for me! He came into my heart, and by His blood I was made white as snow. How I praise and thank God for the wonderful feeling that came over me as the burden of sin rolled away!

I had been a young man of many habits—smoking, drinking, dancing, card playing, etc. In that prayer meeting I asked the Lord to change my life, and I wanted to have it changed right then. After I came to Jesus, a sinner, and prayed for that changed life, right then and there, before I left the meeting, I was made a new creature in Christ Jesus.

It was then my burning zeal and burden for lost souls opened the eyes of my dear wife. The Lord began to talk to her. Conviction became so strong, and I thank God for ever for that next Thursday night prayer meeting; for my dear wife, who never before had known of the Lord's love for her, gave her heart to Him. And our seven-year-old daughter—her life too began to change. Oh, I praise and thank God for ever, that the lost can be found!

We have consecrated our lives to

the Lord, and our burden for lost souls is great. As I can see the coming of the Lord is so near, let all pray more that many souls will be born into God's kingdom. We too have yet many loved ones outside the fold. Dear Christian friends and Herald readers, let us all pray more earnestly that they with many others will find Jesus before His coming. Our prayers go out for the lost and dying world. Pray with us.

I again thank my Lord Jesus for these Sunday school lessons we are having concerning the apostle Peter. I praise God for the lesson on "Restoring." How the Lord commands each and every faithful one, "Go ye therefore and teach all nations." To observe all things. What things? All things of the Bible—His Word, His commands. It was Peter's business to follow his Master. It is our business to follow our Master where He leads us individually. What He assigns to others should not affect our attitude as to what He assigns to us. "What is that to thee, follow thou me." That is my assignment, and by the power of the Holy Ghost, I am following Him.

I thank the Lord Jesus for the grace of God, that the faithful ones can follow Him. Pray for us, that we might keep faithful until His coming.

Upland, Calif.

"JUDGE NOT THAT YE BE NOT JUDGED"

Until recently there roved about a neighborhood a lean, weather beaten cur, eking out a miserable existence through his daily search for food among the garbage cans. He had no home, no place to shield himself from the sharp sting of wintry winds. He was but a forlorn mongrel, so no one was the least interested in him.

Then one morning a ruthless driver clipped him with a front wheel of his speeding car, hurling him into the gutter where he lay, hanging on to his life by a thread. Pedestrians hurried by. Occasionally one would stop, then hurry on, with the expression, "It's only a dog." Presently there appeared from out a shabby room in the basement of a house near by, an old woman, scantily attired in threadbare clothing, no stockings, and her feet incased in what was left of the castoff shoes of another. In her hand was a pan of warm water and under one arm were a few rags. Tenderly she approached the poor dog and began bathing his wounds. Boys on their way to school laughed at her. A merchant, warmly clothed in a heavy coat, stopped. In a kind voice he expressed his opinion to the old woman that her efforts were futile. Without hesitating in her attempts of first aid, she replied: "Who knows but that this unfortunate dog may be a messenger of good in disguise."

How forcibly the beautiful declaration of the old woman brings home to us the importance of refraining from judging, condemning and criticizing our fellow man. In the world today are the multitudes of millions of minds, each one an integral part of the whole, yet each one striving to set up its own dominion and govern others by its own methods of reasoning, without first ascertaining the exact status of those whom we would judge. How little we know but that the very thing for which we judge or condemn another, may be the very problem the censured one is striving eagerly and earnestly to meet and overcome. There are always two sides to every story.

Then is our neighbor to be criticized because he is not mastering his problems according to our conceptions? Why need we be concerned about our neighbor anyway, except to wish him wealth, health, and happiness?

The main root of all conflict today is unjustifiable criticism brought about through man's inability to place himself in other men's shoes, that all men may work together in a brotherhood of kindness, good will and consideration.

What has man ever gained by trying to be his brother's keeper? Nothing as far as we have ever been able to learn. Then why must men persist in so doing? We all live in glass houses therefore none of us are in a position to throw stones.

Why not reverse our viewpoint, of others and seek only the good in them, and if one of them should be in the gutter because he has been misunderstood, bleeding profusely from the stinging wounds of sharp edged tongues, let's see the good in him and go to him with our comfort and support.

The tongue that gossips is tainted with the foul breath of calumny.—Sel. by a Sister.

(Continued from page 38)

we are at work with them, at the table, and in the evening. We should often gather them around us and read from God's Word and explain to them, admonish and instruct them and pray with them using simple language.

Sometimes we think it does not make much difference whether the child knows how to live for God or whether it is taught about God because it is small and innocent, and we have it only for our own enjoyment in this world and forget when it is grown up it does not know its relation to God and we are responsible for its life. God says, "I will visit the iniquity of the fathers upon the children unto the third and fourth generation." Then let us think of the responsibility of parents and make the best use of our opportunities.

Middlebury, Ind.

LIMA MISSION

(Continued from page 37)

2. They are timely. And this for the following reasons: (a) Many thousands (including church attendants) in our cities close by, have never heard the preaching of a full Gospel. (b) The simple Gospel which we preach has a special appeal at such a time as this. (c) The message of peace and the simple life needs especial emphasis in our day, and we are responsible in giving this message to the multitudes in our cities. (d) Judging from the "signs of the times", the time is short and the "king's business requires haste."

3. They are practicable. It goes without saying that brethren employed in this task must be specially qualified to carry out such a program. The recent meetings in Lima have proved to us that the masses of the needy and neglected in our cities are willing and eager to hear our messages. Also we are convinced that in this way the message may be brought to the greatest number in a short time. It appears to us therefore that brethren who are gifted to present the Gospel message of peace and good will in the heart of a city, to an appreciative audience, such as we observed in Lima, should be encouraged and supported in a program of itinerant evangelism until every city in our land has heard the Gospel as we believe it. If our Mission Boards will make the appeal, no doubt the Lord would lay the matter upon the heart of a number of our younger men to respond to this call and method of evangelism.

4. It is effective. The Lord has promised that His Word will not return to Him void. A great door and effectual is open for us to enter. We hope to see the day when brethren will be sent forth, two by two (one an evangelist, the other perhaps a song leader), brethren qualified for such service and endowed with the power of the Spirit who under God will speedily carry the good news from city to city and that they continue in this program until He come.

NOTES FROM PARAGUAY

(Colony Fernheim)

Short time credits became necessary to the extent of 436,206.90 Parag. paper pesos because many here did not have sufficient to tide them over for such a long period without a harvest.

We are already in February, and as yet there are only a few, very few, who have new bread from this year's Kafir, and of peanuts there was a very small yield. There is as yet no new oil from peanuts. Sweet potatoes and mandiocas have been scarce for some time. There are watermelons and other melons, but there are more of the colonists who must buy them than of those who have to sell. The cause of this is

the fact that though there was rain at various times, and indeed rather copious rains, in most cases these showers came so far apart that the fields after a good rain became green and then in many cases withered.

Also the cotton fields look only slightly promising but, compared with other crops, have held their own far better since it is not so easily damaged by drought. However, the heavenly Father knows of all this, and the purpose of these lines is not to complain but to give information. Remarkably there has nevertheless been, in the past, finally a way of help by some turn of circumstances. The end of the year is yet in the future, and through the next financial report you will get fuller information.

At the present time again there is need of rain. From the far distance I already hear the noise of the heavenly water wagon. Perhaps there will be a shower over night. Of sickness there is nothing to report. We hear that the Canadian colony has many grasshoppers, but have not yet learned in which villages and to what extent damage has been done.

We are awaiting the arrival of 20 persons from Brazil (who were not permitted to accompany inland the group from Harbin, China, on account of having had trachoma in the eyes). The auto has been sent to meet them. Bro. Jacob Siemens (Oberschulze) is in Asuncion at the present time to arrange for disposing of this year's cotton crop. It is possible that in two weeks we may make the first shipment of cotton.

With greetings,

Dueck and Funk.

P. S. Today, Feb. 15, 1935, this letter is mailed. It was indeed the heavenly water wagon announcing its coming and has brought us a nice rain—refreshment for nature and spirit.

A LIVING SACRIFICE

A minister in a certain small town in an eastern state received from the home mission board of his church a letter asking for a special offering for a needy field in the west. With the letter was literature, setting forth the need. The call appealed to him, and with good heart he prepared a special sermon, calling the attention of the people to the great need.

Sabbath morning came and he preached the sermon. But somehow it did not just seem to hook in. That banker down there on the left looked listless and yawned a couple of times behind his hand. And the merchant over on the right who could give freely, examined his watch more than once. And so it was with a little tinge of discouragement insistently creeping into his spirit that he finished and sat down. And he remained with head bowed in prayer that the results might

prove better than seemed likely, while the church officers passed down the aisles with the collection plates.

Meanwhile something unseen by human eye was going on in the very last pew. Back there sitting alone, was a little girl of a poor family. She had met with a misfortune which had left her crippled, and her whole life seemed so dark and hopeless. But some kind friends in the church, pitying her condition, had made up a small fund, and bought her a pair of crutches, and these had seemed to transform her completely. She went about her rounds, always as cheery and bright as a bit of sunshine.

She had listened to the sermon and her heart had been strangely warmed by the preacher's story of need. And as he was finishing she was thinking, "How I wish I might give something. But I haven't anything to give, not even a copper left." And a very soft voice within seemed to say very softly, but very distinctly, "There are your crutches." "Oh" she gasped to herself as though it took away her very breath, "My crutches? I couldn't give my crutches; they are my life." And that strangely clear voice went on, so quietly, "Yes—you could—and then some one would know of Jesus—if you did—and that would mean so much to them. He's meant so much to you—give your crutches." And her breath seemed to fail her at the thought. And so the little woman had her fight all unseen and unknown by those in the church. And by and by the victory came, and she sat with a beautiful light in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

And the man with the plate came down the aisle to the end. It seemed hardly worth while reaching it into the last pew. Just little Maggie sitting there alone, with her one foot dangling above the floor. But with fine courtesy he stopped and passed the plate in. And Maggie in her childlike simplicity lifted her crutches, and tried rather awkwardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her strange gift on the plate.

And then he turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadying the crutches on it with the other. And people commenced to look. And eyes quickly dimmed. Everybody knew the crutches. Maggie, giving her crutches! And the banker over here blew his nose suddenly, and reached for his pencil, and the merchant reached out to stop the man returning up the aisle.

As the pastor stood with his eyesight not very clear to receive the morning's offering, he said, "Surely our little crippled friend is giving us a

wonderful example." Then the plates were called back toward the pews. And somebody paid fifty dollars for the crutches, and sent them back toward that end pew. When the offering was counted up it contained several hundred dollars, and the little girl, crippled in body but not in any other way, hobbled out of the church, the happiest little woman in the world.

She had recognized and obeyed the inner voice. That was the simple explanation of her giving, and her gift, small in itself, **touched with sacrifice**, became worth several hundred dollars in its earning power, and the original investment was returned for its usual service, and her gift has been increasing in its earning power as its recital has reached other hearts, and the end is not yet. I do not know where Maggie is now. But I do know that she will be a greatly surprised woman some day when she finds out what God has done with her sacrifice—hallowed gift. She recognized and obeyed the inner voice. That is the one law of giving as of all living.—S. D. Gordon.

Sacrifice will never take the place of obedience (Mic. 6:6-8; I Sam. 15:22-23); but DOING "Thy will" first (Heb. 10:5-9), sacrifice with an eternal blessing always follows (Heb. 5:8, 9). The crying need of the hour is to know His will as Paul did (II Cor. 5:14; Phil. 3:10), and verily an acceptable, unselfish, living sacrifice (Col. 1:24) will "therefore" follow (Rom. 12:1, 2) to the eternal GOOD of all (Col. 1:28).—Ira D. Landis.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

In accordance with a request of Bro. Abram Metzler a group of students visited his congregation at Masontown, Pa., over the weekend of March 3. They were used in singing and speaking while there. Bro. Metzler no doubt gave the students enough work to do, for one of the number said that they did not wish to "fall into Bro. Metzler's clutches" again. This statement need not be taken too seriously. Members of the group were glad to serve as much and as often as possible. En route to Masontown, the group stopped with the Pinto congregation in Maryland for a program on Friday evening, March 2.

A similar mission as the above was made to Southeastern Virginia on March 30 and 31. The students worshiped with the congregation at Fentress Saturday evening and Sunday morning, and with the Denbigh congregation Sunday afternoon and evening.

A usual feature of the month was the meeting of the public literary society. The College English composition class, under the direction of Bro. E. G. Gehman, rendered a program. It consisted of a variety of readings, speeches, and papers.

We have undertaken a new work (for us) since the last report. This is the holding of street meetings in near-by towns and villages.

MISSIONARY PROMISES

The missionary meditates more than others over the missionary promises. These are the most astonishing and inspiring utterances in the whole world. Use has blunted the edge of our wonder, and only by an effort can we dismiss dull associations and grasp the unfailing optimism of the Bible.

The greatest literary miracle in the world is the unity of the Bible, and its hope for the conversion of all nations. Its writers belonged to one of the smallest and most exclusive races in the world; its books were written at different times, by very different men, and amid various tendencies, and yet they all introduce us to a King who is to establish a world-wide and age-long Kingdom. The hope of the conversion of the whole world lives in the heart of the whole Bible. The strongest utterances came from the prophets when their land was in ruins.

The same spirit pervades the New Testament. Its great, oft-recurring words are outgoing—teach, call, heal, say, go, etc. The Beloved Disciple, even when a prisoner in Patmos, and in a day when heathenism was triumphant everywhere, wrote as if he already heard the tread of the coming millions of Gentile converts hurrying on to the mystic Zion, the seat of Him who is "the Desire of all nations." He saw his divine Master going forth conquering and to conquer and crowned with victory. The missionary lives in the spiritual ozone of such truths.

LOOKING UNTO THE HILLS

We ought to learn to look up. Many people dwarf their lives and hinder the best possibilities of growth in their souls by looking downward. They keep their eyes entangled ever in mere earthly sights and scenes, and miss seeing the glory of the hills that pierce the clouds, and of the heavens that bend over them. We grow in the direction in which our eyes habitually turn. We become like that toward which we look much and intently.

Yet there are those who never look upward at all. They never see anything but the things that are on the earth. They never see the stars. They never think of God. They do not pray. They have no place in their scheme of life for divine things.

There are two conceptions of the universe: the scientific and the religious. Sir Oliver Lodge says: "Orthodox modern science shows us a self-contained and self-sufficient universe, not in touch with anything above and beyond itself. . . . Religion, on the other hand, requires us constantly and consciously to be in touch, even affectionately in touch, with a power, a mind, a being or beings, entirely out of our sphere, entirely beyond our scientific ken. The universe contemplated by religion is by no means self-contained or self-sufficient—it is as dependent for its origin and maintenance as we are for our daily bread upon the power and the good will of a being or beings of which science has no knowledge."

The latter of these conceptions of the world is the one that the Bible gives. This is our Father's world. He made it. He sustains it. He lives in it. All its affairs are in His hands.

One of the Psalms gives us this devout thought of life: "I will lift up mine eyes unto the hills." It was to God the poet looked. The mountains are a symbol of God. The writer says also, "My help cometh from the Lord." The minuteness of the divine keeping is beautifully brought out in the Psalm, "He will not suffer thy foot to be moved." On mountain paths a great disaster may result from the slipping of a foot. Many a life has been lost by a misstep among the crags. But God's keeping extends even to the feet of His children. There is another assurance of exquisite beauty in the Psalm. No human love can watch over a friend unintermittently. The most devoted mother sometimes sleeps by her suffering child. But there is an Eye that never closes, that always watches. The whole Psalm shows the safety of those who lift up their eyes unto the hills. They are kept from all evil. They are guarded when they go out and when they come in. We never can get away from the divine keeping unless we give up God and go out into sin. The greatest mis-

On Saturday evening, March 16, the first meeting of this type was held in Elkton, a town located twenty miles east of the school. The following Saturday evening a similar visit was made to Grottoes, at a distance of twenty-five miles from the school. The meeting in each case consisted of special singing, speaking, and distribution of literature. Those who took part in the work felt that it was successful. These visits are being repeated. The people showed considerable interest in the work.

The fourth term of the school year began on April 3. According to the usual practice for the opening of school terms, a member of the faculty gave an address. The speaker emphasized the need for education and for the inculcation of high moral standards, for the maintenance of our complex civilization. Educational institutions generally succeed in training the mind. This is not enough. If education is to be successful it must be accompanied by the training of the heart and soul. To implant high moral principles is one of the most difficult tasks of the educator. This cannot be done apart from Christianity and the Bible. In other words there can be no genuine morality apart from Christianity and the Bible.

H. A. Brunk.

It is important that the teacher gets some kind of a response from his class.

—E. D. Hess.

take any one can make is to leave God out of his faith and out of his life.

To those who live thoughtfully, life is full of God. Even if there were no assurances in the Bible, telling us of His love, no promises of His care, common daily providence is so full of God that a thoughtful person could not doubt His existence or His care for His children. God is the most real Friend in all the world. Though we have never seen Him, we can see His footprints everywhere. We find evidences of His love, His interest, His kindness, in people's lives all about us. If one says he has never seen God, he has at least seen God's faithfulness, evidences of His love, His interest. We may not hear His answer in words when we talk to Him in prayer, but we see the answer in what He does to bless us.

Every Christian should train himself always to look up. Some people look down continually, watching for thorns and briars. They never see anything in life but the unpleasant things. They are always looking for troubles. They find them, too, on the brightest days, in the loveliest places. They never see anything beautiful. But that is not the way to go through life. Lift up your eyes and look for roses, not for thorns. Once when a voice was speaking to Jesus, some people said it thundered, while others said an angel spoke to Him. So it is always with people—some never hear anything but thunder. They think people are all like snarling wild beasts. They do not love anybody, nor trust anybody, nor care for anybody. They hear only discords, wolf notes. They do not believe in people, even the best of them. To them all men are liars, thieves, robbers. They claim that all Christians are hypocrites, all merchants dishonest, all homes bedlams; that nobody is pure, and nobody is unselfish.

Can you think of any other way of making one's life miserable that equals this? Rather lift up your eyes unto the hills, where the air is sweet, the light clear, the music like angels' songs. This will change all the world for you.

Of course there are discordant notes in the music of a great city where throngs are surging all about. But why should we hear the discords when there is so much sweet music in life to be heard everywhere? We are exhorted to overcome evil with good, bitter with sweet, sorrow with joy, hate with love.

Lift up your eyes unto the hills when you think of your own circumstances. They may not seem bright or hopeful. You hear people talk about the sore troubles they have. There always are difficulties, discouragements, disappointments, and we can easily find them, when we look for them. But can you not train yourself

instead to find something good, something beautiful, something cheering, and inspiring?

There always is at least a gleam of light in even the darkest night. When the little dog, lying in the parlor upon a chill day, saw a spot of sunshine on the floor, he was wise to leave his cold corner and go and lie down in it. His was good philosophy for a dog, and good also for a man. If there is only one spot of happiness in all your little world, find it and set your chair in it.

Some one tells of a poor crippled shoemaker who never could go out anywhere. His little shop was in the heart of a great city, with houses on all sides of the poor place where he lived, shutting out every beautiful sight, with no sky visible from his little window, with not a hint of life to be seen. But one day he discovered that from a certain place in the shop he could catch a mere glimpse of blue sky. He set his shoemaker's bench right there, so that while he cobbled away, he could lift up his eyes at every resting moment and see the bit of beauty. How it brightened his dreary life! There is some point in the hardest experience in your life where something of heaven may be seen. Find it and set your stool there.

We do not begin to know how true it is that we make our own world. The sunshine we see about us daily is in ourselves. It shines out from within us. We are not to go about demanding that others shine on us, on our field, and on our home. We are not to blame other people when we are peevish, fretful, discontented, or touchy. A great teacher said, "When things go wrong, don't blame somebody else, blame yourself." It is usually our own fault that we are not happy. Even if people do not treat us as they should do, if they are unjust to us, unkind, disobliging, selfish, exacting, that will not make it either right or beautiful for us to grow unhappy, or to go about sour and sad. We should never allow anybody, any circumstances, or anything that happens to spoil our lives. We ought to resolve to keep sweet whatever the circumstances may be.

That is what being a Christian means. That is what it is to lift up our eyes unto the hills. If we are looking to God, we cannot do mean things, we cannot lie, we cannot be selfish, grasping or greedy, whatever the provocation may be. If we truly lift up our eyes unto God, we will get something of God's beauty into our soul, will become imbued with God's holiness, God's truth, God's love, and get grace enough to enable us to live the Christlike life.

The mountains are places of strength. They cannot be moved. They are stable and sure. They are places of safety. They are away a-

bove the floods and dangers of earth. The higher our life rises, the safer it is. The power of temptation grows less as we go up nearer to Christ. Our faults, infirmities, vices, lose their power over us as we rise up into the mountain air—they will choke and die there. It is said that telescopes have detected birds flying six miles above the earth. How safe they are up there! No arrow can reach them. No enemy can find them. The same is true of the soul that flies far above—no trapper can catch it, no tempter can reach it. The mountains are places of safety.

The mountains are places of peace. There is a point in the heavens, above the clouds, where no storm ever blows, where no tempest ever breaks. If we rise into these calm, holy heights, we shall find peace. An ancient legend relates that every morning at sunrise a handful of dew fell from Mount Hermon upon the church of St. Mary, where at once it was gathered by the Christian physicians and proved a sovereign remedy for all manner of diseases. This dew from the sacred mountain represents the love of Christ which comes down perpetually from heaven, which not only nourishes the lives of men but also heals all diseases. —J. R. Miller. Sel. by Harvey E. Metzler.

Married

Blank—Kulp.—Bro. Elmer M. Blank and Sister Eva F. Kulp, both of the Franconia, Pa., congregation were united in marriage on Mar. 16, 1935, Bro. A. G. Clemmer officiating. May the Holy Spirit be their guide through life.

Landis—Kulp.—On March 16, 1935, Bro. Raymond M. Landis of the Franconia, Pa., congregation was joined in holy matrimony to Sister Katie B. Kulp of the Skippack, Pa., congregation at the home of the officiating bishop, Bro. A. G. Clemmer of Franconia, Pa. May God bless this union abundantly.

Marner—Yoder.—On Wednesday evening, March 20, 1935, at the home of the officiating bishop, Bro. John Y. Swartzendruber, Kalona, Iowa, occurred the marriage of Bro. Omar Marner of the Lower Deer Creek congregation and Sister Lottie Yoder of the West Union congregation. May the Lord's rich blessings attend them through their married life.

Hostettler—Chupp.—On March 30, 1935, Bro. Joseph Hostettler of the Middlebury congregation and Sister Minnie Chupp of the Clinton Frame congregation near Goshen, Ind., were united in the bonds of matrimony in the home of the officiating bishop, Bro. D. D. Troyer. May the blessing of divine grace be theirs to enjoy and the spirit of wisdom be their guide through life.

Obituary

Glick.—Emma Mae, daughter of Edward and Tillie Neff, born in Chicago, Ill., Nov. 11, 1912; met instant death in auto accident, Fresno Co., Calif., Feb. 11, 1935. Her earliest Christian training was received in Mennonite Home Mission, Chicago. In 1918 she with her parents moved to San Bernardino, Calif., on account of her mother's poor health. Being deprived of worship in the Church of their original

choice, they worshiped with the Church of the Brethren. Dec. 31, 1933 she was united in marriage to Royal D. Glick, a young minister of the Church, and immediately moved to Raisin City, Fresno, Co., where they were in charge of the church until this recent tragic end. Her love and devotion to her work knew no bounds. A vacancy made that only Emma Mae could fill. Funeral services were held in Raisin City church and San Bernardino. Burial in the latter place. She leaves her devoted husband, father, mother and young brother (Kenneth).

Wideman.—Maria Wideman (nee Bowman) was born Dec. 1, 1906; died Feb. 8, 1935; aged 28 y. 2 m. 8 d. On Oct. 8, 1930, she was married to Aaron Wideman. This union was blessed with 2 children, 1 child having predeceased her. She leaves a sorrowing husband, 1 child, her mother, 2 sisters, 4 brothers, and a host of relatives and friends. Sister Wideman had been suffering from her recent illness for about 10 months, during which time she was always cheerful, hopeful, trustful, and always bore her sufferings with Christian patience. She was a member of the Mennonite Church at Elmira, Ont. Funeral services were conducted at the Elmira Mennonite Church by Moses Brubacher and Oliver D. Snider. Burial in adjoining cemetery.

"A loving mother so gentle and kind,
What a wonderful memory she left behind;
Long days, long nights she bore in pain
To wait for relief but all in vain,
Till God Himself knew what was best
He took her home and gave her rest."

Boyer.—Mary (Garber) Boyer was born April 3, 1878, in Elkhart Co., Ind.; died March 24, 1935; aged 56 y. 11 m. 21 d. On Dec. 25, 1902 she was united in marriage to John D. Boyer. They spent 8 years of married life on the farm on which she was born, helping to care for an invalid aunt (now deceased). In 1910 they moved to Middlebury, Ind., where she lived until her death. She united in church fellowship in her youth at the Clinton Brick Church, of which she remained a faithful member. In her sickness she was patient and cheerful, although she suffered intensely at times. She expressed herself as being ready and willing to submit herself to God's will. She leaves her loving husband, 2 sisters, and 1 brother (Mrs. Levi D. Miller of Middlebury, Mrs. A. A. Mast of Emmatown, and Samuel Garber of Topeka), nieces and nephews and many more relatives.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Funeral services in charge of Silas Yoder and O. S. Hostetler.

Smucker.—Magdalena, daughter of Samuel and Katherine Yoder, was born in Wayne Co., Ohio, April 15, 1853; died Feb. 11, 1935; aged 81 y. 9 m. 26 d. She was united in marriage to Amos Smucker on Jan. 23, 1873. To this union were born 3 sons and 2 daughters—Amandus, Katherine, and Mrs. David Rohrer of Orrville; William of Smithville. Father and 1 son (Merle) preceded her in death. She is survived by 2 sons, 2 daughters, 7 grandchildren, 1 brother (John A. Yoder) of Smithville, and many other near relatives and friends. Sister Smucker in her youth accepted Christ as her personal Savior, united with the Oak Grove Mennonite Church, where she worshiped and served her Lord for many years. She was a faithful and devoted sister, active in the Master's work. In her quiet and gentle way she gave a helping hand to advance the cause of Christ and the Church. When the years came that through the infirmities of age she could no longer attend public worship, she still found much comfort in the precious promises of God. She was a kind, loving, and sympathetic mother, and leaves to her children and grandchildren, and also to the community and Church, the memory of a beautiful Christian life. In the twilight of evening, as the day

was drawing to a close, she peacefully fell asleep in Jesus. May the eternal God upon whom she continually depended, comfort the hearts of the bereaved children and grandchildren she left behind for a little while. Services were conducted by the Brethren Jesse Smucker and C. Z. Yoder. Sermon by J. S. Gerig. Psalms 23. Interment in Oak Grove Cemetery.

Beiler.—Nancy Z., daughter of the late Josiah L. and Lydia (Zook) Beiler, was born near Vicksburg, Pa., Aug. 26, 1860; died very suddenly while alone in her home near Intercourse, Pa., of a heart attack, on March 2, 1935; aged 74 y. 6 m. 4 d. She was found lying on the couch by her husband who was preparing to take her to the home of their daughter, Mrs. Jacob K. Lapp, a short distance away. She was united in marriage to Menno S. Beiler, Jan. 4, 1882, with whom she shared the joys and sorrows of life a little more than 53 years. She is survived, besides her husband, by these children: Susie (wife of Morris Zook), Lydia (wife of Dan F. Beiler), Mary (wife of Dan S. Beiler), Simeon B., Malinda (wife of Jacob K. Lapp), Josiah M., and John Z. One brother, Jacob Y. Beiler, and a sister, Lydia Z. Lapp, 33 grandchildren, and 2 great-grandchildren also survive. She was a faithful member of the O. O. Amish Church, and attended services whenever her health permitted. Funeral services were held from the home of her daughter, Mrs. Jacob K. Lapp, near Intercourse, on Mar. 5, with interment in the Myers Cemetery near Bareville.

"We all did part with Mother dear,
No more to see her here;
But yet we're glad if God thought best,
Her troubles to end and give her rest."

Christophel.—Samuel L. Christophel was born Oct. 5, 1872; died March 22, 1935; aged 62 y. 5 m. 17 d. His early life was spent at Elkhart, Ind., where he was born and united with the Mennonite Church at the age of 22. He united in marriage to Amanda Landis Dec. 28, 1905. To this union were born 5 children (David of Florin, Pa.; Naomi, who died seven years ago; Reuben, Mabel, and Ruth at his late home near Lansdale, Pa.). His wife died ten years ago. Seven years ago he again married. His second companion who remains to mourn his death was Mrs. Cora Herr, Florin, Pa. Besides his immediate family there remain the following brothers and sisters: Daniel of Tiskilwa, Ill.; Ely, Elkhart, Ind.; Mrs. Sarah Weldy, Nappanee, Ind.; Mrs. Susie Rudy, Mrs. Mary Koerner, Cullom, Ill.; Mrs. Salome Wenger, Perkaspie, Pa.; besides a host of friends. He was ill ten weeks with cancer of the stomach, but was not bedfast until the last day. The family was by his side at the time of death. He took his sickness patiently and was willing to do the Lord's will. Funeral services were held March 26, conducted at the house by Jonas Mininger and at the Plain Mennonite Church, near Lansdale, Pa., by John Lapp and J. C. Clemens. Text, Rom. 8:1, 2. Interment in adjoining cemetery.

"Father, now your place is empty,
And your face we see no more,
But we hope again to meet you
Over on the other shore."

Benner.—Eliza (Mininger) Benner was born Jan. 25, 1855, in Montgomery Co., Pa.; died Jan. 21, 1935, at the home of her daughter (Annie, wife of Wilson H. Weber), Harleysville, Pa.; aged 79 y. 11 m. 26 d. She suffered from a complication of diseases, being ill for three weeks, bearing it all with Christian fortitude. Often she expressed a desire to depart. She accepted Christ as her Savior at the age of 18 and united with the Plain Mennonite Church. On Jan. 4, 1879, she was married to Jacob H. Benner. To this union were born 10 children. She was a kind and loving mother and was always willing and ready to do her part and share her duties of life. She leaves 3 daughters and 3 sons, David Benner, Sallie, wife of Elmer Weller, Abram Benner, Annie, wife of Wilson Weber, Lizzie, wife of Harrison Metz, and Alfred Benner. Also 27 grandchil-

dren and 13 great-grandchildren remain. Her husband, parents, 2 brothers, 3 sisters, 3 sons, and 1 daughter preceded her in death. Funeral services were held at Salford Mennonite Church, conducted by Bro. Elias Landis, and assisted by Bro. Ervin Landes, and other brethren. Text, 1 Jno. 4:7. The remains were laid to rest at the Upper Skippack Cemetery beside her husband.

"A mother dear, a mother kind,
Has gone and left us all behind;
He watched her suffering, heard her sighs,
With trembling hearts and weeping eyes.
Friends may think we have forgotten,
When at times they see us smile;
But they little know the heartache
That the smile hides all the while."

Harris.—Israel S. Harris was born in Tuscarawas Co., Ohio, July 17, 1858; died at his home near Clarksville, Mich., March 29, 1935; aged 76 y. 8 m. 12 d. He came to Howard Co., Ind., with his parents when a young man. He was married to Amanda Troyer. To this union were born 2 boys (Monroe and John—deceased) and 1 daughter (Mrs. Elmer Kauffman, Galveston, Ind.). After her death, he was married to Martha Mast of Kokomo, Ind., on Dec. 15, 1888. To this union were born 7 children (Oliver—deceased, Mrs. Elmer Weir, Grand Ledge, Mich.; Mrs. Vernon Potter, Alto, Mich.; Mrs. Arthur Frost, Saginaw, Mich.; Mrs. Elmer Archer, Flint, Mich.; Early Benjamin—deceased, Mrs. Albert Johnson, Flint, Mich.). He leaves his wife, 5 children, 1 brother (Peter Harris of Troy, Iowa), 18 grandchildren, 4 great-grandchildren, and a host of relatives and friends. In 1904 he moved with his family to Manistee Co., Mich., and in 1914 he moved to his late home near Clarksville. He united with the Mennonite Church at Kokomo, Ind., and lived a faithful, consistent, Christian life till death; being a member of the Bowne Cong., Kent Co., Mich., at the time of his departure. He was much concerned for the welfare of the Church, and he will be missed very much, both in the home and the Church.

"We miss thee from our home, dear father,
We miss thee from thy place;
A shadow over our life is cast,
We miss the sunshine of thy face."

Funeral services were held at the home and at the Church by the Brethren T. E. Schrock and Joseph Horner of Kokomo, Ind. Burial in the adjoining cemetery.

Byers.—With sorrow and grief we chronicle the outgoing life of our beloved wife and sister, Minnie Myra, wife of Abram N. Byers of Woodbury, Pa., who answered the final summons and passed to her reward March 25, 1935. Her death was the result of blood-poisoning, which originated from an injury to her left thumb a week ago. During this brief illness, kind hearts and loving hands were untiring in administering to her, but owing to a complication of ailments, with which she was afflicted for some time, very little could be done to relieve her intense suffering. She was born at Woodbury Nov. 29, 1870, a daughter of Jeremiah and Leah Hoffman Hollinger, and was united in marriage with Abram N. Byers Mar. 23, 1893. This union was blessed with 1 son (Elvy Byers) who passed to the great beyond Sept. 7, 1921. Surviving are the husband, and the following brothers and sisters: David Hollinger, Mrs. Annie Keagy, Mrs. Susan Bossler and Mrs. Jennie Dilling of Woodbury; Mrs. Nancy Keith of Roaring Springs; and Mrs. Tressa Guyer of Hollidaysburg; also a number of nieces and nephews. She was a woman of fine Christian character and a loyal member of the Mennonite Church. She was held in affectionate regard by a large circle of relatives, friends, and neighbors among whom she was familiarly known as "Aunt Minnie." She will long be remembered for her kindly ministrations of love and helpfulness. The little children learned to love "Aunt Minnie and Uncle Abe." She will be missed in the Church, in the community, but most of all in the home by her devoted companion. Brother and sisters

MENNONITE YEAR BOOK
AND DIRECTORY
For the year 1935

too will miss a happy home, a loving sister. Funeral services, conducted by Bro. S. G. Shetler of Johnstown, Pa., and Bro. D. I. Stonerook of Martinsburg, were held in the Methodist church at Woodbury. Text, Matt. 14:23.

"Dearest loved one, you have left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Husband, Brother, and Sisters.

BOOK REVIEW

A BRIEF HISTORY OF THE MENNONITES IN ONTARIO

By L. J. Burkholder

The title of the book gives us an idea of the nature of its contents. But the book must be read to be appreciated. It is a 358 page book, substantially bound in cloth, retails for \$2.25, and is published under the auspices of the Mennonite Conference of Ontario.

The book is of special interest to the descendants of the pioneer Mennonites in Canada, who began to settle during the latter part of the eighteenth century, soon after the Revolutionary War of 1776-83. Not only the Mennonites now living in Canada but descendants of Canadian Mennonites now living elsewhere, also those not immediately connected with Canadian Mennonites but interested in Mennonite history, will find this book a library of information in which they are interested. It tells of the early Mennonite settlements in Ontario, of the later settlements in Ontario and other provinces in Canada, of the early struggles in pioneer days, of the history of the Canada Conference since its organization, of the settlements of Amish Mennonites and other branches of Mennonites in Ontario, of the various forms of Mennonite activities in Ontario and other provinces in Canada. For further information or for the purpose of ordering copies of the book, singly or in quantities, write to the secretary of the Mennonite Conference of Ontario, Gilbert Bergey, New Dundee, Ont.

This publication is now ready for delivery. It contains the usual Church Directory of all our Mennonite Conferences as well as the names and addresses of bishops, ministers and deacons of all the Mennonite bodies in North America, India, Africa, and South America.

In addition to the usual statistical matter, specially written articles appear in the text covering practically all of the activities of the Church. It will serve as a ready reference work for all matters pertaining to our mission stations, Church institutions, mission boards, relief organizations, etc.

Advance copies have been sent out to all our congregations and the usual method of distribution through the churches will be followed as in former years. In case you are not served in this manner, send your order direct to the Mennonite Publishing House, Scottdale, Pa., with a remittance of 10 cents per copy or 75 cents per dozen, prepaid. Copies may also be obtained from the Weaver Book Stores, Lancaster and New Holland, Pa.

Orders that have been sent previously are being filled but if for any reason your copy is not received, please notify us at once.

Mennonite Publishing House,
Scottdale, Pa.

ONTARIO MENNONITE SUNDAY
SCHOOL CONFERENCE

The Ontario Mennonite Sunday School Conference will hold its forty-sixth annual sessions at Vineland, Ont., April 20-22, 1935. Vineland is located on King's Highway No. 8, only 25 miles west from Niagara Falls. It is served by the Canadian National Railways and a regular Bus schedule as well. You are cordially invited to attend and fellowship with us. Programs will be sent to any who apply to

Oscar Burkholder, Secretary,
Breslau, Ontario.

No one has any business in trying to be superintendent unless he is willing to sacrifice.—E. C. Bender.

YOUNG PEOPLE'S INSTITUTE

Eastern Mennonite School

July 24-28, 1935

Eastern Mennonite School under the supervision of the Virginia Mennonite Conference is again sponsoring a Young People's Institute to be held Wednesday to Sunday July 24-28, 1935.

A very attractive program is being arranged and we trust that God will again shower upon us great spiritual blessings during this season of Christian fellowship, Bible study and Christian growth.

Inasmuch as many young people plan for a vacation some time during the summer we suggest spending it in a way that will be profitable spiritually as well as affording a change from work. Plan now to spend that vacation to God's honor and glory.

Last year over four hundred and fifty young people attended the Institute and we feel were enriched by its influence. The Young People's Institute is a special effort put forth by the Church to supply young people with instruction, guidance, counsel, and help with the special purpose of solving the problems of youth.

A special bulletin announcing the program will be published in the June number of the Eastern Mennonite School Bulletin, as well as in the columns of the Gospel Herald.

Chester K. Lehman,
Director and Chr. of Com.

CHRIST IS COMING

By P. E. Penner

For the Gospel Herald.

Hallelujah, Christ is coming,
"In the twinkling of an eye"—
And His saints ascend to meet Him,
Over yonder in the sky.

All their troubles left behind them,
They shall see Him face to face;
While their labor is rewarded;
They are saved alone by grace.

They will be alone with Jesus,
In the great celestial air;
There shall be no critics watching,
When they are examined there.

How our hearts are now rejoicing,
In the precious "Blessed Hope"—
When with earthly difficulties,
We'll no longer have to cope!

Portland, Oreg.

TABULAR REPORT OF SPECIAL BIBLE SCHOOLS

Name of School	Location	Length of Term	No. of Teachers	Enrollment	Aver. Attendance	Remarks
Hesston College and Bible School	Hesston, Kans.	6 wks.	7	73		Ministers' Conference, lectures, etc.
Goshen College Winter Bible School	Goshen, Ind.	6 wks.	8	33		Five states represented.
Alta.-Sask. Mennonite Conf. Bible School	Duchess Carstairs Tofield	3 wks. 3 wks. 3 wks.	2 2 2	33 28 57	44 29 48	An economical way of supplying at least three weeks' Bible study to a large number.
Bowne	Clarksville, Mich.	2 wks.	2	35		Remarkable interest.
Fulton Co., Ohio	Archbold, Ohio	2 wks.	3	306		Increasing interest in the study of the Word.
Johnstown Bible S.	Johnstown, Pa.	7 wks.	4	55		Four states represented.
Midland	Midland, Mich.	2 wks.	3	116		Four states represented.
Leo	Grabill, Ind.	2 wks.	2	73		Revival meetings held, with 27 confessions.
Dakota-Montana Bible School	Minot, N. D.	4 wks.	3	22		Sickness interfered with attendance.
Ontario Men. B. S.	Kitchener, Ont.	12 wks.	4	148		
Ontario A. M. Bible S.	Steinmans Poole East Zorra	4 wks. 4 wks. 4 wks.	2 2 2	70 21 65	57 44	Perfect attendance, 15. No. taking exam., 45. Perfect attendance, 20. No. taking exam., 32.
Eastern Men. School						
Allensville Bible School	Allensville, Pa.		3	35	30	Evening attendance, 30.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, APRIL 18, 1935

(Herald of Truth
Established 1864)

No. 3

EDITORIAL

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."

Then, as now, there were those who professed faith in Christ but whose religion possessed more sentimentalism than reality. The arguments which Paul used to show the folly of the no-resurrection theory may well be used and applied to some of the theories held by present-day Modernists. Christianity without a living Christ exists only in the imagination. The resurrection of Jesus means more to those who look forward to that glorious time when "all that are in their graves shall hear his voice, and shall come forth."

Easter.—Elsewhere in this issue will be found a number of timely thoughts on this subject. The day having been set apart in memory of our risen Lord, we have a most inspiring theme to draw our minds heavenward.

That was a mournful time when that group of consecrated women were hurrying to the tomb of Jesus to anoint His dead body. Remembering that a great stone had been rolled before the entrance into the sepulchre, the question that burdened them was, "Who shall roll us away the stone?" But no sooner had they arrived on the scene than they learned that their problem was solved. An angel had made his appearance at the tomb, "for fear of him the keepers . . . became as dead men," and Christ triumphed easily and gloriously over all His foes. It is typical of the sure result of every conflict with the forces of the evil one

on the part of those fully consecrated to God.

We are glad to hear of so many special meetings among our congregations for this occasion. With regular services in practically all of our churches, many of our congregations have arranged for communion services, all-day Easter services, Bible meetings, or some other form of special service. May the Lord bless the efforts put forth, and strengthen the Cause wherever there are soldiers of the Cross to glorify His name. Let all our plans for Easter, let the glory of our risen Lord be uppermost in our hearts, and all that we do be in harmony with this idea.

"If ye then be risen with Christ, seek those things which are above. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Training for Service.—Notice, we did not say "training for leadership." It has well been said, "Leaders are born, not made." The idea that "I must be at the head of things" is very hard on a man's spirituality, and very disconcerting to the cause of Christ; or any other cause in which this ambitious spirit is manifest. Get people converted, enlightened, completely upon the altar, and God will find their place for them, whether as leaders or serving in other capacities. This point established, the closer you stay with the Lord, the more completely the whole-Gospel message is in your head and heart and on your tongue's end, the more widely and sympathetically you enter into other people's problems, the better equipped you are as a servant of God and the Church. Let us encourage every scriptural effort to develop the God-given talents and powers of every member. That servant is greatest in whom the qualities manifest in Christ are most clearly in evidence.

"The Lord is risen indeed."

CAUSE AND CURE OF CHURCH TROUBLES

When Christ said, "It must needs be that offences come," He touched one of the weak spots of humanity. Ever since the fall of man, the human family has been beset with troubles. The first son born to woman was a murderer, and the sins of his descendants, together with their influence on the posterity of Seth, brought about the great Deluge which only eight people survived. The history of fallen man has been a history of strifes, depravity, and consequent sufferings. The Christian Church furnishes a refuge from the strife-torn world, but here also we find traces of human weaknesses and shortcomings. In the apostolic Church there was opposition from without, and here and there we have evidences of dissensions from within. Several times since then there have been great convulsions within the Church that would have shattered it had not the grace of God been extended and the faithful taken care of. At the present time the whole world is in a state of unrest, and this state has permeated into every walk in life, churches not excluded.

For every condition there must be a cause. And for every disturbance there must be a remedy. The burden of this message is to examine into the causes, to be followed by a discussion of the remedy. In each case we shall confine ourselves to discussion of causes and cures pointed out in the Bible.

I. Cause

The Bible specifically points out a few things that we shall endeavor briefly to notice:

1. "But Satan hindered us" (II Thes. 2:18). Paul here referred to hindrances to his own work, in which he referred to the first Great Cause of human difficulties. It was men that persecuted him at Thessalonica and other places, but it was "the prince of the power of the air" that stirred up these men to do their dastardly work. They got along real well in Eden until

Satan appeared on the scene. A church gets along real well so long as the devil is not too near, especially not within the fold.

2. **"Thou hast left thy first love"** (Rev. 2:4). This was spoken to the angel of the church at Ephesus. It is applicable to every Church leader or every congregation in a similar condition. Let the love of God, the burden for souls, the spirit of devotion to God and His Word and His work, grow cold, and you see evidences of formalism, worldliness, disobedience, strifes, and contentions.

3. **"The letter killeth, but the Spirit giveth life"** (II Cor. 3:6). This was evident in the case of the angel of the church at Ephesus. He was very zealous, in his way, apparently sound in the faith, having the courage of his convictions, apparently rigid in his discipline; but he lacked "the sweet smelling savour," "the bond of perfectness." He had the letter, but the Spirit had departed from him. Evidently he had quit using the weapons that were "not carnal." By this we do not understand that the "letter" should be made a "dead letter" and ignored, but that it should be made alive by the Spirit and serve the purpose which God intended it to serve. Paul would say of this class of people, "Having a form of godliness, but denying the power thereof."

4. **"... false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them"** (II Pet. 2:1).—Notice, the greatest of all heresies, "even denying the Lord that bought them." This hits what we now know as "Modernism" squarely between the eyes. Beware of the "false prophets" who with great claims for themselves and with fair speeches beguile the people while insidiously bringing in their heresies—first blinding the people, then leading them astray.

5. **"If ye bite and devour one another, take heed that ye be not consumed one of another"** (Gal. 5:15). That is usually what takes place when opposing factions break out in a war of words against each other. The Bible admonition, "The servant of the Lord must not strive," means nothing to them. Where the general spirit of biting criticism prevails there is increasing bitterness, a confusion of issues, a loss of confidence, and usually a turning away in a spirit of disgust and resentment, often resulting in closed churches and loss of souls. Nobody wants that kind of results, but when the spirit of strife takes hold of a people they are more interested in getting the better of their opponents than in winning them for the cause of righteousness and peace.

6. **"Diotrephes, who loveth to have the pre-eminence among them . . ."** (III John 9). That tells the story in many a community. Some one feels

that things will go to the bad unless he is at the head of things. Even the apostles of Christ were banned from churches where some one like Diotrephes gained the ascendancy. Many, many, very many of our church difficulties might be avoided if it were not for the selfish aspirations of designing leaders; and many denominations large and small owe their existence to the leadership and influence of some Diotrephes.

II. Cure

Perhaps the word "remedy," or "relief," would have been a better word for this subdivision of our subject. So long as we are called to deal with human beings we come in contact with human imperfections. Even the perfect Christ did not get everybody satisfied, even among His disciples. But we may greatly help matters by using Bible methods in dealing with difficulties, and this is the line of thought that we shall endeavor to follow:

1. **"Seek ye first the kingdom of God, and his righteousness"** (Matt. 6:33).

In other words, the place to begin is with ourselves. We need not be surprised if others are not what they ought to be. But more important still is the question of whether we ourselves are what we ought to be; for we may not be able to control others, but we ought to have enough self-control to put our own selves wholly into the hands of God. "FIRST" get right with God, "study to shew thyself approved unto God"—then do your best to help your erring brethren to the light.

2. **"If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness"** (Gal. 6:1). We have heard so many comments on this advice that we shall not weary you with saying what this does NOT mean. If you are spiritually minded, in the hands of God, this advice belongs to YOU. Take God at His Word, obey the precept, remembering the caution, "In the spirit of MEEKNESS."

3. **"See that ye love one another with a pure heart fervently"** (I Pet. 1:22). Love, we are told, is "the bond of perfectness." When, in dealing with those in error, they feel that you are their friend, you have won half the battle. The Bible has some emphatic things to say about those who have hatred or envy or bitter feelings toward others, but we want to dwell on the other side of the question. Take this Scriptural advice at its full value, remembering the three leading ideas: "LOVE," "PURE HEART," "FERVENTLY." And don't waste too much time accusing other people for not doing their part; but rather "see that YE LOVE" the brotherhood sincerely and in truth, as well as "fervently;" and then, as far as they are capable, they will pay you back in kind.

4. **"Be ye kind one to another"**

(Eph. 4:31, 32). Read these two verses carefully, prayerfully, a number of times. In the preceding paragraph we spoke of the blessedness and power of love. This paragraph is devoted to the same subject, translated into speech and actions. Kindness wins, while bitterness repels. "Wherefore let every man be swift to hear, **slow to speak, slow to wrath.**" Where Eph. 4:31, 32 is put into action, church troubles vanish to the extent that this condition prevails. Kindness is a balm that has touched many a wounded heart. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

5. **"Agree with thine enemy quickly, whiles thou art in the way with him"** (Matt. 5:25). In other words, be conciliatory; don't "chew the rag" with him. You never saw a one-sided quarrel. The argumentative person sometimes overawes, especially when he has the capacity to mix a little terror with his arguments, but we prefer to follow the example of the peaceable Christ who, when He was reviled, reviled not again; "like the sheep before her shearers is dumb, so he openeth not his mouth." "Blessed are the peacemakers." It is good for them, it is good for others. The best way to get rid of an enemy is to make a friend of him.

6. **"Be not overcome of evil, but overcome evil with good"** (Rom. 12:21). Some follow the policy of "paying a man back in his own coin." In so doing they put themselves down on a level with their enemies, though they be among the basest of men. Are you misunderstood, mistreated, lied about, reviled, persecuted in other ways? Your greatest opportunity lies in showing that by a kind, peaceable, righteous, God-honoring, devoted, consecrated, clean, pure, holy, helpful life, free from guile or malice or revenge, you are not only above such things but are giving others an example whereby they also may rise above it. Returning good for evil is one of the noblest traits of Christian character.

7. **"Keep thyself pure"** (I Tim. 5:22). This includes the entire range of Christian character and conduct: (1) pure in the grace and holiness of God, (2) pure in heart and mind and speech, (3) pure in affections and social life, (4) pure in adherence to the unadulterated Word of God and Christian doctrine, (5) pure from every taint of worldliness in business life, (6) pure from every form of idolatry, (7) pure from the taint of immorality, (8) pure from fashion domination, (9) pure from worldly foolishness, (10) pure from all things that pollute the life and besmirch the character. In so doing you are not only shining for God but you exert a powerful influence to the end that others also may rise to newness of life.

8. **"Repentance and remission of**

sins should be preached among all nations, beginning" (Luke 24:47)—at home. All that we have said thus far has, we trust, been not only scriptural but in place in these discussions. But our profession of peace, whether with God or man, is in vain unless we have also repented of our sins—not the sins of others but our own sins. You never saw church trouble where there was no sin in the camp—contention, dishonesty, gossiping, hypocrisy, hatred, envy, disobedience, etc. This does not mean that all people are similarly involved, or that all involved are positively sinful. Even in the sinful church in Sardis (Rev. 3:1-6) there were a few who had "not defiled their garments." But the price of peace with God is REPENTANCE for whatever sins we may be guilty of. It is not a question of "getting by" and be on the winning side. No one can be on the winning side with God without a true evangelical repentance. Read Rev. 21:8. Where there is genuine repentance there is the sure promise of "remission of sins."

9. "Preach the word" (II Tim. 4:4). This, of course, means preaching the WORD, all of it—from the pulpit, in the Sunday school class, in the home, in our association with other people, in testimony and life. Other things being equal, it is the well-in-doctrinated church that soars highest in the realms of spiritual life. Read Eph. 4:11-16. Every faithful minister of the Gospel, if properly enlightened, is able to say, "I have not shunned to declare unto you all the counsel of God."

10. "Looking for that blessed hope" (Tit. 2:13).—Paul's advice to the brethren at Colosse was, "Set your affection on things above, not on things on the earth." It is the hopeful church, "which hope we have as an anchor of the soul," that rises highest above the vain and foolish things of this dark and sinful world. "And every one (individual member or congregation) that hath this hope in him purifieth himself, even as he is pure."

* * *

Doubtless the reader may have in mind many other scripture references that are fully as applicable to our subject as the ones we quoted. You are encouraged to extend this list to any length that you choose. These scriptural admonitions, "given by inspiration of God," if faithfully applied to our own individual lives, will go a long way in establishing loyalty, peace, and unity among the people of God.

11. "Honor thy father and mother" (Eph. 6:2). This is not only "the first commandment with promise" but also one of the best guarantees for the future of home and Church. Where children are brought up "in the nurture and admonition of the Lord" and taught to respect constituted authority wherever found; where they bring

honor to their parents by living an obedient, pure, righteous, God-honoring life, you have a right to expect a membership of substantial character, loyal to God and the Church. Children of ministers can do much to make or break their father's influence and power over their congregations.

12. "Pray without ceasing" (I Thes. 5:17). Here we reach the climax. Unceasing prayer, when offered in the spirit of the Bible conditions of answered prayer, brings the power of the Throne into the work of the Church, which means more for the advancement of the Cause than all human effort or ingenuity can accomplish through prayerless efforts. For this reason "men ought always to pray and not to faint;" to "lift up holy hands, without wrath or doubting." Are you burdened for the welfare of the Church? Bring, in faith, your unceasing supplications in its behalf before the Throne.

CHRIST IS RISEN

By D. L. Christophel

For the Gospel Herald.

The old, old story is ever new—the Lord is risen, and it is worth repeating. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We should study the fore part of this chapter (Vv. 3 to 8) and not pass by the teaching about regeneration. We see how essential it is because the natural man cannot apprehend the kingdom of God without being regenerated, for "the heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 18:9)?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Again, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 7:7, 8). We also have this reference in Ps. 51:5-7: "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." And again, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" (Eph. 2:2-5).

"HE IS RISEN"

By Nellie B. Weber

For the Gospel Herald.

'Twas Easter morn, and angels sat to guard the empty tomb,
The Master had in triumph rose, o'er death, sin, and its doom;
Thus Mary came and neared the place, where she should find her Lord,
And in her hands she bore rich spice, for Him whom she adored.

But as she walked, among her friends, her heart was troubled sore,
For who should roll the stone away, that stands before the door?
But as they looked, behold they saw the stone was rolled away.
And so they came and went within, but saw to their dismay

Their Lord was gone! Oh where was He, could anybody know?
'Twas then behold, beside them stood, men clothed as white as snow.
"Why seek ye Him among the dead?" they asked in kindly tone,
"For He is risen, as He said;" ah, this they might have known.

'Twas then with haste, they turned and went, to tell all they should meet
The wondrous story they had heard, bowed at the angels' feet;
Yes, they had said, their Christ *did* live, that they again should see
His loving face; ah, yes, 'twas true, in yonder Galilee.

Yes, some believed and some did doubt; they called it idle tales,
And so today they've those who trust, and those whose faith hath failed;
This Easter morn, let us look up with wondrous joy and say,
"My Lord is risen, for He doth live within my soul today."

Ft. Wayne, Ind.

We might sometimes just wonder what Christ was facing. After atoning for the sins of the whole world, and just being risen, and approaching a whole world lying in wickedness and steeped in sin, He arose with omnipotent power, triumphant from the tomb. We as church members fail in so much that we must be ashamed of it, but He is omniscient and omnipresent. He sees and knows all things, and He (Christ) will make no mistake. He is perfect, and by way of the cross and the resurrection, He has become the Head of the Church. The life is in the Head, by the infusion of the Holy Spirit into our hearts and lives; therefore Christ is living in our regenerated lives, and is also living in heaven, so that we have constant communion with our risen Lord Jesus Christ, our heavenly Guest. We can sit in heavenly places with Him, our Redeemer, and can have spiritual associations with Him through His blessed, divine, and holy Word, and by our feeble and imperfect prayers to Him. We can spiritually walk with Him and talk with Him, and He will talk to us, and go with us all the way.

To be in close harmony with Him we must have the divine truth. His

(Continued on page 60)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Reading, Pa.

(12th and Windsor St.)

The Mennonite girls of Reading, the Mission workers and their many friends, received much inspiration and encouragement at the first quarterly meeting held at the Mission on March 31. It was held in the interest of the Girls' Home, making known its aim and purpose.

A very helpful and fitting program was arranged. The Mission Sermon in the morning was preached by Bro. T. K. Hershey. Sister Rhoda Wenger, matron of the Home and Sister Sara Shenk, member of the Girls' Committee both read essays in the afternoon. Bro. Hershey spoke on "Exemplifying the Faith Today as a Fortification for the Trials of Tomorrow." Bro. Orie Miller told of "The Purpose and Aim of the Mennonite Girls' Home." After children's meeting, which was conducted by Bro. Clarence Weaver, Bro. Hershey gave an interesting discussion on "Opportunities of Girls in the Home Land as Compared with Girls in Argentina." Bro. H. F. Garber preached the closing sermon on "Consistent Living."

We would like to pass a few of the thoughts on for the benefit of those who could not be with us:

Of the one billion eight hundred million people in the world today only five percent are Bible Christians. We have the Gospel in our possession and are therefore responsible for them. Will we be saved if we neglect our duty? Others should always be foremost in our thoughts.

God has planned our lives; we need only to follow in His steps. The Lord in an unexpected and wonderful way, through the Mission Board, has provided a place that we working girls can truly call Home. No one can possibly estimate the value this Home has been and will be to the girls working in this city.

Each girl is a witness. There is work for all. The unsaved of Reading are calling for us to hurry. The spiritually-minded girl coming to the city becomes more spiritual and the worldly-minded more worldly. The greatest joy comes from complete obedience. One purpose of the Home is to help us to be an inspiration to each other.

There are two rulers in the universe; Christ and Satan. We all belong to one or the other—there is no in-between ground. Entire separation from the world today will fortify us for the trials of tomorrow. If we live partly in the world we will have nothing to stand on in time of persecution. Now is the time to declare where we belong. But let us not forget we have a duty to the world.

One reason for the establishing of the Home is the keener sense of responsibility on the part of the Church for those going to the city. Being a servant, the work of the girls is the essence of Christian witnessing. The Home is intended to furnish an avenue for Christian fellowship and to help the girls hold fast to their ideals. It will be a true home to the

girls in every way. If we work together and maintain unity in all the shifts that are taking place today there is no need to worry for the maintenance of those things that change not.

Some of the things that we enjoy that the girls in Argentina do not are Christian heritage, Christian institutions where we can receive training and later practice and the respect of non-Christians. Social purity with all the Christian influence we have here should be perfect; but we can learn much from the Argentine young people in regards to courtship. We should be grateful the Gospel came our way and do all we can to help carry it to those who are still in darkness.

We should live what we believe. If we live inconsistently we will lose our souls, and it will cause sinners to make light of God and holy things. We teach, and ought to practice, the simple life in everything. We can have peace and happiness only by living consistently.

We want to thank all those who have been so kind to send us back numbers of the Youth's Christian Companion.

Will you pray that the Reading girls may all let their lights shine in this wicked city and be true witnesses for Christ, and that the Home may ever remain true to the principles on which it was founded and always be a blessing to the girls?

Reba Heatwole.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Yesterday afternoon April 7, we had our semi-annual council. Peace was expressed by all present. Bro. Wilson Moyer from Blooming Glen preached at this service. A number of our members are still on the sick list and unable to attend services. One brother who has been in the hospital for several months is in a serious condition. Sister May Gauger is suffering very much pain again at this writing. Others are improving.

We are short in Sunday school teachers at present; so by request several young brethren from Weaverland congregation have consented to help out during the month of April.

An invitation to accept Christ was given to our group of older grade Sunday school pupils last Sunday. A number responded. May they just allow the great Captain to steer their frail barques across the ocean of life into the haven of eternal rest.

Bro. Claude Shisslers and Paul Beners from Souderton paid us a visit in our Week-day Bible School last Saturday.

Bro. and Sister Enoch Zook, New Wilmington, Pa., parents of Sister Sara Eshleman, spent Monday, Mar. 25, with Bro. Eshleman's en route to New York.

We are now studying the second unit in our teacher training course. This is taught by Bro. Graybill. We find this a great help in enlarging our vision and preparing us for more efficiency in the Lord's service.

We are planning to have a sunrise service again on Easter morning at 5:15 and hope to have Bro. Bressler with us again.

No definite steps have yet been taken in regard to the building operations. We earnestly solicit your prayers in behalf of this, that the Lord's will may be done and His holy name be glorified. Looking unto Him,

April 8, 1935. Barbara H. Herr.

Millersville, Pa.

(Mennonite Children's Home)

Three children were returned to the institution since the first of April. There are twenty-nine in the institution. A number have been placed into foster homes this spring. Another boy is to be placed in the near future. A number of boys between the ages of five and ten years are awaiting homes; also several girls of the same age. A mother who is paying board for her five-year-old girl is willing to let her go into a foster home. Any one interested can communicate with us and make final arrangements with the mother. We are looking forward to the annual meeting of the Home Association, which will be held at the Millersville Mennonite Church May 1.

We are also glad to report that a number of Sunday schools have responded to our request for one hundred classes to contribute one dollar per month, for which we are grateful. May the Lord bless you who are supporting the work of the Home so nobly.

Yours for the children,

April 11, 1935. Levi Sauder.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

Dear Readers, Greetings in Jesus' Name:—Indeed, if it were not for His name and what it means to us, our purpose here would be in vain. But for Him souls have been saved, and through Him we have hope of greater victories.

Most all the missionary group are enjoying good health. The Swartzen-truber baby had quite a spell of colitis and Orley has had some asthma. Both have improved. The Litwiller family have Esther with chicken pox. Our native families are quite well at this moment of writing.

The primary schools open tomorrow, including most of our mission day schools. Here in America not all prospective students have yet registered. Many wait until the first day of school. We have prospects for between 20 and 30, which is about all we can accommodate without having two turns which means double work for the teacher. Our new teacher, Sister Delia Cappa, who had been in Pehuajo, came last Wednesday. Bro. and Sister Weber brought her over and stayed to make us a visit, which we appreciated very much. These visits between missionary families are very helpful and necessary in our work together for the Lord. They encourage the spirit of co-operation. The isolat-

ed families appreciate them especially.

On Feb. 24 the Church here in America was gladdened when 9 souls sealed their faith in God through water baptism. Bro. Swartzentruber, our bishop, was here for the occasion. The encouraging part was that 6 were young people including a young married lady of 18 years. The other three were older ladies. The service was held in the evening, with nearly all the members present and other regular attendants. Their testimonies were encouraging, and we feel that God is able to keep each one faithful in His service. In every case each was the only Christian in his family, and each expressed his desire to win brothers and sisters, husbands and friends, for the Lord. We are planning a special campaign to win the unsaved members of our members' families just as soon as the men return from the harvest fields. It will mean so much to the advancement of the work here in this church if this ONE thing can be accomplished for the Lord. Ten such have already expressed their desire to study for baptism, having been converts for some time, but keep putting it off. PRAY for THESE.

Bro. Shank has sent me some news for you all: "The tent was moved to Quiroga on Feb. 22. After several nights' meetings, a storm came up, making it necessary to lower the tent. It was left hanging thus for several days. Bro. Luayza, who had gone to Quiroga to preach in the tent four days, was able to preach only two nights. When he left for home Bro. Shank continued for three days more. We had very good audiences and attention. There is evidence of real spiritual hunger among the Quiroga people."

The Weber family spent a few days in the Capital, having dental work done and visiting isolated members. The Lantz family have taken a rest trip to the Hills of Cordoba for a couple of weeks. They are temporarily located at Quemu-Quemu in the Pampa Territory. Bro. Lantz says the climate there is exceedingly helpful for his throat trouble. They are continuing their evangelistic tours throughout the surrounding districts.

Yours in His glad service,
March 6, 1935. Mary F. Snyder.
America, F. C. O.

LETTER FROM AFRICA

Dear Readers, Greeting in the Name of Christ our Savior:—II Kings 17:33 comes to my mind as I think of a few lines of interest to you. It seems as though there still were some folks who try to separate worship and service as did the Samaritans. If the inconsistency of professing worship to Christ and then serving self or other objects were more clearly seen there would be fewer who would have the audacity to

claim to be Christians and then continue to serve the countless causes outside of the Kingdom of God. Somehow these words returned with force to me as I heard of a woman who was dying near here during the past week. On Saturday morning we heard wailing near her village and supposed she had died; but learned later that the friends had started to wail before she died, and thus I suppose they wanted to help her to go quickly. On Sunday morning she died and was buried; and so for my Sunday village work I decided to go there to preach to the group.

Upon arriving with our boys I saw upon the head of the grave an iron cross about 9 inches high, showing Catholic thought. I preached through our interpreter and near the close of the message heard new wailers arrive and in full heathen custom begin their entry of the village. I decided it was time to start singing and our group did so. After singing several songs and prayer I heard the wailing turn to prayer chant. Leaving the place of preaching, I rounded a hut and saw three native Catholic men kneeling by the grave with prayer beads rolling through their fingers and chanting Catholic prayers. I then learned that this heathen woman had requested baptism just before dying and the native Catholic teacher near here had baptized her and on Sunday a few more from a neighboring district had come to pray at the grave but first sanctioned the heathen practice before prayers. We were encouraged by the expressions of the inconsistency of such procedure, that were given by the boys with us. No repentance, regeneration, new life, leaving of sin, thought of victorious life, and in fact nothing at all that could lift from a lost life in sin to a new life in Christ. Just worshipping (?) and serving their gods. Are you a NEW CREATURE? and whom do you SERVE?

We thank God for every one of you that helped to make it possible for us to get an auto. You may not realize just what this means to us but God shall not forget you.

John and Ruth returned from Kenya on March 13, where they went to get the Ford V8 safari car and were delayed until a proposed two weeks' trip amounted to a 29-day trip. I shall leave details of their trip to be told by them when they can.

We are all well and praise God for it. The rains are heavy this year and the water plentiful everywhere. This with other delays caused John and Ruth to be gone so long. We are glad to report that they returned well and happy.

A few extra ones have joined the catechism class, for which we are thankful. The majority of the class are quite regular in their attendance, although a few of them seem to be

thinking that to join the class makes them finished Christians. This is no surprise, but we hope in love and patience to teach them the overcoming life.

The heavy rains have brought much sickness among the natives, and one is not too certain how many of the workmen or school children will come in the morning.

Thank God again for the workers preparing to come to Africa and keep on claiming that married couple that is so much needed with them. God answers prayer and loves to help His children.

From His children at Shirati,
March 15, 1935. Per E. W. S.

When the bride loves the bridegroom, and the groom loves the bride, they are never so happy as when they are in each other's presence. When the Church, espoused to Christ the Groom, really loves the Groom, there is in the hearts of its members an earnest desire and ardent looking forward to the time when this Groom will come to claim His Bride.—J. L. Stauffer.

We should be busy in getting the Gospel out to the unsaved, because we must meet in judgment, the Lord of the Harvest who gave the command to "go" on five different occasions.—J. D. M.

SPECIAL MEETING

Tofield, Alta.

Report of the Seventy-first Quarterly Sunday School Meeting held at the Salem Church near Tofield.

Organization.—Mod., Edgar Boettger; Secy., Mattie Roth; Chor., Edna Yoder.

Program and Speakers.—Devotion, J. E. Kauffman; Peter's Conversion and Call, Mahlon Bender; The True Foundation of the Church of Jesus Christ, John Yoder; The Value of Practicing the Ordinance of Feet Washing To Impress the Teaching of Jesus (Essay), Erma Bender; Peter's Restoration (Essay), Petra Stauffer; Children's Exercises conducted by M. D. Stutzman; The Coming of the Holy Ghost at Pentecost, Warda Brenne-man; The Purpose of Miracles in the Work of the Apostles, Elmer Maurer; Modern Forms of Hypocrisy and False Pretense, Jacob Brenne-man; Gospel for the Gentiles and Benefits To Us, Boyd Stauffer; How Spiritual Union with Christ Unites Believers with One Another, Ezra Stauffer. Song—"In the Garden of Prayer."

Thoughts Gleaned.—Christ is both the Foundation and Head of the Church. Our faith and hope rest upon Christ. Without Him there would be no Christianity. Washing of saints' feet typifies willingness to serve our Master in anything. "Watch and pray, that ye enter not into temptation." Christ died for our sins that by faith and repentance we may be restored to favor with God. God showed His power through miracles by the apostles. Peter delivered from prison in such a miraculous way proves that God answers prayer. Satan is the originator of hypocrisy and false pretense. Giving to receive praise of men brings no reward. In the united prayer of devoted Christians there is great power. Love is the source of all unity. Mattie Roth, Secy.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord: for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"WHO IS THIS?"

By O. J. Miller

For the Gospel Herald.

(Christ's Triumphant Entry—Matt. 21:10)

Who is this? Oh who is this?
The Roman soldier with a frown
As he saw the masses come to town
Answers with an ugly sneer:
"A fanatic after whom I fear
This people have gone mad
For which some day they will be sad."

Who is this? Oh who is this?
And the ever hostile Pharisee
Holds his head so scornfully
As he answers with a frown:
"An impostor who should be put down
For He claims to be God's Son,
And to Himself this people won."

Who is this? Oh who is this?
And the multitude pressing near
As they listen, try to hear,
Answer in joyful tones:
"Jesus, a prophet; He heals our wounds,
And feeds us with fish and bread;
He heals our sick, and raises our dead."

Who is this? Oh who is this?
His followers, the faithful few,
Answer in words so very true:
"He's our Savior, Lord, and King,
We will forever to Him cling;
He'll never leave nor forsake us,
And at last to heaven He'll take us."

Who is this? Oh who is this?
This question comes to you and me.
What, oh what will the answer be?
Much depends on what we say,—
Eternal night or endless day.
Why not accept Him as our King
And forevermore in glory sing?

Elverson, Pa.

TO US AS MOTHERS

By Pauline Hostetler

For the Gospel Herald.

As I was meditating on the causes of our churches, or the children of God, drifting worldward as we see it in these last years, and searching the Scriptures to find some clue where we might have missed the mark in bringing them up as the Word of God requires, I noticed a few passages that we should consider. We read in Deut. 6:4-10: "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt

bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Do you think if they had done all this diligently as commanded that any of them would ever have gone astray? Have I done so diligently? Have you? If we loved the Lord our God with all our heart, soul, and might, the fountain of life would naturally have flowed over with the Word of God continually. Here I confess my sin of waywardness. Why is this so? Perhaps it is because we do not read and digest our Bibles enough to keep us on the firing line. The less we read the less desire we have for Spiritual things. Our attention is drawn to natural things, and we get drowsy spiritually without realizing it.

The sin of omission is as great or greater than the sin of commission for we see the terrible consequences of duties neglected. "All unrighteousness is sin" (1 Jno. 5:17).

Let us notice a few Bible characters. God said concerning Abraham: "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). Look at Job—a perfect and an upright man, lacking only in one point that is recorded. When his sons and daughters had their birthday parties, Job knew it was wrong, or he would not have offered up sacrifices to God for their pardon. But was that alone enough? We see that God allowed Satan to destroy every one of them in the very act.

Command means to compel, to obey. Have I done this? Have you? Have I taken time to teach them with God's Word that God requires of them obedience to us as parents as well as to Him? The first requirement in a child's life is strict obedience from babyhood up to manhood or womanhood. There is much in the Bible to prove this. When I think away back seventy years ago of my own little childhood days, how my godly step-mother tried to bring us up in the right way, and what methods she used, what deep impressions they made which were never forgotten, and what good they brought. I shall never cease to thank my heavenly Father for such training. She told us how the eye of God sees us all the time just as plainly as the sun shines through a glass window; how we cannot hide from Him at any time. I remember how the thought of this saved us many times from wrongdoing. When disobedient, she would use the rod. Extreme, you say? Not so. It taught us what suffering is. It is the very best thing that could have happened, for it caused us to think more seriously. "Spare the rod and spoil the child." How true this is! We see it all through our lives.

In Heb. 5:8 we read, "Though he were a Son, yet learned he obedience by the things which he suffered." This refers to the sinless Son of God, the Savior of the world. How much more is suffering needful for us who are not sinless and need the rod betimes? If the rod is used in time it will not need much using later on. One look from father or mother was usually enough. We knew what would come next without words. Another thing they strictly adhered to was never to let us talk back. This we could not understand then, but later in life as we came in contact with those who got no early training, we could see the awfulness of the lack of this training. Allow a child to talk back, and it will soon learn to tell the untruth to escape further trouble, and then you have started it on the wrong road. What follows is more and more untruth, and a wrangling disposition. Later in life a seared conscience, until nothing they do seems wrong to them. A lifelong observation has verified this fact. How far will our God-given duty to our children reach, if obeyed? We read in God's book, to the third and fourth generation. On the other hand, how far will the curse of our duties neglected reach? First of all, none of us know anything except what we see or hear or learn. Now, if we are not brought up in the right way ourselves, we will not know how to bring up our children as they should be; neither will the next generation know. We all know that sin never stops of its own accord. That is why the Flood had to finally come. Now, this subject of the right child-training, to my mind, is the root of our nation's fall, and will be of our churches if our young mothers and fathers do not wake up to see our great responsibilities to our children as God requires of us. Our churches will go the same way as the nation.

Mothers, let us have a little talk together. I know what our sore trials are, having gone through them myself. But thanks be to God, our great Helper promised to be our wisdom and strength in our seeming helplessness. Don't get weary in going to the closet, down on your face sometimes, many times a day, and there wait upon God and tell Him all about your trials and difficulties and He will surely give you the victory and help needed. He says, "As thy days, so shall thy strength be." If we go to Him for it, He is our ever present help in time of trouble.

A normal child is full of life and energy, and needs our constant watching, guiding care. Teach them the sacredness of the Lord's day instead of going visiting and letting them run wild in any kind of company. Gather them around you and read to them from the Bible the story of the children of Israel, how God commanded them to remain each in their own tent,

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SUNDAY SCHOOL LESSON

Theme for the Quarter: SOME GREAT CHRISTIAN TEACHINGS

OUTLINE STUDY

Lesson for April 28, 1935.—THE HOLY SCRIPTURES.

Lesson Scope.—Deut. 6:4-9; Josh. 1:8, 9; II Kings 2:8-20; Neh. 8:1-8; Psa. 19:7-14; Luke 24:25-32; Acts 17:10-12; II Tim. 3:14-17; Heb. 1:1-4.

Lesson Text.—Psa. 19:7-14; II Tim. 3:14-17.

Time.—Psalms probably written about 1025 B. C.; II Timothy written about 66 A. D.

Writers.—David, Paul.

Golden Text.—O how love I thy law! It is my meditation all the day.—Psa. 119:97.

Points for Meditation.

1. The law of the Lord.
2. Purpose of the law.
3. Presumptuous sins.
4. Prayer for guidance.
5. Living up to the light we have.
6. Child training.
7. Inspiration of Scripture.

Introductory Thoughts.—In our lesson text we have only two among many scriptures holding forth the excellency of the Word of God. A careful study of the texts given under the general heading, "Lesson Scope," can not but deepen our reverence for the Word of God. Many more references bearing on the same line of thought may be found. The summary of them all may be found in the last two verses embodied in our lesson text.

LESSON COMMENTS

The Excellency of the Scriptures (Psa. 19:7-14).—This reference has been selected as setting forth the excellency of Scripture in a most impressive way. As we meditate upon the different things here enumerated which the law of the Lord does for those who study it reverently, we are moved to cry out in the language of our golden text: "O how love I thy law! It is my meditation all the day." Here are the more striking thoughts brought out by the psalmist:

1. "The law of the Lord is perfect, converting the soul . . . making wise the simple." Three things are here set forth that we should never lose sight of.

2. "The statutes of the Lord are right, rejoicing the heart . . . pure, enlightening the eyes." God's Word being both **right** and **pure**, it brings both joy and spiritual enlightenment, which nothing else can equal.

3. "The fear of the Lord is clean, enduring forever." Of the other kinds of fear the Word says, "Perfect love casteth out fear." Notice the two things mentioned in connection with the fear of the Lord: (a) "clean," (b) "enduring forever."

4. "The judgments of the Lord are true and righteous altogether." Only the sinner and the disobedient need to be afraid of the judgments of the Almighty.

5. "More to be desired are they than gold . . . sweeter also than honey." With this agrees the testimony of the apostle: "His commandments are not grievous."

6. "Moreover by them is thy servant warned." Not only so, but "in keeping of them there is great reward."

7. "Cleanse thou me from secret faults." It is a prayer that we should pray continually.

8. "Keep back thy servant also from presumptuous sins." These, as well as the secret sins, we must keep rid of to keep right with God.

9. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Let this be our daily prayer.

Divine Origin of the Scriptures (II Tim. 3:14-17).—The preciousness of God's Word is set forth in the reference found in Psalm 19. The secret of this is found in the reference now under consideration. God being the Author of the Scriptures, we need not look for anything but a perfect message.

Paul, writing to his son in the faith Timothy, reminding him of his good fortune in having been brought up in the most holy faith, admonishes him to "continue thou in the things which thou hast learned." Referring to the Scriptures, Paul agrees with David, saying that the Word of God is "able to make thee wise unto salvation through faith which is in Christ Jesus." Then follows one of the vital

declarations, one of the most important doctrinal deliverances found in Scripture: "All scripture is given by inspiration of God"—profitable for four things: (1) "doctrine," (2) "reproof," (3) "correction," (4) "instruction in righteousness." Space will not permit of a discussion of these four things herein enumerated, but we wish to call attention to the great purpose for which the inspired Word is given: namely,

"That the man of God may be perfect, thoroughly furnished unto all good works." Who wrote these words? Paul. By whose authority? By the same authority as did the inspired writers before him who wrote "as they were moved by the Holy Ghost." Why were they written? That Timothy, together with all the rest of us who believe in God, might "be perfect, thoroughly furnished unto all good works." God left nothing undone to promote the highest interests of His people. He gave us the whole Bible; and the whole of it, from Genesis to Revelation, is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." We thank God for His divine message. Let not a single line of it be ignored; not a single purpose herein outlined be lost on our lives. If we profit by these four lines of thought, we will realize in our own lives what it means to be "perfect, thoroughly furnished unto all good works."—K.

Bible Meeting Topic

PERSONAL EVANGELISM.—Jno. 1:40-51; Jas. 5:19, 20

Topic for April 28

MOTTO

"A word spoken in due season, how good is it!"

OUTLINE STUDY

I. Personal Evangelism of Jesus.

1. The conversation with Nicodemus.—Jno. 3:1-21.
2. The conversation with the woman at the well.—Jno. 4:1-42.
3. Dealing with the man born blind.—Jno. 9:1-38.
4. Simon the Pharisee and the sinful woman.—Luke 7:36-50.
5. The certain lawyer.—Luke 10:25-38.
6. Zaccheus.—Luke 19:1-10.
7. The Syrophenician woman.—Mark 7:24-30.
8. The young ruler.—Mark 10:17-22.

II. Of Philip.

1. The eunuch.—Acts 8:26-39.

III. Of Peter.

1. Cornelius.—Acts 10:1-48.
2. Simon the sorcerer.—Acts 8:18-24.

IV. Of Paul.

1. Sergius Paulus and Barjesus.—Acts 13:6-12.
2. The Philippian Jailor.—Acts 16:19-34.
3. Felix.—Acts 24:24-27.
4. Agrippa.—Acts 26:1-32.
5. Opportunities in Rome.—Acts 28:30, 31.
6. Onesimus.—Philemon.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Tell."
2. How Souls Were Won One by One.
 - a. Nicodemus.
 - b. The Samaritan Woman.
 - c. The man born blind.
 - d. The woman who washed Jesus' feet with tears.
 - e. Zacchaeus.
 - f. The man of Ethiopia.
 - g. Sergius Paulus.

For Seniors.

1. Soul-winning and the Leading of the Spirit.
2. The Word of the Lord in Soul-winning.
3. Spirit-directed Adaptation.
4. Blessings When Souls Do Not Respond.

SEED THOUGHTS

Don't waste your time in longing
For bright impossible things;
Don't sit supinely yearning
For the swiftness of eagle's wings;
Don't spurn to be a rushlight
Because you are not a star,
But brighten some bit of darkness
By shining just where you are.

There's need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

—John Hay.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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Scottsdale, Pennsylvania

THURSDAY, APRIL 18, 1935

Field Notes

A series of meetings is reported from Winton, Calif., with Bro. N. A. Lind of Tangent, Oreg., in charge as evangelist.

A brother writes us from North Lima, Ohio: "The Gospel team from the Eastern Mennonite School will give a program at the Midway Church on the evening of April 22."

Recent visitors at the Publishing House included the following: D. A. Yoder, Elkhart, Ind.; Daniel Widmer and wife and daughters Pauline and Nadine, Sheridan, Oreg.

Sunday, April 14, is the date set for the beginning of a two-week series of meetings at the Gingrich Church, Lebanon Co., Pa., with Bro. Elmer Martin of Lancaster in charge as evangelist.

A brother writes from La Junta, Colo.: "Evangelistic meetings to begin at East Holbrook Church on Thursday night, April 11. Meetings are to be in charge of our young minister, Jesse Kauffman. Pray for us."

Memorial services are announced at the Pond Bank Church, Franklin Co., Pa., at 2 P. M. Sunday, April 21, in memory of Anna Mary, daughter of Bro. and Sister J. G. Brumbaugh, who died of scarlet fever recently.

Communion services were announced for Leetonia, Ohio, on Sunday, April 14, and at the Midway Church, in the same community, a week later. The usual Good Friday service is to be held at the North Lima Church. S.

Sister Sarah Rickert, wife of the late Pre. Allen Rickert, is reported seriously ill at the home of her son-in-law

and daughter, Bro. and Sister Harvey Metzler of Mahoning Co., Ohio. We are hoping to hear of her restoration to normal health.

Bro. C. K. Hostetler of North Lima, Ohio, well known to many of our readers, has recently gone through several severe operations because of diabetic troubles. His condition is reported to be serious, but hopes are entertained and prayers ascending to God to the end that he may be healed.

The Local Board of the Children's Welfare Home in Kansas City, Kans., is to meet at the Home April 20. The day following, Sunday, April 21, is the time set for the dedication of the new building. "Wish to invite all to be present who can," writes Bro. C. W. Miller, superintendent of the Home.

Ohio Mennonite Mission Board.—The annual meeting of the Ohio Mennonite Mission Board is to be held this year with the Bethel congregation near Wadsworth, Ohio, on Friday evening and all day Saturday, June 8 and 9. A program of the meeting, in our possession, indicates that a profitable meeting will be held.

Mennonite Board of Missions and Charities.—At a meeting of the Executive Committee of our General Mission Board, at Elkhart, Ind., on Saturday, April 6, the finishing touches were put on the program of the annual meeting to be held at Hopedale, Ill., June 16-18. For several reasons this meeting is being held later than usual. Fuller announcement will be made later.

Children's Home Association.—We are in possession of a carefully prepared program of the annual meeting of the Children's Home Association at the Millersville, Pa., Mennonite Church, to be held on Wednesday, May 1. The business of the meeting is to be interspersed by public addresses by different speakers. The public is invited to attend.

Bro. T. K. Hershey, missionary on furlough from South America, is spending this month and the fore part of next month in the evangelistic field in Ohio. Mail intended for him will reach him as follows:

April 14-21, North Lima, Ohio, co. A. J. Steiner.

April 22-28, Aurora, Ohio, co. Eli Stoltzfus.

April 29-May 5, Orrville, Ohio, co. I. W. Royer.

May 6-11, Elverson, Pa.

May 12-19, Mennonite Mission, Norristown, Pa.

The Mennonite Board of Missions and Charities reports a total contribution, during the month of March, of \$15,907.57. This is several thousand

more than amounts submitted during the few months previous. At the last meeting of the Executive Committee of the Board there was a transfer of funds from the General Fund to the overchecked accounts, so there need be no deficit reported at the close of the fiscal year. A united support on the part of all friends of our mission work will keep the work going, and prospering. To this end may we pray and work.

Correspondence

New Wilmington, Pa.

(Maple Grove Church)

Dear Gospel Herald Readers:—Another year has gone into history and we stand upon the verge of the unknown. There lies before us the new year and we are going forth to possess it. Who can tell what we shall find? What new experiences, what changes shall come, what new needs shall arise? But here is the cheering, comforting, gladdening message from our heavenly Father, "The Lord thy God careth for it. His eyes are upon it a-way to the ending of the year." Deut. 11:11, 12.

On Sunday evening, Feb. 10, we were glad to have with us Dr. Lillie Shenk, appointed missionary to Africa, who spoke to us on the work of Africa and the needs of a doctor in that field. This aroused in us a greater interest for the work in the dark continent.

The same evening Bro. Aaron Mast of Belleville, Pa., preached for us on the "Evidences of the New Birth," as found in I John."

The week of Feb. 24—March 1 a Bible conference was conducted by Bro. Enos Hartzler of Marshallville, Ohio. The subjects for study were "Search the Scriptures;" "Faith;" "The Flesh;" "Dangers Confronting the Church;" "New Birth;" "Christian Assurance;" and "The Tongue." With our Bibles we studied these subjects together and received many truths which strengthened us in our Christian life and warned us of traps set by Satan. The meetings were well attended with good interest.

Every Wednesday evening we have prayer meeting followed by Bible study. At present we are studying Exodus.

Remember us in your prayers.

Ethel Zook.

Halifax, Va.

(Ebenezer congregation)

While the world has problems that seem beyond their power to solve, and while it seems that war is at the door of some nations, may we, dear readers, avail ourselves of that "peace which passeth all understanding." And let us make ourselves rich with a great store of Scripture committed to mem-

ory, that we may have it in time of need.

One thing that makes us especially sad at this time is that we had to lay our dear Nita Koger's body in the graveyard. She is missed everywhere around here, because she was an earnest, faithful, active Christian girl.

We just have to stop and think of the wonderful love, and wisdom of God, how He cares for His people and His work. Nita is gone, but we praise the Lord for Sister (David) Garber and daughter Ruth to live among us. What a grand help they are in the work here. We appreciate them so much, and felt many of the readers would be glad to know that they might share our joy.

We enjoy many blessings, both natural and spiritual, and we praise God for giving us faithful "heads" to watch for our souls.

April 6, 1935.

L. S. H.

Adamstown, Pa.

(Gehman's Sunday School)

Dear Readers:—Greetings in Jesus' name. We truly rejoice and say, "The Lord hath done great things for us whereof we are glad." Our Sunday school is growing with interest, especially after studying the eventful life of so noble a character as Peter.

Sunday, March 25, marked the reorganization of our Sunday school. The results were as follows: Supts., Bro. Noah Weber, Bro. Elmer Horst; Secy., Bro. Garrison Gehman; Treas., Bro. Milton Good; Chors., Bros. Alvin Horning and Irvin Horst; Mission Secy., Bro. Irvin Horst. We, the Sunday school, wish that the Lord's blessings and His direction may rest upon these officers, hoping that our laboring will be for the mutual benefit of all and for the edification of the Church.

The attendance of our Sunday school has been increased by the moving of several families into our locality from near-by congregations. We heartily welcome them and hope that they will share the blessings of the Sunday school with us.

With the approach of springtime, and the coming of Eastertide, our lives should respond to the many manifestations of life by an awakening to the deeper spiritual realities of Christian living.

We sincerely invite you to pay us a visit. We are inclined to think that folks, sometimes, forget our little corner up here in the northeastern part of Lancaster County. We hope that quite a few folks will remember us during some of the fine summer afternoons this season, at least through the avenue of prayer.

April 6, 1935.

Cor.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greetings:—We have especial reason to praise God

for His grace which united our aims so that we can all "pull together," for we know that "in union there is strength." The brethren have been working on our church grounds and the cemetery, which has greatly improved them, although they have not finished yet; we hope to see it all done before fall.

Church attendance has not been so good, on account of continued rains, although the roads have not been impassable like they are some winters.

We expect to have a special Easter program in the afternoon of Easter Sunday. Everybody is welcome.

We expect to hold our counsel meeting Sunday, April 14.

Grandpa and Grandma Ogburn are still able to be about, though the infirmities of old age lie heavily upon them. Some time ago they had a slight accident, that might so easily have been serious. Upon arising in the morning, Grandpa carried a lighted lamp out and set it on the table, but set it too near the edge and the lamp fell to the floor and broke, the kerosene at once catching fire. He succeeded in putting the fire out before any damage was done.

In His glad service,

April 8, 1935.

Mary Miller.

Orrville, Ohio

(Martins congregation)

Gospel Herald Readers, Greetings in His Name:—On Sunday forenoon, Jan. 13, Bro. P. R. Lantz of the Pleasant Hill congregation brought us a message. Text, Phil. 3:20, 21. Four sweet peas which he pointed out in these verses were place, person, purpose, and power.

Three from our congregation attended Bible school this winter—one at E. M. S., one at Kitchener, and another at Johnstown. Many blessings can be received from systematic Bible study and Christian fellowship.

On Sunday evening, Feb. 10, Bro. Rudy Stauffer of the Salem congregation was with us, serving as a speaker on the Y. P. B. M. program.

On the morning of March 3 Sister Sarah Zook was called home following a brief illness, due to pneumonia. Although we may not always understand God's leading, "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The basement of the church has been remodeled, providing classrooms for the beginner, primary, and junior classes.

We were privileged to have Bro. Oscar Burkholder of Breslau, Ont., as instructor for a short Bible conference Wednesday evening, April 3 and Thursday, April 4. Wednesday evening he treated the subject, Christian Assurance, after which he brought a message on God's Plan of Redemp-

tion. Text, I Tim. 3:16. Thursday forenoon he compared the life of the Christian in conflict as shown in Rom. 7 with the Christian in victory as shown in Rom. 8. A message was given on Christian Standing and State with I Cor. 6:9-11 as a text. Thursday afternoon a meeting was held for parents. Thursday evening the subject, God's Plan for Regeneration, was discussed. A sermon followed, with I Jno. 4:7, 8 as a text, in which human love was compared with divine love. All who attended, undoubtedly, enjoyed the messages and were benefited spiritually.

Bro. Burkholder was accompanied by two sons, John and Clayton of Breslau, and Joseph Weber and Jeremiah Sitler of Waterloo. They left Friday morning for points farther east.

Sunday morning, March 31, Bro. O. N. Johns was with us in counsel meeting service. Baptismal and communion services were held Sunday forenoon, April 7, at which time ten young souls were received into the Church. May our prayers ascend in behalf of these that they may ever be true to Christ. As our minds were taken back to the time when Jesus had the last supper with His disciples before His crucifixion, we were also glad that we could look forward to the time when He will come to claim His own. "And every man that hath this hope in him purifieth himself, even as he is pure."

Pray for the work in this part of His vineyard.

April 8, 1935.

Cor.

Limon, Colo.

Dear Gospel Herald Readers, Greeting:—On March 29, Bro. J. A. Heatwole, of La Junta, Colo., held our inquiry service. On the following eve he conducted preparatory service and the next morning, after he preached an appropriate sermon, we had communion services. Nearly all present took part with mingling of sadness and joy—sad to think how Jesus suffered that we might have life—joy when we think of His coming again. We were glad that nearly all communed. It gives us courage to press on in the work of the Lord.

We take the opportunity here to thank our editor for the point in the editorial that there are probably more than seven thousand in the U. S. who are not Baal worshippers. As long as we have pupils in the Sunday school who are not from Mennonite families we want to sow the seed of the kingdom with a free hand, and when nobody comes anymore to our meetings we can still exhort and fellowship with one another with spiritual profit. I think we as Christians had better learn to love each other and be together here on earth because if we all go to heaven we will be together a long time.

Please continue to pray for the
(Continued on page 60)

Miscellaneous

A HUMBLE HEART

I would not ask Thee that my days
Should flow quite smoothly on and on,
Lest I should learn to love this world
Too well, ere all my time was done.

I would not ask Thee that my work
Should never bring me pain nor fear;
Lest I should learn to work alone,
And never wish Thy presence near.

I would not ask Thee that my friends
Should always kind and constant be;
Lest I should learn to lay my faith
In them alone, and not in Thee.

But I would ask a humble heart,
A changeless will to work and wake,
A firm faith in Thy providence,
The rest—'tis Thine to give or take.

—Alfred Norris. Sel. by Ruth K. Sauder.

"NO, THAT AIN'T IN MY BIBLE"

(This article appeared in The Way several years ago, and by request is now printed in the Gospel Herald.—Editor.)

"Well, my man, you have not much longer to serve," said a pleasant-faced keeper, in a kindly tone to a convict, as he was preparing the boat to take other convicts to work across the water. "You are getting on in years," he said, "and it is not everyone who would employ you. What do you think of doing when you leave here?"

Putting on a defiant expression, the convict's bold answer came: "The first thing I'll do will be to kill a policeman."

"Oh! the first thing you'll do when you leave here will be to kill a policeman?" slowly repeated the keeper.

"Yes," said the convict. "He gave false evidence against me; that is, he told more than the truth, and he'll have to pay for it."

"Well, after you have murdered the policeman, what then?"

"Then I'll be caught and locked up. You know, I can't get far away from the cloth," he said recklessly, and with a bitter laugh.

"And after you are caught and locked up, what then?"

"Then I'll be tried and sentenced."

"Yes; and after you are tried and sentenced, what then?"

"Then I'll be hanged!"

"And after you are hanged, what then?"

There was no answer. The man's thought had apparently never traveled beyond death; but he seemed startled.

"Have you a Bible in your cell?" asked the keeper.

"Yes, and I have read it through, often to kill time."

"Well, have you ever read, 'God so loved the world, that He gave His only begotten Son,'" slowly said the keeper, "that whosoever believeth in Him should not perish, but have everlasting life?"

"No, that ain't in my Bible! I've read it through over and over, and that

ain't there—no, that ain't in my Bible."

"Well, when you go back tonight you look up John 3:16, and you'll find those words."

"John 3:16," the man repeated. "Yes, I'll look! And you're the only man that ever spoke kind to me, except one. I'll look, but it ain't there!"

There was no time for more conversation, but the keeper prayed earnestly that the word might take root in the hard, unlikely soil.

As the convict walked down to the water the next morning, the keeper was watching for his coming.

"Well, my friend," he said in his pleasant, cheery way, "did you read John 3:16?"

"Aye! I've read it," he answered, "and I didn't know it was there, though I've read it over and over. But do you mean to tell me," he continued, with intense earnestness, "that it means me? Me a convict for so many years?"

"Yes; oh, yes! it means you. It is God's Word; and God always means what He says. You are one of the world, aren't you? And 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

The convict stood up in the boat, stretched out his arms, and said:

"They might have burned my fingerprints off, burned my hands off, and I wouldn't have given in; but this breaks my heart." And he sank in the boat and sobbed aloud.

The keeper stood silently by. His heart, too, was filled. He had asked that this soul might be saved, but to see it was more than he had asked or thought.

Presently the convict looked up and said, "I have never known what love is since my mother died. I was only five years old then, and then my father kicked me out of doors, telling me to go and get my own living. And since then I've knocked about the world, and every man's hand has been against me. Sometimes I begged—at least when I was a little chap—and when I couldn't get enough, I stole. Nearly forty years of my life I've spent in jail, so you may guess I was not out long at a time. Only one man in the world was kind to me, and he was the warden of a prison. I had picked up a good knowledge of gardening here and there, and the warden gave me his garden to tend for him.

"My man," he says, 'I trust you with my garden. I want you to dress it and keep it, and what seed you want ask for; and if you don't know what you want, ask me, and I'll give you what I think best.'

"Well, sir, do you think I ever let a weed grow in that garden? No; I was true to his trust. They tried to get me out of it; they told me I was lazy, and they had caught me sitting down. But he said, 'Leave him to me,'

and he told me his garden had never looked so well. But the time soon passed, and I was moved on. Since then I have never had a kind word spoken to me. Ten years ago I was charged with setting fire to a farm, but the policeman told much more than the truth about it; and yesterday, when you spoke to me, I had murder in my heart. But I shan't murder the policeman now; God's wonderful love has stopped me."

The keeper was deeply touched. God, who knoweth the end from the beginning, had given him a message from His own Word for the convict, and the Holy Ghost had convinced him of sin, and of God's love, and here he was, in his right mind, sitting at the feet of Jesus.

For several days afterwards the keeper watched by the side of the water to see the convict again, but another had taken his place looking after the boat. Upon making inquiries, afterwards, it was found that he had been discharged, having served his time.

The keeper is well known to the writer, and although he has long since left the force, he still continues in the service of God, and the great joy of his life is to win souls to Christ.—Sel. by Hattie Koger.

LEFT ALONE

And Jacob was left alone; and there wrestled a man with him until the breaking of day.—Gen. 32:24.

Left alone! What different sensations those words conjure up to each of us. To some they spell loneliness and desolation; to others, rest and quiet. To be left alone without God would be too awful for words, but to be left alone with Him is a foretaste of heaven! If His followers spent more time alone with Him, we should have spiritual giants again.

The Master sets us an example. Note how often He went to be alone with God; and He had a mighty purpose behind the command, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray."

The greatest miracles of Elijah and Elisha took place when they were alone with God. It was alone with God that Jacob became a prince; and just there that we, too, may become princes—"men (aye and women too!) wondered at" (Zech. 3:8). Joshua was alone when the Lord came to him. Josh. 1:1. Gideon and Jephthah were by themselves when commissioned to save Israel. Jgs. 6:11; 11:19. Moses was by himself at the wilderness bush. Ex. 3:1-5. Cornelius was praying by himself when the angel came to him. Acts 10:2. No one was with Peter when he was instructed to go to the Gentiles. Acts 10:9. John the Baptist was alone in the wilderness. Luke 1:80. And John the beloved alone in

Patmos when nearest God. Rev. 1:9.

Covet to get alone with God. If we neglect it, we not only rob ourselves, but others too, of blessing, since when we are blessed we are able to pass on blessing to others. It may mean less outside work; it must mean more depth and power, and the consequence, too, will be "they saw no man save Jesus only."

To be alone with God in prayer cannot be over-emphasized.

"If chosen men had never been alone,
In deep mid silence open doored to God,
No greatness ever had been dreamed or done."

—Streams in the Desert. Sel. by

Ruth K. Sauder.

TRIBUTE TO M. G. WEAVER

By John W. Weaver

For the Gospel Herald.

(Bro. M. G. Weaver's obituary appears elsewhere in this number of the Gospel Herald.—Ed.)

Bro. Weaver was one of the outstanding men of our congregation (New Holland) and county (Lancaster). He "served his generation" in a very able way. He was a lover of peace, and one of his favorite texts was, "Blessed are the peacemakers," etc. His interest in the oncoming generation helped to keep him much concerned for the welfare of the Church. Not only will he be very much missed by his family, but he will be missed by many others. He leaves to mourn his departure a multitude of friends to whom he meant much in various ways. His triumphant faith in his last days (conscious to almost the last minute of his life) was an inspiration to us all.

New Holland, Pa.

LUKEWARMNESS OF THE CHURCH AND THE REMEDY

By Anna King

For the Gospel Herald.

This is the complaint that was made against the Church of Laodicea. But many churches of today are largely in this lukewarm condition. The cause of this lukewarm condition is the same today as that of the Laodicean church; a self-righteous and deceived condition. Rev. 3:14-17.

Is our church in as bad a condition as is here described? Notice that the Spirit sees nothing at all in this church worthy of praise or acceptance. No good is mentioned. The question is, Do we love a Laodicean church? What is the remedy?

We have it in Rev. 3:18, 19. Although God threatened to spew it out of His mouth, He calls it unto repentance. We need not and should not give up a person or church that God has not given up, and this was the case with the Laodicean church. He

says, "As many as I love I rebuke and chasten, be zealous therefore and repent." This is our God-given and blessed privilege. It takes a man (not a coward) to repent and confess his sins before God, and before man if need be. God has provided in the atonement of His Son a remedy to purge the sin of our whole life, so that the multitude of our sins cannot keep us away from God.

Another startling quotation about the Laodicean church: Christ says, "Behold I stand at the door and knock." These words are generally used to appeal to sinners, but they are addressed to a church, and to a church in whose midst Christ had once stood. It is possible for a church to be outwardly prosperous and still have no Christ within, and be unconscious of the fact. How is Christ to get back into that church? Does it require the unanimous vote or invitation of the membership? No. "If **any man** hear my **voice** and open the door, I will come in to him, and will sup with him, and he with me."

The way to revive a lukewarm church is for the individual members to open their hearts and let Christ re-enter, and thus open the door for His appearance. God says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. He that hath an ear let him hear what the Spirit saith unto the churches."

Harper, Kans.

NICHOLAS C. ROTH

(1848—1928)

By Gladys M. Roth

For the Gospel Herald.

Nicholas C., son of Joseph and Katharine Roth, was born in Canada Jan. 13, 1848.

When but a small boy he came with his parents, brothers, and sisters to La Grange Co., Ind., where he grew to manhood.

On Oct. 15, 1868, he was united in holy matrimony with Polly Miller of Goshen, Ind. They started housekeeping on a farm near that place.

He was brought up and reared in a Mennonite home and was baptized in that faith in early youth.

In 1886 he and his wife with their large family came to take up a homestead at Chappell, Deuel Co., Neb. Nine children came to bless this happy union. Grandpa Roth endured many, many hardships and trials, trying to make a simple living for his large family, and bring them up in the admonition of the Lord.

It was not long until a Sunday school was established at a schoolhouse, of which he was superintendent. Only a few families were located at Chappell at this time that attended

these services. Soon it was realized and decided that this little flock needed a shepherd. So this heavy burden fell upon Bro. Nicholas and he was ordained to the ministry. At this time all his sermons were given in the German language, but later on he also preached in English. This seemed hard for him, but he did it willingly, so that the younger generations could get the benefit of these sermons.

Grandpa Roth was very successful in financial ways, in spite of all the hardships in his life. He was never wasteful, always faithfully and honestly caring for his property.

In later years he moved near Julesburg, Colo., where he bought a farm. At this time a number of the older children were married and had homes of their own. During all this time, Sunday after Sunday he fed his small flock with the "bread of life," driving many miles with horse and buggy. A small church was built in 1892. After living in Julesburg a number of years, he with his three youngest sons took an extended trip to the East and South, trying to find a new location. After returning they sold their farm and bought a farm at Lexington, Neb. Living there only a number of years his health began to fail, and he felt as though he should give up farming and retire. So they again came back to Chappell in 1919 and bought a beautiful home in the outskirts of Chappell. Here they lived until a few years previous to his death; they then lived with the second youngest son James and his family south of Chappell.

After coming to Chappell again he did not have to feed his hungry flock alone but he had a helper. One of his grandsons, John Roth, also took up the burden of bringing the message to these hungry souls. A large church house was built in 1917. It is one of the most beautiful places to worship in this vicinity. It has many, many times been filled to capacity.

To this day his grandson stands alone in pulpit, Sunday after Sunday, trying to keep up the good work his grandfather established. Today there are around one hundred that believe and worship at this place. Let us hope and pray that the work at this place will continue to grow stronger and stronger for the Master's sake.

Early in the morning of April 14, 1926, his faithful companion was called home on high. Life on earth seemed dreary without her. After her death his health gradually failed, but his condition was not serious until 3 weeks previous to his death, caused by a blood tumor. June 17, 1928, he peacefully fell asleep in Jesus, aged 80 years, 5 months, and 4 days. Sad as it seemed for us to see these two old loving pillars pass out of this world, we feel as though it was Heaven's gain. If we can not see their faces here below we can still hear their voices ringing

in our ears, especially the testimony which they left behind. The Church loses a faithful minister, the children a kind and loving father, and the community an honest and reliable citizen. He was much concerned about his family and others, pointing them to God and the glorious place prepared for them who love Him.

Those left to mourn his departure were all his children, excepting 2 who died in early youth.

His earthly remains were laid beside the body of his wife in the Chappell Mennonite Cemetery—where they are awaiting the resurrection day.

Chappell, Neb.

CHRIST IS RISEN

(Continued from page 51)

way was to lay down His life and go by way of the cross, for "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Again coming back to the harmonious divine truth, Paul said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." We are now living in times when it is more essential to have a strong faith in the crucified Savior and Lord because of world allurements, and the inconsistency of the world; the danger of being contaminated with the evil things of this life. It is true that we are in the world, but we should not be of the world. And it is true that our business is largely with the worldly people, but that much more we should be divinely led so that purity and honesty would show forth, that we may also be risen with Christ. Unless we have become dead to sin (not dead in sin) and have been born again and have risen with Christ in newness of life; then we may say with Paul, "I know nothing save Jesus Christ and him crucified." The resurrection of Christ will fit us for the resurrection of the saints at His (Christ's) coming for His bride. We will no more be children tossed to and fro, but we will be strengthened in the inner man with might by His Spirit. Christ will dwell in our hearts by faith. We will be rooted and grounded in love. There will be consolation in Christ and comfort and fellowship and love if we fully trust in the Lord and in His resurrection, and believe that He has ascended to heaven, and that the next great event will be His coming for His bride.

May God's richest blessing rest upon this writing.

Tiskilwa, Ill.

TO US AS MOTHERS

(Continued from page 54)

and how they were punished if they did not obey. When you read, stop and make comments where you think they do not understand. I know one mother who used to read to all the children on Sunday afternoons a true Bible story or a story from the Gospel Herald or some other sound in the faith, religious, uplifting book or Sunday school paper. Stop to talk about what you read and ask them questions, or have them ask anything they want to, and just see how interested they get even after they are grown up.

Once I was helping with the work in a godly home, when in walked the father with his little son. They went into the closet and shut the door and remained for some time in perfect silence. I knew they were on their knees before God, when finally they came out very meek and quiet, and my heart thanked God for such a father. Now, here is some encouragement for you mothers. Less than a year ago that same boy came here to visit us, still full of life, but the trend of his conversation and conduct showed the blessing of his early training. Your noble work will not be thrown away. My heart again thanked God.

Now, let us notice a few more for our benefit. One mother with a group of disobedient children, said to me that she wasn't hard-hearted enough to use the rod. Let us see if it is tenderheartedness or only a case of careless indifference, by taking note of another mother who had been trained in the right way herself. In talking about this subject she said, "I know it is no easy thing to use the rod, because the tears flow faster from my face than the child's upon whom the rod is used; but I know God requires this of me, to make them faithful, and we must leave them soon." I said, "Oh, you have these five little ones to bring up. You cannot be spared." She replied, "I have committed them to the Lord, and I know He will take care of them." Did He? Well, all those little ones are faithful, obedient workers in the Church. Obedient children in the home are also obedient in the Church. "The hand that rocks the cradle rules the world," be it good or bad. What great responsibilities rest on us mothers in making the Church of tomorrow!

Lastly, what are our ambitions for our children—worldly honors, to be in style? The Bible says that Moses chose rather to suffer affliction with the people of God than to have all the pleasures of Egypt. Just think, are they to have all the worldly glory and honor of a great nation, or are they for their salvation to be earnest workers for the Lord, showing themselves meek and humble and separated from the world, Spirit-filled, a blessing on the earth and on the true road to glory

and life everlasting where pleasures are for ever more?

Hubbard, Oreg.

CORRESPONDENCE

(Continued from page 57)

church and workers here at Limon.

In His glad service,

April 8, 1935. N. L. Dettwiler

Accident, Md.

(Glade congregation)

Dear Herald Readers and many friends, Greeting:—We can truly say with the psalmist, "The Lord hath done great things for us, whereof we are glad."

We are now in our new home with the Glade congregation. We arrived in our new field Thursday, March 28. However, the large Van furnished by Bro. Frank Bennet of Cumberland had some difficulty in climbing the mountain side to our home. This was due to the heavy load and condition of roads. After a little more tugging and a little added power, all safely arrived. This reminds us of the fact that as we enter new fields, it may require more tugging, and added power; but we know He is all sufficient.

We are rapidly becoming acquainted with our many new friends here, who have been so kind in already manifesting their love and hospitality. Last Friday evening, during the pouring rain, a group of sixty gathered in our home to spend the evening, and loaded our table with many good things. We certainly appreciate their kindness and concern. Many are the blessings we have been receiving and enjoying from our kind heavenly Father, both temporal and spiritual.

Our church and Sunday school services have been well attended and interesting. Sunday evening, March 31, we met to reorganize our Y. P. M. again for the summer, with Brethren Carl Stevans, Sherman Tressler, and Nelson Orendorf as a committee. Our sewing circle met the first Thursday of the month, with an attendance of 25. The work of the circle is encouraging and the outlook very hopeful for aggressive work in the future.

We find the needs here very similar to the needs in other places, yet some different, but by true faith in Him, who is always able to help, and a launching forth in His full will, we believe the need may be supplied.

Again we are reminded of the truth of the words of the Master as we find them in Luke 10:2. "The harvest truly is great," and would ask you, in closing, to note His words in the same verse, "Pray ye therefore."

Yours for Him,

I. K. Metzler and family.

April 10, 1935.

An artist is a man that can make you see what he sees.—C. F. Y.

REPORT OF THE ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

February 18, 19, 1935

(Science Building, Goshen, Ind.)

The meeting was called to order at 9:15 A. M. by President D. A. Yoder. Devotional exercises were conducted by Daniel Kauffman.

The Chairman stated the reasons for the absence of the Secretary, and that the Executive Committee recommended the appointment of O. O. Miller as Secretary for this meeting. Same was approved. A number of proxies were submitted as per appended list. The Secretary then read Executive Committee recommendation regarding the transfer of proxies held by D. A. Yoder and that non-members holding proxies were entitled to use them. Same was approved.

The roll call indicated all members of the Board present in person or by proxy except two (list appended). The Secretary read a letter from Bro. S. F. Coffman which noted the recent bereavement in his home. Response to same was made by J. B. Smith. Motion then passed that Secretary draw up appropriate letter of sympathy as from the Board of Education and forward same.

The minutes of the 1934 annual meeting were read and approved. The Secretary then read minutes of the various Executive Committee meetings held during the past year. Same were accepted as read, and the work of the Executive Committee approved. The Chairman presented names of J. B. Smith, H. A. Diener, Perry Blosser, S. M. Kanagy, C. K. Lehman as a Nominating Committee. H. A. Diener requested to be excused, and J. C. Gingerich was nominated instead, after which the Committee as then constituted was approved by vote.

The President then made his annual report as President of the Board, noting developments, and problems as met and dealt with during the past year. Same was accepted. Treasurer stated that his report would be given by his Assistant Treasurer. Pres. S. C. Yoder reported for Goshen College, and also included the Dean's report. Same was approved as attached. Pres. S. C. Yoder then also presented a recommendation from the Goshen College Faculty asking that the Academy Department might be discontinued. Moved and seconded to accept the recommendation. A motion then followed to table the foregoing motion which carried.

President Kauffman of Hesston College then presented his report as attached which was accepted.

C. K. Lehman then reported from "E. M. S." and stated that their this year's enrollment reached 155 exclusive of Short Bible Term and Correspondence. E. M. S. College and Bible School showed slight increase. In the high school lower classes increased, upper classes decreased. Short Bible Term enrollment, 101—Bible Correspondence, 60. Operation of toy factory discontinued. A small group of students employed under F. E. R. A. Noted increase in Bible study, which E. M. S. tries to encourage. New courses offered in Teacher Training for Sunday school teachers leading to General S. S. Committee certificates. Junior College accredited as standard by Virginia State Board of Education. Also two-year teacher training for elementary teachers. Report accepted by vote.

Financial Reports

Financial Agent, O. O. Miller presented the plan of giving these reports, after which C. L. Graber reported for Goshen College and East Hall Apartments and pre-1932 payables, etc. Milo Kauffman reports similarly for Hesston College, and Edwin Yoder as Custodian and Assistant Treasurer, after which Financial Agent reviewed the same, referring particularly to policy being followed regards invested funds, holding of Board debt, need for facing problem of debt liquidation, and larger income to the schools, etc. The Financial Agent also reported a net gain in the Board's capital funds of about \$3000.00, made up of \$1299.00 profit from Hesston College last year's operation; \$1000.00 donation to Endowment Annuity Funds, and \$900.00 in correction of accounts in pre-1932 payables at Goshen College. He also stated that this is the third year during which the schools operated without a deficit, and that it was planned to continue this policy. C. L. Graber also reported the matter of the industry of Goshen College. These reports were all accepted as previously published and attached. In this connection the Auditors' reports were also read and accepted.

The Financial reports continued into the afternoon session, which re-opened at 1:30 P. M. with song and prayer led by J. D. Mininger.

It was then also moved and passed that D. A. Yoder be granted the privilege of appointing some one to take his place as proxy for Leidy Hunsicker. O. O. Miller so appointed.

Moved and passed that there shall be three members on the Finance Committee for the coming year.

Chairman of Goshen College Local Board, Edwin Yoder, then reported that this Board has met a number of times, but conducted only routine business during the year. Same accepted. Milo Kauffman reported for the Hesston Local Board—also mostly routine work—stated that a broom-making industry had been begun to provide student employment.—Also presented the Local Board 1935-36 Hesston salary scale. Same was accepted.

Report of Faculty Committee was made by Daniel Kauffman who presented the revised form for Doctrinal Examination for prospective teachers. Same was accepted.

C. L. Graber reported for the Goshen College Religious Welfare Committee. Revival meetings by J. D. Mininger with good success, and increased interest in the activities in the Church during the past two years, and that revival meetings during the current year conducted by A. J. Metzler with confessions and additions to the Church. Report accepted. Milo Kauffman reported for the Religious Welfare Com-

mittee at Hesston College. Two series of revivals in past year by I. E. Burkhart and J. D. Mininger. Both successful. Also reported growth in spiritual life of the students. Report accepted.

The recommendation from the Hesston College Local Board regarding offering two years College work at Hesston was then presented as follows:

"In regard to college work at Hesston.

That Hesston College continue to give the first year of college work, and as soon as advisable offer full junior college work. Also, that two years of advanced Bible be given."

Also the Executive Committee recommendation thereto:

"In response to the Hesston Local Board Recommendation regards the offering of two year's College and Advanced Bible, the Executive Committee recommends that Hesston College be authorized to continue giving a first year college course, and may offer second year work provided there is sufficient student demand—that there is faculty personnel to offer such work creditably, and that any larger offerings involve no change in the school's financial program."

The Executive Committee action was approved.

After a brief intermission, H. S. Bender addressed the Board on the problem of accreditation, by educational accrediting agencies. This was followed by open discussion, after which Edward Yoder, Chairman of the Board's Educational Committee, presented the following recommendation:

I

In view of the demands justly made UPON OUR CHURCH SCHOOLS by our constituency to give the very best possible educational service to our young people, and in view of the desirability and necessity of having our church schools fully accredited by the various accrediting agencies in order to secure full recognition by other institutions of higher learning and professional schools as well as by state boards of education which license teachers,

WE RECOMMEND THAT THE MENNONITE BOARD OF EDUCATION APPROVE IN PRINCIPLE THE POLICY OF HAVING OUR SCHOOLS PROPERLY ACCREDITED AS SOON AS POSSIBLE.

II

Upon request of the administration of Goshen College, we have examined the new statement of policy governing the accrediting of colleges which was adopted at the last annual meeting of the North Central Association of Colleges and Secondary Schools, which is the regional accrediting agency for the area in which Goshen College is located. Upon the basis of our examination of this policy, we are convinced that this association allows its member institutions full liberty to choose their objectives and purposes, and likewise allows full liberty to adopt and follow any principles of religious faith and practice as well as to set up any denominational policies which they may choose, and that this association therefore accredits institutions solely upon the basis of educational efficiency in carrying out their professed objectives, principles and policies. We are further convinced that there is nothing in the statement of policy which would require our schools to violate any principle of the Scriptures or any standards of the Mennonite Church. The new policy represents on the whole sound and desirable educational principles which we can endorse.

WE THEREFORE RECOMMEND THAT THE BOARD GRANT THE REQUEST OF THE ADMINISTRATION OF GOSHEN COLLEGE AND GIVE THEM PERMISSION TO MAKE APPLICATION FOR ACCREDITMENT BY THE NORTH CENTRAL ASSOCIATION AS SOON AS IN THEIR JUDGMENT THE INSTITUTION IS ABLE TO MEET THE REQUIREMENTS FOR ACCREDITMENT.

Adopted February 14, 1935.

Edward Yoder, Chairman.

J. L. Stauffer (Proxy C. K. Lehman).

J. B. Smith.

H. S. Bender.

Paul Erb (Proxy Milo Kauffman).

S. C. Yoder (Advisory Member).

Milo Kauffman (Advisory Member).

Recommendation 1 was adopted by vote. It was then moved and seconded to accept recommendation with the understanding that whatever steps are taken by Goshen College Administration be first approved by the Executive Committee of the Board. Motion was then made and passed to table motion until the Tuesday morning session.

The Monday evening session consisted of two prepared addresses by Chester K. Lehman and Milo Kauffman:

"The Place of Advanced Bible Training in the Mennonite Church,"

C. K. Lehman.

"The Place of our Schools in the Missionary Program of the Church," Milo Kauffman.

Tuesday Morning Session

(This session was held in Assembly Room of Administration Building and was for general public.)

Meeting called to order at 8:10 A. M. Opening song led by C. K. Lehman. Devotions conducted by Menno Esch. The tabled motion to accept Recommendation 2 of the Educational Committee as presented by Chairman Edward Yoder, was then brought from the table for action. Moved and carried to adopt same. Moved and passed that a copy of necessary data regarding the application for membership in the N. C. A. be given to each member of the Executive Committee so that they will be able to act intelligently when asked to approve the action. Carried.

The Educational Committee then presented the following further recommendations which were approved:

"I. Upon the request of Milo Kauffman, President of Hesston College and Bible School, we recommend to the Board of Education that permission be granted to Hesston College and Bible School to grant diplomas for the following courses:

- (1) Two year Christian Workers course.
- (2) Two year Elementary Bible course.
- (3) One year Standard Sunday School Teacher Training Course.

II. Upon the request of the Goshen College administration we recommend to the Board of Education that permission be granted to Goshen College to grant diplomas for the following courses:

- (1) Two year Christian Workers course.
- (2) One year Standard Sunday School Teacher Training Course."

Report of Special Bible School Study Committee was given by H. S. Bender. Passed to accept same and retain Committee.

The Nominating Committee then made their report which after acceptance resulted in the election as follows:

President, D. A. Yoder.
Vice President, J. B. Smith.
Secretary, S. F. Coffman.
Treasurer, H. R. Schertz.
Financial Agent, O. O. Miller.
Finance Com., Edwin Yoder, Amos Gingerich, C. L. Graber.
Educational Com., J. L. Stauffer, Edward Yoder, J. B. Smith.
Faculty Com., S. E. Allgyer, Perry J. Blosser, Daniel Kauffman.

Lancaster Conf., O. O. Miller; Franconia Conf., John C. Wenger; Washington-Md., J. Irvin Lehman; Y. P. Problems Com., Chester K. Lehman; Inter. Board Com., S. C. Yoder; Endowment Custodian, Edwin J. Yoder.

Goshen College

Pres., S. C. Yoder.
Dean, H. S. Bender.
Business Mgr., C. L. Graber.

Hesston College

Pres., Milo Kauffman.
Dean, Paul Erb.
Business Mgr., Amos Gingerich.

Moved and passed that the Executive Committee be empowered to prepare an amendment to carry out the recommendation of the Inter-Board Committee; that not all officers of the Executive Committee of the Board be elected at any one time.

The recommendation from the Executive Committee that the management of Goshen College continue the coming year under an administrative Committee of four members: (O. O. Miller, Chairman, S. C. Yoder, H. S. Bender, C. L. Graber) as during the past two years, was approved.

Daniel Kauffman reported for the Special Committee on Educational Policy which policy was approved.

It was then moved and passed to take from the table the motion of the previous day regards discontinuing the Academy Department of Goshen College. The recommendation from the Goshen College Faculty to discontinue this Department was then accepted by vote. It was then moved and passed that the question involved in the discontinuance of the Academy be referred to the Executive Committee for study and consideration of the suggestions from those interested.

President D. A. Yoder then made some closing remarks and led the closing prayer, after which meeting adjourned at 11:30 A. M.

O. O. Miller, Acting Secretary.

Married

Hostetler—Buckka.—On Tuesday evening, March 5, 1935, at the home of J. D. Yoder, their adopted daughter, Stepha, was united in marriage to Harvey J. Hostetler. May God's blessings attend them through life.

Longacre—Reeser.—On March 4, John K. Longacre of the Vincent, Pa., congregation, and Ruth S. Reeser of the Old Road congregation, were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the blessings of God accompany them through life.

Keller—Rhodes.—On March 27, 1935, Bro. Harry F. Keller and Sister Margaret Virginia Rhodes, both members of the Bank Mennonite church near Dayton, Va., were united in holy matrimony at the home of the bride's parents, Bro. and Sister Emmer F. Rhodes. Bro. Jacob D. Glick performed the ceremony.

Oberholtzer—Esbenshade.—On April 4, 1935, Menno H. Oberholtzer of the Elizabethtown congregation, and Edith E. Esbenshade of the Strasburg congregation, were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the blessings of God be upon them in this new relationship.

Obituary

Snider.—Cathrine Mae, infant daughter of David and Lizzie Snider of Brutus, Mich., was born Jan. 22, 1935; died the same day. Surviving are parents, 1 sister, 4 brothers, and her grandparents, Mr. and Mrs. John Brubacher of Midland, Mich. Two sisters and two brothers preceded her in death.

"The Great Jehovah, full of love,
An angel bright did send,
And took our little darling home
To joys that never end."

Huddle.—Emma Ulmer Huddle was born May 15, 1866, in Lehigh Co., Pa.; died Mar. 30, 1935, in Bucks Co., Pa. The following children survive: John, Clara, Miriam, Mabel, Katie, Nora, and Sara, all living in Bucks Co.; and Paul of Cumberland Co., Pa. Three children (Mary, Noah, and Lulu) preceded her in death, and her husband (Samuel) died in 1928. Funeral services were held at Deep Run Mennonite Church on April 3, 1935, conducted by Brethren Wilson Overholt, A. O. Hestand, Jacob Rush, Abram Yothers, and Enos Wismer.

Texts, Matt. 25:13 and Mark 14:8. Interment in cemetery adjoining church.

"Into heaven's mansions she's entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep."

—The Family.

Kaufman.—Allen Webster, son of the late Levi and Matilda Kaufman, was born in Somerset Co., Pa., Sept. 27, 1888; died of pneumonia in the hospital in Johnstown, Pa., March 25, 1935; aged 46 y. 5 m. 28 d. He was married to Annie Spory, who with four children (Edith, Leon, Richard, and Minnie) survive him. One son (Lester Ray) preceded him to the grave twelve years ago. Among other survivors are a half-sister (Mrs. Hulda Kaufman of Somerset Co., Pa.), and a half-brother (Elmer Blough, of Riverside, Pa.), and a nephew (Ernest Kaufman). For a number of years the deceased was a communicant member of the Mennonite Church in the Thomas congregation but it is to be regretted that this was later neglected. On account of sickness of the oldest daughter, the funeral services were conducted in the home by S. G. Shetler, assisted by James Saylor. Interment in Thomas Cemetery.

Jackson.—Amanda Jane Jackson was born Oct. 21, 1919; died Mar. 26, 1935; aged 15 y. 5 m. 5 d. Surviving are her parents (Mr. and Mrs. Albert Jackson), 3 brothers, 3 sisters, and 1 half-sister. She confessed Christ as her Savior in 1933. She was a Sunday school scholar at the Pinesburg, Md., Mission, and a member of the Clear Spring Mennonite Church. She was a short term student at E. M. S., Harrisonburg, Va. She became ill soon after her return home, and died at the Washington Co., Hospital. Funeral services were held at the Clear Spring Mennonite Church by Bros. Samuel Eby and Jno. D. Risser. Text, Amos 4:12. Burial in adjoining cemetery.

"Our loved ones are leaving us, one by one;
We don't know why God saw fit for her to die;
But God knows best: He makes no mistake;
He knows just when and whom to take."

—By a friend.

Ruby.—Joshua, son of Christian and Magdalene (Iutzi) Ruby, was born on April 23, 1902, in Oxford Co., Ont.; fell asleep in Jesus on Feb. 18, 1935; aged 32 y. 9 m. 26 d. He accepted Christ as his Savior and upon confession of faith was received by water baptism into the Amish Mennonite congregation at East Zorra on Oct. 13, 1918. He remained true to this faith till the end. On Dec. 11, 1929, he was joined in matrimony to Sister Magdalene Zehr of Perth Co. This union was blessed with two children one of whom passed

into eternity before its father. He was stricken with pneumonia for 9 days, when he peacefully fell asleep. He leaves his bereaved companion, 1 daughter, his mother, 4 brothers, and 7 sisters. Burial at East Zorra A. M. Church Feb. 21. Services at the home by D. S. Iutzi, and at the church by Dan Lebold, Jacob R. Bender, and D. S. Iutzi.

Moyer.—David, son of Dwight and Elizabeth (Yothers) Moyer was born near Silverdale, Pa., Nov. 20, 1932; died Mar. 22, 1935. He is survived by his parents, 2 sisters (Ruth and Mary Elizabeth), 2 grandfathers, 2 grandmothers, 1 great-grandfather, and many other relatives and friends. Death was due to bronchial pneumonia. He had endeared himself to us and all who knew him. He is sadly missed. It was hard to part with him, but we know if we remain faithful to God we shall some day meet him again. Funeral services were held March 25, conducted at the home by Bro. Wilson Moyer and at the Blooming Glen, Pa., Mennonite Church by Bro. Melvin Bishop assisted by Bro. Wilson Moyer. Text, II Sam. 12:23. Burial in the adjoining cemetery.

"God needed one more angel
Around His shining Throne;
And so He stooped with loving care
And took our darling home."

—The parents.

Detweiler.—Jacob K., son of Adam and Salome Detweiler, was born Nov. 26, 1862, near New Castle, Pa.; died April 3, 1935; aged 72 y. 5 m. 7 d. His parents moved from Pennsylvania when he was a small child, and located in Wayne Co., Ohio. In November, 1886, he was united in marriage to Fannie Yoder of Logan Co., Ohio. To this union eleven children were born—seven sons and four daughters. He is survived by Mrs. Useba Obney, Wadsworth, O.; Winaus Detweiler, Waterloo, Ia.; Ernest Detweiler, Bellefontaine, O.; Mrs. Nellie Gillespie and Mrs. Salome Heller of Barborton, O.; also eight grandchildren, one sister (Mrs. Fanny King of West Liberty) and a large circle of relatives and friends. He was an active member in the Church of Christ where he worshiped and served his Lord and Master. In 1908 his beloved companion passed to her eternal reward. "Blessed are the dead who die in the Lord." Services were conducted at the Oak Grove Mennonite Church by Brethren C. Z. Yoder, J. S. Gerig, and ——— Cohen. Text, Jno. 10:10. Interment in adjoining cemetery.

Eby.—Amanda B., daughter of John and Mary Reiff, was born, reared, and died near Hagerstown, Md. She was born July 22, 1860; died March 30, 1935, after an illness of one week of bronchial pneumonia; aged 74 y. 8 m.

8 d. She was united in marriage to Reuben H. Eby on Nov. 3, 1881. Surviving are her husband, 4 sons, and 4 daughters (Deacon Reuben R., Theodore R., Jonas R., Noah R., Fannie, wife of Phares Martin; Florence, wife of Michel Horst; Susanna, wife of Christian Horst; Elizabeth, wife of Adin Martin); also 46 grandchildren and 2 great-grandchildren. She was of a quiet, patient, and loving disposition, which won for her many friends. As a young woman she united with the Reiff Mennonite Church, and remained true to the end. Funeral services were held from her home April 2, and at Reiff's Mennonite Church, with Brethren Denton Martin and Moses Horst in charge. Text, Jno. 11:25, 26. Interment in adjoining cemetery. "The Lord hath given, the Lord hath taken; blessed be the name of the Lord."
—By a Granddaughter.

Koger.—Mildred Arnedo Koger was born March 22, 1921; died March 22, 1935; aged 13 y. 11 m. 28 d. She was sick only a few days in which time her suffering was severe. Death was caused by erysipelas. At the age of eleven she confessed Jesus Christ as her personal Savior and united with Ebenezer Mennonite Church at South Boston, Va., where she resided. Though young in years, she ever gave a ringing testimony for her Lord, the Church and its doctrines in school, Church, and Sunday school. On her death-bed she spoke of being ready and having no fear of death. This was also evidenced by her singing of hymns, the quotation of Scripture, and admonitions. She will be missed much in the Church, community and home. She was the fourth daughter of Bro. Henry and Sister Hattie Koger. In addition to her parents she is survived by four sisters and one brother (Vivian, Margaret, Sybil, Lee and Naomi). One brother preceded her in death. Funeral services were held at Ebenezer Mennonite Church by her pastor, Bro. John F. Garber. Text, I Thes. 4:13, 14. Interment in adjoining cemetery.

Hochstedler.—Amanda, wife of Victor Hochstedler, was born in Elkhart Co., Ind., April 21, 1908, to Joseph and Fannie Slabaugh of near Middlebury. She was the first daughter and third child in a family of 8 boys and 2 girls. At the age of 26 y. 10 m. 26 d. she was the first of the family to be called to the great beyond. When she was eighteen years old she united with the Amish Mennonite Church. About four months ago she transferred her church membership to the Howard-Miami Mennonite Church. On March 22, 1932, she was united in marriage to Victor Hochstedler. They have lived in Howard County since then. Her departure leaves a mourning husband, a son (Joseph Emanuel), father, mother, and the following brothers and sisters: Roman, Dan, Abner, William, Albert, Joseph Jr., Mary Ann, Ervin, Freddie; besides 1 grandmother and many other relatives and friends. Services were in charge of J. S. Horner and Niles M. Slabaugh.

"In our hearts her memory lingers,
But we know 'tis vain to weep;
Tears of love can never wake her
From her peaceful, quiet sleep."

Steinman.—Daniel H. Steinman was born in Waterloo Co., Ont., April 26, 1857; died Feb. 22, 1935; aged 77 y. 9 m. 27 d. He had been ailing, more or less, over a period of two years. He was received into the Wilmot A. M. Church by water baptism on June 21, 1874, in which faith he remained to the end. On Nov. 6, 1883, he was united in holy matrimony to Barbara Rascho. Eleven children were born to them—5 sons and 6 daughters, of whom 4 sons and 2 daughters predeceased him. On Dec. 10, 1893, he was ordained to the office of deacon, and on Nov. 3, 1894, to the ministry. On July 4, 1898, he was ordained to the office of bishop, in which office he served the Wilmot A. M. congregation as long as health permitted, and also in the neighboring congregations when necessary. In his ministry as bishop, he baptized 361 persons and performed 151 marriage ceremonies. He leaves his beloved companion, 2 sons, 4 daughters, 21 grandchildren, 1 brother,

and 3 sisters. Funeral services were conducted at the Steinman Church near Baden on Feb. 26, by Bro. D. Lebold at the home, and by Bro. Nevin Bender of Delaware, Bro. Chris Schultz, and Bro. D. Iutzi. Interment in adjoining cemetery.

Weber.—Lydia Ann, widow of David S. Weber, of Neffsville, Pa., died of pneumonia March 15, 1935, after a week's illness at the home of her granddaughter, Mrs. Raymond B. Herr of Lancaster, Pa. She had gone to visit her granddaughter and became ill while there. She was a member of the Mennonite Church and a daughter of the late Levi and Maria (Stilwell) Sensenig. These children survive: Mrs. Eli Wentzel, Witmer; Mrs. Elizabeth Hershey, Lancaster; David S., Neffsville (with whom she resided), and Mrs. Jacob Mowery, Paradise; also 10 grandchildren, 14 great-grandchildren, and 2 sisters (Annie Sensenig of Leola and Mrs. Noah H. Mack of New Holland, Pa.). Brief services were held at the home of her son David at Neffsville, followed by public services at the Groffdale (frame) Mennonite Church. Moses Horning, Frank Hurst, and Joseph Hostettler took part in the preaching services. Text, Jno. 14:1-4. Interment in the adjoining cemetery.

"Friends may think we have forgotten,
When at times they see us smile;
But they little know the heartache,
That the smile hides all the while."
By her younger sister.

Sutter.—Jacob Elton Sutter was born near Pryor, Okla., Jan. 11, 1925; died in Goshen, Ind., Feb. 23, 1935. He is survived by his father (Jacob Sutter) and brother Paul of near Pryor, besides a large number of other relatives. One brother preceded him in death, and his mother who died at the time of his birth. He had made his home for his entire life with his aunt (Luella Kropf) and Grandmother Kropf. The latter died about two years ago. At the time of his death, which resulted from an injury, he and his aunt were living with relatives near Goshen, Ind. After services at the home, where the 90th Psalm was used as a Scripture text, further services were held at the West Side Church of the Brethren in Goshen. Text, Prov. 27:1; Psa. 44:8; II Sam. 12:16-24; Mark 10:13-24. His body was shipped to Pryor, Okla. At the home of an aunt and uncle there, services were held. Text, Mark 10:13-16. Further services at the Mennonite Church of Zion. Bro. Ben Hartzler conducted the services. The body was laid to rest in the adjoining cemetery beside his mother and infant brother.

"Thou art gone, our dear one,
From this world of sin and care,
To a home of joy and pleasure;
For we know that he's up there."

Martin.—Susan Zeigler Martin was born on what is known as the old Zeigler homestead, near North Lima, Ohio, April 20, 1856; died on March 27, 1935, at their home in East Lewistown; aged 78 y. 11 m. 7 d. On Dec. 28, 1882, she was united in marriage with Jacob Martin. There were born to this union 7 children—Ezra, who died at the age of 10 months; Elmer of East Lewistown; Mrs. Alvin (Ada) Yoder who died May 17, 1915; Harvey, Columbiana, O.; Mrs. James (Edna) Barkley, who died Dec. 14, 1923; Alpheus of Petersburg, O.; and Daniel of Columbiana, O. Soon after her marriage she with her companion united with the Mennonite Church, and remained faithful until death. She was of a quiet disposition, deeply devoted to her interests in the family, home, and Church. She was in failing health for several years, but she bore her afflictions patiently and quietly and peacefully as she had lived. She was permitted, apparently without a struggle, to answer the summons and pass into her eternal reward. Besides the members of the family, she leaves 16 grandchildren, 7 brothers, and 1 sister; 2 brothers and 3 sisters preceded her in death. Funeral services were conducted in the home where the husband, Jacob Martin, was sick in bed, and at the North Lima Mennonite Church, on March 30, in charge of Brethren A. J. Steiner, E. M. Det-

weiler, and Paul Yoder. Text, Psa. 31:10. Interment in adjoining cemetery.

Miller.—John Franklin, son of Jeff and Kathryn Miller, was born in Howard Co., Ind., Mar. 6, 1898; died at his home near Fairview, Mich., April 1, 1935; aged 37 y. 25 d. He was united in marriage to Ella May Handrich Oct. 28, 1922, to which union were born 3 children (Irene, Esther, and Ethel). Besides wife and children, he leaves his mother, 5 brothers (Oliver, Chancey, Roy, and Willis of Fairview and William of Indiana), 3 sisters (Della of Mississippi, Fanny and Nettie of Fairview), nieces, nephews, and many friends. His illness was very brief and his death a severe shock to the family and friends. He was a faithful member of the Mennonite Church since in early youth. His wish was to stay with his family, but he said that if it was God's will he was ready to go. He will be greatly missed by the family and in the Church and community, but we humbly submit to the Lord's will, who doeth all things well. Funeral services were held at the Fairview Church conducted by Mose Steiner, Floyd Bontrager and Menno Esch. Text, II Tim. 4:7. Burial in adjoining cemetery.

"Dear John, we wonder why our Lord asked
you to die,
And leave us so alone this old and dreary world
to roam,
When life was yet so young. It was for me,
we will agree
Whose sins our Savior thought to make us see,
So now, dear Lord, help us to find
Those powers that helped John to always be so
good and kind."

Sommers.—Harvey Henry, son of John and Leah Ramseyer Sommers, was born near Paris, O., Dec. 7, 1885; died at his home near Louisville, O., Mar. 27, 1935; aged 49 y. 3 m. 20 d. In 1905 he was united in marriage to Mary A. Miller. To this union were born 5 sons and 6 daughters. He leaves his wife, 5 daughters—Mrs. Lawrence Schmucker of Canton, O.; Mrs. Chester Hostettler and Mrs. Alvin G. Helmuth of Louisville, O.; and Goldie and Ruby at home; also 5 sons—Ira of Louisville, O.; Ford, Willis, Kenneth, and Dean at home; 3 grandchildren, 1 brother—J. E. Sommers of Louisville, O.; 2 sisters—Mrs. Emma Becher and Mrs. Amos Miller of Louisville, O., with many other relatives and friends. His parents, 3 sisters (Amanda, Mary Ellen, and Ada), 1 daughter—Iva, and 1 grandchild preceded him in death. At the age of 15 years he accepted Christ as his Savior, was baptized, and united with the Beech Mennonite Church, in which he continued faithfully, and was in active service both as chorister and teacher. He was very much interested in the various activities of the Church and was a regular attendant at the services. He was always well and healthy until about a week before his death, when he took sick with influenza. Complications followed, which caused his death. Funeral services were held at the Beech Mennonite Church and were in charge of the home bishop, Bro. O. N. Johns. Text, Psa. 106:12. Interment in adjoining cemetery.

"The lights are out in the mansion of clay;
The curtains are drawn, for the dweller's away.
He silently slipped o'er the threshold of night,
To make his abode in the city of light."

Conrad.—Daniel Conrad, son of Joseph and Catherine Kreibill Conrad, was born in Stark Co., O., Jan. 1, 1873; died at his home near Louisville, O., Mar. 22, 1935; aged 62 y. 2 m. 21 d. In January, 1897, he was united in marriage to Mary Ellen Sommers, who died in December of the same year. To this union was born 1 daughter—Mrs. M. O. Krabill. In 1907 he was united in marriage to Anna Knopp. To this union were born 4 sons and 3 daughters. He is survived by his wife, 4 daughters (Mrs. M. O. Krabill of Louisville, O.; Mrs. Alvin S. Helmuth of Hartsville, O.; Pauline and Wilma at home), 3 sons (Arthur, Lloyd, and Richard, all at home); 3 grandchildren; 7 sisters (Mrs. Mary Meyers, Wooster, O.; Mrs. Christian Liechty, Orrville, O.; Mrs. Katherine Schmucker, Mrs. Lydia Schmucker, and Mrs. Leah

Schmucker of Canton, O.; and Mrs. David Krabill and Mrs. Daniel Linder of Louisville, O.); 2 brothers (Joseph of Louisville, O., and Christian of Orrville, O.), with many other relatives and friends. Besides his first wife, his parents, 3 brothers, 2 sisters, and 1 son preceded him in death. At the age of 18 years he united with the Beech Mennonite Church, and continued faithfully until the end. He served as Sunday school superintendent and teacher for nearly forty years, and was a regular attendant at church, when possible. His health had been failing for the past two years (heart trouble), which caused his death. Death came very suddenly while he was at work. He was a loving husband and father. Funeral services were held at the Beech Mennonite Church, conducted by Brethren J. S. Gerig, Alvin Hostetler, John D. Miller, A. H. Miller, and O. N. Johns. Interment in adjoining cemetery.

Harshbarger.—Joseph G. Harshbarger was born on Nov. 21, 1839; died in his home near Mattawana, Pa., Mar. 28, 1935; aged 95 y. 4 m. 7 d. He was confined to his bed less than one week, with the infirmities of old age. All his life was spent in this place, excepting a little less than two years spent in Kansas. He united with the Amish Mennonite Church in his youth, to which he remained faithful. He attended services as long as he was able to do so. In the last few years, his eyesight failed until he was almost entirely blind. He often wished and longed to join his loved ones gone before to that better home. He is greatly missed as a kind and loving father and grandfather, one who dearly loved and always was a friend of children. As long as he was able, he was ever ready to help anyone in need during sickness or death. He was twice married. His first wife was Barbara Algyre who died, leaving 1 son (Christian) who grew to manhood and died in 1888. His second wife was Jennie Watts, who preceded him in death over 4 years ago. He leaves 10 children—Nannie, Mattie (Mrs. John Kauffman), Ida (Mrs. Harry Miller), Caleb, Israel, Milton, and Edith of Mattawana; Elmer of near Thompsonstown, Pa.; Beckie (Mrs. John Yoder) of Akron, N. Y.; and Howard of Ryde. All were present at his funeral. He also leaves 51 grandchildren and 50 great-grandchildren. The funeral was held Sunday afternoon in the Mennonite Church, conducted by Jonas Yoder of Belleville, John Mast of Lancaster Co., and Charles Heister. The funeral was largely attended. Interment in the Hartzler Cemetery.

"Farewell, dear father, sweet thy rest;
Weary with years, and worn with care;
Farewell, till in some happy place,
We shall behold thy face again."

Wenger.—Martha Elizabeth, daughter of Amos D. and Nettie (Rhodes) Wenger, was born Sept. 20, 1920, near Dayton, Va.; died March 28, 1935, at Rockingham Memorial Hospital at Harrisonburg, Va.; aged 14 y. 6 m. 8 d. Martha was sick less than two weeks. She was taken to the hospital on March 24 and died at 3:00 A. M. on March 28. She suffered much pain, but despite this she bore her suffering very patiently and always had something to say for her comrades. The doctors were puzzled as to the cause of her death, it being caused by a number of ailments which could not be specifically determined. She was in seemingly good health. Her death came as a great shock to her relatives and friends. After the doctors gave up hope of her recovery she expressed her desire to "go home to her brother, Ruel" who preceded her in death about 12 years ago. She was always a very obedient child and honored her parents and elders. Hers was a cheerful, sunshiny disposition. She often had a song upon her lips, and her classmates at school will long remember her clear ringing voice in song and in pleasant words. She will be greatly missed at home and at church, and among her friends. She is survived by her parents, 2 brothers (Paul and Fred), 3 sisters (Frances, Anna, and Esther), her grandpar-

ents (Bishop and Sister J. D. Wenger, and Deacon R. S. Rhodes), 1 step-grandmother (Sister Margaret Heatwole Weller Rhodes). Besides these she is survived by a number of uncles and aunts, many cousins, and a host of friends who mourn the loss of a loved one. Funeral services were held at Pleasant View Old Order Mennonite church, by Harvey Horst and Emanuel Heatwole. Interment in near-by cemetery. There she lies peacefully sleeping by the side of her little brother who died in infancy.

"All is over, hands are folded
On a pure and snow-white breast.
All her suffering and cares are ended,
Only God knows what is best."

—By a Cousin.

Greer.—Lizzie, daughter of John L. and Cathrine Landis, was born June 1, 1870, near Chambersburg, Pa. That vicinity was her home until she was united in marriage to James Greer sixteen years ago, when she came with him to his home at West Liberty, Ohio. Together they each shared the other's joys and disappointments, until Nov. 24, 1934, her life was suddenly made sad and lonely by the death of her faithful companion. She then decided to go to Elkhart, Ind., for a visit to her two brothers, living there, Dr. Harvey L. Landis and Jacob C. Landis. While there she suffered a heart collapse, and on March 27 she was stricken with apoplexy, remaining in a semi-conscious condition until the early morning of April 3, 1935, her life peacefully winged its way to the "Land where there is no death," while at the home of her brother, Dr. Harvey Landis, where she had been tenderly cared for during her three weeks' illness. Age 64 y. 10 m. 3 d. In early life she confessed Christ as her Savior and united with the Mennonite Church at Chambersburg, Pa., later transferring her membership to the Oak Grove Congregation near West Liberty, being a faithful member and a regular attendant. She manifested great interest in the work of the Church. She leaves no children of her own parentage, but a step-son, Ernest Greer, of West Liberty, O., and a step-daughter, Mabel (Mrs. S. O. Burkholder), of Chambersburg, Pa., who will miss her in the keeping of their parental home and the love and devotion extended to them and their children. Besides the two brothers of Elkhart, Ind., with whom she spent her last days, she is also survived by one brother (Daniel Landis), of Chambersburg, Pa., and two sisters (Mrs. Amanda Hipple, of Ridley Park, Pa., and Catherine Landis, of Chambersburg, Pa.).

"Not now, but in the coming years,
It may be in a better land,
We'll read the meaning of our tears,
And then, sometime, we'll understand."

Funeral services were held at Oak Grove Church, in charge of Bros. S. E. Allgyer and N. E. Troyer. Burial in Oak Grove Cemetery.

Weaver.—Martin G. Weaver was born in Lancaster Co., Pa., Nov. 10, 1859; died March 25, 1935, of a heart attack following a severe illness of pleurisy and pneumonia, from which he had apparently been recovering; aged 75 years. He was ill twelve weeks. He was a son of the late Gideon and Susan Good Weaver, the last member of the family of five brothers and one sister. He learned his father's trade of wheelright and wagon-maker. He received his education in the public schools of East Earl Twp., and later taught school for 20 years, studying surveying and scrivering at the same time. About twenty years ago he moved to New Holland and later admitted his son into partnership with him. He was a great historian and delighted in nothing better than to be able to study genealogies and church history. He was a member of the New Holland Mennonite Church and had served as superintendent of that Sunday school for many years. Prior to his time in New Holland he was superintendent at Lichty's Sunday school for a number of years. Regarding his church he devoted himself to the collection of data which he compiled and had published in book form in 1931. The title of this volume is "The Mennonites of Lancaster Conference". He was a member of

the Lancaster Co. Historical Society and of the Pennsylvania German Society. He was twice married. His first wife, Angeline Renninger, died in 1894. Later he married Elizabeth Martin, who survives, as do three children (F. Viola, wife of Harry L. Dittenbaugh; Clarence R., and Lydia G., wife of Jonathan Z. Martin), 3 grandchildren and 1 great-grandchild. During his severe illness he was often heard to say, "Which ever way the Lord sees best, is all right." After recovering so nicely and going out a little again, he remarked, "I don't know why the Lord spared me, when so many others were taken." He was always happy and had a cheery greeting for all at all times. To us his children he never seemed to grow old, but was just one with us. But the Lord saw fit to take him from us, and may we ever pray, as we promised Father two nights before his departure, that we may all meet again on the Golden Shore, where no partings are known. Just a few minutes before he passed away, and as he realized his condition, he said, "Well, the Lord is my Rock, my fortress and strength, in Him do I trust." The funeral services were conducted March 28, at the home in New Holland by Bro. Noah N. Sauder and at Weaverland to a full house of relatives and friends by Bros. John W. Weaver (Text, Ps. 91:2), I. B. Good, and John Sauder.

—A Daughter.

MENNONITE YEAR BOOK AND DIRECTORY For the year 1935

This publication is now ready for delivery. It contains the usual Church Directory of all our Mennonite Conferences as well as the names and addresses of bishops, ministers and deacons of all the Mennonite bodies in North America, India, Africa, and South America.

In addition to the usual statistical matter, specially written articles appear in the text covering practically all of the activities of the Church. It will serve as a ready reference work for all matters pertaining to our mission stations, Church institutions, mission boards, relief organizations, etc.

Advance copies have been sent out to all our congregations and the usual method of distribution through the churches will be followed as in former years. In case you are not served in this manner, send your order direct to the Mennonite Publishing House, Scottdale, Pa., with a remittance of 10 cents per copy or 75 cents per dozen, prepaid. Copies may also be obtained from the Weaver Book Stores, Lancaster and New Holland, Pa.

Orders that have been sent previously are being filled but if for any reason your copy is not received, please notify us at once.

Mennonite Publishing House
Scottdale, Pa.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

April 18, 1935

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

One of the most clearly taught truths in the Bible is the fact that a mere profession of Christianity, though it be orthodoxically correct, is not enough to give a man correct standing before God. "Except a man be born again, he can not see the kingdom of God." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "If any man have not the Spirit of Christ, he is none of his." We need the experience as well as the profession.

Love.—One of the most frequently quoted thoughts is that by Drummond: Love is "the greatest thing in the world." He probably got the idea from the Bible, for the thought is emphasized frequently by the inspired writers. Christ pronounced it the greatest of commandments. On several occasions Paul compares it with other excellent Christian qualities and invariably places it above the rest. John gives us the thought of its importance when he says, "God is love." As one of the evidences of the new life in Christ Jesus it is held before us in these words: "We know that we have passed from death unto life, because we love the brethren." With the love of God "shed abroad in our hearts by the Holy Ghost," let this God-given trait of Christian character shine out to gladden the hearts of others.

Obedience.—There are two scriptures which we wish to quote which emphasize the importance of obedience.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:3-5).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty

angels, in flaming fire taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (I Thes. 1:7-9).

Does it make any difference whether or not we obey the Lord?

Eternal Punishment.—No man who is spiritually enlightened and not blinded (by prejudice or otherwise) can accept the Bible as the Word of God and at the same time deny that there is a place of punishment for those who die in their sins. Let us call up a few Bible authorities:

David: "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

Daniel: "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Christ: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . And these shall go away into everlasting punishment" (Matt. 25:41, 46).

Paul: ". . . vengeance upon them that know not God, and obey not . . . punished with everlasting destruction . . ." (II Thes. 1:8, 9).

John: "The smoke of their torment ascendeth up forever and ever" (Rev. 14:11).

It was to deliver the human family from this awful fate, from the awful consequences of sin, that Christ paid the price of our

deliverance. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Freedom.—Years ago we listened to an impressive sermon by the well known pioneer Mennonite evangelist, John S. Coffman. The last sentence in the discourse is still ringing in our ears: "Are you a slave to Christianity, or are you a free man in Christ Jesus?"

This question vividly brings to our minds the false and the true vision of Christian life and service. The ungodly man looks away from the Gospel and into the world for his freedom. He sees nothing but slavery in Christian service. His idea is that Christian people obey God because they must; that they would rather "do as they please," but

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wishing to get to heaven and to escape the damnation of hell they reluctantly deny themselves and serve their Master. But the child of God looks at this question from an entirely different viewpoint. He sees in the acceptance of Christ a release from the bondage and slavery of sin. His service as a free man in Christ Jesus is voluntary, not compulsory. Following in the footsteps of the greatest Servant the world has ever seen, he spends his life in promoting the cause of Christ and the Church, having a continual soul-satisfaction in a sense of duty well performed. The condemnation because of his former sinful life has been lifted, and he knows from the experiences of his own life what the Savior meant when He said, "If the Son therefore shall make you free, ye shall be free indeed."

Man's greatest boon in this life is the privilege of being freed from the shackles of sin, of being made alive in Christ Jesus, and of spending his life as one of God's free men.

The Trinity.—There are two things about God that we should never lose sight of:

1. There is one God—not three Gods, or many Gods, but ONE God. It is written in The Holy Word, in a number of places, that "there is one God," and that "there is none else."

2. There are three manifestations of this one God that appeals to man as three distinct persons. For instance, at the baptism of Jesus, the Holy Ghost descended in the bodily form of a dove and sat upon His head, while the Father spoke down from heaven, saying, "This is my beloved Son." Again, in the Great Commission the command to baptize provides that it should be done "in the name of the Father, and of the Son, and of the Holy Ghost." These and other references lead us to give recognition to God the Father, God the Son, and God the Holy Ghost; each of them being distinctly recognized in Scripture as God.

We believe both of these Scripturally proved facts. And in connection with these two facts it is well to recognize a third fact: that there are many things which we accept as a matter of faith that, as finite human beings we are unable to explain or fully grasp. This is true with reference to both spiritual and material things.

Because of a failure to comprehend all things, in an attempt to explain the two facts as stated above, some people have become extreme unitarians while others have become extreme trinitarians. It all comes from a failure to recognize the finiteness of man and inability to comprehend all things, and the attempt to put emphasis on certain scriptures that nullifies other scriptures just as vital. Extreme trinitarianism, like extreme unitarianism, finally comes to this conclusion: a recognition of one God, of Jesus Christ as His Son, and of the Holy Spirit as an influence emanating from God—either this, or placing an emphasis on the three personalities of the Godhead to an extent that they virtually separate the three into three Gods. All these errors may be avoided if we accept as a matter of faith the two facts concerning God as stated above. When we get to heaven we will understand all these things. Here we accept them by faith and go on.

Followers of the Prince of Peace.—We are pleased to note the many testimonies one finds in religious and other periodicals against the savagery of war and proclaiming the blessings of peace. We praise the Lord. May these testi-

monies, "always with grace, seasoned with salt," continue and their number be multiplied. Nations are running wild on the war question, and the light of truth needs to be turned on. The recent revelations made before the senatorial investigating committee at Washington, D. C., laying much of the blame for war propaganda to munitions manufacturers and others whose business it is to reap riches and fame through the business of wholesale murder (otherwise called war) are simply additions to facts well known that furnish abundant reasons why all people having a love for fellow men should raise their voices against war.

But testifying against war is but one among a number of things that belong to the Christian's attitude against war. Practically all people profess to believe in temperance; yet many who profess it do not live it. All people testify against lying; and some habitual liars are the loudest in their testimony against this evil. So with every known sin that may be named. It is fine to testify on the side of right, but our testimonies profit little unless they are backed up by consistent living. If testifying against war is as far as our anti-war attitude goes, our testimonies will likely change as soon as another war comes along—as was the case of many (most) pacifists during the World War.

Our testimony for peace should be based on the fact that we are followers of the Prince of Peace. Christ said, "My kingdom is not of this world;" and gave that as a reason why His servants do not fight. He also said, "They that take the sword shall perish with the sword." He instructs us to love our enemies (not kill them), to pray for our persecutors (rather than to "get even with" them), to do good to them that hate us, etc. In His entire life on earth He lived true to this standard. As followers of the Prince of Peace we need to obey Him and to pattern after Him in life. For this reason no professing Christian should have any part in carnal warfare (not even noncombatant service); whether that be a war among nations, industrial wars, factional church fights, law suits, fisticuffs, tongue-lashings, or other carnal combats. We should indeed prove ourselves valiant soldiers of the Cross, fighting "the good fight of faith," but at all times remember that "the weapons of our warfare are not carnal."

THE GOOD OF TROUBLE

It seems a contradiction, yet I'm very sure I'm right,
We see more in the darkness than we e'er can in the light.
The stars come out of hiding, and like sheep upon the plains
They wander through the meadows of God's infinite domains.
The constellations dazzle, and the comets trail their robes
Out of fiery fabric woven over all the rolling globes.
You may differ from me, brother, and yet I know I'm right,
We see more in the darkness than we e'er can in the light.

Of course, when it is daytime we can see the shining sun,
Which equals quite ten thousand of those others blent in one
We can see the hills and valleys, with the rivers rolling through
The broad and fragrant meadows that are drenched with morning dew.
We can see bright fields of clover, with the mountains lifted high,
And all the myriad splendors tenting underneath the sky.
Yet I insist, and keep insisting, for I know I'm right,
We see more in the darkness than we e'er can in the light.

And herein lies the meaning of the clouds that often roll
Across, and deeply shadow all the landscapes of the soul.
Not to blind our eyes to glories, or to fill our hearts with fears,
For oft shine the fairest visions through the lenses of our tears;
But to train our sight to beauties that come only with our pains,
As earth is rendered fruitful by the gracious summer rains.
So God be thanked for trouble, and the mists that dim our sight,
For we see more in the darkness than we e'er can in the light.

—Campbell Coyle in Herald and Presbyterian.

CONSIDER CHRIST

By John H. Mosemann

For the Gospel Herald.

There is nothing in all the universe that deserves greater consideration than the Lord Jesus Christ, the Son of God, the Savior of the world. Once, as the writer was passing through the city of York, Pa., he saw a sign hanging on most of what are termed Evangelical churches of the city with only two words on them. They were the words heading this article, "Consider Him." I was deeply impressed with those words.

What better thing can any sinner ponder over than pondering over Christ, the Son of God, who is appointed by the Father as the Judge of all the earth? And what better thing can any saint be occupied with than to consider all that Christ is and all that He has done and all that He will yet do for the people of God? He said, "I am the way, the truth, and the life, and no man cometh unto the Father but by me." Let all men consider Him who is the lover of their souls, who has come into the world to seek and to save that which was lost, who has given His life a ransom for many and has come that we might have life and that we might have it more abundantly.

Consider Him, ye men of the world, for He is appointed the Judge of all the earth, although today He offers Himself as the Savior. Consider Him, ye men of the Church of Christ, for that will be a large part of our employment in heaven when God will show unto us the exceeding riches of His grace and kindness to us in Christ Jesus. Consider Him!

His Deity

Let us consider that He was God manifest in the flesh. How He could be God and yet be a perfectly human being is more than our puny minds can comprehend. But it certainly can be believed, and that is all God asks. He does not ask us to understand all about digestion before we eat, but we all have sense enough to eat and believe that the digestion will take care of itself according to nature. There are many things that we believe that we do not understand. For instance, the oft quoted fact that a black cow eats green grass, gives white milk and yellow butter. Who can understand it? No one. But we may all believe it, for we see and know it is true. It is self-evident. The cow, the pig, the hen may eat the same green grass. On the cow it makes hair, on the pig it produces bristles, while on the chicken, goose, or turkey it makes feathers. Do we understand it? No. Do we believe it? Yes, because we see and know it is true.

It is written, "Unto us a child is born, unto us a Son is given: and the

government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace" (Isa. 9:6). A child born, a Son given who shall be called all these wonderful things. This is wonderful indeed; but it is also written of Him that He became obedient unto death, even the death of the cross, wherefore the Father also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee shall bow and every tongue confess that He is Christ to the glory of God the Father.

I met two young Jews in Florida three years ago. I told them there was a question I would like to ask them; that I had read in the Jewish Bible that a child is to be born, a Son to be given whose name shall be called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." I asked them, "Will you please tell me who that person is?" They looked a moment, then one said, turning away in haste, "You will not prove it by me." He meant that I would not prove it by him that Christ is God. But their own Scriptures plainly declare it. The Word of God declares Christ's Deity, and His wonderful works prove it beyond the shadow of a doubt that He was God manifest in the flesh.

His Humanity

Truly Christ was human as well as divine, for He hungered and thirsted like other men. He became weary, worn, tired and sleepy, just like other men. He could and did suffer in His body, just as other men do, but when He suffered for our sins, He suffered more than the sons of men. He did mighty and wonderful works in His life, but when He died on the cross for sinners, His death proves His humanity. When Christ arose from the dead, that proved His Deity, for no man has ever been able to raise his own body from the dead.

While His death declares His humanity, His resurrection likewise proves His Deity. No mere man can control the elements. But Christ could command the winds and they would obey Him. He spoke the Word and gave sight to such as were born blind, and healed such who were lame from their birth. All such power indicated that He was not merely a man (although He was man, and a perfect man) but that He was also God, the mighty God, and everlasting Father. Raising the dead to life, one who had been dead for four days, required more power than any man possessed—therefore, it proved His Deity while at the same time He dwelt in a human body as we do. He was made like unto His brethren, tempted in all points like unto His brethren, yet without sin.

The Lamb of God

God's Lamb slain, as it were, from the foundation of the world. What a title! So He was introduced by His forerunner, John the Baptist, to His disciples when He cried out, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. 1:29). How could or would Christ take away the sins of the world? By offering Himself up without spot to God and taking the sinner's place, He would suffer, the just for the unjust, that He might bring us unto God. It is written, He bore our sins in His own body on the cross, that we being dead to sins, should live unto righteousness, by whose stripes ye are healed. "What a wonderful Savior is Jesus, my Jesus! What a wonderful Savior is Jesus, my Lord;" as the poet has so aptly penned it! Paul puts it, "He loved me and gave himself for me" (Gal. 2:20). Let us ponder well over what He did for us, and how can we help but love Him who first loved us?

My Savior

It was prophesied of Him that His name shall be called Jesus, "for he shall save his people from their sins" (Matt. 1:21). It is often said, "He saves people from their sins but not in their sins." I agree with the purpose of the statement. It is intended to point out that God does not give license to live in sin. This of course is true, but where did Jesus find us when we were first saved? Was it not in our sins? Most certainly that is where He found us. Had He turned away from us and said, "This fellow is yet in his sins," how could we have ever been saved? It is written, "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). Is not that the condition the Lord found us in when we were saved? The sinner cannot take away a fraction of his guilt and sin, but when he with penitent heart looks by faith to Christ, all his sins are removed of the past, blotted out, forgiven; he is saved and justified from all things by believing in Christ. Acts 13:38, 39.

Our Shepherd

Let us consider Christ as our Shepherd. We are spoken of as His sheep, of whom Christ says, "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (Jno. 10:27-29).

He is the good Shepherd that giveth His life for the sheep. In other words, He bought us with a price and we belong to Him by right of purchase. As the good Shepherd, He has laid down His life for the sheep. As the great Shepherd, He provides and cares for His sheep. As the chief Shepherd, He

will come for His sheep and bring them to His heavenly home when He comes for the saints and gathers them from the North, the South, the East, and the West.

There are beautiful pictures of Christ in the Old Testament concerning Christ in these three aspects. Psalm 22 presents Christ as the **Good Shepherd** laying down His life for the sheep. There we hear His cries from the cross, "My God, my God, why hast thou forsaken me?" In Psalm 23 we see Christ caring for His sheep, and hear one of His sheep saying, "The Lord is my shepherd, I shall not want." Why not? Because the Lord is providing and caring for His sheep. Then in the 24th Psalm we have a picture of Christ, the Chief Shepherd, appearing for His sheep, and there it is clearly stated who shall ascend into the hill of the Lord and who shall stand in the holy place: "He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation" (Psa. 24:3-5).

Our Advocate

Consider Christ in respect to His advocacy. When a man desires help at the bar of justice at a civil court, he hires a lawyer—an advocate, one who pleads for him at the bar of justice. The lawyer may represent his client properly in every way, or he may set him up in a false light in order to have him cleared. Our Advocate confesses all our sins to the Father and all our iniquities, when we are penitent and contrite before the Lord, and then He pleads His own redeeming work in our behalf and blots out our failures and transgressions, as our Advocate with the Father.

Many believers have not come to see what Christ means to them as our Advocate in God's program. We need to realize our need of Him as our Advocate with the Father. It is written, "My little children, these things I write unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I Jno. 2:1, 2). And who is it that does not find himself in need of this Advocate? Not one. All find themselves weak, failing, and shortcoming creatures, and therefore our need of such provision, so graciously provided in Christ Jesus, who is our Great High Priest! May we therefore consider Christ in all His varied aspects depicted to us in the Word of God, whether Prophet, Priest, or King! The Redeemer, Savior, and Advocate with the Father! Consider Him!

Tampa, Fla.

"Love is of God"

THE RELATION BETWEEN THE WORD "KINGDOM" AND HEAVEN

By Elias Swartzendruber

For the Gospel Herald.

Christian people have their mind set on heaven as a place of eternal rest. In fact, the Bible gives many invitations which draw our minds heavenward; such as, "Rejoice, and be exceeding glad, for great is your reward in heaven" (Matt. 5:11). "Rejoice that your names are written in heaven" (Luke 19:20). By these scriptures we see that heaven is a place, and that the word kingdom might rather be taken as being a medium through which we have access to heaven.

Jesus in His earth life taught much regarding the nature of the Kingdom, and it is referred to as "the Kingdom of heaven," "the Kingdom of God," and sometimes we read of "the Gospel of the Kingdom." Just Jesus referred to the Kingdom as being His own saying, "My kingdom is not of this world;" although He never denied His authority when He was questioned. There is only one spiritual kingdom. A kingdom has one who reigns. The king reigns and the people constitute the kingdom. Those who obey the king belong to the kingdom. John the revelator recognized the Kingdom of Christ, when he spoke of Him as follows, "And he made us to be a Kingdom to be priests unto his God and Father" (Rev. 1:6, R.V.).

Christ's Kingdom is not observable, as we know a kingdom to be. Jesus said, "The kingdom of God cometh not by observation: neither shall they say, Lo here: or lo there: for behold the kingdom of God is within you." Peter made a very pointed statement to the Jews soon after Pentecost regarding Christ's authority when He said, "For there is no other name under heaven given among men whereby we must be saved."

We must be an adherent of and belong to the Kingdom of Christ if we would enter heaven. Paul says, "The Father has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son" (Col. 1:13). By this we get the direct idea of the Kingdom of Christ. Peter speaks of an entrance into "the everlasting kingdom of the Lord and Savior Jesus Christ" (II Pet. 1:11).

The nature of the life that Christ lived here on earth was just the opposite of that of a worldly king. His greatness was manifested in His humility and service.

We want to point out some of the things that Christ said and did on earth in which more than ordinary human power was manifested. Probably the greatest act, and which counted for the most that Christ did on earth, was that He established a sanctified body of believers, "The Church"

and for which He at the close of His earthly career gave His life for her. He endowed men with power against demons. He cleansed the lepers, healed the sick, raised the dead, gave the devil's command and they obeyed His Word. He cleansed the Temple by a very simple method, and no one could throw a stone at Him before His time had come. The words He uttered against wickedness stand against evil men to the day of judgment.

Paul speaks of some of the things that must come up in the last day, and by which we can see that the Christ Kingdom is still in power. We quote from I Cor. 15:25, 26. "Then cometh the end, when he shall have delivered up the kingdom of God even the Father: when he shall have put down all rule and all authority and power: for he must reign until he has put all enemies under his feet: the last enemy that shall be destroyed is death." Christ has become mediator between God and men, and at the last day He must bring reward to the faithful and judgment to the wicked. All the things that are mentioned in the above quotation, must be put out of the way, "and then cometh the end."

Manson, Iowa.

CAN CHRISTIANS BE LOST?

By Mabel Groh

For the Gospel Herald.

There is a difference of opinion among Protestant Christians on the above question. This difference traces back to the early days of the Reformation. John Calvin taught predestination as a fiat of God by which certain persons were chosen for salvation while others were destined to be lost. The more modern type of Calvinism, however, is that a person once saved will always remain saved; or, in other words "The Eternal Security of the Believer." Arminius taught that all men have the privilege of believing to salvation, but that it is possible to again fall away from grace, and die in sin after having been born of God.

There are two lines of thought running through the New Testament that on the surface appear contradictory. There are scriptures that teach absolute security to the believer. On the other hand there are many passages that point out the need of constant watchfulness, lest the world, the flesh, or the devil, gain the victory over the Christian and cause him to fall away. Matt. 13:5-7; Jno. 15:6; Luke 9:62.

Let us see in these two lines of teaching not conflicting statements, but God's side and man's side of the same truth.

In Jno. 10:27-29 we have the Savior's words: "My sheep hear my voice . . . and I give unto them eternal life; and they shall never perish, neither shall any man pluck them

out of my hand." Then in Rom. 8:35-39 we read that matchless statement of confident assurance uttered by Paul: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded, that neither death, nor life, . . . nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "If God be for us, who can be against us" (Rom. 8:31). Jude speaks of "Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24).

These passages are clear and emphatic, and we believe they are as true as the God who is their author. Here is God's assurance of His purpose and power to keep that which is committed to Him. No individual, however weak or fearful, need hesitate to step out and begin the Christian life. How often the sinner is afraid to begin for fear he cannot hold out. He knows only too well how unreliable is his own purpose of heart, and his own strength to stand up against the ridicule and abuse of worldly associates. The Scriptures quoted, as well as many others, teach us that it is God's part of the transaction to do the keeping, and that no power on earth or in hell is able to weaken His hand or hinder His purpose. Here is the security of the believer; the absolute confidence that God will keep that which is committed to him. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Have we as Christians, then, no responsibility regarding the keeping of our souls? In the first place, let us remember the inevitable law: "The wages of sin is death" (Rom. 6:23), and death is separation. Sin separates from God, and sin unrepented of ends in the second death which is damnation from God's presence eternally. Rev. 20:11-15.

Let us learn from some of the dealings of God with His creatures as recorded in Holy Writ:

1. Satan and his hosts were once mighty angels in the service of God, but through sin fell, and are now reserved for judgment. Jude 6; Ezek. 28:12-19; Rev. 20:10.

2. Our first parents enjoyed undimmed and perfect fellowship with God in Eden, but through sin lost everything. Death took the place of life, and only because God came to the rescue with the blood of atonement were they given a new lease of life.

3. The children of Israel were saved out of Egypt by the mighty power of God, yet afterwards destroyed because of sin and unbelief. Jude 7.

Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16)? Sin is sin in God's sight, and must be judged. It can be put under the blood of Christ, and Christ's righteousness put to the account of the sinning individual or, it must be judged in the individual who rejects the provision God has made in Christ. Rom. 8:13, 6; I Jno. 1:9.

The question we must answer is: Can a person who has been born of God, and has eternal life abiding in him; can such a one go back again into a life of sin, and lose eternal life? Calvinists tell us that eternal life is everlasting and cannot cease. They say that even if a born again person does go back into a life of sin, he cannot be lost. We are told that a child remains a member of the family into which he is born, no matter how far he may wander away, or how he may dishonor the family name. God will somehow bring such a one back to Himself. We ask, Does such a doctrine agree with the Scriptural position of man's free will, and moral responsibility? Verily, no.

Let us look at several important passages. In II Pet. 2:20, 21, we have described the condition of one who was saved and transformed through the knowledge of the Savior, but then overcome by the world; and the terrible statement is made, "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment." Greater knowledge brings greater responsibility and guilt.

In Heb. 6:4-6, we read, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." One well known commentator says that this passage presents the case of a Jewish professed believer who turns back from Christ after advancing to the very threshold of salvation, even "going along with the Holy Ghost in His work of enlightenment and conviction." Now either this supposed person is saved or he is not saved. If he has not yet come to the place of being born again, it could not be said that he was enlightened, or had tasted the good Word of God, and the powers of the world to come. We are told that these things are not known to the natural man. It is only one who is born of God who can enter into an experience of heavenly things, and be

a partaker of the Holy Ghost. "The natural man receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned" (I Cor. 2:14). It is very evident that the above passage is dealing with one who had become a partaker of the divine nature, and had been sealed with the Holy Ghost. Heb. 10:26-29 speaks of those who sin wilfully after having received a knowledge of the truth. We believe the knowledge spoken of here is more than a mere intellectual assent to the historical facts of Christ, but that knowledge of which Christ Himself speaks in Jno. 17:3: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." It is further stated that the person in question was sanctified by the blood of the covenant. The only conclusion we can reach in a study of these passages is that they speak of those who have experienced the work of Christ in their lives but through yielding to sin they have not only fallen away, but have finally come to a place of definite rejection of the sacrifice of Christ as a ransom for sin. In Heb. 6:6 it is said they "crucify to themselves the Son of God afresh, and put Him to an open shame." In 10:29 the person has "trodden under foot the Son of God, and counted the blood of the covenant . . . an unholy thing." Let us realize that the picture is not of a backslider who, through failure to watch and pray and abide, finds himself out of fellowship with the Father. The Father is urgently seeking to restore such a one according to the promise in I Jno. 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The picture is of those who have gone far past the state of backsliding, and definitely, deliberately reject and despise the blood and the Holy Spirit. There is no other way of salvation, therefore; they have cut themselves off from the only means of grace. It is an exceedingly dangerous thing for a Christian to play with sin in any form, because Satan is our adversary, and as a roaring lion is walking about, seeking whom he may devour. Can we see the spiritual decline that leads a saved man to the state of hopeless apostasy described in the several passages quoted. There is failure to abide in Christ, there is yielding to the flesh instead of walking in the Spirit. Fellowship is broken, darkness settles over the soul, God seeks by all possible means to bring the wanderer back, but sin is unconfessed, and Satan is on hand to deceive, and hinder any move to try to get right with God. The darkness deepens and finally the unrepentant, one-time Christian casts all his past experience and faith aside as an empty, foolish, despicable thing.

Did God fail to keep the soul that

was committed to Him for salvation? No, but the individual allowed sin, the world, the flesh, and the devil to control, and sin's inevitable wages followed. Eternal life is in Christ. "He that hath the Son hath life." There is no eternal life apart from Christ. Eternal security is entirely dependent on our attitude to the One whom God sent to be a propitiation for our sins. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I Jno. 5: 11, 12).

What are we doing with the provision God has made for us in Christ? If we are abiding in Him, yielding ourselves in full surrender to His will, He will bring us safely to our desired haven. But if on the other hand, after having known Christ and His salvation, we again put Him on the Cross, or trample Him under foot, and despise the blood as so many are doing today, there is no forgiveness, for there is no other way of dealing with sin. God does not violate man's power and right to choose. Neither does God overlook sin. Sin must be judged, and only as it is placed under the blood, is the guilt and penalty removed from the one who sins. Eternal life is ours only as Christ is ours, because the life is in Christ, not in us apart from Christ.

The question today, as always, is: Are we accepting Christ and the blood by faith, or, are we rejecting it? If we reject Him after having experienced His redemption in our lives, our guilt is far greater than that of the one who never was saved. II Pet. 2:21; Matt. 11:20, 24.

Preston, Ont.

A VITAL PROBLEM

(Extract from a letter written by the late A. I. Yoder, who was favorably known to the body of our readers, in 1931.)

Another vital problem that is facing us is, as to whether our various meetings are to be assemblies for worship and religious instruction, or shall they be, in part, a place to display talent or special gifts, and entertainment by way of fine speaking, music, etc.

How long will it be until, in order to have people to attend, we must have something more entertaining than the pure Word of God and congregational singing?

How long until our church assemblies will be meetings for dress parade and display of nudity and world forms, and the Spirit of God be grieved and we will not have the blessing of His presence?

If you can defend the precious doctrines of the Bible in the spirit of Stephen, who, when his critics looked at him saw the face of an angel, go ahead. —M. K.

MENNO SIMONS

By John Horsch

For the Gospel Herald.

I. His Early Life and Conversion

"Menno" is the Dutch abbreviation of Immanuel. The form *Simon*, for *Simons*, which appears in the English translation of his works, was never used by Menno himself nor any Dutch writer. It is unquestionably incorrect. The final *s* in his name stands for "son"; Menno wrote his own name "Simonson."

Menno Simons was not the founder of the Mennonite Church. We shall see directly that he united with a brotherhood which had already been in existence for some time under the name "Obbenites," and that the name "Mennonite" did not appear until a later period, after Menno had risen to leadership of the denomination.

Menno Simons was born in 1496 in the village of Witmarsum near Bolsward in West Friesland, Netherlands. His own statement that the year 1524 was the twenty-eighth year of his life indicates that 1496 (instead of 1492, as has been commonly believed) is the year of his birth. This agrees with other available data. His parents, like all Netherlands, excepting a small number of Jews, were Roman Catholics. Evidently they desired to make the best of the life of their son. They recognized his talents and had him educated for the priesthood. He must have spent a number of years preparing for his future calling as a priest. Nothing further is known about his early life. As concerns general education, he was well prepared for his calling. He was able to write in the Latin language, and also had some knowledge of Greek. He was ordained a priest by the bishop of Utrecht in 1524, the date being probably March 26, and was installed a vicar in the village of Pingjum, a few miles from Witmarsum.

In his autobiography, which he wrote in 1554, Menno Simons informs us that the parish of Pingjum had two other priests, the one his superior and the other beneath him in rank. Both had read parts of the Scriptures while Menno, as a loyal Romanist, uncompromisingly entertained the Roman Catholic view that to read the Scriptures is dangerous. The study of Scripture had, in many cases, led to the acceptance of views which, from the Romish viewpoint, are heretical, and this was supposed to be due to a misunderstanding of Scripture. Therefore Menno abstained from reading it, fearing that he might be misled. "Such a stupid preacher was I for about two years," he wrote in a later period.

However, within a few years after his installation as a priest he began to have grave doubts concerning the efficacy of the Catholic mass for the sal-

vation of the soul. The thought haunted him that, when he as a priest pronounced the words of consecration over the bread and wine, these emblems did not actually change into the body and blood of the Lord, as the Roman Church teaches. He confessed his doubts in this regard to God and to a priest who absolved him of this supposed sin, and yet such thoughts continued to disturb him.

Having given these things prolonged consideration, he finally arrived at the conclusion that the Bible, being God's Word, cannot be misleading to the sincere seekers after truth. He decided to take the risk to ascertain what the Scriptures had to say on the questions which disturbed him. He began to read the New Testament, having probably no opportunity to use a complete Bible. In the light of New Testament teaching he recognized some of the doctrines of Romanism as errors. He also read some of Luther's early writings. Some time later he began in his sermons to deviate from Romish doctrine. In consequence a few who, like himself, had been influenced by Luther's writings, praised him as an evangelical preacher.

In Menno Simons' fatherland, the Netherlands, the hope for a reformation of the Church was widely entertained. The regent of the Netherlands, Mary of Burgundy, had the reputation of being a secret adherent of Luther, and the pope himself accused her of anti-Catholic leanings. Menno Simons, before his conversion, was by no means the only priest in the Netherlands who openly favored a reformation, without being taken to account by the authorities. For example, in the same period, Gellius Faber, the priest of Jelsum near Leeuwarden, the capital of West Friesland, preached Lutheran doctrine for years without molestation. And yet actual deviation from Roman Catholic religious forms and practice would not have been tolerated by the government. Both Gellius Faber and Menno Simons knew that swift punishment would overtake them if they dared to discard the mass.

The first Anabaptist martyr to be executed in the Netherlands was Sicke Frerichs Snyder, who had been baptized in Emden in Germany. His martyrdom took place on March 20, 1531, at Leeuwarden. Menno Simons had never questioned the Catholic and Lutheran doctrine of baptismal regeneration: that infants, to be saved, must be baptized. He now heard for the first time of Anabaptists and their rejection of infant baptism. The martyrdom of Sicke Snyder made a profound impression on him. Having been previously led to realize that the official theology is not inerrant, he now gave himself to diligent and prayerful study of the New Testament, seeking light on the question of bap-

tism. He found that the practice of infant baptism is foreign to Scripture.

The next question presenting itself for consideration was, what may be the reason why the new Protestant state churches, the Lutheran in Germany and the Zwinglian in Switzerland, had not abandoned this practice? He read some of the writings of Martin Luther, Martin Bucer of Strasbourg, and Heinrich Bullinger (who, after the death of Ulrich Zwingli, had become his successor at Zurich in Switzerland). He found their reasons for taking over the practice of infant baptism from Romanism to be inadequate. Thus he became convinced that Scripture teaches the baptism of believers and that the contrary opinion is an error.

Even in this early period, Menno Simons obviously began to realize that the Anabaptists represented a more thorough-going movement for church reformation than the leaders of state church Protestantism. The latter never questioned Roman Catholic baptism and ordination. Since the claim of the Romanists of being Christians was based on their baptism ("christening"), the rejection of infant baptism meant that their hope of salvation was groundless.

Shortly after this, Menno Simons was promoted to the office of parish priest in his native village of Witmarsum, which meant for him an enhanced income and increased prestige. He had by this time made marked progress in the knowledge of evangelical truth, but nevertheless delayed to act on this knowledge. It may be recalled that at that time there was in all the Netherlands no religious party which was separated from the Roman Catholic Church. The Melchiorites, after Sicke Snyder's martyrdom, had decided again to conform to Romanism in religious observances. Even if they had continued as a separate body, Menno could not have accepted their vagaries. For various reasons he was at that time not prepared for leadership in a movement for church reformation. After his conversion he looked with deep regret upon the inconsistencies of his attitude and life in this period in which he continued against better knowledge. But even at the time when he indulged in these inconsistencies, he was subjected to pangs of conscience on this account.

In the autumn of the year 1533 the Münsterite sect arose in the Netherlands. The founder of this sect was Jan Matthys, a rank fanatic who believed himself to be a prophet and who later in the city of Münster, in north-western Germany, established what he believed to be the kingdom of God in a literal sense. He taught that the power of the Roman Church would be broken immediately and persecution would cease. This message proved attractive to many, and for a short

time he had a large following in the Netherlands. Menno Simons realized keenly the grievously destructive errors of this sect and did his best to counteract its evil influences. His warnings were given scant attention, however, since his own attitude toward Romanism was wholly unjustifiable. The Münsterites with all their errors, were radical opponents of Romanism. A considerable number of the people of Witmarsum, among them Menno's brother, were won by the apostles of Jan Matthys, yet they evidently did not follow the Münsterites in all their later offensive teaching and practice.

When the prediction of the cessation of persecution proved false, the Münsterites of the vicinity of Witmarsum sought refuge in a building called the Old Cloister, near Bolsward, and took the sword to defend themselves. The place was conquered by government troops and nearly all of the misguided people were put to death. This occurrence made a deep impression on Menno Simons. For a considerable period before this event he had been subjected to severe remorse because of his failure to act on the light which he had received and to step out of the Romish Church.

For some time Menno Simons had not actually held the mass service but, following Martin Luther's advice, in saying mass had omitted the essential passages which have reference to the sacrifice. Mass being said in Latin and the words in question being uttered in an inaudible voice, the people would not notice the difference. But such a dissimulating procedure did not prevent his giving offence to those who knew that he did not approve of the mass. Comparing his own general attitude with that of the people who had lost their lives at the Old Cloister, he realized that, though they had been in lamentable error, they had erred ignorantly and had indicated that they had the courage of their conviction. He felt keenly that his own conduct was far less excusable than theirs. He had pangs of conscience because of his failure to do all within his power by word and example to lead these people in the path of truth.

Reflecting upon these things and upon his failure to obey the word of the Lord, he says that he became heavily burdened in conscience. "With grief of soul and tears I prayed to God to give me, an anxious sinner, the gift of His grace and to create a clean heart within me, through the merits of the crimson blood of Christ to graciously forgive my unclean walk and ease seeking life." In sincere repentance he turned to the Lord, experienced a conversion in the true sense of the word, and this gave him the willingness to take upon himself the cross of persecution for the sake of Christ.

Evidently Menno Simons had for some time been forming the acquaint-

ance of the evangelical brotherhood in which Obbe and Dirck Philips were the most prominent leaders. He publicly renounced Romanism and, soon afterwards, united with this brotherhood. It was in the month of January, 1536, that he was baptized by Obbe Philips. From sincere and compelling conviction he united with a people who were outlawed. The laws of both the Netherlands and Germany demanded that all Anabaptists be put to death whenever the civil authorities found it possible to lay hands on them.

A comparison of the circumstances under which Menno Simons renounced the Roman Catholic Church with the circumstances under which the leaders of state church Protestantism took the same step, shows marked contrasts. From the beginning of their efforts as reformers, both Martin Luther and Ulrich Zwingli had the co-operation of the civil governments of the states in which they lived. Indeed, instead of being subjected to persecution, these reformers enjoyed particular favors of the civil authorities, and the latter were able to give them every desirable protection. Luther's sovereign, Frederick the Wise, the ruler of Saxony, was the most prominent and powerful prince of Germany, and he was Luther's staunch personal friend.

When Luther, in 1521, upon the emperor's demand, went to Worms to appear before the Diet of the German Empire to declare himself on the question of his further attitude toward Romanism, Frederick the Wise by no means desired that Luther should recant. Frederick approved of Luther's declaration of constancy at Worms. Furthermore, he made extraordinary arrangements for Luther's personal protection. The same is true of the attitude of the civil authorities of Zurich toward Ulrich Zwingli, the founder of the Reformed Church. In fact, these reformers enjoyed great popularity in their own countries. In the year 1525 the civil authorities established Lutheranism in Saxony, and Zwinglianism in the canton Zurich as state churches.

Again, the change from Romanism to Lutheranism and Zwinglianism was not so fundamental and radical as from Romanism to Mennonitism, and this is obviously one of the reasons why it was comparatively easy for Luther and Zwingli to take the steps which led to a separation from Rome. Both Luther and Zwingli undertook to reform the Roman Catholic Church by the introduction of certain improvements. Both these reformers accepted the Roman Catholic infant baptism and ordination as valid. At the time when the new state churches were established, the priests were retained in office, since, with few exceptions, they accepted the new order of things. For more than a generation after the establishment of the Protestant state

churches the great majority of the active clergy in the Protestant countries were men who had formerly been priests and had never received Protestant ordination. Luther, it may be noted in passing, in the preface to his Greater Catechism says of some of the Protestant preachers of Saxony that they should be swine-herds rather than pastors.

We have made mention of Menno Simons' scruples of conscience caused by his observance of the mass after his enlightenment. It is a fact worthy of notice that from the viewpoint of state church Protestantism such scruples were considered out of place. Both Luther and Zwingli advised the priests in Saxony and of the city and canton of Zurich to continue the observance of the Roman Catholic forms of worship until the mass would be abolished by the civil authorities. Before the establishment of Protestantism there naturally was in nearly all Protestant states a period of transition in which the state church was yet nominally Catholic, but in reality it was neither Catholic nor Protestant. In Saxony and Zurich this period dated from the time when Luther and Zwingli began to teach non-Romish doctrine.

In this period of transition the reformers looked forward to the time when their creeds would be established by the civil authorities. Luther and Zwingli had decided to go hand in hand with the civil authorities in the matter of church reformation, and the authorities did not permit the discontinuance of the mass before they would give orders to abolish it in their whole realm. The reformers therefore advised the priests to observe the mass "in appearance," as Menno also had done before his conversion and renunciation of Romanism, omitting the parts which were considered the most essential in the mass ritual. In April, 1522, Luther gave the priests this advice, and at the same time he urged that they must nevertheless teach against all that is unscriptural, including the mass. He says in the same place that observing mass "in appearance" is necessary to avoid giving offence to those who still have faith in the mass.

By following this advice, the priests, it is true, avoided what was believed to be idolatry, but the pretended observance of the mass which they were obliged to oppose in their teaching, must have had a demoralizing effect on the people. Sooner or later the people must have found out that the mass, as observed by their pastors, was a mere make-believe. They must have seen clearly that their pastors had no conscience against making their flock believe that they were practicing what they held to be idolatry, in other words, that they were trifling with religion and with the essentials of church reformation. This must have offend-

ed those who favored a reformation of the Church as much as it did the Romanists. It was but natural for them to conclude that the leaders of the Church did not expect them to take religion seriously or to endure persecution, if need be, for the new creed.

The fact that such things had the approval of the leading reformers shows the evil effect of their consent to a union of Church and state, and throws light on the inherently compromising nature of Protestant state churchism. In plain fact, if the erstwhile priests had intended to educate the people away from conscientiousness and from taking religion seriously, they could scarcely have found a more effective way. No wonder that, according to the testimony of both foe and friend, the moral condition of the people was not improved through the Protestant reformation in Germany and German Switzerland.

Scottdale, Pa.

SIN

By D. J. Johns

For the Gospel Herald.

Sin is that which separates between God and man. It had its origin in the Garden of Eden, when Satan through the serpent beguiled our first parents to transgress the Word of God. Gen. 3:1-6. By this transgression the entire nature of man was changed. He saw himself as he was, and was afraid of God instead of having sweet communion with Him, as before. As death is the wage of sin, therefore by sin came death and "passed upon all men because all have sinned" (Rom. 5:12). In God's Word we have five direct definitions for sin: Prov. 24:9; Rom. 14:23; Jas. 4:17; I Jno. 5:17; I Jno. 3:4. We quote only the last one because it includes all the rest. "Who-soever committeth sin transgresseth also the law: for **sin is the transgression of the law.**" The first sin was disobedience to God's Word. It is still true that **sin is disobedience** to God's law and **disobedience** to God's law is sin.

The remedy for sin is acceptance of Jesus Christ, and all that this implies. The one sin which can never be forgiven is that of blasphemy against the Holy Ghost. So horrible is the effect of sin upon the soul that all who die in their sins are doomed for eternal destruction and torment in "the place prepared for the devil and his angels."

Goshen, Ind.

There are at least two things which man can not change: (1) the weather, which is just as God makes it and man can not change it; (2) the Word of God, which stands for ever and ever. —Lloy Kniss.

THE WAY, THE TRUTH AND THE LIFE

By D. L. Christophel

For the Gospel Herald.

Jesus said, "There is a way that seemeth right unto man; but the end thereof are the ways of death." Notice the plural "ways." Satan is so cunning and slick and smooth-tongued that if one thing doesn't work out his way, he will try another. Possibly he gets false teachers in the Church or church school, and he will sow his seed among the foremost in the Church if he can. He does it so cunningly that it cannot be detected by our people because he will keep our churches sleeping if he can. Consequently they are travelling on the ways of death and not on the great highway of life.

Jesus has stationed safeguards all along this way of life and He left a Book (the Bible, in which everything is recorded), and is spiritually or literally revealed by the reality of the suffering, death, and resurrection, and now a living Jesus Christ. He is represented to all generations as long as time will last. We must live for God and enjoy peace with Him, which is also the "way" to eternal life; "for to be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6, cf. Col. 3:3). Thus we may have eternal happiness, glory, and blessedness which the saints enjoy in heaven. We shall then receive an abundance of grace and the gift of righteousness, and Jesus Christ shall reign in our lives. Rom. 5:17. We will also receive that quickening, strengthening power of the Spirit of Christ, which supports the believers under affliction and sufferings, so that they will not be overwhelmed and conquered by these trials and sufferings which may soon come into our land, or any other land. We should bear in mind that the resurrection of Jesus Christ and His intercession and death also brought about a saving power, and it also renewed the reconciliation between man and God. How thankful we should be for such a loving Savior! Through His suffering we were reconciled to God, and much more than being reconciled, we shall be saved by His grace. Rom. 5:10. Notice, it is said of Christ that He is the fountain of the natural, spiritual, and eternal life. With His own precious blood He has purchased that eternal life which He promises to His people. It is ours by having faith in Jesus Christ, which is produced by love unfeigned.

Paul said when he was instructing Timothy that the end of the commandment is charity out of a pure heart. We may teach love and faith, and if our heart is not pure, then it will avail nothing. Have faith of a good conscience and love unfeigned, and Jesus will prepare His people by the Holy

Spirit. For in Him was life, and the life was the light of men, and Jesus will actually bestow the life and light upon those who will have faith in Him. But the life must be fundamentally pure. Have faith in all the fundamental principles in the whole plan of God, then we will love all that pertains to a godly life.

Our life is from God, of the trinity, and we love God because He loved us first. Love is a gracious principle or habit, wrought in the soul by God, which inclines us to delight in esteem and earnestly desire to enjoy an interest in God's favor. We will be in communion with Him. Thus we will live that holy, pure, and acceptable life which is from the Father.

We say again that the "way, the truth, and the life" are so closely associated that they are inseparable. All along this way are sign-posts which Jesus and the apostles have posted there. The truth is written all along the way. What are some of these truths? Jesus has told us that they are repentance, conversion, regeneration, and being admitted into the family of God. This will put us on a good substantial footing with the Father. The Son of the Father has interceded for us, and is endeavoring to lead us into these blessed truths which decorate this highway, through the Holy Spirit. Therefore it requires a holy life, clean, pure, and undefiled, a life separated from the world. But humanity, and even some professing Christians and so-called teachers, who are not so well grounded in the truth, are still living under the law, and take it as their schoolmaster, even in this dispensation of grace. But, dear teachers and friends, the law has been fulfilled. Paul says, "But before faith came we (Israel) were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our (Israel's) schoolmaster, to bring us (Israel) unto Christ that we (Israel) might be justified by faith. But after that faith is come, we (Israel) are no longer under a schoolmaster." But by faith in Jesus Christ, in His suffering, crucifixion, and resurrection, He gave us eternal life. As many of us as were baptized unto Christ have put on Christ, for ye are all the children of God by faith in Christ Jesus, and were adopted into His family, and are the Father's children and His sons, likewise Christian men and women in His kingdom.

Next, let us notice the Church, a mystery hidden from past ages. The Church was a mystery hidden in the Spirit of God, and of Jesus Christ from whence we have received that new life. An organization was needed so that Christian people could worship together and fellowship together, separated from the world—a place where Christian (Christ-loving) people could congregate and sing those

beautiful, spiritual, and life-promoting songs that stimulate the whole life, both spiritually and temporally. Here we can sit and honor and glorify God, our Lord Jesus Christ, the life-giving source from which we received life eternal.

Tiskilwa, Ill.

WHAT MARK TWAIN THOUGHT OF WAR

Not long ago, while reading in the Heston College Journal, our eye fell on the following. Mark Twain never professed to be anything but a humorist, but this time he almost spoke like a prophet. For though the World War was fought after he slept beneath the sod, the very tactics which he here so graphically describes were resorted to in beguiling an unwilling people into an enthusiastic and frenzied support of the war. —Editor.

There has never been a just one, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for war. The pulpit will—at first—cautiously object—; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly: "It is unjust and dishonorable, and there is no necessity for it."

Then the handful will shout louder. A few fair men on the other side will argue and reason against men on the war with speech and pen, and at first will have a hearing and be applauded: but it will not last long: those others will outshout them, and presently the anti-war audiences will thin out and lose popularity.

Before long you will see this curious thing: The speakers stoned from the platform and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so.

And now the whole nation—pulpit and all—will take up the war-cry and shout itself hoarse, and mob any honest man who ventures to open his mouth: and presently such mouths will cease to open.

Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just and will thank God for the better sleep he enjoys after this process of grotesque self-deception.

From "The Mysterious Stranger." (Written before the World War, but not published until 1916, after Mark Twain's death.)

There is no such a thing as getting into the Church without the miracle of conversion.—A. J. Metzler.

NONCONFORMITY TO THE WORLD

By George Hostetler

For the Gospel Herald.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

"I beseech you . . . by the mercies of God." This is one of the strongest pleas that could be made, that we should present (or show and give as a present) our living bodies to God, "and be not conformed to this world; but be ye transformed by the renewing of your mind." This is all important; for without the renewed mind, or new birth, our sacrifice and service would be in vain.

We are to be transformed from the world, or changed in form. We have a natural and a spiritual body, and they both need to be changed. We cannot change them, but we can change our apparel, the outward form of our appearance. "Man looketh on the outward appearance, but God looketh on the heart" (I Sam. 16:7). But that does not say on the heart only, or that the outward form makes no difference to Him. While this text applies to all of our life, yet it applies more especially to our outward form of appearance, and God sees and cares about it. Jesus Himself said, "Remember Lot's wife." Did it make any difference which way she looked? Yes, but it was her disobedience that cost her life, Luke 17:32; Gen. 19:26. And here it says, be not conformed to the world but be transformed from it, "that ye may prove (show and convince) what is that good, and acceptable, and perfect, will of God;" which means that we come out of the world and be visibly separated from it.

Perhaps some are not aware that the golden calf worship of the Israelites (Ex. 32) was a type of the present-day worship of the goddess of fashion. Let us look at some of the earmarks of the calf that show where it belongs. It was composed of the golden, fashionable ornaments of the world. So is the goddess of fashion today. Then they had to lay off their own garments and were made naked to their shame. So must we lay off our modest apparel, and our "shamefacedness and sobriety," and be dressed in the uniform of fashion and in nakedness in the eyes of God, who "looketh on the heart." Then they danced around the calf in great glee, not knowing the terrible doom that was at hand. Then Moses called for a separation, and those on the Lord's side were told to take their swords and all help to slay the idol worshipers, without respect of person, and about 3000 were slain. Ex. 32:28.

In our time we are commanded to take our swords (the Bible—Eph. 6:17) and all help by our council to expel the disobedient and purge out the old leaven before the whole lump is leavened (or the whole Church is fallen away from God) and don't know it and refuse to believe it, when God calls. "Even from the days of your fathers ye are gone away from my ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return" (Mal. 3:7).

This shows that they who have gone away from keeping His ordinances, have gone away from God, and that the only way that we can come back to Him is to return to His Church and to His ordinances. But if we don't do this, then it makes no difference how good and sure we feel or how our prayers are answered; for antichrist is a good imitator and will do many great signs and wonders and deceive many. If we deny that we have gone away from Him, then that is further evidence that we are away from Him; for if we love Him we will keep His commandments. If we think we love Him and keep not His commandments we are deceived. Jno. 14:15; 15:14. The falling away of the Gentiles has been going on for years, and the fashionable attire has usually been the first step; since they are yielding themselves obedient to the world, wear its uniform, and have become the servants of sin.

Oh may we as a remnant strive to enter at the straight gate.

Hubbard, Oregon.

THE CHURCH PEACE UNION

A Consideration of the Component Members of This Strange Union

A circular letter has come to the Editor from an organization called "The Church Peace Union." Accompanying it is a document entitled "Manifesto Against War." This manifesto is a well-written document on the folly of war between nations, and contains some very good arguments why the nations should cease fighting each other. Almost any one could endorse most of what is said in this document if he has at heart the well being of the nations of the world.

What Kind of a Union?

But the nature of this union and the people who compose it is what is calculated to astonish the unsophisticated. It is called a **church** union. A total of 259 names are signed to this manifesto. Of these 120 are listed as "Churchmen," 44 as business and professional men, 89 as educational and social workers, and six as publishers, editors and writers.

In the list of churchmen we note there are Protestants of several denom-

inations, Catholics, Unitarians, and Jews. Whether the business men and educators have any church relationship or not is not stated. But the thing that seems to us incongruous is that this union is called a **church** union. Surely the term "church" is used with very broad application, and is made to embrace in its bosom a variety of belief and unbelief that challenges analysis. The thing that has brought this miscellaneous array together is some idea of peace. But we seriously doubt if the Prince of Peace would take the headship of this organization.

Belief and Unbelief

It is our idea of a church that it is a group of people bound together by common beliefs in the Lord Jesus Christ. A common belief in politics would not constitute a church. A common occupation would not constitute a church. Neither does a common belief in world peace that ignores fundamental beliefs of the church of Christ constitute a church. Let us look at the strange and divergent beliefs that this so-called "Church Union" has brought together.

First we note the names of those well-known stalwarts of the faith (as we used to know them at least) John R. Mott and Robert E. Speer.

Then we see the names of S. Parkes Cadman, Harry Emerson Fosdick, and Francis J. McConnell, who, while belonging to churches evangelical in belief, have caused more or less uneasiness in their denominational circles by statements they have made of an equivocal character. We note that Elizabeth Dilling, in her book "The Red Network" classes these three ministers as leaning toward Communism. The first named is or has been associated with the National Religion and Labor Foundation, which not only is Communistic but also Atheistic, judging by its publications. Of the second named Mrs. Dilling says, "his books on religion are very liberal and highly recommended by Socialists and other radicals." The last named is stated by her to be closely associated with Communists.

Unitarian, Communist, Atheist

Another name found attached to this "Church Union" document is that of John Haynes Holmes. Mrs. Dilling has this man carefully described in her book. He was formerly a Unitarian minister, but became "independent" in 1919. His church is now called "The Community Church." Lusk report says, "he changed the name of his so-called church from Church of the Messiah to Community Church as an outward mark of his change of heart from Christianity to Communism." Lusk report further says of Holmes and others, "An insidious anti-religious campaign is carried on by these men and their colleagues in such reviews

as the 'World Tomorrow,' etc." He is also an endorser of Joseph Lewis' pamphlet "Atheism." Joseph Lewis has the reputation of being the "Atheists' Pope," being President of the Freethinkers of America. He has the reputation of being the most aggressive and effective leader of irreligion in America today.

An Unscriptural Union

We are frank to say that the "Church Peace Union" is absolutely an unscriptural organization, and no Christian has any business attaching his name or spending his money in what they are undertaking to sponsor. Peace among the nations is a very desirable thing, and every Christian should pray for the peace of the nation where he lives and for peace among the nations. But unscriptural yoking up of devout Christians and rank infidels is an offense to the Lord Jesus Christ, the Prince of Peace.

In the Old Testament Israelites were expressly forbidden to yoke an ox and an ass together and plow with them. Now, it was desirable that the plowing be done, but it was not to be done in that way. In like manner it is desirable that peace prevail, but the yoking up of Christian oxen and infidel asses is not the way to do it. The ox is a clean animal, type of a Christian; and an ass is an unclean animal, type of an unregenerate person.

Christians, Jews, and Mohammedans, and other religions are free to live in the United States, and free to disseminate their doctrines under lawful restrictions. The point we are making is that it is unscriptural for Christians to yoke up with these persons of other beliefs, and no belief, and call it a church union. It is a reproach on Christ the Rock on which the Church is founded.

An Unreasonable Union

Furthermore, it is an unreasonable union when real lovers of peace and Communists unite in the name of peace. Communists are openly advocating the overthrow of existing governments and the setting up of a world communistic state patterned after Russia. Their only excuse for being in a peace union is to disguise their real intentions. Why will Christians allow themselves to be thus fooled?—The Gospel Minister.

DO YOU KNOW—

1. That 9,998,771 soldiers were killed or died in the World War? And that another 20,297,551 were wounded?
2. That in 1918 the daily cost of war was \$224,000,000?
3. That the nations are this year spending more than \$10,000,000 a day for war preparations?
4. That the United States expends approximately \$83,333 per hour, or \$2,000,000 each day, on its army and navy?

5. That the world's expenditures for armaments for one year would pay the expenses of the League of Nations, including the World Court and the International Labor Office, for six hundred years?

6. That in March, 1934, a program for the increase of naval armaments was started, which is the greatest for a nation in times of peace that this world has ever known; while tax-payers, the common people who must buy food and clothing, are being burdened? The munitions makers are profiteering and putting out propaganda to make people buy their products.

7. That the money spent on a single battleship will buy 50 hospitals; 50 miles of first class highway; 400 miles of country road; 100 recreation grounds; 100 schools and 1,000 homes? (Friends' Peace Committee of Great Britain.)

8. That the whole world was shocked when the Lusitania was sunk; but it would require one Lusitania a day for seventy years, or one a week beginning nearly a century before the discovery of America by Columbus and continuing to the present hour, in order to carry those of all nations who died in the World War?—Sel.

MAN'S IMMORTALITY

The Truth or a Lie, Which?

50 Pointed Questions—for the consideration of those who deny the everlasting conscious punishment of the finally lost, and the consciousness of all men in the disembodied state.

1. What did our Lord mean, when He spoke of those "who kill the body, and after that have no more that they can do," if the loss of the soul is synonymous with physical death?

2. Is not a soul that cannot be killed with the body an immortal soul?

3. But have you noticed that Scripture generally uses the term "mortal, mortality, and immortality" in relation to the body? (See Rom. 8:11; I Cor. 15:53.)

4. If a spirit cannot live without a body, how do you account for the existence of God, who "is a Spirit" (Jno. 4:24)?

5. What of the angels, who are called "spirits" (Heb. 1:7)?

6. How do you account for the prolonged existence of demons, who are lost spirits, and have been for ages? (Luke 8:27-31.)

7. What of the angels that sinned, who are reserved under chains of darkness, unto the judgment of the great day? (Jude 6.)

8. How could the people of Sodom and Gomorrah be suffering the vengeance of eternal fire, if they were annihilated, or rendered totally uncon-

scious when destroyed by material fire? (Jude 7.)

10. How could Abraham, Isaac, and Jacob be said to "live unto Him" thousands of years after their death if death and extinction of being are synonymous? (Luke 20:38.)

11. Do you not think all who heard the Lord Jesus relate the story of the rich man and Lazarus, would naturally suppose He meant to teach conscious existence after death in joy or woe? (Luke 16:19-31.)

12. If it is "only a parable," and represents the changed relations of Jew and Gentile after Christ's rejection, as some teach, why is the great gulf fixed?

13. Could you honestly say that they who would pass from Judaism to Christianity, or vice versa, cannot do so?

14. If "eternal does not mean eternal," why is it put in contrast with "temporal" in the passage that says, "The things that are seen are temporal, but the things that are unseen eternal" (II Cor. 4:4)?

15. If there is a stronger word for eternal than that used for eternal, or everlasting punishment, why is not the stronger word used for eternal life, the Eternal Spirit, and the King eternal? (Matt. 25:46; Heb. 13:14; I Tim. 1:17.)

16. If all the solemn statements as to an undying worm, outer darkness, and a lake of fire are symbols, is it to be supposed that the reality is weaker or less dreadful than the figures employed to picture it?

17. If final punishment is extinction for all, how will it be possible for the judgment of the people of Sodom to be more tolerable than that of those of Capernaum, or of Tyre and Sidon than Bethsaida and Chorazin? (Matt. 11:21-24.)

18. If, annihilation is to be the portion of Judas, what special force can you see in the Lord's words, "It had been good for that man, if he had never been born" (Matt 26:24)?

19. In what sense will it be any worse for Judas than for any other lost one, if all are to be annihilated together?

20. If extinction of being results from being "cast into the lake of fire," what of the fact that two men—"the beast and the false prophet"—are described as alive in it for at least 1,000 years? (Rev. 20:10.)

21. On the same hypothesis, what force can you see in the words, "Shall be tormented day and night, forever and ever" (Rev. 20:10)?

22. What warrant have you to explain "Thy throne, O God, is forever and ever," and "He that liveth forever

and ever," as meaning eternity, while you limit "tormented day and night forever and ever," to a brief period?

23. Do you really see any hint of annihilation in the expression, "Wandering stars, for whom is reserved the blackness of darkness forever" (Jude 13)?

24. Do not the words just quoted seem to picture the lost as comets, or stars, out of their orbit, for all eternity, going farther away from the Sun of righteousness?

25. Can you logically couple the thought of abiding wrath with annihilation? (John 3:36.)

26. Could an unconscious spirit "desire a better country?" If not, how do you explain Heb. 11:16?

27. If Paul believed his soul and spirit would become unconscious at death, what did he mean when he wrote of being "absent from the body, and present with the Lord" (II Cor. 5:8)?

28. Could one be absent from the body and asleep in the body at the same time?

29. What did Peter mean when he wrote: "Knowing that I must shortly put off this tabernacle" (II Pet. 1:14)?

30. Does it not at least seem to imply that he would be living outside of his bodily tabernacle?

31. If souls cannot consciously exist out of the body, why are they so pictured in Rev. 6:9-11?

32. In what sense are some to be beaten with few stripes, and others with many, if all are to be alike annihilated, who die in their sins? (Luke 12:47, 48.)

33. Is it honest to say, "Death means extinction or annihilation" in the face of "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6)?

34. If death means extinction, did Christ become extinct when He died?

35. If so, do you not see that He could not be "that Eternal life, which was with the Father, and was manifested unto us"? (I Jno. 1:2.)

36. Have you observed that the same Greek word which is translated destroy in many passages, is translated lost in Luke 15:32?

37. Would you conclude from this that the prodigal had been annihilated in the far country?

38. If not, is it logical to maintain that destruction and annihilation are synonymous?

39. Have you observed that in Scripture life and existence are never confounded?

40. If men exist now, who "have not life," why may they not exist eternally without "eternal life" (I Jno. 5:12)?

41. Christians are said to "have come to . . . the spirits of just men

made perfect." In what sense have these spirits been made perfect, if unconscious?

42. It is sometimes said that as no human father would cast his child into material fire, so God will never cast sinners into the fires of hell and let them suffer there forever; but is not this an ignoring of what we see every day?

43. Would you allow one you loved to be affected with a painful and loathsome disease if you could hinder it?

44. Does not God permit such afflictions to go on for years?

45. If He permits such untold anguish in this life as a result of sin, who can say what sin may entail in the world to come?

46. Have you observed that sinful men eagerly accept the teaching that punishment is not eternal, while holy men have ever refused it?

47. If annihilation is the punishment of sin, why did the Lord Jesus speak of weeping and gnashing of teeth, following the being cast into outer darkness? (Matt. 8:12.)

48. If hades is merely the grave, why is it put in contrast with heaven in Luke 10:15?

49. Since the people of all cities of the past have gone down to the grave, in what sense was Capernaum's punishment different from theirs?

50. Caviller, consider it well; "How shall you escape the damnation of hell" (Matt. 23:33)?—Tract by H. A. I. Sel. by J. H. Mosemann.

POINTED TRUTHS

(Truths gathered during a revival meeting held at the Marietta Mission in charge of Henry F. Garber. Reported by Blanche Brubaker.)

The Spirit of the Lord alone can give conviction to a sinner.

It was necessary that blood be shed to make atonement for sin.

We can never be good enough or do good enough to merit salvation.

Sin is the most expensive thing in the universe.

God will not regenerate anyone until he is willing to yield himself entirely into His hands.

Repentance is a heart broken because of sin, and broken from sin.

If we truly repent we are willing to confess our sins.

The gift of the Holy Ghost will follow genuine repentance.

The Holy Ghost is the director of the Christian Church.

The gift of the Holy Ghost is a priceless possession.

God demands of us implicit, exact obedience.

The easiest way to be lost is to do nothing.

The reason nonresistance does not work is because it is not tried.

When we are born again we cannot harbor any feeling of ill will or hatred toward anyone.

Peace and joy are the expression of eternal life dwelling in the believer.

We cannot inherit eternal life unless we are willing to believe implicitly the whole Word of God.

No one is fitted to choose a life companion until he has chosen to serve God.

Those whose sins have been forgiven will meet the Lord in the air.

If we are not prepared for Christ's second coming we shall receive His vengeance.

The true Church of Jesus Christ will not mix with the world.

If you are separated unto God it will affect every avenue of your life and conduct.

All those whose names are not written in the Lamb's book of life will be cast into hell.

If we fail to live up to the light that God gives us we are again under condemnation.

God does not compel us to accept Him, but allows us to choose.

Marietta, Pa.

GIVING IS LIVING; LIVING IS TO BE GIVING

By John D. Martin

For the Gospel Herald.

The poor widow that gave two mites, which was her living, still lived in this world and the world to come. When Elijah asked her to give him a handful of meal, she thought that she and her son would pass out of this life when they had eaten the last of the food. When she gave to one who needed it worse, God increased the food and the length of her days. But let us bear in mind that what we have belongs to the Lord. Let us use it to please His name, for He will give us a reward for the same.

"When the poor and needy come to your door,
Do not act so greedy;
Reach in your pocket and give them a dollar,
And say, When you're in want, come back and holler."

But those who are able to work and toil, be careful for them. You may spoil them. Too many people are trying to shun the command God gave in the beginning. "In the sweat of thy face shalt thou eat bread." Another poet says, "God helps him who helps himself." Let us remember when we give a measure to run it over. God will give it back ten times and over.

"So many people say it is no use to sow and reap,

Products have been so awfully cheap,
When it's over they don't have any to keep;
Just sit on the fences,
You will never keep down overhead expenses.
Get down, and roll up your sleeves,
Don't try so long to live in ease.
Tear out your fences and farm to the road,
At reaping time you will have another load."

One great cause of storms and depressions is that people forget Leviticus 26:2, 3. When we come back and obey those two verses, the fourth and fifth will follow. God gave us six days to labor, but men are doing on Sunday what they should do on Monday.

"Let us reverence that day
Just to worship and pray;
But many are going to and fro
Just to make a big show.
If we don't take time to worship and pray,
Satan will lead the whole world astray.
I hope boys and girls will get things in order,
So they can invest another quarter.
For we know that kind of giving
Will keep lots of little boys and girls living.
Let us go and battle against sin,
For God wants the Christian to win."

Jesus said that if we give only a cup of cold water, we will not lose our reward. Mark 9:41. Many men and women are going to a Christless grave. Let us call them back, for God wants them to be saved. A little of your time that is worth giving, is worth more than all your living. We think of the poor beggar man who wished crumbs that fell from the table of the rich man who was clothed in fine linen and costly array. In later years he shed tears, for when his tongue was parched he wished for a drink of cold water, but his opportunity had passed by. We must give it before we die. Oh, sinner, do not let Satan be the winner, for he will take you to a place that burneth with fire, "where the worm dieth not, and the fire is not quenched." After Satan has taken you down to this pit, you will have to remain there. Take a few hours of the night to think of this awful plight. It is a dreadful place.

Oh, Christian workers, send the Gospel around. Watch and pray. Jesus is coming to take us to the mansions beyond the sky where our souls shall never die. God gave more than words can express when He gave His only Son that the whole world could remain living. They need only accept Christ. The rest is free.

Waynesboro, Va.

THE LADDER OF PRAYER

By A. M. G.

Having had the blessed privilege of listening to a sermon, in Gehman's Church, on the evening of March 31, on Psalms 103:10-14, and as the Spirit led us into the family life of Isaac on to the time where Jacob rested his head on the stony pillow, the following poem suggested itself, where the poet so beautifully describes the scene as—

THE LADDER OF PRAYER

Selected by a Sister

Jacob, weary with his journey,
Laid his head upon a stone,
Gave himself to peaceful slumber,
With a feeling sad and lone.

In the vision of the nighttime,
Heaven opened to his view;
And from out the throne of glory
God's great love was shining through.

Down from heaven came a ladder,
And it stood upon the ground;
And he woke in fear and rapture
At the glory shed around;
Angels bore the message upward
To the God who stood above;
And they brought the answer downward
As a token of His love.

And He promised to go with him
Till he reached his earthly home,
Where he gained its welcome portals,
He would never from it roam;
But would see a numerous kindred
Spreading o'er the fertile land,
That would grow into a kingdom,
A united, happy band.

Jacob felt that God was present,
Though at first he knew it not;
He was thinking of his journey,
And his hard and cruel lot.
Now he took his stony pillow,
Consecrated it to God,
Marked the place and called it Bethel,
Where his wandering feet had trod.

Here he pledged his true devotion
To the God who met him there,
Promised of his earthly substance,
In his humble pleading prayer.
He desired peace and comfort,
In his home among his kin,
And he craved that God be with him,
Keep him free from every sin.

And that ladder still is standing,
Whereon angels come and go;
Heaven still is open to us,
And we're pleading from below.
In the dwelling of the humble,
Where the suffering bend the knee,
They have access to this ladder,
And the angel service free.

When our heart is hot and restless,
And our life is full of care,
There is left to us a solace
In the secret hour of prayer.
God is always near to cheer us,
Though our pillow be a stone;
We can trust His gracious promise
And we need not be alone.

—Jas. A. Sell.

A VOICE FROM A PRISONER

By W. A. Kane

For the Gospel Herald.

I'm only a sinner, but God cares for me.

I'm only a convict,
You needn't mind;
Just forget to be civil,
Forget to be kind.

Forget that my mother,
Was as kind and as true;
And loved me as dearly
As your mothers do.

Forget that she believed,
As I prayed at her knee;
That the hope of the future,
Was centered in me.

Forget that she painted,
With symbolic toys,
An unfinished picture,
Of life and its joys.

I'm only a convict,
You needn't mind
An unfortunate human,
One of your kind.

Forget that the country,
In which I was born;
That promised to shield me,
Has left me to mourn.

Aye! forget you the cross,
And the head that was bowed;
In silent submission,
To an insolent crowd:

Like those that sit smugly,
In high seats today
Shielding the rich,
While the poor's put away.

Forget all these things,
But remember it's true;
There's an eye ever mindful,
Of all that we do.

Only a sinner, but a saved one, thank God. There is no other name given under heaven, whereby we must be saved; than in the name of Jesus Christ; Emmanuel; God with us.

Lansing, Kans.

Do I see the Church as the body of Christ in which I need to know my place and to do my part? Surely the very joy of being a part of this organization should make the service glorious, and I shall gladly obey His plan for me as unto One who has all authority in heaven and in earth.

THE CHRISTIAN'S RELATION TO CIVIL GOVERNMENT

By M. D. Stutzman

The goodness of God toward man is apparent in the twofold provision made for man's government, care, and protection: (1) Spiritual, through the Church; (2) material, through the State. That the power of civil government, as well as the power of the Church, is ordained of God is evident from the writings of inspired men. Paul's teaching on this subject is especially clear. Writing to the Romans, he says: "There is no power but of God."

"The Powers That Be

are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13:1, 2). It has well been said that "order is heaven's first law." Or, to use the exact language of Scripture, "God is not the author of confusion but of peace" (I Cor. 14:33). Even among the lower animals there is in evidence a gift from God that enables them to conduct their affairs in an orderly, well-regulated manner; as, for instance, the ant and the bee. What is more natural, therefore, than that God should bring about a system whereby the righteous should be shielded against the dishonesty and violence of the unrighteous; that nations should be called into being to govern their subjects through established laws based upon principles of righteousness and equity; that the lawless should be restrained through penalties against unrighteousness; that when the cup of iniquity of any nation gets full, God will deal with that nation as He does with an individual of that character, destroy it off the face of the earth? When it comes to authority, we look upon a nation in its sphere precisely as we do upon a church in its sphere—vested with authority to carry out its decrees, responsible to God for faithfulness or unfaithfulness.

The Purpose of Government

has already been stated. It is to restrain the lawless (I Tim. 1:9), to protect the law-abiding against violence of the wicked (Acts 25:11), to secure to each individual a freedom of "conscience void of offence" toward God and man; and the wisdom of God in making such provision is very evident when we remember that "the whole world lieth in wicked-

ness" (I Jno. 5:19)—something very evident, even without turning to the Bible to see what God thinks of "this present evil world—and that without some restraining power the righteous would be in the world as sheep at the mercy of wolves, as seen in countries where anarchy and lawlessness run riot. (Doctrines of the Bible).

The situation then that should help us to decide as to our relation to the government is,

1. The fact that "the powers that be are ordained of God" to execute wrath, that is, administer capital punishment unto the murderer, Rom. 13:4. Here is one thing that is often denied by Christians who take part in government, and is again one reason why lawlessness is increasing. Because of the Christian in government, and he naturally feels that it is wrong for him to take life, he therefore, is lenient to the criminal and thus introduces mercy into the law, which has always been contrary to God's plan (Lev. 24:17, Deut. 19:21, Heb. 10:28) and thereby takes away the terror of the law and instead of fearing the consequence of his violation the criminal is emboldened to go on in his crime. Since then it is God's plan for the governments to punish the murderer with death, how can the Christian be responsible for the blood of his enemy, seeing he is commanded to love his enemies and do good to them that harm him, Rom. 12:20, 21; Matt. 5:38-45.

2. In the second place, let us see what Jesus our perfect example did when He was here. Did He ever take part in matters of government? Every honest Bible reader will answer that He did not, even though wickedness was abounding then. In Luke 12:13, 14 we see Jesus approached with a question of legal import, but He directly refused with the answer that such work was out of His sphere. Jno. 18:36.

Then in Matt. 20:25, 26; Mark 10:42 and Luke 22:25, 26 Jesus tells us directly that worldly rulers exercise lordship and authority, but it shall not be so with His followers.

Some will say that it is of course wrong for the Christian to act as an officer of the law, but that it is his duty to help to choose and elect such men as will give justice. It must, however, ever be remembered that our vote at the polls carries with it more responsibility than merely electing an officer or deciding some legal measure. Such officer or measure must be supported, and it at once becomes the duty of every voter to protect and support the result of his vote.

In the March, 1935 number of the Christian Monitor Bro. C. F. Derstine very aptly sets forth the attitude and relation of the Christian to civil government, and especially as regarding capital punishment. Commenting on the death sentence of Bruno Richard Hauptman, he says: "We are taking it for granted that the defendant was guilty of both manstealing and murder. Then the sentence is perfectly proper, both according to the teaching of the Old Testament and the New Testament. This is no violation of the doctrine of nonresistance which Jesus practiced, taught, and told His followers to follow. Nonresistance is one thing for His followers and capital punishment is another thing for the State. But the Christian who is true to the teachings of the New Testament should maintain his separation and be busily engaged in the work that God allotted to him. The work of the Christian is to save men's souls and lives. The business of the State is to punish men for their evil doing. This distinction can easily be seen by reading the following Scripture passages in Rom. 12 and 13. In the first passage you have the way of living for the Christian, Rom. 12:17-21. In the second passage you have the way the state ought to act. Rom. 13:1-7.

The Christian Attitude toward Evil Doers

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place

unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good' (Rom. 12:17-21).

Attitude of the State Toward Evildoers

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour' (Rom. 13:1-7).

"The reader will please note that the State is called 'the minister of God' in verse four. Government is called the power of God, and the ordinance of God. In verse four Paul declares the solemn fact that the powers that be do not bear the SWORD in vain. The sword is not an ornament, not merely a threat, but a revenger, an instrument of death.

Instructions to the Church

"The apostle carries the idea farther, and emphatically declares for this cause we pay tribute (taxes). Read verse six. The constant use of the word 'he' and 'they' shows that the apostle is telling the Church (thee) to hold aloof from this work, and attend to the work of the Church. Both the Church and the State are God's ministers and servants, but their work is different. The relation of the Church to the State is seen in the command to do four things for the State:

1. 'Obey' (Rom. 13:5).
2. 'Honour' (I Pet. 2:17).
3. 'Pay to' (Rom. 13:6, 7).
4. 'Pray for' (I Tim. 2:1-3).

"In no place in the New Testament does the Holy Spirit give a word of instruction as to

the ethics and conduct of a man holding office in the State. This silence, the four positive commands of Scripture, the practice of the apostles and the early Christian Church, definitely declare the place of the Christian Church."

The Christian's Relation to the Government is set forth in "Doctrines of the Bible" as follows:

"Recognizing the providence of God in the affairs of government, let us turn to the Scriptures for light on what should be the Christian's relation to the government under which he lives. Foremost among these are the following:

"1. **Subjection.** Our first duty to the government is that of subjection. Even in the case of distasteful laws we should not neglect to respect and obey them. And this submission should be that of willing loyalty rather than that of unwilling slavery. We 'must needs be subject, not only for wrath, but also for conscience' sake' (Rom. 13:5). Therefore, 'Let every soul be subject unto the higher powers.' 'Put them in mind to be subject to principalities, to obey magistrates, to be ready to every good work' (Tit. 3:1).

"2. **'Strangers and Pilgrims.'** Though citizens here, we should not forget that we are but 'strangers and pilgrims on the earth' (Heb. 11:13), looking for a city 'whose builder and maker is God' (Heb. 11:10). Looking at the Christian's position in this life, we can readily see how that the apostles who so emphatically taught and practiced subjection to the powers that be, also took the position that Christians owe their highest allegiance to God and that no law on earth should in any way move them to disobey any of the higher laws of God. See Acts 5:25-29. Yet at no time did the apostles offer any physical resistance to their government, choosing (in times of persecution) to suffer as strangers rather than to exercise their rights as citizens.

"The idea that it is the duty of the Church to take hold of government and run things for God is neither taught in Scripture nor supported by the facts of history. The place for Christian people to take hold and work is in the Church. Lot is referred to in Scripture as a 'righteous man' (II Pet. 2:8). Yet this righteous man, taking an active part in the affairs of Sodom not only failed in saving the city from destruction but actually exerted less

influence there than did his uncle Abraham who had no relationship whatever with Sodom save that by way of the Throne. When Christianity was adopted as the religion of State in Rome, the result was that Rome corrupted the Church instead of the Church purifying Rome. It is ever thus. Today the average church member in politics is not one whit cleaner morally or better spiritually than is the average non-church member in politics. Christianity and world politics do not mix. Their spheres are essentially different. Both Government and Church are better off if each remains in its sphere. The idea that the Christian can render substantial aid in the cause of righteousness by 'mixing in politics' has often been proved a delusion.

"3. **An uplifting power.** It does not follow, however, that the Christian has no obligation toward his Government, or that the Government gets no benefit from its Christian citizens. Since Christian people are law-abiding, the Government needs no police force, criminal courts, jails, and penitentiaries to keep them orderly. On the other hand, real Christians are honest, upright, industrious, thrifty, as a rule substantial tax payers, on the right side on all questions pertaining to morality and virtue, causing a country to blossom as a rose wherever they settle and have a real chance to make good. The Christian citizen invariably exerts an uplifting influence in any country giving him shelter, and except where blind passion prevails over the highest interests of the country, is usually welcomed by the nations. It is suicidal for any country to suppress its Christian subjects.

"4. **An Intercessor.** Finally, it is the Christian's privilege and duty to pray for his government and all that are in authority. 'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority.' The benefit is twofold: (1) to the government; (2) to the intercessor. Herein is the Christian's power, the Christian's greatest opportunity. That nation is fortunate that has within its borders an army of intercessors at the throne, for this is the most formidable army that any nation can have. It has well been said that 'prayer is the power that moves the hand that rules the world.' Let the Christian citizens never fail to use this power."

Kingman, Alta.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Menonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

THE POWER OF LOVE—A NOTABLE TESTIMONY

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you.—Matt. 5:44.

These are the words of Jesus our Lord. They are directions He gives to His followers for meeting hostility and violence. Jesus says that such a course of action makes those who practice it the children of the Father in heaven. He says nothing here about the results of such action upon the situations where the love and doing good are practiced. It seems natural to ask if this kind of action settles difficulties and removes enmity. Does it overcome enemies, and does it accomplish any good? Is the good consequence of such conduct limited to a future reward, or is it also in itself a better course of action than the use of violence?

It is the conviction of those who love the Lord Jesus Christ that His way of life, the way He lived and taught, is the best way to meet all life situations. Those who follow His directions will get along better

as a rule, even in this world, than they who ignore His teachings. They have more peace, more joy, more happiness than if they were to live without Christ. They will also accomplish more good for others. Jesus said that His yoke makes life easy for those who come to Him and brings peace and rest to those who take it upon themselves. We are therefore ready to say that love is a stronger force than hate, that doing good gives better results all around than the use of hate and retaliation. For meeting violence and threats directed against oneself, the words of Jesus lead us to believe that an utterly unselfish love and the doing of good are a surer means of defense than violence and force. In combats of force the chances for victory on each side can be only one-half. Love practiced by one side easily increases the normal chances for victory on both sides, for he who wins an enemy and turns him into a friend gains a benefit for both.

Many illustrations could be collected to show how the practice of genuine and utter love is a successful means to deal with violence and the threat of danger. It is the writer's purpose in the following paragraphs to summarize briefly a longer article that appeared in a leading

magazine just ten years ago. This article gives the testimony of a man who in modern times found the practice of nonresistance in dangerous situations both practical and superior. The testimony was that of a man named Edward Richards in an article published in the *Atlantic Monthly* and entitled "The Test of Faith: A Chapter in Non-Resistance." It appeared in May, 1923, and described events that occurred in 1917-1918, the years the United States was engaged in the war. Edward Richards is a Christian who simply and without apology confessed his faith in Christ and his belief that the follower of Christ can trust in the divine power of God for all things. He believed furthermore that utter love is the only force that can ever really overcome evil, that the only Christian way to meet violence is by love and a willingness to lose one's own life in the attempt to win an opponent; in other words, to risk as much in applying nonresistance as others risk in applying violence, as in war.

In maintaining his nonresistant position, Richards found the advocates of participation in war posing such suppositious cases, as, if some wild Turks and Kurds should break into a room full of women and children and he were the only man present, would he not fight them and defend the weaker people. Or again, what would he do if a drunken man were in a crowded street and threatening the lives of many people; would it not be right to kill him like one would a mad dog? In order to test out for himself if the method of nonresistance is practicable in actual life, he went to West Persia, regarded the most dangerous and disagreeable part of the world at that time, and engaged in relief work. Within a year's time he had opportunity to apply nonresistance in each of these two supposed situations that were put to him.

The place where Richards was stationed in relief work was Urumiah, a city of some 50,000 inhabitants in West Persia. Local warfare was going on here and in the surrounding country between the Moslem Turks and Kurds on one side and the Syrians and Armenians on the other. There was much massacre, robbery, and indiscriminate killing going on during the early months of 1918. When in July a Turkish army was approaching the city, thousands of the inhabitants fled southward. The American missionaries and relief workers remained in the city. They lived in the College Compound where some refugees were also sheltered.

When the Turkish troops reached the city they passed by this compound without molesting anyone. But later a few straggling Kurds gained entry through a back gate and were bent on plundering the place. After nearly losing his life outside, Richards entered the house where the women and children were. He was the only able-bodied man present. Presently the wild Kurds were at the door with tremendous pounding seeking admittance. Having made up his mind not to use violence either to protect himself or others, and realizing that one situation so often posed for nonresistant people by their opponents was at hand, he opened the door and invited the three wild men into the house. The scene that followed is described very vividly by the writer in his article. The Kurds asked for money with their rifles in their hands. Richards led them into an adjoining room and away from the ladies. Here they were given the money found in a desk drawer. They then proceeded to rummage about the room looking for valuables. Richards tried to keep the men engaged so they would not return to the room where the women were. He joined actively with them in their search of the room. He showed them the safe. But it was locked and he did not have the key to open it. Several times they emphatically demanded the key from him and he had to look over the sights of levelled rifles into their eyes as he truthfully affirmed that he did not have it. Meanwhile he was doing all he possibly could to help them open the safe. He suggested they should shoot with the rifle into the keyhole, which was done several times without avail. After helping the Kurds in this way to search the house for valuables they might want, regular Turkish soldiers came, took charge and restored order. Mr. Richards confesses that this experience satisfied himself that love and nonresistance are not mere theories but are a practical line of conduct in dangerous situations. Any other course of action, any attempted move for violent defense would have meant almost certain death for at least some of the people in danger.

During the same time Mr. Richards at this place also had opportunity to apply his theory of the power of love in the second supposed case put forward by advocates of violence, what to do with a wild drunken man who runs amuck, as they say. He relates that a young Armenian, wild-drunk and armed, was found one morning standing in the center of a yard. He was angry at a certain Moslem refugee whom he hated, and was calling for him to show himself so he could kill him. There were many people around the outside and it was impossible to know

what the drunken man might do at any moment. Richards decided he would approach the man in love and friendship; this he felt was the only Christian thing to do. He had to walk perhaps a hundred feet in plain view to reach the man and it happened that he traversed most of this distance from behind before being noticed by the man himself. When the drunken man finally turned toward him Richards smiled and extended his arm to shake hands. After a moment's hesitation the man lowered his rifle, saluted and handed his gun to the man who had befriended him. The next day he returned sober and apologized for his conduct the day before. His gun was returned to him along with some very pointed advice.

BOOK REVIEW

Merchants of Death, A Study of the International Armament Industry, by H. C. Englebrecht and F. C. Hanighen. Published by Dodd, Mead and Co. N. Y. 1934.

A great deal has been written during the past two years about the sinister influences of the armament makers in promoting wars and stimulating preparations for war. Articles and pamphlets in uncounted numbers, and numerous books too, have been printed on the subject. The federal Congress during the past winter carried on an investigation of the armament industry through the now famous Nye Committee which brought to light many facts about the unconscionable profits and activities of the arms makers. The story of the activities of those who traffic in the instruments of war and death is a sordid and depressive one. As an illustration of the depths of selfishness, not to speak of the base treachery against country and against humanity, to which the greed for money profit can sink unprincipled men, this story has hardly an equal.

This book gathers together a great deal of material that shows how the makers of war munitions have in the past promoted their own business regardless of morals, ethics, justice, or patriotism. The history of the great armament trusts is told, showing their growth and expansion as industrial enterprises. The modern organization of the business as an international armament ring is explained in detail. This phase of the business received its highest development during the World War. The armament firms were over and above governments as they carried on their merry game of harvesting millions in profits, selling to friend and foe alike, with scarcely a semblance of patriotic loyalty. They were truly internationalists, impartially helping all sides alike.

The book is interestingly written. It has an index and the twelve pages of bibliography give one some idea of the vast amount of material there is available on this gruesome subject.

THE PEACE CONFERENCE AT GOSHEN COLLEGE

As previously reported in the *Herald* (March 7, 1935), a Conference on Peace and War was held at Goshen College, Feb. 15-17, 1935. It was arranged for by the Peace Problems Committee of General Conference, and was the first meeting of its kind promoted by the committee. The principal addresses given during the conference will be available in mimeographed form before long to those interested in having them. The meeting on Sunday afternoon, Feb. 17, was of exceptional interest, when a number of short addresses were given on different types of experiences that individuals had in connection with the World War. One of these in shortened form is given here, and may interest readers. It is a glimpse of the kind of experiences that the conscientious objectors to war had to meet in training camp.

Experiences of a Conscientious Objector, by C. L. Graber

When our young men were drafted into training camps during the late World War, they were called so quickly that there was little time for receiving instructions and the working out of a procedure. Perhaps this was providential, for had any one attempted to outline a procedure for the boys in camp, what they were to do, what they were to say, it might have weakened their position as conscientious objectors. It would have looked as though the whole matter was a stereotyped procedure that was memorized by a bunch of cowards who were afraid to fight and who attempted to find an easy way out. As it was each man, more or less, spoke his own convictions and stood for the principles as he understood them to the best of his knowledge and ability.

For the first two weeks after the men were drafted into the camps they usually got along very well, for there was nothing to do except to submit to the usual round of vaccinations and inoculations. Perhaps the first sign of trouble came when the men were marched to the quartermaster's stores and uniforms were issued. Usually the objector refused to take a uniform, and thus when the company arrived back in camp and were dressed up in their uniform he became a very conspicuous

object in civilian clothes. His comrades would begin to ask why he did not have a uniform, and when they learned the reason for his refusal to become a soldier they promptly began to persecute him.

I recall distinctly when the persecution started at Camp Pike in the company to which I was drafted. It was on a Sunday evening. A group of soldiers came to question me. Others gathered around my tent to see what was going on. This attracted attention and in just a little while it seemed there were a thousand men surrounding me, coming from the companies that were by our side. First they wanted me to lead a procession carrying the American flag. This I consented to do. Then they said I wasn't worthy of carrying the American flag. Then they suggested that I should make a speech telling them why I would not fight, but before I could even answer the request they decided I should be hung and they proceeded to bring a rope to carry out this idea. I retired to my tent and my friends came and with tears in their eyes plead with me to yield to the request of my comrades and promise to be a good soldier. Declining to yield to these requests, I was carried out by four men who were pale and trembling, and just as they were ready to fix the rope about my neck, the military police, who had been watching the entire proceeding, stepped into the ring and took me in charge. I was taken to the office of the captain in charge of our company and questioned concerning my part in the disturbance. A guard was placed around my tent and I felt perfectly safe. The next day I was removed to the guard-house where I was imprisoned with the criminals of Camp Pike.

I was kept in the guard house for one week. In all my life I have never been in any worse company. The language used by most of these men was positively the filthiest and vilest imaginable. And when I was returned to the company from which I came at the end of the week, after many of the men had been transferred to the regular companies of which they were to become a part, the captain of our company asked me, "How did you like it down there?" I told him I had not liked it. "Of course, you know the kind of fellows we put in jail," he answered.

The procedure I have described of what happened to me, happened to every conscientious objector. It was a time of testing to see if they were really sincere. If one had no thoroughgoing convictions, these experiences were bound to reveal it. Throughout Camp Pike men were undergoing experiences similar to mine and at the end of this period of probation we were finally brought together and housed in a mule barn. We had been suffering independently, now we were to be tried as a unit. About fifty soldiers were turned loose on our little group of twenty-one objectors. They beat us and scratched us. They ridiculed us and threw us on the ground, but it seemed the Lord strengthened us for the ordeal and gave grace sufficient for that time of need. After more than an hour of such torture we were again marched to the guard-house and put in the inner prison. The victory had been won, but we were forced to remain in prison until the officers could decide what to do with us next, or until they should receive orders from headquarters. Bro. Aaron Loucks had in the meantime come to Camp Pike and spoken in our behalf to the commanding officer of the camp. Within a few days we were on our way to Fort Riley, Kansas, where we became a part of Co. A 1st. Casual Battalion which was a company of conscientious objectors, made up of groups of men from camps throughout the United States who had undergone a period of testing and had remained true to the conviction that they could be no part of the military organization.

Heard at the Peace Conference

One has said that the Word given to Noah (Gen. 9:5,6) has placed the sword in the hands of justice and governments. This cannot be literally true. Rather one would gather from the nature of the Word, that God's purpose was one of keeping the sword out of the hands of men. It is a warning against the crime of destroying human life. If I regard my life, then I will refrain from taking the life of my fellow-man. The law which God gave for prevention man has taken for the right of execution.—S. F. Coffman.

Now the business of preaching righteousness is far removed from a program by which the Church seeks to reform the social order or to Christianize the world by social processes, such as education, cultural advancement, political reform, etc. We welcome all the progress that can be made by these methods and by such a program. But we do not confuse this with the preaching of righteousness and salvation, or with the sanctification of believers. We should not depreciate but appreciate any progress anywhere which reduces the amount or effect of strife and war, and which promotes peace. Much has been done and much can be done. But this is not the work of the church as a church.—H. S. Bender.

The need for a definite program for the teaching of peace principles and nonresistance will be found in the fact that the military and educational departments of the state have definite and aggressive programs. To counteract these programs the Church is compelled to have a peace educational program or "go under" in time of stress. Again, there seems to be a deplorable lack of knowledge by the Church at large concerning the intensive and the extensive nature of these worldly programs. The same seems to be true frequently in the lack of consistent interpretation of our peace principles. The result is that the nonresistant cause is jeopardized because of inconsistent conduct and attitude.—C. F. Yake.

PEACE ITEMS OF INTEREST

Many readers probably know of the reputation which the so-called Hearst newspapers have in this country for promoting nationalistic and patrioter sentiment. It appears that these Hearst papers are at present especially active in spreading propaganda in favor of a selfish nationalism among American people. It is the opinion of some that this newspaper propaganda is "creating high emotional tension and threatening to result in strained international relations and even war."

Before the annual convention of the Department of Superintendence of the National Education Association in February, Dr. Charles A. Beard denounced the "insidious influences" of William Randolph Hearst. He said in part: "In the course of the past fifty years I have talked with Presidents of the United States, Senators, Justices of the Supreme Court, members of the House of Representatives, Governors, Mayors, bankers, editors, college presidents, leading men of science, Nobel Prize winners in science and letters, and I have never found one single person who for talents and character commands the respect of the American people, who has not agreed with me that William Randolph Hearst has pandered to depraving tastes and has been an enemy of everything that is noblest and best in our American tradition No person with intellectual honesty or moral integrity will touch him with a ten-foot pole for any purpose or to gain any end."

The power of propaganda to create sentiment in favor of what the industrial and financial interests want was so well demonstrated in the United States during the World War that one had reason to suppose the public would not soon let itself be misled again by such influences. Christian people and those who love peace can guard against being carried away by such propaganda only if they keep their feet firmly planted on a foundation of strong faith in God and a real love for their neighbors—even for Samaritans who live beyond our national borders.

* * * *

A well-informed historian speaks of the possibility of the United States engaging in a war with Japan. It is Dr. Charles A. Beard, who in the February, 1935, issue of *Scribner's* magazine in an article entitled, "National Politics and War," closes thus: "This is not saying that President Roosevelt will deliberately plunge the country into a Pacific War in his efforts to escape the economic crisis. There will be an 'incident', a 'provocation'. Incidents and provocations are of almost daily occurrence Confronted by the difficulties of a deepening domestic crisis and by the comparative ease of a foreign war, what will President Roosevelt do? Judging by the past history of American politicians, he will choose the latter, or perhaps it would be more accurate to say, amid powerful conflicting emotions he will 'stumble into' the latter. The Jeffersonian Party gave the nation the War of 1812, the Mexican War and its participation in the World War. The Pacific War awaits."

* * * *

The *Literary Digest*, famed for taking polls on various issues, not so long ago conducted an extensive poll among undergraduate students in 118 colleges on different questions relating to peace and war. The results of the poll have been summarized in *Peace Action* of March 1935, as follows: "The average undergraduate would fight if this country were invaded, he would not fight if the United States invaded another country. He believes the United States can stay out of another war. He thinks the belief that 'a navy and air force second to none can keep us out of war, is wrong. He wants the Government to control munitions, wants universal conscription in time of war. He finds it hard to make up his mind about America's joining the League of Nations; a slight majority said no." This poll does not appear to reveal much, excepting that students in colleges think on such matters about as people outside of the colleges do. There was nothing in the poll to ascertain what these people think about the rightness or wrongness of war. It merely revealed that men think of war and peace in terms of selfish convenience, and not in religious and moral terms.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"By one Spirit are we all baptized into one body."

Where then does water baptism come in? Being the symbol of Spirit baptism, we see the same connection between water baptism and the visible Church as we do between Spirit baptism and the invisible Church.

When Peter refers to water baptism as "the answer of a good conscience toward God," we get the further opinion that water baptism is out of place unless it is administered to one in whom this "good conscience" is a matter of experience.

Though Simon the sorcerer was gathered into the Church through a wonderful revival, and although there is no fault to be found with either the mode of his baptism or with the preacher who baptized him, because he was without the experience of salvation Peter rebuked him, saying, "I perceive that thou art still in the gall of bitterness and the bond of iniquity."

Water baptism saves no man. "Except a man be born again he can not see the kingdom of God." With this agree the words of Paul, "Not of works, lest any man should boast." Hence the importance of thorough instruction, and finding evidence of genuine conversion for administering the rite. The Bible conditions for baptism are repentance and faith. See Acts 2:38, 39; 16:30, 31.

But let us not conclude that it is immaterial whether a man is baptized or not. Christ's positive command is to baptize. Matt. 28:19. The apostles practiced it, and nowhere in Scripture is there the least intimation that it is left optional with us whether we submit to baptism or not. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

teaching them to observe all things (including baptism) whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

No Name.—Sometimes we use this caption to call attention to writers of articles who fail to give us any evidences as to who the writer is. Sometimes we print articles, certain kinds of articles, without giving the name of the writer, but even in such cases we want to know the name of the writer. But this time we want to call attention to another instance where the name is even more imperative. We read of people who have "a name to live." But there are many who, when it comes to the Lamb's book of life, have no name to live, for their names are not there. We may have our names in some church book, but still no name in the book of life. It is of utmost importance that we make our "calling and election sure," a name to live, and then we have a place among the happy number to whom the Savior speaks when He says, "Rejoice because your names are written in heaven."

Prayer for Peace.—The alarming reports coming from Europe and other quarters which indicate that the nations of the world are making feverish preparations for another world war have led a number of prominent religious organizations to send to the churches of the world an appeal for a world-wide and continuous prayer for peace. In this prayer for peace we want to direct our petitions to a personal and Infinite God who makes a personal response to every petition of faith; not some vague, indefinite something whom Modernists persist in calling "God." And let us also back up our prayers with a consistent Christian life of peace that pervades our personal life in the home, in the home community, in our business and social life, in our religious life, and wherever we go. And while we should not forget to send our appeals to God in be-

OUR CONFERENCES AND CHURCH-WIDE BOARDS

The first of our spring conferences, the Lancaster Conference, is now a matter of history. Within the next six weeks the remainder of our spring conferences will be held, this to be followed by the annual meeting of our General Mission Board and, several months later, by fall conferences, annual meeting of the Mennonite Publication Board, the Mennonite General Conference, and other important meetings.

We who have watched the development of our conferences and Church-wide organizations can not but be impressed with their marvelous growth. This growth calls for correspondingly greater care that this growth be for good rather than evil. The greater the power, the greater the responsibility. For this reason we need to give prayerful heed to our organizations; congregational, district, or Church-wide. Here are a few facts that should ever be kept in mind:

1. The organizations should be established and conducted on strictly Bible lines.

Barring details, the principles, ordinances of the Lord's house, rules of order, obedience to "all things whatsoever" our Lord commanded, which characterized the apostolic Church, should also characterize the Church of the present time. It is "Jesus Christ, the same yesterday, today, and forever;" and the same Gospel which the apostles proclaimed is still our rule of life. The church that ignores or per-

half of the peace of nations, the chief burden of our petitions should be in behalf of individuals making their peace with God. When people personally have peace with God, are really followers of the Prince of Peace, they will recognize the folly of grasping carnal weapons to take the life of fellow men—whom they ought to seek to save and not destroy.

verts the Gospel of Christ in its organization and rules of order is both liberalized and autocratic. We can not ignore the Gospel of Christ without rejecting the Author of this Gospel.

2. The organizations should be stable, not easily revolutionized.

In our humble opinion, an important step forward is being taken by our Church-wide Boards by inserting something into their constitutions guarding against the possibility of having an entire new Executive Committee at any time. We need men at the helm who are not only sound in the faith and loyal to the Church, but who by experience are acquainted with their job. That organization is most stable which is in the hands of experienced men.

3. The organizations should be manned by leaders who are thoroughly orthodox and loyal to the Church.

This involves a principle that is commonly recognized in substantial world organizations, but unfortunately in this respect the children of light in their generation are not always as wise as are the children of this world. Popular churches have become liberalized through the influence and leadership of disloyal men who were tolerated in responsible and influential positions in their respective churches. Leaders, to be safe, should be sound in the faith, loyal to the Church, self-sacrificing in life, level-headed in judgment, conciliatory but firm, servants rather than autocrats.

4. There should be a continual infusion of new blood into all of these organizations.

There are a number of reasons why this should be so. We spoke about the importance of stability in these organizations. To ignore the idea of keeping up a stream of new blood into them, means to invite a drift toward a time when the incumbents die of old age and the organizations will be in the hands of inexperienced men. It is no disgrace to be voted off a committee on which you have served for many years. While it is true that men who are especially qualified should be kept in their places until disqualified because of age or until the Lord calls them into other positions, it is not true that all who are within an organization are qualified and all the rest disqualified. If that were the case we had better get some of them into our organizations and teach them to know how before all the qualified ones are dead. As a church we have not been as keenly alive on this point as we should have been. It is too often that old officers and committees are re-elected from year to year with few, if any, changes. That is fine, so far as showing confidence in the incumbents is concerned, but it would mean a safer and a healthier organization if we would not neglect the important mat-

ter of keeping up the infusion of new blood.

5. There should be care exercised in the reorganizations.

Haphazard methods are unsafe. It means much to the welfare of the Cause if all our organizations are manned by qualified leaders. And to bring about this result means much prayer and meditation, and carefulness in the selection of the personnel. For this reason our nominating committees have served a good purpose. It is true that we have not always been as thoughtful as we might have been in the selection of these nomination committees, and that these committees have not always fully appreciated that in the choice of nominees they should keep in mind the different types of thoughts and judgments found in the organization which they represent. But the longer this method is used the more general the conviction that nominating committees are servants and not autocrats, and that the personnel of these committees should be made up with as great a care as is the personnel of the nominees which they are appointed to set before their respective meetings for consideration.

6. These organizations should be heartily supported by the entire Church.

It takes a vigorous support to insure a vigorous, effective organization. As to methods, they are not uniform in all our conferences and other organizations. But methods are secondary in importance to the ends to be accomplished. The foremost question involved is, Do these organizations stand for a full support of full-Gospel standards and for vigorous loyalty to the Gospel program of "Preach the Gospel to every creature?" That point established, the rest is to be decided upon the basis of wisdom or unwisdom. But whatever the methods used, —so long as they are not unscriptural, after once adopted they should be loyally supported by the church and nothing be allowed to interfere with a united standing together in the pushing forward of the work of the Lord. To dub conference actions as "man-made rules" and denounce Church leaders because they do not carry on just as we would like for them to, is not only unwise but destructive. Undermine a Church leader's influence, and you cripple the Church to that extent. Propaganda that breeds contempt for Conference does not only cripple the usefulness of Conference but propagates a feeling of disloyalty which means not only interference with the effective work of the Church but often the loss of members carried away with such propaganda. For the sake of the Church, for the sake of the rising generation especially your own children, for the sake of the "other sheep" not yet within the fold, let the entire

brotherhood give united and hearty and loyal support to the work of the Church.

JESUS OBTAINS OUR PARDON

By Aldus Brackbill

For the Gospel Herald.

At the close of the day, probably about the time of the sunset in all its attending beauty, our Lord partakes of the Passover feast for the last time, and afterwards institutes the ordinances of communion and feet-washing. He then retires with His disciples to the Garden of Gethsemane. It was night, a dismal night, an ill-foreboding night to Him, but a night of bright omens for the world.

Jesus goes somewhat apart from His disciples to pray with the Father concerning the ordeal through which He must very soon pass. He becomes burdened with the penalty of man's sin resting upon Him and for which He must atone. What a contrast between the upper room and the rocks of the garden hill. Judas knew the latter was a favorite retreat of the Master's where He communed with the Father and found new strength, and the betrayer made a good guess when he led his band of officers thither. How dreadful this experience must have been to the lovely character of our Lord! What a price must be paid to meet the demands of justice! But in the sublime agony of His heart, He says, "Not my will, but thine be done." In all His experiences on land and sea He was calm and unafraid, but now "My soul is exceeding sorrowful, even unto death." He was not afraid of death to His physical body, but the weight of a world's sin upon His sinless soul was crushing Him and brought Him to a test more severe by far than that which any human soul had ever experienced or ever will.

Presently Judas appears with his mob and betrays his Master with a kiss, and they take Him away for trial and scourging and death. Does it not arouse in us sympathy and gratitude and love for Him who suffered all this for us, who bore it all alone, even seeing the eyes of His divine Father turn from Him at the very darkest moment?

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him, and for him" (Col. 1:12-16).

He went all the way meek and gentle to the Garden, to the frenzied mob, and said to them, "I am he." He went alone through His trial without defense, and bore the penalty of the imputed condemnation. They drive the spikes through His quivering flesh, impaling Him to the cross from which He hangs in excruciating physical pain. "Father, forgive them, for they know not what they do!" "My God, my God, why hast thou forsaken me!" He dies, we live. He suffers, we are pardoned. His grief has effected joy for us. Let us offer to Him our lives in consecrated, obedient service, as the least we can do to show the unbounded gratitude we should feel.

Lancaster, Pa.

WORDS FROM THE CROSS

First word from the cross—the words of divine love—"Father, forgive them."

Second word from the cross—the word of mercy—"Today shalt thou be with me in paradise."

Third word from the cross—the word of filial love—"Behold thy son! Behold thy mother!"

Fourth word from the cross—the word of agony—"I thirst."

Fifth word from the cross—the word of humanity—"My God, my God, why hast thou forsaken me?"

Sixth word from the cross—the word of perfection—"It is finished."

Seventh word from the cross—the word of Sonship—"Father, into thy hands I commend my spirit."

—D. Carl Yoder.

HOW OUR PRAYERS ARE ANSWERED

Prayer is a communication with the Lord which results in an answer according to His will and purpose. We are speaking of real prayer, not vain babblings and flowery repetitions. When we really pray to God we leave the result with Him. Every real prayer is answered. Sometimes it takes years for the answer to come. Sometimes it comes in an opposite way from the way we thought it would come. Sometimes it comes in a painful disguise. Sometimes it comes in the thwarting of our purposes and highest aims.

If we pray for patience, we should expect the answer in no other way than by tribulation, for tribulation worketh patience. (Rom. 5:3). If we pray for humility of heart, the Lord will let various kinds of experiences come into our lives which will humble us to the dust. If we pray for grace to bear with those whom we do not especially love, He will let them act the most awkwardly towards us, or will let them hinder us in our actions or purposes. If we pray for a greater amount of His peace in our hearts than we have

had in the past, He will let more disturbances come than we have ever realized before.

He will make our circumstances and situation be of the nature that would ruffle us all up and make us "nervous." When we see these things coming into our lives, and they seem to be heavier than we can bear, let us take a retrospect of our lives. Let us examine ourselves and see if there was not a time not long before, or even long before, when we prayed some special prayers. Did we not pray for some or all of the things above mentioned? Did we not even desire to be made more like our dear Lord? James says, "My brethren, count it all joy, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting (lacking) nothing" (Jas. 1:3,4). And this trying of faith is only the answer to our prayers.

Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy. . . . But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (I Pet. 4:12, 13; 5:10).

"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I Jno. 5:14, 15).

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:8).

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (Jno. 14:13, 14). What we need to do is to be ready for the answer when it comes, whether we can see it with our natural eyes or not. There is one thing sure—He is faithful that promised. Heb. 10:23.—Sel. by Cora E. King.

ONCE BLIND, BUT NOW HAVE RECEIVED SIGHT

By M. B. Dombach

For the Gospel Herald.

Are you one of the number who is able to inform us whether your home is in a community which has ever been inhabited by some blind people? If not, we feel sorry for the community and for you. The answer given by you is a proved fact that there are blind people, or at least one blind per-

son, within the community and you are marked as one of them. Also your insufficiency for giving the information we desire is made visible. You may be surprised if this statement is ever explained to you, and will wonder why we say you are marked as one of the blind. At the same time you may be made to quiz others as to whether there is any truth to it.

The fact is proved to us through the aroused emotion shown within yourself as pertaining to the truth of this subject that your thoughts have been directed toward those afflicted with physical blindness only. While the strength of our subject is placed upon those who are spiritually blind, at the same time we wish to mention the prospect there is for them to receive this spiritual sight, and the wonderful promises which await them after they have received it. All that is necessary is for them just to accept Jesus Christ as their Savior and believe the Word of God as they may read, or hear it explained unto them by others. Their present condition is, as we read in Psa. 115:5, "Eyes have they, but they see not." This condition reminds us of those important words: "Where there is no vision, the people perish." When sight extends only to the immediate step to be taken, the walk through life becomes hazardous. When only the material things are seen, then life loses its interest and blindness prevails.

Was it ever revealed to you that the blind people we have with us can be listed in three different classes? The first class is physical, with spiritual sight; the second is spiritual, with physical sight; and third, without spiritual or physical sight.

Read carefully over the way these three classes are marked. Also be sure you understand what future promises of God await each class on the final day. After you perfectly understand this, make an investigation of yourself in all ways, especially in that way which shows the circumstances between you and your Savior, in reference to the welfare and salvation of your heart and soul, and see whether or not you are included in any one of these three classes of blindness.

The majority of the people, we believe, are included within these three classes of the blind. If you are certain you understand the conditions of each class, and find that you are not included in either, in which class would you prefer to have yourself listed? If you give no answer, we are certain we know. We can praise God that this surely shows that you are included among that number where both spiritual and physical sight exists, and you are among the most fortunate.

We will endeavor to explain the three foregoing classes of blindness existing at the present time. In the first

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Marietta, Pa.

(573 W. Market St.)

Dear Herald Readers, Greetings:—God is ever faithful—are we? He proves His faithfulness to us every day. Even nature itself bursts forth with praise and adoration, reminding us that God is still on the throne. The wise man Solomon also verifies this statement as he exclaims in S. of S. 2:11-13: "For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell."

March 24 marks the date of our spring counsel and we are glad to report that all the members who were present expressed peace.

The brethren who preached for us since March 10 were Noah Risser, Martin Kraybill, Amos Hess, and Samuel Lehman.

The attendance at all our meetings is as usual. Even the attendance at the Saturday afternoon sewing school has not declined, and may you as teachers continue your faithful support in the work. To me this is an interesting phase of our work here.

March 20 the Lord claimed for His own one of our little flock here, Sister David Snyder. We believe that our loss is her eternal gain. May we continue to pray for her family, including her husband, that they may find precious to their souls the Christ whom their mother loved and served.

There are seventeen souls enrolled in our instruction class who need our daily support by prayer. The enemy is busy and is sure to gain inroads into their lives if we do not do our part in their behalf.

Sister Blocher is still confined to her bed because of a stroke and Sister Sperla is also among the sick. She was not able to be out to services all winter. They will appreciate a visit from you.

If the Lord continues to lead, we expect to conduct a two-weeks summer Bible school at this place beginning July 15. We thank all those who have promised to serve as teachers, and hope and pray that by your co-operation the work will prove a real blessing and benefit.

Not money, not gifts, but your prayers is the most outstanding need at this place, and so we will be real

b-e-g-g-a-r-s of you to this end, for I know the blessings resulting therefrom will be two-fold.

In His glad service,
Barbara N. Longenecker.

April 16, 1935.

Tampa, Fla.

(1409 Ida St.)

To all Herald Readers, Greetings:—"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

What a wonderful perfect plan He had from the foundation, no one is able to improve upon it, though comparatively few are willing to accept it.

Yet there are times of rejoicing because of the few. On April 3, one man was willing to cry out for mercy, God's own hand being upon him in the line of affliction. Upon his confession he was baptized and received into full fellowship by Bro. J. H. Mosemann.

This is known as "Passion Week" among Christian people and in many places appropriate services are being held each evening, reminding one of the full week of concern it must have been for our Lord, knowing full well what would soon take place, and instructing the disciples concerning the future work of the Church. Our redemption was purchased "at awful cost!" No wonder we are informed in the Word that there is joy in heaven over one sinner that repenteth.

On Sunday, April 14, another soul was willing to be affiliated with the people of God and sealed her willingness of being one with us by water baptism. She had been baptized a number of years ago, but had become indifferent and slipped back. No wonder we are warned in Hebrews 2 of taking heed to the things which we have heard lest at any time we should let them slip. Another one young in years has made application. Will you remember the work at Tampa in your quiet hours?

Bro. J. H. Mosemann, wife and daughter, Martha have turned toward their northern home in Pennsylvania. They expect to spend about one week at Harrisonburg, Va., with their daughter, Mrs. John Mumaw.

This morning Bro. Frank Nissley and wife, Mary J., and son, Lowell, also left for Pennsylvania for a few months. They will likely be in the neighborhood of Frazer or Downingtown.

Not only have the tourists returned, but some of our own number have also gone away. This again makes our working force lighter, and we greatly need your intercessions.

Our hearts were saddened recently when one of our neighbors, a regular attendant at services for several months, took suddenly ill and before we were aware of it had slipped away by death. He was affiliated with se-

crecy, but seemingly not satisfied, for he spoke of having zeal enough to come through the rain to seek Jesus, so must not have had Him. He is in the hands of a just as well as merciful God. We were called upon to officiate at the services over the remains at the undertaker's parlor at 8 P. M. Tuesday night, April 16. His body was shipped to Somerset Co., Pa., for burial. We knew him as George Hoffman, aged 67. He leaves a wife, and son, aged 11, and other friends. Health among us is good.

Until He comes,

April 17, 1935.

L. S. Glick.

GREETINGS TO THE BROTHERHOOD IN AMERICA

Nearing San Francisco,

April 11, 1935.

Dear Fellow-workers in Christ,

Greetings in His Name:

How happy we are to think that we are nearing the homeland! We are due to arrive at San Francisco April 13; this is one day late. God has given us a very pleasant journey. On both sides of Japan we had a little rough weather which made Milton sea-sick several days, but the rest of us did not mind it. The Oriental Ports which we touched were extremely interesting.

Some of the things which impressed us along the way were the wonderful fish of the Madras Aquarium, the rubber trees at Singapore, the museum at Colombo, the view of Hongkong harbor from the peak of a nearby mountain, the funny, big wheel-barrows in Shanghai, the little wooden shoes pattering along on the streets of Japan, and the surf riding at Honolulu.

Just a day or so before we reached Shanghai our baby was quite sick. His fever was nearing 105°. We are very thankful to God that He healed him in answer to our prayers and the next day he was all right. About this same time it was so foggy that traveling would have been dangerous; so the anchors were cast and the fog horn blown all day while we waited for clearer weather.

Last Sunday we arrived at Honolulu and were glad to find our way to a Methodist church, where we were warmly welcomed and enjoyed worshiping together with these people. One lady here had some relatives who were Mennonites of Lancaster, Pa. and another man with a smile was Mr. Moyer of Philadelphia.

There are about 20 missionaries on this boat. Every morning Mr. Bunting, a veteran of the China Inland Mission, conducts a devotional service, giving us lessons from the Book of Joshua, and he is ending up his series by making comparisons from Joshua and Ephesians.

Our hearts are bound with cords of love—cords that reach to India, to

INDIA LETTER

Balodgahan, Via Dhamtari C. P. India

Dear Gospel Herald Readers, Greetings in the Master's name:—The hot season is here! Dry leaves are heaped on the ground, the hot winds blow and catch up these leaves and dust. The water in many of the wells is getting low. The best place during the middle of the day is behind closed doors and windows.

All of the mothers and children have gone to the hills. Last week Sister Beare and Allene went to Landour where Allene will be in school. Also Sister Graber and Ronald left for Darjeeling. This week the Brenneman's left for Landour to attend Language School.

Last week Bro. Smucker was called to Landour because of the illness of his wife. According to his telegram she was suffering from influenza and heart trouble. At first it was feared she was beginning with pneumonia. Latest reports say she is improving.

This week our eighth class girls are in Dhamtari taking the government High School entrance examination.

Sister Sarah Lapp went out on another tour this week, for ten days or two weeks. She has been to this village before, and there are some relatives of Christians living there. We pray the Holy Spirit may make the message effective.

Bros. Graber and Beare are expecting to go out a little later with two Gospel teams, a group of evangelists, and the other a group of high school boys.

Pray for us that we may be guided by the Holy Spirit, and that we may be used to lead souls to Him.

In the Master's name,
March 27, 1935 Dora Shantz.

THE EVANGELIZATION OF THE
JEWS AND THE GREAT
COMMISSION

By Orrie Yoder

For the Gospel Herald.

"Thus it is written . . . that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24:46, 47.

"Unto you first, (Jews) God, having raised up His Son, Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:26.

"To the Jew first, and also to the Greek." Rom. 8:16.

"First to the Jew" was the order He gave;
First to the Jew came Jesus to save;
First to the Jew when sins He forgave,
What are you doing for them?

"How Jesus loved them! but we have despised, Forgotten, neglected, in scorn undisguised,
Think you to face Him and hear His 'well done,'
With Israel, His chosen, left dying alone?"

When the Great Commission was divinely given to the founders of the early Christian Church, the charge to

teach "all nations" and to preach the Gospel to "every creature" certainly then included the Jews, and certainly nothing is plainer than that it includes them today. We must face the fact that God included the Jews, regardless of how much we as a Church have in modern times neglected and avoided them. Let us face the fact honestly and with much regret that we have not loved all "the souls" that God has loved and has plainly asked us to love. We have not only not included the Jews but have in general positively shamefully excluded them.

But that is not all that is to be said about the Great Commission and the Jew, the solemn charge included a divine order, "beginning at Jerusalem," and as it was recorded later, "to the Jew first." "Beginning at Jerusalem," what does that say about the Jew? Oh, that simply meant beginning at home, is the age-long wornout excuse and exclusive Satanic definition to the question raised by the statement "beginning at Jerusalem." ("Beginning at home" can be a good application, but how can it be the interpretation?)

However, the charge "beginning at Jerusalem" was not understood by the early disciples to mean to them that they were to begin at home. For they began at Jerusalem as their Lord commanded but they had to leave their home in order to do it. When they were filled with the Holy Spirit at Pentecost and then began to carry out the Great Commission in Jerusalem, they were soon detected by the inhabitants of Jerusalem as foreigners speaking not their own native language but the language of the people of Jerusalem, and of visiting nationalities. Had they begun "at home" in understanding of their charge to begin at Jerusalem, they would have begun in Galilee. Cf. Acts 2:7.

No! They began in Jerusalem because their Lord had for a special reason commanded them to do so, and that reason can only be explained by the fact established by other Scriptures, that the Gospel has ever been "to the Jew first," and they were to begin in Jerusalem because it was the great center of the Jewish people. The apostles plainly established this fact when they tell these people direct, "Unto you first." Acts 3:26. And let us ask this question right here when was this order ever revoked by divine authority to His church who is still responsible to carry out the great commission?

Paul who wrote much later and who from his divine call is recognized as the apostle to the Gentiles fully explains and puts the finishing touch to the explanation of this truth when he says that the gospel of Christ is the power of God unto salvation, "to the Jew first." Paul wrote these words

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America, and to the Throne. May God help each one of us to serve Him better as each new day comes to us.

We are expecting loved ones to meet us at San Francisco.

To His glory,
Milton and Esther Vogt.

WEEKLY NEWS LETTER FROM
SOUTH AMERICA

(March 13, 1935)

Dear Readers:—Rains have been very scarce again throughout our area. Near the city of Buenos Aires, over the 9th and 10th, heavy destructive rains fell. What a benefit they would have been to our famishing farming district. Here the late corn needs moisture and the early farm gardens are suffering considerably. In town, where the water is salty, we cannot water. In our own garden we lost the first planting of green vegetables, sown in the open beds. If rains come soon, we can sow again, but there is danger of frost spoiling these later plantings.

The sunflower harvest is on and soon the corn harvest will be past in our section. The price of milk, butter, and eggs has raised in our section. Creameries are scattered about everywhere here.

Bro. J. W. Shank was in Bragado in the interests of the Bible school, where he will help on the teaching staff during the school year. Bro. N. Litwiller will be director, with Brothers Shank and Swartzentruber as assistant teachers. Bro. L. S. Weber is in charge of the Correspondence Department. Bro. Shank lives in Pehuajo which naturally necessitates many inconveniences for this work, but for the present this arrangement seems to be the best.

Bro. Swartzentruber writes that he filled the pulpit appointment in Carlos Casares last Sunday during Bro. Lauver's absence. Also says that a hall has been rented in Olascoaga, quite a small town next station west of Bragado, where they plan to hold meetings at least every 2 weeks, and if possible every week.

Bro. Rutt writes that they have been quite busy getting acquainted with their new town. The Swartzentruber family spent from Feb. 25 until March 9 in Tres Lomas on a short vacation, visiting church relations and renewing old acquaintances in the town. On the 8th Sister Swartzentruber assisted in their women's meeting before a good audience.

Sincerely,
Mary F. Snyder.

America, F. C. O., Argentina.

Man went away from God voluntarily and was consequently depraved in sin; and man must return to God if he would be restored to God through the atonement through the blood of Jesus.—J. L. Stauffer.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MEDITATIONS ON THE DEATH OF A CHRISTIAN MOTHER

By Anna H. Weaver

For the Gospel Herald.

Darling Mother, thou art gone!
The dark grave hath swallowed up thy loved form;—
I pine for thee.
I long once more to know thy tender care,
And know, tho' dark or bright my path may be,
That thou art there.

O aching, empty void within my heart,
That causes, when I think of her, my tears to start;
O darkest shadow that o'erclouds my day;—
O gloomy night that will not pass away;—
O tears that ne'er do cease to flow;—
O heart of mine that breaks beneath this grief
And depth of woe,—
Shall I from these e'er know relief?

Ah yes!
Look up, my soul, unto thy God,
Who doeth all things well.
He knows thy tears; He knows thy aching heart;
He knew thy bitterness when she and thee must part,—
He knew more than thy tongue could tell.

I look to Thee, my Father and my God,
And tho' my loved one sleeps beneath the sod,
Her soul has gone to Thee.
She does not weep for me up there,
Her furrowed brow knows no more of care,
Her joy shall endless be!

My God!
Help me to pierce the mists that cloud Thy love;
Let me rejoice, tho' this dark world I rove
Without her hand;
For well I know, in love Thou guidest me,
Nor wilt not let my trust o'ershadowed be
By earthly grief.

So, resting now upon Thy arm
More fully than in days of yore,
I follow Thee.
I leave her grave to face the world as I ne'er
did before,
But with Thy shelt'ring wings of love about me,
I fear no ill,—
Oh, guide me still!

Altoona, Pa.

TREASURE OF CHILDHOOD

By a Mother

For the Gospel Herald.

God, the all-wise Father and Creator, must have known from the beginning that this world would not be complete without children, so He gave to Adam and Eve this command, "Be fruitful, and multiply, and replenish the earth."

David says, "Children are an heritage of the Lord." So they are. In olden times a childless home was looked upon with reproach, but not so today. A large family today is a dis-

grace in the eyes of the world, but not so in the eyes of our Lord.

One of the most noticeable characteristics of our Savior was His love for children. Isaiah said of Him over seven hundred years before He came into this world, "He shall gather the lambs in his arms and carry them in his bosom." And when He was here mothers saw in Him something they wished their children to have, and brought them to Him that He might bless them. When the disciples rebuked them, Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Except ye become as one of them ye shall not enter therein."

Some one has said, "Children are the most precious gift of heaven to earth."

They come to us direct from the hand of God, seemingly pure and innocent; yes, innocent, but not altogether pure. Away back in the Garden of Eden some lines were traced which marred the purity of every life down to this present time, and will continue so to the end of time; and all the world has become guilty before God. But God gave to Eve the promise of a Redeemer, and when she looked into the face of her first-born, she exclaimed, with joy, "I have gotten a man from the Lord;" not knowing that in the bosom of her innocent son was concealed the heart of a murderer.

Hannah, the mother of Samuel, prayed for a son and promised to lend him to the Lord as long as he lived. God answered her prayer and she kept her word. He became a great blessing to Israel and also to his mother. I believe a child thus consecrated has a decided advantage over one that is not so consecrated. Samuel had brothers and sisters, but we have no record of them being in the service of the Lord.

How thankful we should be that "the lines have fallen to us in pleasant places" and that we were not born in heathendom. How vividly I remember how father and mother used to gather us children around them and tell us Bible stories.

The innocent years of childhood is the happiest time of our lives; when we know no cares, no sorrows, no heartaches, but depend on our parents and trust them to supply our needs, as our Heavenly Father desires His trusting child to depend on Him. Many a time as I looked upon my children while in their innocence I was made to exclaim, "Oh, that I were as innocent as they." How often, after we come to maturer years, do we long to go back to childhood again, and wish to say in the words of the poet,

"Backward, turn backward, O time in your flight,
Make me a child again, just for tonight;
Mother, come back from the echoless shore,
Take me to your arms again as of yore.

"Backward, flow backward, O tide of the years,
I am so weary of toils and of tears;
Toil without recompense, tears all in vain,
Take them and give me my childhood again."

But God does not want His children to remain babes always; neither do we want our children always to remain children.

The children of today will be the men and women of tomorrow. The children of today will make the homes, the churches, the nation of tomorrow. It depends largely on the parents of today as to what the future will be.

"Take this child and nurse it for me, and I will give thee thy wages." So said the daughter of Pharaoh to the mother of Moses. So God says to every mother, fathers not excluded. It is to be for Him, not for the world. The greatest thing in the world is a human life. What makes it so is because every life is in possession of a living soul, which Jesus said is of more value than the whole world. Is it then worth our while to try to mold these little lives?

When should we begin training a child? We have heard it said, Twenty years before the child is born. Is this early enough? How long was God getting ready for the coming of His Son? Peter says, "Before the foundation of the world;" and He is the only perfect Child that ever came into the world.

If I could only impress on our young people the necessity of preparing for parenthood, and if we as parents knew better what a responsibility we hold, we might often be better able to fill it. When the angel of the Lord was sent to Manoah and his wife telling them that a son should be born to them, they were concerned about his coming, and asked the angel, "How shall we order the child? Teach us what we shall do unto him." The angel told them and they were very careful in carrying out his instructions. Are we concerned about the coming of our children? Do we give them a Godly heritage?

God says to the parents of today, "Train up a child in the way he should go, and when he is old, he will not depart from it." He gave us special instructions how to train them: "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 6:6, 7). First, they shall be in our own hearts. Then we are commanded to teach them. Isaiah says, "Precept must be upon precept, line upon line." Training a child does not mean once or twice, but keep at it till you have accomplished your end. The wife of George Washington was once asked why she told her children the

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SUNDAY SCHOOL LESSON

Theme for the Quarter: **SOME GREAT CHRISTIAN TEACHINGS**

OUTLINE STUDY

Lesson for May 5, 1935.—**SIN, REPENTANCE AND FAITH.**

Lesson Scope.—Gen. 3:1-24; Isa. 1:10-20; Mark 2:1-12; Luke 15:11-24; Acts 2:32-39; Rom. 1:18-32; 3:10-18; 5:1-11.

Lesson Text.—Luke 15:11-24.

Time and Place.—A. D. 30; Perea.

The Teacher.—Jesus Christ.

Golden Text.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I Jno. 1:9.

Points for Meditation:

1. A provident father.
2. A son's portion.
3. Profligacy.
4. Results of sin.
5. Repentance.
6. Forgiveness.
7. Teaching by parables.

Introductory Thoughts.—The story of the prodigal son is not so old but that we may still draw valuable lessons from it. In fact, the very familiarity with this story ought to qualify us to get more out of the lesson than we would if it were a new story. The lessons to be learned from this story are so true to life that we will be well repaid for a careful restudy of the lesson.

LESSON COMMENTS

Plunging into Sin (11-13).—This part of the story is brief. The young man, apparently tired of home life and ambitious to go out into the world to make a name for himself, came to his father and asked for his portion of the inheritance. The father generously gave him his portion. Not long after this the son took his departure and went into a far country, where he "wasted his substance with riotous living." How many young men, not realizing what they were doing, have gone out from home in a similar way, and with similar results!

Results of Sin (14-16).—After some time he began to realize the folly of his course. His money was gone, and apparently his friends had forsaken him. It is usually the case that friends drawn by money and a dashing life will be friends no more after the money is gone. Then "there arose a mighty famine in the land." But the young man had not yet come to the end of himself. With the ardor of youth he determined to make the most of his circumstances and he "joined himself to a citizen of that country." But it did not take very long until he began to realize what his sinful course had meant to him. His employer sent him out to feed swine; a very distasteful occupation for a Jew. Then his living was so scanty. "He would fain have filled his belly with the husks which the swine did eat: and no man gave unto him." Disillusioned, he began to compare his present condition with the way he had it when he was still under his father's roof. It must have stung his pride to think that now, pen-

itent and penniless, he must face his father and family with the reproach of the kind of a record he had made, not sure as to what kind of a reception he would get at home after the shameful career he had led while away from home. He had learned to his sorrow that sin is disappointing, never satisfying to the soul.

The Remedy for Sin (17-24).—But the young man had enough manhood left to face the facts. He could scarcely hope to be reinstated as a son, but even if he could have a place as one of his father's hired servants, that was far preferable to the miserable life he was then living. This, finally, was his resolution: "I will arise and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." So saying, he proceeded at once to carry out his resolution. Here let us observe:

1. How much better this was than to come back dictating terms to his father. Sometimes applicants for membership in the Church come dictating the terms on which they were willing to come in. Not so this young man. He asked nothing for himself but his father's forgiveness and grace. He had made the full surrender, and was willing to accept what his father might be minded to give him.

2. He not only made a good resolu-

tion, but he was resolute enough to carry it out. Too many people, after making good resolutions, lack the manhood to put them into practice. This young man was not of that kind. He forsook his sinful environments, and went straight back home, where his best friends were.

3. He received the kind of a welcome that he was not looking for. His father saw him afar off and went to meet him. He fully and freely forgave his erring son. But instead of making him one of his hired servants he re-adopted him into his family and made him a son. He made for him a feast, and ordered his servants to kill the fatted calf that he might make merry with his son.

This parable is of double application. The part covered in this lesson text represents the prodigal son as a sinner, lost and undone, then penitent, then restored to favor and friendship with God. The lesson, taken in connection with its context, represents the younger son as a type of the Gentile, the elder son as a type of the Jew who, while having the advantage over the Gentile, is nevertheless under censure by the heavenly Father so long as he stands aloof from the divine plan of having both Jew and Gentile brought into the fold of Jesus Christ.

We thank the Lord for His wonderful grace. Though "all we like sheep have gone astray," in the Great Sacrifice upon the cruel cross He made it possible for sinful prodigals to return to Him and enjoy all the riches and pleasures in the family of God.—K.

BIBLE MEETING TOPIC

NEW TESTAMENT CHARACTERS—
BARNABAS (Jr.).—Acts 4:35-5:11;
11:22-30

Topic for May 5

MOTTO

"A good man, and full of the Holy Ghost and of faith."

OUTLINE STUDY

I. The Record of Barnabas.

1. A Levite who consecrated money to the Cause.—Acts 4:36, 37.
2. Brought Paul to the disciples in Jerusalem.—Acts 9:26, 27.
3. Was sent to Antioch by the Church to investigate the work.—Acts 11:22-24.
4. Sought Saul to help in the work at Antioch.—Acts 11:25, 26.
5. Was sent as a messenger of relief with Paul.—Acts 11:27-30; 12:25.
6. Was chosen of God and the Church as a missionary to Gentiles.—Acts 13:1. See Acts 13, and 14.
7. Was a delegate with Paul to Conference.—Acts 15; Gal. 2:1-9.
8. Disagreed with and separated from Paul.—Acts 15:36-39.
9. Later worked in harmony with Paul.—I Cor. 9:6.

II. Characteristics of Barnabas.

1. Sympathy for others.—Acts 4:36, 37.
2. Large-hearted.—Acts 9:26, 27; Acts 15:37, 38, 39.
3. Exhorter.—Acts 11:23.

4. Spirit-filled.—Acts 11:24.
5. Church-builder.—Acts 11:25, 26.
6. Trustworthy.—Acts 11:30.
7. Qualified and called for missionary work.—Acts 13:2.
8. Suffered for the cause.—Acts 13:50-52.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words. "Good," or "Good man."
2. Barnabas a Friend in Need—
 - a. To Saul.
 - b. To the needy in Jerusalem.
 - c. To the Church at Antioch.
3. Barnabas as a Missionary with Saul.
4. Barnabas at Conference.
5. Barnabas as a Liberal Giver.

For Seniors.

1. The Name Barnabas Appropriate to His Character.
2. The Service of Barnabas to the Cause of Christ.
3. Missionary Qualifications of Barnabas.

SEED THOUGHTS

Be good my child, and let him who will be clever;
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever
One grand sweet song.—Chas. Kingsley.

Nothing can make a man truly great but being truly good and partaking of God's holiness.—M. Henry.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 25, 1935

Field Notes

The annual report of the mission stations under the Mennonite Board of Missions and Charities for 1934 shows a total membership of 740, as compared with a total of 664 the year previous.

Bro. John W. Weaver of New Holland, Pa., will be the speaker at the

Frazer, Pa., month-end Bible conference on Saturday evening and Sunday and Sunday evening, April 27 and 28. Bacton Chapel Sunday afternoon. H. G. B.

The Evangelistic meetings conducted at the Lindale Church near Harrisonburg, Va., by Bro. S. G. Shetler of Johnstown, Pa., last week were reported to have been marked by very good interest. The meetings were still in progress when we last received word.

Altoona.—The Lord willing, Communion services will be held at the Mennonite Gospel Mission, Fourth Ave. and Twenty-fifth Sts., Altoona, Pa., on Sunday morning, May 19, 1935, and the preparatory service is announced for the Saturday evening previous.—J. M. N.

In the Home Land.—An interesting letter from Bro. and Sister Vogt, found elsewhere in this issue, tells of their near approach to the shores of America. The envelope bears the postmark of San Francisco. We welcome them to the home land. Those writing them may address them at Hesston, Kans.

Palmyra, Mo., announces Sunday, April 28, as the date of an all-day Sunday school and missionary meeting in the Mennonite church at that place. "In case any one should be coming through about that time, we would be glad to have them stop off over Sunday with us," writes a brother from that place.

We are in receipt of a program for the eighteenth annual meeting of the Franconia Mennonite Board of Missions and Charities, to be held at the Bally, Pa., Church on April 30. The evening session is to be held at the Plain Church near Lansdale, Pa. Interesting subjects are to be discussed by competent speakers.

Communion services were held at Masontown, Pa., Mennonite Church on Sunday morning, April 21. Visitors from neighboring congregations were present, and also the Eastern Mennonite School Male Quartette—Brethren C. K. and Daniel Lehman, E. G. Gehman, and H. D. Weaver. Meetings were also held in the afternoon and evening.

Special Good Friday and Easter meetings were held at the Pinto (Maryland) church with Brethren Mumaw, Keener, Brackbill, Good, and others of the Eastern Mennonite School, Harrisonburg, Va., taking a leading part. Communion services were held on Easter morning with Bro. Ressler of Scottdale, Pa., present, and most of the members and visitors joining in the services.

Communion Dates.—Following is a list of communion dates in the bishop district of Bro. N. W. Risser, Hershey, Pa.:

Krall's, morning of May 12.
Meckville, afternoon of May 12.
Shope's, May 19.
Gingrich's, May 26.
Marietta, June 2.
Dohner's, June 9.
Cottage City, June 16.

Bro. Daniel Kauffman, Editor of the Gospel Herald, left home on Friday of last week and expects to be absent over two Sundays. That is the part which interests us most here. Where he went? Oh! Western part of Missouri. His mail should be addressed to Scottdale as usual, since personal matter addressed to the west after this is received by the subscribers would not reach him in time.—R.

Correspondence

Cullom, Ill.

Dear Herald Readers:—Bro. Wm. Bränneman of Chicago has been with us several Sundays and preached both morning and evening. He and Bro. Anderson of Chicago were here March 31. Bro. Anderson helped with the singing.

On April 7 Bro. J. A. Heiser of Fisher preached on Christian Growth from II Pet. 3:18, also using II Pet. 1:5-9, giving us much food for thought and strength to live true.

On Tuesday evening, April 9, Bro. A. H. Leaman of Chicago encouraged us with a message on the ability of Jesus, using seven verses on what Jesus is able to do for man. Bro. A. F. Weins of Chicago was here also some time ago, preaching both morning and evening. He told us some things about Russia, of when he left there and of conditions now, before his evening sermon.

We are thankful to all these brethren for giving us of their time and labor. We feel and need the prayers of God's people for grace and power to do the work in this part of God's vineyard.

April 10, 1935.

Cor.

Carstairs, Alta.

Dear Herald Readers, Greetings:—"Bless the Lord, O my soul, and forget not all his benefits." His blessings to us have not been few, and we are thankful that the Lord heareth the cry of the righteous.

This past winter quite a number of our congregation have been seriously ill, but we thank God that He saw fit to restore all but one to practically normal health. Bro. John Devitt, the eldest brother in our little congregation, passed away in January.

Mrs. Elsie (Devitt) Yantzi of Ontario, has been visiting her mother and

sister this winter, also helping to take care of her father during his illness.

During the month of January Bros. Clarence Ramer of Duchess and Milo Stutzman of Tofield were with us conducting a three-week Bible school. Only those who lived close to the church were able to attend regularly, owing to the severe weather and bad roads at that time. Those of us who were privileged to attend regularly received many spiritual blessings and are thankful for the opportunity of attaining a greater knowledge of God's Holy Word. We also enjoyed the social contact with the students who came from other congregations.

On the evening of Feb. 22 a number of friends and relatives spent the evening at the home of Bro. Sim Good and family. The occasion was the twenty-fifth anniversary of their wedding day.

Our mid-week prayer meetings have been fairly well attended during the winter months. We are glad for this opportunity of getting together and discussing various subjects.

For a number of Sundays we have been listening to an interesting series of messages on the doctrines and ordinances of the Bible, given by Bro. Har-der.

Quite a few of our people have attended some of the closing features of the M. B. C. Bible school at Didsbury the past week. One of our young people has been enrolled there for the past two years.

At present we are preparing a program to be given at Easter.

April 13, 1935. Stella Hartzler.

Goshen, Ind.

(Yellow Creek congregation)

Dear Readers of the Herald, Greeting:—Certainly we have had much to be thankful for. There was a good deal of sickness in the different communities, but most of it is over and folks are able to be back to church.

Several months ago we were privileged with a series of meetings which were in charge of Bro. A. C. Good of Sterling, Ill. Ten young people heard the Master's call and gave their hearts to Him. After the services were closed we felt the need of further services, so the invitation was extended for several Sundays afterward, during which four more young people confessed their Savior, making fourteen in all.

A series of instruction meetings were held by our home ministers, Bro. Jacob Christophel and Bro. Jonas Loucks, with the aid of Bro. J. K. Bixler of Elkhart, Ind. These meetings were very helpful and instructive to the young applicants as well as the older members.

On March 26 we had baptismal services. Bro. S. C. Yoder of Goshen brought the morning message, after which our home ministers baptized the fourteen young souls. May they live true to God the remainder of their days

and grow in grace and the knowledge of our Lord and Savior, Jesus Christ.

We ask an interest in your prayers in their behalf and also in behalf of our ministers and our congregation.

April 15, 1935.

E. C. B.

Stuarts Draft, Va.

(Valley View congregation)

As spring is here with its beauty and grandeur, how can we but think of the One who watches over us by day and night and adore the God of nature!

For the first quarter this year we had an average attendance of seventy-one for Sunday school. We feel the reason why the average is very low is due mostly to the very rainy season we have had this spring.

On April 14 we had counsel meeting. The sermon was preached by Bro. Amos Showalter; theme: "Brotherly love." There were ninety-three present for Sunday school.

We are looking forward to the time when we again can celebrate the death and the resurrection of our Lord, a risen Christ who will some day come again to receive us to Himself.

We are also looking in the near future for a revival meeting to be held here.

Sister Serepta Cox who is about eighty-two years of age, has been very sick, but is improving at this writing.

Health in general has been excellent the past winter in this community.

May you remember the work at this place in your prayers.

Bessie Brydget Hailey.

April 20, 1935.

LEPER COLONY SWEEP AWAY

Among other disasters resulting from the typhoon that swept Japan last September, the Sotojima Leper Colony near Osaka was wholly destroyed. Of the 594 inmates 170 lost their lives and also 14 members of the staff and their families. Among the latter was the chief nurse, Miss Nakano, who did everything possible to save the helpless blind patients. The colony had been in existence for twenty-five years, and new buildings which were almost completed. But new and old were all swept away in less than an hour. The 424 survivors were distributed among five other leper institutions in various parts of the country. At Aiseien, national leprosarium at Okayama, where the normal accommodation was for 730 patients there were already 910 inmates; but they readily agreed to receive 80 homeless fellow sufferers.

At a memorial service at Aiseien a blind survivor told how he himself had been saved by Miss Nakano. He had been walking in deep water, supported by her, when a high wave struck them. When he was eventually saved he cried bitterly on hearing that the chief nurse was missing. He wept again at the service, crying "She died instead of me, me, helpless, blind, half dead, ugly leper!"—Without the Camp.

EVANGELIZATION OF JEWS

(Continued from page 85)

about A. D. 60 long after the Jews as a nation had rejected Jesus Christ, long after they had rejected the demonstration of the Holy Spirit at Pentecost and also after the Jews had many times rejected his gospel message and he had turned from them to the Gentiles in his missionary labors. It was about this time that Paul also wrote that Jesus Christ has "committed unto us the ministry of reconciliation" (II Cor. 5:19) and concerning this gospel of reconciliation, it was to the Jew first.

Well, why did Paul say to the Jew first? Why did Christ after the Jews as a nation had rejected and crucified Him, say, "beginning at Jerusalem"? Are the souls of the Jews more precious than those of the Gentiles? Was His blood shed on Calvary more especially for Jews than for Gentiles even if He died for the whole world? No! we need not ask such questions if we will look for the deeper reasons. Paul who wrote "to the Jew first" also wrote that there is no difference so far as the value, or need of salvation is concerned, for all have sinned and come short of the glory of God. He wrote also that Jews and Gentiles alike are all one in Christ Jesus.

Why does God command children to honor their own parents and not the parents of some one else? Answer this and you will begin to see why He has given a perpetual command "to the Jew first."

When God called Abraham, He said that through him and his seed all the world would be blessed. God says also, Isa. 51:1-3, that He called Abraham alone and blessed him. Thus we Gentiles must look to Abraham and his descendants as our Spiritual fathers. The Jews have given to us our Bible, our Savior and all that we have. The church to which we belong if it is a part of the true church, is a bride of one who "took on Him the seed of Abraham" (Heb. 2:16) thus whether we are Jews or Gentiles, all that we enjoy from God has been given to us through our Spiritual Fathers, the Jews. God wills that we honor our fathers by ever recognizing the divine obligation to bring the Gospel to all the world, but "to the Jew first." "I will bless them that bless thee." Gen. 12:1-3; Cf. Ps. 122:6.

Christians Awake

Israel lost, forgotten, dead?
Is this what the Book hath said?
No! 'tis Israel from the first;
So for Israel we should thirst.

All the chapters, all the pages
Ring of Israel through the ages;
Waken, brother, from your sleep,
'Tis for Israel God doth weep.

Couriers to His chosen seed,
We must rise to Israel's need;
Take our place for Jesus' sake;
Come! Oh, Church, let us awake.

Miscellaneous

THE BLESSING OF HIS ABSENCE

And they entered in, and found not the body of the Lord Jesus.—Luke 24:3.

Oh, the anguish of Mary, the depth of despair,
When she came to the tomb and the Lord was not there!

As she desolate stood with her balm and her myrrh,

And His winding sheet only was waiting for her!

Oh, the blackness of death, oh, life's utter despair,

Had she come to the tomb and the Lord had been there,

Lying wrapped in the sheet with the balm and the myrrh,

And no risen Redeemer had waited for her!

—From The Evangelical, by Marion Douglas. Sel. by a Sister.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the first quarter of 1935, 191 obituary notices appeared in the Gospel Herald; ranging in age from infancy to 104 years and 4 months. Ages given are as follows:

Above 100, 1.

90 to 100, 4.

80 to 90, 32.

70 to 80, 51.

60 to 70, 33.

50 to 60, 11.

40 to 50, 13.

30 to 40, 10.

20 to 30, 11.

10 to 20, 5.

1 to 10, 8.

Under 1, 12.

Average age: 58 years, 2 months.

Among them were:

Bishops, 1.

Ministers, 1.

Deacons, 2.

Foreign births:

France, 5.

Switzerland, 1.

Germany, 1.

Number of deaths in different states and provinces:

Pennsylvania, 64.

Ohio, 32.

Indiana, 22.

Ontario and Nebraska, each 9.

Iowa, 8.

Illinois and Michigan, each 5.

Kansas, Virginia, and Oregon, each 4.

Maryland, Missouri, and Delaware, each 3.

Alberta, Montana, and North Dakota, each 2.

Colorado, Idaho, Saskatchewan,

Florida, and Oklahoma, each 1.

Place not given, 5.

Kenmare, N. Dak.

We are to have a full assurance of faith and hope, and we are also to have a full assurance of understanding.—J. M. Shenk.

THE RICH AND THE POOR AS SEEN BY GOD

By Perl Nebel

For the Gospel Herald.

God speaks of these two classes of people in the Bible, and indeed riches and poverty do divide people into two or more classes. The rich can enjoy things of which the poor dare not even think. They, with ease, can spend their money and their time at their own pleasure. The poor, through the hardships and denials made necessary by poverty, often gain a wisdom and knowledge of which the rich man knows nothing.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him" (Jas. 2:5).

I think the poor, through self-denial, learn a sympathy, helpfulness, and submission that makes them respond more easily to the Gospel. Jesus said once: "How hardly shall they that have riches enter into the kingdom of God." Then when the disciples wondered at His words, He said again, "Children, how hard it is for them that have riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

The rich, through ease and pleasure, fall into lust and temptation. "And having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:8-10). But of course the light of God changes the rich man and his riches the same as it does the poor man and his poverty. In I Tim. 6:17-19, we read: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

It is most often the ungodly who perhaps through greed and deceitfulness, prosper most in this world. "Behold these are the ungodly who prosper in the world: they increase in riches" (Psa. 73:12). But withal God would have us be diligent about our secular duties. He would not have us be slothful. "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich" (Prov. 10:4, 5). If we are diligent about our

work, we are more prosperous and richer in whatever we may set out to do. God in His power can give, take away, or withhold riches. "The Lord maketh poor, and maketh rich: he bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar out of the dunghill, to set them among princes, and to make them inherit the throne of his glory: for the pillars of the earth are the Lord's and he hath set the world upon them" (I Sam. 2:7, 8).

God would have His people be without respect of persons, in regard to the poor, in the presence of the rich. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats" (Jas. 2:1-6)?

I think this faith, which we are to have without respect of persons, includes our works in Christ Jesus; the good we may do, the comfort and cheer we may pass on to others. Then God would have us give our gifts to the poor, rather than to those who can give to us again, and in our social gatherings He would have us remember the poor and downcast.

Versailles, Mo.

HOW DO WE SPEND THE TIME ON THE LORD'S DAY?

By Malinda L. Dettwiler

For the Gospel Herald.

The above subject has been discussed and written on many times, but I am sure there will be no harm done in keeping on reminding ourselves of the folly of desecrating the Lord's day. This subject has been on my mind since I frequently have to spend the Lord's day, all day, at home and it usually seems a very long day.

What do we read? Something tells me that the Bible and our church papers or the Sunday school lesson should have first place in our heart. When Christ was in Gethsemane, after prayer He found the disciples sleeping. He said, "What can ye not watch with me one hour?" I am sure His voice is still pleading with people, Can ye not spend with Me one hour?

That does not mean once a week or

once a month, but daily. We need spiritual food daily, as well as the natural food. We would consider a person foolish who would plan to have electric lights if he did not connect with some motor or power line. It is the same way in our Christian life. We must keep our connections with God secure through the reading of His Word and through prayer. As soon as we neglect these, then Satan is busy trying to make people believe other reading material is just as good—we know there is no substitute that will take the place of the Bible. Oh that we may not get too busy to read it or to spend some time in prayer.

There are hundreds who do not own Jesus yet as their personal Savior. Therefore there is no time to waste; we must get busy and do our best to win them, for Satan is busy at all times. Many a time we hear our ministers preach till the tears and sweat roll down their cheeks, and still some keep on waiting and say no to God. Let us all be more willing to help pray that many may be won before it is too late, and that some become willing to draw nearer to the Lord and say no to the things of this world which are not for us.

The pleasures and fashions of this world are patronized too much by some, which grieves a person very much. We all know that the Bible says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

Kingman, Alta.

RESPECTING GOD'S LEADERS

By a Sister

For the Gospel Herald.

God is a God of order. Therefore He hath ordained that there should be those among us who will act as leaders in promoting His work on earth. Naturally speaking, we know that the greatest end cannot be accomplished when every one will go about doing just as he thinks and pleases; but there must be a leader, one to oversee and go ahead. Again, we cannot all be leaders. This is likewise true in the Lord's work. When God calls our leaders, they will be qualified for the work. We must keep in mind, however, that they are not perfect, neither are they as lords. Our suggestions and co-operation are needed and will prove to be quite helpful.

Since we have God-called leaders, it is not merely a privilege but it becomes our Christian duty to accept, or respect, such leaders and leadership.

I. We Should Respect Our Leaders.

1. For God's sake. We are, in reality, disrespectful to God when we fail to respect our leaders; for God has called them. We are commanded to "esteem them very highly for their work's sake" (I Thes. 5:13). It will

honor Him to whom all honor and glory and praise is due.

2. For their sake. Our leaders have a high and sacred calling. It cannot be otherwise if it is God who calls them. This calling carries with it a great responsibility; to oversee and feed the flock. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2). Because of this responsibility they need our respect. So many folks think that our leaders do not know what discouragement means and therefore fail to realize that they have their trials and discouragements, just the same as any of us. Many times a word of encouragement from you or me would cheer them on their way and renew their courage.

3. For our own sakes. We cannot appreciate our leaders too much. "They watch for your souls, as they that must give account" (Heb. 13:17). We need their counsel and advice. I think we can make no wiser choice, when we are in need of counsel or advice concerning our problems in life, than to seek aid from a confidential pastor or leader. We may also be partakers of the fruits of their labors. Phil. 4:17.

We have noticed why we should respect our leaders. The next question which arises is,

II. How can We Respect our Leaders?

1. By our moral support. We should accept their teachings and heed their precepts. In II Pet. 3:2 we are counseled to be mindful of the words spoken by the holy prophets. We also owe faithful and consistent living. Sometimes we may question whether it makes a great deal of difference how we live. Today in Africa, in the Mohammedan towns and villages, we have what are known as Mosques. The reason these mosques are not Christian churches is because the Prophet Mohammed found the Christians of his day such poor followers of Christ and so unlike their Master that he turned from them to find a way of his own. Since we see the influence of inconsistent living, we have every reason to believe that a consistent life has a wonderful influence for good.

2. By our financial support. Because of the varied interests and responsibilities, it becomes quite impossible for those who are giving practically all their time to the work of the Lord, to make a livelihood. Hence, we recognize the fact that they need our support and furthermore, God has commanded us to give to them our financial support. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). "For the labourer is worthy of his hire" (I Tim. 5:18).

3. By our spiritual support. The pastor, or any other leader as well, needs our prayers. Many of his tasks would be made easier and his burdens lighter if we were more faithful in daily remembering him in prayer. A word of encouragement from time to time is in proper order. Oftentimes we are too slow in expressing our appreciation for sermons and talks that have especially helped us. But when we experience such a feeling let us remember how much it helps us to hear a "God bless you," etc. Our service is also essential. God desires that we render faithful service.

Let us also notice,

III. What will be the Result if we Respect our God-called Leaders.

1. It will mean a blessing for ourselves. As a safeguard along life's uneven journey and an eternal reward.

2. It will mean a blessing for the leaders. If they can feel they have those who will stand by, it will give them boldness to stand for and declare the whole Gospel. They will also have power in their work for the Master.

3. It will be an honor and a glory to God, for it magnifies and exalts the name of Christ on the earth and it will glorify His name as a victor in the world to come. It will mean a crown of rejoicing for God the Son, our leaders and us at the coming of the Lord. I Thes. 2:19, 20.

We have noted in a three-fold manner why we should respect our God-called leaders, how we may respect them and the results of respecting them. Let us be more zealous in appreciating and respecting our God-called leaders. Let us be faithful in standing by and staying the hands of our leaders as Aaron and Hur did for Moses in the wilderness.

Canton, Ohio.

THE GOSPEL IN MANY TONGUES

The British and Foreign Bible Society is shortly to reissue a volume by this name, which will give specimens of the 665 languages in which the Society has published some portion of the Scriptures. When the Society was founded in 1804, some portion of the Scripture had been printed in 72 languages. The specimens bear witness to the marvelous fact that no tongue—the most crude or the most refined—has yet been discovered into which it has been found impossible to translate that Gospel which is the common property of the human race. The Society has distributed 440,000,000 copies of Bibles or Scripture portions during the past 128 years.—Sel.

To win and hold young boys and girls for Christ, we need less censorious criticisms and more constructive counsel.—C. F. Derstine.

TREASURE OF CHILDHOOD

(Continued from page 86)

same thing twenty times over. She replied, "Because nineteen times is not enough."

One thing which I believe to be of much importance in the bringing up of children is perfect co-operation between the parents. The mother of a large family of boys and girls, "models of obedience," was asked how this was accomplished. She said, "All difficult problems are talked over between the parents before a decision is given. We never disagree in the presence of the children."

Impressions can be made on the child from its earliest infancy. The early impressions are the ones that last. It is very hard to undo in a child what has been implanted there in the first six or eight years of its life. Just recently I read an incident of a six-year-old boy who came in the office of a missionary, who offered him a Gospel to take home. He told her with an oath that he had no use for Gospels, that he hated God, and that his mother told him when he grew up he should fight against God—a sample of our coming citizen! Who is to blame?

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Do we love our children enough to chasten them when necessary? Solomon says a child left to himself bringeth his mother to shame. Surely there is some truth to this saying.

Much patience is necessary on the part of the parent in the bringing up of children. If we have wronged them it is in our place to ask forgiveness. Absolute honesty and truthfulness are very essential. The other day a little one very young in years came running to its mother, asking some questions about the origin of life. The mother turning to the grandmother who also was present, said, "Mother, you never lied to me, and I am not going to lie to her." A child rightly brought up is a joy to his parents and seldom causes trouble in the home, in school, in the Church, or anywhere else. Solomon truly said, "A wise son maketh a glad father." I have often said that I want no honor from my children but that they live a consecrated Christian life.

It brings joy to the heart of the good Shepherd when the lambs are all in the fold, and He must have been much concerned about them, as one of His last commands was, "Feed my Lambs." He is no less concerned today.

West Liberty, Ohio.

Just the words and the sentences found in the Bible would not amount to so much, if it were not for the central theme in it, which is Jesus Christ who is the center of it from beginning to end.—L. A. Kniss.

ONCE BLIND

(Continued from page 83)

class we realize affliction or some other way we may have been chastened to such an extent that this physical body has been partially disabled, causing our physical sight to fail us. But glory to God, the spiritual sight still remains.

Some people may conclude that it would be possible only for the person who never had physical sight, or lost it, to give an explanation that could be understood by others. If we possess spiritual sight there is no necessity of any person taking such a thought. Experience has been sufficient to prove the fact that if spiritual sight is once obtained it will make no difference who the person is who received it, whether he be physically blind or afflicted some other way, or if not afflicted in any way, he will be capable of giving an effective explanation. As soon as spiritual sight is obtained, light appears and God's Word becomes visible. At the same time the physical sight which is missing, or any other affliction appeared as a torture to us before, we are released of such as a burden.

Be sure to obtain and retain spiritual sight, whether or not you have physical sight. How we can say to those who have received spiritual sight that they are possessors of the most wondrous asset! They are of the number into whose hearts Jesus Christ has entered, and they can certainly say at the moment of receiving spiritual sight, "Then opened he their understanding, that they might understand the scriptures."

The second class includes those who are spiritually blind, with physical sight. What have the people of this class? They have little; nothing to rely upon, in our estimation. Their good is of the material things of this world only. It is of this class who appear among themselves as being rich in all things, wanting in nothing, satisfaction obtained in everything they do at all times. Sorrowful indeed! The people who are possessors of spiritual sight are capable of recognizing much ignorance among this class of the blind.

This class is similar to the church of the Laodiceans, and see an opportunity whereby it is possible to aid them in obtaining spiritual sight by using the words as we read in Rev. 3:17-19: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see. As many as I love,

I rebuke and chasten: be zealous, therefore, and repent."

Next we will consider the blind of the third class—without spiritual or physical sight. Darkness confronts them at all angles. Light appears at no time. What promises await him in the world to come? We do not judge. However, by reading and studying the Word of God, we are informed that each person will receive the reward according to the deeds rendered. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds" (Rom. 2:5, 6).

Having completed the explanation of the three foregoing classes of blind, we will now make mention of those who have both spiritual and physical sight. These people will come forth with a testimony of joy and happiness. They will tell you it is beyond all expression to make their glorious experiences visible unto those who never were possessors of both spiritual and physical sight.

The statement has come to those possessing both spiritual and physical sight, while in the midst of trials and tribulations, "I cannot understand why you, with all your chastisements, appear to me as though you are continually receiving joy and happiness in this life. It appears to me that you do not spend a moment without a constant inflow of such." Amen. All possessors of such sight will joyously testify to that effect, and at the same time will tell you if God was to come and inform them this moment that their work was completed here on earth, they would gloriously accept the summons, knowing they were nearing the point where all trials and tribulations will end.

These people possessing spiritual sight can explain their life to you as we mention here:

"What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary."

They will say that the summons from God would be appreciated with great joy and happiness, because patiently they have been waiting with the following thought:

"I have lived in this house many days all alone,
Just waiting, and oh, how I longed to go home!
Don't misunderstand me—this old world divine,
With love, birds, and flowers and glorious sunshine,

Is a wonderful place, and a wonderful plan,
And a wonderful, wonderful gift to man.
Yet somehow we feel, when the cycle's complete,

There are dear ones across we are anxious to meet,

So we open the books, and check up the past,
And no more forced balances, this is the last;
Each item is checked, each page must be clean,
Its passport we carry our Builder Supreme."

Willow Street, Pa.

"THIS THING IS FROM ME"

(I Kings 12:24)

"Life's disappointments are veiled Love's Appointments."—C. A. Fox.

My child, I have a message for you today; let me whisper it in your ear, that it may gild with glory any storm clouds that may arise, and smooth the rough places upon which you may have to tread.

It is short—only five words but let them sink into your inmost soul, use them as a pillow on which to rest your weary head.

This Thing is from Me

Have you ever thought of it, that all that concerns you, concerns Me too? For "he that toucheth you, toucheth the apple of Mine eye." Zech. 2:8.

"You are very precious in My sight." Isa. 43:4. Therefore it is My special delight to educate you.

I would have you learn when temptations assail you, and the "enemy comes in like a flood," that **this Thing is from Me**, that your weakness needs My might, and your safety lies in letting Me fight for you.

Are you in difficult circumstances, surrounded by people who do not understand you, who never consult your taste, who put you in the background? **This thing is from Me**. I am the God of circumstances. "Thou camest not to thy place by accident, it is the very place God meant for thee." Have you not asked to be made humble? See then, I have placed you in the very school where this lesson is taught; your surroundings and companions are only working out My will.

Are you in money difficulties? Is it hard to make both ends meet? **This Thing is from Me**, for I am your purse bearer, and I would have you draw from and depend upon Me. My supplies are limitless. Phil. 4:19. I would have you prove My promises. Let it not be said of you "**In This Thing ye did not believe the Lord your God.**" Deut. 1:32.

Are you passing through a night of sorrow? **This Thing is from Me**. I am "The Man of sorrows and acquainted with grief." I have let earthly comforters fail you, that by turning to me you may obtain everlasting consolation. II Thess. 2:16, 17.

Has some friend disappointed you? One to whom you opened out your heart? **This thing is from me**. I have allowed this disappointment to come that you may learn that—

"The best friend to have is Jesus;
He will hear you when you call,
He will keep you lest you fall,
The best friend to have is Jesus."

I want to be your confidant. Has some one repeated things about you that are untrue? Leave them to Me, and draw closer unto Me, thy shelter, out of reach of the "strife of tongues,"

for "I will bring forth thy righteousness as the light, and thy judgment as the noonday." Psal. 37:6.

Have your plans been all upset? Are you bowed down and weary? **This thing is from Me**. You made your plans, then came asking Me to bless them, but I would have you let Me plan for you and then I take the responsibility, for "**This Thing** is too heavy for thee, thou art not able to perform it thyself alone." Ex. 18:18. You are only an instrument, not an agent.

Have you longed to do some great work for Me, and instead been laid aside on a bed of pain and weakness? **This Thing is from Me**. I could not get your attention in your busy days, and I want to teach you some of my deepest lessons.

"They also serve who only stand and wait."

I want you to learn to sing—

"I am not eager, bold or strong,
All that is past;
I am ready *not to do*
At last! At last!"

Some of my greatest workers are those shut out from active service, that they may learn to wield the weapon of all-prayer.

Are you suddenly called to occupy a difficult and responsible position? Launch out on Me! I am trusting you with the "possession of difficulties," and for "**This thing** the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hands unto." Deut. 15:10.

This day I place in your hand this pot of holy oil, make use of it freely, my child. Let every circumstance, as it arises, every word that pains you, every interruption that would make you impatient, every revelation of your own weakness, be anointed with it. Remember, "interruptions are Divine instructions." The sting will go as you learn to see Me in all things, therefore, "Set your hearts unto all the words

which I testify among you this day . . . for it is not a vain thing for you; because it is your life, and through **This Thing** ye shall prolong your days in the land." Deut. 32:40; 47.

—Laura A. Barton Snow.—Sel.

"THEY THAT WAIT"

Why should I wait?

Because the rushing throng
Of daily duties press thy soul along
Life's dusty highway, leaving thee no time
To pause and listen for the Voice Sublime.
Because through waiting Heaven's balm we
find,
And learn how God is more than good and
kind;
He is divine—wait though thy sight be dim,
Delays are not denials, wait for Him.

When should I wait?

Always, and every hour,
Such attitude brings sin-resisting power,
A waiting heart is quick to learn His Will,
A trusting Soul in patience waits on still,
A listening heart will never miss His Voice,
Amid life's storms will hear it and rejoice;
The still small Voice can only reach the heart
That is content to live with God apart.

Where shall I wait?

Just where I am today!
God's kingdom is within, so learn to pray
At every corner, there the open door
Stands to be entered, to go out no more.
Hands folded oft in prayer are quick to serve,
Feet on the Rock of Ages cannot swerve,
And they who best their Lord's commands
fulfil
Are those who give God time to work His
will.

Yes—I must wait—

I see afresh today
Grand possibilities on life's highway,
Of proving God and finding out His power
Sufficient for the strain of every hour;
Yes, I must wait and let Him teach me
more;
Less work, more prayer, yet stronger than
before
I shall arise refreshed His Will to do
Since waiting at His feet makes all things
new.

* * *

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Isa. 40:31).

NEWS NOTES FROM OUR SCHOOLS**GOSHEN COLLEGE**

Classes were dismissed Friday evening, April 12, for our spring vacation and will be resumed again Tuesday, April 23. While most of the students are spending their vacation at their homes, about fifty men and women are giving their time singing the Gospel in sacred musical programs throughout Illinois. Bro. Walter E. Yoder is directing the group. He and Sister Yoder and the chorus are travelling in two buses. Their first stop was at Kouts, Ind., where they sang the evening of April 11. The next three days were spent in Chicago, singing in various churches and missions in the city. From there they are going to other churches in Illinois, returning to the campus April 22. Our prayers go with the chorus that they may prove a blessing wherever they go. The contacts they make among the churches are always inspiring to them and they aim

likewise to leave behind them the sweet bonds of Christian fellowship.

President Yoder attended a meeting of the hospital board at La Junta, Colo., Saturday, April 13. On the Monday following he planned to have a tonsillectomy at the hospital there.

Bro. and Sister G. F. Hershberger, who have been in Iowa City, Iowa, the last two years, have returned to Goshen where Bro. Hershberger has again assumed his work in the history department. During the absence of Bro. H. S. Bender, Bro. Hershberger will edit the "Mennonite Quarterly Review."

Bro. Edwin Herner of our college congregation made the trip to La Junta, Colo., with President Yoder last week. Bro. Herner's health has made it necessary for him to go there to the Sanatorium for treatment. He will be joined in a short time by Sister Herner and the children.

Bro. and Sister Willard Smith left at the beginning of the second semester for Bloomington, Ind., where Bro. Smith will continue his study in history at the University. Bro. Clifford Martin is taking Bro. Smith's place as Sunday school superintendent, and Walter E. Yoder is now assistant superintendent.

Both students and faculty feel keenly the loss of Bro. Herbert Wenger, who was taken from our group by death Friday evening, April 5, after suffering for several weeks with blood poisoning at the Goshen Hospital. A brief service was held in the College assembly hall on Saturday. On Sunday President Yoder preached the funeral sermon at the Oak Grove Church at Smithville, Ohio.

Dean and Mrs. H. S. Bender and children embarked on the evening of March 25 for Germany, where Bro. Bender will attend Heidelberg University during the spring and summer sessions. Sister Elizabeth Binkele, whose home is in Krozingen, Germany, accompanied the Benders. Sister Lillie Shenk also sailed on the same ship.

On March 29, about twenty-five A Cappella chorus members motored to Lima, Ohio, where they sang at the Lima tabernacle Friday, Saturday, and Sunday at the services conducted by Bro. C. F. Derstine. On Sunday morning a group sang at West Liberty and another group was at the Central Church in Elida.

The new officers of the Young People's Association took over their duties for the coming year after an impressive installation service in the assembly hall, Thursday morning, March 28. Pres. S. C. Yoder spoke to the students on "The Need of Consecration." Devotional was led by Levi C. Hartzler, former president of the organization, and the hymns were led by Elizabeth Graber, former president of the Y. W. C. A. Carl Kreider of Wadsworth, Ohio, is the new president of the Y. P. C. A. He spoke to the student body, asking their co-operation and prayers.

Goshen, Ind.

Stella Kauffman.

Married

Nafziger—Peachy.—Bro. Emanuel Nafziger and Sister Fronie Peachy were united in holy marriage Nov. 3, 1934, at the home of the officiating bishop, Bro. John S. Mast of Elverson, Pa. May God's blessings be theirs.

Litwiller—Wilson.—Bro. Harold Litwiller and Sister Alice Wilson, both of Ithaca, Mich., were united in holy marriage on April 7, 1935, Bro. F. F. Haynes officiating. May the Holy Spirit be their guide and everlasting Comforter.

Litwiller—Johnson.—Bro. Lyle Litwiller of Ithaca, Mich., and Sister Joana Johnson of Halstead, Kans., were united in marriage on Jan. 13, 1935, by F. F. Haynes. May Heaven's blessings be their portion through life and throughout all eternity.

Stauffer—Christophel.—On April 4, 1935, Bro. Earl Stauffer and Sister Frances Christophel of the Yellow Creek congregation, Goshen, Ind., were united in marriage by the bride's grandfather, Bishop J. W. Christophel. May God's choicest blessings be theirs through life.

Landis—Gerber.—Bro. Chester E. Landis of the Elizabethtown, Pa., congregation and Sister Sarah Jane Gerber of the Stauffer congregation were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. N. W. Risser of Hershey, Pa. May heaven's blessings be theirs.

Mecum—Blough.—On April 12, 1935, at the home of the officiating bishop, Bro. D. D. Miller of Elkhart, Ind., Bro. John Wesley Mecum and Sister Dorothy Marie Blough of the Middlebury, Ind., congregation were united in holy marriage. May Heaven's blessings attend them through life's journey.

Eberly—Sauder.—On March 7, 1935, at the home of the bride's parents, East Earl, Pa., Bro. Leroy N. Eberly of the Groffdale, Pa., congregation and Sister Grace Sauder of the Lichti's congregation were united in holy marriage by Bishop John M. Sauder. May the rich blessings of the Lord attend them through life.

Obituary

Christophel.—Paul Richard, son of Irvin I. and Anna Mary Christophel, near Greencastle, Pa., died at his parents' home Jan. 27, 1935; aged 2 y. 7 m. 2 d. Funeral services were held on Wednesday at the Macedonia Church. Burial in the adjoining cemetery. Services in charge of Ira Weidener. —Grandfather.

Gruber.—George P. Gruber, a well known farmer, died at his home near Mt. Joy, Pa., March 26, 1935, after a year's illness; aged 57 years. He was a member of the Mt. Joy Mennonite Church. He is survived by his wife (formerly Melinda Baker), 2 sons (Phares and Clarence, at home), and the following brothers and sisters: Frank, Mrs. John Brinser, Mrs. Joseph Bankus, and Claude of Elizabethtown, and Calvin of Table Grove, Ill. Funeral services were held March 30 at the home and in Mt. Joy Mennonite Church on Saturday, March 30. Burial in Henry Eberle Cemetery.

Good.—Elizabeth, wife of Aaron M. Good, was born March 11, 1854; died April 12, 1935; aged 81 y. 1 m. 1 d. She was a consistent member of the Mennonite Church. This union was blessed with 2 sons and 5 daughters. One daughter died in infancy. She was laid to rest in the Horning Graveyard near Bowmansville. A large concourse of people gathered to pay their last tribute of respect.

"A loving mother, so gentle and kind,
What a wonderful memory she left behind;
Long days, long nights, she bore in pain,
To wait for relief but all in vain,
Till God Himself knew what was best,
He took her home and gave her rest."

By the Children.

Snyder.—Agnes Lowery, wife of David Snyder, Marietta, Pa., died in the Lancaster General Hospital March 20, 1935; aged 66 y. She was a faithful member of the Marietta Mennonite Mission, attending services whenever possible. She was much interested in the welfare of her family, possessed a cheerful disposition, and was a devoted Christian. She is greatly missed in her home, in the neighborhood, and at the Mission. We submissively bow to His will, knowing that what He does is well done. She leaves a sorrowing husband, 2 sons, 4 daughters, her aged father, 2 sisters, and 1 brother. Funeral services were held at the Mission March 22, in charge of Bro. Simon Garber. Interment in Bossler's Cemetery.

Shellenberger.—Thelma Irene, daughter of Vernon and Grace Shellenberger, Wichita, Kans., passed away at Bethel Hosp., Newton, Kans., April 7, 1935; aged 2 y. 1 m. 6 d. Death was caused by pneumonia and complications, following measles. Our darling was a great joy in our home, but we bow in submission to an all-wise Father. She is survived by parents, 2 sisters (Elfriede and Belle Marie), 2 brothers (Elmer and Robert) and many other relatives. She joined Almon Myron (twin of Elmer Byron) who went to the glory world 9 years ago. Funeral services were held at the home of her grandparents, Mr. and Mrs. S. B. King, near Hesston, Kans., April 9, by Earl Buckwalter, and at the Pennsylvania Mennonite church nearby by Milo Kauffman and A. L. Thayer. Text, Psalms 112:4. Her mother.

Steiner.—Walter Wilfred, only child of John P. and Sarah Lichty Steiner, was born near Drake, Sask., Aug. 22, 1908; died of myocarditis at the Regina General Hospital March 19, 1935; aged 26 y. 6 m. 26 d. On June 30, 1933, he was united in marriage to Nelda Snider of Guernsey, Sask. To them was born one daughter, Grace Lucille. At the age of 12 he united with the Sharon Mennonite Church near Guernsey, Sask., and was a consistent member until death. He bore his sufferings without a murmur. He leaves his father (John P. Steiner), his wife (Nelda), and one daughter (Grace Lucille). His mother preceded him nearly three years ago. Funeral services were held at the North Star German Mennonite Church, by Edwin Bartel and Jacob Gerbrandt; and at the Sharon Mennonite Church, by Clarence Ramer and I. S. Rosenberger. Text, John 11:25. Interment in Sharon Cemetery.

Springer.—Anna, daughter of Chris H. and Barbara (Wittig) Birky, was born near Hopedale, Ill., Aug. 13, 1880; passed away at the Methodist Hospital in Peoria, Ill., March 22, 1935, after an illness of several months' duration; aged 54 y. 7 m. 9 d. On Jan. 25, 1903, she was united in marriage to John A. Springer. To this union were born 3 sons and 2 daughters. Her husband, father, 2 sisters, and 1 brother preceded her in death. She is survived by five children (Raymond, Erwin, Lawrence, Ada, of Hopedale, Mrs. Edna Horsch of Fisher, Ill.), 2 grandchildren, her mother (Mrs. C. J. Birky), and the following brothers and sister: William Birky, Stanford, Ill.; Chris and John Birky, Foolsland, Ill.; Louis Birky, Kouts, Ind.; Alvin Birky and Elizabeth Hieser, Fisher, Ill.; also many other relatives and friends. She united with the Mennonite church in her youth and remained a faithful member to the end. Funeral services were held at the Hopedale Mennonite Church, conducted by the brethren, Simon Litwiller and Ben Springer. Interment in Hopedale Mennonite Cemetery.

Nafziger.—Sarah A. (Gautsche) Nafziger, wife of Samuel R. Nafziger (deceased), was born in Butler Co., Ohio, May 11, 1868; died at her home near Archbold, Ohio, April 1, 1935; aged 66 y. 10 m. 20 d. Her death was caused by a paralytic stroke which she suffered on March 28. Sister Nafziger accepted Christ as her Savior in her youth and united with the Mennonite Church, remaining true to the end. She was united in marriage with Samuel R. Nafziger on Nov. 29, 1892, sharing the joys and sorrows of life for nearly 26 years. This union was blessed with two children: Minnie and Harry. She leaves her only son, 4 grandchildren, 1 brother, 4 sisters, and many relatives and friends. Her husband preceded her in death Nov. 23, 1918; her daughter, 1 grandchild, parents, 2 sisters, and 3 brothers also preceded her. Funeral services were held at the Central A. M. church, conducted by E. B. Frey, assisted by S. D. Grieser. Interment in Eckley Cemetery.

"Remember, friend, as you pass by,
As you now are, so once was I;
As now I am, so you shall be,
Prepare for death and follow me."

Beck.—Elisabeth Freyenger was born in Fulton Co., Ohio, Jan. 11, 1863; died Jan. 19, 1935; aged 72 y. 8 d. She was married to John P. Beck Aug. 19, 1880. Five children were born to them, of whom one died in infancy. She leaves 2 sons and 2 daughters (Menno Beck of Lockport, Joseph Beck of Archbold, Christena Seiler and Fannie Miller of Wauseon, O.); also 18 grandchildren and 9 great-grandchildren (of whom one died in infancy), 5 sisters, and an aged aunt (Mary Freyenger of Wayland, Iowa). Her husband preceded her in death Jan. 2, 1903. Sister Beck was an invalid the greater part of her life, passing through many trials and tribulations, often expressing a desire to depart and be with Christ. The final cause of death was a stroke which paralyzed her left side, causing a gradual decline for a little more than two days, when the spirit took its flight to God who gave it. Sister Beck accepted Christ as her personal Savior and united with the Mennonite Church,

of which she was a faithful member unto the end.

"My chair will now be empty,
The clothes I wore laid by;
My prayers I offered for you
May you meet me in the sky."

Bumbaugh.—Anna Mary Bumbaugh was born in Pond Bank, Franklin Co., Pa., May 13, 1923; died April 7, 1935; aged 11 y. 10 m. 24 d. She had scarlet fever and pneumonia. She was in school on Wednesday, and died on Sunday while Sunday school was in session. She is survived by her parents (James G. and Viola Bumbaugh), her grandfather (Bro. Wagaman), and the following brothers and sisters: James, Paul, and Minnie at home; also Mrs. Roy Rock and Mrs. David Bumbaugh of Pond Bank. There seemed to be something supernatural about her sickness and death. She sent twice for the minister to come to sing and pray for her. She gave her heart to the Lord and wished to unite with the Church. She sang and prayed so beautifully; prayed that God would forgive her sins and not let any one else get scarlet fever. It seems almost like a dream to many of us. She was always so lively and enjoyed singing so much. She is sorely missed in her home, school, and Sunday school; also in the community and in church service. There was a private funeral service at the home, and in the Mt. Zion Cemetery near Mont Alto, conducted by Harvey E. Shank.

"As the spring leaves were budding
That Sabbath April day,
An angel came from heaven
And took Anna Mary away."

—The Family.

Reed.—Anna, daughter of Wilson and Susanah Reed, was born March 8, 1924, died April 9, 1935; aged 11 y. 1 m. 1 d. Her serious illness was of a short duration, but she started ailing in August, 1933. At times she was quite well, then again she suffered much. At first the doctors called it a light form of epilepsy, but shortly before her death they seemed to think that her seizures were caused by pressure on her brain; either an adhesion or a tumor. She failed rapidly the last 10 days, and the 2 last nights she had 34 convulsions and the last day of her life she gained consciousness about 1½ hours in the morning; then she went into convulsions again and never regained consciousness. She has left us lonely. But we bow in humble submission to Him who doeth all things well, for we realize that our loss is her eternal gain. She leaves father, mother, 5 brothers (George, Martin, Daniel, Aaron and Irvin), 2 sisters (Emma and Magdalena), a sister (Susie) preceded her in death 7 years ago. In addition to the family she also leaves her grandparents (Daniel G. and Annie Brubacher). Brief funeral services were held at the home, with further services at the Maple River church, in charge of Bro. Clyde X. Kauffman. Text, Luke 8:52. Burial in adjoining cemetery.

Reeser.—Dora (Householder) Reeser was born in Woodford Co., Ill., Feb. 6, 1861; died at her home, Eureka, Ill., April 10, 1935, after an illness of one day which developed into bronchial pneumonia; aged 74 y. 2 m. 4 d. She was married to Christian Reeser Jan. 24, 1884. To this union were born 4 sons and 7 daughters. One daughter preceded her in death in infancy. Surviving her are her sorrowing life companion, 4 sons and 6 daughters (Debolt of Benson, Clara Heiser of Peoria, Barbara Heiser of Eureka, Katy Ackerman of Washington, Florence Kinsinger of Carlock, William of Peoria, Chris of Benson, Emma Rastetter of Eureka, Henry of Jacksonville, Anna Buck of Washington). At the death of her eldest son's wife she mothered their 4 children, 3 of whom survive. She is also survived by 19 grandchildren, 5 great-grandchildren, 1 sister (Anna Kamp of Eureka), 2 brothers (Debolt of Eureka and Joseph of Fairburg), and a host of relatives and friends. She united with the Mennonite Church in her youth at Washington, and remained faithful to the end. She was of a quiet, patient, and loving disposition. She never enjoyed the best of

health but exercised great patience and never complained of her lot in life. The funeral services were held April 13 at the home conducted by — Buns and — Esch, and at the Roanoke Mennonite Church by Ezra Yordy and Val. Strubhar.

"Dearest Mother, thou hast left us,
Here thy loss we deeply feel.
Farewell, our loved one, trials are o'er,
Your willing hands will toil no more."

Stutzman.—Eliza, widow of Jeremiah Stutzman, and daughter of Daniel and Martha Miller, was born in Tuscarawas Co., Ohio, Sept. 16, 1857; died near Wood River, Neb., April 5, 1935; aged 77 y. 6 m. 20 d. In 1878 she was united in marriage to George Stutzman. This union was blessed with 1 daughter. In 1882 her companion was called by death in an explosion of a steam engine. In 1887 she came to Nebraska and on April 2 of the same year was again married to Jeremiah Stutzman. To this union were born 2 sons and 3 daughters. Her husband and 2 daughters (Sarah and Mattie) preceded her in death. Those who survive are Mrs. Dan Stutzman of Wood River, Neb.; Alaine, Marvin, and Mrs. Art Burkey of Milford; also 1 brother (Gideon Miller of Clema, Sask.). These with 15 grandchildren and a host of friends and relatives mourn her departure. She accepted Christ in her youth and became a member of the Mennonite Church, in which faith she died. She with her son (Alaine) had been living at their home near Milford, until only a few days ago, when she moved to the home of her daughter near Wood River. She enjoyed good health and, considering her age, was yet quite active. The last day she complained of feeling dizzy and weak. She started to go into the basement and fell. The fall was heard by her daughter Rena, who rushed to her side, only to find her breathing her last at the end of the stairs. Her death was a shock to the entire community. Funeral services by J. E. Zimmerman assisted by Ezra Roth.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Kauffman.—Sara E. (Beshore) Kauffman was born Sept. 11, 1870; died at her home near Hallam, Pa., March 25, 1935; aged 64 y. 6 m. 14 d. Sister was born and lived in York Co., Pa., all her life. She united with the Stony Brook Mennonite Church, where she worshipped and served her Lord for many years. Her husband preceded her in death ten years ago. To this union were born ten children. Two sons died in infancy. The following children remain to mourn the loss of a loving mother: Chauncey, John, and Charles of Hallam, Pa.; Mrs. Philip Bowman and Mrs. Harry Asper of York, Pa.; Martha, Elizabeth, and Esther at home. She was a kind, loving, sympathetic mother. She leaves to her children, neighbors, friends, and the church, a beautiful Christian life. A vacancy was made that only mother could fill. She passed away very suddenly. She attended the farewell meeting at Lancaster on March 23, and on Sunday she had invited Bro. Gable's to her home. While seated around the supper table we talked of the second coming of Jesus. She then quoted Luke 12:40, which was used for her text. Later in the evening she was speaking of the empty seats in church. Little did we think that mother's would be the next one vacant. She seemed in good health on Monday, and while doing some sewing for the family, she was stricken, and in a short time passed to her eternal rest. We cannot understand why mother was called away so soon, but we want to let everything in the hands of Him who doeth all things well. Funeral services were held March 29, conducted by Bro. Harvey Lehman at the house, and at the Stony Brook Church, by Bros. Walter Gable and Harvey Lehman.

"Death has robbed us of our mother,
Whom we loved and cherished dear;
It was mother, yes, dear mother—
Can we help but shed a tear?"

—The Family.

Ross.—John S., son of David and Julia Ann Whitsel Ross, was born near Harrisonburg, Va., April 26, 1870; died of heart trouble Feb. 21, 1935; aged 64 y. 9 m. 25 d. He was sick only a few days. His death was a severe shock to his family and many friends. On Jan. 25, 1894, he was married to Anna Belle Stemen. This happy union was blessed with 12 children, all living. His companion, children, grandchildren, and many friends mourn his departure. The children are Mrs. Edith Wenger, Mrs. Lydia Vercoe, Mrs. Geneva Sheehan, Justice L. J. Sherman, all of Gulfport, Miss.; Virgil F. of Banning, Ga.; Vernon S. of Kalona, Ia.; Myron E. of Bogaloussa, La.; George Willis of Toledo, O.; Ernest A. and Howard S. of Anchorage, Alaska; and Mrs. Beulah Speakman of Shamokin, Pa. He is also survived by 4 brothers: George and Walter of Elida, O.; Jacob and Calvin of Lima, O.; also a number of nieces and nephews. At the age of 15 he with his widowed mother, brothers and sisters, moved from Virginia to Allen Co., Ohio, in which community he lived for nearly 23 years. In the year 1911, he with his family, moved to La Junta, Colo., where they lived 10 years. In the spring of 1921, he with a number of brethren from Colorado and Kansas, went to Mississippi, where they founded a colony. He was a charter member of the Gulfhaven Mennonite Church. At the age of 18 years he was converted and united with the Salem Mennonite Church near Elida, O. He had a living faith in a living Christ, was a consecrated, humble follower of the lowly Nazarene. He was a devoted companion, a kind and loving father, and a good neighbor, much concerned about the welfare of others, especially those of his own household. He was much concerned about the welfare and condition of the church which he loved. The last eight years of his life he lived quite a distance from the church of his choice, so he was a regular attendant at the Baptist church, seldom being absent from Sunday school and preaching services, when it was possible to be present. His many friends testify to his exemplary Christian life, and we can truly say this world has been made better by him having lived in it. The funeral services were held on Feb. 24, from the Baptist church. Services were conducted by L. S. Yoder (text, II Cor. 4:17) and P. S. Dodge (text, I Cor. 15:19). Interment in Evergreen Cemetery in Gulfport.

"I cannot say and I will not say
That he is dead; he is just away.
With a cheery smile and a wave of the hand
He has wandered into an unknown land."

—By his companion.

"WE WILL THROW YOU THE LIFE LINE"

Tell me, my brother, the name of your craft,
It bears not its ensign on fore or on aft;
Its hull is foreboding, with rudder astray,
We'll throw you the life line, you're drifting away.

Your chart is wrong, brother; your compass untrue;
You know not your haven, you can't trust your crew;
Your ballast is shifted, you've lost your mainstay;
Make sure of the life line, you're drifting away.

Come, ship with us, brother, our vessel is true;
There's room for another, another like you;
It's tried and is staunch, there's no time to delay,
Pull hard on the life line, stop drifting away.

With Christ as your Savior, your Pilot, your Chief,
He'll guide you to safety, through trials and grief;
Your joy and sunshine, by night and by day,
With Christ for your life line, you can't drift away.—Sel. by Florence Miller.

ITEMS AND COMMENTS

It is estimated that there are about ten million Mohammedans and about three million Christians in China.

Of the two billion copies of the Bible distributed since the invention of the printing press, it is said that the work was done largely by the Protestant denominations.

The present spirit of unrest and insubordination is reflected in a number of prisons where recent reports tell of the prisoners going on strike because they were not satisfied with the treatment they were getting.

Methodist leaders have announced that their church is establishing a new conference to be known as the Methodist Episcopal Church of Germany. For half a century this work has been handled as a foreign missionary enterprise, but the activities of the denomination are now to become an independent Protestant unit.—D. Carl Yoder.

If the population of the world, approximately 2,000,000,000 people, were reduced proportionately, according to religious faith, to 100 persons, the Columbia University Press has estimated, there would be thirty-eight Christians, nineteen Confucianists and Taoists, twelve Hindus, eleven Mohammedans, ten Animists, eight Buddhists, one Shintoist, and one Jew.

An unusual home-going is reported from Washington, Pa.; where husband and wife, both aged 80, having been married 53 years, died the same day. Nothing is said in the news item concerning the kind of life they had lived; save that they were remarkably well preserved physically until a week before their death. So far as companionship is concerned, it was ideal in both length of days and the time of their passing.

"Poland is swept by racial riots," reads a newspaper headline telling of the anti-German riots in parts of Poland brought on by the fear that Germany is laying plans to wrest from Poland the strip of land between Germany and East Prussia which formerly belonged to Germany. It is but one of the results of the tense situation involving the leading powers of Europe, in which Germany, France, Italy, Russia, and Great Britain are taking a leading part.

No smoking, no drinking, no extreme jazz-music, no yelling, no dark corners, no "crowding"—these are the rules laid down by Agnes Snyder, Chairman of the Faculty Social Affairs Committee of New College, Columbia University, for the spring formal dance of the college. The boys and girls, it was said, did not behave so primly at last year's formal.—News Item.

Good so far as it goes. "No dancing," should be added to the list of regulations.

"The Lord's Acre Plan" is said to be spreading in the South. In lower South California twenty churches are working at it. Sixty thousand acres have been dedicated to the Lord in Georgia. In western North Carolina, the Farmers' Federation has a religious department in charge of Dumont Clarke, a Presbyterian minister. Under his leadership the number of churches interested in the plan has increased from 6 to 200, representing nine denominations in fifteen counties.—D. Carl Yoder.

While the greater part of the drought-stricken areas in the United States and Canada has been favored with an abundance of rain during the past few months, there are still a number of states in the middle west where this is not the case. In fact, there is a section extending from North Dakota to Texas that is still suffering for want of sufficient moisture, in portions of which the drought is reported as being more severe than a year ago. It is this

condition that makes this section the victim of the continued dust storms of the past few weeks. Attended by agricultural experts from five states and representatives of the national government, a conference was opened April 16 at Garden City, Kans., on ways and means of overcoming conditions from which this section of the country is suffering.

YOUNG PEOPLE'S INSTITUTE

Eastern Mennonite School

July 24-28, 1935

Eastern Mennonite School under the supervision of the Virginia Mennonite Conference is again sponsoring a Young People's Institute to be held Wednesday to Sunday July 24-28, 1935.

A very attractive program is being arranged and we trust that God will again shower upon us great spiritual blessings during this season of Christian fellowship, Bible study and Christian growth.

Inasmuch as many young people plan for a vacation some time during the summer we suggest spending it in a way that will be profitable spiritually as well as affording a change from work. Plan now to spend that vacation to God's honor and glory.

Last year over four hundred and fifty young people attended the Institute and we feel were enriched by its influence. The Young People's Institute is a special effort put forth by the Church to supply young people with instruction, guidance, counsel, and help with the special purpose of solving the problems of youth.

A special bulletin announcing the program will be published in the June number of the Eastern Mennonite School Bulletin, as well as in the columns of the Gospel Herald.

Chester K. Lehman,

Director and Chr. of Com.

ANNOUNCEMENT

GOSHEN COLLEGE FOR 1935-1936

S. C. Yoder, President

The administration and faculty of Goshen College are in the midst of making preparations for the school for next year. New strength will be added to the faculty by the return of Guy Hershberger and S. W. Witmer, both of whom have been at school the last two years and will receive the Doctor's degree this summer. M. C. Lehman, who received the Doctor's degree last June and is spending this year at the Westminster Seminary, will also be added to the staff of instructors next year. The course offerings in the catalog are being revised and the College will be in a position to present a stronger curriculum and faculty next year than ever before.

The College is now accredited by the Indiana State Board of Education for the training of both elementary and high school teachers. This is a decided advantage to students from the state of Indiana. Besides this, states surrounding Indiana are also accrediting the normal training offerings of the College, which enables our young people who are preparing to teach to get all their preparation at Goshen.

The Bible Department will again offer the two-year Christian Workers' Course, which will make it possible for students to secure their Bible training at their own church school. It is the aim to keep the expense down to where it will cost no more to attend here than at the many other Bible schools throughout the country. There is no tuition charge at all for those who board and room at the dormitory. Those rooming off the campus will be charged a fee of \$25.00.

In addition to the above Bible course there is being offered the standard Teacher Training Course, covering one year's work. There is no tuition charge for this work, the rate for board and room being the same as for the Christian Workers' Course.

As President of the College, I desire to get in touch with all young people who are looking forward to attending college, normal school, or Bible school this coming year. It is our purpose to serve our people and the Church in the best way and enable our young people to secure an education in surroundings that are strictly Christian and in harmony with the life and ideals of the church.

Prospective students should correspond with the President of the College, or if any one knows of those who are interested in attending college please send in their names to the party above designated.

Goshen, Ind.

HESSTON COLLEGE

According to present plans the following will be offered at Hesston College next year:

Junior College (two years).

Academy.

Two-year Christian Workers' Course.

Two-year Elementary Bible.

Sunday School Teacher Training.

Special Bible Term (6 weeks).

The last two years has seen an increase of about 100% in the enrollment of Hesston College and Bible School, for which we praise God. Prospects point to another increase next year in college, academy, and in Bible departments.

We would be glad to get in touch with any prospective students. Our new catalog will be ready for mailing in about a month. We will be glad to mail one to anyone on request. Write to

Milo Kauffman, President,
Hesston, Kansas.

We cannot rekindle the morning beams of childhood; we cannot recall the noontide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honor of old age, and the bliss of saints.—Henry Giles.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Blessed are the pure in heart; for they shall see God."

We see best when we get near the object of our sight. If, like Peter, we follow "afar off," we need not be surprised if sooner or later we will experience a big tumble.

One secret of being able to see God, either in this world or in the world to come, is that of a "pure heart." This includes pure motives, a sincerity that puts us in line with the promise, "the blood of Jesus Christ his Son cleanseth us from all sin." It is idle to think of a pure heart that is not thus blood-cleansed. Christ says, "Without me ye can do nothing."

Speaking of following Christ "afar off," let us remember that we can not be this kind of followers without being nearer to His enemies (and our own enemies in disguise) than we are to Him. That fact led to Peter's downfall; as it will to all who are nearer the world than they are to Christ. Let us keep so near to Christ that He can say of us, as He did of His disciples, "They are not of the world, even as I am not of the world."

Luke says of Christ that He "shewed himself alive after his passion by many infallible proofs." This He did, not to make an exhibit of Himself, but being alive His disciples had abundant evidences of this fact. We also should show ourselves alive—by the evidences which shine out in the life of every Christian who is dead to the world and alive unto God. Or, in other words, "as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

We think of the many promises of God to care for His own. Paul says that He "will not suffer you to be tempted above that ye are able." God

says, "I will never leave thee nor forsake thee." The psalmist says that "they that seek the Lord shall not want any good thing." With the many promises of God to His people, it is refreshing to think that He has never broken a single one of them. "Happy is that people, whose God is the Lord." "Trust in the Lord, and . . . verily thou shalt be fed."

Taking Profits out of War.—When that U. S. Senate committee submitted a bill for consideration providing that all profits from munitions manufacture during war-time should be put to an end, they put their finger down on a very sore spot in the whole war business. It is well known, having been clearly brought to light, that one of the chief obstacles in the way of efforts for international peace is the conscienceless trust that includes munitions manufacturers in many nations who make it a business of fomenting strife among nations and of taking huge profits from the business as their share of the spoils. If the bill becomes a law it will hardly bring about results which pacifists desire; but the very publicity given this business through the revelations laid bare by this committee shows where the chief trouble lies. "The love of money is the root of all evil."

In this dark and sinful world we find many things that make the heart sad. But the greatest boon to man is the fact that God sent not only His Son into the world to redeem sinful man, but He also sent His Holy Spirit into the world "to convince the world of sin, of righteousness, and of judgment;" to lead His people "into all truth," that they may glorify Him in a righteous, holy life. If we see nothing but darkness here, it is because we fail to look up. It is man's highest privilege on earth to be filled with the light from above and to radiate it around to fellow men. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Another thing connected with the iniquity of war, that should be brought more clearly to light, is the conscription laws of war-like nations. In former times the armies were composed largely of volunteers for military service. As the horrors of war increased and it became harder to secure enough volunteers for service, the nations resorted to conscription. What does that mean? It means that innocent boys, who had nothing to do with bringing on the war, and usually against their own will, are forcibly impressed into the army and made to face the fire of shot and shell and poison gas, while those responsible for the war are usually out of range of the enemy's guns. This is one of the most barbarous things connected with the whole business of war, a savagery scarcely known among savage peoples.

When two people are at variance with each other, both of them are in duty bound to seek reconciliation, in the spirit of love and of righteousness, whether according to Matt. 5:23, 24 or according to Matt. 18:15-17. The goal is aptly and forcefully stated by our Savior: "Thou hast gained thy brother." But in case the two find it impossible to reach an agreement, rather than leave the matter unsettled they should not delay the calling in of disinterested and capable brethren, both sides agreeing beforehand to abide by their decision as to what is the Christian thing to do under the circumstances. "Blessed are the peacemakers, for they shall be called the children of God."

The Blessing of Obedience.—This is the way our Savior ended His instructions after He had washed His disciples' feet: "If ye know these things, happy are ye if ye do them." There is a blessing connected with every act of obedience, provided it is done in the right spirit. Obedience, as we understand, is a Christian duty, commanded by the Lord, and no one who is disobedient to God can ever have a right standing before Him unless he repents

of his disobedient life. Moreover, an example of disobedience is both contagious and infectious, and for that reason it should not be thought of. As it is written: "By one man's disobedience many were made sinners."

But the child of God looks at this matter from another viewpoint. He knows that God is perfect in wisdom and judgment, and he is therefore glad that he has the opportunity to obey and to follow this great Leader. He knows that through the obedient life he has the greatest opportunity to do good and to make his life count for the glory of God and the good of fellow men. Hence he gladly lives the obedient life, walks in the footsteps of our Lord and Master, and spends his life in the service of God and man. "If ye know these things, happy are ye if ye do them."

THE CLOUD OF WITNESSES

By J. C. Kolb

For the Gospel Herald.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.—Heb. 12:1-3.

There is an intense interest in our gaining the victory, by the great cloud of witnesses; and these are they who themselves have gained. If you look at a gallery, stretching away back, higher, and higher, and higher, the aspect of a crowded gallery is like a cloud; and if you can fancy gallery above gallery, it seems like clouds piled upon clouds. Around us are gathered not our associates merely, nor chiefly, for the racers have very little time to look up at the countenances of all and scan them—the race was before them and all their energies were there; but the witnesses, who had ended their race, and were through their conflicts, and were resting, had time to look down and witness the contest of those who were in the arena. The apostle goes back from the beginning to reckon, bringing, age by age, those who are in the cloud. Thus, he says, Abel, who being dead yet speaketh—that is, not only may man have his influence and interest in the world, who has been dead a year, or a hundred years, or a thousand years, but that influence and that interest exist from the very beginning, for Abel is the first man that died, and he is yet speaking, and he yet feels an interest.

Abel is in the cloud and is looking

down on those who are running the race. He has not forgotten the world yet, though gone up to glory; he himself having died for his faith, having witnessed a good profession and triumphed, is looking down on earth.

And Enoch, who walked in the midst of ungodly men and prophesied, and they thirsted for his life, and the descending cloud took him up toward heaven, and "he was not, for God took him" in the clouds of glory—that Enoch, holy, pure, triumphant,—is part of the cloud watching us still; he has not forgotten earth or its scenes; he is gazing down upon us.

And Noah, who, warned of God, saved his family in the ark, saw that dreadful scene when the ocean, breaking over its boundary, being above hill and mountain, swept the earth of its inhabitants—Noah, having gained the reward, is part of that cloud, and he is looking down upon us who are exposed to a deluge of sin worse than that deluge which swept the face of the earth.

There is Abraham, who was called to part with his dearest son, as he supposed, the son of promise. He was to lay him on the altar. When he sees father or mother struggling with the dearest of all affections, their hearts almost breaking at the sacrifice they may make, Abraham is looking down out of that cloud and trying to whisper, "Give them up for God; I gave up Isaac, and had him back again. Trust God. Be not afraid to sacrifice everything for Jesus."

And then there is Jacob, in his perilous pilgrimage—the poor boy who laid his head upon a rock and saw "angels ascending and descending." He trusted God and God blessed him abundantly. He is in that cloud, and he is looking down, as if to whisper to every poor boy who may be tempted to do wrong: "Do right and trust God. The angels of God are coming down to thee. Give what God has given thee, and He will give it back again."

Such are the voices that come whispering out of that cloud. And there come Gideon and Samson, and Barak, and Jephtha, and a host of others—prophets, apostles, patriarchs, martyrs—what say they, looking down from the cloud? Isaiah? I listen, but oh! what glorious visions had he! Down in the valley by that tree they had sawed him asunder, and I hear his voice speaking out of that cloud: "Better obey God and be sawed asunder than live a life of sin and be saved here in health." Oh! what the voices speak! The martyrs who were stoned, the men who were torn of wild beasts, those who passed through fire and blood, who conquered in the name of Jesus—they are in the cloud, and are looking down upon us, and they are saying, "Trust God, and all shall be well. Death lasts only a little while; glory comes afterwards. Suffering is

but a few years—the morning is breaking. Driven from the company of men to be in the company of angels. Driven from a life of suffering to be crowned with eternal glory before the throne of God." These are some of the voices out of the cloud.

But mark the peculiarity of expression. It is to bring this great thought to your hearts, if I can, that I have selected this passage. We are encompassed about by "a great cloud of witnesses"; they are looking down on us, watching us. And Abel, and Enoch, and Noah, and Abraham, today gaze even upon us, and they are anxious to see what shall be the results. Will we conquer? Will we triumph? Or will we fall by the way?

But the cloud of witnesses ends not here. If the thousands of years that have passed have not changed Abel, and Enoch, and Noah, and Abraham, but they are still part of that cloud of witnesses, looking down on those who are running this race, what shall we say of those more recently gone out from our midst? They have passed out of our sight, but they are in the cloud, just as Noah, and Abraham, and Jacob, and Samson are there; and though we are not witnesses of them, they are witnesses of us; we are surrounded by a cloud of witnesses. They are witnesses—that is, looking at, watching, gazing on us. And who are they, and what interests do they feel? Ah! there is no one who has not witnesses just beyond the vale. You cannot see them, but they see you—grandfathers who clasped you in their arms; grandmothers who held you on their knees; fathers who counselled you and guided you in the days of your youth; mothers whose warm kiss you can still feel on your cheek, or whose warm tears dropped on your boyish head; husbands who walked by your side; **wives who were your comfort and joy**; brothers who stood, shoulder to shoulder, with you; sisters who talked with you by day and rested with you by night; children who were in your arms, and you talked to them of heaven and glory, and of the angels, and little thought how soon they should be called away, but they have gone up and they are in the cloud, and are witnessing you, and they are witnessing today.

New Holland, Pa.

GOD AND DICTATORSHIP

Today we are confronted with dictatorships as absolute as any the world has ever known, arising on all hands; and in the dawn of world empire, in a body of revelations uncovering the germs, the fountains, of all later world rule, we discover the astonishing fact that human dictatorship the most absolute can be the direct gift of heaven. The autocracy granted to Nebuchadnezzar by God ran to the utmost limit

of the world, and it was an autocracy with no check or limit. "Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, and whosoever the children of men dwell, He hath made thee to rule over them all" (Dan. 2:37). As universal empire could not be granted in more explicit or comprehensive terms, so the autocracy was without limit absolute. "All the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive" (Dan. 5:19). It is a unique dictatorship in that it is granted openly and verbally by the Most High Himself; and what is secret and invisible in all other dictatorships is here broadcast by Angels, at the very fountain of human empire. Dictatorship can be a direct gift from heaven: absolute power, if in the hands of absolute goodness, can be nothing but good.

The Image

Immediately the peril of so enormous a power in human hands emerges: pride creates the hugest image yet erected on the plains of earth. "Nebuchadnezzar made an image"—the word is properly 'an image in human likeness' (Keil):—presumably an image of himself, for it is distinguished throughout from 'his gods'—"whose height was threescore cubits" (Dan. 3:1), or a hundred feet high, visible, on the flat plains of Dura, for thirteen miles. In modern days we have had as convincing a proof of the passion for a dictator's statue as could be conceived. Islam, bitterly, fanatically opposed, on principle, to the most innocent statue, regards any likeness of the human form as sacrilege; yet it is of the Ottoman Empire that a returned traveller says, of the Ghazi's statue everywhere:—"A year hence the traveller in Turkey will fancy himself in a nation-wide hall of statuary, in which the sculptures will be identical in face, endlessly repeated, like the pursuing creatures in some dreadful dream." So Sir Evelyn Wrench, returning from Germany, says (Spectator, April 21, 1933):—"Hitler today occupies a position in Germany similar to that of Mussolini in Italy, or Masaryk in Czechoslovakia. He is the national idol. His photograph, like that of Lenin in Russia, is everywhere."

Persecution

The Image precipitates at once the age-long collision between the faithful people of God of every age and a State that trenches on the Divine. Though withdrawn from all nations, God's saints—Israel under the old dispensation, the Church under the new—recognize, beyond the State, God, and so yield the State a happy submission; but with the imperial edict—"Fall down and worship the golden image"—persecution is born. Persecution is born when the State thwarts God, and man soars into the regions of Deity; ultimately establishing a State religion which—as

loyal citizenship is identified with religious worship—is made compulsory. So therefore, in this drama of the Empire of all ages, Divine power is pictured in vivid scenes—God stopping the mouths of lions, the most terrible of beasts, and quenching the power of fire, the most terrible of the elements; and the ideal of religious liberty is temporarily won. "Nebuchadnezzar spake and said, There is no other God that can deliver after this sort" (Dan. 3:29).

The Watchers

The scene now shifts to heaven; and a unique revelation is given of international control by councils of angels. "The sentence is by decree of the watchers"—vigilant angels, on sleepless watch, in charge of nations; as 'the prince of Persia,' or 'the prince of Greece' (Dan. 10:20)—"and the demand by the word of the holy ones"—Heaven's 'holy ones' (Jude 14) as distinct from the unholy principalities and powers equally vigilant and alert—"to the intent that the living may know that the Most High ruleth in the kingdom of men" (Dan. 4:17). As the Law of Sinai was ordained 'through angels' (Gal. 3:19), so also is the law of nations: councils occur regularly of the sons of God on high (Job 1:6): these 'demand' and 'decree,' and enforce the counsels of the Most High. "The king saw a watcher and an holy one coming down from heaven, and saying, Hew down the tree, and destroy it" (ver. 23). In this drama of empire alone is the curtain drawn aside from the massed angelic agencies handling and shaping the destinies of whole nations.

Brutality

It is possible to have the power of a giant without using it as a giant; but the Holy Spirit, through Daniel, puts His finger on the constant disease of dictatorship—mercilessness. "O king, break off thy sins by righteousness"—just rule—"and thine iniquities by showing mercy to the poor." The temptation is overwhelming. "A despotic government of the present day," says the Contemporary Review (Sept., 1933), "commands all the instruments of power and coercion. Freedom can be destroyed and the country be converted into a prison within a few hours. The absolute control of Press, radio, and films means that the nation is kept prisoners in their own land." The mercilessness, the brutal absence of all pity, was embodied in perhaps the greatest of all dictators, Julius Caesar, whose enormous statue—only less colossal than that of Mussolini himself—was erected a month ago as one of the models of modern Rome. "In one instance," says the Quarterly Review (July, 1933), "39,200 men, women, and children were put to the sword in one night; and Caesar writes as though he had no more responsibility for it than for a storm of wind or rain. Measure from this, if you can, the total of hu-

man agony represented by Plutarch's summary statement:—"In ten years of war Julius Caesar took 800 cities by assault, conquered 300 tribes, fought pitched battles at different times with 3 millions of men of whom 1 million were slain and 1 million taken captive and enslaved as prisoners." It is the worship of mere power. Lady Drummond Hay, alone with Signor Mussolini, asked:—"Why do you work with Julius Caesar looking over your shoulder all the time?" (In a little niche in the wall is a bust of Julius Caesar). "Mussolini's face took on an inspired expression, his eyes a curious, dreamy look, and his voice sounded strangely moved as he replied, almost reverently, 'He—he is my ideal, my master—Julius Caesar, the greatest man that ever lived!'"

The Crash

So now the dictator's intoxicated pride confronts God. "At the end of twelve months"—so our Lord gave a twelve months' probation to the fig-tree (Luke 13:9)—"the king spake, Is not this great Babylon, which I have built?" a challenge strikingly confirmed, in modern days, by the fact that the great majority of bricks unearthed by excavators bear the words—"Nebuchadnezzar, the Son of Nabopolassar." Instantly the thunderbolt falls. "While the word was in the king's mouth, there fell a voice from heaven saying, O Nebuchadnezzar, the kingdom is departed from thee!" The form the judgment took is extraordinarily impressive. "He was driven from men, and did eat grass as oxen." The prophecies of Daniel first picture human empire as one colossal Man, God's image entrusted with the royalty of the world; but afterwards they portray the successive empires as wild beasts, apocalyptic prophecy enshrining the Wild Beast himself: so the first World Empire becomes a wild beast, and the last arrives a wild beast. The monarchy of the whole earth is safe only in the hands of the Lamb of God.

Restoration

What a world of revelation lies in (ver. 15) the iron-bound stump! All judgment on this side of eternity is only mercy disguised: no prophecy of evil is ever given except to defeat itself. "And I, Nebuchadnezzar, lifted up mine eyes unto heaven, and I blessed the Most High." Sanity can be lost through pride, but the pride can be lost in insanity. The Septuagint Version is very beautiful:—"And after seven years I gave my soul to prayer, and besought concerning my sins in the presence of the Lord." Instantly to Nebuchadnezzar returned, not only his sanity, but his empire; for God-entrusted power, even in an unexampled dictatorship, can be to the glory of the Most High, and to the world's richest blessing.

A Dictator's Doxology

So now, through Nebuchadnezzar's
(Continued on page 110)

Preacher's Page

A FEW OF OUR DUTIES TOWARD OUR MINISTERS

It has been said, "A preacher is no more than any one else." In a certain sense this is very true. Paul speaks of the righteousness of God being by faith "unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23). Of course the ministers have their shortcomings and faults. They, like David, have been conceived in sin (Psa. 51:5); and like Paul, "sold under sin" (Rom. 7:14), as well as we are. The Lord has said in His heart, "The imagination of man's heart is evil from his youth" (Gen. 8:21). He mentions no exceptions. "All are of the dust, and all turn to dust again" (Eccl. 3:20). In this wise there is no difference between a minister and any other human mortal.

But God has called and ordained them to greater responsibilities than the rest of us; and we, being carnal minded, are so apt to forget and neglect our own duties: and instead of helping them to bear their burdens we cast our responsibilities on their shoulders and make ourselves a part of their burden, as if they actually were super-human.

If the harvest is great and the laborers few (Luke 10:2) there surely must be a task for every one. I often think of this beautiful hymn, "We are little gleaners, little we can do; yet, in humble corners, we can labor too." We, as young people, are free from the major responsibilities but not free from duty. Yet, the sad fact is: we consider the minor duties too unimportant. But "he that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10. It is not so much the thing we have to do, or the thing we get accomplished that counts: but the faithfulness in that which is our portion to do. Let us notice a few functions which are ours to perform.

God's Word says, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Rom. 13:7. Does this mean that we shall remember their faults, mistakes, and shortcomings—pondering those in our hearts, and in that way plant and cultivate a seed of ill-feeling or even a grudge (in the hearts of those who may be influenced by our attitude, as well as in our own heart) against God's ordained, or should we remember them in PRAYER? We trust that common sense alone answers this question: but may each one of us ask

ourselves, Does my way of remembering them ("who have spoken unto us the Word of God"), or does my attitude toward them, measure up to the Bible standard? If it does not—am I gathering with Christ or am I scattering abroad? Am I faithful in my little duties or am I a sluggard and a shirk?

If our attitude toward the church and its ministers, and our influence among all upon whom it may be exercised, does not help to build the church; then it must be tearing down. For "he that is not with me is against me; and he that gathereth not with me, scattereth abroad" (Matt. 12:30). To scatter abroad is serving Satan: and "No man can serve two masters" (Matt. 6:24). Unless we serve Christ in the day of grace we will have to drink the cup of God's wrath in hell for ever and ever.

Furthermore God, through His Word, gives us this command: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17). OBEY—and SUBMIT: Why? "For they watch for your souls, as they that must give account." Do we (especially young people) realize how much it means to us to be cared for and guarded by a faithful shepherd who realizes his accountability for our souls and pleads for us accordingly?

Undoubtedly the pillows of faithful shepherds and stewards are often moistened with tears in behalf of some weak and fallen or perhaps wayward and self-willed member: and possibly that same individual is at the very same time carelessly thinking of nothing but his or her own pleasure: unconcerned; and unaware of the fact that any one loves them enough to deprive himself of a night's sleep, to really agonize himself in a pleading prayer for his or her soul. Dear young people: sometimes when we are enjoying ourselves in the fullest sense of the word; let us just pause long enough to meditate upon this: and then just breathe a prayer for them.

(Although it may be slightly off the subject, the writer feels to relate an incident which indicates some of an elder's care.)

A few years ago a certain young lad was rather suddenly sent to the hospital for a minor operation. Several days passed before this became known to his bishop; but the first night after he heard about it that young patient saw, in a dream, him and his companion entering his room, meeting him with a friendly greeting and handshake. We cannot build on dreams, but neither can we deny their proper place. Nevertheless, the next morning steps were heard on the stairway—listen—they're coming—(the patient had already guessed who it was): that

dream came true in every respect. The real happening was so identical with the dream that the dreamer was caused to behold with awe. He soon told of his dream, and then from the lips of that bishop came those well-meant, full of meaning, still remembered, and now treasured words, "Mir hen an dich gedenkt" (we thought of you). That boy's speech was for a moment prevented by a "lump in his throat." He was again reassured that the night before some one was praying for him. This statement flashed to his mind: "They watch for your souls, as they that must give account."

Let us take notice of Heb. 13:17 again: "Obey them . . . (gehorchet euern Lehrer—Ger.), and submit yourselves: . . . that they may do it with joy and not with grief: for that is unprofitable for you." It is not unprofitable for them, but for YOU: for the one who grieves. It isn't being a "sport" to have enough "backbone" to resist and grieve our leaders, but unless we have enough backbone to obey and submit, we must count it unprofitable for us. Yes; unprofitable indeed; for such a loss extends beyond the grave.

We do not have the right and do not wish to unduly exalt any minister. But the Book of all books teaches us to "let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (I Tim. 5:17). This is a commandment, a duty, a responsibility: and just how well do we (do I) live up to its requirements? Do we honor them with due reverence and attention during church services or do we increase their burdens by carelessly sleeping while our poor brother is faithfully striving to feed our souls with the bread of life? (We make allowance for those whose sleeping habit is due to impaired health.) Do we honor them with frequent visits at their home and how often do we invite them to our home? At which time do we render the most hospitable accommodations and prove the most honorable welcome to our guests—when one of our own ministers calls at the house or when some "outside" friend stops at our gate? Do we honor our ministers with occasional confidential talks? Where do we seek help, advice, and information when trouble seems to prevail against us or unsolved problems deeply puzzle us? Yes; perhaps they are good enough for us when we are greatly distressed or completely undone, but where is our helping hand, and where are we going to stand when mountains seem to rise before them and their strength seems to give way under the burden? Do we honor them with effectual fervent prayers? Can we always meet them with honest smiles? Do we consider them as ordained of God or do we shove them into the background for cases of emer-

gency only??? Just how great an effort do we make: how much time do we spend, and how many pleasures do we deprive ourselves of to really agonize in prayer in behalf of those who faithfully and continually "watch for our souls as they that must give account?" Finally: Are we loyal to God?

—Ervin Hershberger, in *Herold der Wahrheit*.

THE MINISTRY OF LOVE

As a perfect example of this, we have the ministry of Christ. As far as it is possible for man to rise to perfection, we find the ministry of John the Baptist, the forerunner of Christ, to be of the same nature. The ministry of the apostles likewise shone in the image of the perfect ministry of Christ.

What is there about the ministry of Christ that makes it shine out pre-eminently as the ministry of love?

1. **His was the example of love.** "God so loved the world that he gave . . ." Christ so loved that He laid down His life for the whole human family. His overflowing love for man prompted Him to leave the courts of glory, spend His life as "a man of sorrows and acquainted with grief," live in such abject poverty that He could say, "The Son of man hath not where to lay His head," and as a climax to His whole career He laid down His life and died an ignominious death. He was born in poverty, lived a sacrificial life, and died a sacrificial death. Coming into a sin-cursed world "to save his people from their sins," His overflowing love knew no bounds in His labors and sacrifice in bringing about that desirable end. "Love never faileth."

2. **His was the message of love.** He had no love for sin, and denounced it in scathing terms. But so great was His love for sinners that He spared neither time nor sacrifice to move them to seek separation from their sins. Because He loved that rich young ruler who came to inquire the way of salvation, He told him the truth about requirements for salvation. Because He loved the Scribes and Pharisees, He pointed out their sins. His "gracious words" were as healing grace to those who accepted it gladly, as convicting judgment to those who rejected His message. The entire message of the Gospel is the breathing forth of divine grace and love.

3. **His was the attitude of love.** He wept over the wicked city of Jerusalem and by the side of the grave of His friend Lazarus, and groaned in the spirit on more than one occasion. He felt the heavenly impulse of love, practiced it, and taught it to others. Well may we look upon Him as the incarnation of love, the "Friend that sticketh closer than a brother."

4. **His is the intercession of love.** "He ever liveth to make intercession." Stephen looked heavenward and testi-

fied, "I see the heavens opened, and the Son of man standing at the right hand of God." As He was our faithful, loving Minister, He is now our faithful and loving intercessor, our Advocate, before the Throne. Every one that truly loves Him can truly say, "We love him, because he first loved us."

If there is anything that the world needs today, it is the ministry of love. Look in whatever direction you will, and you face a strife-torn world—nationally, politically, industrially, socially, religiously. As an oasis in the midst of a barren desert, as a delightful haven of rest in the midst of a turbulent gulf, is the minister of the Gospel who resembles his great Leader and Shepherd in patient longsuffering and self-sacrificing love. And let us not get discouraged when this love is not appreciated or reflected in the lives of others as quickly or as completely as we think it ought to be. Christ's love was not appreciated to a sufficient extent to keep Him off the cross; but the millions of souls in a blessed eternity will bear everlasting witness to the overmastering power of love which reached the zenith of its glory on Calvary. The saying, "Love conquers all," is always true, though we are not always able to see it. Let the life, the example, the message, the instruction of the minister of the Gospel be an unbroken record of heaven-born love. "Now abideth faith, hope, LOVE, these three, but the greatest of these is LOVE."

The pulpit is not the only place where this supreme love should be manifested. It should be manifested in the private and public life of every Gospel minister, in the Christian home, in business life, in the social realm, and wherever there is a position of leadership or responsibility to be filled. When parents, ministers, missionaries, superintendents, teachers, and all other leaders or responsible ones are faithful in the ministry of love, we may expect the sunshine of heaven to glow in the midst of the darkness of a stricken world.—K.

THE KIND OF PREACHERS WE NEED

The Lord has had His ministers in the past and He has His ministers at the present. The great need of our times is for a host of preachers who not only have been born of the Spirit but who also have been filled with the Spirit and endued with power.

We need preachers who have been called of God and who feel a "woe is me if I preach not the Gospel;" preachers who know their calling and are true to it. Preachers who have joy, victory, and liberty in preaching—who have more than joy; who have a holy passion to preach.

We need preachers who have a vision and are obedient to their heavenly vision; preachers who preach the way God wants them to preach; who will

preach the way the Gospel ought to be preached, the way our times and needs demand it to be preached.

We need preachers who will be true unto God, true to the Bible, true to their calling and true to the people.

We need preachers who know their Bibles, who are acquainted with the Word of God, who know how to wield the Sword of the Spirit, who know how to rightly divide the Word of truth.

We need preachers who can preach, not to tickle the ears of people but preach to prick their hearts; preach to make people think—think on their sins—think on hell—think on death and the judgment—think on heaven—think on salvation. Preachers who can preach so the sermon will stick and people cannot forget the sermon, nor shake it off or get away from it—preach so people will get the heart-burns.

We need preachers who preach in the Spirit, preach so conviction will fall on the people, preachers who are in touch with God, who hear from heaven and let the people know what God has to say unto them.

We need preachers who can make the way of life plain and can tell people how to be saved; preachers who can feed the lambs and the sheep—preaching that is soul food, that feeds, instructs, encourages and builds up.

We need preachers who will flood their community with Gospel light that will expose error and that will safeguard the people.

We need preachers who are courageous, firm, settled, serious and well behaved. Preachers who act becoming to the ministry, who dress becoming to the ministry and who adorn the doctrines of the Gospel.—The Gospel Minister.

THE CHURCH AT EPHESUS

Revelation 2:1-7

Introduction: Read Revelation 1:13-18.

I. Jesus Commends the Church.

1. For their works (Rev. 2:2).
2. For their labor (Rev. 2:2).
3. For their patience (Rev. 2:2).

II. Jesus Chides the Church.

"Thou hast left thy first love" (Rev. 2:4).

What is "first love"? See I Thess. 1:3.

1. "Your work of faith."
2. "Labor of love."
3. "Patience of hope."

III. Jesus Counsels the Church.

1. Remember (Rev. 2:5).
2. Repent (Rev. 2:5).
3. Repeat first works.
 - a. Put faith into works.
 - b. Put love into labor.
 - c. Put hope into patience.

IV. Jesus Warns the Church.

If you will not do the "first works" (Rev. 2:5):

1. "I will come quickly."
2. "I will remove thy candlestick."

Conclusion: "Ye are the light of the world." But darkness will overshadow the light when there is missing faith as we work, love in our labor, and hope with our patience. As faith, love, and hope are put into His work, labor and patience, the light will dispel the darkness.—Clarence Ray Ferguson, in *Moody Monthly*.—Selected.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MEET MOTHER

By Jonas H. Swartz

For the Gospel Herald.

Christian mothers are ascending

To paradise, that blessed place—

But where are the many children

Who have yet to win in the race?

Mothers in glory would lament

If they were privileged to know

All eternity must be spent

Without their children here below.

Christian mother plainly taught

The Word of God in noble truth;

But now many children practice naught

What mother taught while in their youth.

Many have drifted far away

From essentials, sacred and dear;

Drifted on from rock to decay,

With an endless doom drawing near.

Their pleasure they find in the world;

They are travelers on the broad road;

Many sorrows at them are hurled

Which causes a bundlesome load.

Dear friend, will you take Jesus along?

Remember what your mother said;

Do not continue to go wrong,

But by the true Spirit be led.

Turn ye at the Spirit's request:

Drink of the pure water and live;

With favor you shall be forever blest;

With wealth the world can never give.

But if you continue to live in sin

And fail to heed the Spirit's request,

The crown of life you shall not win,

Or enter in the haven of rest.

If your mother you desire to meet,

Who now dwells with her God on high,

If you desire pleasures sweet,

Turn to Jesus Christ before you die.

When your life on earth is ended,

And work on earth forever done;

If all your ways you've mended,

Then shall your mother meet her son.

Phoenixville, Pa.

LOOKING HOMEWARD WITH JOY

By J. S. Hartzler

For the Gospel Herald.

Some may think that such a thing is an impossibility, but there are too many proofs not only that such a thing is possible, but that very many are even now in that condition of mind. As stated in the two former articles, there are conditions which need to be met before old age comes on in order that such a thing may be possible. The sinner in old age may seem jolly, light-hearted, and care-free; but when he is alone and the thought of the judgment comes into his mind, the

picture is very dark. His seeming joy is intermingled with dread. He tries to throw off these thoughts, but they will come. God does not allow such people to go to their graves without warning. He is too loving for that, and in the dark hours of the night, the blackness of the night is increased by dreadful thoughts. Those warnings bring a state of mind which are bound to make the party very unhappy. "But," says some one, "according to this there is no help for me. I must continue in this way to the end." O, no. God will forgive even now; but there will be many regrets because of the wasted opportunities. One man said, "I praise God from the depths of my soul for the salvation which He has given me, but, O what would I give if I could blot out of my life the fifteen years wasted in sin!"

On the other hand, the man who has for many years given joyful service to his Lord has become so attached to Him that he spends much time with his Bible and in prayer. The fellowship is growing stronger all the while. Would such a person care to be young again? Not unless it were to give his Lord another term of service. An old veteran of the cross was asked whether he would not like to be young again if the Lord gave him the opportunity. He replied, "O, no; I would not want to be young again. My longings are ahead, not behind."

Many aged people have joys that the younger ones can not grasp. Quite a number of years ago an old saint was about to cross the river of death. His wife came to his bedside and asked, "Do you know me?" He replied, "I do not think that I do." His daughter asked the same question, receiving the same answer. His pastor was standing by his bed and asked, "Do you know Jesus?" A smile crossed the dying man's face; he said, "O yes, I know Jesus, and I will soon be with Him." With the song, "Jesus, Blessed Jesus," on his lips, he went home where trials are over and there are joys forever more. Paul had a "desire to depart and be with Christ; which is far better," but, seeing how much there was to do for his Lord, it put him into a "strait betwixt two."

This suggests that we should take care of our health in order that we may be of service for Him as long as we can. We need to realize that both health and life are gifts which He expects us to sacredly care for, and keep as long as the Lord permits. An old copy of the "Science Monthly" contains the following:

"An old man is like an old wagon; with light loading and careful using it will last for years, but one heavy load or sudden strain will break it and ruin it forever. Many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age; cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportu-

nities for continued usefulness in the world for considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends before the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or dampness; a severe chill; an excess of food; . . . may cut off a valuable life in an hour and leave the fair hopes of usefulness and enjoyment but a shapeless wreck. That would mean more than a neglect and an untimely death; it would mean hindering the Lord's work. Every old person should seriously consider this."

While we should remember that overwork is a bad thing, we should not forget that no work is as bad, if not worse. Moderate, daily exercise is vital to good health. Frequently we find people retiring from active service, physical or mental, and in a few months or at most a few years they are gone. The change was too sudden. From hard work to no work is one of the shortest steps from good health to death.

But some one says, "Your subject is, 'Looking Homeward with Joy.' Why, then, try to live so long? You are hardly consistent?" The Lord has peculiarly arranged it that the Christian, seeing his sun going down, has a growing regard for the sacredness of human life. He feels that both life and health are God-given gifts, and his growing fellowship with God, makes him the more careful of both, not because he cares to live so much longer, but because of that which has been given him, and in honor of the Giver.

Again, this class of people, going down the slopes of time with more time to read the Word, and meditate therein, will see more clearly the difference between the righteous and the unrighteous in eternity. Not because of uneasiness and fear (these are things which do not disturb them) but because of the beauties and glories and sweet anticipations of the blessedness of heaven, their minds are set on these things. They are living in another world; their "citizenship is in heaven," but they are not so far removed from earth that they are no longer interested here. They sing with the poet, "Lord if I may, I'll serve another day," and by word and life, are winning others into His service.

To the Christian, the Father and heaven are inseparable. To think of the one is to think of the other. A real God means a real heaven to him, a real Father, real Son, and a real Holy Ghost. Possibly no thought of heaven is more inspiring than that we shall be in such blessed associations. Some one has said, "I want to spend the first thousand years of my life in heaven, looking on the face of my Savior." While there is too much literalism in the expression for us to conceive, it suggests to us that He who has been our stay on earth will be our greatest delight in heaven.

Most naturally the aged are more subject to suffering than the younger, and it would be but natural that we

(Continued on page 110)

SUNDAY SCHOOL LESSON

Theme for the Quarter: SOME GREAT CHRISTIAN TEACHINGS

OUTLINE STUDY

Lesson for May 12, 1935.—THE CHRISTIAN CHURCH.

Lesson Scope.—Matt. 16:13-20; Mark 4:26-32; Acts 2:41-47; Rom. 12:4-8; Eph. 1:15-23; 2:13-22; 5:22-27; I Tim. 3:15.

Lesson Text.—Acts 2:41-45; Eph. 4:1-7, 11-16.

Time and Place.—A. D. 30; Jerusalem.

Leading Characters.—Peter and the other apostles, Paul as a writer.

Golden Text.—So we, being many, are one body in Christ, and every one members one of another.—Rom. 12:5.

Points for Meditation.

1. Baptism.
2. Christian fellowship and service.
3. Goods upon the altar.
4. Walking worthily.
5. Christian unity.
6. Purpose of the ministry.
7. Christian stability.

Introductory Thoughts.—The model Christian Church is described in the several texts presented in this lesson. Having the Gospel standards thus set before us, let it be our purpose to rise to these standards.

LESSON COMMENTS

The Early Church at Work (Acts 2:41-45).—This chapter may be divided into three parts: (1) the endowment with power; (2) Peter's sermon; (3) the remarkable ingathering followed by faithful service. It is the latter part that we are studying. Notice, first, that only such as "gladly received his word" were baptized. A mere willingness to unite with the Church is not sufficient reason why any one should be baptized. We must look for evidences of real conversion, and an unquestioning acceptance of the commandments of God is one of those evidences. The subsequent activities and consecration of the brotherhood at Jerusalem is further proof of their fitness for baptism.

God's Ideal for Members of the Church (Eph. 4:1-7).—Here are the high spots in the ideal Christian life and character: "walk worthy," "lowliness and meekness," "longsuffering," "forbearing one another in love," "unity of the Spirit," "bond of peace." Where these are among the more prominent characteristics in the members in any congregation, you may find a growing congregation—spiritually, and as a rule numerically. The apostle goes on, impressing upon us the fact that this Christian unity extends further than merely a union of people. Besides the unity among the body of believers, this unity is perfected in that there is: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." A church without the unifying and life-giving power of God is a dead church, though it may be ever so admirable in the eyes of men.

The apostle goes on: "But unto every one of us is given grace according to the measure of the gift of Christ." In other words, every one of us is en-

dowed with special gifts. If we are fully in the hands of the Lord, the same God who endowed us with these gifts will get us into the position in which these gifts will be used to the best advantage in the advancement of the cause of Christ and the Church.

The Ideal Organization of the Church (Eph. 2:11-16).—Here is a beautiful and impressive word-picture of the ideal Christian Church. In it we see: (1) organization—a full line of church officers; (2) the purpose of the ministry. This purpose is threefold: (1) "for the perfecting of the saints;" (2) "for the work of the ministry;" (3) "for the edifying of the body of Christ." God being "a God of order," He saw fit to organize an orderly, prosperous Church by properly supplying it with officials and leaders. In stating the purpose of the ministry, the climax is reached in V. 13: "Till we ALL come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This then is the goal which every congregation, every church, should do its best to reach. The overseers of our churches should keenly feel their

responsibilities, and the membership should sustain them in their sympathy, prayers, and loyal support.

Another thing to look for in a well organized and properly led and nourished church is that of a fully established membership. Or, as Paul expresses it, "That we henceforth be no more children, tossed to and fro by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," etc. What wide-awake watchman has not had to face that kind of men, who come along making great claims for themselves, and unsuspecting members who see only their Sunday face are often led away by their claims. The more fully indoctrinated your people, the less danger there is in them being led away through the influence of proselyters.

The last verse in this lesson text gives us a word picture of combined unity and growth. Growth is a natural result of life. Where there is no growth there is evidence that there is something wrong. The substantial growth is thus set forth in these words: "maketh increase of the body unto the edifying of itself in love."

Now let us turn again to Eph. 4:11-16, read this over carefully a number of times, and pray God that He may enable us to rise to the standard as herein set forth.—K.

BIBLE MEETING TOPIC

A VIRTUOUS WOMAN—Prov. 31:10-31

Topic for May 12

MOTTO

"Her price is far above rubies."

OUTLINE STUDY

I. Qualities of the Virtuous Woman.

1. Devotion toward God.—I Sam. 1:15; Luke 10:42; Prov. 31:30; Tit. 2:3.
2. Modesty.
 - a. In conduct.—I Pet. 3:1, 2; Col. 3:18; I Cor. 14:34, 35.
 - b. In dress.—I Tim. 2:9, 10; I Pet. 3:3, 4.
3. Purity.—Prov. 12:4; Tit. 2:4, 5.
4. Industry.—Prov. 31:27.
5. Kindness and helpfulness.—Prov. 31:20, 21, 26.
6. An helpmeet for man.—Gen. 2:18-24.
7. Graceful in character.—Prov. 11:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Virtue."
2. The Good Woman.
 - a. How she talks.
 - b. How she dresses.
 - c. How she works.
 - d. What she thinks about.
 - e. How she keeps her home.
 - f. How she treats the needy.
 - g. How she treats her husband and children.

For Seniors.

1. Foundations of the Character of True Womanhood.
2. The Value of Pure Motherhood.
3. Characteristics of the Virtuous Woman.

PERSONAL THOUGHT

Do I cherish in my heart the graces which make for the development of virtuous womanhood?

SEED THOUGHTS

Women of America! You can give and serve and pray. You can give self-denyingly. You can serve lovingly. You can pray conqueringly. The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite. The service was the anointing of Jesus with a box of ointment. The prayer was a mother's prayer for her daughter possessed with a devil. But the gift and the service and the prayer were in self-denial and love and faith. And so in the sight of God they were of great price.—Herrick Johnson.

Drop a word of cheer and kindness;
Just a flash and it is gone.
Yet there's a half a hundred circles
Rippling on and on and on.—Sel.

Beauty in women is like the flower in the spring, but virtue is like the stars of heaven.—Selected.

Do a kindness, do it well;
Angels will the story tell.
Kindly deeds and thoughts and words
Bless the world like songs of birds.—Sel.

There is nothing in the universe that I fear but that I shall not know all my duty, or shall fail to do it.—Mary Lyon.

GOSPEL HERALD

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Editor Daniel Kauffman

Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania

Silvanus Yoder, Goshen, Indiana

H. Frank Reist, Falfurrias, Texas

Address all communications intended for publication to

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Scottdale, Pa.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

THURSDAY, MAY 2, 1935

Field Notes

The annual Nebraska Sunday School Conference is scheduled to be held this year with the brotherhood near Bee-mer, Nebr.

The Sugar Creek congregation near Wayland, Ia., voted recently in favor of ordaining a minister, this work to be taken up in the near future.

Revival meetings are scheduled to be held at the Canton, Ohio, Mission from May 6 to 15 with Bro. C. F. Derstine, Kitchener, Ont., in charge.

If previous plans were carried out Bro. Aaron Mast of Belleville, Pa., began a series of meetings at the Mattawana, Pa., church on Sunday, April 28.

April 28 is designated by both the East Fairview and Shickley congregations in Nebraska as the date on which their spring communion services are to be held.

Bro. Leidy Hunsicker, Blooming Glen, Pa., has recently been suffering from a severe attack of influenza. His many friends are asked to remember him in prayer, and messages through the mail are also appreciated.

Bro. S. G. Shetler of Johnstown, Pa., is scheduled to begin evangelistic meetings at the Walnut Creek Church, Holmes Co., Ohio, on May 7. He is to be engaged in similar services at the Metamora, Ill., Church from May 19 to 26.

A Sunday school workers' meeting is to be held at Frazer, Pa., on Sunday, May 5. A helpful, instructive meeting is expected with Bros. Daniel Mosemann, Millard Detweiler, George Smo-

ker, Paul Mininger, and J. C. Clemens on the program.

A Young People's Institute, under the auspices of our congregations in southeastern Iowa, is to be held at the East Union church near Kalona, Ia., August 7-11, 1935. Bro. D. J. Fisher of Iowa City, is chairman of the Institute Committee, and Bro. Silas Horst, South English, secretary.

Bro. Robert P. Dayton of Ridgeley, West Va., writes a card with his own hand informing us that he is recovering health and strength very nicely after a serious operation at the Memorial Hospital, Cumberland, Md., on April 15. He desires the prayers of God's people.

A series of meetings with Bro. Daniel Kauffman as spokesman, was held by the Bethel congregation, near Garden City, Mo. Bro. Daniel Kauffman also preached the sermon Sunday, April 21, when the enlarged Children's Home in Kansas City was dedicated. M.

Communion services were held with the congregation at Lyman, Miss., recently with Bro. E. S. Hallman, Tuleta, Tex., in charge. The congregation there is active in carrying the Gospel to surrounding points. A Gospel band has been organized which visits C. C. C. camps, does open-air work in Gulfport, and otherwise helps to spread the Gospel message.

If previous plans carried Bro. I. E. Burkhart, Goshen, Ind., preached for the West Union, Ia., congregation, Sunday morning, April 21, and Bro. E. M. Yost of Greensburg, Kans., for the East Union congregation, Ia., at the same time. Bro. Burkhart was returning from a trip to Hesston and Bro. Yost was traveling with the Men's Chorus of Hesston College and Bible School.

Communion services are announced for the following Ohio churches on these dates:

Walnut Creek, April 28.

Martins Creek, May 12.

Canton, May 19.

Kolbs, June 2.

These congregations are under the bishop oversight of Bro. O. N. Johns. Communion services have already been held at Martins, Bethel (Medina Co.) and Beech churches.

The following states, Pennsylvania, Ohio, Iowa, Nebraska, Missouri, Kansas, and California were represented at the Children's Home dedication services in Kansas City, Sunday, April 21. In addition to the dedication sermon by Bro. Daniel Kauffman, Bro. Abner G. Yoder, Chairman of the Local Board and Bro. C. E. Miller, superintendent

of the Children's Home, also served on the program. Bro. S. S. Hershberger served as moderator and Bro. Emery Yoder, as chorister. M.

Recent visitors at Scottdale were Mary Mann, Gladys Yoder, and Alpha Marie Yoder, all of Elkhart, Ind.; Bro. and Sister Abram Gish, Elizabethtown, Pa.; Bro. M. C. Lehman, Goshen, Ind.; and Sisters Kathryn Troutwine and Dorothy A. Harnly, and Brethren David S. Harnly and Paul E. Nissley all of Lancaster Co., Pa. Bro. Lehman filled the appointment at Masontown, Pa., on last Sunday forenoon and afternoon, and at Scottdale in the evening.

In the Sycamore congregation, Cass Co., Mo., there are at present about five or six aged members, including Bishop J. J. Hartzler, who are not able to attend public services because of physical ailments connected with the infirmities of age. These brethren—J. J. Hartzler, Jacob Schrock, John Oesch, Milligan Swick—are either past ninety, or nearing that mark, all steadfast in the faith, looking for a city "whose builder and maker is God." In this class also are Brethren D. J. Schrock, and R. A. Kanagy of the Bethel congregation, and several others who are somewhat younger. May the Lord strengthen and comfort them in their afflictions, that their lives and lights may continue to shine.

Correspondence

West Liberty, Ohio

Dear Readers, Greetings. During the week of April 15-21, the West Liberty, Ohio, district held their annual pre-Easter Services. All meetings were held at the Bethel church except the Sunday evening service, which was held at the South Union church.

The theme of the program was, "The Suffering Savior," as portrayed by Isaiah 53, Matthew, Mark, Luke, John and Paul. On Sunday evening, Bro. S. E. Allgyer gave the concluding message, summarizing the discussions of the previous week, using for his text, I Peter 2:24.

The speakers were all local ministers excepting Bro. Menno Troyer of Elida, Ohio, who gave the message on Saturday evening.

The services were well attended, and we believe this Eastertide has meant much to us because of the way the suffering Savior was presented. Cor.

Kitchener, Ontario

Dear Herald Readers:—"They that wait upon the Lord shall renew their strength" (Isaiah 40:31). It is always an inspiration to meet for worship, for abundant grace is promised those who gather in His name, and through the

thanksgiving of many, redounds to the Glory of God. "For which cause we faint not; but though our outward man may perish, yet the inward man is renewed day by day" (II Cor. 4:16).

On March 17 our hearts were made glad when one young sister was received into fellowship by water baptism, and two adults by letter. We are always glad for occasions like this, especially for accessions which are not limited merely to certain periods of the year. A number of others are seriously contemplating a similar step, and we hope to be able to chronicle the good news in the near future.

Owing to the absence of our pastor, Bro. C. F. Derstine, who conducted a ten-day series of meetings at Lima, Ohio, Bro. J. B. Martin of Waterloo preached for us at the morning service on March 24, and Bro. S. M. Kanagy of Blair at the evening service.

On March 31 we were given a very rich treat by a message from J. B. Taylor of Saskatoon, Sask., who is associated with the Upper Canada Bible Society. The work of this organization is surely phenomenal, for through it the Bible has been brought to many neglected places, the results being incalculable. The fruits of the efforts of the Society certainly prove Isaiah 55:11, "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." At the evening service Bro. M. M. Brubacher of St. Jacobs delivered a very impressive sermon.

On April 7 we enjoyed sweet fellowship in the commemoration of our Lord's death, at communion service. The attendance was large and the sermon of Bro. Derstine was so fitting that everyone felt the uplift which this service invariably offers to all who sincerely love the Lord.

On April 14 the Young People's Meeting, assisted by the Mennonite Gospel Chorus, rendered a well chosen Easter program. Appropriate addresses were given by Bro. Clayton Meyer, Sister Viola Good (of Baden), and Bro. Derstine. Five suitable musical numbers were rendered by the full Gospel Chorus, and one each by the ladies' and men's sections of the chorus. This program was rendered a week before Easter on account of the Sunday School Conference at Vineland, beginning on Easter Sunday.

On Thursday evening, April 18, the initial meeting, preliminary to the organization of a Young People's Christian Fellowship, was held in the basement of the church, with a markedly representative attendance. The activities of this Fellowship are designed to offer opportunity for expanding various phases of church life, through systematic contacting throughout the week, and it is hoped by these meetings to open avenues of service and mutual helpfulness which have not been devel-

oped, aside from the regular services held in the church or Sunday school.

We crave an interest in the prayers of all those interested in the development of young lives, full of ambition and energy, desiring opportunity to give expression to the urge for an active Christian service in daily life.

April 20, 1935.

A. C. Kolb.

Culp, Ark.

Dear Herald Readers:—Many thanks to all those who sent us papers to hand out. We have a goodly supply now. May God bless the senders as well as the readers. These papers are enjoyed greatly, as reading material is not easily had by many.

Since this country has seen some real hard times on account of dry weather and low prices, we have much to be thankful for. The woods are green, the stock once more has something to eat. Several of us have seen our stock starve to death for lack of food. We are being blessed with a number of slow, steady rains. Folks say it is the most rainfall since 1927. Every one is full of courage because of the prospect for good crops. The land is being cleared.

The Sunday schools are growing in knowledge of the Word each Sunday. About 200 attended our Easter program at Table Rock Sunday school (City Rock dismissing early to come). We again heard the Easter story in speech and song. Each one present, who wished a paper, received one.

The Bible Topic Meeting is doing fairly well. Pray for the older folks to come out and help. Some do. Many more could come. We feel that we have been blessed above that we deserve in all things.

Come see the Ozarks! They are wonderful—no dust here, but plenty of rocks. The corn pone is scant. However, our God supplies our needs according to His riches in glory by Jesus Christ.

There are still a few of God's witnesses here in these hills and valleys, but for more knowledge of the Word we plead.

Remember us to the Giver of all things. May each commit all his cares and needs to Him.

April 22, 1935. Maude Douglas.

Kenmare, N. D.

Dear Herald Readers, Greetings in Jesus' name:—Our Easter season at Spring Valley was saddened this year by the death of two of our number. On April 3 Ellen Harris took to her bed and remained there until April 15 when she peacefully passed away. The immediate cause of her death was bronchial pneumonia. She suffered greatly until the last few hours when she quieted down and rested until the Lord called her. While friends were comforting the Harris family news came that Sister Edna Yoder had passed away at the hospital

at San Haven. She had been there for about two months, and although the doctors had not given us much hope yet the news came as a shock. She passed away just about twenty hours after the death of her near neighbor, Ellen. We know that God's way is best so we humbly say, "Thy will be done," and we pray that these things may be the means of drawing us all closer to our heavenly Father. They have but gone on before; soon we must all follow. May we be ready as they to meet our Savior and loved ones when our time comes to leave this life.

Our small congregation was greatly encouraged on Easter morning when about fifteen of our number publicly manifested that they wanted to consecrate their lives to the risen Lord and walk with Him in newness of life. May the Lord bless us all that we may keep sacred our vows to Him. The tempter is ever busy, and we need daily to watch and pray and spend much time in devotion with our Lord.

Again this spring we are experiencing some dust storms and the drouth seems to be with us still. We had hoped that our dry spell of five years would end this spring, but the equinox and also Easter are both past and there is no relief. But we know that if it is the Lord's will we will still get rain. Yes, we have faith that He can bring rain, but sometimes we are not so sure that it is His will. America has a lesson to learn, and it seems she is very slow. If only our nation would turn to the Lord in repentance and faith and keep His commandments the promises of His Word would still hold good I am sure, and then He would send us the early and latter rain.

April 22, 1935. Archie Kauffman.

Wellman, Iowa

(Lower Deer Creek congregation)

Dear Gospel Herald Readers:—Greeting in Jesus' name. The congregation at this place has enjoyed rich blessings from the Lord the last few weeks.

On Sunday evening, April 7, Bro. Amos Gingerich, of Hesston, Kansas, brought us an interesting message from Luke 9:1-22.

Our counsel meeting was held Sunday, April 14, and our communion services the following Sunday, April 21. Our minds were again directed to the One who paid the price for our salvation. It was a blessed privilege for us to again commemorate His suffering and death.

An interesting children's meeting was conducted by the superintendent of the primary department of the Sunday school, on Sunday evening, April 21. The children brought the Easter message in a very impressive way.

Pray for the work at this place.

April 23, 1935. Homer J. Hershberger.

(Continued on last page)

Miscellaneous

READING THE BIBLE THROUGH

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!)
Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read my Bible through.

O, the massive, mighty volume!
O, the treasures manifold!
O, the beauty of the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along;
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah, imperial Jeremiah,
With his keen, coruscant mind,
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the Minor Prophets,
Each with his distinctive robe,
Newly came the Song idyllic,
And the tragedy of Job;
Deuteronomy the regal,
To a towering mountain grew,
With the comrade peaks about it,
When I read the Bible through.

What a radiant procession,
As the pages rise and fall;
James the sturdy, John the tender,
O the myriad-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the Church triumphant raises
One incomparable Name.
Ah! the story of the Savior
Never glows supremely true
Till you read it whole and swiftly,—
Till you read the Bible through.

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel, a-weary,
And yawn through a hurried prayer;
You who treat the Crown of Writings
As you read no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through.

—Amos R. Wells.

THE "COR." ABBREVIATION

By S. B. Wenger

For the Gospel Herald.

The Cor. abbreviation might stand for a number of things and be perfectly in place. Especially is this true in first and second Corinthians, as the word Corinthian is rather lengthy. But there is a common usage of this abbreviation that I think is not quite proper. It is when used in the place of the name of a correspondent.

Some years ago I knew of a brother who wished to stop to visit a small congregation with a view of locating in

that community. He was not acquainted with any of the names of those living there. He was interested in the correspondence from that locality, but it was signed Cor., and as he failed to know the name of any of the residents, he passed on without stopping.

It destroys the interest to some extent when the name of the writer does not accompany the correspondence or article. I have always appreciated the field notes and items of correspondence in the Gospel Herald, and especially from isolated members or small congregations. Reading one such a short time ago, I thought I would write them a few words of encouragement, and when I read to the end it was signed "Cor." The encouragement was withheld because of no name to the correspondence. In my opinion, correspondence from different parts of the field would be more interesting if the name of the writer were given.

South English, Ia.

AN ACCOUNT OF THE MARTYR- DOM OF POLYCARPUS

Bishop of the Church at Smyrna as
Recorded by Eusebius of Caesarea

(Translated into English)

"But when he again persisted, and said, 'Swear by the genius of Caesar,' Polycarp replied, 'If thou vainly supposest that I will swear by the genius of Caesar, as thou sayest, feigning to be ignorant who I am, hear plainly: I am a Christian. But if thou desirest to learn the doctrine of Christianity, assign a day and hear.' The proconsul said, 'Persuade the people.' But Polycarp said, 'As for thee, I thought thee worthy of an explanation; for we have been taught to render princes and authorities ordained by God the honor that is due, so long as it does not injure us; but as for these, I do not esteem them the proper persons to whom to make my defense.' But the proconsul said, 'I have wild beasts; I will throw thee to them unless thou repent.' But he said, 'Call them; for repentance from better to worse is a change we cannot make. But it is a noble thing to turn from wickedness to righteousness.' But he again said to him, 'If thou despisest the wild beasts I will cause thee to be consumed by fire, unless thou repent.' But Polycarp said, 'Thou threatenest a fire which burneth for an hour, and after a little is quenched; for thou knowest not the fire of the future judgment and of the eternal punishment which is reserved for the impious. But why dost thou delay? Do what thou wilt.' Saying these and other words besides, he was filled with courage and joy, and his face was suffused with grace, so that not only was he not terrified and dismayed by the words that were spoken to him, but, on the contrary, the proconsul was amazed, and

sent his herald to proclaim three times in the midst of the stadium: 'Polycarp hath confessed that he is a Christian.' And when this was proclaimed by the herald, the whole multitude, both of Gentiles and of Jews, who dwelt in Smyrna, cried out with ungovernable wrath and with a great shout, 'This is the teacher of Asia, the father of the Christians, the overthrower of our gods, who teacheth many not to sacrifice nor to worship.' When they had said this, they cried out and asked the Asiarch Philip to let a lion loose upon Polycarp. But he said that it was not lawful for him, since he had closed the games. Then they thought fit to cry out with one accord that Polycarp should be burned alive. For it was necessary that the vision should be fulfilled which had been shown him concerning his pillow, when he saw it burning while he was praying, and turned and said prophetically to the faithful that were with him, 'I must needs be burned alive!' These things were done with great speed,—more quickly than they were said,—the crowds immediately collecting from the workshops and baths timber and fagots, the Jews being especially zealous in the work, as is their wont. But when the pile was ready, taking off all his upper garments, and loosing his girdle, he attempted also to remove his shoes, although he had never before done this, because of the effort which each of the faithful always made to touch his skin first; for he had been treated with all honor on account of his virtuous life even before his gray hairs came. Forthwith then the materials prepared for the pile were placed about and as they were also about to nail him to the stake, he said, 'Leave me thus; for he who hath given me strength to endure the fire, will also grant me strength to remain in the fire unmoved without being secured by you with nails!' So they did not nail him, but bound him. And he, with his hands behind him, and bound like a noble ram taken from a great flock, an acceptable burnt-offering unto God omnipotent, said, 'Father of thy beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee, the God of angels and of powers and of the whole creation and of the entire race of the righteous who live in thy presence, I bless thee that thou hast deemed me worthy of this day and hour, that I might receive a portion in the number of the martyrs, in the cup of Christ, unto resurrection of eternal life, both of soul and of body, in the immortality of the Holy Spirit. Among these may I be received before thee this day, in a rich and acceptable sacrifice, as thou the faithful and true God, hast beforehand prepared and revealed, and hast fulfilled. Wherefore I praise thee also for everything; I bless thee, I glorify thee, through the eternal high priest,

Jesus Christ, thy beloved Son, through whom with him, in the Holy Spirit, be glory unto thee both now and for the ages to come, Amen.' When he had offered up his Amen and had finished his prayer, the firemen lighted the fire; and as a great flame blazed out, we, to whom it was given to see, saw a wonder, and we were preserved that we might relate what happened to the others. For the fire presented the appearance of a vault, like the sail of a vessel filled by the wind, and made a wall about the body of the martyr, and it was in the midst not like flesh burning, but like gold and silver refined in a furnace. For we perceived such a fragrant odor, as of the fumes of frankincense or of some other precious spices. So at length the lawless men, when they saw that the body could not be consumed by the fire, commanded an executioner to approach and pierce him with the sword. And when he had done this there came forth a quantity of blood so that it extinguished the fire; and the whole crowd marveled that there should be such a difference between the unbelievers and the elect, of whom this man also was one, the most wonderful teacher in our times, apostolic and prophetic, who was bishop of the Catholic Church in Smyrna. For every word which came from his mouth was accomplished and will be accomplished. But the jealous and envious Evil One, the adversary of the race of the righteous, when he saw the greatness of his martyrdom, and his blameless life from the beginning, and when he saw him crowned with the crown of immortality and bearing off an incontestable prize, took care that not even his body should be taken away by us, although many desired to do it and to have communion with his holy flesh. Accordingly certain ones secretly suggested to Nicetes, the father of Herod and brother of Alce, that he should plead with the magistrate not to give up his body, 'lest,' it was said, 'they should abandon the crucified One and begin to worship this man.' They said these things at the suggestion and impulse of the Jews, who also watched as we were about to take it from the fire, not knowing that we shall never be able either to forsake Christ, who suffered for the salvation of the whole world of those that are saved, or to worship any other. For we worship Him who is the Son of God, but the martyrs, as disciples and imitators of the Lord, we love as they deserve on account of their matchless affection for their own king and teacher. May we also be made partakers and fellow-disciples with them. The centurion, therefore when he saw the contentiousness exhibited by the Jews, placed him in the midst and burned him as was their custom. And so we afterwards gathered up his bones, which were more valuable than pre-

cious stones and more to be esteemed than gold, and laid them in a suitable place. There the Lord will permit us to come together as we are able, in gladness and joy to celebrate the anniversary of his martyrdom, for the commemoration of those who have already fought and for the training and preparation of those who shall hereafter do the same. Such are the events that befell the blessed Polycarp, who suffered martyrdom in Smyrna with the eleven from Philadelphia. This one man is remembered more than the others by all, so that even by the hearth he is talked about in every place."

Of such an end was the admirable and apostolic Polycarp deemed worthy, as recorded by the brethren of the Church of Smyrna in their epistle which we have mentioned. In the same volume concerning him are subjoined also other martyrdoms which took place in the same city, Smyrna, about the same period of time with Polycarp's martyrdom. Among them also Metrodorus, who appears to have been a proselyte of the Marcionitic sect, suffered death by fire. A celebrated martyr of those times was a certain man named Pionius. Those who desire to know his several confessions, and the boldness of his speech, and his apologies in behalf of the faith before the people and the rulers, and his instructive addresses, and, moreover, his greetings to those who had yielded to temptation in the persecution, and the words of encouragement which he addressed to the brethren who came to visit him in prison, and the tortures which he endured in addition, and besides these the sufferings and the nailings, and his firmness on the pile, and his death after all the extraordinary trials,—those we refer to that epistle which has been given in the Martyrdoms of the Ancients, collected by us, and which contains a very full account of him. And there are also records extant of others that suffered martyrdom in Pergamus, a city of Asia—of Carpus and Papplus, and a woman named Agathonice, who, after many and illustrious testimonies, gloriously ended their lives.

(The spot in Smyrna where the execution took place is pointed out to the present day. J. B. F.)

—Sel. from Herold der Wahrheit.

"YE SHALL BE WITNESSES"

Three things required in a witness

Possession.—Do you have salvation? Then you can tell others about it. What you heard others tell will not be effective in winning souls. It is necessary to have a personal experience to be successful. Do you have victory? Then you can help others to victory.

Obedience—to the Holy Spirit. Any efforts undertaken selfishly surely fail, and we are put to shame. But when the Holy Spirit leads, as he did Philip to

the Ethiopian eunuch (see Acts 8), blessed results are sure to follow.

Time.—The agent does not walk up to a prospective customer and say to him, "You must buy this article today;" but is trained to sell by the laws that govern salesmanship. Just so you cannot walk up to some one and say, "You must be a Christian today"—it takes time and skill. Christ showed great skill in winning the woman of Samaria. Follow Him.

We all ought to be witnesses. Also God has called some to give themselves altogether to witnessing. Will we be faithful to the One who called us?—J. I. Lehman in Congregational letter.

HOW TO KNOW THE WORD OF GOD

By Beulah Greider

For the Gospel Herald.

If a person is truly saved and is a child of God, he will want to know the Word of God. I am going to try to show you some ways in which you may know or get better acquainted with the Word of God.

First is by reading the Bible. Hiding God's Word in the heart keeps us from sinning. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). If you neglect reading the Bible you are not as warm for God as you would be if you kept up your reading. I know this from experience. I believe this is a good way to start to backslide. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (Jno. 5:39).

The next way is heeding the teaching of godly parents. Prov. 13:1 says, "A wise son heareth his father's instruction, but a scorner heareth not rebuke." Prov. 1:8 says, "My son, hear the instruction of thy father, and forsake not the law of thy mother." The fifth commandment says, "Honor thy father and thy mother." The best way to honor them is to obey their teachings. If you have godly parents they certainly can help you to know the Word of God better.

Another way is hearing the teachings of ministers.

The next way is learning the lessons in Sunday school. My teacher always tells us that we will get out of our lessons just what we put in them. I am sure that if you have a good teacher and put forth some effort to study your lesson you will learn something each Sunday.

Another way is to ask God for understanding. Matt. 5:6 reads, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I have heard some people say that if we really wanted to know what some

part of the Bible meant and would be willing to obey, God would reveal it to us. I believe this is true.

The last way is to obey what we know in our daily life. If we would listen to a sermon every day and read the Bible through, but would not obey the teachings, it would not do us any good. Many of us are willing to hear but are not willing to obey. I am included in all of this myself. It is easy to listen, but sometimes hard to obey. We should enjoy obeying God's commands; and if we are truly saved, we will. Jesus Christ said, "If ye love me, keep my commandments." Do you really want to know the Word of God, and is it a pleasure to be doers of His commands?

Elida, Ohio.

FROM OUR MISSION STATIONS

Chicago, Ill.

(1907 So. Union Ave.)

Dear Christian Friends:—The disciples' hearts must have been filled with joy during the days after the resurrection of the Lord. For us the Christ is risen too. And that joy which was theirs should be ours also. We should cast away our fears, doubts, and unbelief, and let the joyous, full life of the risen Christ come into our hearts. Our faith has been strengthened during this last Passion Week. We have been made to realize anew the depth of the love of God. And through contemplation on Christ who arose the certainty of our own resurrection is more real. These things give us motivation for Christian living. "He that hath this hope in him purifieth himself even as he is pure." In First Cor. 15 Paul gives us a fine "sermon" on the Resurrection and closes his message with: "THEREFORE, my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The resurrection is motivation for Christian working and Christian living.

It might be of some interest to the friends of the Mission for me to name the various nationalities in the membership here: Bohemian, German, Scotch-Irish, Mexican, Scotch-English, Slavish, Norwegian, Bohemian-Jewish, Scotch, Swedish, Bohemian-Indian, French-German, German-Irish, Bohemian-Irish, Spanish, and I must not forget that quite a number of us are just plain Pennsylvania Dutch. Quite a mixture at that, isn't it? And we get along pretty well as one family in Christ. But in heaven there will be still more races and nations present. And I am anticipating that we will get along still better than we could ever hope to here in this world.

Our membership is 131, including the Mexican Mission. 34 of our members are under 20 years of age, about 63 are under 30 years of age.

We have just opened up the Mexican work at a new location, about three blocks from the old location. Our new address is 931 West Roosevelt Rd. Since we have moved we have about one-third more attendance. The last three Sundays attendance has been above 75. We have reason to believe that the attendance is going to continue to increase for some time. For God's blessing and guidance we praise Him. Bro. T. K. Hershey will be with us for a week in the fore part of June, during which time we will have evangelistic services here at this Mission in Spanish. Pray for God's blessing upon this work.

We are having communion and baptismal services here the first Sunday of May. Brother J. D. Hartzler, our bishop from the Flanagan congregation will be with us to have charge of the services. Again we want to thank those who so kindly have given us support during the two past months. It makes our hearts glad to know that there are still many in the church who are willing to sacrifice for the spreading of the kingdom of Christ. Below are listed contributions for month of March:

Provisions	
Mrs. Maude Kreider, Chicago	2.50
Mrs. Posar, Chicago	.85
Mrs. E. E. Zehr, Manson Congregation	
Manson, Iowa	25.60
Noah Eigsti, Flanagan, Ill.	3.00
	<hr/>
	\$31.95
Clothing and Sewing	
Florence Heiser, Foosland, Ill.	5.00
Clinton Brick Con., Indiana	1.00
Mrs. A. C. Good, Sterling Cong.,	
Sterling, Ill.	1.50
Mrs. Milton King, West Liberty, Ohio	1.50
	<hr/>
	\$9.00
Total	\$40.95

Sincerely,
Edwin Weaver.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' name:—"Because I live, ye shall live also." How comforting those words are! What peace they bring to our hearts! Let each one ask himself the question, "Have I met the risen Lord? Is He as real to me as He was to Mary Magdalene, to Peter and John, and Paul?"

The Lord willing, our next Bible Conference will be held Saturday evening and Sunday all day, May 4 and 5, with the brethren J. Irvin Lehman, Chambersburg, Pa., and Roy Otto, Springs, Pa., as instructors. The themes to be discussed are as follows: "The Victorious Life," "The Defeated Life," "Glimpses of Heaven," "Glimpses of Hell," "Christ's Present Work," "The Devil's Present Work," "Christ's Second Coming," "The Devil's Defeat." Pray for the meeting and come and spend some time with us.

On April 14, 109 rewards were given to those who had perfect attendance for the first quarter. It surely was a great pleasure to see them come up and get

their rewards. The average attendance for the month of March was 214. Boys' Meeting will be held on Thursday evening, April 25, when Bro. Christian Charles expects to be here to talk to the boys. We plan to have Sister Ruth Newcomer with us in our next girls' meeting, May 14.

On Easter morning between fifty and sixty brethren and sisters came to Columbia and sang at about twelve places over the town. The Lord bless the message conveyed by song for many people never go to church. Eternity alone will reveal the good done. Also a number of brethren were here on Thursday evening before Easter and sang for a number of shut-ins. The Lord bless them all for coming.

The Lord willing, we plan to have baptismal and communion services on Sunday morning, June 9; preparatory services the Wednesday evening previous. Pray for the class under instruction at the present time in a definite way.

During the month of March we came in touch with thirty-six different homes in our visitation work. Nineteen men stopped here for something to eat. We always give tracts and one of each of our church papers. Pray for them as they read this literature.

Visitors at the Mission have been Sisters Mary C. Wiker, Annie Brubaker, Alma Weidman, Cora Smith, Blanche Brubaker, Eva L. Yost, Florita Durborrow, Ella Zook, Barbara Longenecker, Esther Heistand, Ella Shenk, and Ruth Sauder.

At the present time two of our number, Sister Strauser and Bro. Benjamin Lefever, who have been sick are not at all well. Remember them in a special way.

Any Sunday school who has old numbers of "Picture Rolls" we would be glad to have them at Columbia to give out to the different homes of the Sunday school during the summer. They greatly appreciate them.

Continue to pray for the work here. Come and visit us some time in our Sunday school, for we believe there are quite a number of folks in Lancaster Co., who have never seen the Sunday school at the Columbia Mission. To anyone wishing to go along in visitation work, just come and we will be glad to take you along. It surely will prove a blessing to your spiritual life.

Yours "Till He Come,"

April 24, 1935. Gertrude M. Lefever.

Lancaster, Pa.

(Vine Street Mission)

Dear Readers:—Praise the Lord! Again the glad tidings were heralded throughout the land, "The Lord is risen indeed!" How we should rejoice as we join in spreading such good news! For since He lives, we which believe in Him shall live also.

As usual an early sunrise service

was held here on Easter morning. It took the form of a praise and testimony meeting based on the theme, "What the Resurrection means to me." It was a really impressive service.

In the evening the house was well filled while an Easter program was rendered by the children. This was followed by our regular preaching service. Bro. Joseph Lehman, newly-ordained minister for Rockland St., Mission, brought the message.

Our April girls' meeting was rather unusual, in this that the program was given entirely by the workers of the Children's Home, Millersville. Each one had some interesting things to tell of their part of the work, while "Mamma" Sauder told briefly of how God led them into this work and of His faithfulness in providing workers, means, etc., to carry on the work during the twenty-three years they were there. These girls' meetings are held the first Tuesday evening of each month. A hearty invitation is extended to all girls and women.

Within the last month or so, four aged folks, whom we visited or were in touch with, passed away, reminding us again that here we have no continuing city.

Already plans and preparations are being made for open-air work, tent evangelistic meetings and summer Bible school. Please pray with us that all may be done under the direction and in the power of the Holy Spirit that the Lord may receive much glory through it all. Plan to have a share in some of this work by your presence, as the Lord may lead. A class of applicants is soon to be received into church membership. These also need our prayers.

Yours for His glory,
Mabel Brubaker.

Cornwall, Pa.

Dear Readers:—Greetings in the name of our all-sufficient Master. "Hitherto hath the Lord helped us. O magnify the Lord with me and let us exalt his name together." Surely His name is worthy to be praised.

No doubt you readers know that our place of worship was burned Oct. 4, 1934. Nevertheless the Lord graciously provided for us that we had a place to worship, and were not compelled to miss any services. The Baptist colored congregation shared their building with us, and showed a fine Christian example and spirit therein.

In February, 1935, we received permission from the Bethlehem Steel Company officials to use a building in Miner's Village, formerly used as a store, and also as a boarding house. After considerable cleaning, remodeling, and painting, the building was ready for services. Dedication services were held April 20, 1935. First Sunday school services April 21.

Job, W. Va.

Dear Herald Readers, Greeting in the name of our loving Savior:—"Great peace have they which love thy law; and nothing shall offend them." The work here in the mountains is going about as usual. We are glad that there are those who are concerned and are trying to live a faithful Christian life, while we are sorry that there are also some who allow themselves to be led by Satan the great enemy of souls.

There has been quite a bit of sickness and a number of deaths have occurred since the beginning of this year, especially among the children. We were glad that we could again open the two Sunday schools which were closed for the first quarter; the one at the Lambert Schoolhouse and the other at the Pennington Schoolhouse.

We are looking forward to the time when we can worship in a Church building in the place of the Pennington Schoolhouse. The building Committee has secured a lot and purchased the lumber, and the Lord willing, we expect to build this spring; will probably start the building about the first of May.

Our former workers, Sisters Vada Heatwole and Josie Kiser have again returned on the field.

We are looking forward to a series of meetings to be held at the Bethel Church the latter part of May, meetings to be in charge of Bro. J. H. Turner, Broadway, Va. We beg an interest in your prayers in behalf of these meetings.

Among our visitors from a distance since Jan. 1 are the following: The brethren and sisters, J. B. Heatwole, E. W. Burkholder, and Mervin Deputy, Dale Enterprise, Va.; Walter Ebersole and son Delmar, Elizabethtown, Pa.; J. P. Wenger and Mrs. A. D. Wenger, Harrisonburg, Va.; E. E. Heatwole, wife and following children—Hannah, Catharine, Eunice, David and Nelson, Dayton, Va. The following students from the E. M. S. also visited us: Sisters, G. Beulah Lehman, Orpha Leatherman, and Elva Eshleman; the brethren Melvin Ruth, Winfield Ruth and Andrew Gingerich who allowed themselves to be used in helping render programs at four different places over the Easter season; at the Horton Church Saturday evening, Little Dry Fork Schoolhouse Sunday morning, Pennington Schoolhouse Sunday afternoon, and at the Bethel Church Sunday evening.

We appreciated their interest and help very much, as well as good sized and attentive audiences at all these places. We hope these services will help some souls to have a greater appreciation and a better conception of the resurrection of Jesus Christ. Jesus said, "because I live ye shall live also." In His service,

Cor. April 27, 1935. Hiram Weaver.

NOTES FROM LIMA, OHIO

Dear Gospel Herald Readers:—

We had a wonderful Easter Day today—a sunshiny day which warmed the earth, but our hearts were warm because of the fact that "He is risen" and our living and preaching is not in vain.

We are looking forward to next fall for another chance to preach this Risen Christ to our city folks.—The echoes have not yet died out from our last Tabernacle meetings.

As it takes about five months to arrange and secure funds for this meeting, will you, if the Lord lays it on your heart, send your gift at once to Mennonite Gospel Mission or Bro. Maurice O'Connell, 825 N. Jefferson St., Lima, Ohio.

My Impressions of the Meeting

I was privileged to attend but one session of the Tabernacle Meetings held by Bro. Derstine at Lima, Ohio. I was impressed with the work and feel that it is one of a number of ways that the present day has opened for us to present the Gospel as preached by the Mennonite Church to great numbers that are not acquainted with our doctrine.

S. C. Yoder.

Regarding my impressions of the tabernacle meetings, held recently in Lima, Ohio, under the auspices of the Mennonite Mission of that city, it was only my privilege to attend two of the meetings but I was very favorably impressed with the work done. It was at least a partial fulfillment of the great Commission, of preaching the Gospel to the world, both in word and by example, and I feel confident that many heard the Gospel differently from the usual customs. The doctrines peculiar to the Mennonite Church were emphasized with no uncertain sound, and we trust the same will bear fruit to the glory of God.

We are confident that we have the message the world needs, but how can they receive it unless it is brought to them? Paul asks the question, "How shall they believe unless they hear, and how shall they hear without a preacher, and how shall they preach except they be sent?" The Word has been placed in our hands, and we are therefore responsible to pass it on.

S. E. Allgyer.

I heard a man say that when Christ told the man in the tombs whom He had healed to "go home to thy friends and tell them how great things God hath done for thee," that man was given a theme that would keep him talking for a life-time. Friends, is not that also true of every one who has been saved from the bondage of sin?—J. L. Stauffer.

A forgiving spirit is a ready way to peace.
—G. H. Spurgeon.

GOD AND DICTATORSHIP

(Continued from page 99)

lips, is poured a magnificent doxology which summarizes for all time the soul of righteous Empire. Whether a government is constitutional or proletarian or despotic is largely immaterial if only it is a flower opening Godward, a parliament or a palace basking in the sunshine of heaven. Nebuchadnezzar's rescript is one of the oldest, as it is one of the most wonderful, documents in the world; it is issued to all nations by the one man who could see that it reached every race and clime; it is as extraordinary a state paper as was ever issued; it is the record of the purging of the most absolute dictatorship the world has known; it is one of the noblest confessions ever made; it is as tender and touching in its humility as the Throne is splendid and exalted from which it issues; and it is a description of God's sovereignty probably never excelled:—

"Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth; peace be multiplied unto you. It hath seemed good unto me to shew the signs and wonders that the Most High God hath wrought toward me. How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation. At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever; for his dominion is an everlasting dominion, and his kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto him, What doest thou? Now I Nebuchadnezzar praise and extol and honour the King of heaven; for all his works are truth, and his ways judgment: and those that walk in pride he is able to abase."

—D. M. Panton. Sel. by J. H. Mosemann.

LOOKING HOMEWARD

(Continued from page 102)

would be greatly interested in a place where this in all its forms would be forever banished. Then thinking of heavenly duration, we can readily understand what Paul meant when he said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen."

Some one has said, "The more the world diminished and grew dark, the less I felt the loss of it; for the dawn of the next world was ever clearer and clearer." S. G. Lathrop gives an account of a very great sufferer, a minister of the Gospel named Payson. Some one asked him whether he was reconciled. Payson replied, "O, that is too cold; I rejoice; I triumph . . . I am a cripple and not able to move, but I am happier than I ever was in my life before or ever expected to be. It has often been remarked, that people who have passed into the other world, can not

come back to tell us what they have seen; but I am so near the eternal world that I can almost see as clearly as if I were there; and I see enough to satisfy me of the truth of the doctrines I have preached." When nearing the end he smiled on the members of his family and said, "I am going, but God will surely be with you." In one of his convulsions they thought that he was gone, but he revived and said, "If it is God's will that I come back and suffer more, I am willing." Just before closing his eyes he said, "Faith and patience hold out."

Paul could say, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also which love his appearing." Rev. 7 tells of the many things that God will do for His redeemed ones, and closes the thought with that very tender expression, "And God shall wipe away all tears from their eyes."

Is it any wonder that there are those who are "Looking homeward with joy?" But why are there not more of us doing so? There is but one answer: "TOO CLOSE TO THE WORLD."

Elkhart, Ind.

THE OTHER JOHN THREE SIXTEEN

Most Christians are familiar with John 3:16, and can quote it from memory. It is the Golden Text of the Bible. It is "the Gospel in miniature."

But how many Christians know the other John 3:16, equally well? Can we quote it from memory? John 3:16 sets forth the benefits of the Cross, First John 3:16, sets forth the challenge of the Cross. It reads, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."

Are we satisfied to receive the benefits that rest simply and solely on the atoning death of our Lord, while at the same time, we reject the call of the Cross to utter self-giving? If that be so, then our attitude is one of refined selfishness. But if we have received the grace of our Lord Jesus Christ, we cannot be satisfied to receive blessings and to reject obligations.

Do we cherish the message of John 3:16? If so, will we not respond to the challenge of First John 3:16? This challenge embraces every Christian demand upon us at home and abroad.

"I would not die my soul to save;
For that my Lord has done.
But I would work like any slave
For love of God's dear Son."

—The Evangelical Friend.

It is one thing to manipulate a human organization; it is another thing to work in the Church of God.—H. S. Bender.

GARDENS OF THE BIBLE

By Edith B. Kennel

For the Gospel Herald.

It was in the world's first garden
That the first man first did sin,
And the seed of Eden's garden
Planted all the earth with sin.
O Eden, by man's sins now lost,
You forward point to Calvary's Cross.

In Gethsemane, a garden,
Knelt the Son of God in prayer;
Agonized to be submissive,
On the cross man's sins to bear.
O garden of Gethsemane,
The garden of Christ's agony.

Within the garden's sepulchre,
They laid the Christ who died to pay
The debt, which first in Eden grew;
The Christ who rose and lives today.
O garden of the sepulchre,
Where Christ o'er death was conqueror.

Gap, Pa.

Married

Hoover—Heller.—Bro. V. Emanuel Hoover of the Kinzers congregation, and Sister Edith A. Heller of the Millersville congregation, were married March 21, 1935, at the home of the bride, Bro. H. E. Lutz officiating. May God's richest blessings attend them through life.

Haller—Brownsberger.—Bro. Erhard Haller and Sister Mabel Brownsberger, both of the Erb's congregation, were married March 23, 1935, at the home of the officiating minister, Bro. H. E. Lutz. May the Lord be their abiding portion in their holy relation.

Landis—Myers.—Bro. D. Isaac Landis and Sister Esther Mae Myers, both of the East Petersburg congregation, were married March 28, 1935, at the home of the bride, Bro. H. E. Lutz officiating. May God's blessings attend them in this sacred relation.

Obituary

Ruhl.—Kenneth E. Ruhl, infant son of Arthur and Esther Ebersole Ruhl, was born April 5, at their home near Mt. Joy, Pa.; died April 8; aged 3 days. Private funeral services conducted by Bro. Henry E. Lutz. Burial in Kraybills cemetery.

"We loved Kenneth, yes we loved him,
But Jesus loved him more;
And He has sweetly taken our darling
To yonder shining shore."

Jones.—Sister Gertie K. (Eash) Jones was born in Conemaugh Township, Somerset Co., Pa., June 14, 1861; died April 19, 1935; aged 73 y. 10 m. 5 d. She was married to Samuel J. Jones, June 25, 1882, in Lagrange Co., Ind. They were the parents of 11 children, as follows: Harvey J., Joseph F., Fannie (wife of Franklin Manges), Cloyd W., Amelia M. (wife of Charles Hironimus), Clarence S., Abraham L., Lydia J., Henry, Maggie L., and Elenora N. The last five named preceded their mother in death. She is also survived by 3 brothers (Joseph J., John and Tobias Eash) and 1 sister (Lydia, wife of Solomon Eppley), 4 half-brothers (Jonathan, Samuel, George, and Harry Eash), and 1 half-sister (Katie, wife of Charles Kaltenbaugh); also 44 grandchildren and 5 great-grandchildren. Her husband was instantly killed by lightning while in the field many years ago. She was a faithful member of the Mennonite church for fifty-two years, holding her membership in the Blough congregation at the time of her death. Funeral services were held in the home of her son, near Hollsopple, Pa.,

by S. G. Shetler, assisted by I. M. Holsopple. The body was laid to rest in the Blough cemetery.

Weaver.—Horace E., son of the late Benjamin and Mary L. Weaver, was born July 28, 1901; died at his late home in Terre Hill, Pa., Feb. 28, 1935; aged 33 y. 7 m. This young brother was a grandson of the late Bishop Benjamin Weaver. At the age of about 16 he united with the Mennonite Church and was a faithful member, diligent in attending Sunday school and church services. His father preceded him seven years ago. He then decided to stay with his widowed mother and assist her in her business until his youngest brother was old enough to help her in the store. About three months before his death he was united in marriage to Sister Della Bowman. They together purchased a little home, had it furnished, and just started to share each other's joys, etc., when he was afflicted with an attack of rheumatism which later developed complications. He peacefully passed away, and we believe fell asleep in Jesus. He was a noble young man who made himself useful in many ways to many people. For some years he assisted H. E. Reesor, funeral director. He leaves to mourn his departure his bride of only a few months, his widowed mother, 2 brothers, 4 sisters, and numerous friends. Funeral services were held at Weaverland on March 3 at which time there were gathered together about 2000 people to pay their tribute of respect. Services were conducted by Brethren John W. Weaver and George N. Good.

Schmucker.—Burdella Mae Schmucker, daughter of Harvey and Mary Sommers, was born near Paris, Stark Co., Ohio, Oct. 23, 1905; died at her home in Canton, Ohio, April 13, 1935; aged 29 y. 5 m. 20 d. On May 19, 1928, she was united in marriage to Lawrence Schmucker. To this union were born 2 children. She leaves to mourn her early departure, her husband, 1 daughter (Esther Ruth), 1 son (Norwood Dean), her mother (Mrs. Mary Sommers of Louisville, O.), and 4 sisters and 5 brothers: Mrs. Chester Hostetler, Mrs. Alvin Helmuth, Goldie, Ruby, Ira, Ford, Willis, Kenneth, and Dean, all of Louisville, O. Also many other relatives and friends. Her father preceded her in death by seventeen days. One sister, Iva, also preceded her. At the age of thirteen, she confessed Christ and accepted Him as her Savior. She was baptized and united with the Beech Mennonite church. She continued faithfully in her church activities until the end. She was a faithful and loving companion and mother, devoted to her home duties, and seemingly was much needed in the home, but the Heavenly Father thought it best to take her to His home above, and we would therefore say, "Thy will be done." Death was caused by influenza, resulting in complications. Funeral services were held at the Beech Mennonite church, in charge of the home bishop, O. N. Johns. Text, Amos 4:12. Interment in adjoining cemetery.

Erb.—Mary (Jausi) Erb was born near Wellesley, Ont., Dec. 14, 1875; died at her home near Beaver Crossing, Nebr., Mar. 31, 1935; aged 59 y. 3 m. 17 d. She died from complications setting in as a result of influenza. After a short illness of almost two weeks, during which she suffered greatly but bore her afflictions patiently; death came to her relief early Sunday morning. She gave her heart to Christ and united with the Mennonite Church in her youth. For the last 17 years she was a member of the West Fairview church near Beaver Crossing, Nebr., where she continued a faithful member, doing what she could to help advance the cause of Christ and the church. She was married to Jacob Erb Feb. 18, 1897. To this union were born 5 children. Eva and Hazel died in infancy. Besides this Clara Roth of Beaver Crossing, Delmar, and Doris, at home, together with her loving husband, remain to mourn her departure. She also leaves her aged mother, 84 years old. Her father passed on before. One sister, Mrs. Lena Moberly, Hemmingford, Nebr., preceded her in death. There

remain also of her family, Mrs. Nancy Schweitzer and Mrs. Lizzie Erb of Milford; John Jausi of Seward; Mrs. Susie Donford of Mason City, Ia.; Mrs. Sarah Zimmerer of Beaver Crossing; Peter Jausi of Seward; and Mrs. Emma Stutzman of Woodriver. She also leaves 8 grandchildren, and many other relatives, and a host of friends. Burial took place April 2, at the West Fairview church in charge of Wm. R. Eicher, Geo. Miller and Ezra Roth. Texts, II Cor. 4:11 to 5:10; Prov. 14:32; Eccl. 12. Interment in cemetery near the church.

Harris.—Ellen Eunice Harris, daughter of Bro. and Sister W. E. Harris, was born April 5, 1919; died April 15, 1935 at her home south of Kenmare, N. D.; aged 16 y. 10 d. Death came as a result of bronchial pneumonia. She took to her bed on April 3, and was there until she passed away. She suffered poor health since she was 3 years old. During her last illness she suffered greatly, and we soon saw that she could not long be with us. Ellen has gone to be with Jesus, of whom she often spoke. During her sickness she led her friends in two of her favorite songs, "Jesus loves me" and "The prophet Daniel." She was conscious until the last few hours often calling for her sister, Thelma, who arrived home from Chicago Sunday night and remained by her side, ministering to her until about 3:00 o'clock Monday afternoon, when she peacefully passed away in the presence of her home folks. She leaves to mourn her departure her father and mother, 2 sisters (Thelma, and Helen her twin), 4 brothers (William, Herbert, and Cecil, all in Chicago and Paul at home). She also leaves many friends. One sister, Nelma Mae, preceded her in death July 30, 1907. Ellen will be sadly missed in the home as she has been a constant care since her birth. But her pain and suffering and bodily infirmities are now over. And although she leaves a lonely place in our hearts we would not call her back, but humbly submit to the Father's will. Services were conducted April 18 by Bros. Archie and L. A. Kauffman, the latter from Minot. Immediately following the service at the house the procession proceeded to the Spring Valley church where Bro. L. C. Kauffman read I Cor. 15:1-23 and L. A. preached from Jno. 11:25, after which the home pastor made a few closing remarks. Interment in Spring Valley Cemetery.

—The Family.

Wenger.—Frank I., son of the late Henry and Sallie (Swope), Wenger, was born near Linville, Va., Oct. 19, 1883; died at the home of his father-in-law near Dayton, Va., of pneumonia, April 11, 1935; aged 51 y. 5 m. 23 d. His sudden death came as a shock to his family and many friends, he having been ill only five days. He realized his condition, and was ready and longing to leave this world of trouble and sorrow and to be at rest. The community has lost a kind neighbor, the church an active, faithful worker, and his companion a devoted husband. At the age of 16 he united with the Mennonite church, continuing in this faith to the end. He had a concern for the welfare of the church, and it was his desire to see her true and loyal to the doctrines and Christian principles as taught in the Bible. A brother minister remarked, "When there was a work to do, and you needed help, you knew where to find it, and could lay your hands on him. He was always ready to assist in church work, and did not let the material things of life hinder the Lord's work." He was Sunday school superintendent for many years and after having been relieved from that work, he served as Sunday school teacher. At the time of his death he had charge of a class of boys in their early teens. He was an example of simplicity and humility and lived out the Christian principles in his daily life. We cannot understand why one so faithfully engaged in the Lord's work, should be called away so soon, but "God thought it best." "Therefore be ye also ready." He was twice married. In the fall of 1911, he was united in marriage to Pearl Shank. She died suddenly, also of pneumonia on Feb. 26, 1931. On June 7, 1933, he was married to Beulah Swope who survives him. He is also

survived by 2 sisters (Mrs. Mattie Hill and Elizabeth Wenger), and 4 brothers (Henry S., Benjamin, Jacob and John). Funeral services were held from Weavers Church, conducted by Bros. S. H. Rhodes and J. R. Driver. Text, Psa. 23:4. The body was taken to Augusta Co., for burial, where a short service was held at the grave, by Bro. Perry Burkholder, after which it was laid to rest in the Springdale Cemetery by the side of his companion.

Yoder.—Edna Lee (King) Yoder, daughter of Bro. and Sister H. L. King, was born Dec. 24, 1903, near Garden City, Mo.; departed this life Apr. 16, 1935; aged 31 y. 3 m. 23 d. She came to North Dakota with her parents when three years old, and resided in this state ever since. Edna united with the Mennonite church at Spring Valley near Kenmare, N. Dak., early in life and remained a faithful member and worker till God saw fit to call her home. On Nov. 24, 1927, she was united in marriage to Bro. Albert Yoder of Wolford, N. Dak., where they made their home for five years. To this union were born 4 sons and 2 daughters of whom 2 sons and 2 daughters preceded her in death in their infancy. Father and two brothers, Ralph and Elmer, also preceded her in death. In the spring of 1933 they moved near Kenmare, N. Dak. On Oct. 19, 1934, an infant daughter was taken from the home. During the sickness of little Lois her entire time was given, which proved to be too much for her condition. Soon afterwards she took sick and was cared for in the home until in January when she was taken to the Kenmare hospital where she remained 2 weeks, after which she was taken to San Haven, N. Dak., where she was at the time of her death, which was caused by consumption. She leaves to mourn her early departure a sorrowing husband, 2 sons (Vernon and Clarence), mother, 5 brothers (Samuel in Oregon, Amos in Pennsylvania, and Frank, Lloyd, and Emery, at home), besides a number of aunts, uncles, and other relatives and friends. She will be sadly missed in the home. She expressed a desire to get well if it was the Lord's will, but if not, she was willing to go. She asked for the motto, "All things work together for good to them that love God," to be placed on her wall. Services were held at the home on April 19 by Bros. Archie Kauffman of Kenmare and E. G. Hochstetler of Wolford, N. Dak. Services at Spring Valley church by E. G. Hochstetler, L. C. Kauffman, and Archie Kauffman. Text, I Chron. 29:15. Interment in Spring Valley Cemetery.

"A loving mother so gentle and kind,
What a wonderful memory she left behind.
Long days, long nights, she bore in pain
To wait for relief but all in vain,
But God Himself knew what was best;
He took her home and gave her rest."

THE MISSIONARY JOB

Dr. Lewis B. Franklin, Vice President and Treasurer of the Episcopal National Council, told a diocesan conference at Newport, R. I., what, in his opinion, is a clergyman's missionary job: "An aroused laity can always manage the financial side. The pastor's job is not to collect money but to create atmosphere; to build a background of converted people who will support the campaign. Members must be educated to share their income rather than give of their surplus."

In dealing with missionary sermons, Dr. Franklin laid down four points of procedure: (1) Attract Attention. (2) Arouse Interest. (3) Create Conviction. (4) Produce Action. The parson should (1) Visualize, (2) Personalize, (3) Vitalize, (4) Dramatize. As for material, "use your sanctified imagination." Read magazines, books and pamphlets, but make them your own.

—The Churchman.

CORRESPONDENCE

(Continued from page 105)

Greenwood, Del.

(Greenwood A. M. congregation)

Greetings to all Saints:—"The Lord hath been good to us whereof we are glad." On March 31 baptismal services were held. Twelve young people were received by this sacred rite. On the same day four members were received from another congregation by letter. May these additions prove a definite increase of Christian soldiery in His vineyard. Counsel meeting was held on April 7 and communion on April 21. Nearly all partook of the sacred emblems of the body and blood of the Lord. We are grateful for these divine favors. Sister Lorenzo Schlach was privileged to be present and enjoy this service. This is recognized by friends and brethren as definite answer to prayers offered in her behalf some time ago when she was passing through the valley of the shadow of death, suffering from an affection of the brain caused by a mastoid infection. Early in January was the last time she attended public services before her illness. Let us remind one another to be thankful for blessings and favors.

Monday evening after Easter the school with some of the older young people rendered an appropriate program at the church depicting the agony, death and triumphant resurrection of our Lord in verse and song. Our school is scheduled to close on May 3. Some of the grades are taking their final tests now. Finally brethren, Phil. 4:8.

April 27, 1935.

Cor.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

P. L. Frey, Chairman.

I. W. Royer, Sec'y.

CENTURY OF WOMEN'S WORK

The official history of women's work in the mission field is just a century old. It was in 1834 that the first women's missionary society was founded in response to a definite call from the field. In July of that year a number of women representing leading churches in London met in the same building where the C. M. S. had its beginning, and a committee of 24 was appointed for "Promoting Female Education in the East." Within the first fifteen years of its history the society had some twenty women missionaries at work in India, Ceylon, China, Palestine and South Africa. Today no fewer than 526 single women and 265 married women are serving the C. M. S.—a total which is more than double that of the men on its roll.

—C. M. S. Outlook.

YOUNG PEOPLE'S INSTITUTE

Eastern Mennonite School

July 24-28, 1935

Eastern Mennonite School under the supervision of the Virginia Mennonite Conference is again sponsoring a Young People's Institute to be held Wednesday to Sunday July 24-28, 1935.

A very attractive program is being arranged and we trust that God will again shower upon us great spiritual blessings during this season of Christian fellowship, Bible study and Christian growth.

Inasmuch as many young people plan for a vacation some time during the summer we suggest spending it in a way that will be profitable spiritually as well as affording a change from work. Plan now to spend that vacation to God's honor and glory.

Last year over four hundred and fifty young people attended the Institute and we feel were enriched by its influence. The Young People's Institute is a special effort put forth by the Church to supply young people with instruction, guidance, counsel, and help with the special purpose of solving the problems of youth.

A special bulletin announcing the program will be published in the June number of the Eastern Mennonite School Bulletin, as well as in the columns of the Gospel Herald.

Chester K. Lehman,

Director and Chr. of Com.

ANNOUNCEMENT

GOSHEN COLLEGE FOR 1935-1936

S. C. Yoder, President

The administration and faculty of Goshen College are in the midst of making preparations for the school for next year. New strength will be added to the faculty by the return of Guy Hershberger and S. W. Witmer, both of whom have been at school the last two years and will receive the Doctor's degree this summer. M. C. Lehman, who received the Doctor's degree last June and is spending this year at the Westminster Seminary, will also be added to the staff of instructors next year. The course offerings in the catalog are being revised and the College will be in a position to present a stronger curriculum and faculty next-year than ever before.

The College is now accredited by the Indiana State Board of Education for the training of both elementary and high school teachers. This is a decided advantage to students from the state of Indiana. Besides this, states surrounding Indiana are also accrediting the normal training offerings of the College, which enables our young people who are preparing to teach to get all their preparation at Goshen.

The Bible Department will again offer the two-year Christian Workers' Course, which will make it possible for students to secure their Bible training at their own church school. It is the aim to keep the expense down to where it will cost no more to attend here than at the many other Bible schools throughout the country. There is no tuition charge at all for those who board and room at the dormitory. Those rooming off the campus will be charged a fee of \$25.00.

In addition to the above Bible course there is being offered the standard Teacher Training Course, covering one year's work. There is no tuition charge for this work, the rate for board and room being the same as for the Christian Workers' Course.

As President of the College, I desire to get in touch with all young people who are looking forward to attending college, normal school, or Bible school this coming year. It is our purpose to serve our people and the Church in the best way and enable our young people to secure an education in surroundings that are strictly Christian and in harmony with the life and ideals of the church.

Prospective students should correspond with the President of the College, or if any one knows of those who are interested in attending college please send in their names to the party above designated.
Goshen, Ind.

MENNONITE YEAR BOOK AND DIRECTORY

For the year 1935

This publication is now ready for delivery. It contains the usual Church Directory of all our Mennonite Conferences as well as the names and addresses of bishops, ministers and deacons of all the Mennonite bodies in North America, India, Africa, and South America.

In addition to the usual statistical matter, specially written articles appear in the text covering practically all of the activities of the Church. It will serve as a ready reference work for all matters pertaining to our mission stations, Church institutions, mission boards, relief organizations, etc.

Advance copies have been sent out to all our congregations and the usual method of distribution through the churches will be followed as in former years. In case you are not served in this manner, send your order direct to the Mennonite Publishing House, Scottsdale, Pa., with a remittance of 10 cents per copy or 75 cents per dozen, prepaid. Copies may also be obtained from the Weaver Book Stores, Lancaster and New Holland, Pa.

Orders that have been sent previously are being filled but if for any reason your copy is not received, please notify us at once.

Mennonite Publishing House,
Scottsdale, Pa.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

May 2, 1935

J. A. RESSLER, Editor

EDITORIAL

"I have shewed you all things, how that so labouring ye ought to support the weak" (Acts 20:35).

The last portion of this verse is more familiar to us than the first, perhaps, "It is more blessed to give than to receive." But the first portion, given at the head of this column is a very practical and timely admonition for us in our present time. There are many in our day who would rather be weak and be supported, than to be strong enough to support themselves, and never think of helping others, strong or weak, as a duty we owe to those who are within the reach of our influence.

And notice also that Paul says, by way of introduction, that he has "shown" those to whom he was talking how and what they ought to do. He was not content with telling them, he gave them an example in his own life and behavior. Need we tell our readers that Paul was talking to the elders of the church at Ephesus? Need we tell you that Paul was on his last journey toward Jerusalem, that time would not permit a visit to Ephesus, but he remained on ship, while messengers went to Ephesus to call the elders? Paul was apparently afraid to leave the ship, lest it should depart without him—he was anxious to be at Jerusalem in time for the work that there awaited him. If the elders had missed the boat it would have made less difference. And so Paul made his farewell address to them. Read that tender speech, in Acts 20, with care.

Ephesus. That place meant much to Paul. It was there that he spent more than three years teaching the Gospel, and using the city as his headquarters, while he traveled up and down the

coasts confirming and establishing churches wherever he went. It was there that he made his first contact with the Ephesian Jews who worshiped in the synagogue and promised to come to them again. It was in Ephesus that Priscilla and Aquila, who had accompanied Paul from Corinth, first met Apollos, the eloquent man of Alexandria who was mighty in the Scriptures, and taught him the way of God more perfectly. And that leads us to the main point of this "essay"—the effectiveness of co-operation.

Paul and the two disciples who had lately escaped the persecution of Claudius in Rome, Aquila and Priscilla, combined their resources as to a daily occupation and made tents together. Co-operation. Paul and the two, now the nucleus of the Christian group of Corinth, in which city the Lord said He had "much people," taught in the Jewish synagogues until persecution opened the way for more peaceful and commodious quarters in the home of Justus and the synagogue of Crispus.

Then, when Paul and the hospitable family of two with whom he had his home so long went to Ephesus and Paul went from there on to Jerusalem, there came another character into the scene—Apollos of Alexandria. This man brought an honorable list of assets: eloquence, knowledge of the Old Testament Scriptures, knowledge of the baptism of John (including John's witness to Jesus as the Lamb of God), zeal and earnestness, and, best of all, a spirit of meekness that permitted him to be taught. Among his liabilities was a vast amount of ignorance concerning recent developments concerning the Messiah. He knew nothing of the death, resurrection, and ascension of Jesus Christ, nor of the teaching of the apos-

tles concerning Him, nor of the gift of the Holy Ghost.

Among the listeners in the synagogue one Sabbath at Ephesus were our friends and loyal workers Priscilla and her husband. They were attracted by the eloquence and convincing logic of the Alexandrian Jew Apollos. I can imagine that Aquila and his wife exchanged glances as they discovered that the speaker, learned though he was, was not up to date in his information regarding the Messiah. After the synagogue service they made their way up to the "strange preacher" and invited him to their home. At the proper point in the conversation they introduced the subject of more recent events concerning The Way. Apollos was astonished, but welcomed the information his hospitable friends could give him. There was nothing in this man of the spirit that says, "What I do not know myself, I never want to know." Co-operation. And when Apollos thought about the work in Corinth Paul had been instrumental in starting, he was inclined to go there. The Ephesian brethren gave him letters of recommendation to the Christians in Corinth, and Apollos "watered" what Paul had "planted" and there was a rich harvest of souls in the great Greek city of the south.

A brother, many years gone to the other world, used to say to folks that were active in the service of the Master, "I cannot do public work, I am not gifted with the power of speech; I could not write for the papers; it would frighten me speechless if they were to ask me to lead in public prayer; but the Lord has blessed me with the gift of making money, and I want to share my gifts. Here, take this, and use it, and don't tell any one where you got it." Of course, a story so good as that could not

be kept a perfect secret. That man used his gift to God's glory. He labored—labored hard, in his way, and gave hard, too, supporting the weak. Co-operation.

I glanced over my shoulder a moment ago, and my eyes fell on a paragraph which had a pencil mark on the margin, which, being interpreted, means "For future reference." One of our valued exchanges selected it from the "New Century Leader." Here is the paragraph: **"Money: Master or Servant?"** A cartoon in a certain paper showed a man in his shirt sleeves in a gutter picking up gold. Behind him as far as could be seen were bags of money—gold he had picked up. Just ahead of him was a cemetery. There he was with the sweat pouring from his brow, working as hard as he could to gather up his riches, but always coming nearer and nearer to the cemetery. This is a true picture of many a man, using hands and mind and strength gathering gold, but on the way to the cemetery. Money is useful and necessary, but it should never become our god—an object of worship."

The man in the picture was doing nothing with his money except putting it into bags. When he reached the cemetery he left it all behind him for others to quarrel about. Some of those who quarreled about it might have been helped during the life time of the gatherer of the gold—they might have been weak ones whom he might have helped. Money is useful only as used. It is right and proper to preserve a margin for an emergency. It is not selfishness but provident foresight to have enough in store within reach to pay a simple funeral or a hospital bill. But hoarding of wealth that deprives others of the necessities of life will cry out against us in that day that's coming. "So labouring ye ought to support the weak."

He came in a little while ago and incidentally spoke of the subject he was to take as a substitute on a mission program—"The Fields." My mind wandered over to his viewpoint, and I thought aloud for a bit—I am not sure my cogitations were welcomed, for he is abundantly able to think for himself. I am sure I was not "laboring to support the weak in his case." But I thought of the most prominent field: Right At Home! Then I thought of the founder of Temple University and his

lecture on Acres of Diamonds. He used to get hundreds of dollars for that lecture each time he gave it—he talked the same things over—was it a thousand times or ten thousand times?—and got many thousands of dollars for that lecture alone. The point of the lecture was, "Begin where you are, no matter where you are, your wealth lies right round about you." But for this paragraph the point is, when the great Founder of the Great University died, the assets of his estate were less than a thousand dollars—and no unpaid debts! He labored and supported the weak. He preferred to spend the money while he lived in the way he thought wisest under God's help and guidance.

And if that is true regarding earthly riches, how much more is it true concerning the true riches that are laid up in heaven. There are weak Christians in your neighborhood that you need to labour for that they may be spiritually supported. How much have you—yes I mean **YOU**, don't try to hide behind that pillar there—done to help support those in temptation, trial, discouragement? The first and best way to begin such work is by giving a good example. I have been tempted to be amused at a subject that used to be on about half the programs where general subjects were discussed—in recent years I have not seen it so frequently, but on a very modern program I saw it again—"The Power of Influence." Now, influence and power are very similar in their meaning, and in my half-thought-out opinion I thought they might have put it "The Power of Power," or "The Influence of Influence," with just as much propriety as the way they usually put it. Of course I was wrong, and those who made out the programs were right. But I should have said, perhaps with less of correctness, "The Power of Example," or "The Unconscious Influence of Conduct." That's a long sub-topic, but the comment is going to be short: If you really want to help others—and who does not?—begin right where you are and with yourself in **BEING** right and a right example, and you will not lack opportunities for helping support the weak. And the closing prayer is: "Lord, help the writer of these lines to practice what he is trying to preach."

The wisdom of this world is contrary to the wisdom that is from above.—Stanford Mumaw.

"JEW FIRST"

By Bernard B. Kautz

For the Gospel Herald.

Presuming the sequence of the present missionary endeavors by the Church as accurate and in harmony with the Word of God, we would deduce that there is something in the Bible to discourage the carrying of the Gospel to the Jewish people. Yet, according to the Bible, the Gospel opportunities for salvation are to the "Jew first." Rom. 1:16.

It is gratifying to note that the missionary activities of the Church are increasing. Old, established stations are growing, new ones are being started. It shows that the Church is alive, that the "Great Commission" is heeded, there is love to overflowing and that the work is blest.

With but little cognizance we come to realize that all the blessings the Christian Church enjoys emanate from the Jew's Messiah, Jesus Christ. The Bible teaches us that "Salvation is of the Jew." The "oracles of God" came to us by them. All the Epistles in the New Testament, were written by inspired Jews, intensely interested in the spiritual welfare of the Gentile (?) Church. All the Apostles were Jews. They endured many hardships, suffered untold persecutions, finally died martyrs for the cause of Christ and that the Gospel might be brought to the Gentiles.

Realizing what Jews have done for the Church, many years ago. The benefits and blessings we now receive directly and indirectly because of what Jews have done. Can we not as Christian people feel some slight obligation to their posterity—the Jews of this generation? Considering the amount of money and efforts the Mennonite Church expends annually in general mission work, at home and abroad, wouldn't it be fair and right to show some love and consideration to them also, by putting forth some little effort in carrying the Gospel to them? They need it as much as any race or people.

Some years ago a brother was asked to give a talk at one of our mission stations. He came to town a little while ahead of time, sought out a resident Jew there. Expressing his convictions that the message of the Gospel is to the "Jew first." He told him of the love of God, to the world in general and to the Jew in particular. The Jew listened and was favorably impressed and appreciated the interest manifested. This unusual visit puzzled the Jew. It gave him something to think about. The brother did the unusual, yet, nothing unscriptural, unethical nor wrong, everything was in harmony and in the spirit of the Word of God. He then conscientiously delivered his message at the mission and

(Continued on page 119)

INDIA MISSION PAGE

THE INDIA MISSION NEWS

(March 28, 1935)

Going and Coming

Early the morning of Feb. 27, there was a stir at the Village Bangado, Balodgahan, for the Vogts were leaving for America. As the day began to break the last things were put in and the last good-byes were said as they drove off with a motor full of luggage. Later we heard that they had safely made the long journey to Ceylon and were ready to embark.

The Misses Good and Wenger made their departure as early on the morning of March 11. They embarked at Bombay and their itinerary includes about two weeks in Palestine and Egypt. May the Lord bless all these on their homeward voyage and make them a blessing while in America.

The day looked forward to has finally arrived when Bro. and Sister Beare and Allene returned to us after a long journey across the waters. They arrived at Balodgahan, where they are to live, on Mar. 16 at about 5:30 P. M. They were met outside the gate by Hindus and Christians of the village, and Boarding School girls, and inside the gate by a line of about 70 widows, all anxious to welcome them back. At the bungalow were Bro. and Sister G. J. Lapp, Bro. and Sister Brenneman and Juanita. There were several hundred people in all. It always causes happiness to all around when missionaries come back to this needy land, where millions do not know about the Savior who loves them and gave His life for them.

Sarah Lapp.

Ghatula

This month no district touring has been done, but the near by villages have been visited. In the out-stations we have done some repair work on the workers' houses. The teachers are all very busy this week as the Annual Examinations are to come off in the next few days. We are not looking for very good results this year because the school had to be closed so long on account of cholera.

On Mar. 10, Mrs. Friesen and the children left for Landour. The school in Landour opened on Mar. 14. I have word from Mrs. Friesen that they arrived safely and they had a fairly good journey.

During the last week the Hindus celebrated the Holi festival and we are glad it is over again. On this festival men, women, and children all try out their vocabulary of bad words. I think when the day was over the devil told them all that they did very well. They also try to throw all the red color that they can get hold of on each other's clothes. The first half day they throw

dust on every pedestrian that comes along. One has to wonder what good they get out of it. Such is the spirit of Hinduism. Help us to pray that the day may soon come when these people will forsake their evil ways and turn to the Lord. P. A. Friesen.

Darjeeling News

We arrived in Darjeeling on Mar. 6, all safe and sound. Nortell, who has been having fever, stood the trip nicely. In Calcutta while our luggage was being transferred from one station to the other there was a heavy rain and all our bedding got soaked. Some kind friends who were also coming to school loaned us bedding for the night. Dana had a bad infection in his right hand. The Civil Surgeon had to lance it. He missed school four days on account of it. The weather is fine and the children are enjoying school.

Kathryn Troyer.

Examinations

The eighth class girls of the Garjan Memorial Girls' School are in Dhamtari this week where, along with the eighth class boys, they are taking their final examinations. To stay there a week takes some arrangement for they have to provide for food and shelter. With them is Miss Panna the headmistress, who is their escort, two elderly women to cook the food, and one man to be watchman and general helper. One house which has been used by our people as a kindergarten was vacated and nicely arranged for their occupancy. Quite likely the girls are feeling like most of us have when confronted with a hard task, but we hope the change of situation will also be interesting to them, for they get out so little.

The health among the girls of the "boarding" is good at present, as far as malaria and colds are concerned. We are planning to have Dr. Troyer do some physical examinations of some of the girls who have particular difficulty with eyes, inflamed tonsils, and turbinates. D. Shantz.

Shantipur

Shantipur had the pleasure of helping to divide the many things that came in the Pennsylvania box, which has been coming to India for 28 years. We greatly appreciate the sacrifice and labor of love that has made possible the sending of the box every year. Some of us appreciate it all the more because of so many of our own kin having to do with the collecting and sending of it all. We are saddened to know that just after the box had been packed and shipped Bro. Isaiah Rickert, who had done the packing for years was called to his eternal home. We mourn the loss but know there are many more

loving hands and hearts ready to take his place.

Many leper inmates of Shantipur have gone to their homes for short visits. They are careful to live separately from their people, but they are welcomed in their midst for short visits.

Twelve new leper women were taken into the home this month. Several have brought children with them so they will have to be taken from them and put into the untainted homes for children of lepers. In this connection we should also tell you of Itwari, one of our fine little boys, who again showed signs of leprosy and had to be put into the leper home again for observation and treatment. He is ready to read in the highest class of our Primary school but, alas, he must be separated from the school. It is hard to have to place him in the leper home.

Dr. Laubach, who stayed in our midst for a few weeks to work out a system of easily and quickly teaching Hindi reading to illiterate adults, also conducted a class of lepers on the 16th of March. Those who were in the class became very enthusiastic and are very anxious to go on with their studies. We hope the readiness to learn to read will take hold of most of our illiterate inmates.

Mr. Balasunderam, Secretary of the British and Foreign Bible Society, was also in our midst from the 24th to the 27th of March and held one meeting in the Shantipur church besides the appointments in the other congregations and aroused great interest in the reading and selling of the Bible. The Shantipur community have donated Rs. 50 to the work of the Bible Society.

With the coming of the heat many of the lepers are suffering. Some of them keep pouring water over themselves during the noon hour to keep cool. We cannot measure the suffering of many of them. We pray that God may speak peace to their souls and bring them relief through the treatments of the medical staff.

Three new wards for inmates have been built and we are waiting until orders come from London to continue other construction work. We are also hoping that the money for the needed hospital will come soon. G. J. Lapp.

Mohadi Station

During the latter part of February we went to Chhura, about forty miles by road to the east on tour. This is the former seat of government of a native zamindari or semi-state which is now in the Court of awards for receivership. We had meetings there each night and meetings in the surrounding villages in the day time. A great many came to the camp to talk with us. Here lives a young couple who formerly wanted to be Christians. Now again they say they are ready to be Christian and wanted to return to Mohadi with us. But they had a debt con-

tracted by gambling that they wanted us to pay. However there seemed to be too much in question as to their motive and so we did not offer to pay the debt. We worked with them to accept Christ anyway and they said they would go along with us. But when we were ready to leave they said they would come two days later, which is usually the way of saying that we will not come after all. We are praying for them and for a number of others who seemed to be near the Kingdom when we found them on tours.

Sister Hostetler left for Darjeeling Mar. 4, with the children and Sister Troyer and their children. I have been busy with medical, church, evangelistic, and other work. We were glad our Bishop, Bro. Friesen, could be with us on Sun., Mar. 24, when we had communion. We received the real blessings of the service.

S. J. Hostetler.

Sundarganj

Two teams of four boys each have been selected from the Academy for village evangelism during the month of May. One team will go to Mohadi to work with Bro. Hostetler and the other to Dondi to work with Bro. Brunk. The boys are happy for this opportunity to witness for their Christ. In the past years such teams of boys from the school have done effective evangelistic work and these experiences have been the means of greatly stimulating the interest of the boys in spiritual things and in the work of direct evangelism.

From April 10 to 18, Bro. Graber will take the second year of the Christian Workers' Class on an evangelistic tour into the villages of our district. Bro. John Haider will also accompany the group. This will be a season of intensive training in village work for the boys besides being the means of preaching the message of salvation definitely to many who yet worship idols of wood and stone. During the same period Bro. Daud Ganjir, one of the teachers in the school, plans to be out in the district with the first year class.

Communion services were held at Sundarganj on Mar. 17, with Bro. Friesen in charge. A class of about 25 is now under instruction preparatory to baptism during the Easter season.

Plans are being made for a series of meetings beginning on Good Friday evening. The weather will be very warm by that time, so the meetings will likely be held out under the sky in the church compound. Pray that the Spirit may move among us and that the special series of meetings may be a season of refreshing for the entire congregation.

J. D. Graber.

On Mar. 18, Bro. Smucker received word from Landour that Sister Smucker was very ill and being taken to the hospital. He left for her bedside that

day. Later we received word that the illness is influenza and that she is a little better. May the Great Physician be very near in this time of need.

Kurra, Kanker State, India

January 22, 1935

Dear Sister V.,

We have changed camping places since I wrote the other time. We are now about two miles southeast of Charama off from the motor road. We had quite a time getting here last Friday as there were bad roads and creeks. We left Kaserwahi at ten o'clock in the morning and reached here after four in the afternoon; it was a distance of about seven miles.

We had one poor team of buffaloes; the one buffalo was scared of people. Our first experience was that of getting stuck with that cart in a bad mud hole in a creek. It took over an hour to get out. The people of that village came and fixed up the place and brought another team to pull us out. We also had to have help with the other cart too.

The second experience happened when Kedu (a young Christian man who is helping) was driving this team and the driver was walking along the side and Kedu drove over a bad rice-field embankment. The cart upset—one wheel went up, the other one down! Kedu jumped so he was not hurt. The team had to be loosened as soon as possible as one fellow was thrown down and the other one was struggling to get loose. Boxes, kerosene, petrol, and everything was upset. From one box sugar was running out. Everything had to be reloaded, but fortunately nothing was broken. No oil spilled except the castor oil used for greasing the tonga.

The road was over fields and embankments and we had the river to cross at Charama, but that was not bad. When we got to Charama there was a large crowd watching some pole-climbers. There were dozens of children, all excited, and they came around us. This scared the buffalo again and he went round and round in circles a number of times. The driver could not do anything with him and finally the axle broke and the wheel went down. We were a little distance ahead in the tonga and saw it go down. Milap (cook) and Joseph (evangelist) were ahead waiting at a turn in the road and when they saw us get out of the tonga they came back. "What shall we do with the things on the cart?" that was the question.

Finally Milap persuaded a cartman who was near by to load the things on his cart and bring them to our camping place. So we came on and got here about four-thirty and this hired cart got here about dusk so the tents were put up by moonlight and the food was cooked later. We ate about nine o'clock. All were tired but none were

hurt or anything harmed so we had much to be thankful for.

There were so many crows and birds in this peepul tree when we came that I said, "How can we stand their noise day and night?" The first night they kept up their noise most of the night, and I could not sleep. So I asked the Lord to send them away from us and He did and they have not bothered us since.

This village has three parts. We held two meetings in one section, now we will hold some in the larger part. There are many Maharas (low caste) in our neighborhood; they come to sit at the tent. They make liquor in this village so there are many here who drink. Kanker State is a very bad place for liquor; it is so cheap that many have taken to drink.

We have gone to several villages. One village, Naogaon, is the former home of Sonkuwar, one of the widows in the Widows' Home. Her uncles and aunts still live there.

It takes a few days to get acquainted. The people don't know why we came so they are shy for a few days. We plan to stay here until we have visited all of the near villages then we want to go to Mujalgondi. I think we will plan to stay a week longer than what I had first thought as we cannot visit all the villages near by before Feb. 8.

The people in Kaserwahi surely were nice to us and very attentive. Many of them brought us gifts of rice, dal, and other things. We trust that some of them will surely turn to the Lord.

Keep on praying for us.

With love, Sarah Lapp.

Dhamtari, C. P., India

Dear Friends,

Yesterday, though it was quite warm, we heard, "sleigh bells" all day long. Sometimes I would close my eyes and imagine snow flying past our bungalow instead of the clouds of dust. Night before last was full moon, so many, many carts were going by, taking people to the Rudri mela where they could again purify themselves by bathing in the river. They come for many miles, either walking or riding in carts. Though many people go, simply for the sake of going some place, there are no doubt many who go because of religious desires and duties. How we long that some may be led to Christ by some portion of Scripture, some tract, or some message, they hear while they are on the mela ground.

Some of you will remember that last year a man in Potiadih was baptized as a result of the work of the evangelist who is living in that village. He was the only convert of that village and there was some opposition to him becoming a Christian. All children who had been attending Sunday school were told by their parents to stay at

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AFRICA MISSION PAGE

THE MEDICAL NEEDS OF THE NEGROES

By Andrew H. Carnegie in Missionary Review of the World

Adequate hospital facilities for the Negroes in America constitute a great and crying need, not only for the sake of the Colored race but for the welfare of the White race as well. To supply this need the Negro National Hospital Fund has recently been initiated, the purpose of which is the establishment of a standard hospital in every city, where there are 10,000 or more members of the Negro race. This plan has already won the endorsement of the American Hospital Association, The American Medical Association, The American College of Surgeons, The National Hospital Association (a Negro association) and of many well known leaders in education, business, State and Church.

Dr. Bert W. Caldwell, Executive Secretary of the American Hospital Association, is deeply interested in the problem and has given advice and encouragement to the movement.

Dr. William J. Walsh, former Executive Secretary of The American Hospital Association, has this to say: "The need for adequate provision for the hospitalization of the Colored people when required, at a cost within their means, is acute in almost all localities where there are large numbers of these people; I am convinced that if the leaders among the Negro group will take the initiative in a movement to remedy this deplorable situation, the aid of many sympathetic white people will be soon secured." Mr. Alden B. Mills, Managing Editor of The Modern Hospital, which is regarded as the greatest hospital magazine in America, said:

One of the most pressing social needs in this country at the present time is for better facilities for the hospital care of Negroes and for the education and training of Negro physicians who shall be competent to bring to the members of their race the best fruits of modern medical science. In so far as the Negro National Hospital Fund is able to meet these pressing social needs it will assist in elevating the living standards of a large and important body of our citizens. By providing opportunities for professional activity among members of their own race for the ablest Negro youth, the movement will help to solve the economic problem which has been the root of some of our racial difficulties and conflicts. If wisely and intelligently administered, this movement deserves every success.

A National Board of Trustees of this Fund has been organized, with Mr. George E. Wibecan as Vice-President and Rev. Amos H. Carnegie, Executive Secretary. The movement will be incorporated as soon as the other officers have been elected. This movement is an interracial co-operative enterprise. From all indications the White and Colored races are destined to live together. It is, therefore, of mutual in-

terest to both groups that the health of all be the best, for if one is diseased, it will not be long before others are diseased and endangered, regardless of efforts to prevent it. Dr. B. C. H. Harvey, of the University of Chicago Medical School, quoting from the United States Public Health Bulletin 174, for 1928, says:

The mortality among Negroes in cities of the United States is 187 per cent of the mortality among Whites, and in the rural areas it is 149 per cent. As compared with the death rate for the white population, that of Negroes from malaria is 344 per cent; pellagra, 327 per cent; tuberculosis, 236 per cent; typhoid, 174 per cent; puerperal sepsis, 170 per cent; lobar pneumonia, 166 per cent; whooping cough, 162 per cent; gastric ulcer, 154 per cent. These are the diseases that swell the Negro death rate, and they are diseases which can for the most part be prevented or cured. Their prevalence among Negroes indicates a deplorable lack of medical and sanitary care and education.

Whatever improvement of a lasting nature comes to members of the Negro race must come as a result of their own initiative. In spite of their poverty, they should lead in an effort to solve their own problems and we believe that \$150,000,000 can be raised in twenty years almost altogether by Negroes giving on an average of one cent per week.

The promoters of the movement propose to call on the Colored pastors throughout the country, who are the recognized leaders of the race, to rally one hundred per cent behind the movement and allow the use of the 42,600 Colored churches as collecting centres.

While the hospitals will be interracial in management, until the Negro race becomes capable of managing them, they will be owned by the Colored people and managed in the highest interest of all by their duly elected trustees and their successors. The whole enterprise will be legally arranged from the very start so that it will be impossible for any group of individuals to deprive the race of their institutions.

We hope not only to open doors of opportunity for the highest training within the realm of the medical science to Negro medical students, by affiliating fifteen teaching hospitals with as many of the great medical schools of the North, East and West, but to offer them, after they have finished their training, standard hospitals which shall be modern in physical set-up and scientific equipment, so that every new discovery or invention, contributory to the conservation of health, will be placed at their disposal. Sound moral character, unquestionable skill and unselfish approach to the problem of medical care will be the unalterable prerequisites of every physician who aspires to a place on the staffs of the hospitals and every hospital is to be imbued with the spirit of service.

White leaders in every walk of life are not prepared to share the privileges of their institutions with the Negro race

socially, economically and culturally, but they are prepared to encourage and assist the Negro to develop his own institutions and derive therefrom the training in independence and self-determination, without which the experience and discipline of life cannot be acquired.

There is a new day ahead for the Negro race, but it must come from within. The Negro must decide what he wants and then he must go out and get it. He must learn to exercise rigid economy, thrift, simple habits of life. He must begin at the very bottom and through a process of Christian education, based upon the impregnable Rock of Truth, as Gladstone called the Bible; through the development of rugged character, such as is inspired by hardships; through hard persevering toil, which is the price of real progress; through honest, virtuous living, which is the secret of every great people; through peaceful organization and collective planning; through unselfish and patriotic leadership in the pulpit, in the classroom and in every walk of life, he must forge his way forward, and, by God's good grace, he may yet teach a lesson of far-reaching importance, not only to this country, but to the entire world.

Everywhere the colored people of the United States have manifested keen, fervid interest in the Negro National Hospital Fund. They see in it the beginning of the physical salvation of the Negro race, and they promise to rally to it. One man said: "I will pay off my twenty-year assessment in one payment and get rid of it. Very few people will pay one cent a week. If we can just see that the thing is going, twelve millions of us will put it over in a little while."

The following are some of the blessings which may be expected to come to the Negro race if the program of the National Negro Hospital Fund is successfully carried out:

It will offer high training to Negro physicians, nurses and social workers. This will be accomplished by the help of medical schools of the North, East, and West, in which physicians will receive their clinical training. Each of these medical schools will be asked to take a quota of Negro medical students who exhibit the highest scholastic ability, moral character and lofty ambitions.

It will open a door of opportunity for hospital practice and administrative leadership in standard hospitals to Negro physicians, nurses and social workers, which opportunities are beyond their reach today.

It will open a door in the clerical field to the women of the Negro race to serve as bookkeepers, stenographers and typists, which is closed to them today.

It will reduce the enormous death rate in the Negro race, which runs as high as from ten to twenty times in some sections of the United States higher than for the White population, ac-

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SOUTH AMERICA MISSION PAGE

BIBLE SCHOOL OPENING

The 1935 session of our Bible school began with a special program on Monday, March 18, in its new location at Bragado. Five young people registered for the regular courses, and seven others for part time studies and evening classes. It is probable that a few more will enter on the 1st of April. On the evening of the opening day a public meeting was held in the Bragado Church at which time various topics were discussed, such as: "Plans and Purposes of the Bible School," "My Conception of a Bible School," "How to Study," and "The Bible, the Worker and the Task." Addresses were given by the Director, N. Litwiller, A. Swartzentruber, pastor Muniz who was in town in the interests of the American Bible Society, and L. S. Weber.

Brother Litwiller is assisted on the teaching staff by Brother Shank who spends two days a week in Bragado. Fortunately he has a free pass on the railway, which avoids travelling expenses. However, it must be rather tedious for him to make such frequent and rather lengthy railway journeys. The correspondence department has been left in charge of L. S. Weber. We solicit the prayers of our interested brethren in behalf of this training school for our future workers.

COSMOPOLITAN ARGENTINA

A writer in a recent issue of the Buenos Aires Herald, one of the great English Dailies published in our magnificent capital city, wrote the following descriptive paragraphs which we deem of interest to our North American friends.

"Buenos Aires is thoroughly cosmopolitan. It is old and new: partly retrogressive, chiefly progressive, enterprising and improvident; modernized Latin with Nordic proclivities; epitome of South America with a sprinkling and smattering of North America, and with an odd admixture of Asia and Europe, minus Africa; a conglomeration of harmonies and discords; a juxtaposition of luxury and misery and poverty, of abject poverty and of inordinate affluence; of thousands of sumptuous 'high-livers' and of other thousands, whose 'homes' are the city's streets and of God's out-of-doors, or of people who are homeless."

"The negro population of Buenos Aires seems to be negligible. Evidently this country has no coloured problem. The descendants of the aboriginal inhabitants, the Indians, are here. But apparently they constitute no problem to the government, local or national. Their speech is Spanish, their religion is Catholicism, their blood is mixed with that of the 'pale faces,'

and the business of the men of these red-hued Argentines is the guardianship of the cities. And they make excellent, ideal policemen. Fairly large-sized, of symmetrical physique, somewhat stock in appearance, good-looking, good-natured, patient, painstaking, courteous, efficient, obliging, reliable and helpful, they serve the Nation's Capital and its municipalities admirably.

"The Jews, numbering about 100,000 in the Capital and 200,000 more of them scattered throughout the rest of Argentina, are mostly 'comfortably off,' and are possessed of all the business acumen and shrewd commercial instinct generally inherent to that ancient race. The Germans, French, Syrians, Armenians, Greeks, Russians, Belgians, Poles, and all nations excepting some Asiatics, also excepting all African races, are here doing business each in his chosen line.

"Of the 13,000,000 inhabitants of Argentina, less than 100,000 are said to be of Anglo-Saxon stock. And yet in Argentina the influence of the English speaking people is felt more than that of people of Italian and Spanish origin, the two most populous races composing the present-day Argentina. At least this influence is said to be permanent in the Capital's business circles."

It is our task and purpose not to preach Anglo-Saxonism to this spiritually misguided Republic, but rather to announce with ever increasing power and clearness the necessity and efficacy of the redeeming grace of our Savior Jesus Christ. To this end we crave your co-operation and prayers.

—L. S. W.

COLPORTAGE ACTIVITIES

Our colporteur and native pastor, Jose Zagami has spent a few weeks in the towns in the west end of our district. We translate here a few paragraphs from a letter which he wrote in reference to his experiences. "Thanks be to God, we have enjoyed many fine opportunities to announce the Gospel. In Santa Rosa the work we began at the edge of town was crowned with success. Every night the hall proved to be too small, so that many had to stand in the door and even in the street. Several persons manifested real interest, and when we visited them they received us very kindly."

"On March 19 I came to Lonquimay, and the same evening we had a lively testimony meeting. The following night we had preaching services in the hall with an attendance of some 60 persons. On the night of the 21st of March I preached in the public plaza where about 150 were gathered together. I praise God that the Spirit favored me so that I could preach

with liberty and power. I do not know what they found in the sermon to impress them, but they greeted me with a hearty applause. However, that does not make me so happy as when I see lives surrendering themselves to Christ."

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(March 20, 1935)

Dear Readers, Greetings:—The past week has been a busy one in most of our stations with the reopening of the day schools and kindergartens. Summer heat has returned after a brief spell of lovely cool, autumn-like days. It feels as though January has returned. Certainly our summer has been an extremely hot one, and we anticipate the cool fall weather which refreshes both body and spirit.

The Bible school in Bragado opened classes on the 18th. Opening exercises were held on the same evening with a public program in the Mission Hall. Mr. Muniz from the Bible Society was a speaker for the occasion. Five students have been enrolled in the day classes (4 young men and 1 lady) and that many or more in the evening classes. Bro. Litwiller has been quite busy since he returned to the field in moving and soliciting students with all correspondence work in connection with the beginning of the school season. We pray that this year's work may be attended with God's rich blessing for all concerned. The Litwiller children are happily engaged in their school activities again. We appreciate their being with us again.

Bro. Lauver accompanied his three oldest children (Lois, Paul, and Glen) to Buenos Aires where they continue studies in the American school. Sister Lauver writes that she plans to spend a few weeks later with them and help them begin the school year. They have a very good Christian governess employed to take charge of the children while in school. Remember these dear children, that God may keep them guarded from harm and danger during their most tender years, and that no evil may befall them.

Bro. Lantz and wife, who had spent a few weeks in the Cordoba hills on a vacation, now write us the following news of their trip:

"We had a very pleasant stay in the mountains where the air, scenery, and environment were so different from the pampa, that we surely enjoyed it. Had a chance to visit the Allan Gardner Homes for British orphans. It was quite a treat to see the boys and girls so strong and doing most of the work on the place under the instruction of well prepared teachers who take an interest in the children. At the same house there were a number of the Free Brethren missionaries with their families with whom we were indeed glad

to associate and know. We hiked a lot and had good appetites while there. The Ford behaved remarkably well, fording the streams and negotiating the mountain roads with astonishing power.

"We attended the Brethren convention in Cordoba, where 1300 people attended the evening meetings. All around the west from Cordoba City, there are large towns where the Gospel is not heard. We distributed a number of tracts to interested folks on the way home. We are praying that some blessings may come out of this last trip up north."

We solicit your prayers for the work of the Bible Coach at this time.

Sincerely yours,

Mary F. Snyder.

America, F. C. O., Argentina

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(March 27, 1935)

Dear Readers, Greetings in Jesus' name:

The hot winds are still blowing. We hope there will soon be rain. Here on the plains, pasture and crops suffer alike.

There has been some sickness among our people recently. Rosa Vecino, one of the oldest orphanage girls had an attack of appendicitis in acute form. Was operated on in the Trenque Lauquen Hospital on the 23rd, a most urgent case. At this date of writing, she is not yet out of danger but apparently stood the operation all right. She has been staying at the T. L. station home with the pastor, Bro. Santiago Battaglia and wife. This girl is 16 years old.

Our aged sister Mother Cavadore has been suffering a severe spell of liver trouble. The doctor evidently has done all he can. She is slowly getting weaker with no signs of improvement. Four of her children are active workers in our mission.

The oldest of the former orphanage family, Elvira Armanino, who has been teaching at the America Mission Station day school has been laid aside from active duties under doctor's care. The trouble is an abscess on the lower left rib. A specialist was interviewed, who examined the case thoroughly with X-ray apparatus. He advised putting her in a plaster of Paris cast and prescribed treatments for four months or more after which she will again be examined carefully before she can be liberated. Most of this time must be spent in bed. It is indeed a trial for her, young and ambitious to be studying in the Bible school, but we know when God calls any of His children to a halt, it is for some unseen purpose and for the spiritual benefit of His children. At present Elvira is still at the Snyder home and being cared for there. She has been a very patient suf-

ferer. Just at such times is when we most remember the need of a missionary nurse to help out where the burdens are increased.

Bragado and District

Bro. Nelson Litwiller

"The most important event in Bragado during the month was the opening of the Bible school. The school was changed from Pehuajo to Bragado so that the students could work the truck farm to more advantage. The rainfall in Bragado is surer and we are nearer to Buenos Aires so that our marketable goods can be sold to advantage. All the students have to work for their board. They have no means of employment unless the school provides and that is why the farm is being run in connection with the school.

School opened formally on March 18. We had a public program in the church so that all the members could listen to the opening talks. Bro. Litwiller as Director led the meeting and then talks were given by Brethren Shank, Swartzentruber, and Weber. There was also present a colporteur of the American Bible Society and we gave him an opportunity to say a few words.

There are some students who cannot study by day and so we formed night classes. In all there are eleven enrolled and probably another one or two will be coming in later. If all come there will be ten in the day classes and three in the night classes. We are glad for these young people who have come from different parts and are studying the Word of God with the hope of becoming more useful in His service. We ask the Church at home to pray very definitely for this institution here in Argentina. We also ask you to remember one student who because of illness was not permitted to attend. A few days before she planned to leave home for school a medical examination revealed a chronic sickness which may take months to overcome. These young people are just as anxious to attend school as the folks at home and appreciate school work, and practical work just as the students at home.

The prospects for more students for another year are very good. It is only a matter of time and the Bible school will need its own buildings, on a small scale of course and yet its own buildings and dormitories to accommodate the young people of Argentina who want a better Bible training to serve their Lord and Church more effectively. We appreciate very much what the brethren and sisters are doing for us in the homeland and ask that you continue to pray for us."

In His service,

Mary F. Snyder.

America, F. C. O., Argentina.

It is only those who are despicable that fear being despised.

"JEW FIRST"

(Continued from page 114)

went on his way rejoicing with a blessing attended.

The above narrative is quite in contrast with the one where a converted Jew visited one of the Mennonite mission stations. He was in a Sunday school class among a group of boys, about 20 years of age. The lesson was concerning the "Children of Israel," the Jews. A boorish young man in the class spoke up and said "I don't like Jews." The Sunday school teacher, a brother in the Church, about 45 years old very unwisely admitted he didn't like them either. The converted Jew was disappointed, left feeling that there is little love for Jews in the Mennonite Church.

How about you brother, and sister, to which group do you belong? What have **YOU** done towards the carrying of the Gospel to the Jews? Or how much did you hinder the work? and why?

INDIA MISSION PAGE

(Continued from page 116)

home, and the work for the evangelist was made more difficult. Last Saturday night a group of Christian men from Dhamtari under the leadership of Brother Haidar went to this village to hold a service. The new convert was also present and took part in the service, which continued until quite late in the night. The next morning this man was found lying dead in his home. We do not know the meaning or purpose of God in this. Will you pray with us that the passing on of this lone Christian may be the means of leading other members of his family and his friends in the village to Jesus? Though his family was very much opposed to him becoming a Christian, they always respected him and now mourned his departure very much. Pray too, very definitely for Daulat the Evangelist and his family who are living among these people that they may be tactful in their contacts with them, and that they may be led by His Spirit in bringing many more souls to accept their Savior in Potiadih.

All boys and girls in school are working hard these days in preparation for their examinations which shall be held in a few weeks. As we look back over the past year's work we wonder how much has been accomplished through the various avenues of class room Bible study, prayer groups, chapel services and personal contacts. We hope that some have been touched and will decide to follow their Master, and that those who do know Him will further prepare themselves for service and accomplish a great task for Him in bringing this part of Chatisgarh to Christ.

Ruth B. Miller.

SEWING CIRCLE CORNER

"I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6).

Strange, isn't it, and yet how true that with the coming of spring in all or nearly all normal natures is a longing for the out of doors and for planting? How much more apt and true to life is the little quotation above at this time of year. We prepare the soil, smoothe the soil lovingly, and sow the seed. Often it needs to be watered too. But after we have done all we can, our eyes must needs look up and we depend, after all, on the God who "giveth the increase."

As we plan our work for the summer months it might be well to keep in mind the co-operation of the various influences that are brought to bear on our missionary efforts. We sew and plan to send our gifts to the places where they will do the most good. Our missionaries distribute and help and work and pray, but altogether we need to keep looking up—God must give the increase. And so, as the bright days come and go, let us keep faithfully on and keep on looking up for the increase.

We are glad this week to present the Report of our Lancaster district Sewing Circle meeting. These reports are interesting and we feel sure the Father's blessing has been with our sisters. We had hoped to have the Report of the Southwestern Pennsylvania District Sisters' Meeting held at Pinto, Maryland, April 6. It has not come yet and it is about time to go to press, so we must ask you to look for it next month. On this page you have one of the papers read at Pinto.

The time is here when we usually have our Booklet of Prayer ready for distribution. We are sorry, but it, too, has been detained. But we hope to have it ready before long. Some orders are here, and we might just suggest to the Secretaries to get your approximate orders ready so there will not be so much delay when the Booklets come.

THE PRICE OF UNITY

By Mary E. Lauver

For the Gospel Herald.

(Read at the Associated Sewing Circles Meeting at Pinto, Maryland, April 6, 1935).

In His high-priestly prayer, the seventeenth Chapter of John, Christ mentions oneness five times. One of these times was when He prayed "not for these alone, but for them also that shall believe on Me through their words, that they all may be one" (John 17:20, 21). I like to think that when He prayed for us there, He prayed for me, as well as for each one of us. Would it be saying too much to suggest that possibly He

had in mind, too, our Sewing Circle sisters when He said "that they all may be one?" His concern was that we might be one with each other as He was with the Father, so that the world might believe when they see. If the world could see real unity among the believers, they would soon be convinced of the genuineness of Christianity.

Unity is the strength of all organisms. Harmony is what makes music. The beauty of nature is perfect unity and harmony. Anything short of harmonious oneness loses its attractiveness. The strength of unity might be illustrated in a bundle of sticks. In the bundle there are straight, perfect sticks—many of them; but there are also crooked ones, weak ones, knotty ones, and unsightly sticks; but, all in one bundle, the weaknesses of the poor sticks are lost, and they, all tied together, appear as a strong, harmonious whole.

Christ seemed to have recognized that it would be hard for us to pay the price of unity, since He prayed so many times that we might have it. In all these things, He was the perfect example in order that we might better know the price of unity.

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And, being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 2:5-8).

It was Christ's perfect right to be equal with God, and yet since He humbled Himself as He did, it should not even be necessary for us to be told to be humble, for we have nothing of ourselves to be proud of.

"By pride comes contention; by humility comes love and unity."

"The more lowly-minded we are, the more like-minded we will be."

"Humility, a proper estimate of one's own ability, is necessary if peaceful relationships are to be maintained between fellow-Christians."

Feltham: "Of all trees, I observe God has chosen the vine, a low plant that creeps upon the wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the Rose of the field, and the Lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm, but in a bush, a humble shrub, as if He would, by these elections, check the conceited arrogance of man."

Christ said, "Learn of me for I am meek and lowly in heart." Matthew Henry's definition of meekness is: "Meekness is that excellent disposition of the soul, which makes one unwilling

to provoke others, and not easily be offended with their infirmities, opposed to any resentments or peevishness . . . to prudently bridle our own anger, and to patiently bear the anger of others."

Meekness would rather suffer the wrong-doing of others than to do wrong herself.

If we are willing to pay the price for meekness, that will be one big step toward unity.

"Jesus . . . went about doing good," and He leaves this admonition with us: "be ye kind one to another." Peter wrote: "Have compassion one for another; be pitiful, be courteous." Pity and sympathy in the heart result in kindness. "In her mouth is the law of kindness," was spoken of the ideal woman of Proverbs 31.

The law of kindness faithfully observed is another long stride toward beautiful, perfect unity.

"Little deeds of kindness,
Little words of love.
Make our earth an Eden,
Like the heaven above."

This little poetical gem has never lost its wealth of meaning, because kindness is God-like.

Longsuffering is another part of the price that must be paid for unity. Longsuffering means to bear, patiently, without getting weary, the injuries from others; it does not mean only to tolerate those things in others that annoy us, but to bear sweetly wrong-doing toward us.

Patience is a twin sister to Longsuffering, and one of the greatest essentials in sewing circle work is patience with each other.

Forbearance, the consideration for the faults of others, is another vital factor toward unity as we work with each other. We should be just as ready to forgive the faults and shortcomings of others, as we always do for ourselves. Let us heed Paul's admonition of Ephesians 4:2: "With all lowliness and meekness, with longsuffering, forbearing one another in love," and Col. 3:12. 13: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another."

"Even Christ pleased not Himself." Would that we, too, might be as willing to sacrifice self as was He. Abraham, in permitting his inferior, Lot, to choose before him, and the results of those choices, strikingly illustrates the true worth of unselfishness. Abraham was willing to pay the price of unity, which undoubtedly would have been spoiled if he had made the first choice.

"Look not every man on his own things, but also on the things of others," means to be just as much interested in other people's things as in our own. It does not mean, however, for us to be "busy-bodies in other men's matters."

That destroys unity, instead of building it up.

Again, Christ is our example in submission. He prayed to the Father: "Not My will, but Thine be done." In working together in the circles, we must be willing to submit to each other, and especially submissive to the leaders when they plan for our best good. "Ye younger, submit yourselves unto the elder" (I Peter 5:5). In a junior circle recently, an incident of self-will spoiled the unity of a whole meeting. One of the girls refused to do the work assigned her, because she was not given the same difficult work which was assigned to the more capable sewers. Submission must also be practised by the leaders, for Peter wrote just before the aforesaid quotation; "Neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:3). A little later he also says, "Yea, all of you be subject one to the other." It is very easy to submit to leaders when those in authority first pay the price of submission, and thus become ensamples, rather than lords.

The sewing circles in many places are looked upon as being gossip centers, and very likely this is true of some circles. Sometimes one of the costliest factors in unity is the bridled tongue. If our conversation is always uplifting, edifying, and instructive, no one will have any just reason for accusing the sewing circle of being a gossip center. The circle can be made a place where false reports are crushed and killed before they result in destructive slander. But this takes unity,—a working together by each sister in the cause of Christ. "Let your speech be always with grace, seasoned with salt" (Col. 4:6). "In all things showing thyself a pattern of good works: . . . sound speech that cannot be condemned" (Titus 2:7,8).

This last essential to unity which I shall speak of, is so important that one might think I should have placed it first; but it is the foundation principle of every virtue. Therefore, LOVE is really a summary of all the graces I have mentioned.

"Love suffereth long, and is kind; Love envieth not, Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth" (I Cor. 13:4-8).

Jesus said, "As the Father hath loved Me, so have I loved you; continue ye in my love" (Jno. 15:9).

We say that we love Christ, and no doubt we do, but at the same time we lack real love for our sisters. Our love for our fellow Christians is the thermometer that registers our true love for Christ. Let us love each other with true, earnest love, free from all hypocrisy, according to Romans 12:9,—“Let

love be without dissimulation” or hypocrisy. “See that ye love one another with a pure heart fervently” (I Peter 1:22).

Notice the “togetherness” that bind us into one: we have been “quickened together,” “raised up together,” and we are “followers together,” “striving together,” we “sit together,” are “framed together,” “built together,” “heirs together” we shall be “caught up together” to “live together with Him.”

“Beloved let us love one another, for love is of God.”

In conclusion, let me quote from William Adams: “It has been said, whether by poetry or science matters not; that there is a certain point in the upper air, in which all the discordant sounds of the earth—the rattle of wheels, the chime of bells, the roll of the drum, the laugh of the child—meet and blend in perfect harmony. Surely, it is more than a pleasant conceit that when once lifted up in the fellowship of Christ Jesus, we meet in a high and heavenly place, where all things are gathered together in one.”

Altoona, Pa.

A NOTE FROM SISTER VOGT

Nearing San Francisco, April 11, 1935.
Dear Sisters,

There is a memory in my heart which is very precious to me; I think I must share it with you. It is a picture of a group of busy missionary sisters—sewing. Sewing what? If you meet me in America you will no doubt see some of their work, for they left their many duties and spent a day together helping me to get ready. You can not know how much this means to me,—I thank God for every one of those dear, missionary sisters whom I have learned to love and have enjoyed so much working with these few years. Help them by your daily prayers.

Esther Vogt.

REPORT

Of the Meeting of the Associated Sewing Circles

The Semi-Annual Meeting of the Associated Sewing Circles of the Lancaster Conference District was held at the East Chestnut Street Mennonite Church Lancaster, Pa., March 23, 1935. This was the 47th session of the Association. The Devotional Service was led by Paul Graybill followed by the Regular Business Meeting with Sue Metzler presiding. The reports were given, and also orders were given out from the various mission stations. 56 circles responded to the roll call. A missionary sermon was then given by T. K. Hershey, a furloughed missionary from South America.

The Afternoon Session was a Farewell Service for the African Missionaries. An Address “The Healing Ministry of Jesus” given by John H. Gochnaur followed by Orie O. Miller speaking on “The Witness of Healing in Missionary Endeavor.” The last on the program was the Farewell service in charge of Noah H. Mack. Dr. Lillie Shenk, and Elma Hershberger were introduced to the audience after which they told us of being called and are now ready to go in the name of the Lord.

This meeting was of great interest and believe will be long remembered. Many good thoughts were presented and the Sewing Circle work encouraged.

Nettie A. Leaman, Sec’y.

REPORT

Of Mount View Sewing Circle, Mazeppa, Alberta, March 1, 1934 to March 1, 1935

Number of Meetings	10
Number of Members	11
Average Attendance	7
Number of Visitors	90
Quilts made	9
Garments made	17
Cash on hand March 1, 1934	34.44
Money received, membership fees	14.40
Money received Sewing Done	16.40
Donations	8.00
Free Will Box	10.39

Total 83.63

Expenditures

Goods for Sewing	30.01
Donated to H. Missions	1.80
Donated to Foreign Missions	5.31

Total 37.12

Cash on Hand March 1, 1935 46.51

Secretary, Mrs. Maurice Eby.

REPORT

Of the Marion Mennonite Sewing Circle for the Year April 1, 1934 to March 31, 1935

Cash on Hand April 1	3.91
Offerings	60.70
Cash for Foreign Missions	26.50
Donations of material value	3.00

Total Receipts 94.11

Cash sent Home Missions	8.00
Cash sent for Sister Shank in S. A.	26.50
Material for Home Missions	42.58
Material for Africa	8.56

Total Disbursements 85.64

Cash on Hand March 31, 1935 8.47

No present	Ave 7
Garments made	85
Comforts made	3
Sheets made	2
Garments bought	6
25 yds Print (not made up) sent out.	

Mrs. Louise Lehman
Marion, Penna.

MEDICAL NEEDS

(Continued from page 117)

cording to statistics from a very reliable source.

It will teach the Negro race that they must paddle their own canoe and not look helplessly to others to do for them that which they can do for themselves.

It is estimated that the seventy-six hospitals to be established throughout the country by the Fund will give employment to from 30,000 to 40,000 Colored people.

The Negro race will follow honest and unselfish Negro leadership. They want a practical program that has as its objective the uplift of the masses.

—Selected.

One battle every human being has to fight is the battle with himself. We cannot get away from ourselves as long as we live.

THE WOULD-BE MISSIONARY

By Edith B. Kennel

For the Gospel Herald.

"O Lord God, bless Thou the heathen
With a knowledge of the light;
Send a missionary to them,
Lord send me, send me tonight.

"O Lord, send me, I am ready—
I would go to any land;
Far across the rolling ocean,
As a missionary man."

Thus he prayed and then he wondered,
As the long years rolled away,
Why his prayers were never answered,
Others went, but he must stay.

But he little thought the Savior,
Looking down from heaven high,
Saw his neighbors all around him,
Without Jesus live and die.

And although he prayed for service,
In a far and distant place,
All around him was a mission
With the men of his own race.

But he did not care to labor
In a small unnoticed way,
And for those in sin around him,
He had never thought to pray.

So while he was busy looking
For a greater work to do,
Lost souls all around were dying,
He had never spoken to.

And because he was not willing
First to do His work at home,
God could never take and use him
In His vineyard farther on.

Gap, Pa.

THE GREAT PRESENT CRISIS IN MISSIONS AND ITS CHALLENGE TO US

By Orrie D. Yoder

For the Gospel Herald.

No man, having put his hand to the
plough, and looking back, is fit for the
kingdom of God.—Luke 9:62.

A young man came to our Lord and
said, "I will follow thee"; but only a
desire for a backward look disqualified
him for his profession. We too, have
often looked forward and said:

"Fully surrendered, Lord divine,
I will be true to Thee. . .
Tho' it may cost me friends and home,
I will be true to Thee."

but are we looking steadfastly forward
in our missionary endeavors to-day
or are we at least glancing back?

Whether we are conscious of it or
not, the fact remains that Satan is
waging one of the fiercest wars of all
church history in the field of missions
to-day. Unless we awake and seriously
consider conditions and recognize
the crisis, Satan will make the church
unfit for the kingdom by having her
turn back in her testimony of salvation
to a lost world.

There was a time when Missions
challenged the Mennonite Church to
arise and originate a positive plan
whereby the testimony of the Gospel
of Salvation through Christ can be
brought to lost souls in both home and

foreign lands. This challenge has in
general been met and with the excep-
tion of Jewish Mission work and other
local arising needs, the origin of
mission work among us is not much of
a challenge, but a far greater chal-
lenge faces us today, are we going to
look only forward and move on until
our Lord shall come, or are we al-
ready glancing back and forming con-
clusions about turning back which
shall indeed in spite of all else unfit us
for the kingdom of God?

Truly we are living in the Laodicean
age of Christianity, while at the
same time there has existed the faith-
ful remnant of the Missionary Church
of Philadelphia who have endeavored
to enter into the "open door" of mis-
sions which truly God has proved to
His true servants, "no man" and no
depression can shut this door. The
great question facing us more seri-
ously than ever before is, will we con-
tinue to labor with the remnant of
Philadelphia, to whom is promised the
hope of our Lord's return, or will we
join the church(?) of indifferent La-
odicea, a church unfit for the king-
dom? "Hold fast that thou hast that
no man take thy crown," is certainly
a challenge to the Lord's missionary
servants today.

Thank the Lord there are mission-
ary churches and agencies working
today who have progressed and en-
larged their fields and missionary forces
during the last few years of de-
pression. What have we as a Church
accomplished, have we enlarged or
diminished? What are we doing just
now, what are our plans?

On the other hand there are many
known by the name missionary
churches and societies who have re-
called workers and evacuated their
once occupied fields on account of
present conditions. Recently we read
of a large audience witnessing the
tragic stories of a group of recalled
missionaries who spoke of the fields
they had to desert and of the converts
they had to leave. Truly it must
have been the saddest missionary fu-
neral service they ever held. What a
challenge to all of our missionary
agencies today, are we truly co-workers
with the Lord who can never know
defeat, or are we in our missionary
endeavors through our schools, publi-
cation interests and through mission
study groups and Mission boards
building a building that some one will
behold some day and say, they "began
to build and were not able to finish."

Let it ever be remembered that
God's missionary building is one that
will never stand unfinished. Let it
ever be remembered that there will be
no funeral service for God's mission-
ary servants, for our Christ hath said,
"Lo I am with you always, even unto
the end." But are we awake, brethren,
to the true challenge and test of
modern missions? If the devil will,

through our indifference and lack of
counting the real cost, defeat us in our
missionary program today, it will
prove that we are not linked up with
our Lord as co-laborers in His unfail-
ing Cause, and thus he will defeat us
in all our church work. The great
crisis of the Church today is the main-
tenance of our missionary testimony to
a needy, lost world.

Some one may say that our great-
est crisis is not in missions but in or-
thodoxy, but the fact remains that or-
thodoxy is only a name if it has lack-
ing the true spirit of Him who came
into this world to "seek and save that
which was lost." How sadly has con-
servatism been crippled and greatly
overcome by modernism largely be-
cause it has often not been possessed
and animated by the true spirit of love
and sacrifice such as can grow and be
fostered only in the lives of those who
are ambassadors of the earth-life of
Him who came into the world, "not to
be ministered unto but to minister and
give His life a ransom for many."

With the unprecedented needs of a
lost world, with scattered world-wide
hungry hearts among both Jews and
Gentiles reaching out for that which
God's true servants alone can impart
through the Gospel, and with mission-
ary information and training as never
before, what are we going to do
with the present challenge of Missions
as it is before us today? Are we going
to fail in Missions, and thus fail for
God entirely? Are we going to look
back after having put our hand to the
plough, when our Lord is beckoning
to us to go on, as He never has before?

Truly God has brought us to the
kingdom for such a time as this. He
has given birth to the missionary
challenge before us, and let us there-
fore like Esther of old risk our lives,
yet offer our lives to wage the great
battle in missions with our prayers and
means as we never have before. Truly
"God is still on the throne" but we
must be true to His missionary call if
we wish to know and experience the
fact.

"Keep me from turning back!
My hand is on the plough, Lord; my faltering
hand!

Behold in front of me is untilled land;
The wilderness and solitary place,
The desert with its lonely interspace
Keep me from turning back."

"If thou hast run with the footmen,
and they have wearied thee; then how
canst thou contend with horses? and
if in the land of peace wherein thou
trustedst, they wearied thee, then how
wilt thou do in the swelling of Jordan?"
(Jer. 12:5)?

If the present conditions are a real
challenge to us, what about the future
before us? Let the message of the
prophet be a message to us in our mis-
sionary problems today. God help us
too, not to look back.

Molalla, Oregon.

WHAT IS CHANGING INDIA?

By Delavan L. Pierson in the Missionary Review of the World

"What is the greatest force that is working a change in India today?" During our ten weeks' visit in Indian cities and villages this was the question we asked on many occasions—of college presidents and students, of fellow travelers on railway trains, of Indian pastors and business men, of doctors and lawyers, of women in various ranks of society, of Moslems and Hindus, of Christians and those of no religion. Naturally the answers were many, but none denied that India is changing and will change more radically.

A few years ago, we read much about "The Unchanging East," and there were many who held that caste and customs, tradition and religion were fixed in India and could not be overcome. On the grass of a college campus, I sat talking with a group of students—coming leaders in India. About half of them were Hindus, and some had caste marks on their foreheads. The other half were Moslems and Christians. "What do you think of caste?" I asked. "It is disappearing," they replied. "Is it found in the College?" "No, not now," was the reply. "Do all students eat together?" "Yes, with very few exceptions." "What has brought about the change?" "Many things," was the reply—"education, athletics, modern transportation and travel, modern industry, the influence of Mahatma Gandhi, but most of all the teachings of Christ."

A few years ago, and even today in some colleges, Hindu, Moslem and Christian students refused to play together, eat together or even study together.

"What do you think of Christ," I continued.

"He is my Saviour," responded a Christian fervently.

"He was a perfect man," said a Hindu.

"He is my ideal," said another Hindu.

A Moslem poet and well-known lecturer of North India, said to me: "All religion is the same. We all worship God and we all honor Christ. As St. Paul said, we should all be of the same mind." A prominent Moslem editor remarked in my hearing, in an address to Moslem students: "The Koran teaches that all prophets are on the same level; none is above the others. Mohammed, Christ, Buddha and Confucius are equal." A Brahman physician, an official of a recent National Indian Congress, said: "All religion is the same. We all worship God. Caste is fast disappearing. We are all brothers."

Such sentiments would have been considered rank heresy by Hindus and Moslems a few years ago, and would have led to the accusation that he who uttered them was a Christian. Now, the

danger is that the dividing line between Christianity and Hinduism, and between Christianity and Islam, will be made indistinct if not obliterated in the minds of adherents of all three religions. Hinduism would be willing to add Christ to its list of gods, if only He did not claim supremacy.

"The great danger today," said a Christian professor in a government college, whom I met casually in a railway train, "The great danger today is that of emphasizing the common ground of the great religions as more important than the differences. The unique features of Christianity are its essential characteristics. The points of divergence must be emphasized rather than the points of agreement."

India is changing—slowly but surely. When we look for outward conversions to Christ on the part of Moslems and educated or caste Hindus, they are few, far too few, but the attitude of Indians toward Christ has changed immeasurably.

One of the forces that is working this change is Christian education. We visited fifty mission schools and colleges, from the Punjab to Tinnevely and from Bombay to Calcutta, and in most of them we talked with principals, teachers and students. In all of them we found that the Bible is taught, generally daily, devotional services are held, and Christ is uplifted. The results in open conversions are, as a rule, disappointing. A few teachers openly acknowledged fear lest such conversions might break up the work.

On the other hand, more than one questioned the wisdom of employing such a large proportion of non-Christian teachers. "Schools and colleges that employ them on the staff," said one Indian Christian of high standing, "cannot expect very definite results in conversions. A deprecatory shrug of the shoulder, by a popular Hindu professor, will often effectively offset the influence of the testimony of a Christian teacher."

A cultured Indian Christian, two of whose great grandparents were converted under Alexander Duff, said: "One reason why we have such meagre results from Christian education is that greater emphasis is put on intellectual standing and morality than on the necessity of receiving Christ as the source of wisdom and purity and power."

Missionary education is exerting a very wide influence in raising moral standards, breaking down prejudice and creating sympathy with Christ and His teachings. The vast majority of missionary educationalists are, we are convinced, consecrated and earnest men and women who are prayerfully seeking to advance the Kingdom of God. But many of them feel the handicap of trying to maintain government standards and subsidies, of making reports and preparing for examinations, of financial pressure and the influence of

non-Christian faculty members. They find it difficult to avoid trying to "serve two masters"—the Government and the Lord.

One Christian member of a mission college faculty remarked that the reason why conversions have fallen off among the students is that formerly the president knew every student and made it a point to present Christ and to urge His claims personally on each student for decision, but that the present president is so busy with lectures, administration and finances that such personal work is lacking, if not impossible. The ministry of Christ suffers through the serving of statistical and financial tables.

The Christian principals and teachers in these schools and colleges need our sympathy and our prayers. The irreligious and skeptical attitude of the West is invading the East, and the Christian forces are seeking to stem the tide. There is a difference in the place that personal evangelism has in the work of different institutions. An Indian Christian lawyer in Poona, who has established his own school, said to me: "The whole purpose of this work is to present Christ and His Gospel to the pupils so that they will be saved through Him." Can this be truly said of every mission school and college? By example and by teaching the missionary educationalists are seeking to win India for Christ. May their whole program be still more definitely directed to this one end by greater emphasis on personal evangelism. With the increase of secular education, the need for missionary educational work is decreasing—unless the latter is the means of leading students to follow Christ wholly and to prepare them for definite Christian service.—Sel.

FROM OUR MISSION STATIONS

Portland, Oregon
(2235 N. W. Savier)

Dear Herald Readers:—

"Blessed be the Lord who daily loadeth us with benefits even the God of our salvation" (Psa. 68:19). Truly as the days go by we do see God's mercies bestowed on us daily, and do realize our unworthiness of them all. May He receive the honor due to His name.

The activities at this place show a spirit of renewed interest. The girls' circles are busy sewing for charitable institutions, making quilts for the needy and scrapbooks for sick children in the hospitals. Because of the increased number of boys coming to the boys' class, and the small overcrowded headquarters, the supervisors are kept quite busy and have asked other men to help them. There was a large crowd of women to our last mothers' meeting when Mrs. J. N. Kaufman talked on the Indian Home Life, after which rice and curry were served. The inmates at the jails have shown good interest,

especially the ladies. One grandmother was made to think seriously on her responsibility to her granddaughter, her past Christian joy and experience in her young days, her present reproach on her home training, social standing and her family name, and her present need of a Savior. She was dealt with personally and God only knows whether she has salvation or not, as she has since gone to serve her sentence in some eastern state. Another young lady also expressed her interest and enjoyment in reading the Bible that was placed in the ladies' living room. We feel impressed that this phase of missionary work does have its effects and results, though we may not reap them, as illustrated in I Cor. 3:6, "I have planted, Apollos watered, but **GOD gave the increase.**"

We need your prayers in behalf of the work and problems at this place. An aged man 68 years old wishes to publicly confess Christ and as yet has not had the courage. Pray for him. Many others acknowledge their sin and need of salvation through Christ. As Paul prayed for the Christians at Ephesus as found in Eph. 1:17-19, so the Christians at this place desire such prayers.

April 16, 1935. Myrtle Miller.

Harrisonburg, Va.

Dear Readers:—

Greetings in Jesus' precious name. On Sunday morning March 17, it was suggested that all the ministering brethren in the Middle District churches, speak on the theme: "The World-wide Mission of the Gospel."

In the afternoon and evening of the same day, an impressive farewell service was held at Weavers Church for Sisters Lillie Shenk and Elma Hershberger, missionaries under appointment to Africa. In the afternoon Bro. H. A. Brunk spoke on "Africa as a Mission Field," and Bro. O. O. Miller of Akron, Pa., spoke on the "History of Our Work in Africa." In the evening Bro. Miller gave a talk on, "Plans for the Future."

Sisters Shenk and Hershberger both gave very interesting talks on, "The Lord's Leading in My Life," after which Bro. S. H. Rhodes preached a sermon on, "What This Work Means to Us," referring to the work in Africa.

Bro. Rhodes reminded us, that not only those who enter the field are responsible for the work, but that we who remain at home also have a duty and responsibility in this great work.

The Good Friday service was held at Weavers Church today.

Our spring counsel meeting was also held in connection with the Good Friday service.

Bro. R. W. Benner opened the services by reading Jno. 19, (entire chapter) after which Bro. Rhodes delivered the message from Jno. 8:28-32.

Peace was unanimously expressed among the brotherhood.

The Lord willing, communion services will be held at the Mt. Clinton Church on May 5, and at Weavers Church on May 26.

In Jesus' name,
April 19, 1935. Laura E. Kulp.

Mennonite Children's Home

(Argentine, Sta., Kansas City, Kans.)

Dear Christian Friends,

There are many reasons why we should "Bless the Lord at all times and His praise shall continually be in our mouths" (Psa. 34:1). He has so wonderfully blessed us and provided for us.

Recently three of the boys that were left in temporary homes in Iowa were returned to us. We are sure it was very kind of those who cared for these boys to have kept them in their homes as long as they did and it was a real help to the boys.

At present there are 27 children in the Home; five of these are wards of the court. We appreciate very much the confidence that the Judge of the court has in this place.

Sister Bertha Troyer, a former worker of the Home passed thru the city recently and gave us a very much appreciated visit. Bro. L. C. Hershberger also stopped to visit the Home again recently on his way thru the city.

On Saturday, April 20, our Local Board met again with all members present and plans for the coming year were discussed and arranged for. It is always an inspiration to us to have them with us as they show such a real interest in the work.

The dedication service was carried out as planned in the P. M. on Easter Sunday. At noon many had brought their dinner along; eatables were placed on a long table in the basement, from which all could fill their plates then go out doors to eat. In the P. M. we enjoyed a very interesting program of speaking and singing. Bro. Daniel Kauffman preached the Dedication sermon for us. A large crowd was present and at the close of service an offering was taken which the Local Board has decided to use in reshingling the roof of the old building.

The weather is warm enough now so that we are using the new part of the building and it surely means much to us to have enough room so we need not be crowded. We praise God and want to thank all again who have had a part in helping make this possible.

Sincere Christian wishes,
April 23, 1935. Chris. E. Miller, Supt.

The \$20,000 given by the brotherhood some years ago, for the support of the work in South America is still intact, and has yielded \$20,000 which has been expended to support the present work.—S. C. Yoder.

KANSAS CITY MISSION NOTES

By J. D. Mininger

Men's Chorus of Hesston College and Bible School rendered a program of sacred song to a crowded audience here Tuesday evening, April 16.

The annual meeting of the Local Board of Trustees of the Kansas City Mission was held here Saturday, April 20. All the members were present. A committee was appointed to submit plans for enlarging the Mission building. The out of town members are: Harvey Yoder, Wellman, Ia.; Ammon Miller, Milford, Nebr.; and L. J. Miller, Garden City, Mo.; Bro. L. J. Miller was re-elected chairman.

Brethren Peter Kennel, Shickley, Nebr., and George S. Miller, Milford, Nebr., filled the preaching appointments at the Kansas City Mission Sunday, April 21.

Grades 5 to 8 of the Week Day Bible School of Kansas City are to render a program at the Mission Thursday evening, April 25.

Recent visitors here were Brethren I. E. Burkhart, and Ivan Lind, Goshen, Ind.; Brother and Sister George S. Miller and son, Milford, Nebr.; Brother and Sister Ammon Miller of Milford, Nebr.; Mabel Fisher, Iowa City, Ia.; Mrs. John Koppenhaver, Whittier, Calif.; Bro. and Sister D. H. Bender and son, Conway, Kans.; Edward Mininger, Goshen, Ind.

Sunday May 12, is the time for baptismal and communion services to be held here. A week-end revival to begin the Thursday evening May 9, is to precede these services.

Friday evening, April 19, a program was rendered by the young people of our congregation in which the crucifixion and resurrection of Jesus Christ was brought to our minds in an impressive manner.

Tuesday evening May 21st, we expect to have a special meeting for the purpose of engaging in congregational singing of sacred songs. We already have the promise of having with us Brethren L. J. Miller and E. M. Yost. The new Church Hymnal is to be used. We should like to have many out of town friends join us in this special service. Bring your hymnals along.

Now that the time is approaching for the Week Day Bible School to close we are looking forward to opening one or more Summer Bible Schools later.

Kansas City, Kans.

No; God's heart will only rest in us as there is in us this fruitage of love that blossoms and bears fruit, and repeats itself in growing clusters and harvests and beauties. Works die and perish, but fruit lives and reproduces itself. Love, the most perfect fruitage possible, is that upon which the very heart of God can feed. May He above all gifts give us love, that we may give it back to Him.—G. Campbell Morgan.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For March, 1935

GENERAL

Forks Cong Ind	23 00	E Holbrook SS Colo	6 83
Mountain View SS Mont	3 85	Tuleta Cong Texas	4 25
A Friend Pa	1 30	Rainham YPM Ont	5 00
Lois Blosser	0 25	Biehn Cong Ont	96 00
Western NY Cong NY	26 16	A Bro & Family	
A Bro & Sister Kans	1 00	Strasburg Ont	25 00
Sharon Cong Ohio	7 07	W Union Cong Ia A Bro	10 00
Daniel J Lehman	10 00	Bowne Cong Mich	10 00
A Sister Pa	5 00	Scottdale SS Pa	7 25
Isaac Hershey Jr	40 00	Weaver SS Pa	12 52
Unknown	4 00	West Zion SS Alta	9 03
Lydia A Neuhouser Estate	56 30		592 18
E N Ill	25 00	SC Contribution:	
J J Detweiler	3 50	Weaver SC Pa	30 00
A Sister Mo	0 35		
Eva Yeackley	10 00	Total for India General	622 18
East Bend Cong Ill	30 49		
Oak Grove & Pleas Hill			
Congs O	61 52		
Moses Stoltzfus	8 75		
Mrs E M Yoder	2 00		
4 Members Sycamore			
Grove SS Mo	25 00		
Lake Region Cong Minn	1 56		
A Sis Pa	100 00		
Mr & Mrs Alvin Good	50 00		
A Bro	50 00		
North Lima SS O	18 86		
Bethel Cong Medina Co O	27 00		
Leetonia SS O	13 90		
Martins Creek SS O	27 00		
Bethel SS O	35 61		
Plain View SS O	19 68		
Oak Grove SS O	54 00		
Martins SS O	30 18		
Mt Pleas Cong & SS Va	35 00		
Lower Dist Va	38 00		
A Bro & Sister Ohio	20 00		
J D Byler	40 00		
Pleas View SS Okla	37 92		
A Sister Pa	10 00		
Zurich SS Ont	10 40		
Elma Good	4 00		
Cedar Grove Ont	34 05		
Freeport Cong Ill	42 00		
D S Yoder	25 00		
W Fairview Cong Nebr	11 05		
Roseland Cong Nebr	3 00		
Manson Cong Iowa	75 91		
Sugar Creek Cong Iowa	125 96		
Maple River Cong Mich	15 00		
Pea Ridge SS Mo	3 00		
Blough Cong Pa	10 10		
Mountain View SS Mont	3 90		
Pleas Grove SS Ill	8 31		

1,324 93

INDIA

General

Filer Cong Idaho	9 09		
West Zion SS Alta	10 22		
Salem SS Alta	37 61		
Locust Grove Cong Pa	44 55		
A Bro & Sister Mo	10 00		
Detroit Miss Cong Mich	4 55		
Sue F Landis	5 00		
J C Miller	10 00		
D S & Cora Gingrich	10 00		
Paul Hershey	10 00		
Goodfield Cong Ill	8 00		
Lower Salford SS Pa	68 39		
Souderton SS Pa	20 00		
A Bro Mellinger Cong	6 00		
A Bro & Sister Lititz Pa	10 00		
A S and Bessie Huber	20 00		
Salunga SS Pa	34 25		
Landisville SS Pa	36 68		
North Lima SS O	21 71		
Medway SS O	14 81		
Zion Cong Oreg	6 27		
La Junta Cong Colo	9 10		

SC Contribution:	
Weaver SC Pa	30 00
Total for India General	622 18

Missionary

Salem SS Alta	66 00
Friends Ohio	150 00
Maple Grove Cong Pa	23 85
Lockport SS Ohio	27 83
Willow Springs Cong Ill	25 76
Roanoke SS Ill	75 00
H V Albrecht	150 00
Willow Springs Cong Ill	33 12
Deep Run & Plumstead	
Congs Pa	35 84
Perkasie SS & YPM Pa	112 50
C A Shantz	20 00
E R Brunk	25 00
Walnut Creek Cong O	30 00
Spring Valley SS Kans	37 50
Hesston Coll Cong Kans	75 00
Kitchener Cong Ont	104 00
Kitchener YPM Ont	16 00
Kitchener SS Ont	30 00
Sugar Creek Cong Ia	112 50
Daytonville Cong Iowa	13 15
E Fairview Cong Nebr	26 47
Bethel Cong Mich	19 24
Goshen Cong Ind	33 16
Elkhart Cong Ind	34 59
SW Pa SS Conf Miss Fund	43 00
Salem SS Alta	37 50

1,357 01

SC Contributions:	
Ohio-SC's	20 00
Mo-Kans Dist SC's	85 00
Trail SC Ohio	15 00
Central SC Ohio	7 00
South Union SC Ohio	5 00
Columbiana & Mahoning	
Co SC's O	20 00
Orrville SC O	3 00
Salem SC Ind	25 00
Maple Grove SC Ind	25 00
Yellow Creek SC Ind	25 00
Olive SC Ind	27 00

257 00

Total for India	
Missionary	1,614 01

Missionary Children

Conestoga SS Pri Cl Pa	15 87
Central SS Cl O	1 50
Jonathan Hostetler	10 00
Stahl SS Pa	0 50
Mrs Lizzie Hostetler	7 76
Masontown SS Pa	10 87

46 50

Evangelist

Filer Cong Idaho	1 20
Mr & Mrs Thomas Yoder	50 00
A Bro Pa	15 00
Matt. 6:3 Pa	10 00
Millersville SS Lydia	
Sauder Cl Pa	22 00
E Petersburg YMBC Pa	25 00

Manheim B Study Cl Pa	25 00
So Union SS Cls 11 & 12 O	33 50
So Union SS Young	
Mother's Cl O	26 75
Waterloo YPM Ont	25 00

233 45

Bible Women

Oak Grove SS	
Willing Worker's Cl O	11 00
So Union SS Cl 5 Ohio	12 50
Oak Grove SS Cham Co O	
Old Sister Cl	14 99
Salem SS O	12 50
Bowne SS Mich	11 00
Scottdale SS Pa	12 50

74 49

SC Contributions:	
Vineland SC Ont	8 00
Martinsburg SC Pa	11 00
Weaver SC Pa	15 00

34 00

Total for India Bible	
Women	108 49

Educational

Martha E Good	25 00
Mahlon A Souder	25 00
A Bro & Sister Lanc Pa	5 00
Landisville SS	
Men's Cl 7 Pa	15 00
So Union SS Cl 4 Ohio	8 10
So Union SS Cl 7 Ohio	6 50
Loren Burkholder	10 00
Waterloo SS Ont	25 00
St Jacobs SS Ont	25 00
A Sister Yellow Creek	
Cong Ind	10 00
Bethel Cong Mich	19 24

173 84

Orphan

Hopedale SS Jr Cl Ill	44 00
A Bro & Sister Kans	9 00
Stumptown SS Pa	36 00
Berlin SS Ohio	11 00
Sue F Landis	10 00
Mr & Mrs Edward Selzer	36 00
A Bro & Sister O	11 00
Mr & Mrs John Bachman	44 00
Forks SS Ind	27 66
J D Hartzler	22 00
Metamora SS Martha	
Schertz Cl Ill	18 00
A Bro & Sister Pa	9 00
North Pomona SS Calif	9 00
Mt Joy SS Pa:	
I N Mumaw Cl	36 00
Girls' Cl	44 00
Samuel Smith Cl	28 00
Emily Krabill Cl	36 00
Mountville SS Pa	44 00
Paradise SS Anna Breckbill,	
Anna Gehman & Elizabeth	
Kreider Cls Pa	36 00
Landisville SS Pri Cl 1 Pa	11 00
Weaverland YPM Pa	72 00
A Sister Lititz Pa	18 00
Bethel SS Medina Co O:	
Cl 2	11 00
Cl 3	9 00
Cls 4, 5, 6, 7 & 11	11 00
Cl 8	11 00
Cl 9	11 00
Cl 10	11 00
South Union SS O:	
Cl 3	7 70
Cl 10	2 85
Cl 16	11 00
Junior Dept	7 80
Bethel SS Cls 7 & 8 Oreg	3 27
Mary Brunk	45 00
Paradise & Millers SS Md	31 00
Milan Valley Cong Okla	4 85
Friends Ont	10 00
Waterloo SS Ont	18 00
Maple View AM Cong Ont	22 00
M J Schlabach	9 00
Wideman SS Ont	46 00

Weber SS Men's Cl Ont	9 00
Oak Grove SS Wayne Co	
Helping Hand Cl Ohio	22 00
Plum Creek Cong Nebr	9 00
W Union SS Pri Dept Ia	13 87
Sugar Creek Cong Ia	36 00
Howard Miami SS Cl Ind	11 00
Stahl SS Pa	6 87

1001 87

SC Contribution:	
St Jacobs SC Ont	36 00
Total for India Orphans	1037 87

Widow

West Zion SS Alta	22 00
A Sister O	11 00
Sue F Landis	5 00
Lee J Miller	5 45
Mrs C B Schenck	25 00
Elizabeth Combs	22 00
Freeport SS Cls 11 & 12 Ill	13 00
Millersville SS Mrs	
Adda Stauffer Cl Pa	2 00
Psalm 116:12 Pa	22 00
Salunga SS Cl 3 Pa	11 00
Weaverland YPM Pa	22 00
Bethel SS Medina Co O	5 50
South Union SS O:	
Cl 2	5 50
Cl 6	2 25
Cl 8	11 50
Cl 9	4 25
Cl 15	7 50
Cl 18	7 25
Mary Brunk	6 66
Mr & Mrs Lee J Miller	5 55
Oak Grove SS Cham Co	
Old Sisters Cl O	6 62
Bro & Sister M M	
Burkholder	11 00
Pa SS Sister King's Cl Ks	22 00
A Bro & Sister Maple	
View Cong Ont	11 00
Cedar Grove Cong Ont	8 00
Manson Cong Ia	5 50
Scottdale SS Pa	5 50

286 03

Medical

A Sister O	10 00
Chicago SS Y P Cl Ill	12 00
Marion SS Pa	10 00
Mr & Mrs T S Cripe	20 00
D S & Cora Gingrich	5 00
A Bro Ind	50 00
Conestoga SS Mary	
Petersheim's Cl Pa	10 00
A Bro Salunga Pa	10 00
A Bro & Sister Ind	5 00
South Union SS O:	
Two Sisters	10 00
U K Hostetler	10 00
Cl 13	10 00
Elkhart SS Ind	10 00
Manson Cong Ia	22 00
A Sister Yellow Creek	
Cong Ind	40 00
Scottdale SS Pa	10 00
A Sister Ohio	10 00

254 00

SC Contributions:	
South Union SC O	10 00
Sonnenberg SC O	10 00
Markham SC Ont	5 00
Waterloo SC Ont	12 00

37 00

Total for India Medical 291 00

Evangelistic Budget

Blooming Glen SS Robert	
Nase Cl Pa	8 00
Holly Grove SS Md	5 26
A Bro Iowa	45 00
G G Marner	5 00

63 26

Academy Prayer Room

Mary Zook	200 00
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Dr Brenneman Auto	
Salem SS Alta	1 00
Lepers	
Sue F Landis	5 00
Hospital	
Freeport SC Ill	15 00
Personal	
Sycamore Grove Cong Mo	3 51
Midland Cong Mich	37 50
	41 01
Total for India	4738 64

SOUTH AMERICA**General**

Mountain View SS Mont	30 00
A SS Cl Topeka Ind	1 00
Milford AM Cong Nebr	15 00
A Bro & Sister Mo	10 00
Detroit Miss Cong Mich	4 55
Sue F Landis	5 00
J C Miller	10 00
D S & Cora Gingrich	10 00
Paul Hershey	10 00
A Bro Mellinger Cong Pa	6 00
Chestnut Hill SS Miriam	
Nolt Cl Pa	10 00
A S & Bessie Huber	15 00
Beech Cong O	24 41
Midway SS O	31 76
Fairview Cong Oreg	20 96
La Junta Cong Colo	9 10
E Holbrook SS Colo	6 82
Tuleta Cong Texas	4 25
A Bro & Sister Ont	37 50
Waterloo SS Ont	112 50
Hay AM Cong Ont	12 00
Wilmot AM Cong Ont	79 26
Salem Cong Nebr	5 60
A Bro W Union Cong Ia	10 00
Hopewell Cong Ind	20 00
Scottdale SS Pa	14 25
Pinto Cong Md	3 11
Oak Grove Cong Md	0 50
Springs Cong Pa	2 08

Missionary

Conestoga Cong Pa	75 00
A Bro & Sister Mo	15 00
Millwood & Maple Grove	
Congs Pa	225 00
Souderton SS Pa	37 50
Pike SS Va	16 25
Mt Clinton SS Va	12 70
E R Brunk	25 00
Sycamore Grove Cong Mo	8 55
Bethel Cong Mo	10 30
La Junta Cong Colo	15 00
Pleas Valley SS Kans	18 57

SC Contributions:	
Wanner SC Ont	17 00
Kitchener Dorcas SC Ont	10 00
Kitchener Aid Member Ont	0 50
St Jacobs SC Ont	20 00
Hageys SC Ont	10 00
Waterloo SC Ont	15 00
Shantz Jr SC Ont	5 00
	77 50
Total for South America	
Missionary	536 37

Missionary Children

Sharon SS Sask	3 15
Central SS Cl O	1 50
E Petersburg SS Pa	75 00
St Jacobs SS Ont	15 00
Casselmann SS Md	3 50
	98 15
Evangelist	
Manitou Cong Colo	50 00
E Chestnut St SS Mrs	
O G Hess Cl Pa	12 50
So Union SS Cl 19 O	12 50

St Jacobs YPM Ont	12 50
Waterloo SS Ont	25 00
A Bro & Family Stras-	
burg Ont	12 50
Chicago Home Mission	
Cong Ill	9 04
West Union Cong Ia	67 55
SW Pa SS Conf Miss Fund	37 00
Scottdale SS Pa	12 50
	251 09

Bible Reader

E Scottdale Tea Pa	22 50
SC Contributions:	
South Union SC O	12 00
Total for South America	
Bible Reader	34 50

Orphan

D S & Cora Gingrich	10 00
Frazer Cong & SS Pa	45 75
Wideman SS Ont	5 98
	61 73

Sewing Circle Work

Assoc SC's Franconia	
Dist Pa	60 00

Publication

A Bro & Sister Lanc Pa	5 00
Total for So America	1567 49

CITY MISSIONS**Altoona, Pa.**

Casselmann Cong Md	4 35
Glade Cong Md	1 30
Pinto Cong Md	6 00
Pleas Grove Cong Pa	2 00
Aliensville Cong Pa	13 85
Scottdale Cong Pa	1 00
SW Pa Dist SS Conf	
Treas	18 00
Oak Grove SS Md	0 50
Thomas Cong Pa	5 76
	52 76

Canton, Ohio

A Bro Canton Cong O	20 00
North Lima &	
Midway Congs O	28 97
Emma Rohrer	1 00
Oak Grove & Pleas Hill	
Congs O	10 00
Beech YPBM O	6 27
John Hershberger	1 00
Tri-County SS Mtg O	9 90
Canton SS O	6 13
	83 27

Chicago, Ill.

Willow Springs Cong Ill	34 23
Waldo Cong Ill	32 09
A Friend Iowa	2 00
Ontario 874	2 00
Hopedale Cong Ill	10 00
Chicago Y P Cl Ill	12 00
Mrs. Kreider	2 00
Glen Hershberger	25 00
A Member Chicago Ill	0 50
Roy Buchanan	0 50
Bessie Birky	2 00
Spanish SS Chicago Ill	3 25
Chicago Home Mission	
Cong Ill	22 36

Detroit, Mich.

Mr & Mrs Orie M Yoder	5 00
A Friend Iowa	2 00
Fairview Cong Mich	18 59
Yellow Creek Cong Ind	24 89
A Family Mich	15 00
Detroit Cong Mich	10 95
Mr Yantzi	1 00
Allen Wideman	1 00
Myron Short	1 00
Ida Litwiller	1 00
	80 43

Fort Wayne, Ind.

A Friend Iowa	2 00
Ontario 874	2 00
Salem SS Ind	13 93
A Family Mich	15 00
A Sister Ind	18 00
Clinton Brick SS Ind	2 00
	52 93

Hannibal, Mo.

Larned Cong Kans	15 00
Cherry Box Cong Mo	2 50
Bethel Cong Mo	2 00
	19 50

Hutchinson, Kans.

Bethel Cong Mo	2 00
Iowa City, Iowa	
Liberty Cong Iowa	5 77
Plum Creek Cong Nebr	14 57
Chappell Cong Nebr	8 16
Wood River Cong Nebr	4 57
Thurman Cong Colo	4 07
Lower Deer Creek Cong Ia	32 00
Manson Cong Iowa	27 65
	96 79

Kansas City, Kansas

P L Rohrer	5 00
J C Miller	10 00
Paul Hershey	10 00
Bethel Cong Mo	4 00
Ont 874	3 00
Alice J. Miller	5 00
William A Beechy	2 00
Emma Rohrer & Hospital	
Workers	6 50
Lizzie Coffman	1 06
Ida Geeiser's SS Cl	3 65
Sam Rogers	1 00
Mr & Mrs Abram Good	10 00
Marie Brunk	1 00
C F Summer	10 00
A Canadian Bro & Sister	5 00
J Frank Brilhart	1 00
A Bro & Sister	5 00
	83 21

Lima, Ohio

A Bro Iowa	2 00
Logan & Cham Co Miss	
Mtg O	41 42
Lower Deer Creek Cong Ia	5 00
Lockport SS Ohio	9 46
	57 88

Los Angeles, Calif.

Elizabeth Winger	1 00
Los Angeles Cong Calif	42 52
	43 52

Mexican Mission, Ill.

Ill Dist Miss Bd	30 00
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Peoria, Ill.

Willow Springs Cong Ill	20 00
Metamora SS Ill	18 18
Hopedale Cong Ill	40 91
Metamora Cong Ill	19 35
Science Ridge SS Ill	22 31
A Friend Iowa	2 00
E Schrock	40 00
Mt Zion Cong Ill	3 34
Martha Zehr	5 00
	171 09

Portland, Oregon

Nampa Cong Idaho	2 56
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Toronto, Ontario

Shantz Cong Ont	10 25
Elmira YPM Ont	18 00
St Jacobs Cong Ont	48 25
Waterloo Cong Ont	34 25
Cressman Cong Ont	6 55
Hagey Cong & SS Ont	17 28
A Vineland Family Ont	50 00
Biehn Cong Ont	20 00
	204 58

Total for City Missions	1128 45
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CHARITABLE INSTITUTIONS

Children's Home, Kansas City	
A Bro & Sister Mo	10 00
Roanoke Cong Ill	12 00
Special Support	145 00
J G Hartzler's SS Cl	2 00
Bro Selzer	10 00
Sister Holderman	10 00
Alta Erb SS Dept	22 00
Mr & Mrs Heuyck	6 00
Mrs C D Yoder	10 00
Bro & Sister Abram Good	10 00
A Bro & Sister Canada	5 00
For Kitchen Linoleum:	
Ethel Good	10 00
Mrs Gibbs	5 00
A Bro & Sister Canton Ks	5 00
L C Hershberger	5 00
Ethel Zook	10 00
Esther Detweiler	3 00
Charity Gingerich	3 00
Phoebe Hershberger	1 00
Mr & Mrs W Walsten	1 00
A Bro & Sister Kansas City	5 00
Hopedale SS Pri Dept Ill	6 55
Kansas City Friends	6 45
	303 00

Children's Home Building

A Bro & Sister Cherry Box	
Mo	5 00
Masontown SS Pa	9 58
	14 58

Children's Home Roof Repairs

Barbara Weaver	10 00
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Orphans' Home, Ohio

A Bro & Sister Mo	5 00
Sheridan SS Oreg	1 50
Logan & Cham Co Miss	
Mtg Ohio	82 86
Walnut Creek Cong O	5 00
Farm Income	58 75
Special Support	273 00
D K Hartzler	50 00
	476 11

Home for Aged, Ill.

A Bro & Sister Mo	5 00
Maple Grove Cong Pa	13 00
Stalter Farm Income	174 45
Pleasant Grove SS Ill	10 35
Roanoke Cong Ill	12 00
Special Support	232 10
Sylvester Miller	5 00
Contribution Box	0 60
Hopedale Brethren, Ill	5 00
Goodfield Cong Ill	2 25
Chicago Home Miss Cong	17 00
Produce Sold	12 28
	489 03

La Junta Hospital Nurse

Ohio SC's	20 00
Mo-Kans Dist SC's	4 55
Mahoning & Columbiana	
Co SC O	5 00
Shickley Nebr SC	1 70
West Fairview SC Nebr	2 00
Mattawana Sr SC Pa	2 40
Mattawana Jr SC Pa	2 25
Pleas Hill Jr SC Ill	1 00
Pleas Hill SC Ill	0 92
South Union SC O	5 00
Beech SC Ohio	3 25
Martins Creek SC O	5 00
Markham SC Ont	2 00
Selkirk SC Ont	1 00
St Jacobs Jr SC Ont	2 00
Markham SC Ont	4 00
Hagey SC Ont	2 00
Weaver SC Pa	27 45
Elkhart SC Ind	3 02
	94 54

Millersville Oge., Pa.

Sue F Landis	5 00
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Home for Aged, Lanc., Pa.

Sue F Landis	5 00
La Junta Hospital & Sanitarium	
P L Rohrer	5 00
La Junta Printing Co	10 00
Curtis Publishing Co	1 00
Allen H Erb	10 00
Abe Good	15 00
Lucille Roth	5 00
Hospital Sales—	
Charged	2356 10
Out Patient	112 00
Cash	1,162 78
	3,676 88

Total for Charitable Institutions	5,074 14
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AFRICA

Lydia Oyer	5 00
Pigeon River SS Mich	58 05
A Bro & Sister Mo	10 00
Sue F Landis	5 00
D S & Cora Gingrich	5 00
H L Horsch	10 00
Salem Cong O A Bro	20 00
East Scottdale SS Pa	9 41
	122 46

ANNUITY

A Bro & Sister Ill	1,000.00
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OTHER FUNDS**Mission News Bulletin**

Andrew A Schrock	0 25
E N Ill	1 00
Christian N Charles	0 25
	1 50

Administration Expense

A Sister Pa	1 00
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Personal

Landisville SS Girl's Cl 3 Pa	9 00
Goshen College	
South Union SS O	44 80

Board of Education

W Fairview Cong Nebr	4 00
E Fairview Cong Nebr	5 00
Thomas Cong Pa	3 12
	12 12

General S. S. Committee

Masontown SS Pa	2 89
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District General

Pottstown Miss Cong Pa	4 75
Rock Ridge SS Pa	12 62
Providence Cong Pa	5 00
Boyetown Cong Pa	24 35
Springfield Cong Pa	5 00
Swamp Cong Pa	14 69
Plain Cong Pa	116 19
Doylestown Cong Pa	33 19
Spring Mount SS Pa	13 20
Leo Cong Ind	9 43
Maple Grove Cong Ind	21 46
Clinton Frame Cong Ind	27 40
Emma Cong Ind	11 43
Middlebury Cong Ind	12 40
Howard-Miami Cong Ind	26 05
Clinton Brick Cong Ind	9 76
Maple River Cong Mich	15 00
Pa Cong Kans	20 48
Crystal Springs Cong Ks	11 00
Spring Valley Cong Ks	31 64
E Holbrook Cong Colo	16 05
Pleas Valley Cong Ks	19 35
Wichita Cong Ks	9 00
La Junta Cong Colo	12 53
Hesston Cong Ks	13 00
Latschar Cong Ont	18 00
Bethel SS Oreg	1 67
Blough Cong Pa	20 20
Pleas Grove Cong Pa	1 46
Mt Pleas Cong & SS Va	22 00
Springdale SS Va	17 65
Mt Clinton SS Va	11 80
Pike SS Va	12 00
EMS SS Va	11 22
Lower Dist Va	4 66
	615 63

Rural Missions

Leo Cong Ind	9 93
Fairview Cong Mich	20 73
Olive Cong Ind	33 30
Berea Cong Ind	4 65
Maple Grove Cong Ind	12 50
Emma Cong Ind	10 27
Masontown Cong Pa	4 00
Schellsburg Cong Pa	2 00
Scottdale Cong Pa	28 94
Morrison Cove Congs Pa	4 50
	130 82

Ind.-Mich. Conf. Expense

Salem SS Ind	1 00
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Portland Mission Bldg

Los Angeles Cong Calif	1 50
Bethel Cong Oreg	10 10
	11 60

Eastern Mennonite School

Thomas Cong Pa	1 56
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Johnstown Bible School

Blough Cong Pa	10 10
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S. W. Pa. Conf. Fund

Pinto Cong Md	1 56
Stahl Cong Pa	6 13
Springs Cong Pa	1 04
	8 73

S. C. General Expense Fund

Mahoning & Columbiana	
Co SC O	2 00
Wanner SC Ont	1 00
Waterloo Sr SC Ont	2 00
Kitchener Sr SC Ont	2 00
Canadian Refund	1 21
	8 21

Total for Other Funds	858 96
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RELIEF**Russia**

A Bro New York	20 00
A Sister Pa	10 00
Sue F Landis	5 00

A Sister Kans	5 00
Friends Iowa	5 00
Freeport Cong Ill	43 00
Unknown	1 00
	89 00

General

Thurman Cong Colo	3 50
Total for Relief	92 50

SUMMARY

Alta-Sask Board (Feb)	173 83
Alta-Sask	50 43
Franconia Board	613 22
Illinois Dist Board	765 48
Ind-Mich Dist Board	655 65
Iowa-Nebr Board	661 85
Lancaster Dist Board	764 68
Mo-Kansas Board	432 10
Ohio Dist Board	775 02
Ontario Dist Board	1,074 27
Pacific Coast Board	46 33
SW Pa Dist Board	153 16
SW Pa SS Board	220 14
Virginia Dist Board	231 28
Wash Co Md & Fran	
Co Pa Board	32 00
SC Contributions	661 25
Men Bd of M & C	8,596 88
	15,907 57

India Mission Funds	4,738 64
So Am Miss Funds	1,567 49
City Mission Funds	1,128 45
Charitable Institution	
Funds	5,074 14
Africa Funds	122 46
Annuity Funds	1,000 00
General & Other Funds	2,183 89
Relief Funds	92 50
	15,907 57

Gratefully acknowledged
and respectfully submitted,

D. D. Miller, Pres.
1711 Prairie Street
Elkhart, Ind.

GLEANINGS**Mikado a Moslem?—Not Yet!**

The following article (translated) appeared in an Arabic newspaper in Latakia, Syria, the "Al-Irshad" for September 24, 1934:

It was reported a few weeks ago that the Mikado of Japan had embraced Islam. Then this was denied in certain quarters. "He had not yet embraced Islam, but was sympathetic towards it—That's all!" But we have come across very important facts in an article in "Al-Ayam," taken from an Indian paper "Drandian Star" (Dyanudhay?) about the Islamic movement in Japan. . . .

A Japanese Islamic delegation recently arrived in India, Afghanistan, and Persia, bearing official papers from the Japanese Government, and has begun to meet with some of the Muslim Ulama and confer with them about a journey to Tokyo to observe the Islamic movement there. The members of this delegation stated that the number of those who had embraced Islam in Japan up to the present had reached 65,000 in Tokyo alone! and that there were many eager to adopt this religion but who were waiting for someone to explain to them its beauties.

The members of the delegation added that the government had designated large amounts in its budget this year to build mosques in Japan, and it is expected that twenty mosques will be built there within five years. A member of the delegation was asked about the report that the Mikado had embraced Islam, and he confirmed it, saying that the emperor had been converted by the Turkish sheikh, Muhammad Ali Bakir.

But some of the European papers attempt to deny the news for fear that its effect upon Moslems will be to make them pro-Japanese. It is enough that an American paper, looking at this report from a purely commercial standpoint, said that the Mikado had embraced Islam to expedite the sale of Japanese goods to the Islamic world.

The vernacular press in Persia also publishes stories of the spread of Islam. "Erfen," a paper published in Isfahan, in its issue of January 3, 1935, published an article entitled, "The World Bows Down Before Islam," as follows:

Recently M. Benito, the Italian philosopher, has been converted to Islam. When such deep thinking people accept Islam for their religion, it shows that Islam is the best religion. M. Benito, after conversion, is publishing a weekly magazine on Islamic principles and privileges to give the news to others.

In one of these articles he writes, "I want to ask the European missionaries who go to the Orient for missionary work why they go there and try to disturb the Orientals? What benefit do they give to the followers of Islam? Aren't they deceiving themselves? I, who am a Farangi, do my part in giving the good tidings to my countrymen. Islam is the only religion of peace and comfort and the protector of world peace."

Another Italian teacher writes an article in which he points out that up to some years ago the Christians showed Islam to be the worst religion of the world, but fortunately the Europeans, especially their diplomats, found out the truth that the only way to get

away from the world crisis is by accepting the peace-seeking religion of Islam.

Such is propaganda! Can any be induced to believe these statements, entirely unsupported by evidence? The credulity of men is great, especially if they have no access to facts. The memory of men must be short, and their knowledge very limited, if they can forget the Turkish and other Mohammedan aggressive wars and massacres of racial and religious foes, which so clearly disprove the preposterous claim that "Islam is the only religion of peace and comfort, and its protector of world peace."

Facing Religion

A big Japanese daily newspaper declares that "one of the most significant developments in Japan in the past year or so is the sudden interest shown by the people in religion." This takes the form of making religious books best sellers. The Broadcasting Association of Japan puts on a morning religious service. Buddhism, Confucianism, Christianity, all are being considered. "Once," says the "Times," "Marxist publications and socialistic books were best sellers in Japan, particularly among the younger generation, but today religious books are best sellers. It is quite a wide step from Marxism to Buddhism or Confucianism, but it is true that the people of Japan are more interested in re-

ligious consolation than in Marxism or Fascism."

Young Girl's Prayer

"The Missionary Link" published the first prayer in English of a fourth year student in Doremus Girls' High School, Japan.

Our Father in Heaven: I want to thank Thee that I can live and thank Thee every day. We are so happy that I forget to think of poor people. Please help me to think about the poor people, and though I can do but little let me do anything I can for them.

Please let them know God in Heaven, because when we know Thee we can live most happily and lead a powerful life.

Please give me power and bravery in life. Please let me study faithfully every day. Please let me spend today in thankfulness.

This we ask in Christ's name.

English Language Banned

As an evidence that the Chinese are increasingly nation-conscience, desiring to preserve their country from cultural invasion from outside lands, Prof. Henry Huizinga of the University of Shanghai cites the recently adopted rule of the government in Nanking, that no signboards of Chinese stores in Nanking may henceforth carry English words. Professor Huizinga writes further: "In many universities Chinese professors are no longer allowed to lecture in English. In many parts of China both teachers and students must wear clothes made only in Chinese style and of cloth woven in China. At the recent National Athletic Meet in the capital city, the English language was drastically banned from the athletic fields. Church services, prayer meetings, chapel, and many other kinds of student meetings which used to be held in English are now exclusively in Chinese."

—Missions.

To Cope with Drouth

The Ministry of Industry has approved a series of measures to cope with the drouth problem, providing that:

1. A special organ be created or a certain organ designated by the Central Government to look after matters relating to drouth prevention, its functions to be to direct and guide the farmers in the cultivation of late crops and cereals which mature quickly, the seed to be directly supplied; to investigate actual conditions in the stricken areas and direct farmers in the irrigation of their fields; to make plans for the apportionment of seeds for winter sowing; to supervise various districts in the creation of emergency organs for the relief of the drought; to regulate the supply of foodstuffs in the affected areas and stabilize the price of cereals; and to prohibit making wine out of cereals.

2. A drouth prevention fund of \$1,000,000 be specially appropriated, of which \$800,000 should be expended on the purchase of seeds for distribution among the farmers, and the balance of \$200,000 to be used as administrative expenses.—Chinese Affairs.

Missionary Requirements

In the midst of all the hazards of living in China—bandits, murder, pirates—a rigorous search for ways of strengthening Christian

leadership is getting under way. Problems of missionary and Chinese Christian leadership are being approached simultaneously. A small survey team is starting a study of the situation. For about 16 years the question of missionary training has received no attention nationally. The National Christian Council has now appointed another committee on missionary training. Chinese leaders must, it is agreed, increase both in numbers and influence. Missionaries, it is admitted (except in some missions) must decrease numerically, and learn how to wield influence in subordinate positions; but both need strengthening along the same lines. Their preparation must be more thorough. It must make both effective agents in social rebuilding. They must be equipped for a new program which is yet, speaking in the large, to be discovered.

—The Christian Century.

Mission to Mongolia

The first Chinese missionary to be sent to Mongolia by a Chinese church is Jen Tulin, a graduate of the Theological Department of Shanghai College. He has been appointed by the Chinese Home Mission Society to preach in Mongolia, with Wu Shanlien, a preacher who has been working in Kalgan for the past ten years, as his associate. They will spend a year in Inner Mongolia, preaching in all the principal places. The opening of schools in Mongolia will be considered by the China Home Mission Society should this visit prove successful.

—Watchman-Examiner.

Gospel Towels

Every Japanese has a towel somewhere on his person or near by. Accordingly, Kagawa conceived the idea of putting a peace message and a graphic portrayal thereof on towels, and distributing them to help Gospel work. For example: "If these should hold their peace, the very stones would cry out" (Luke 19:40), together with a whimsical sketch of Jesus' entry into Jerusalem when these words were uttered. Kagawa himself distributed 5,200 of these among the lepers throughout Japan at New Year's. Another Kagawa towel that has done valiant service has to do with Moses crossing the Red Sea, and bears a quotation from the Gospel hymn, "The Lord will provide."

—Watchman-Examiner.

A "Living Epistle"

Mr. Takasaki, member of a prominent firm, has retired from business and is taking an active part in the Japan Methodist Church. Seeing its weakened financial condition, which meant the closing of church after church and the dismissal of minister after minister, Mr. Takasaki accepted this problem as his special mission. He encouraged the laymen to form a laymen's association whose immediate objective was the raising of the shortage due to the withdrawal of mission funds. The work was attempted in a very spiritual way. Mr. Takasaki began to move about the different churches, paying his own expenses, talking to laymen; and he put the problem up to them, asked them to

pray about it, and took no subscriptions. This movement went on quietly and he was able to announce recently that twenty-five thousand yen had been subscribed for 1934 and that fifteen thousand was already in hand. This money comes from a membership of 1,549. The money has been raised without any urging or special appeals, but simply by placing the facts before the people and asking them to pray about it.

—United Church Record.

Witchcraft in Papua

Mr. Russell Abel writes of the fearful grip of superstition upon the natives of New Guinea:

"This morning I turned from the round of pressing duties to have a long chat with a young couple in great distress of mind. They had been converted about a year, had clutched at every opportunity to learn more of the Christian life, but blackmail and the fear of sorcery had driven them into serious compromise, until at last they had lost the faith that had been theirs.

"An old sorcerer was in love with the young woman. Infuriated by her Christian stand and her resistance to his perpetual advances, he had put them both under a powerful 'spell.' In Papuan eyes they were 'bewitched,' and therefore as good as dead. Every native knows what will happen when that grim word is pronounced by a sorcerer. 'Teacher, we would be lying if we said we were not frightened,' said the woman. 'He bewitched three members of my family and each one died.' 'Your turn next,' he says."

"We laid the whole problem before the Lord. I told them of one now working for God in Sidea, who had been marked down to die just as they were, who prayed, trusted, and lived, while the sorcerer who had undertaken to bewitch him had himself died raving in our hospital here. But the hold this black magic has upon the people's minds is nothing short of hypnotic."

—Kwato Mission Tidings.

Doshisha Losses by Typhoon

The most destructive typhoon ever recorded in modern history of Japan swept over the western part of the country, particularly the Osaka-Kyoto district, with unprecedented violence on September 21. About 3,000 men and women were killed; 13,000 injured; 100,000 houses demolished; 300 primary and secondary school buildings collapsed. The result of investigation at the Doshisha showed:

King Dormitory, given by President King of Amherst College; gymnasium, archery and wrestling rings of the College of Commerce; wrestling ring of the University; bicycle cottage of the Middle School had collapsed; and Junka Hall and College of Commerce were partially collapsed, while many roof tiles and windows were broken. The total damage suffered at the Doshisha is estimated at Y93,750.00.

The chapel at the "Widely Loving Society" Orphanage and Poole High School for Girls in the diocese of Osaka were totally destroyed, with the loss of 18 lives.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
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SCOTSDALE, PA., THURSDAY, MAY 9, 1935

(Herald of Truth)
(Established 1864)

No. 6

EDITORIAL

"My son, if sinners entice thee, consent thou not."

"Walk not thou in the way with them; refrain thy foot from their path."

This sage advice, though couched in simple words, marks the line of safety for all people who want to stay on the right side.

Every soul saved for God means a soul rescued from the fumes and flames of eternal hell, another soldier of the cross added to the host of workers for the Lord. "As we have therefore opportunity, let us do good."

"This is the victory that overcometh the world, even our faith." A triumphant faith and the victorious life invariably go together. When our faith is weak our power of resistance against temptation is correspondingly weak.

"The weapons of our warfare are not carnal, but mighty through God." This is one of the paradoxes of life. The strongly militaristic nation is digging its own grave. "They that take the sword shall perish with the sword," is as true of nations as it is of individuals. Proof: Babylon, Medo-Persia, Tyre, Carthage, Nineveh, and other once powerful but now extinct nations. For a complete description of the Christian's armor, read Eph. 6: 10-18.

The history of fallen man is a history of "strifes, seditions, heresies"—beginning with Cain and continuing through the annals of history ever since the murder of Abel. "Wars and rumours of wars" are becoming more numerous and destructive and threatening. The history of people following the leadership of the Prince of Peace is a record of peace and good will. Shall the Church follow in the path trodden by Cain, or in the path trodden by the Prince of Peace?

One of the key-notes sounded for the guidance of the people of God is the advice of Paul to the Colossians: "Set your affection on things above, not on things on the earth." Looking worldward, we see all manner of evil, as "the whole world lieth in wickedness." Looking "on things above" we behold the goodness and love of God, the path of righteousness and true holiness mapped out for His people, and at the end of life's journey the realms of glory which thrills our souls with joy and moves us to press forward with hope. Paul's advice is good for Americans as well as Colossians.

Should the Sunday school be considered as an educational or a religious institution? Primarily religious, secondarily educational. A number of years ago, when the Graded Lesson System propaganda was at its height, the work of the Sunday school was discussed by some people as though it were wholly an educational institution. And some enthusiastic promoters of our present work in Teacher Training seem inclined to hold a similar view. But the spiritual value of the Sunday school suffers every time the devotional side of the work is neglected or made to give place secondary to the educational side. We trust that the time may never come when consecrated teachers who have demonstrated their teaching qualities and their loyalty to the Gospel standards in faith and life will be set aside to make room for others whose chief claim to recognition is some diploma in their possession.

Our young people's meetings, when properly conducted, are proving themselves a helpful factor in the development of talents and the strengthening of Christian character on the part of young people. We take notice of two favorable changes: (1) The elimination of dry and uninteresting matters that in former times put more form than life into many organizations; (2) shifting the work more and more into

the hands of young people. While it is true that our church leaders should keep in close touch with all our young people's activities, and that all such activities should be in line with the standards of the Gospel and of the Church, the more responsibilities you can place upon our young people (properly supervised and directed) the more substantial will be their service in the cause of Christ and the Church. As with all other church activities, the more properly safeguarded and encouraged our young people's meetings, the more substantial their results for God and the Church.

How to Help the Meeting.—All meetings—evangelistic, mission, conferences, or other kinds—are intended to help the individual rather than the individual help the meeting. But the more whole-heartedly such meetings are supported the greater their usefulness to the supporting church.

During the next few months, besides our regular congregational meetings, there will be held our spring conferences and Board meetings that will mean much or little for the Cause, depending upon how much we will put into them. Here are a few ways in which we may help:

1. Pray for them. Begin now, and continue your daily supplication at the Throne until the meeting has passed into history. "The effectual fervent prayer of a righteous man availeth much."

2. Attend them if possible—and when there listen attentively. Your presence lends encouragement, and gives you opportunities for service that otherwise you would not have.

3. If you are on the program, make faithful preparation for what you may be called upon to do, and yield yourself wholly to the Spirit's promptings and directions while you are on the floor.

4. When once a meeting has spoken, make its work practical by putting its precepts into practice. Sound advice is valuable, only as it is heeded.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

"I AM WITH YOU"

"Lo, I am with you alway, even unto the end".—Matt. 28:20.

It is not always comfort to remember

That "God is in His heaven,"

When heavy clouds have hidden all the sunshine

And we are tempest-driven;

When all the world is desolate and lonely,

Or filled with hate and strife;

When hearts grow weary with their cares and troubles,

And grief and sin are rife.

It does not help that God is in His heaven,
For that seems far away;

No voice comes down to us from that high silence,

No answer when we pray;

Up there, we think, the ceaseless hallelujahs

That rise around the throne

Must dull the echoes of earth's lamentations,

And drown the sad heart's moan.

But here is comfort: "I am with you alway,

The Faithful and the True,

And I will never leave you nor forsake you,

The long, hard journey through";

For Jesus Christ is present help and refuge,

Not far, but very near;

Our Light, our Guide, our Shepherd, our

Consoler,

A Savior who is here.

—Annie Johnson Flint. Sel. by
Martha N. Miller.

THE WAY, THE TRUTH, AND THE LIFE

By D. L. Christophel

For the Gospel Herald.

IX

The way, the truth, and the life covers the whole Gospel (good news), from beginning to end; from the sinner's acceptance of Jesus Christ as his personal Savior, and the redemption at the cross. Men and women are groping around in the world in darkness, endeavoring to get something for nothing. Indifference, self-will, and unbelief are covering Christ's Church. They are picking up all that has gone into history by the way of fulfillment. Jesus has fulfilled all except unfulfilled prophecy, which will be fulfilled yet. But it is an error to try to mix up everything and permit the spark of Christian life which remains to corrode, and be gnawing away at the life and vitality of the soul and body. The body is the temple of the living God, and the carnal strife of mind prevents the spiritual growth of the child of God.

Some people agitate the theory of eternal security. If that were the case, men would remain babes in Christ, and would not attain the full stature of man in Christ Jesus, but would remain a dwarf, both in getting a true knowledge of the Bible, and God's di-

vine Word and will. They would not be willing to do His will and commandments.

Repentance

It is true that repentance is stressed as an utter need among professing Christian people, but why? Haven't we as Christians "died" to sin, and haven't we been raised with Christ in newness of life? Has Jesus Christ suffered and paid the price for us for naught? Repentance means to feel pain or sorrow on account of something done or undone, especially of past evil. It is to regret. Repentance, almsgiving, and healing were a Jewish work, but the Gentile, in this day of grace, is to die to sin. Then if we have died to sin, why still sin? The main reason is that the old man is not quite dead. Then we will endeavor to shake our sins committed on our weaker brethren. In place of repentance, we are doing still greater sin.

The Church was a hidden mystery in the Spirit of God and Christ the Son of God. It has been so through the past ages, even from before the foundation of the world, until the day of Pentecost. It began so mysteriously so that many Christian people do not understand the reality of the eternal purpose of the Church. This causes so much indifference and division, but we are glad that some are very keenly interested in the real purpose of the Church. May we all give expression as having a part in that invisible Church. By the grace of God we can truly say, "I am a son of God, a child of the King."

When we consider the seven churches of Asia that Christ addressed through John the apostle, we want to consider ourselves in line with the church at Smyrna or Philadelphia. We do not consider ourselves as bad as the church at Sardis, or Laodicea. We are not so bad, but beware! We are in a serious moral and spiritual declension in these days—deterioration in the life of the Christian Church. "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1).

The universal Church is more or less affected by these things in this declension of moral and spiritual life. Notice Christ says, "I know thy works." Christ knows how hard the Church people are working, but they have lost the beginning. In Rev. 2:2, 3, we read, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." This is a wonderful commendation from the Lord, but with all this wonderful work which they have done

for the Lord in their own strength, and have not fainted, or even gotten tired. But the voice comes again, "I have somewhat against you." What could that be, for we have labored so faithfully? Then comes a sorrowful declaration, "Thou hast left thy first love." For I (Jesus) have loved you Ephesian brethren so much that I have laid down my life and my all for you. Now, if you want to work for me, then love me too or it will avail you nothing. Love the brethren and Christ also.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (I Jno. 2:27). If we abide in Him and are living epistles in Him, then we have fellowship with Him. There is also fellowship maintained by Christ's advocacy. John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I Jno. 2:1, 2).

The Guilty World

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). This verse states that all men who hold the truth in unrighteousness, in whatever state or position, or vocation they occupy, God is no respecter of persons. We can keep the least of Christ's brethren under our feet, but that doesn't save us. We can do many wonderful works for the Church and for the Lord, but our domination over others will never bring us anywhere.

Paul says that the universe is a revelation of the power of the Deity of God. He tells us that the more things of God that are known and made manifest, the invisible things of Him, from the creation of the world are clearly seen. Even His eternal power and Godhead are understood, so that they are without excuse. Besides we have an open Bible—open to everyone, so that humanity is responsible for being here and for our stewardship. Even for our teaching, preaching, conversation, and conduct. So it behooves us to live a prayer life.

The way, the truth, and the life that Jesus presents to humanity covers the whole Christian, so we cannot get tired of it, but earnestly seek out the way that He traveled by way of the cross; and the truth which He has posted along the way; and the life that He gives and gives more abundantly to those who live the overcoming life here. You can find it all in the Holy Bible. May the holiness and righteousness of the Father, His Son,

our elder Brother, and the Holy Spirit ever abide with all His children.

Tiskilwa, Ill.

THE LIKENESS OF CHRIST

By John D. Burkholder

For the Gospel Herald.

In telling us many good things about the "likeness of Christ," Dr. Cadman told of a bronze plate that was dug out of some excavations at Antioch not many years ago. On it was a beautiful likeness of Christ. Expert archaeologists assert that the engraved portrait dates back to fifty years after Christ, and that it was probably made by an artist who had actually seen the Lord. He is represented to be of medium height, wide between the eyes, with an awe-inspiring smooth face wearing a radiant smile of ethereal beauty and tenderness.

The artist will never be known who revealed his devotion to the Master in his exquisitely engraved picture of Christ, whom he must have adored and loved. The picture suggests the richer, fuller meaning of the incarnation of the Son of God. "The loveliness of the expression is beyond the power of human words to paint," says Dr. Cadman.

This picture is important because early Christian art was not so highly productive of artistic expression, but was more or less primitive and crude. But, being a spiritual religion, its artistic touches were in the adornment of the spiritual rather than the physical. This would account for the inspiring expression revealed in the picture that created so much enthusiasm among the lovers of the Lord.

Centuries after our Lord left the earth geniuses in painting and art who loved Him rose to do Him honor. So intoxicated were they with the winsomeness of Christ that they depicted His graces and beauty from His birth to His ascension. Not only did they see holiness in Christ, but they saw it in the Madonna, Mary, His mother. A skeptic once stood before the picture of the Virgin Mary for hours, then declared, "Now I believe in the incarnation!"

Then poets and musicians did Him honor in poetry and in song. Their word pictures and their harmonious melodious colorings so well adapted to the Divine nature of our Lord have done much to proclaim the Gospel of Redemption to multitudes who listened to their songs, and to those who helped to sing them. They saw in Him the loveliness of the lilies that the Master observed in the fields, and the brightness of the Morning Star that He so much admired. Not only were pastors, evangelists, and bishops going through the earth with their proclamations of the Holy One, but the artists and the poets and the musicians

as well. And they pulled together to advance His Kingdom upon the earth, and to be ready for His coming in triumph, from the least to the greatest. And many of those who could neither speak fluently, or write forcibly, or sing sweetly, accepted Him as their Savior and let His lightness shine through them.

Do not all these diversified gifts and pursuits come from the same origin to attract the careless and indifferent to the Light of the world, and to show them His holiness?

Let the proclaimers of His gospel bow their respects to the artists, and the poets and the musicians who have painted the pictures of their Lord with their brushes, with their words, and with their music. When all has been done that they can do, it is their delight when their work has made a skeptic see the incarnation of the Lord whether His image and likeness has been revealed through their words or through their paintings, through their writings, or through their music.

It is the minister, and the painter, and the writer, and the musician who kneel before they speak, paint, or write who portray the loveliness and holiness of their Lord. It is they who touch the man whose eyes have been dim and whose ears have been dull and unappreciative.

It is their business to stamp the likeness of the meek and lowly Jesus on the hearts of the contrite and humble and lowly. Once stamped there in His true character, He begins the transformation of the believer into His likeness and His holiness. It is the blessed privilege of all who worship the Lord to be like Him, and to have His mind, His tenderness, and His compassion. Then has the miracle of faith in Him and the love of Him done its perfect work. Then will their lives portray their Master in their work in season and out of season to do Him humble service.

"It is possible to have the altar and the shrine and the temple in which to worship," and not have the voice from heaven as it is revealed in the Holy Word; not to have seen or felt the Holy Fire; not to have seen Christ in any beautiful engraving or portrait; not to have felt His presence in poetry or in song. To such the Church is empty because it has failed to portray the Lord who is the very foundation stone. To them Christ has not risen because they have not opened the eye of faith that saw His empty tomb. Neither have they seen Him in the sanctuary, for all who seek Him shall find Him.

Has the minister of such a church and the poet and the musician and the painter of our Lord lost the image of Him, or the likeness of Him? It must be so or they could reveal Him to all who came to seek Him. If He be lifted up so all can see Him, He will draw

all men unto Him. To dwell in Christ and have Him dwelling within is to be a magnet that will draw people to their Lord.

"When our Lord was here He reared no lofty temples, He built no altars, and no shrines." He painted no pictures, neither wrote He any books. But He did reveal Himself and He was followed by the multitudes. When He left His disciples, His image and likeness were within them. So well were they stamped there that they knew their Redeemer and they could picture Him so others would cry out, "What must we do to be saved?"

Harrisonburg, Va.

DIVISIONS CONTRARY TO THE DOCTRINE

By Ruth E. Buckwalter

For the Gospel Herald.

Mark them which cause divisions, and offences, contrary to the doctrine, which ye have learned and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple.—Rom. 16:17, 18.

In our previous article on the subject, "The Mystery of Iniquity," notice that the false teaching the apostle referred to was in regard to Christ's second coming; that Christ is to come at a certain date not later than 1936, is the date a certain minister told me recently, would be the time of His appearing; this statement he tried to convince me was true according to certain evidences—not scriptural evidences, however.

Notice again the effect of this teaching: (1) It caused great confusion in the Church. (2) It is the spirit that causes a falling away. (3) It is contrary to the doctrine.

The false teachers referred to in our text are similar to those referred to elsewhere in the Bible, and they all come under the head of the spirit of iniquity. They claim to serve the Lord Jesus Christ with a deeper experience than other Christians, but they serve not the Lord Jesus Christ. By good words, and fair speeches, they deceive the hearts of the simple. They rend Christian churches, and congregations, form a party for themselves, and then live on the spoils of the Church of God. They are selfish, working for reputation and honor, regardless of what the other person has to suffer. Notice how they accomplish their aim: "By good words, and fair speeches." This spirit says: You will believe I am true when you hear my wonderful testimonies.

This spirit also tries to prove he is right by signs and miracles. This is the only proof he has; his life and conduct prove otherwise. If claims to power in prayer and signs of healing were a proof of one's integrity to God,

(Continued on page 140)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers.—We ask your continued prayers in behalf of the work in Philadelphia. The need is so great; so many souls going heedlessly on, without a saving knowledge of Jesus Christ. Your prayers will help so much in extending and in bringing God's blessing upon the work. There are so many that we have been in touch with that have not come out for Christ, and then there are many, many more that are in their homes practically untouched by any one who is interested in their salvation.

Recently there have been a number of confessions, children of the Sunday school, and also some older ones. They definitely need our prayers and help, that they may have a blessed and full communion with the Lord and the Church.

Bro. Amos Kolb of Spring City preached here in all three services of April 28. Bro. Martin R. Hershey of Gordonville, Pa., is scheduled for the same on Sunday, May 12.

The week-day Bible school will have its closing session Saturday, May 4. This has been conducted for boys and girls on Saturday afternoons from 2 to 4 P. M. This makes 28 sessions for this year. This gave more than 30 hours of Bible instruction extra to the Sunday school. The highest attendance was 87; and the average 48, not including teachers. Members of the congregation assisted in the teaching.

It is planned to open work specially for the colored people of this section, on Sunday, June 9. A building is to be selected in the next week or two. Will you take to the Lord in prayer the opening of this work, its methods, policies, and its future blessing and continuance?

A summer Bible school is to open at the Mission, July 1 to continue for three weeks; and at the same time one at the Colored Mission.

Your prayers and visits are invited at all times. Your brother,
May 1, 1935. J. Paul Graybill.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers, Greetings:—Our spring revival meetings will begin next Monday evening, May 6, and continue until May 15. Bro. C. F. Derstine will be the evangelist. We solicit your prayers, as friends of the work here, in behalf of these meetings.

Pray for: A burden for souls on the workers: a conviction of sin and indifference upon the unsaved both in and out of the Church.

On Sunday evening, April 21, a large crowd enjoyed and were edified by a program given by a group of students from the Eastern Mennonite School. Their messages and songs were both appropriate and wholesome.

Bro. Ed. Bowen, known to many of the readers, has not been well for some time. Health among the rest of our membership is about as usual.

Communion services for our congregation are scheduled for May 19. Since our last correspondence Brethren O. N. Johns and A. J. Steiner brought messages to the congregation here.

We are glad to report also that on Sunday evening, April 7, the Walnut Creek Chorus brought us a musical program during the young people's hour. We appreciate the interest taken by the surrounding congregations in the work here.

We acknowledge with thanks provisions and clothing sent by the following during the last three months:

Mrs. Milnes, Canton Cong.	\$.20
Mrs. Fritch, Canton Cong.	1.99
Friends, Beech Cong.	5.21
Rudy Stauffer, Salem Cong.	.70
Becher's Dairy, Beech Cong.	17.31
Mrs. Smucker, Oak Grove Cong.	.45
Sonnenberg Cong.	93.78
Landes Family, Skippack Cong., Pa.	4.00
Harry Landes, Skippack Cong., Pa.	1.25
Leetonia Cong.	11.54
Mrs. Allan, Canton Cong.	.73
North Lima Cong.	19.31
Sonnenberg S. C.	1.75
Beech Ever Ready S. C.	2.50
Pleasant View S. C.	3.00
Oak Grove S. C.	21.00

May 2, 1935. Wm. G. Detweiler.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greetings:—The Lord continues to bless the work at this place, for which we feel very thankful.

About 47 homes have been visited during the month of April. Some new homes have been visited, where we received a warm welcome and an invitation to come back again. Very few of our Sunday school children get any religious training in the home, for many of the parents make no profession at all. The Lord has been blessing the work in opening of these new homes for us, which brings greater responsibilities. But we are very thankful to Him for His help and guidance in this great work. Sister Ada Stoltzfus of Gap has been spending a day each week with us and helping in visitation work, which is very much needed and appreciated and very helpful. And which we believe is a direct answer to prayer.

While the Lord has been blessing the work, Satan has also been busy. But with all these responsibilities and

trials there is real joy in the service of the Lord. And we crave a continued interest in your prayers that we may be better able to give these hungry souls the food they need which is the Word of God. The visiting brethren who brought us messages from God's Word were Christ Kurtz, Mahlon Witmer, Ira Landis, and Lloy Kniss who gave us a very interesting talk on India. The brethren who spoke in our workers' meeting were Amos Sauder, Levi Eberly, Henry Hershey, and Earl Lefever. The average attendance of the Sunday school for April is 144. A number of our brethren and sisters are having real trials and are much discouraged and need your prayers. Specially pray for our young people; also for a number of brethren and sisters who are faithful witnesses that they may remain faithful.

Again we extend the invitation to all who can to come and visit us. Come, work, and pray.

Yours for the Needy,

May 2, 1935. Anna Yoder.

Peoria, Ill.

(1101 Ann St.)

Greetings to all Herald Readers:—Again we can say, "The Lord hath done great things for us, whereof we are glad." The Lord has supplied the needs of our people both temporally and spiritually.

On Sunday evening, April 21, baptismal services were held, when three precious souls were received into church fellowship. Will those of you who know the value of prayer, help pray for them that they remain true to their promise?

Following these services we commemorated the suffering and death of our Savior. The efforts at this place were much appreciated as this was the largest number that ever partook of the sacred emblems at this place. May God's blessing rest on all. Bro. Hartzler of Tiskilwa, had charge of these services, and also delivered a very interesting sermon. God's blessing go with him in his work. Communion services were held in the homes of Sister Jet and Sister Zene who are confined to their homes on account of illness.

In our church bulletin, which is issued by our pastor, was this statement: "The unworthy are invited to the communion." Many excuse themselves from the communion on account of their unworthiness. They do not consider that the greater the sickness the more need of a physician. Christ came not to call the righteous but sinners to repentance.

A series of meetings was held the week before Easter, with good attendance and interest. We pray that the Word sown will take root and bring forth much fruit.

Pray for God's children at this place.
May 1, 1935. Bonetta Gingerich.

Lancaster, Pa.

(Dillerville Mission)

Dear Readers:—"Let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith." It is only as we look to Jesus that we can accomplish anything for Him. How true we have found this to be in this small corner of God's great vineyard where many souls are yet without Christ.

There are a few homes in this community that have so far expressed their unwillingness to have the Word brought into their homes or come to the services. Pray for these that their hearts may be opened not only to the workers but to Jesus who saves. Most homes receive the Word gladly. We praise the Lord for this.

On the evening of Easter day Bro. Amos Horst preached for us, at which time one sister was received into Church fellowship. Pray for her, for we know she has many trials. She has given evidence that she has truly been with Jesus. We thank God for this, and pray that her light may continue to shine for Him.

We have prayer meeting every Tuesday evening, in different homes in the community or at the chapel. We are much pleased with the interest shown by the people here. Sunday school is held every Sunday afternoon at 2 o'clock. The interest is good. The average attendance is about 65.

Children's meetings during summer months are held at 7:30 o'clock every Sunday evening. Children and older ones have been attending these meetings very faithfully. They have memorized a number of the psalms and many scripture verses. This meeting is followed by prayer and praise and preaching services. All services are held on daylight saving time.

Bro. A. S. Horst, Bro. David Mosemann, Bro. Jacob Brubaker, and Bro. J. F. Bressler have filled the regular Sunday evening appointments. May the Lord bless them in their labor of love for us.

Come to visit us, and pray for the work and workers, that we may seek wisdom of God in dealing with lost souls. May we never grow weary in service for Him who did so much for us.

In His service,

Mrs. John S. Bechtold.

May 3, 1935.

ARGENTINE WEEKLY NEWS LETTER

(April 3, 1935)

By Edna B. Weber

For the Gospel Herald.

Dear Readers of the Herald:—"O magnify the Lord with me, and let us exalt his name together" (Psa. 34:3).

After the tent meetings in Carlos Casares the Bible coach and Gospel tent were taken to Quiroga, where

Bro. Luayza helped by preaching for a few nights, and then Bro. Shank went to assist also for a few days. The weather was not at all favorable during the Quiroga campaign. One night the tent had to be lowered on account of high winds, and another night it rained. The attendance and interest were good in spite of the unfavorable conditions.

The meetings there closed just before the carnival, as it was thought best to discontinue during the feast days. The people of the towns go wild with hilarity during these days, and might carry on much mischief with the tent.

After a delay of another week we were finally able to make arrangements for Bro. Pedro Gulino to help in Martinez de Hoz. This week the campaign is on in the town of Smith where Carlos Barbosa is serving as evangelist.

Pastor Ambrosio Muniz of Buenos Aires is visiting a number of our towns in the interests of the American Bible Society. His itinerary includes Bragado, Carlos Casares, Pehuajo, Trenque Lauquen, and Alberti. In the Bragado district he also visited the out-stations, as well as in the Carlos Casares circuit. Bro. Lauver took him to the town of Ordoqui, where a large crowd listened eagerly to the message which was given on the street in front of the hall so as to reach a larger audience. He came to Pehuajo last Thursday and stayed until Monday. On Friday afternoon he spoke in the women's meeting, and later on to an audience of nearly 300 children. They soon filled all the benches and chairs, and many of the boys sat on the floor in the aisles and around the front. The speaker seemed to captivate the children by the simple Bible stories such as The Prodigal Son, The Good Samaritan, and The Lost Sheep. There were similar crowds on Saturday afternoon and evening.

We were pleased to see so many of these new children come to the Sunday school on Sunday morning, thus raising the attendance to 133. How nice it would be to have such a large and interested group every Sunday. These have been the largest audiences we have seen in the Pehuajo Church since our stay here. The messages were based largely on the life of Christ, the fact of sin, the need of salvation, and the possibility of the new life.

We are sorry to say that Sister Cavadore, the mother of some of our native workers, is still sick. The doctor is giving her better hopes now, so we hope and pray that she may soon be restored to her usual good health. Bro. Luayza, our oldest native pastor, tells us that his aged father is quite ill, and at his age of 83 it will be difficult to recover his strength. He has been a faithful Christian for many years, and so will be ready when the call comes. So many in this great land are not

prepared to meet their God. It is our desire to lead them to the only Savior. Pehuajo, F. C. O., Argentina.

SPECIAL MEETINGS**Los Angeles, Calif.**

Quarterly Mission Meeting, Los Angeles Mission, April 7, 1935.

Theme: THE EVANGELIZATION OF THE JEW. Mission Sermon—A. Winger.

Organization.—Mod., J. L. Collier; Chor., Menno Stoner; Secys., Ruth Kauffman, Myrtle Groff.

Songs.—Deeper, Deeper; Throw out the life line; To the Work.

Devotion (Isa. 48), Bro. E. Harder.

- I. **Who are the Jews?** Jesse Swartzendruber.
 - a. Descendants of Abraham, Isaac, and Jacob. Hebrews children of God. Object of God's love. Holy nation, etc.
 - b. Directly descendants from Tribe of Judah, the Messianic Tribe.

- II. **The Important Position of the Jew,** H. G. Erisman.

God's chosen people; special people unto Himself (God); heirs according to promise; God's divine plan they should be first (Gospel). No Jew, no Christ, no Bible. Our duty to bring the Jews to God.

- III. **Downfall of the Jews,** Sister Harder.
 - a. Murmuring, murmuring—small things are the beginning.
 - b. Idol worship—besetting sin. Refusal to enter the promised land.
 - c. Disobedience. Wanted to be like other Nations.
 - d. Rejected Christ. Scattered according to prophecy.

- IV. **Why Evangelize the Jew?** Ben Buckwalter.

They were persecuted by many people. Persecuted in recent years.

- V. **The Assurance that the Jews are open to Evangelization,** Glen Whitaker.

- a. The declaration of Scripture that the Jews will accept Christ. Are accepting to some extent.
- b. Return of Jews to Holy Land.
- c. Breaking down of Jewish religion.

Don't go to Synagogue except on a few Jewish holidays. Is a long procedure of empty formalism. Becoming disgusted with it, accepting atheism, communism.

- VI. **The Christian the only medium through which the Jew can find Salvation,** Elmo Showalter.

- a. Have been neglected by the Christians.
- b. Prejudice, etc. Can we bring them to Christ if we distrust them? Can we bring them to Christ if we shun them?

Cornwall, Pa.

Report of Dedication Services held at Cornwall, Pa., Miner's Village Mission, April 20, 1935.

Organization.—Mod., Jos. Boll; Chor., John Metzler; Secy., Ben Stauffer.

Program and Speakers.—(Morning Session) Devotional (Psa. 24), Martin Weaver; Sermon (Matt. 21:13), Henry Lutz; "Behold the Field," Henry Garber; Committee Report, Harry Shreiner; Prayer, John Sauder. (Afternoon) Devotional (I Kings 8:22-30), Frank Martin; Children's Period, J. Paul Sauder; Easter Sermon, J. W. Hess; Consecration, Daniel Wert; Faith (Heb. 10:35), John W. Weaver; Short Talks. (Evening) Devotional (Psa. 22), Samuel Lehman; Possibilities of a Child, J. S. Hess; Sermon, John W. Hess.

Thoughts Presented.—God's people commanded and taught to worship. Reverence necessary before worship can be acceptable. Houses erected and set aside for worship. "My house shall be called an house of prayer." The harvest field is the world. The

(Continued on last page)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"HE BORE HIS CROSS"

(The poem "He bore His Cross" was composed by a shut-in who is passing her time in bed for seven years, was handed to and sent in for publication by Annie Cressman, Elmira, R. I, Ont. H.)

Gethsemane was dark and still,
'Twas there the Son of God did kneel;
In anguish did He plead and sigh,
"Lord, let this bitter cup pass by,
Not mine but Thy will shall be done."
Though pain and suffering was His lot,
He bore His cross and murmured not.

Behold the Lamb of God who died
Upon the cross; was crucified,
And on His head a crown of thorns
The mob had placed with utmost scorn.
Content to die that we might win,
Pardon for us from all our sin,
His precious blood He shed for us,
He murmured not but bore His cross.

Then when His wounded head He bowed,
Though weak and faint, He cried aloud:
"Forgive them, for they do not know;
Father, they know not what they do"
He prayed His enemies to defend,
There is no other such a Friend,
"Oh, God, hast Thou forsaken me?"
He groaned and died for you and me.

On Calvary's mount for our own sake,
The greatest sacrifice was made.
Take up your cross, the world deny,
We shall then dwell with Him on high.
At last when comes our eventide,
Dear Savior, do with us abide.
If simply to that cross we cling
Then death will have no bitter sting.

LIVING WATERS

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure" (Psa. 36:8). "Ho, every one that thirsteth, come ye to the waters; he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

The Lord in His forethought gives hope to the faithful in Israel of the coming one that should give satisfaction to the hungry and thirsty soul, the ceremonial order and obedience to it, gave them deliverance of the past. But in Christ is the hope and peace to the soul that the worshipers did not enjoy as in Christ.

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This blessedness comes through obedience to His Word and the Holy Ghost. "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and

drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive: for the Holy Ghost was not yet given."

A continual joy and satisfaction to the believer that has received Him with the blessedness promised. As we grow in grace and know Him better we are not so easily disturbed with the things about us. When we once are with Him in His presence there will be a greater satisfaction than now. "In thy presence is fulness of joy. At thy right hand are pleasures forevermore." There shall be no want, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat." What a perfect satisfaction when there will be no more adversities, no mountains to climb and no rivers to cross. "And let him that is athirst come. And whosoever will, let him take of the water of life freely." H.

"ALL THESE THINGS ARE AGAINST ME"

By L. S. Glick

For the Gospel Herald.

And Jacob their father said unto them, Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.—Gen. 42:36.

Jacob was passing through some sad experiences, as is so often the case, especially when the life is not started in the closest relations of the Lord; but we are glad that long before this occasion for him to speak thus, he had made his peace with his God and had the assurance through the words of the "man who wrestled with him," that his name should be, "no more Jacob but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). Jacob was glad for the power, though the friction which brought it was not a smooth experience.

Many people now would like to have power, but cannot endure the friction from God's hand to produce it.

A number of people were passing by the power house where the trolley engines were supplied with electricity, hearing the hum and roar of the countless wheels. Some asked, "How do they make the power?" "Why," the answer came, "just by the revolution of those wheels and the friction they produce. The rubbing creates the electric current."

And so, when God wants to bring

more power into our lives, He brings more pressure. He is generating spiritual force by hard rubbing. Some people do not like this and run away as it were, from the pressure, instead of getting the power and using it to rise above the painful causes.

Jacob could not understand and said, "all these things are against me." Fearing what might befall, he said, "Ye will bring down my gray hairs with sorrow to the grave." But instead he later was privileged to bear witness to the king of Egypt, and see what he had never expected, the face of his long lost (?) son Joseph, and glorify his Maker in a land of plenty for probably 17 more years.

"All things work together for good to them that love God" (Rom. 8:28). "Opposition is essential to a true equilibrium of forces. The centripetal and centrifugal forces acting in opposition to each other keep our planet in her orbit. The one propelling, and the other repelling, so act and react, that instead of sweeping off into space in a pathway of desolation, she pursues her even orbit around her solar center.

"So God guides our lives. It is not enough to have an impelling force—we need just as much a repelling force, and so He holds us back by the testing ordeals of life, by the pressure of temptation and trial, by the things that seem against us, but really are furthering our way, and establishing our goings.

"Let us thank Him for both, let us take the weights as well as the wings, and thus divinely impelled, let us press on with faith and patience in our high and heavenly calling."

"In a factory building there are wheels and gearings, There are cranks and pulleys, beltings tight or slack— Some are whirling swiftly, some are turning slowly, Some are thrusting forward, some are pulling back; Some are smooth and silent, some are rough and noisy, Pounding, rattling, clanking, moving with a jerk;

"In a wild confusion in a seeming chaos, Lifting, pushing, driving—but they do their work. From the mightiest lever to the tiniest pinion, All things move together for the purpose planned; And behind the working is a mind controlling, And a force directing, and a guiding hand.

"So all things are working for the Lord's beloved; Some things might be hurtful if alone they stood; Some might seem to hinder: some might draw us backward; But they work together, and they work for good. All the thwarted longings, all the stern denials, And the force that holds them, speeds them and retards them, Stops and starts and guides them—is our Father's hand." (A. J. F.)

"And we know that all things work (Continued on page 135)

SUNDAY SCHOOL LESSON

Theme for the Quarter: SOME GREAT CHRISTIAN TEACHINGS

OUTLINE STUDY

Lesson for May 19, 1935.—BAPTISM.

Lesson Scope.—Matt. 3:13-17; 28:19, 20; Acts 2:38, 41; 8:26-39; Rom. 6:1-14.

Lesson Text.—Matt. 28:19, 20; Acts 8:26-39.

Time and Place.—The Great Commission, A. D. 30; the Ethiopian's conversion, A. D. 37; Probably Mount of Olives, and the road to Gaza.

Leading Characters.—Christ, the disciples, Philip, the Ethiopian eunuch.

Golden Text.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

Points for Meditation.

1. The Great Commission.
2. Water baptism.
3. Spirit guidance.
4. Help from consecrated teachers.
5. Bible conditions for baptism.
6. Who may receive it?
7. The joy of obedience.

Introductory Thoughts.—The Bible tells us of four kinds of baptism: Spirit, water, fire, suffering. Our lesson is confined to but one of these kinds, namely water baptism. This has its greatest significance in the fact that it is typical of Spirit baptism. While it is by the Spirit that we are "all baptized into one body" (I Cor. 12:13), water baptism, being commanded, is nevertheless important and vital, being "the answer of a good conscience toward God" (I Pet. 3:21).

LESSON COMMENTS

The Great Commission (Matt. 28:18-20).—This embodies four things: (1) A declaration of the power of Christ; (2) a command to preach the Gospel to all nations; (3) a command to teach them "to observe all things whatsoever" He has commanded; (4) an assurance of His presence to the end of time. The part which especially interests us in the present lesson is the command to baptize in the name of the Trinity. This is not something optional which we may do or not do, just as we feel like it; but the command is positive and absolute: "Go . . . teach . . . baptize."

God's Commission to Philip (Acts 8:26-35).—After the marvelous success of Philip's preaching in Samaria, God commanded him to go south in the direction of Gaza. Philip needed not to be told the reason why; it was only necessary for him to know what God wanted him to do. He obeyed immediately, without reservation. It was not long, however, until he found something to do. Here, on a chariot, sat an Ethiopian eunuch, treasurer to Queen Candace, returning from Jerusalem, reading from the book of Esaias. "Understandest thou what thou readest?" asked Philip. "How can I, except some man should guide me," was the reply. This being the 53rd chapter of Isaiah where the eunuch was reading, and just a few verses farther on from where he had read, "He shall sprinkle many nations," it was but natural that Philip should point out to him that this referred to Jesus of Nazareth. In other words, Philip "preach-

ed unto him Jesus." From what followed, it is quite evident that baptism was included in the things which Philip mentioned. We have here an illustration that God works through human instrumentalities. Through Philip the eunuch found the way of life, and doubtless through the eunuch the same word of life was carried back to Ethiopia and others were brought to Christ. Our business as Christian workers is to bring the Gospel of Christ to the lost, and to build them up in the most holy faith after they have been brought to Christ.

Another thing that is quite evident from this incident is that it takes more than intelligence to comprehend the meaning of Scripture. This man from Ethiopia was doubtless of a high order of intelligence, but it takes the indwelling Spirit to give one a spiritual discernment of the Word. This the eunuch had not yet had. He needed some one to guide him who had been with Jesus and had the indwelling Spirit to give him a correct knowledge of Scripture.

The Ethiopian Converted (36-40).—Coming to a certain water, the eunuch said, "See here is water; what doth hinder me to be baptized?" Evidently they had been traveling together for a long time; for we understand that when Philip "preached unto him Jesus" he not only expounded to him the true meaning of Isaiah 53 but had also laid before the Ethiopian the "all things whatsoever" Christ referred to in the Great Commission. And this

fact must have had a bearing upon the conditions essential to baptism, "If thou believest with all thine heart, thou mayest," as well as the Ethiopian's reply: "I believe that Jesus Christ is the Son of God." A mere willingness to unite with the Church is not enough. No one is a fit subject for baptism until he has fully accepted Christ as Savior and Lord, and the Gospel of Christ as our creed to be obeyed and proclaimed to others.

Some people have tried to read mode into this incident, but the Bible is completely silent on this point. If you are looking for mode, you will find it in numerous places referring to the baptism of the Spirit, and also in several cases where the words "baptize" and "pour" are used in reference to the same instance. But as for this passage of Scripture, all that we are told is that they "both went down into the water," that Philip baptized the convert, and that they "both came up out of the water." One guess is as good as another as to the mode used, except as we examine into scriptures bearing directly on the mode and should naturally conclude that the mode here used was the same as that used elsewhere.

Another important thought in connection with this event is that "he went on his way rejoicing." In this connection we remember another inspired writer's testimony: "His commandments are not grievous." Every consecrated child of God may look back to his past experiences and sing with the poet,

"O happy day that fixed my choice,
On Thee my Savior and my God."
—K.

BIBLE MEETING TOPIC

CHAPTER STUDY—GOD, OUR REFUGE.—Psa. 91

Topic for May 19

MOTTO

"In him will I trust."

OUTLINE STUDY

- I. What God is to the Believer.—vv. 1-4.
 1. A secret place.
 2. A shadow of protection.
 3. A refuge.
 4. A deliverer.
 5. A mother bird with wings and feathers.
 6. An armory.
- II. Evils that Need not be Feared.—vv. 5-13.
 1. Terror by night.
 2. Arrows by day.
 3. Pestilence.
 4. Destruction.
 5. Falling of multitudes.
 6. Evil.
 7. Plague.
 8. Stumbling.
 9. Lion.
 10. Adder.
 11. Dragon.
- III. Assurances.—vv. 14-16.
 1. Of deliverance.
 2. Promotion.
 3. Honor.

4. Answer to prayer.
5. Companionship in trouble.
6. Long life.
7. Salvation.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Refuge."
2. Memorize the Chapter.
3. What the Lord Is to His People.
4. Evils from Which God Saves Us.
5. The Care by Angels.
6. Strength over Foes.
7. Heard When We Pray.

For Seniors.

1. The Secret Place of God.
2. Dangers from Which We are Safe.
3. Special Privileges above Unbelievers.
4. Power over Enemies.

PERSONAL THOUGHT

What have we known by actual experience of God as a refuge?

(Continued from page 134)

together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).
Tampa, Fla.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 9, 1935

Field Notes

Communion services were held at the Sugar Creek Church near Wayland, Iowa, and at Bethel Church near Garden City, Mo., on Sunday, April 28.

An interesting program of the fifteenth annual meeting of the Pacific Coast Conference, to be held with the Hopewell congregation near Hubbard, Oreg., is before us. See notice on last page.

At the recent meeting of the Franconia Conference approval was given to the idea of organizing an aid plan among the brotherhood in the district.

A brother writes from Hudson, O.: "We closed our meetings last evening (April 28) with Bro. T. K. Hershey in charge. Souls made the wise choice, and the church was much strengthened."

The time of opening Sunday school at East Chestnut St. Mennonite Church, Lancaster, Pa., has been changed from 9:15 A. M. to 8:15, standard time, to be in effect until daylight saving time ends. L. S. K.

Request for Prayer.—A burdened mother asks for the prayers of God's people in behalf of her wayward son and his companion, to the end that both may be saved from "this present evil world" and become faithful followers of our Lord Jesus Christ.

A meeting of the Executive Committee and bishops of Southwestern Pa., Conference district was held at the Thomas Church near Thomas Mills, Pa., on Saturday, May 4, at which time arrangements were made for the next session of Conference.

The regular appointments at Mason-town were filled last Sunday by Brethren J. A. Brilhart and J. L. Horst of Scottsdale; substituting for the home minister, Bro. A. J. Metzler, who assisted in the communion services at the Blough Church in the Johnstown district.

Mission Meeting.—We are in receipt of a well prepared program of the mission meeting to be held at Reiff's Mennonite Church near Maugansville, Md., May 22. Besides local talent, we notice also, on the program, the name of Bro. John W. Weaver of New Holland, Pa.

Bro. C. F. Derstine of Kitchener, Ont., expected to be with the brotherhood at the Mennonite Mission in Canton, Ohio, in a series of meetings May 6-14, and at the Mennonite Mission in Iowa City, Iowa, May 17-24. Those wishing to address him may send their letters to either mission.

Bro. Joseph H. Martin of Shippensburg, Pa., for many years a faithful minister in the Rowe congregation near that place, answered the heavenly summons and his remains were laid to rest on Monday of last week. May the Lord bless and comfort the bereaved family and congregation.

Sunday School Meeting.—The workers at the Cocalico Church, Lancaster Co., Pa., have arranged for a Sunday school meeting on Ascension day,

May 30. The program begins with a sermon in the forenoon session by Bro. A. S. Horst, and closes with another sermon in the evening by Bro. John W. Hess.

Bro. Henry Kliever of New Port, Wash., spent the last two weeks at Scottsdale, as the guest of his son-in-law and daughter, Bro. and Sister B. N. Gamber. He had spent the past year visiting his sons and daughters at Scottsdale and points farther east, leaving for his home on Monday morning of this week.

Recent visitors at the Publishing House include the following: John F. Good and family, Knoxville, Tenn., and Mary M. Good, Dhamtari, India (guests in the home of Bro. and Sister J. A. Ressler); Henry Wiens, Reedley, Calif.; Henry Kliever, New Port, Wash.; Roy H. Newswanger and wife, New Holland, Pa.

A brother writes from Los Angeles, Calif.: "Communion service was held at the Los Angeles Mission on Sunday, April 21, with Bro. G. D. Shenk in charge. All but a few members were present. Service was exceptionally impressive, on account of Easter day. An Easter program was presented by the children of the primary grades."

Bro. Jos. S. Lehman of Lancaster, Pa., formerly Business Manager of the Mennonite Publishing Company of Elkhart, Ind., and well known to many of our readers, died at the advanced old age of 87 and his remains were laid to rest on Sunday, May 5. Though he had passed through many afflictions, the last years of his life were marked for hope and cheer. The Lord comfort the bereaved.

Bro. Milo Kauffman, President of Hesston College and Bible School, writes: "We are planning on giving full junior college next year. I had thought at the Board meeting that we would hardly do so, but the prospects are better than I had expected. Prospects in general are very good. We are expecting another increase in the enrollment unless unfavorable circumstances of some kind arise."

Missionaries Arrive.—Sisters Mary M. Good and Mary Wenger, workers in the American Mennonite Mission at Dhamtari, C. P., India, arrived safely at New York on Wednesday of last week to begin their furlough. In company with her brother, John F. Good and family, of Knoxville, Tenn., Sister Mary Good arrived at Scottsdale on Friday evening of last week, remaining here over Sunday, addressing the two mission Sunday schools in the morning and speaking before the young people's meeting at the church in the evening.

Correspondence

Crystal Springs, Kans.

Greeting in Jesus' name:—We were very glad for the season of Easter again. God has made it more real to us by the beautiful Easter day, causing even nature to impress on our minds the springing forth of a new life within.

The Pleasant Valley and Crystal Spring congregations held our Quarterly S. S. meeting and a Christian Life conference as a joint meeting April 19-21. Bro. Steve Yoder of Harper, Kans., preached on the suffering Savior and Bro. D. D. Miller of Protection, Kans., preached the three sermons on "Buried Christ," "Resurrected Christ," and "Living Christ." We also had some other good talks by different speakers on the "Victorious Life." We were so richly admonished on the Life and Resurrection of Jesus our Savior; of His saving and keeping power. These meetings were very interesting, and well attended. May the Lord bless the fruit thereof.

On April 7 Bro. Harry Deiner was with us and held communion services; also baptismal services on Saturday evening. "Thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

We are looking forward with pleasure for the Men's and Ladies' Choruses of Hesston School to give us a program on May 5. May the Lord bless and encourage them as they go on their chorus tour.

Pray for the church at this place.
April 26, 1935. Cor.

Middlebury, Ind.

(Middlebury congregation)

Dear Readers of the Herald, Greetings:—We can say with the psalmist of old, "Bless the Lord, oh my soul, and forget not all his benefits."

We have been having some sickness with a number of deaths in the community. One was our Sister King, who was in bed a year, answered the call on April 20. She was waiting and ready to go.

On April 7 Bro. Amos Cripe brought us the message from II Tim. 4:2; and April 21 we observed our communion services; our bishop, Bro. D. D. Miller, bringing us the message from I Cor. 5:7, 8, reminding us of the great sacrifice it took to redeem us from sin. We were glad to have Bro. T. U. Nelson of White Cloud, Mich., with us, and assist in the services.

Following the communion we had an ordination service. Bro. Edward Jones was ordained a minister to assist Bro. Nelson in the work at White Cloud. Our prayers go with our brother, that the Lord may use him for the ingathering of the lost and the spreading of the Gospel.

In the evening Bro. Early Bontrager gave us a message on the Resurrection, with many good truths. We are thankful for these messages and trust they may be the means of strengthening us in the faith.

April 29, 1935.

Cor.

Kent, Ohio

(Plainview congregation)

Dear Readers of the Gospel Herald:—On April 14 Bro. and Sister John Umble of Goshen College were with us. Bro. Umble gave a talk to the Sunday school. The same day four were received into the Church by confession.

Easter Sunday, Bro. and Sister Menno Nussbaum and family of Kidron attended our services. Bro. Nussbaum spoke to the Sunday school. The same afternoon a Gospel team composed of six members from the Eastern Mennonite School rendered a good Easter program.

The evening of April 21, Bro. T. K. Hershey of South America began a week's series of meetings. Four confessed their Savior and a number re-consecrated their lives.

The 28th preparatory services were held, and Sunday, May 5, we expect to have communion services with Bro. A. J. Steiner of North Lima in charge.
April 29, 1935. Elsie J. Yoder.

Parnell, Iowa

(West Union congregation)

Greetings to all Herald Readers:—Our home ministers spent a few days at Kansas City at the Children's Home. During their absence Bro. Irvin Burkhardt filled the regular morning appointment, basing his remarks on the Resurrection, while Bro. Ivan Lind gave us some helpful thoughts in Sunday school. The brethren were en route to Goshen.

A goodly number of our people were privileged to hear the Gospel message in song by the Hesston Chorus Saturday evening, the 20th, at Daytonville.

Bro. Harry Showalter was chosen as third man to serve in the arranging of programs for our Y. P. B. M. on Sunday evening, April 21.

Easter vacation brought to us numerous visitors from various places, who worshiped with us; namely, Willard Guengerich, Sam Weaver, Stella Hostetler, Della Gingerich of Hesston; Amos Jantz of Goshen, Ind.

Our sewing circle sisters made garments for the children of India at the regular sewing circle Wednesday. "As much as ye have done it unto the least of these, my brethren, ye have done it unto me." A promise and reward.

Bro. Vernon and William Kaufman of Pigeon, Mich., worshiped with us over Sunday, April 14, and expect to be with us during the summer months. We were pleased to have Bro. Wil-

liam Brenneman of Chicago to worship with us over Sunday, April 28.

Bro. and Sister John Doolin left for Hesston, Kans., to be at the bedside of their daughter, Mrs. Clayton Horst, who underwent an operation recently.
April 29, 1935. Cor.

Kouts, Indiana

Dear Friends:—The location of Kouts makes the church here somewhat isolated from main groups of Mennonites. As the time of year approaches for more traveling, the Kouts congregation should welcome visitors who find it convenient to worship here, especially ministers and missionaries.

On April 11, the Goshen College chorus rendered their program here in the evening. On Easter Sunday an appropriate short program was given during the time for the usual lesson review, followed by a Spirit-filled sermon by our pastor.

Mission Board member re-elected on April 21, Bro. Dean Birky. Associate members, Brethren Reuben Birky and Lail Long.

Over the week-end, April 26-28, Bro. D. D. Miller was with us. Counsel meeting was held Friday evening, preparatory services on Saturday evening, and communion on Sunday evening.

Among changes taken place recently are some coming, some going. Bro. Simon Good and family this spring have moved from Hopedale, Ill., and located in the Kouts community. We are so happy to have them here. Bro. William Good of our congregation, since our latest correspondence, was called to his mansion in the heavenly Father's house. It is the second adult death in the 17 years of the Kouts Church. Who will be next we cannot know; so let us seek first those things which are above—and eternal, for only those are enduring.

April 30, 1935. Mrs. I. B. Swope.

Bloomfield, Mont.

Dear Readers of the Gospel Herald:—Last week we had a good rain. It has been very dry here, so we are very thankful for it.

Our bishop, Bro. I. S. Mast, was with us April 20-24. He brought us two helpful messages on Easter Sunday. Monday evening we had no service at Red Top, but went to Glendive and had a meeting with those who are attending school and working there. There are five girls working in homes, and there are seven attending school. We rented a cabin by the river for our service.

Tuesday evening preparatory services were held, and on the following evening communion services. One brother was reclaimed; and another one, from another denomination expressed his desire to unite with our

(Continued on page 141)

Miscellaneous

PASSING THROUGH

They shall not overflow thee.—Isa. 43:2.

"When thou passest through the waters"—
Deep the waves may be and cold,
But Jehovah is our refuge
And His promise is our hold;
For the Lord Himself hath said it,
He, the faithful God and true,—
"When thou comest to the waters
Thou shalt not go down, but through."

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain,—
They shall never overflow us
For we know His word is true;
All His waves and all His billows
He will lead us safely through.

Threatening breakers of destruction,
Doubt's insidious undertow,
Shall not sink us, shall not drag us
Out to ocean depths of woe;
For His promise shall sustain us,
Praise the Lord, whose word is true!
We shall not go down, or under,
For He saith, "Thou passest through."

—Annie Johnson Flint. Sel. by Martha Miller.

REGRETTABLE NEWS FROM THE MENNONITE COLONY IN MEXICO

By John Horsch

For the Gospel Herald.

The Hague, Sask., correspondent of "Der Bote," a Mennonite weekly published at Rosthern, Sask., reports in the current issue that the "Old Colony" (Russian) Mennonites living near Hague have received important news from their friends in Mexico. Their name, "Old Colony," is derived from the fact that, in 1874, these congregations immigrated from the colony in Chortitza, the oldest Mennonite colony in Russia, to America. It may be recalled that the great majority of the "Old Colony" congregations about ten or twelve years ago emigrated from western Canada to Mexico, mainly for the reason that they found it impossible in Canada to maintain their parochial schools taught by members of their immediate brotherhood, in which religious instruction was given the most prominent place. They settled as a closed colony in the state of Chihuahua in northern Mexico, and at the present time number about 5,000 souls.

According to the correspondent just mentioned they have now decided to return to Canada, for the reason that they were officially informed by the Mexican government that after the middle of April all religious instruction and the use of the German language in their schools must be discontinued. A truck loaded with some of these people is said to have already arrived in Manitoba.

Scottsdale, Pa.

REPEAL AND LIQUOR

By S. B. Wenger

For the Gospel Herald.

For some reason there is a great increase in crime and all manner of degrading influences, as well as thousands of accidents, since the repeal of the 18th Amendment. What is the cause? It is liquor, liquor, LIQUOR. We could hardly expect it to be otherwise, since the government, as well as the bootlegger, is in the liquor business. The only difference is that the bootlegger is doing his work on the sly, while the government is out in the public and boasts of its immense business, which is robbing many poor families of the necessities of life as well as of morals, virtue, and character.

Five hundred and fifty women were arrested and jailed as drunken in Washington, D. C., the first six months of repeal, which is only an index of what is happening in other cities. Think of it! Some cities report over 300% increase in drunkenness the first year of repeal. This is true of Philadelphia, St. Louis, Los Angeles, and others. St. Louis has about 5000 licensed drinking dens; other cities, in proportion to their size.

Thirty-six thousand people were killed by automobiles in 1934 in the United States, a large percentage caused by drunkenness. Our public highways are being rendered unsafe for the innocent public to travel on.

In 1934 the American public paid \$3,000,000.00 for liquor, averaging about \$25.00 to the person in the United States.

Some may boast of the \$350,000,000 revenue, but what is that as compared with its cost and the results of drunkenness?

The repealists were going to put the bootlegger out of business, and have less drunkenness, and they were going to pay off the budget. But instead, there is more bootleg liquor sold than ever before, and our government indebtedness is growing every day. It is costing more to enforce law than ever before, and we are having less order. You may think this is only prohibition propaganda. City officials and the department in Washington, D. C., charged with enforcing the federal liquor regulations admit these facts.

As an index of what is happening all over our country today, as an illustration we will take the state of Illinois, with a record of one person killed at an average of every 4 hours; one taken to hospital every 7 minutes, and an accident every 3 minutes.

Instead of paying off the budget, it is costing the government an average of \$12,891.00 every minute, 365 days a year. Will our tax burdens get lighter when we add on the \$4,880,000,000? It will take lots of liquor to catch up with these extravagant methods.

At the present rate of the drinking

business, what effect will it have on our rising generation? Our country will be filled with habitual drunkards and our prisons, insane asylums, and orphanages will be taxed beyond their capacity. Some are already refusing additional inmates.

South English, Ia.

IF THIS WERE MY LAST DAY

(Written by Bertha E. M. Landis, who died Jan. 26, 1935, about two years before her death.—A. G. L.)

I should live every day as though it were my last day. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8)? This applies to every day of my life, week day and Sunday, from the day I first claimed Jesus as my Savior, to my last day on earth; as doth loving the Lord with all my heart, and with all my mind, and with all my strength.

Were this my last day, perhaps I would work just a little harder to leave things in better order. I do not believe I would get quite so impatient at the little things that come up and annoy me so. I would not be so quick to say cutting words to those I love, and who love me most. I would spend much more time in prayer, and in reading God's Word. If a friend wrote me a letter and I did not read it then, but read it over later and found what was in it, when I saw him again I would be ashamed. The Bible is God's loving letter to me, and if I don't know what is in it after all these years, I might feel like hiding when He comes; which would do no good, because He knoweth all the thoughts and intents of the heart, and there is nothing hid which shall not be revealed.

Should He come for me on a Sunday, I think I would get ready and go to church and Sunday school as usual. I would like to be found in my own church and not in that of some other denomination—unless it were a funeral or something which I could not avoid. I believe I would be just a great deal more attentive to the preaching. I don't believe I would let my mind wander so much. I would not whisper to those around me. I would not sleep. I would breathe a prayer to God that He would give a special message this day. I would be especially careful driving to and from church.

Should He come on a week day, I believe I would try to get things done just a little better than I have done. I would not hurry through daily reading and prayer, but would take more time to think and talk over the lesson. I would not get quite so impatient when the cow switches me in the eye or steps into the bucket. I would not get impatient when things go wrong

or should the weather be such as to delay getting crops in the ground in time. I would be more careful about how I talk of the weather. I am glad that should this be my last day, I would not need to burn a plug of tobacco, cigars, and cigarettes, and turn my pockets inside out to get all the tobacco dust out. I can go with a mouth not smelling of liquors or tobacco.

I believe I would want to talk to several people about their soul's salvation. I would be very careful in every way so that people would know that I am on the Lord's side, because Jesus said, "He that is ashamed of me, of him will I also be ashamed." I would meditate more on His great love. I would want to right all wrong; that is, make restitution for sins and get right with God and man.

Let everyone have this motto:
**"Do nothing that you would not like to be doing when Jesus comes;
 Say nothing that you would not like to be saying when Jesus comes;
 Go to no place where you would not like to be found when Jesus comes."**

Parkesburg, Pa.

THE ONLY PERFECT MENU

By Mary Alice Brubaker

For the Gospel Herald.

Naturally speaking, this menu does not suit everybody. There are so many kinds; although I feel safe to say this one is the most wholesome and beneficial of all menus. And when indulged in there would be less acute indigestion, and also less heartaches over demise in general.

The Word says, "Eat ye that which is good, and let your soul delight itself in fatness." Our Creator is an exceedingly wonderful Dietitian as well as our great Physician. He created man; why should He not also know him, and be concerned about both his physical economy and the welfare of his soul? God meant for man to eat wholesome food. Eat to live but not live to eat, which is the slogan of the world.

I feel assured this menu is complete and meets every demand; stands the test; the best food on the market. For the prophet Isaiah says, "Come, buy and eat." It is free. No cost. Jesus paid it all. And it is also especially adapted for all those who call upon the name of the Lord in faith, from the youth to the advanced in age. This menu is composed of seven varieties. Each one has a distinct mission, yet all in one—all working together harmoniously.

1. The **bread** of life. Jno. 6:35.
2. The Holy Spirit (**butter**). Acts 5:32, 33; Phil. 2:13.
3. Ye are the **salt** of the earth. Matt. 5:13.
4. The sincere **milk** of the word. I Pet. 2:2.
5. **Honey** out of the rock. Psal. 81:16.
6. The fruit of the Spirit. Gal. 5:22, 23.
7. The **water** of life. Rev. 22:17.

Implicit obedience marks the perfect man in Christ Jesus.

Bread

Universally, bread is called the staff of life. Whole-wheat bread is noted for its completeness; in meeting every demand of nutrition for every part of the physical economy. While this staff is so indispensable—what of the "Bread of Life" that is made of the finest of the wheat, that is so incomprehensible (if only all would do good, in that which we do know)? For in Rom. 11:13 it says, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out." Matt 4:4 says, "Man liveth not by bread alone; but by every word that proceedeth out of the mouth of God." So if we dine richly and continually from every God-spoken word, we are not very apt to "spend money for that which is not bread," neither satisfieth. May we still have a greater zeal and a greater delight to do the will of God, which maketh our soul rich in Him forever.

Jesus says in John 6:35, "I am the Bread of Life." If we are sincere and also live a life of separation from the world, and are continually partakers of this Bread—the rod and staff of the soul—we shall never hunger. "For as often as ye eat this bread . . . ye declare the Lord's death till he come" (I Cor. 11:26).

Butter

Butter is noted for its rich qualities only; a rich vitamin for the body. It is lubricating and penetrating, a type of the Holy Spirit. Acts 5:32, 33; Phil. 2:13. When butter is applied freely on stiff leather, it makes it smooth and gives it a pliable nature. Just so with butter (figuratively); it will render us pliable in the Potter's hands; or allow the Holy Spirit to penetrate and lubricate every stiff fiber of our reluctant nature, causing us to let go and let God have His way. He knows just how, when, and where we fit in the best for His glory.

May we ever be conscious of the presence of God and His power working in us and among us (Jno. 14:17) as we journey through this world of woe. For He is our only help and our only hope in Christ Jesus, the Anchor of the soul. O, what a comfort!

Milk

Milk is highly nutritious as a food. It would be hard for humanity to get along without it. And yet it is often substituted. It would be impossible though for the new-born babe in Christ to grow on anything else but "the sincere milk of the Word" (I Pet. 2:2) which cannot be substituted if we are to "grow in grace" (not **into** grace). You and I were not able to understand things as we do now, for the mind of the young disciple is immature, and cannot so grasp the deeper and strong-

er truths of God's Word. The great Teacher commanded us older ones to simplify our teaching as we are taught by His example—simple, plain, firm, and distinct. Neh. 8:8 says, "So they read in the book in the law of God, distinctly, and gave the sense, and caused them to understand the reading." Is it not remarkable, though, in this land of Bibles, churches (of Jesus Christ), helpful books, church periodicals, spiritual literature, etc., how so many older disciples are still in this milk stage in their Christian career? Read Heb. 5:11-14. Also I Cor. 3:1-3. It certainly is an alarming fact. I am inclined to think that the main reason for this is that they do not care, have no concern (but all want to get to heaven on flowery beds of ease), and are so negligent, so indifferent toward God and His Church and His precious Word and work. They seemingly don't want to know, hear, nor understand. Remember, dear reader, you and I are not excusable, but accountable for this in the day of judgment. Jesus says, read, study, meditate, day and night. Ask God for wisdom. Jas. 1:5. Hide His Word in your heart. Psal. 119:11. In this way you will search the Scriptures and there you will find that God has never intended for us to remain in this milk stage. It is for beginners (babes) only. God has intended and expects us to keep on growing in grace into the fullness of Him who died for us. Let us follow on to know the Lord in His perfection. "He who honors Christ, God will surely honor."

Salt

It is much easier to do without sugar than without salt. It is a preservative, and is used also as a healing agent. Salt is good, but is also a poison to plant life. Just so when our salt (testimony) is weakened, it becomes a poison (detriment) to our Christian life; therefore, get rid of this weakened condition quickly by calling upon God with a whole heart, for "blessed are they that keep His testimonies." Again Matt. 5:13 says, ". . . but if the salt have lost his savour, . . . it is thenceforth good for nothing." This means that salt is good, but when it has lost its savor (taste) it is useless. Shall I put it like this?—we are to be both the salt of the earth and a light of the world. So when our lights are obscured by worldly affections, they will refuse to shine for Jesus' sake. Remember this also affects our salt (testimony) in Christ, and we have no power with God at all. It is impossible for it to rise any higher than its source.

Just as long as there is salt and light in His believers, just so long Jesus has a delight in us and in His Church. Did you hear that conversation? Did you not notice how, "out of the abundance of the heart the mouth speaketh"? So let our conversation be "seasoned with salt" at all times. "And let no corrupt

communication proceed out of your mouth, but that which is good to the use of edifying" . . . that men may hear and know our conversation (citizenship) is not in this world, but in heaven. Phil. 3:20.

Honey

Who does not relish honey? It is not unlike salt, in usefulness. It is so exceedingly sweet and penetrating in quality, that when there is any defect in the mouth, honey usually specifies the place. And so with the honey (His Word) out of the Rock (Christ Jesus). His sweet, penetrating, and profound love for us makes known to us our defects in the soul. If we allow His Word of power to penetrate and convict us unto a life of obedience from sin into Christ, we then have gained the victory, even our faith. Are we as faithful and diligent in searching and studying the Scriptures, and as faithful in doing business for the King as are these honey manufacturers? Do we seek the kingdom of God first, last, and always, to be the rule of life in His righteousness? If not, there is something wrong in our Christian experience. For the psalmist says, "How sweet are thy words to my taste! Yea, sweeter than honey to my mouth!" Are we too busy otherwise to get the real taste of the goodness of God who gave His only Son a ransom for us?

This is a busy world (more so each day). Many are too busy to look into the perfect law of liberty long enough to see themselves as they are really seen of God, even in our beloved church. What can be expected of the laity when many of our preachers and teachers have lost their testimony in Christ, and are as unstable as water; not to be trusted spiritually? Unless they seek their first love, make restitution, go all the way with the Lord, and allow this honey out of the Rock to penetrate their soul until they are transformed "by the washing of regeneration and renewing of the Holy Ghost." Honey, like milk, is "without money and without price." Jesus wants you, unsaved soul, to accept Him, and He will feed you with the finest of the wheat, and satisfy you with honey out of the Rock.

Fruit

Next we want to enter our delicious fruit orchard. There we behold their nature and beauty, and praise our Creator for His wonderful works to the children of men. Each tree is noted for its luscious fruit, in variety. But the tree—"the fruit of the Spirit" (Gal. 5:22, 23)—is vastly unique. It is the only tree worth while to have in our (individual) orchard (as all can have) that really is of the greatest value and the best investment to the end of time. It bears nine kinds, yet all in one, enduring forever. All others perish. Col. 1:10 says, "Walk worthy of the Lord unto all pleasing, being fruitful

in every good work, and increasing in the knowledge of the Lord." "For herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." Jesus wants perfect fruit, not all shrivelled, knotty, and warty, for He says, "Be ye perfect even as I am perfect; holy as I am holy; pure as I am pure," if you want to maintain your discipleship in Christ, through righteousness and true holiness. If any man or woman bear not good fruit, the Lord will say, "Depart from me, ye workers of iniquity."

Water

The good housekeeper would not think her table complete without containers of fresh water—fresh from the well. Think of it! How thirsty we get after eating these varieties! We just must have a drink of water to satisfy us. Listen! John says that if we drink of the water Jesus gives, we shall **never** thirst. Take it freely. For out of our life in Christ Jesus shall flow rivers of living water unto life eternal. The words of Jesus say, "Come!" All who are sinners, "Come ye, buy and eat; yea come," it costs you no money; it is beyond all price. All that Jesus wants is **you**, and your all for Him, unreservedly. Come!

Rev. 22:17 says, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." May it be known that the testimony of every true child of God may so hold forth the life of Christ within, in word and deed, and show to the world that there is none else that so satisfies us as does the Word of God, which is the only perfect menu.

Sterling, Ohio.

DIVISIONS

(Continued from page 131)

then the Mormons, the Christian science people, the Russellites, and other false teachers are all right, for they claim to have that power, and people who believe in them testify to their wonderful saving and healing power.

The devil has power to heal, and he can pray and mimic the truth to such an extent in these last days that only those who are honest with God can detect him.

This spirit says, "You will be convinced that I am right when you see the large number of souls who are being saved under my operation." The apostle plainly states that this wonderful, working, lying spirit does not save souls, but it does deceive them.

Notice what class of people this spirit deceives; "the hearts of the simple." Yes, people who come under the influence of this spirit believe in it with all their hearts. It is a seducing spirit, as described in I Tim. 4:1, which will cause people to depart from the

truth, and seduce them to believe the lie. The poor, ignorant, simple people who have never had a fair chance to learn and know the truth; they are the ones who fall victim to this spirit. These poor people need a good shepherd who will not only teach them, but will teach them the truth.

Notice how this spirit shepherds his sheep. He first of all flatters them. He tells them how he loves them, calls them his dear children, etc. When he has them under his influence strong enough, then he tells them to show to him how much they love the Lord by giving him and his work all the support they can, no matter how poor they are, since what they are giving is for the Lord's work. He doesn't have time to work. His time is all taken up in his efforts to save (deceive) souls. If they fail to support him, then his work would also fail. As long as he can influence them to support him, they will make every sacrifice to support him. A certain woman told me who was under the influence of this spirit for some time, that she and her husband gave of their support to such a shepherd till they actually came to the place where they had not enough to eat themselves. But they kept on helping and supporting till they ran up a grocery bill of \$14.00; then they came to the conclusion they were being deceived.

The fact that this spirit is said to have power over the simple does not imply that an educated person could not be deceived by it. It means that those who are taught of God and wise concerning the truth know not the voice of a stranger, neither will they follow it.

The apostle admonished the brethren to mark them which cause divisions. Previous to this statement he had admonished them to "greet one another with an holy kiss." He says, Let such have no kiss of charity, because they cause divisions among the brethren, and this is contrary to the doctrine of peace, unity, and brotherly love. Such are to be avoided, that would exclude one from having any religious fellowship with them whatever.

The apostle might have said, Have charity for such teachers, and try them out; it may be they will come around all right. The fact is, this spirit is not the kind that allows others to influence it; it may claim to be very humble and submissive at times for whatever advantage it may obtain by so doing, because of the awful deception of this spirit, it is to be avoided, not tried out.

The apostle in another writing does say, "Try the spirits," but we can not conceive of those spirits who are to be tried, being inside the Church, working in harmony with the true believers.

As stated in our previous article, this spirit of iniquity exalteth himself

in the temple of God (church of God), and it must be avoided by those who love the truth, and nothing but the truth.

"He is a monster without doubt,
Who is a wolf within, a sheep without;
Who can one thing say, and another tell,
My heart detests him, as the gates of hell."

This little poem pictures this lying spirit a monster. The author shows his hatred for that kind of a spirit. There are some things God says He hates, and there are some things He says we should hate.

"Thou hast loved righteousness, and hated iniquity; therefore God even thy God has anointed thee with the oil of gladness above thy fellows" (Heb. 1: 9).

Hannibal, Mo.

CORRESPONDENCE

(Continued from page 137)

church. Pray with us for them, that they may be faithful and a real help to the cause of Christ.

Some of us took Bro. Mast to Dagmar, Mont., on Thursday, where he will be until April 30. Interest was good at the service held that evening at Coalridge.

On Easter morning a number of us gathered together on one of our hills for a sunrise meeting. However, it turned so cold before the program was over that we were unable to finish it.

Our services at Lower Seven Mile schoolhouse have been well attended, until the last meeting. Only one woman was present that time. She has never missed and started to walk, so she could be there. Some were ill; others were in town; and some boys who have attended regularly had car trouble and were unable to get there. Next Sunday is the time for another service there.

There surely is much work to be done, and we have been endeavoring to do more in connection with our regular prayer meeting work. We are memorizing I Cor. 13 now.

Pray for the work at Red Top.

April 30, 1935. Pearl Kauffman.

Ottawa, Ohio

(Mt. Pleasant congregation)

Dear Readers of the Gospel Herald:—We are on the threshold of another year, with its many opportunities and obligations. May we do more for our Master in the coming years than we have in the past.

April 28, Bro. B. B. King came and held our counsel meeting and communion.

Sister Laura Shirey and three of her children, of Pickney, Mich., were here to take communion with us. One of her boys, ten years old, has been sick with liver trouble for several years. During our meeting he became severely ill, Bro. and Sister King

prayed for him, and he received Jesus as his Savior. They were in the home of Bro. and Sister E. E. Zuercher for the noon hour. During this time he was still very sick, and requested Bro. Zuercher to lay hands on him and pray for him. They went into an upper room with him, and were with him an hour. During this time he fell asleep. When he awoke, he said he was well. He soon arose and ate some dinner, and went and played with the other children.

We thank God for these blessings, and praise Him for what He has done and what He will do in the future.

On Sunday evening, April 28, the young people of Salem came down and took part in the meetings. On April 21 the people from Elida congregation came and took part. We had a most delightful time while with you.

May 1, 1935.

Mary Wagner.

Cherry Box, Mo.

Dear Herald Readers:—We are glad to tell you five dear young souls were received into Christian fellowship by water baptism, at this place.

Grandma Detwiler has not been so well this winter. She spends most of her time in bed. Sister Maria Hershey has been troubled with rheumatism, but is much better when the weather is nice. There has been an epidemic of three-day measles around, but all are well again.

We have had counsel meeting and all have reported peace. We are thankful that Christ will give us rest and joy in our souls. Pray for us, that we might have tenderer consciences. We are planning to have communion the third Sunday in May.

Some were privileged to hear the Men's Chorus of Hesston at Hannibal.

Sunday, March 28, some of us attended the S. S. meeting at Palmyra. Each one seemed to have his part well in mind and others showed much interest as listeners. Let us pray for each other.

May 3, 1935.

Louise Wise.

Falfurrias, Texas

Dear Herald Readers, Greetings:—Last Sunday we had our communion services, which again brings to our mind the suffering and death of our Lord who has delivered us from so great a death. Our bishop, Bro. E. S. Hallman, and wife and Bro. and Sister Harold Bontrager and two small daughters of Tuleta were with us on that day. In the afternoon we again met, when Bro. Hallman delivered us a message on the life of Jacob. He gave us a few helpful lessons for ourselves from Jacob's life.

Bro. Henry Jansen and wife of Pre-mont were present at our young people's meeting last Sunday evening. Bro. Jansen gave us a helpful message from the latter part of Romans 8.

On Easter Sunday we had a short Easter program, after which Bro. Reist gave a short message. He gave us a few lessons about what the resurrection means to the believer.

A few visitors worshiped with us this past winter: Bro. and Sister Samuel Albrecht, Flanagan, Ill., were here on Jan. 27 and Bro. and Sister Bennett Geiser, Orrville, Ohio, on Feb. 17.

Next Sunday Bro. Reist expects to preach his third and last sermon on the theme—"Church and State." He has showed us very clearly that they are two separate organizations and that each has a separate work to do. The Church is to carry out the Great Commission and the State is to protect the good and to punish the evil doer. If either one of them tries to do the work of the other from which God intends, they are sure to fail. History has proved it.

Bro. P. E. Penner of this city is to bring us the message on Mother's Day. He is best known to our readers by his poems. He is also a traveling evangelist.

Farmers are at this time harvesting their truck crops; such as onions, cucumbers, beans and tomatoes. Melons will come in later.

Your brother in Christ,

May 3, 1935. Harold J. Schertz.

Clarksville, Mich.

(Bowne congregation)

Greeting in Jesus' worthy Name:—On Easter Sunday a number of our members visited in about six homes where there were sick or old people who do not get to church, and sang a number of songs at each place and had a short prayer. We enjoyed it and think they did too.

On Friday, April 26, our bishop, D. A. Yoder, came and held counsel meeting, and on Sunday we had communion and baptismal services at which time three young souls were received into church. We are glad that as our older members have to lay down the armor there are younger ones to take their place.

One of our most faithful members, Bro. Israel Harris, passed to his reward some time ago. We miss him in our services, but know he is enjoying the bliss of heaven.

Some time ago Bro. D. J. Johns visited us and preached for us. We are always glad for visitors.

On Good Friday we enjoyed an all-day meeting held with the Vestaburg congregation. The theme was Christ. Pray for us in this part of God's vineyard, that we may be as a city set on a hill that cannot be hid.

Yours in the Master's service,

May 4, 1935. Rosa Davidhizar.

All great things in the world's history have been achieved by men who saw visions.—J. N. Kaufman.

Married

Schrock—Gentle.—On April 7, 1935, at the home of the officiating minister, Bro. H. R. Schertz of Metamora, Ill., occurred the marriage of Bro. Lloyd Schrock to Sister Lucile Gentle.

Gut—Sutter.—Bro. Ora Gut and Sister Lydia Sutter, both of Kouts, Ind., were united in the bonds of holy matrimony on April 17, 1935, at the home of the officiating minister, Bro. Dean Birky. May they receive showers of blessing from above.

Jeaneret—Spangler.—Bro. Henry F. Jeaneret of Rittman, Ohio and Sister Saloma Spangler of Elida, Ohio, were married at the home of Bro. Jacob Greider near Elida on Sunday, April 21, 1935, by Bro. B. B. King. May the Lord abundantly bless them through life.

Troyer—Sommers.—Ora, son of Mr. and Mrs. Menno Troyer, and Esther, daughter of Mrs. Lizzie Sommers, were united in marriage on April 27, at the home of the bride, by Bro. J. S. Horner. Both parties are members of the Howard-Miami congregation near Kokomo, Ind.

Weaver—Snyder.—Bro. Paul E. Weaver and Sister Jennie E. Snyder of La Junta Mennonite congregation, were united in holy marriage at the home of the bride's parents, on Sunday, April 14, Bro. Allen H. Erb officiating. May the Lord's rich blessings attend them.

Holderman—Williams.—Bro. Darrel Holderman and Sister Marjorie Williams, both of the La Junta Mennonite congregation, were united in holy marriage at the home of the bride's parents, Sunday, April 21, Bro. Allen H. Erb officiating. May the rich blessings of our heavenly Father attend them.

Zuercher—Spitnale.—Pre. Enos E. Zuercher, formerly of Nampa, Idaho, and Sister Annie Spitnale of near Cloverdale, Ohio, were married at the home of the bride, April 7, 1935, by Bro. B. B. King of Elida, Ohio. May the Lord abundantly bless this union, and our brother in his new field of labor.

Witmer—Sweigert.—On Feb. 2, 1935, Bro. Arnold Foster Witmer of the Martindale, Pa., congregation and Sister Ruth Ellen Sweigert of the Goodville, Pa., congregation were united in holy marriage at the home of the officiating bishop, Bro. John M. Sauder, Goodville, Pa. May the Lord's blessings attend them.

Troyer—Miller.—On Easter Sunday afternoon, in their newly furnished home near Emma, Ind., Bro. Willis Troyer of the Shore congregation and Sister Vera Miller of the North Main St. Congregation in Nappanee, Ind., were united in the holy bonds of marriage, Bro. Homer F. North officiating. May the blessing of God attend them through life.

Obituary

Sommers.—Andrew Sommers was born near Trail, O., Sept. 11, 1895; died at the same place very suddenly of acute Encephalitis April 2, 1935; aged 39 y. 6 m. 21 d. He leaves his parents, 2 brothers, 5 sisters, and many relatives and friends. He united with the Walnut Creek A. M. Church in his youth where he was a member to the end. Services at the Walnut Creek A. M. Church, conducted by A. W. Miller and Moses Swartzentruber, Prov. 27:1 and Psa. 90:10. Buried in cemetery near by.

Troyer.—Mary Ann (Hostetler) Troyer was born near Trail, O., Jan. 23, 1876; died at Wil-mot, O., April 24, 1935; aged 59 y. 3 m. 1 d. She was united in marriage to Michael Troyer March 8, 1898, who preceded her nine months ago. She leaves 5 sons, 1 daughter, 7 grandchildren, 4 brothers, and 4 sisters. Her sickness was diabetes, and she died of diabetes and gangrene of foot. She united with the Walnut

Creek, A. M. Church in her youth where she was a member at the time of her death. Services at the Walnut Creek A. M. Church. Service opened by A. W. Miller, reading Psa. 23 and 90, with further service by R. J. Humbert of Beech City, O.

Miller.—Levi D. Miller was born in Lagrange Co., Ind., Dec. 13, 1863; died Monday evening, April 8, 1935; aged 71 y. 3 m. 25 d. He leaves his companion and 2 brothers (Samuel J. Miller of Lagrange, Ind., and Daniel S. Miller of Belleville, Pa.). He was united in marriage to Catherine Garber Jan. 4, 1885. Five years of married life were spent at Newton, Kans., 40 years in Elkhart Co., Ind., and the last 5 years in Middlebury, Ind., where he passed away. He united in church fellowship 50 years ago at the Clinton Brick Church, of which he remained a member until his death. He had been in failing health for the past 2 years, becoming seriously ill 3 weeks ago, but was bedfast only one week. During his illness he suffered intensely and expressed a desire for God to come quickly and relieve him from this earthly suffering. Funeral services were in charge of Silas Yoder and O. S. Hostetler.

Bender.—Amos B., son of the late Henry R. and Susan Bear Bender, was born Dec. 17, 1873, near Mt. Joy, Pa.; died Feb. 25, 1935, at the General Hospital at Lancaster, of a fractured skull, which was caused by a fall from a grape arbor at his home. He is survived by his wife (Annie Brubaker Bender), his aged mother, 1 sister (Lizzie, wife of Jacob Musser), 1 nephew, 2 nieces, and a host of friends. He was a member of the Mt. Joy Mennonite Church for thirty years. He was interested in the services of God's house, and his place was seldom vacant in church or in Sunday school. Funeral services were held on Feb. 28 at the Mt. Joy Church by Bros. Henry Lutz, Amos L. Hess, and Henry Garber. Text, Mark 13:37. Interment in Kraybill Cemetery near Mt. Joy.

"Not now, but in the coming years,
It may be in a better land,
We'll read the meaning of our tears,
And then, sometime, we'll understand."

Martensen.—Ole Martensen was born in Norway, May 20, 1857; died March 11, 1935, at his home in Glen Elyn, Ill. He came to America in 1888 and lived in Chicago and vicinity until the time of his death. He was a sailor for many years before he came to America and had sailed to nearly all of the important parts of the world. It was interesting to hear him relate experiences of his travels, but more interesting still, to hear him tell how he found the Lord and what He has done for him. He accepted Christ 28 years ago and united with the Mennonite Church in Chicago, where he was a faithful member and attended regularly as long as his health permitted. He was united in marriage to Sister Anna Aschenbrenner 18 years ago, who survives him; also one sister (Hannah). Funeral services were conducted by Bro. A. H. Leaman assisted by Bro. E. Weaver.

Hunsberger.—Isaac, son of Michael and Rebecca Hunsberger, was born in St. Joseph Co., Ind., March 18, 1876; died after several months' illness of ulcers of the stomach at his home in Nappanee, Ind., April 28, 1935; aged 59 y. 1 m. 10 d. Most of his life was spent around Nappanee, at his occupation as a well driller. Just a few weeks before his death he expressed a desire to live a Christian life and accepted Christ as his Savior. He was preceded in death by his father and mother and 1 brother. He is survived by 2 brothers (Aaron of Nappanee and Solomon of Osceola, Ind.), and 6 sisters (Mrs. John Loney, Elkhart; Mrs. Henry Lechlitner, Mishawaka; Mrs. Jack Conrod, Bremen; Mrs. William Burke, Union, Mich.; Mrs. John Wilson, Elkhart; and Mrs. Reuben Lechlitner, Goshen) besides a host of other relatives and friends. Funeral services were held at the home and also at the North Main St. Mennonite Church in Nappanee, conducted by the brethren, Homer F. North and Clarence A. Shank. Burial at South Union.

Snyder.—Harriet (Weidman) Snyder, widow of Jacob N. Snyder was born May 21, 1850, in Lancaster Co., Pa.; died at the home of her son Jacob W. Snyder, Manheim, Pa.; aged 84 y. 10 m. 18 d. She was sick almost four weeks with complications due to infirmities of old age. She was a member of the Mennonite Church for many years. During her sickness it was her desire to leave this world and go to be with Christ. Grandfather passed away ten years ago. Grandmother was well preserved for her age. Besides the son with whom she resided, she is survived by a son (Phares W. Snyder of Lititz), a sister (Mrs. Annie Hershey, East Petersburg), 3 grandchildren, and 4 great-grandchildren. Funeral services were held April 11 at the home by Bro. Martin Metzler and at the East Petersburg Mennonite Church by Bros. Frank Kreider, John Gochbauer, and Maurice Sechrist. Text, Job 5:26. Interment in adjoining cemetery.

"The room is quiet, all is still,
Her place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."
By the family.

Brenneman.—Sarah, daughter of Daniel and Elizabeth (Beachy) Otto, was born near Springs, Pa., Jan. 19, 1864. In her youth she united with the Mennonite Church and remained a faithful member until her death. In 1886, at the age of 22, she came to Iowa and in 1887 was married to Abraham Brenneman of Johnson Co., Iowa. Her entire life after her marriage was spent on the farm where she died, but her life was sorrowed in July, 1916, when her husband was killed by lightning. They had 4 children (Emory, Katie, Erlis and Edward). Katie died in 1926. The 3 sons all live in the home neighborhood. Besides her sons, survivors are 15 grandchildren; 2 sisters (Mrs. Peter Brenneman of Kalona and Mrs. Simon Maust of Grantsville, Md.), and 2 brothers (Jonas Otto of Kalona and Daniel Otto of Grantsville, Md.). She had many friends who mourn her passing. Her parents and 5 brothers and sisters preceded her in death. Funeral services were conducted by Abner G. Yoder and P. P. Swartzendruber. Text, Isa. 35:10.

"Our dear mother now has left us,
No one else can take her place;
And her memory shall be with us
Though we cannot see her face."

Ropp.—William Ropp, Sr., son of Joseph W. and Catherine Ropp, was born Dec. 30, 1866; died at his home near Tremont, Ill., April 18, 1935; aged 68 y. 3 m. 19 d. On Feb. 13, 1890, he was united in marriage with Elise Ehrisman who survives him with 1 daughter (Mrs. Etta Roth, Morton, Ill.) and William Jr., at home. Three grandchildren and 3 brothers (Asa, Tremont, Ill.; Ithiel, Amboy, Ill., and Alvin, Goshen, Ind.) and a host of relatives and friends mourn his departure. In his early youth he accepted Jesus Christ as his personal Savior. He united with the Pleasant Grove Mennonite Church and remained a faithful member until his death. He was very much interested in the various activities of the Church and was a regular attendant at the services whenever his health permitted. He had been in failing health for a number of years and death came after a few days illness. He will be greatly missed as a loving husband and father. Funeral services in charge of H. R. Schertz.

"The lights are out in the mansion of clay;
The curtains are drawn, for the dweller's away.
He silently slipped o'er the threshold of night,
To make his abode in the city of light."

Herr.—Levi L., son of John and Barbara Herr, was born Oct. 26, 1843, in Adams Co., Pa. He was married to Mary Catherine Diehl, Dec. 6, 1870. To this union were born 4 sons and 5 daughters. His wife, 2 daughters, and 2 sons preceded him in death. He is survived by 3 daughters (Mrs. Harry Weinland, of near New Carlisle, Ohio, where he made his home; Mrs. Anna Weldy, Wakarusa, Ind.; and Elizabeth Herr, of Los Angeles, Calif.), 2 sons (Charles Herr of Dayton, Ohio, and Harry Herr of West Lafayette, Ind.), 2 sisters (Mrs.

Maria Myers, Mrs. Emma Frey), and 1 brother (David Herr of Hanover, Pa.), 19 grandchildren and 26 great-grandchildren. He was a member of the Mennonite Church of Hanover, Pa. He died April 25, 1935; aged 91 y. 5 m. 29 d.

We miss thee from thy place, dear Father,
We miss thee from thy place.
A shadow o'er our life is cast,
We miss the sunshine in thy face.
We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is dark without thee,
We miss thee everywhere.

Funeral was held at the home, conducted by Daniel Augsburg, Elam Horst, and Howard Idamiller.

Martin.—Ida Elizabeth, daughter of Danie. and Mary Brenneman, was born April 14, 1901, at Milford, Neb.; died at her home in Albany, Oreg., April 10, 1935; aged 33 y. 11 m. 26 d. She was married to Milton R. Martin Aug. 12, 1923. She is survived by her husband and son (Stanley B.), her aged mother, 3 brothers (Jacob of Alberta, M. E. and D. H. Brenneman of Albany, Oreg.), 4 sisters (Mrs. Ephraim Martin, Mrs. L. I. Kenagy, Mrs. Emma Widmer, and Mrs. S. E. Eicher of Albany, Oreg.), besides many other relatives and friends. She united with the Mennonite Church in her youth, in which faith she found much joy, and exercised great loyalty and devotion. She suffered a heart attack in the fall of 1934, from which she never fully recovered. During her illness she often expressed the desire to depart and be with Jesus. She manifested much interest and concern in her family, especially in the rearing of her son, seeking to direct him into the pathway of purity and the Christian life. In her early passing the home, Church, and community keenly feel their loss. Funeral services were held on April 13 at the home and the Albany Mennonite Church in charge of Paul N. Roth assisted by E. Z. Yoder and Henry Gerig.

"Mother dear, you have left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrows
Tears shall all be wiped away."

Brockway.—Luella Brockway was born July 19, 1874, the daughter of Darius and Elsinia Barr of Illinois. While she was but a baby her parents moved to Ashtabula Co., O., where she lived most of her life. She was united in marriage to George Brockway on March 20, 1891. To this union were born the following children: Mrs. Cora Tryon of Lakeville, O., Waldo Brockway of Andover, O., Curtis and Clarence Brockway of Warren, O., and Robert at home. She is also survived by 1 sister (Mrs. Mary Skinner of Saybrook, O.), and a half-brother (Byron Barr of Conneaut, O.). Mr. and Mrs. Brockway moved to the Spartansburg, Pa., neighborhood about eight years ago. Mrs. Brockway was a fine Christian woman, devoted to her family and a true friend of all with whom she came in contact. Although she had not enjoyed good health for a number of years, she was patient and cheerful, keeping up her household duties to the end, literally being stricken at her work on Tuesday evening, April 23, at 5:30 and without regaining consciousness passed away about four hours later. Age, 60 y. 9 m. 4 d. Services in her memory were held at the Britton Run Mennonite Church, of which she was a member, Friday morning at 9 o'clock. The body was then taken to the Champion Church five miles north of Warren, O., for interment. Services were in charge of Lewis Kletzly of Britton Run and I. B. Witmer of Leetonia, O.

Risser.—Ezra Shenk, son of John S. and Mary Ann Risser, was born Feb. 1, 1873, at Lawn, Pa.; died at his home at Elizabethtown, April 17, 1935; aged 62 y. 2 m. 16 d. On Feb. 14, 1901, he was united in marriage to Fannie A. Brubaker, who with the following children survive him: Helen B. (wife of L. Walter Coble); Abram E. of Annville, Pa.; Teresa, John, Jay, and Eugene at home. Also the following brothers and sisters: Harvey S. Risser of Lititz; Alice (wife of Irwin Killian of Lawn); Bishop Noah W. Risser of Hershey; John W.

Risser of Elizabethtown; Mrs. Anna Mease of Lebanon. He was a member of the Mennonite Church for 21 years. He always took a deep interest in the work of the Church, and was always present at the services as long as health permitted. He was suffering for years, but was always patient through it all, thereby giving a lesson to those who were enjoying health and found cause for complaint. Funeral services were held from his late home on April 21, and at Risser's Church. Burial in the adjoining cemetery. Services were in charge of Walter Oberholtzer and Henry Lutz. Text, Rev. 7: 13, 14, which had been selected by him. The family has sustained the loss of a loving and considerate father, and may our gracious Lord give much grace in our bereavement.

Schie.—Elizabeth C., daughter of Joseph and Hannah Kaser, was born in Holmes Co., Ohio, April 14, 1859; died at the home of her son, Andy Styer, of near Millersburg, Ohio, April 13, 1935; aged 75 y. 11 m. 29 d. On Feb. 18, 1881, she was united in marriage to John Styer. To this union were born 4 sons and 2 daughters (2 sons having died in infancy). The husband was killed in a coal mine on Oct. 27, 1900. March 24, 1906, she was again united in marriage to Charles Schie, who preceded her in death on June 18, 1934. She was a member of the Mennonite Church at Martins Creek, Ohio. Mother had been an invalid for 20 years, but she bore her sorrow and suffering without a murmur. Many were her trials and tribulations, but she never complained of her lot, and always seemed to find comfort in the song, "The Way of the Cross Leads Home." The cause of her death was blood poisoning. She was sick only two days. She leaves 2 sons, 2 daughters, 1 step-daughter, 6 step-sons, 21 grandchildren, 18 great-grandchildren, many other relatives and friends. Funeral services were held at Martins Creek church, by Bros. Calvin Mast and Simon Somers.

"I look to Thee, my Father and my God,
And tho' my loved one sleeps beneath the sod,
Her soul has gone to Thee.
She does not weep for me up there,
Her furrowed brow knows no more care,
Her joy shall endless be!"

Green.—Christina Lydia, daughter of John F. and Lucy Huber, was born in Hamilton Co., Tenn., Oct. 10, 1899; departed to be with her Savior, April 5, 1935; aged 35 y. 5 m. 25 d. She was united in marriage to Marion D. Green of Lima, Ohio, March 29, 1919. To them were born 8 children (Robert D., M. David, Stephen A., Olive Rosella, F. Eugene, John H., Daniel D., Ruth Naomi) who, with the father, are bereft of a loving mother and companion. She also leaves a father, mother, seven sisters, and 3 brothers, with a host of other relatives and friends, to mourn her early departure. But she has only gone on before, and we have the assurance of meeting her again, if we are faithful until He comes. She was a loyal member of the Mennonite Gospel Mission of Lima, Ohio, living as though momentarily expecting her Lord. Her life was a testimony and encouragement to many. Funeral services were held at the Lima Mission, conducted by Bro. Maurice O'Connell, April 8. Text, Psa. 126:6 and Luke 12:40 (first clause). Burial in the Pike Cemetery.

"Yes, Mother's gone! We miss her here!
We cannot help but shed the tear;
But then we know she's with the blest,
And oh! how sweet then is her rest!
Oh Lord! our Lord! to Thee we pray,
Grant us again to meet some day."

—The Family.

Miller.—Joel J., son of Jacob B. and Cathryn Shetler Miller, was born in Johnson Co., Iowa, Nov. 25, 1879; died April 12, 1935; aged 55 y. 4 m. 17 d. He was one of a family of 16 children, 6 sons and 10 daughters; 6 of them have preceded him in death. When a young man he accepted Christ, united with the Mennonite Church and continued in this faith until death. On Oct. 25, 1907, he was united in marriage to Barbara Swartzendruber of Iowa Co., Iowa, with whom he lived in matrimony 27 years.

Soon after their marriage they moved to their present home, where they had since resided. To this union were born 2 children (Goldie and Marvin), who with their grief-stricken mother greatly mourn his sudden and unexpected departure. His brothers and sisters who survive are Mrs. Simon Brenneman, Smithville, O.; Mrs. Daniel Boller, Wayland, Ia.; Mrs. Leo Hooley, Wellman, Ia.; Mrs. Katie Kinsinger, Parnell, Ia.; Mrs. Marion Erb, Mishawaka, Ind.; Mrs. Gid Manner, Parnell, Ia.; Louis Miller, Wellman; George Miller, Clarion, Ia.; and Ervin Miller, Prosser, Wash. These, with many other relatives and friends, are left to mourn.

"Weep not for me, my family dear,
Nor shed for me a sorrowing tear;
I am not dead, but only sleep,
My silent slumbers, oh so sweet."

Bro. Miller was killed in an automobile accident; about 2000 people gathered at West Union Church near Wellman, Iowa, where funeral services were conducted by Bros. Abner Yoder and Harvey Yoder. Text, Prov. 27:1.

Good.—Elizabeth Good (nee Horning) was born March 11, 1854, near Bowmansville; died April 12, 1935; aged 81 y. 1 m. 1 d. She was married to Aaron M. Good on Jan. 11, 1874, with whom she shared life's joys and sorrows for a little over 61 years. To this union were born 2 sons and 5 daughters. One daughter preceded her in death. There remain her aged husband, Mary (wife of Solomon Weber), David, Barton, Lovina (wife of Samuel Witmer), Annie (wife of Aaron Musser), Katie (wife of Allan Weber), 27 grandchildren, 9 great-grandchildren, 1 sister, and 4 brothers. On account of advanced age and failing health, on Dec. 3, 1932, they gave up housekeeping to spend the evening of life with their eldest daughter. On New Year's eve she took sick, and spent most of her time in bed. She bore her afflictions patiently, which at times seemed to be almost unbearable. She was permitted, apparently without a struggle, to answer the summons and pass into her eternal reward. She was a faithful member of the Mennonite Church. Funeral services were held on April 15, at the home, in charge of Noah Zimmerman, and at Bowmansville Mennonite Church by Frank Hurst, Joseph Hostetler and Amos Martin. Burial in the adjoining cemetery. Text, II Tim. 4:6-8.

"Into heaven's mansions she's entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep."

—By a son-in-law.

Bauman.—Mary (Martin) Bauman was born in Waterloo Co., March 15, 1856; died at her home near St. Jacobs, Ont., April 14, 1935; aged 79 y. 30 d. She was married to Seth Bauman, who predeceased her 19 years ago. She was a loving and faithful mother, always deeply concerned for the spiritual welfare of her children and grandchildren, that they may all, without the loss of one, be gathered in the happy home above. She was sick a very short time, but suffered intensely for one week with abdominal flu. Her desire was to be with the Lord and leave this body of suffering. Often she would repeat, "Ach Gott ich bin durch Christi Blut, Maches nur mitt meine ende Gute." Our loss is her gain. She leaves 1 son (Menno of Hawkesville) and 4 daughters: Elizabeth (Mrs. Suenos Martin of Stanton, Mich.); Lovina (Mrs. Menno Horst of St. Jacobs); Mary (Mrs. Allen Knorr of Waterloo); Lydia (Mrs. Simon Martin of Kitchener). One daughter (Anna) and one son (Joseph) predeceased her. Funeral services were conducted at Martin's Mennonite Church, by Urias Martin and Jesse Bauman. Texts, Rev. 21:4; II Tim. 4: 6-8; Heb. 9:27, 28.

"Tis hard to part with Mother dear,
No more to see her here,
But yet we're glad if God saw best
To end her trouble and give her rest.
In heaven to reign with angels fair,
May our names too be written there;
Then we again may each other meet,
And walk with her the golden street."

—The Family.

ITEMS AND COMMENTS

A recent news item sent out from Washington, D. C., tells of the two-millionth patent having been granted by the patent office in the nation's capital.

An interesting adventure in colonization was undertaken by 274 people from drought-stricken Minnesota who sailed for distant Alaska, where they mean to take up homesteads and continue farming. They are going with government aid.

A recent earthquake in Turkey proved destructive to life and property. Reports from Istanbul, Turkey tell of 15 villages being destroyed, taking a toll of about 200 lives. It is another illustration of the power of God as compared with the frailty of man.

The correspondence between two kings, dating back to the time of Jeremiah, about 700 B. C. has been discovered by the archaeological expedition led by Professor J. L. Starkey of Great Britain. The discovery was made at Tel Ad-Duweir, the ancient city of Lachish, and consists of twelve ostraka fragments which are taken to be an exchange of secret letters between the kingdom of Judah and Babylon or Egypt.—D. Carl Yoder.

Communitistic Ministers—"The Adviser" reports that there are in the United States, "hundreds of ministers, so-called, who are aligning themselves with Communists and are ever to be found aiding and supporting the Communist program in some phase for the final destruction of the government of the United States and the complete abolition of religion in its every form." Do these ministers and those to whom they preach know that the Communist executives boldly declare, "Communism is the irreconcilable foe of religion?" If you do not believe it read the reports of persons who have gotten behind the scenes in Russia.—The Gospel Minister.

The failure of churches and peace organizations to secure the cancellation of plans for an imposing demonstration, by the U. S. navy, in the Pacific Ocean during the month of May was the occasion of a friendship letter, signed by 301 prominent religious leaders and educators, to the people of Japan appealing to them to maintain a friendly attitude toward the peace-loving people in America, notwithstanding this warlike demonstration of naval power. Judging the future by the past, the militarists will have their way, in spite of the protests of pacifists. And when war will finally be declared it will in all probability be supported by both militarists and pacifists—while the brunt of the conflict will be borne by boys and young men who had nothing to do in bringing on the war, most of whom would gladly stay out of the conflict if they were not impressed into military service by compulsory conscription laws.

Your correspondent paid a visit to Clarksdale recently and had an opportunity to see at first hand this thriving little town in the heart of the rich Mississippi delta, home of the finest long staple cotton grown anywhere in the world. Life is gay among the white people in the prosperous little cities of the delta. It is a land of great plantations worked mainly by Negroes whose status is similar in some respects to that of medieval serfs. They possess little, they have little education; and yet they have been fed, clothed, housed all during the depression—in striking contrast to the keen suffering among the race in such places as Chicago and New York. A minister to whom I talked told me that 40 years ago the delta was still largely woods. The Negroes outnumbered the whites 9 to 1 and a white man could kill a

Negro without even being brought into court. "It was a case of self-protection," said this minister. Although there are still many grave evils on the plantations, the Negro's status has been raised much in 40 years. He has some rights now.—Christian Century.

SPECIAL MEETINGS

(Continued from page 133)

Christian must harvest the souls of men. Lives must be first consecrated. Great need of faith now. Possibilities of a child are great, eternal, for good or evil. More concern should be taken for children than for crops. Possibilities today are made light of, commercialized. Possibilities of next generation lie in us. Salvation is for every one. "Christ in you, the hope of glory."

Ephrata, Pa.

Report of the Bible Instruction Meeting held at Ephrata Mennonite Church, on Saturday afternoon and evening and all day Sunday, April 6 and 7, 1935.

Organization.—Mod., Amos S. Horst; Chors., Ezra Brubaker, Harry Lichty; Secy., Clyde B. Stoner.

Program and Speakers.—(Sat. afternoon) Book Study, I Thessalonians, Daniel Kauffman; Creation of Man and His Fall, John L. Stauffer. (Sat. evening) Book Study (con't) Daniel Kauffman; Atonement and Redemption, John L. Stauffer. (Sun. morning) Book Study (con't) Daniel Kauffman; The Church and Her Task, John L. Stauffer. (Sun. afternoon) Book Study (con't) Daniel Kauffman; Consecration, John L. Stauffer. (Sun. evening) Practical Non-resistance, Daniel Kauffman; Sermon (Matt. 5:8), John L. Stauffer.

Thoughts Gleaned.—We must let our light shine and be witnesses for Him. Although persecutions and trials may come, we must not lose our faith and trust in God. Satan has many servants who are continually hindering the work of Christ. Many Christians are led astray by the evil one. There is much evidence of power in gentleness. We as Christians should be burdened for the unsaved, and we should plead with them earnestly. Atonement is unlimited, for "who-soever will" can be saved. Christ became the sin-offering for the world, and He suffered "that He might bring us unto God". God judges the motive and not the actions; therefore, we should lead a life pleasing in the sight of God. If we are sanctified, we are in Holiness. The origin and destiny of the Church are divine. Christ bought the sinner with His precious blood and He has also planned the future life of all those who live true to Him. The Christians should obey those who have the rule over them unless it conflicts with the Word of God. Then we should "obey God rather than men." Acts 5:29. When Christ comes again, there will be a great transformation. The Christian should lead a life of watchfulness and soberness and have the light of truth. The Christian is missing many a blessing today by not carrying out full consecration. The weapons of the Christian are not carnal. The weapons used by the Christian will keep him out of all wars. God has promised to be with us always, never forsaking us. There are three types of purity: Purity of heart, purity of speech, and purity of body or life. The standards of purity in the world are hostile to the standards of purity of the Church. May we as Christians lead a life of purity free from the sins of this world. Clyde B. Stoner, Sec'y.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

P. L. Frev, Chairman.
I. W. Royer, Sec'y.

CONFERENCE ANNOUNCEMENT

Pacific Coast

The Annual Meeting of the Pacific Coast District Conference will be held with the Hopewell congregation near Hubbard, Oreg., June 11-14, 1935, D. V.

On Monday, June 10, at 1 o'clock, P. M., a ministerial meeting will be held. Young People's Institute Work will be arranged as inspirational services for part of Monday and intermission periods during Conference.

The Sunday School, District Mission Board, Sister's Sewing Circle and Church Conference will each have a part in the program as arranged.

For information relative to your coming write N. L. Hershberger, Hubbard, Oregon.

A cordial invitation is extended to all.

Secretary, E. S. Garber.

MENNONITE YEAR BOOK AND DIRECTORY For the year 1935

This publication is now ready for delivery. It contains the usual Church Directory of all our Mennonite Conferences as well as the names and addresses of bishops, ministers and deacons of all the Mennonite bodies in North America, India, Africa, and South America.

In addition to the usual statistical matter, specially written articles appear in the text covering practically all of the activities of the Church. It will serve as a ready reference work for all matters pertaining to our mission stations, Church institutions, mission boards, relief organizations, etc.

Advance copies have been sent out to all our congregations and the usual method of distribution through the churches will be followed as in former years. In case you are not served in this manner, send your order direct to the Mennonite Publishing House, Scottdale, Pa., with a remittance of 10 cents per copy or 75 cents per dozen, prepaid. Copies may also be obtained from the Weaver Book Stores, Lancaster and New Holland, Pa.

Orders that have been sent previously are being filled but if for any reason your copy is not received, please notify us at once.

Mennonite Publishing House,
Scottdale, Pa.

It is our tendency to take it easy and shirk responsibility that makes us a failure so often in life.

—E. D. Hess.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 16, 1935

(Herald of Truth
Established 1864)

No. 7

EDITORIAL

"Love is of God."

"We love him, because he first loved us."

"Beloved, if God so loved us, we also ought to love one another."

"By this shall all men know that ye are my disciples, if ye have love one to another."

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

From these and many other scriptures of a similar nature we get two thoughts: (1) We should love the good, and (2) hate the evil. In other words, "Abhor that which is evil; cleave to that which is good." In so doing we are on the right side of God, forming fellowships on earth which are but foretastes of an endless and blissful fellowship in heaven.

The article by Bro. John Horsch on the proposed union of Mennonites in Europe, printed elsewhere in this issue, is valuable not merely from a historical standpoint but more especially from the standpoint of Christian doctrine and the scriptural basis for Christian fellowship. In this pointed discussion Bro. Horsch performs a valuable service.

Scriptural Qualifications for Teachers.—Paul said much in a few words when he wrote to his son in the faith Timothy: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others

also." The two outstanding qualities here mentioned are faithfulness and ability to teach.

This instruction applies to teachers of all kinds: preachers, teachers in day schools, teachers in Sunday schools, teachers in special meetings of whatsoever kind, teachers in young people's meetings, etc., etc., etc.

Foremost among all qualifications is that of faithfulness. This includes loyalty to Christ, faithfulness in maintaining the standards of the Gospel in both precept and example, making an honest effort to know the Scriptures and to uphold its standards in faith and life. A genuine experience of evangelical conversion, an attitude of obedience to "all things whatsoever" our Lord commanded, spiritually-mindedness, a complete separation from the world and absolute consecration to God, belong to the faithful follower of our Lord Jesus Christ. These are things to look for when selecting leaders, especially teachers.

This point settled, we have another qualification pointed out to us that demands equal attention. The religious teacher must not only be faithful but also "able to teach." It is not enough to be simply counted "sound in the faith" and "in the order of the Church." These are important, but we should also look for ability to get the message across. This requires Bible study, close application to and study of ways and means of accomplishing best results, character and needs of those to be instructed, and otherwise seeking to improve our talents and gift of teaching. God-given talents may be strengthened by proper training, and the usefulness of the teacher thereby enhanced.

Where Christian leaders are both "faithful" and "able," we have a right to expect great things for God.

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

MENNONITE GENERAL CONFERENCE

A few months more will bring the next regular meeting of the Mennonite General Conference to our door. As most of our readers probably know, this meeting is to be held at Kitchener, Ont., August 27-29, with a number of associated meetings immediately preceding it. A full announcement of the meeting will be given in due time, probably in about a month or more. The Executive Committee of General Conference is working on a tentative program, which they hope to have ready for the printer in about two months, sooner or later. Interest in these biennial meetings is increasing from time to time, and it is but due to all interested ones to submit to our readers a discussion of the work and aims of this important organization.

I. Historical

In organization, the Mennonite General Conference dates from November, 1897. It was in that year that a preliminary meeting of General Conference was held at the Pike Church near Elida, Ohio, with the result that an official call was made for the assembling of the Mennonite General Conference a year later, held with the Holdeman congregation near Wakarusa, Ind. But we must go farther back to find the origin of the movement which resulted in the organization of this general body.

In the first Mennonite conference held in Indiana, held at the Yellow Creek Church Oct. 14, 1864, the advisability of holding a General Conference for the purpose of further unifying the Church was discussed. Previous to that a small beginning was made, in Lee County, Iowa, of what has since then grown into what is now known as The General Conference of the Mennonites of North America. The prime mover of this movement was John H. Oberholtzer who about twelve years earlier had been separated from the Franconia Conference. There was,

OBSERVATIONS PERTAINING TO THE UNION MOVEMENT OF THE MENNONITES OF GERMANY

By John Horsch

For the Gospel Herald.

The Gospel Herald for August 2, 1934, contained an article on the Mennonite Union movement in Germany. The article stated that the Baden conference of Mennonites is holding aloof from the proposed union of all Mennonites of Germany for the reason that they realize the inconsistency of uniting with the group of congregations in the northwestern part of the country which hold an extremely liberalistic theological position.

A Position of Extreme Liberalism

however, a vital difference between the two movements of Mennonites in favor of a General Conference. Oberholtzer's ideal of the General Conference of Mennonites seems to have been largely the confederation idea. His idea was for all people in America who called themselves Mennonites, regardless of whether they were near enough one in faith and rules of order to work together under the same discipline, to meet in conference, be drawn closer together, each body of Mennonites participating to maintain its own rules of order or methods of discipline. The prime idea among the advocates of a General Conference in the main body of Mennonites was that the General Conference should be the means of strengthening the bonds of unity and fellowshiping the body of Mennonites in America already united in doctrine and discipline, maintaining one unified church rather than to encourage the co-operation of a number of federated bodies having a common name (Mennonite) but subscribing to different standards of life and doctrine. The weak spot in Oberholtzer's idea of getting together is manifest in the fact that in pushing the General Conference idea he failed to first make the concessions necessary to a reuniting with his home conference, the Franconia Conference. This is said, not by way of criticism, but as an illustration showing the difference between the two ideals adhered to in that day by different men who favored the idea of a General Conference.

Among the earlier Church leaders and writers in the Herald of Truth were Bishop Martin Burkholder and Deacon Michael Shank of Virginia, John F. Funk of Elkhart, Ind., John M. Brenneman of Elida, Ohio, and others. The movement in favor of this central body grew in momentum, until conferences began to act. One conference after another took action in favor of organizing the General Conference, until in November, 1897, bishops and appointed delegates and others assembled at the Pike Church near Elida, Ohio, and after a two-day discussion decided almost unanimously to call the first meeting of General Conference a year later.

There are still three of our district conferences which have so far withheld official recognition of the Mennonite General Conference; but they are not actively opposing it, and some of their members have at different times rendered valuable services by co-operating with this central body on important occasions (notably during the World War period), and we are hoping and praying that the bond of unity will become strengthened as the years roll by.

Topic for next week: **The Need for a General Conference.**

Revere God and persevere. P. Z.

truly Mennonites, and the believing Mennonites should recognize them as such. It goes without saying that this supposition regarding the Mennonite view of the autonomy of the congregation will not be taken seriously by those who have even an only slight knowledge of Mennonite principles and history.

The Strasburg Conference of 1555

Among the modernistic Mennonites of Europe and America the opinion is rather generally held that the earliest Mennonite church fathers were theologically liberal. This opinion is indeed also widely defended by those Mennonites who profess personally to be sound as regards the fundamentals, but nevertheless favor a union of all Mennonites of Germany. Thus the assertion has been repeated by various writers that the conference of the South German and Swiss Mennonites, held at Strasburg in 1555, declared that all doctrine is secondary and immaterial, and that specifically the doctrine of the Deity of Christ is untenable.

This assertion has only recently again been repeated in an editorial article in the "Mennonitische Jugendwarte," published at Monsheim in Hesse. This article states that the Strasburg conference of 1555 expressed the opinion that the doctrine of the two natures of Christ, the divine and the human, is unessential; in other words that the Deity of Christ is not a matter of any real importance. Furthermore, in the first mentioned article in the "Mennonitische Blaetter" a similar statement is made, namely that the conference of 1555 passed the decision that questions of doctrine should never be discussed, for the discussion of doctrine was nothing but a useless attempt to build a new tower of Babel.

Menno Simons' Teaching on the Incarnation of Jesus

Now, what are the facts concerning the 1555 Strasburg Mennonite Conference? The matter discussed in that conference was not at all the two natures, or Deity, of Christ. Concerning this point there prevailed absolute harmony among the Brethren. The matter in dispute was the well-known opinion of the Netherland Brethren; that the inception or origin of Jesus' human body was the result of a miraculous creation of God to which Mary contributed nothing. They gave this opinion as the explanation of the outstanding fact that Mary's sinful nature was not transmitted to Jesus.

Menno Simons, who held this opinion, taught distinctly that Christ was truly man, as well as truly God, and that the prenatal growth of His body was due to natural causes and did not differ at all from that of all other children. In other words, Menno taught that Mary was truly Jesus' mother.

These are clear statements which need no further elucidation. They indicate the deplorable fact that among the Mennonites of Germany there are those whose position places them outside the Christian faith and the Christian Church. This will go far to explain why the Baden conference of Mennonites is keeping aloof from the present-day movement for a union comprising all Mennonites of Germany.

Disowning the Authority of Scripture

Again, a few groups of Mennonite churches in Germany, while professing soundness on the fundamentals of the faith, have accepted the view that the existing differences between themselves and the first mentioned group may be overlooked on the basis of Christian love and forbearance. Some have advanced the curious opinion that it is a Mennonite principle that every congregation is or should be autonomous as concerns faith and practice, and that therefore the congregations of the first mentioned group, having accepted such extremely liberalistic views, are

He remarked repeatedly that many of his brethren had never heard this view stated, and in his common admonitions and sermons he made no mention of it but merely taught that Jesus Christ is truly God and truly man (See Complete Works of Menno Simons, part II, pages 333, 339 and 527).

The Question Discussed at Strasburg

The Mennonites of Switzerland and South Germany did not hold this opinion concerning the origin of Jesus' human body. However, early in the second half of the sixteenth century some had accepted and defended it, and this had led to unprofitable disputings. The Conference of 1555 was called for the purpose of defining the position of the Swiss and South German Mennonites on this teaching. This conference declared that the exact way in which Christ became a man is not revealed in the Word and is therefore unessential to know. Therefore the disputings on this question had been like attempting "to build an unnecessary tower" and in consequence of such an attempt, it had come to this, that one could scarcely understand another's language. (The complete Report of the Strasburg conference of 1555 was printed in the Gospel Herald for September 8, 1932.)

It is seen then that the above stated assertions concerning supposed liberalistic leanings of the Strasburg conference of 1555 are absolutely without foundation.

"A Historical Falsehood"

Some seventy years ago, when Paul Majunke, a Roman Catholic writer, expressed the opinion that Martin Luther laid hands on his own life and died a suicide, some one referred to this statement as a "Geschichtsluege" (a historical falsehood). The same designation may be fittingly applied to the assertion that the Strasburg conference of 1555 declared the doctrine of the two natures of Christ, the divine and human, to be non-essential, and that doctrinal discussions were useless attempts to build another tower of Babel.

In passing it may be noticed that the first mentioned article has furthermore a regrettable misquotation from the Martyrs' Mirror. The martyr Elizabeth of Leeuwarden is quoted as saying: "Salvation is given us by Christ in His commandment: Thou shalt love God above all, and thy neighbor as thyself." In the Martyrs' Mirror the sentence reads, "Salvation is ours through Christ, and He has commanded me to love God," etc.

How Is the Present Crisis to be Met?

The present time is a time of crisis for the Mennonites as well as for all other Christian bodies of Germany. Within the Protestant state churches of Germany there is a section taking an attitude of outright rejection of the Christian faith. The masses of the

Protestant Church of Germany are evidently indifferent in matters concerning the Church and the faith. And yet a large number—comprising at least 4,000 pastors of that church—have protested against the non-Christian attitude of the class just mentioned and have solemnly declared that they cannot extend to them the hand of Christian fellowship and brotherhood, and cannot remain in the same religious organization with them without becoming guilty of hypocrisy and disloyalty to Christ. This class of believing Christians in the state church is being subjected to oppression and persecution by the government, although, as concerns their political position, they take a pronounced attitude of loyalty to the government of Adolf Hitler. Thus it is seen that they have made at least a beginning in meeting the present-day crisis.

Moral Backbone Required

The various groups of Mennonites in Germany have not been asked by the government to unite in one body but have, on the contrary, been assured that this will not be required of them. Even if this had been the case, the believing groups, if they have in their make-up some of the stuff of which the Mennonite church fathers were made, would recognize their duty "to obey God rather than man."

A writer in the April number of the "Mennonitische Blätter," who favors the proposed union of all Mennonite groups, expresses the opinion that in view of the proposed Mennonite World Conference, to be held in 1936 at Witmarsum in Holland, it is necessary that the liberal and conservative Mennonites arrive previously at a better understanding of each other. Naturally one wonders what may be the attitude of this conference toward the denial of the Christian faith within nominal Mennonitism.

Scottdale, Pa.

"I AM THE WAY, THE TRUTH, AND THE LIFE"

By D. L. Christophel

For the Gospel Herald.

For this very purpose has Jesus left the glory world, where all was peace and happiness, and come down upon this sin-stained, cursed earth which became such by the fall of man. Because of supreme love God's highest creation was driven out of that wonderful place, the center of the world, and the center and head of all creation (man). But the reality of that wonderful creation was that supreme love, the basis of creating man and wife and placing them in the garden. They had many wonderful blessings, but man became a disgrace to that lovely position, and God saw the degraded condition of man, and man was ashamed and hid himself from God. But God's

love was so great—both in quality and endurance—that He put man out of the garden and put cherubims with a flaming fire before the garden, so that man would not partake of the tree of life and live forever in his sinful state. God shows His all-powerful mercy.

God has made provision for the restoration of man. Men of old prophesied of the coming, but God with His enduring love again made a way of escape. God now has placed Himself responsible and therefore again, through His great love, has sent His only begotten Son as a propitiation for our sins. He has placed the responsibility again on man, but man is falling into snares as fast as time will permit. We are patting ourselves on the back and saying that we are glad that we are not as bad as other people. We are quite good; we belong to Church and pay our money to the Lord. Have we paid as much to the Lord for His incarnation and His love, as He paid for us? Remember, many of us have not striven unto blood yet, and our Lord has done that. He has endured the weight of the sins of the whole world. We want our own way, and then we make a terrible mess of it, principally because of our strong wills, not only one, nor not all. God still has some true followers. The loose, liberal church members are hindering the cause of Christ, and they hinder those who are not so strong. But praise the Lord that He, through the Holy Spirit, sustains the weaker ones.

The Body of Christ

The meaning of the body of Christ is so poorly understood. Unbelief is the cause of it. Many well-meaning people are in unbelief and do not know it. Not all that say "Lord, Lord," shall enter into the kingdom. Since the Church has become the body of Christ, it has become separate from the world, "a peculiar people, zealous of good works." But we are getting so ambitious to work that we want to get back to the law. The body of Christ was not built on the ceremonial law, but was built on that solid Rock—Christ Jesus. The recipients or members are fed through the doctrine which is brought forth through God's mercy and His pure and unadulterated grace; by a living faith in the precious blood of Jesus Christ, the Son of God, the Intercessor. By the shedding of His blood, He has become the Head of that body, and in that Head is life and light. The life is connected with that Head and that body, and since that Head is in heaven and the body (Church) is connected and in one, therefore the body (Christians) have their citizenship in heaven. The Head and body are in conjunction and are still in a common union and have life one from the other, and have association together.

The life is flowing from the Head to

(Continued on page 155)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Los Angeles, Calif.

(Mennonite Mission)

Bro. and Sister J. M. Brubaker are paying a visit to their relatives and friends back east, Elkhart, Ind., Michigan and Ontario, Can. It had been seven years since they were east. We hope they are enjoying their visit, and return to California, and tell us all about their trip.

Bro. J. B. Kauffman, Sister Kauffman, and Bro. Kauffman's eldest brother are leaving for Pennsylvania the latter part of this month. Bro. Kauffman has not visited his old home since leaving there about fifteen years ago. Please do not coax the Kauffman's to move back to Pennsylvania, we need them in California.

Bro. F. B. Showalter is leaving soon on his annual trip to the old home in Virginia. It keeps Bro. Showalter busy looking after interests in Virginia and California, they are so far apart. Bro. Showalter should have an aeroplane for swifter transportation.

Sister John Koppenhaver is visiting her old home in Kansas City; she has not been well, and needed a change of environment. May she return to us much improved.

Sisters Charlotte Miller of the Shore Church in Indiana, and Sylvia Kaufman of the Middlebury, Ind., congregation, have returned to their former homes after spending the winter in Los Angeles.

Sister F. B. Showalter is leaving in the near future for the east, to visit relatives and friends in Colorado, Ohio, etc.

Bro. J. N. Kaufman and family were in Los Angeles a few days recently. Bro. K. spoke to the Mission congregation last Thursday. The stories of their work in India were very interesting and inspirational.

Bro. Milton Vogt is scheduled to speak at the Mission Thursday evening, April 25.

The brethren N. A. Lind and G. D. Shenk have returned to their homes in Oregon, after laboring here for ten days in the interest of the L. A. Mission.

We want to thank the brethren and friends who sent us the cards, birthday and Easter greeting April 21st, our 52nd anniversary. About 140 pieces of mail were received. We greatly appreciate the presents that were sent to us. May God bless and reward you all for the gifts. We are taking this plan to thank you rather than trying

to write each one personally. Again we thank you.

We especially crave an interest in your prayers for the work here at this time. Pray that God will rule and over-rule, that His will may be accomplished in all things, to the praise and honor of His Holy Name. Thank you.

April 24, 1935.

Cor.

Hannibal, Mo.

(2313 Market St.)

Dear Fellow-workers, Greeting:—We are so thankful that in the midst of a changing world and changing people we have an unchanging Lord. It gives courage when trials come. There is, however, a change which we all are eagerly looking forward to: that which shall take place when our Lord returns, "who shall change our vile body, that it may be fashioned like unto His glorious body."

Visitors of the past month were Sister Maggie Horst, Sister Emma Risser, Bro. D. D. Zook and wife all of Newton, Kans., and Sister Sadie Byler of West Liberty, Ohio. Bro. and Sister D. H. Bender also visited the Mission during the time. Sister Bender was visiting her parents at Palmyra.

On April 19 the Men's Chorus of Hesston College gave a program to an audience that crowded the hall. This program and the contact the boys made, we feel was a real blessing.

On Easter Sunday there was an attendance of 96 in the Sunday school. In the evening Bro. Harry Buckwalter preached for us after the program given by the young people.

On April 28 we dismissed our morning services here to attend the Sunday school and missionary program at the Palmyra Church. Fifty-seven from the Mission Sunday school were present there, and all enjoyed the fellowship and feast of spiritual things.

Our bishop, Bro. J. M. Kreider, preached on the evening of May 7, after which he received a ten-year-old girl into church fellowship by water baptism.

Each Monday evening we hold a cottage prayer meeting in some home. On May 6 the meeting was held in the home of one of our members who lives about 18 miles south of Hannibal. In these meetings each member gives a scripture verse and a testimony, and many lead in prayer. The young people take a very active part. All are able to pray in public.

We are now holding special prayer meeting in behalf of our revival meeting to be conducted here, May 22—June 2 by Bro. E. M. Yost of Greensburg, Kans. We ask a special interest in the prayers of all, that God may mightily bless these meetings to the salvation of many. Oh, for men and women with a burden for souls, who know how to agonize with God in prayer! Every revival is born of prayer.

From April 8 to May 6 clothing has been sent in by the following sewing circles: Holbrook, Colo.; Kalona, Ia.; Hesston, Kans.; Wolford, N. Dak.; Garden City, Mo.; Hydro, Okla.; Elkhart Jr., Elkhart, Ind.; Morton, Ill.; and La Junta, Colo. This clothing is very much appreciated and given out to our members and Sunday school pupils. This is surely a blessed way to help the work of the Lord along. May God richly bless each giver and worker.

Yours in His grace

Nelson E. Kauffman.

May 8, 1935.

Millersville, Pa.

(Mennonite Children's Home)

Twenty-six Sunday school classes have responded to our appeal for one hundred classes to contribute one dollar per class per month, for maintenance of the Mennonite Children's Home. At the regular session of the spring conference of the Lancaster County District, the Bishop Board made a plea for regular support from the brotherhood. By asking for the one-hundred classes to contribute the above amount, we shall be able to meet our regular monthly expenses. Two children are going back to their father, leaving twenty-seven in the Home to be cared for. We are glad to report that Baby Anne, our granddaughter is restored to normal health, after battling with pneumonia for three weeks.

Because of continued rain, our truck patches have not been planted as early as usual. We are blessed with good health among workers and children, for which we are thankful. Pray for us, send your monthly contributions, and God's blessing will be yours.

In His name,

May 9, 1935.

Levi Sauder.

ARGENTINE WEEKLY NEWS LETTER

(April 10, 1935)

Dear Readers of the Herald and Co-workers:—Out of our varied experiences we wish to mention a few which will show that the Lord is working among our Argentine brethren in spite of the many difficulties and general indifference. Yesterday we had the pleasure of receiving an unusually large donation from a brother of this congregation in Pehuajo for the general work of our local Mission Board. This dear brother cannot attend the services very frequently because he lives about 15 miles from town on a farm. In spite of this handicap he keeps up his spiritual life by daily Bible reading and family worship in his home. The offering he brought has quite an interesting history. Over a year ago he went to our annual conference at Trenque Lauquen where in a discussion group the question of

tithing was presented very strongly by a few of our older members. The matter made an impression on our friend, and although he was quite involved financially on his farm, and prices being extremely low, he began to plan and to save for the Lord's work. Recently he was able to sell a number of cattle and grain at a good price, and so he brought his offering for the extension of the cause of the Lord in this district. He did it all in a fine, humble spirit, but the joy of the Lord was beaming from his eyes when he handed over a cheque for an amount that made our eyes open wide to have a second look. If we could only succeed in bringing this kind of a responsibility home to more of our members, this kind of donations would soon become more frequent. We are hoping and praying to this end, so that the work here may become more nearly self-supporting and self-propagating.

One of the older lady members of our Church had a very sick daughter-in-law some weeks ago. She had only been married two months to the son of our elderly sister, when she fell ill with intestinal fever, and a few days later with typhus, which is rather common, though dangerous in this city because of bad water. She was so weak and ill that the doctor had very feeble hopes for her recovery. However, he was very faithful in attending her. Our aged sister in Christ felt this very much, since she needed her daughter-in-law who had come to be to her like a real daughter. She asked the Church to join her in prayer for the sick one, which we gladly did. We praise the Lord that she came through the crisis, and is now well on the way to recovery. We are also concerned for her spiritual health, because up to now she has not made a profession of faith. We are making regular calls at the home, and hope to win her for the Lord. May you pray with us that her heart may be opened to the Gospel message and the Lord's call to accept His free and full salvation. God has definitely answered prayer in her physical recovery. Pray that we may be granted power and wisdom to lead her to the Christ of Calvary.

We are loath to say that our aged sister, Mrs. Cavadore, is gradually becoming weaker. Her family of seven sons and four daughters, although they live rather widely scattered, have all been home to see her within the last few days. She expresses a full confidence in the Lord and is perfectly resigned to whatever may be His divine will. We are still hopeful that the Great Physician will spare her for a few more years. All her daughters and most of her sons are faithful Christians, and a number of them have been native workers in our Mission for a good many years. She receives much comfort in the midst of her affliction

in meditating upon such passages as the 23rd Psalm and John 14. We hope that you will pray for her and her family, and for the cause in general in this needy field.

Pehuajo, F. C. O., Argentina.

A DAY'S VISITING WITH OUR MISSION WORKERS IN HANNIBAL

"Oh that men would praise the Lord for his goodness; and for his wonderful works to the children of men!"

On Tuesday morning, April 30, we set the day to go visiting with our Mission workers in Hannibal. We arrived about 10:30 at the Mission Home of Bro. and Sister Nelson Kauffman. To our glad surprise we found Bro. and Sister Leroy Zook there also, planning to go along. After visiting a little while, Bro. Kauffman called us together for a season of worship. He read from Acts 8, and called on Bro. John Kreider to lead in prayer. We all felt the presence of the Lord very keenly.

We first visited in the home of a dear old sister. She lives in a shack of two rooms. In spite of her poverty, she loves her Lord. She said, "The Lord helped me through many times; I know He did." We praise the Lord for her dear soul and may she continue to hold fast to Him, is our prayer. Before we left, Bro. Kauffman read from Psalm 34 and Bro. Leroy Zook led in prayer. Then we sang several songs and bade our dear sister good-bye, feeling we all were blessed by being there.

We next visited in the home of Bro. and Sister Smith. They are very old, but not too old to serve the Lord. They have a grandson living with them. He is a Christian also. As he grows older in his experience with his Savior, he finds Jesus a very dear and precious Friend. Sister Kauffman told me, "Tommy prays the Lord to hug him close." He yearns the love and fellowship of Jesus and His saints. Before we left, Bro. Kauffman asked for voluntary scripture verses, after which prayer was called for, and a few songs sung. Bro. and Sister Smith are very poor, but happy in the Lord.

Now it is time to go to dinner. Sister Kauffman had her dinner prepared, and we were soon seated around the table and eating a good tasting dinner. After dinner was over and dishes washed, we visited a little while to ourselves, and then started our visit in the afternoon.

We visited in the home of Bro. and Sister Vedenhaft. While in the midst of poverty, they happily serve the Lord. Bro. Vedenhaft has been sick, but is able to be up and around again. While our brother was sick, Bro. Kauffman chopped his wood for him, and Sister Kauffman also would go out and scrub people's floors when they

were unable to do it themselves. Bro. and Sister Kauffman feel that nothing is too little for them, their first thought is **others** and not self. This is truly the essence of mission work. Bro. Kauffman read a lesson from Psalms and led in prayer. We bade our brother good-bye and started on our journey, Sister Vedenhaft going with us to the next place.

We now have reached the home of Sister Mandy Lahland, who just recently found the Lord. She has had a real deep experience with the Lord. Her Savior is very real to her. She longs to meet her blessed Jesus, the Rose of Sharon. She has been bed-fast for 5 years. Our souls were thrilled because of her experience. Oh that more Christians would find the Lord so real and precious as this dear old sister.

Does city mission work pay? To be sure it does. Praise the Lord.

This dear sister was so hungry for the Bread of Life. She asked her daughter to take her to some church when she gets well enough so she could go and get saved. Praise the Lord, Bro. Kauffman came to her rescue. She has no fears now; darkness all gone. Light is shining brightly on her pathway now.

Before we left Bro. Kauffman read from Rom. 8, the latter part of the chapter. Sister Vedenhaft led in prayer, and Sister Mandy breathed a sweet prayer to her blessed Savior. We also sang some songs for her. We bade her farewell and started on our way to see the newly made home of Bro. and Sister Leroy Zook, who live about two miles from the Mission. Arriving at the Mission, we started for our home, feeling ourselves richly blessed by the experiences we had the privilege to listen to. Our prayer goes with the workers and for all these dear souls. In Jesus' name,

John and Mattie Kreider.
Palmyra, Mo.

THE SINNER'S FRIEND

By J. H. Bare

For the Gospel Herald.

God's saving grace is free for all,
For every one, both great and small.
Dear one, can you on Him depend,
Your soul and body to defend?
When out in sin and darkness lost,
Your soul at stake with awful cost:
Deliverance long you've sought in vain.
'Tis simply, trust in Jesus' Name.

Cho.—

He shed His blood on Calvary's brow:
Oh! sinner friend, He'll save you now.
He shed His blood on Calvary's brow;
Oh! praise His name; He'll save you now.

If we but trust in Jesus' Name,
He'll keep us from all sin and shame.
He shed His blood on Calvary's brow.
Are you abiding in Him now?
Oh! let us trust and watch and pray,
We also must His Word obey.
And we will all with one accord
Be gathered to our great reward.—Cho,
Harper, Kans.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

JESUS' DEATH AND RESURRECTION

By Phoebe F. Kraus

For the Gospel Herald.

Christ, when He knew His hour had come
To suffer and to die,
And go back to the Father
From whence He came, on high,

Took forth His twelve disciples
(Save Judas, who betrayed)
Out to the shades of Olivet
And there He knelt and prayed.

He bade them watch and pray with Him,
And then in agony,
"Oh, God, if it be possible,
Let this cup pass from me."

In grief and tears He wrestled there,
And sweat great drops of blood,
Until an angel comforted
And brought Him strength from God.

He came to His disciples then
Renewed in mind and power,
And found them sleeping. "What!" said He,
Could ye not watch one hour?

"Would you sleep now and take your rest?
Nay, rise and let us go.
The feet of them that seek your Lord
Have entered even now."

"Hail, Master!" Judas with a kiss
Betrayed his Lord at last,
For he had said, "Whom thus I greet,
Take Him and hold Him fast."

"Whom seek ye?" Twice the question asked,
As often answered they,
"Jesus of Nazareth." "I am He,
But let these go their way."

With swords and staves, as 'gainst a thief,
They led the Lord away,
To Caiaphas and Annas
To wait the break of day.

And then with accusations loud,
And angry threats, they all
Surged forth with Jesus in their midst
To Pilate's Judgment Hall.

With words of hate, and witness false,
They cried against the Lord;
Yet, as a lamb to slaughter led
He answered not a word.

"Thou seest the throng, and hearest them,
And what they say of Thee;
Why dost Thou stand so silently
And answerest not me?"

"Dost know I've power to set Thee free,
Or power to crucify?"
"Thou hast no power save that which
Is given thee from on high,

"But for this hour was I born,
And came into the world."
And half in fear and half in scorn
The Prelate's lips were curled.

Yet, still he pled for Jesus' life,
That He might be released,
(For it was custom every year
To loose one at the feast.)

"What shall I do with Jesus?
I find no fault in Him—
I'll therefore scourge and let Him go."
But louder rose the din,

"If thou wilt let this fellow go,
Thou art not Caesar's friend;
For He claims kingship, and will bring
Thy power to an end.

"Release to us Barabbas!
Let this impostor die!
His blood be on us and our sons;
Crucify! Crucify!"

(When Titus took your city proud,
And thousands crucified,
Did you recall those fateful words,
And how your King had died?)

Then Pilate, wearied of their words
Made cowardly reply.
"I wash my hands—see ye to it,
I would He need not die."

(Didst think that water would remove
From off thy hands that stain?
Nay, Pilate, save He wash it now,
Forever 'twill remain.)

So scourged and mocked and spit upon,
In cruel agony,
The Man of Sorrows took His cross
To die for you and me.

There, lifted up, 'tween earth and sky,
The crimson drops were spilled,
And there the fountain red with blood
For guilty man was filled.

Then to fulfill the Scripture,
The Savior saith, "I thirst."
And bowed His head and died, and so
His foes had done their worst.

Then gentle hands took down His form,
And laid it in a tomb,
And with Him buried all their hopes,
Now crushed with grief and gloom.

They had forgotten Jesus' words
That He again should rise.
Their hearts were heavy, and the light
Was holden from their eyes.

But though the enemies triumphed
They still did not forget,
And so the tomb was sealed, and so
A trusted watch was set.

Thank God! His promises are sure,
And He His Holy One
Held not in death, nor left He Him
To suffer corruption.

For early in the third morning,
While mortals sleeping lay,
There came from heaven a shining one
And rolled the stone away.

Prostrate the stricken watchmen lay
When from the cave within
Came forth the Mighty Conqueror,
Triumphant over sin;

Triumphant over death and hell;
The penalty is paid.
Henceforth He lives at God's right hand,
In kingly crown arrayed.

Oh, Jesus, may it not be vain
That Thou Thy life hast given,
May we accept and serve Thee here,
And sing Thy praise in heaven.
Denbigh, Va.

IT WAS MOTHER

By John D. Burkholder

For the Gospel Herald.

It was mother that was ever near
and ever dear to me. It was mother
the dearest, mother the sweetest, and
it was mother that was the fairest of
all. It was mother in the morning, it
was mother through the day and it

was mother who tucked me in my bed.
It was mother who rocked the cradle
and sang me to sleep. And it was
mother who watched over me through
the night.

It was mother when I was a baby,
mother when I was a youth, and it was
mother when I became a man. It was
mother when I was hungry or thirsty
mother when I was cold, it was moth-
er when I was hot, and it was mother
when I was tired and sleepy.

It was mother when my stockings
needed darning, it was mother when
my pants needed mending, and when
my shirt or my coat were torn. It was
mother when I hurt myself, mother
who was happy when I was happy,
and it was mother who was saddened
when I was in trouble.

It was mother when I needed a
friend, mother when I was lonely, and
it was mother when I was forsaken.
It was mother who stood by me when
everybody else had turned against me.
It was mother when my heart was
faint, and when my courage was low.
It was mother who could sympathize
with me and understand me. It was
mother who could cheer me and soothe
me and comfort me.

It was mother when I had aches and
pains and fever. It was mother's gen-
tle touch that was healing almost di-
vine. It was mother, always mother
who thought her service so very small,
and who wished that she could do
something more. It was mother who
was a stranger to everything else but
devotion and love to me.

It was mother who understood me
best when I was tiny, and it was moth-
er who understood me best after I had
grown tall. It was mother who was
cheerful when the sun was shining and
while the storm was raging. It was
mother who nursed me in my infancy,
mother who guided me in my youth,
and it was mother who gave me safe
counsel while I was growing old. It
was mother's hallowed influence that
guided me into the safest paths, and it
was her influence that called to me
when I went astray.

It was mother who made home a
paradise to me, for God seemed near
when mother was near. It was moth-
er's love that always bloomed, but
never faded. It was mother whom
God set on the highest pinnacle so she
could see me, and so I could see her.
It was mother's love that could never
be chilled, or dampened, or weakened.

Not until mother's hands were
wrinkled and roughened by her labor
of love, and not until her brow was
furrowed with many a care, that God
sent an angel after Mother to carry
her away to the Land of Rest.

But mother couldn't stay away from
me; for she comes to me often in my
thoughts through the day, and in my
dreams at night. It is mother who is
waiting for me in the city of gold.

Harrisonburg, Va.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **SOME GREAT CHRISTIAN TEACHINGS**

OUTLINE STUDY

Lesson for May 26, 1935.—**THE LORD'S SUPPER.**

Lesson Scope.—Matt. 26:17-30; I Cor. 11:23-29.

Lesson Text.—Matt. 26:17-30.

Time and Place.—April, A. D. 30; an upper room in Jerusalem.

Leading Characters.—Jesus and His disciples.

Golden Text.—This do in remembrance of me.—I Cor. 11:24.

Points for Meditation.

1. The Jewish Passover.
2. Preparing for this feast.
3. Time for this feast.
4. The betrayal of Jesus.
5. The Communion instituted.
6. Did Judas partake of it?
7. Meaning of the Communion.

Introductory Thoughts.—Never was the wisdom of God more clearly manifest than in the institution of the communion. It is a ceremony so simple that the simplest mind may understand what it is for, and yet so profound and far-reaching that the greatest theologians of all time have not been able to fully fathom its meanings. No more appropriate symbols than the bread and the fruit of the vine could have been selected, typifying as they do the body of Christ and the atonement through the shedding of His blood. Well may the consecrated communicants reflect that "as often as ye eat this bread, and drink this blood, ye do shew his death till he come."

LESSON COMMENTS

The Preparation (17-19).—The directions are quite simple and direct. It is clear that it was the Jewish passover that they were discussing. Luke says that it was "the day of unleavened bread, when the passover must be killed." Matthew says it was the "first day of the feast of unleavened bread." From then on the conversation centered around the Passover until in the evening they sat down to the table to eat it. Christ gives specific instructions to Peter and John as to whom to see, so that there was no possibility of their being mistaken about it. It was a divinely appointed and planned affair from beginning to end.

The Traitor Pointed Out (20-25).—While they were eating Christ informed the disciples that one of their number should betray Him. To them it was astonishing news. As He had given them no intimation as to which one it should be, the innocent ones wondered, "Is it I?" and the guilty one was base enough to chime in, "Is it I?" It shows the depths to which a once saved child of God may fall. It shows also that the minutest details of all that was to take place during the eventful times when the Son of God should lay down His life for our sakes were clearly known to Him. Yea, verily, Christ was "delivered by the determinate counsel and foreknowledge of God." Notice the word, "foreknowledge." God knew from the beginning what Judas would do; hence Judas

was the chosen one for that part of the deliverance. There is not the least hint of fatalistic predestination about this, which some people try to fasten on to it. The religion which Christ brought to earth is a "whosoever" religion, man having the freedom of choice, both before and after his acceptance of Jesus. After Satan had entered into the heart of Judas to do his dastardly work he was, as Christ aptly called him, "a devil."

The Communion Instituted (26-30).—As they were eating of the Jewish passover, Christ took the bread, "blessed it, and brake it, and gave it to His disciples, and said, Take, eat; this is my body." After this He took the cup, "gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

Here the two leading purposes of the communion are clearly typified. The bread is symbolical of the body of Christ. Broken, it typifies His suffering and death. Composed of many individual grains of wheat, crushed and

ground and bolted and kneaded and baked together into one, it typifies the mystical body of Christ which is composed of many members yet so completely united in faith and life and purpose that they are "one body." Here is the foundation fact upon which the doctrine of "close communion" is based. In this is pointed out the duty and responsibility of the Church in general and the individual member in particular to make careful preparation for each communion occasion, that all may be in Gospel order.

In the fruit of the vine we are reminded of the atonement. "This is my blood," said our Lord. Again we have a most appropriate and impressive type. This wholesome fluid which has on many occasions been taken as a healing food in times of bodily ailments reminds us of what John says: "The blood of Jesus Christ his Son cleanseth us from all sin."

May these two types of the sufferings of Christ and of the atonement through the shedding of His blood never pass from our sight. And may our prayers continually ascend that in every time of communion we may eat of the bread and drink of the cup, worthily.—K.

BIBLE MEETING TOPIC

THE ASCENSION OF JESUS CHRIST.
—Acts 1:1-11; Heb. 9:22-28

Topic for May 26

MOTTO

"Set your affection on things above."

OUTLINE STUDY

I. The Prophets Foretold It.

1. David's inspiration.—Psa. 68:18; 24:7.
2. Foreshadowed in the high priest.—Lev. 16:15; Heb. 9:7-12.

II. He went Back from Whence He Came.

1. He came down from heaven.—Jno. 3:13; 6:38, 51.
2. He went back to His place there.—Jno. 6:62; 16:28.
3. He went at the appointed time.—Jno. 16:5-7; Acts 1:9; Luke 24:51.
4. After atonement for sin.—Heb. 10:12, 13.
5. To be an intercessor for men.—Heb. 9:24-26.
6. To be a forerunner.—Heb. 6:20; Jno. 14:3.
7. To send Gifts.—Acts 2:33; Eph. 4:8, 11.
8. To take up His proper dignity and power.—I Pet. 3:22; Eph. 1:20-23; Luke 24:26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Heaven."
2. The Son of God Who Came from Heaven.
3. The Son of God Who Died for Our Sins.
4. The Son of God Who Arose from the Dead.
5. The Son of God Who went Back to Heaven.
6. The Son of God Who Gives Good Gifts.

7. The Son of God Who Will Return for His People.

For Seniors.

1. God's Plan through His Son.
2. His Service on Earth.
3. His Position in Heaven.
4. The Victory of the Ascension.

PERSONAL THOUGHT

If our Captain of salvation is in heaven, truly we ought to be most interested in the place where He has gone and look forward to the time when His promise is fulfilled that "where I am there ye may be also."

SEED THOUGHTS

Look ye saints, the sight is glorious,
See the Man of sorrows now;
From the fight return victorious,
Every knee to Him shall bow:
Crown Him, crown Him!
Crown Him, crown Him!
Crowns become the Victor's brow.
Crown the Savior, angels crown Him:
Rich the trophies Jesus brings:
In the seat of power enthroned Him,
While the vault of heaven rings:
Crown Him, crown Him!
Crown Him, crown Him!
Crown the Savior King of kings.
Sinners in derision crowned Him,
Mocking thus the Savior's claims;
Saints and angels crowd around Him,
Own His title, praise His name:
Crown Him, crown Him!
Crown Him, crown Him!
Spread abroad the Victor's fame.
Hark the bursts of acclamation!
Hark, those loud triumphant chords!
Jesus takes the highest station:
Oh what joy the sight affords!
Crown Him, crown Him!
Crown Him, crown Him!
King of kings, and Lord of lords!
—Thomas Kelley.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
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THURSDAY, MAY 16, 1935

Field Notes

An inspirational song service is to be held at Hess Mennonite Church near Lititz, Pa., on Sunday, June 2, at 2:15 P. M. Everybody welcome. F.

Partly because it came late, but more especially for want of room, some interesting material intended for this number is being held over for next week.

Bro. Noah Hilty of Marshallville, Ohio, preached a very helpful sermon at Pleasant View Church near Bowdil, Ohio, on Sunday, May 5. "Come again, Bro. H.," writes our informant.

A Sunday school meeting is to be held at Stony Brook Church, York Co., Pa., on Saturday evening and Sunday, June 1 and 2. Speakers: William Martin, Melvin Bishop, John W. Weaver.

The brotherhood at Hanover, Pa., has arranged for an all-day meeting on Ascension day, May 30. Speakers: A. A. Landis and Harvey E. Shank. An interesting program has been prepared. N.

A very spiritual communion service was held at the Mennonite church near Aurora, Ohio, on Sunday morning, May 5. Every member present partook of the emblems of the broken body and shed blood of our Lord. S.

Baptismal services on May 19 and communion services on May 26 have been announced for the Pleasant View Church near Bowdil, Ohio. Twelve applicants are to be received at that place. May the Lord be praised. B.

Bro. John H. Mosemann of Lancaster, Pa., who spent several months at Tampa, Florida, in the interests of his health, is spending several weeks at

Harrisonburg, Va., visiting relatives and friends before returning to his home.

Last Sunday was communion day at the Thomas Church, in the Johnstown, Pa., district, services in charge of the home bishop, Bro. James Saylor. Bro. Roy Otto of Springs, Pa., was expected to be present and deliver the communion sermon.

A Bible instruction meeting has been arranged for, to be held at Bally, Pa., on Ascension day, May 30, with Brethren John W. Weaver and J. C. Clemens as instructors. The day meetings will be held at Bally, and the evening session at Boyertown.

Following are communion dates in congregations under the bishop oversight of Bro. J. A. Ressler of Scottsdale, Pa.:

Greenwood, Del., May 19.
Casselman (near Grantsville, Md.) May 26.

Mennonite Board of Missions and Charities.—An interesting program of the annual meeting of the Mennonite Board of Missions and Charities is before us. See announcement on last page. Begin now to pray for the success of that meeting.

Bro. M. C. Lehman of Goshen, Ind., filled two appointments in the Mahoning and Columbiana, Ohio, Mennonite churches on Monday and Tuesday evenings of last week. He was there in the interests of student solicitation for Goshen College. S.

The annual Sunday school meeting at the Sunnyside Mission, Lancaster Co., Pa., is to be held May 29 and 30. The meeting is to begin with a prayer and praise service on Wednesday evening conducted by J. Loyd Weaver and close with a sermon on Thursday evening by Bro. S. G. Shetler.

Ministerial Meeting.—The annual ministers' meeting in the Shenandoah Valley, Virginia, is to be held at Weavers' Church near Harrisonburg, Va., on Thursday evening and all day Friday, May 23 and 24. Theme for the meeting: The Glory of the Gospel Ministry as Found in II Corinthians.

Sunday school and evangelistic meetings are to be held at the Meckville Mission twelve miles north of Lebanon, Pa., opening Saturday evening, May 25, all day Sunday, the 26th, and preaching every evening until June 2, with Bro. C. Z. Martin of Columbia, Pa., as evangelist. H. F.

Bro. George R. Brunk, accompanied by Bro. L. J. Shenk and family, all of Denbigh, Va., paid a very pleasant visit to Publishing House and friends in Scottsdale one day last week. Bro.

B. had filled appointments in a number of places in Ohio. They left early Wednesday morning for their homes.

Bro. Ira S. Johns of Goshen, Ind., who was called to Columbiana, Ohio, to attend the funeral of Sister Johns' mother, Sister Sarah Rickert, filled the pulpit in Leetonia Mennonite Church Sunday morning, May 5, and at the Midway Church in the evening following a program in sacred song. S.

The brotherhood at New Holland, Pa., has made arrangements for a Sunday school and missionary meeting on Ascension day, May 30. It will also serve as a farewell meeting, as Bro. and Sister J. P. Sauder of that community are to leave shortly afterwards for their newly appointed work in the Mennonite Mission in Tampa, Florida.

Bro. C. K. Hostetler, well known to many of our readers as former editor of Young People's Paper, business manager of Goshen College, and in later years as superintendent of the Mennonite Mission in Youngstown, O., answered the heavenly summons and his remains were laid to rest in the Mennonite cemetery near Smithville, O. See obituary notice on another page.

Summer Bible School Conference.—We are in receipt of an interesting program of a summer Bible school conference to be held at Metamora, Ill., June 13, 14. This being just previous to the General Mission Board meeting at Hopedale, there is every prospect of a good representation of workers being present from many districts. The meeting is being held under the auspices of the General Sunday School Committee.

The Erisman's, Manheim, and Erb's congregations, Lancaster Co., Pa., have made arrangements for a succession of song service and Bible study meetings to be held on Saturday evenings during the summer. The first meeting is to be held at Erisman's on Saturday evening, May 25, the next at Manheim, the next at Erb's, continuing in the same order until the last of August. We will appreciate the interest and the prayers of the Church in behalf of this work. E. B. L.

Bro. Clinton Ferster and wife have recently been appointed by the Eastern Mennonite Board of Missions and Charities as missionaries to Africa, to sail for that distant land about July 9. A number of appointments are being arranged for them in congregations in Lancaster and other counties. They expect, the Lord willing, to spend the week-end over Sunday, May 19, in the vicinity of Mt. Joy, Pa., as follows:
Saturday evening, Hernley's.
Sunday morning, Mt. Joy.
Sunday evening, East Petersburg.

The brotherhood at Scottdale was favored with a visit over the weekend of May 12 by a group of brethren from Harrisonburg, Va., consisting of the ministering brethren, A. D. Wenger and C. K. Lehman, accompanied by Brethren H. D. Weaver, D. W. Lehman, E. G. Gehman, and John E. Kurtz. Meetings were held on Saturday evening and Sunday morning, afternoon, and evening. All these brethren are well known here at Scottdale, and their help while among us was greatly appreciated.

Auditing Committee.—The Auditing Committee appointed by the Mennonite Publication Board, consisting of Brethren Henry F. Garber of Elizabethtown, Pa., Henry D. Weaver of Harrisonburg, Va., and Dwight L. Miller of Springs, Pa., met at the Publishing House on Saturday morning of last week to audit the books of the Treasurer of the Publishing House. Their report will appear as a part of the annual report from the officials of the House, to be published in May 30 number of Gospel Herald. Bro. Weaver was accompanied by Brethren A. D. Wenger, C. K. Lehman, D. W. Lehman, J. E. Kurtz, and E. G. Gehman of Harrisonburg, Va. Bro. Garber was accompanied by Bro. John W. Weaver and Sisters Catharine Garber and Ada M. Zimmerman of Lancaster Co., Pa., and Bro. Miller was accompanied by Sister Miller, John and Lorraine Miller, and Robert and Merle Kolb, all of Springs, Pa. The presence of these three groups of visitors was much appreciated.

Correspondence

Springs, Pa.

Dear Readers, Greetings:—Planning for the future seems the order of the day. Seed time with its busy days is here. Sowing seed for a harvest of things necessary for the sustenance of our bodies. That greater seeding, the sowing of the Word, is also finding a distinct place in our planning. Summer Bible school time is coming. Plans for the school in the near future under supervision of Bro. Roy Otto are being worked out.

Plans for further training to meet the issues of life are also in the making. Bro. M. C. Lehman spent some time with us in interest of Goshen College, endeavoring to assist those considering further work in the educational field that they might properly choose plans and means to further their desires. Bro. Lehman preached for us Thursday evening, April 25.

We were agreeably surprised on Sunday morning, April 28, to have in our midst Bro. and Sister J. E. Gingerich of Elkhart, Ind. Bro. Gingerich preached to us in morning service. We thank him for his timely message.

With him were Bro. and Sister Ernest Bontrager, both speaking a few words to the Sunday school. Sister Bontrager being one of our Bible School teachers was greatly appreciated by old and young. Others who were with the above named were Bro. Otis Yoder of Midland, Mich., and Sister Alma Hershberger, missionary nurse, soon to join Dr. Lillie Shenk (now in London) as medical missionaries in Africa. We appreciated Sister Hershberger's message and were pleased to make her acquaintance, as we feel by this acquaintance as well as with those already on the field, a more intimate relationship with the mission work in Africa.

These brethren and sisters constituted a motoring party coming from Harrisonburg, Va., for our morning services, going on to Canton Mission for the evening.

We are somewhat encouraged in increased interest in our mid-week prayer meeting; Bro. Otto leading in the study of that looked for event by every true believer, the second coming of Christ.

Any readers who might pass this way and can make it convenient, we invite you to our services each Wednesday evening, Sunday morning and evening as well as to our homes where we trust we can always have the "latch string" on the outside to our brethren and sisters in the faith.

May 4, 1935.

Cor.

Clarence Center, N. Y. (Sandhill congregation)

We feel to praise God for His manifold blessings that He has showered upon us here at this place, in the past few weeks.

Our revival meetings closed on Friday evening, April 19. Bro. and Sister Maurice O'Connell were with us. Bro. O'Connell preached the Word with power and souls came out on the Lord's side, for which we feel glad. Seven young people are in the class of instruction, and many more consecrated their lives to God. We feel that our church here as well as our neighboring churches were strengthened and desire to live closer to God. We feel as though there were some that had not the courage to yield. We realize the enemy is very powerful and often comes as an angel of light and deceiving many.

We realized more than ever that our building was far too small to accommodate our people. Many would like to have attended the meetings but because of lack of room stayed home. Many came and had to go back home because the house was full. People are hungry for the Gospel here in this community, and we are praying and looking forward to the time when we will be able to have a larger place for worship.

We are looking forward to hold our

communion services on Sunday, May 5. Bro. S. F. Coffman of Vineland, Ont., will be here and have charge of the services.

On Sunday, April 14 Bro. Mose Shantz and wife, and Bro. Curtis Cressman and wife of Ontario worshipped with us.

Will you pray for the work here at this place?

In His service,
May 4, 1935. J. W. Birky.

Ashley, Mich.

(Bethel congregation)

Dear Herald Readers, Greetings in the Master's Name:—Bro. Sidney Zook of Goshen, Ind., has been giving us some of his time here at this place in preparing a program of songs on the life of Christ. The program was given at the Zion Church near Vestaburg on Good Friday evening to a well-filled house. Then on Easter Sunday, in the evening, we gave the program here at our church to a full house. Many people come to a program of this kind that will not come to church for any other service. And we hope that these people received the message that we tried to give.

The people in this community, as a rule, are not a church-going people, but if they find out that a program of this kind is being given we always have a full house.

On Saturday evening before Easter we were privileged to have Bro. David Bronstein of Chicago give us a talk on the Jewish Passover. He was accompanied by Mrs. Bronstein and another converted Jewish girl. We appreciated his talk very much.

On April 26 our bishop, Bro. D. D. Troyer of Goshen, Ind., came into our midst and held counsel meeting Friday evening, and then on Sunday, we had baptismal services when seven young souls sealed their covenant with God by water baptism. Our prayers go with them as they enter this new life, that they may remain true and faithful.

Immediately after this service we commemorated the suffering and death of our Savior in our communion service. Nearly all the members partook of the sacred emblems. May we press on with renewed courage, taking Jesus as our example, following in His footsteps, and letting our lights shine out in this sin-cursed world.

We crave an interest in the prayers of God's people in behalf of the work at this place.

May 6, 1935. O. C. Bontrager.

Canton, Kans.

(Spring Valley congregation)

Dear Readers, Greetings:—We are glad to report an increase of sixteen members in our congregation in the last two months; seven by water baptism, seven by church letter and two

(Continued on page 157)

Miscellaneous

MAY

By P. E. Penner

For the Gospel Herald.

Must we go through trials and testings,
In these days of sore distress—
When it will mean persecution
Our Redeemer to confess?
Clouds of coming storm are lowering
Of the coming antichrist,
Modernism and communism
Making war against God's Christ.
Yet another mystic system
Secretly prepares its way
Soon to take the world dominion
O'er the nations to hold sway.

All the evil forces gather
Into world-wide syndicates
Politics and other systems,
Clearly this now indicate.
The scarlet beast will soon be straddled,
For the harlot's savagery;
Read the book of Revelation
What the Lord there has to say
In the twelfth and seventeenth chapter,
The dragon and the scarlet beast
With the harlot too, combining
On the blood of martyr's feast.

Yes, this age is quickly ending,
Soon Christ's body's snatched away;
When the "salt" has been extracted,
Lawlessness will bring decay;
Christ then left His throne of mercy
For the meeting in the air;
With His blood-bought Church co-regent,
For the marriage to prepare.
Oh, my fellow saints and brethren,
Lift your heads and open your eyes;
Jesus Christ, our blest Redeemer,
Will soon meet us in the skies.

Premont, Texas.

SYMPTOMS OF A GOOD S. S. SUPERINTENDENT

By J. C. Swartz

For the Gospel Herald.

Inflammation of the Heart

No matter what other qualifications one may possess, he must have a deep-seated love for the work and for souls. The heart must be deeply involved.

Enlargement of the Head

Not the "big-head" by any means, but a genuine seeking after knowledge. The evidence of life is growth. "Growth means Enlargement."

Dilation of the Eyes

Wide-open eyes to the best things, new and old. Such eyes see people across the street and recognize them, also causes the squint eyes of others to grow bigger.

An Unknotted Countenance

Vinegar is an excellent article, but not intended to drink, nor to bathe one's face in. A smile travels the whole circumference of one's being as quickly as the wink of the eye. Let us rub the knots out of our faces with the chubby hand of a smile.

A Good Grip of the Hand

Happy art it is—shaking hands with your heart in the wide-open palm. A deep cable message is often conveyed

through the tips of the fingers if connected with the heart.

Suppleness of the Knees

No one needs to pray oftener nor more earnestly than he who has really invested his heart in the work. The truly conscientious superintendent feels the need of communion with God for enlightenment, cheer, guidance, courage, faithfulness, and endurance.

Nervousness of the Feet

Feet that cannot stay off the track of the sick, the absent, the indifferent, the sinning; that bear the alabaster box; that remember the new scholars and cause them to walk the same path.

Stiffness of the Backbone

This means backbone with best motives, the best plans, rigid purpose, and stick-at-it-ive-ness. Failure often recoils with evil results and makes further progress almost impossible.

A Superintendent is elected for three particular things: Ability, Influence, Results. Does not a live, wide-awake, active worker of secular organization use his best personal influence for widening the circle which he represents?

A Sunday school should be interesting, instructive, devotional, and missionary in spirit.

We will agree that the foregoing is also good for the teacher, and not excluding the minister.

In conclusion, allow me to quote a noted Sunday school worker of Philadelphia:

"Sunday School Superintendents and Teachers should be subject to the discipline and ordinances of the Church and under no consideration should a Sunday school have among its corps of teachers any that is not in full fellowship and communion with the church. "Loyalty is a crowning virtue."

Lima, Ohio.

THE FAILURE OF CHRISTIANITY

By Edna Witmer

For the Gospel Herald.

"Lutheran, Popish, Calvinistic all these creeds and doctrines three Extant are; but still the doubt is, where Christianity may be."

—Henry Wadsworth Longfellow.

Professed Christians cannot forever ignore the accusation that Christianity has never been tried. Superficially things may appear beautiful, but often when we find out the facts things are quite different. They are "penny wise and pound foolish" in religion. Yet they cannot understand why anyone should not simply admire their religion. The lack of Christianity among professed Christians does more harm to the cause of Christ than all of the agnostics and atheists put together. Norman Thomas is right when he talks about atheism or agnosticism coming also from the observation of

human conduct including the conduct of Christians.

What we need so much even in religion is not "good salesmanship" but a good product. Some of the people whom you think are "blinded by the god of this world," see a few more things than you think they do. Many people who even try to teach Christianity do not live as Christians. They may say that they believe in the infallibility of the Bible, but they ignore its most important teachings of faith, integrity, and love. And to ignore a truth is more of a sin than to deny it; for one can be sincere in denying a truth but he cannot be sincere in ignoring it. They are really "worse than infidels." There ought to be a movement to Christianize so-called Christianity.

There is too great contrast between Jesus and those who claim to be His followers. Religion is more than emotion. If it cannot change people's lives then the teaching of the new birth has lost its meaning. If religion has not changed people's conduct it has not changed the heart. Of this we can be sure.

When one criticises professed Christians, some people want to excuse their sins by saying that none of us are perfect; that we all make mistakes. We do all make mistakes. But it seems that people's mistakes are given attention rather than their sins, unless it is a sin that is especially shocking. People are unreasonable with the mistakes of others but their sins are usually overlooked because we are "accustomed" to people doing those things. There is a difference between mistakes and a low standard. We cannot regard as mistakes the things that people deliberately and habitually do. And if they find out that they cannot call those sins mistakes they will turn around and defend the sins that they were trying to excuse before.

People want to remind one that most professed Christians are very respectable people. Of course they are, but so also were the Pharisees. The trouble is that many of them care much more for being respectable than they care for being good. They consider questions of what their associates think or do before the question of whether it is right or wrong.

Not everything that is respectable is good, and not everything that is good is respectable. Respectability does not demand that we love our enemies, that we return good for evil. Respectability does not demand that one be strictly honest—of course he ought not go out and steal; he ought to commit his sins according to law, or at least he ought not get into very serious trouble with the law. Nor does respectability demand a high standard on other moral questions. Indulgence of various kinds are not considered

wrong so long as people keep within the law or commit their sins politely. If sin is only made attractive and artistic it is excusable. But that does not make things righteous. As someone has said, the important thing is not whether a man does wrong but how he does it.

Respectability simply demands that a man be careful how he commits his sins. He may be as great a sinner as people who get behind the bars, but if he goes through the proper procedure he can be a very respectable Christian. Many professed Christians are only traveling the broad road of respectability. Underneath the surface they seem to sneer at Christianity. Respectability tends to limit goodness. Whenever one goes too far beyond the bounds of respectability, even to do good, he is always numbered with the transgressors by the snobs. If our standard is respectability then we too have "fallen away in the faith."

We talk about the power of believing, but we see little evidence of power. Some people always want to talk about human weakness and say something like this: "I have power,—only I'm weak." But that doesn't make sense. Either you have power, or else you don't have it. If an automobile salesman wants you to know how much power his machine has he shows you how it performs under difficulty. Performance reveals power or the lack of it. If after talking about the power that his machine has you would find that it begins to sputter or refuses to run as soon as it comes to a slight grade or unevenness of the road you would think that it is a good joke.

Yet we find many professed Christians like that. The dictionary tells us that power is "the ability to act." As many as received Christ to them gave He power—the ability to act and live as sons of God. Professed Christians often do not show this power. They have the same hatred, pride, selfishness, and the same lack of understanding and concern that unbelievers have. Often we would hardly guess that they profess to be Christians by observing how they do. They may appear different outwardly but under their coats they are very much the same as those who make no profession of Christianity.

There are many professed Christians who do not believe that Christianity is practical. Their religion follows the course of least resistance. They are honest as far as honesty is the best policy from a selfish point of view, truthful as far as it is convenient and loving when they take a notion to be so. They may be admirers of Jesus but they most certainly are not followers. They are religious without being righteous as some one has said. The teachings of Jesus have been passed down from generation to generation

and they would not part with them for the world or have them changed in the least; but it is something for them to revere rather than to live by. It is too much of family pride rather than a love of the truth. They are unwilling to try Christianity, or try it only in a half-hearted way. They put such interpretations on His words which they think adds to His praise and relieves them of the difficult part of living up to it at the same time while in reality it does neither. They are only deceiving themselves because they have not a love of the truth.

We need to do more than praise the Lord to get to heaven. Unless we are convinced that the teachings of Jesus are practical we have no right to call ourselves Christians. In fact, we only become greater sinners by doing so. We must be controlled by the teachings of Jesus if we would be followers of Him.

I suppose that many people would say that they hold to the faith of their fathers and that they follow their example. One reason why many people never find the truth is because they are satisfied to accept without questioning the standard of their forefathers. They accept the false with the true. That kind of religion only puts them at ease while they walk in all of the sins of their fathers. Very often they turn aside from the truth because of certain individuals whom they follow. And orthodox people somehow believe that regardless of what Jesus said nevertheless these people were right. The Apostle Paul says: "They measuring themselves by themselves and comparing themselves among themselves are not wise" (II Cor. 10:12). That will not make us more than respectable.

We must have a higher standard if we would be Christians. The faith of our fathers may lead us right or wrong. Protestants, Catholics, Jews, Mohammedans or whatever their religion may be could all sing this one hymn together: Faith of Our Fathers. God does not promise to reveal the truth to any but those who search with all their heart. A faith that is founded simply on what somebody else says about God has a mighty poor foundation.

We may profit from what others tell us, but we cannot accept blindly. Jesus did not ask people to accept His teachings blindly as though they could not know right and wrong themselves. On one occasion He says: "Why even of yourselves judge ye not what is right" (Luke 12:57)? We have been fooled too often by people who make careless statements or who deliberately try to deceive us for various reasons that we need something to assure us that what they say is true. Our belief must stand honest thinking. We are the "children of the day."

It is true that faith does go beyond reason, but so far as we are able to

reason correctly we will not go wrong. Religion is not contrary to reason. All truth leads to God, for all truth proceeds from God. And whatever seeks to enter our affections except by passing our better judgment the same is a thief and a robber. People make many errors because of this. Such people may shut things out of their affections that would pass their better judgment too. Honest seekers of the truth must avoid these errors.

Lancaster, Pa.

"I AM THE WAY"

(Continued from page 147)

the body, and the body will live to the glory of God, and by the faith of Jesus Christ will reverence the brethren, and thereby reverence, honor, and glorify God, the Father. The body will be the sons of God and brothers of our Lord Jesus Christ, and a joint heir to the throne. There is one body and one spirit, even as ye are called. There is one God and Father of all, who is above all, through all, and in all. The body of Christ then is risen with Christ, and seeks those things which are above where Christ sitteth at the right hand of the Father.

Perfection replaces corruption in the body of Christ. The affection of the believer should be set on things above, and not on things on the earth; but the body of Christ is dead to the things of the earth, and the "life is hid with Christ in God." "When Christ, who is our Life, shall appear," then shall the body of Christ, the Bride, appear with Him in glory, only in a humble spirit and with a contrite heart. Otherwise rebellion lies at the root, and as usual, will rise and cause confusion and trouble, and that is so prevalent in our local churches. The devil will help and will make a mess of things.

Prayer for Knowledge and Power

Prayer availeth little if it lacks God's power. But God is willing to give us His power if conditions are in harmony. "But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me" (Christ) at home and in the foreign fields. Our conduct does not always witness for Jesus. It seems there is too much insincerity in witnessing for Jesus. At times we seem to try to see how near we can get to the border without falling over. Then our prayers lack power. It requires a prayer life to promulgate a Christ-like life, which will be if so be that He has quickened us, who are dead in trespasses and sins. We must become dead to sin, not in sin, before the Lord can quicken us, because in times past we walked in the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, in whom we also had our conversation in times past, in the lust and fulfilling of the

flesh. We were "by nature the children of wrath." But God who is rich in mercy, because of His great love, who even saved us when we were dead in sin, hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus. He hath given us that blessed hope of an inheritance that will not fade away and will be for us through-out eternity.

Tiskilwa, Ill.

MENNONITE BOARD OF EDUCATION

In the report of the annual meeting of the Mennonite Board of Education, published in these columns several weeks ago, the following questionnaires were unintentionally omitted. They will be published in pamphlet form in the near future, and may be had by addressing the Secretary of the Board, Bro. S. F. Coffman, Vineland, Ont.

A STATEMENT OF POLICIES OF THE MENNONITE BOARD OF EDUCATION

(Adopted by the February 18, 1935, Annual Meeting held at Goshen, Indiana.)

The Board accepts as self-evident the thesis that Church institutions are not ends in themselves, but that they rather serve as agents through which the Church acts in promoting God's Kingdom on earth. It is assumed, therefore, that our schools serve efficiently in their sphere of training young people for Christian vocation and service only as they adhere to, consistently teach, and endeavor to maintain the Church's historic position on matters of faith and practice as interpreted by the Mennonite General Conference and the district conference under whose auspices they exist and serve.

As conducive to the promotion of the highest interests of our young people, and through them the interests of the cause of Christ and the Church, the following articles of policy are accepted:

1. **Faculty and School Staff.** That the highest possible spiritual and professional qualifications be sought and urged; that aside from emergency situations only communicant members in good standing in the Mennonite Church be chosen, and that such positions be deemed on a par with Church services in other fields, with conformation to standards set for such service as explained in article IV, Sec. 2 of the Constitution understood. Where for emergency interims, or for other special reasons, professionally qualified non-Mennonite teachers are considered, their sympathy and loyal co-operation with the school's position and standards be previously ascertained.

2. **Curricula.** That all courses offered or departments maintained be constituted for the purpose of giving training for Christian life or vocation, with special attention to the needs of Mennonite young people, fitting them for such positions as they may consistently fill as Christian people, and at the same time be in working touch with those "of like precious faith."

3. **Standardization.** That it be the first aim of each institution under the Board to maintain an attitude of loyalty to God and the standards of the Church; and, as far as consistent with this policy, to conform in all possible ways with the requirements for standardization by recognized accrediting agencies.

4. **Bible Study.** That a constant effort be made to strengthen the Bible and related-

subject course-offerings in all departments; and that every opportunity for strengthening and enlarging the scope of Biblical study and orthodox Christian education be encouraged.

5. **Music.** That all studies offered in music be planned in harmony with the position held by the Mennonite Church: viz., that instrumental music should have no part in public worship and that congregational singing should be encouraged and fostered. Properly manned and organized a cappella choruses, when conducted in harmony with these standards and emphasizing the serious and devotional side in music, their service rendered in congregations favorable to such music, is approved.

6. **Religious Activities and Discipline.** That all school religious activities, in harmony with prevailing Church standards, be encouraged; that it be assumed that the standards of the school congregations conform to those of the conferences in which they are located, and that only those who stand in peace at home and are in conformity with the standards maintained in the school congregations be considered communicant members.

7. **Moral Standards.** That regulatory safeguards be maintained in each school under the Board for the promotion of clean, temperate life and habits. This assumes regulations prohibiting the use of strong drink, tobacco, improper social functions, theater and movie attendance, gambling, immodest apparel, etc.

8. **Athletics and Forensics.** a. That due recognition be given to requirements for physical fitness and for recreation. It is believed that these can be adequately maintained through the usual exercises in charge of a physical director and intramural contests—public exhibition contests being kept at a minimum. b. That all literary efforts be kept in line with the school's basic functions, and all public programs be submitted to the faculty for approval before being rendered.

9. **Policy Procedure.** It is recognized that while the basis of faith and Christian principles remain the same, the constant changes in environments and prevailing conditions and methods necessitate a continual study of these ever-changing conditions with a view to adjusting ourselves and our methods to them; necessitating a constant unremitting effort towards improvements, efficiency, and security. The Board invites constructive criticisms and suggestions from any one interested in the Cause which our schools are designed to serve.

10. **Co-operation and Support.** Believing that the welfare of the Cause, so far as the welfare and efficiency of our schools are concerned, demands a scriptural co-operation between faculty, students, patrons, and the Church at large, the Mennonite Board of Education pledges itself to use every means at its command to foster such co-operation, to encourage the attainment of highest ideals and efficiency on the part of our schools, and to give these institutions the heartiest support at our command. We invite all interested ones to join us in united prayers and labors to this end.

MENNONITE BOARD OF EDUCATION

(Doctrinal Examination for Prospective Teachers)

Please answer briefly and concisely the following questions and return the same to:

Name

Address

Name of Applicant

Address

Age

1. Give name of each institution beyond the grades you have attended, period of residence at each school attended, and the degrees you hold from any or all of said institutions.
 - a. High schools
 - b.
 - c.
2. What preparation have you made for teaching? especially for the line of work or position for which you are an applicant?
3. Give names of persons to whom we may refer as to your qualifications.
4. How long have you been a member of the Mennonite Church? What positions have you held in the Church? Where, and for how long? Give names of your pastor and two others to whom we may apply as references.
5. Are you in full sympathy with the Mennonite Confession of Faith as adopted at Dortrecht, Holland, in 1632? and also with the statement of Fundamentals of the Christian Faith as set forth on the accompanying sheet? If there is any point (or points) of doctrine set forth in either of these two documents with which you do not wholly agree, please name such point (or points) and state clearly wherein you dissent.
6. Are you in full harmony with the policies of the Mennonite Board of Education as set forth on an accompanying sheet? Can you heartily defend them, and encourage a full support of them on the part of both faculty and student body?
7. It is well known that the Mennonite Church stands for certain tenets of faith and standards of life that are not endorsed by all evangelical churches,—such as baptism by pouring, close communion, feet washing, the devotional covering, modesty and nonconformity to the world in attire (sufficiently distinct that the world recognizes that we are not following worldly fashions), opposition to secret societies, life insurance, swearing of oaths, and of Christians being unequally yoked together with unbelievers. Do you fully endorse the position of the Mennonite Church on all these points? If any exceptions, will you please name them, and give reasons for such dissent.
8. Are you married or single? If married, does your companion share your convictions as you have herein expressed yourself?
9. At what time could you begin your work as a teacher?

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

In accordance with the custom at the school, a series of talks were given during the week preceding Easter. They depicted the last days of our Lord, in order to make the events of this period of our Lord's life and death more impressive and vivid. These services enabled us to realize more fully the cost of our redemption.

A Gospel team, composed of six of our boys, visited congregations in western Pennsylvania and Ohio during the Easter season.

We trust that they faithfully represented the School, in word and song, to the honor and glory of God.

On April 21 the mixed chorus, consisting of about one hundred voices, rendered the Oratorio, "The Holy City." The final practice was held at two o'clock in the afternoon preceding the program to enable those who had helped to sing this Oratorio before to help again. Former students and graduates were here from as far north and west as Michigan to help in the singing.

Bro. S. G. Shetler, who held two series of meetings in nearby congregations, was a visitor at the school. In addition to the regular chapel exercises, he took charge of one of the regular Friday morning devotions. We were glad for our large number of April visitors.

The Chemistry and Physics students rendered the public literary program for May. A number of talks and demonstrations were given.

May 9, 1935.

H. A. Brunk.

CORRESPONDENCE

(Continued from page 153)

transferred their membership from another branch of Mennonites.

On the evening of April 14 Bro. Milo Kauffman of Hesston preached a sermon which was greatly enjoyed.

Bro. Harry Selzer's, formerly of Limon, Colo., moved into this community the first part of March.

On Easter Sunday morning our bishop, Bro. J. G. Hartzler, was here to conduct our communion services. In the evening of the same day we had a musical program which consisted of quartettes, octettes, and a men's chorus, also congregational singing.

On the evening of May 5 the Spring Valley Mennonite Church held its forty-seventh semi-annual Sunday school conference, which consisted of a children's service and three topics.

May 7, 1935.

Mary Wenger.

Dagmar, Mont.

Greetings of Love in Jesus' Precious Name:—On April 7 Bro. and Sister Archie Kauffman and son were here. Bro. Kauffman held services here.

Bro. I. S. Mast was out April 25. He held meetings during his presence with us. He also preached a funeral service for Sister Fannie White of Reserve, Mont. Bro. and Sister George Kauffman and Clara Miller brought Bro. Mast to Coalridge April 27.

Communion services were also held by Bro. Mast on April 28. He went to Froid, Mont., from Coalridge. He held services there Monday night.

May you remember the work at this place in your prayers.

May 7, 1935.

E. A. Hueth.

Jet, Okla.

Dear Readers of the Herald, Greetings:—On Thursday, April 25, Bro. Henry King of Harper, Kans., came and held meetings until Sunday. Although we are but a small band here, we enjoyed very much having Bro. King with us.

On Saturday evening, May 4, the men's and ladies' choruses of Hesston, Kans., gave a joint program at our church which was highly appreciated. While the weather was not too pleasant, yet we were able to have a full house for them to sing to.

Sister S. C. Miller's health is not so good at present; otherwise no sickness among our members.

We invite any of our brethren and sisters passing through here to stop with us. In His service,

May 7, 1935.

Ella Miller.

Louisville, Ohio

Greeting in Jesus' name:—God has promised that He would never leave nor forsake us. What a wonderful promise! He is ever near when we are in trouble. We can call upon Him at any time. He is always ready to comfort and cheer us when life seems dark and dreary.

On Friday and Saturday evenings before Easter, services were held at the Church. Bro. J. A. Liechty was the speaker. The theme of his messages was "The suffering Christ and the Cross." Easter morning we commemorated the suffering and death of our Savior, with Bro. O. N. Johns in charge.

We have again resumed our prayer meeting, which is held every two weeks. It was decided to study the book of Daniel for the coming year.

Friday evening, May 3, Bro. M. C. Lehman was with us. He delivered an inspiring message on the subject of "Walking with God." He used as a text, Gen. 5:24—"And Enoch walked with God; and he was not; for God took him."

We as God's children ask an interest in your prayers.

Yours in His service,

May 8, 1935.

Carl Schmucker.

South English, Iowa

(Liberty congregation)

Dear Herald Readers, Greetings:—The Easter season is past, but our minds still go back to the time when Jesus arose from the dead. Oh, the joy to know that we too will live with Him when our work here is finished.

On April 21, the children gave an Easter program in the morning, followed by an Easter sermon. The same program was also given at Nira in the afternoon.

In the evening the men's chorus of Hesston College gave us a musical program. The song, "My Jesus, I Love Thee," sung by the congregation and chorus, has a deep meaning to all who really love Jesus. The testimonies given by members of the chorus and the short talk given by Bro. E. M. Yost were much enjoyed as well as the sacred songs.

Our counsel meeting was held Sunday, April 28. Communion services the following Sunday. We are glad that we can partake of the sacred emblems, remembering His death until He shall come again.

We ask an interest in your prayers.

May 8, 1935.

Leda Grove.

Consecration begins when self-interest is held second; and ends where self-interest is held first.—Roy Otto.

Married

Schlegel—Ruby; Bender—Ruby.—On Jan. 1, 1935, at the East Zorra, Ont., A. M. Church near Tavistock, Ont., Bro. Wilfrid Schlegel and Sister Emma Ruby, and Bro. Lorne Bender and Sister Annie Ruby, Bro. D. S. Iutzi officiating.

Bender—Litwiller.—On Nov. 14, 1934, at the Steinman Church near Baden, Ont., Bro. Reuben V. Bender and Sister Alice Litwiller, both of the Wilmot A. M. congregation, Bro. D. S. Iutzi officiating. May God's blessing attend them through life.

Nighswander—Reesor.—On March 12, 1935, Bro. Fred L. Nighswander and Sister Ada Reesor, both of Altona, Ont., were united in holy bonds of matrimony by Bishop Levi Grove. May the Lord bless and direct them as they journey through life.

Bender—Leiss.—On Sept. 18, 1934, at the East Zorra Church near Tavistock, Ont., Bro. Wilfrid J. Bender and Sister Aleda Leiss, both members of the East Zorra, Ont., A. M. congregation, Bro. D. S. Iutzi officiating. May happiness and true love be their lot through life.

Gish—Miller.—Bro. Abram L. Gish and Sister Laura K. Miller, both members of the Good congregation were united in the holy bond of matrimony on April 20, 1935, at the home of the officiating bishop, Bro. Noah W. Risser of Hershey, Pa. May God's richest blessings be theirs through life.

Schmucker—Steiner.—Bro. Vernon M. Schmucker of the Beech congregation near Louisville, Ohio, and Sister Verna I. Steiner of the Martins congregation near Dalton, Ohio, were united in holy marriage April 21, 1935 by Bro. John D. Miller. May heaven's blessings attend them through life's journey.

Weaver—Hartman.—Bro. Levon Weaver of Elkhart, Ind., and Sister Thelma Hartman of Wakarusa, Ind., were united in holy marriage on Easter morning, April 21, 1935, at the home of the officiating minister, Bro. C. A. Shank. May the blessings of God and the presence of His Spirit be with them through life.

Kurtz—Hartzler.—Bro. John Kurtz of Westover, Md., and Sister Ruth Hartzler of West Liberty, Ohio, were married on May 4, 1935, at the home of the groom's parents, Bro. and Sister D. H. Kurtz, of Costen, Md. May God's blessings attend them through life, that Christ may have the pre-eminence in their new home.

Mohler—Good.—On April 20, 1935, Bro. Clarence Mohler of the Martindale, Pa., congregation and Sister Lydia Good of the Bowmanville, Pa., congregation were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. John M. Sauder. May God's richest blessings attend them through life.

Obituary

Helmuth.—Raymond, son of Jonas E. and Annie (Beachy) Helmuth, was born April 1, 1927, near Hartville, Ohio; died at Mercy Hospital, Canton, Ohio, after a week's illness of spinal meningitis, on April 20, 1935. Raymond was the oldest child. He leaves father, mother, 3 brothers, 2 sisters, his grandfather (E. N. Beachy), and grandmother (Lizzie Helmuth); also uncles, aunts, and many other relatives and friends. Funeral services were conducted at the home of Samuel Lichti on April 23, 1935, by David Coblenz, Sam Lichti, and D. J. F. Miller. Interment in cemetery near by.

Schmucker.—Mary (Slabaugh) Schmucker was born Oct. 16, 1857; died near Hartville, Ohio, April 20, 1935; aged 77 y. 6 m. 4 d. She was united in marriage to Christian Schmucker on Feb. 22, 1877. They lived in matrimony 58 y. 2 m. To this union were

born 7 sons and 1 daughter; 2 sons preceded her in death. Those remaining are her bereaved husband, and the following children: Menno of Mylo, N. Dak.; Levi of Nappanee, Ind.; Jacob and Joseph of Garrettsville, Ohio; David and Mrs. Jacob B. Hostetler of Hartsville, Ohio; also 28 grandchildren, 16 great-grandchildren, and 1 sister. She united with the Amish Mennonite Church in her youth, and remained faithful to the end. Services were held on April 22, at the Walnut Grove Church, by Bishops D. J. F. Miller, and S. H. Byler.

Short.—Jesse J., son of Mrs. John S. Short, was born near Archbold, Ohio, April 10, 1915; was instantly killed in an automobile accident near Angola, Ind., April 27, 1935; aged 20 y. 17 d. Jesse was of a family of six children. He was of a kind, loving, and friendly disposition. He leaves his deeply bereaved, sorrowing mother, his twin brother (John, who was with him in the car at the time of the accident); also his brothers (Sylvan and Glen) and one sister (Viola), besides a host of near relatives and friends. His father and a brother preceded him in death. Funeral services were held April 30 at the Lockport Church in charge of S. D. Grieser, assisted by E. B. Frey. Text, Deut. 28:66. Burial in adjoining cemetery.

"In our hearts his memory lingers,
Sweetly tender, fond and true;
There will not be a day, dear Jesse,
That we will not think of you."

Nofziger.—Bernard Lee, only son of Jesse and Zela Nofziger, died early Saturday morning, April 27, 1935; aged 6 months. His stay on earth was short, but long enough to endear him to those who cared for him. Besides his parents, little Bernard leaves two sisters (Patty Jean and Mary Alice), grandparents, and many other relatives and friends. His death was caused by pneumonia and asthma. He suffered much the first few days. We rejoice that he is in heaven beckoning us to come. God's ways are not always our ways, but God's ways are always right. The funeral services were held at the Lockport Church, in charge of E. B. Frey, assisted by S. D. Grieser. Burial in adjoining cemetery.

"The little crib is empty now,
His clothes are all laid by;
He is not dead—but sleeping,
Awaiting us on high."

Gindlesperger.—Christ Gindlesperger was born Sept. 23, 1861; died at his home in Somerset Co., Pa., April 29, 1935; aged 73 y. 7 m. 6 d. He was first married to Catharine Settemeyer. To this union were born 5 children of whom the following survive: Mrs. Russell Grasser, Mrs. David Mulhollen, Mrs. Joseph Kiley. In 1905 he was married to Fannie Livingston. To this marriage six children were born of whom William, Charles, Nelson, Robert, and Barney survive. Besides the wife and children, he is survived by 34 grandchildren and 32 great-grandchildren. He was a member of the Mennonite Church for some years. Having been negligent in his religious duties, he was again reinstated Jan. 1, 1935, at which time he also partook the communion. Funeral services were held in the home by S. G. Shetler and in the Thomas Church, of which he was a member, by S. G. Shetler assisted by James Saylor. Interment in the Mishler graveyard.

Yoder.—Lee Dale, son of Lee and Clara (Hilty) Yoder, was born Oct. 30, 1913, near West Liberty, Ohio; died in the hospital in Bellefontaine, Ohio, April 27, 1935; aged 21 y. 5 m. 27 d. He was sick only about ten days, and his death came as the result of an infection of the throat following an attack of tonsillitis. He was a member of the Mennonite Church. The service which he rendered was quiet and unassuming, as was his life, but the testimony he gave during his illness expressed a firm faith in his Lord. This will remain a sacred memory to the bereaved family, consisting of father, mother, and 4 remaining children (Boyd, Harold, Clifford and Mabel). With them there are many other relatives and friends who share in their sorrow in the loss of their son and brother.

Dale was a graduate of the West Liberty High School, class 1931, and his friends were many. Funeral services were held at South Union Church in charge of S. E. Alliger, assisted by Wallace Kauffman. Burial in Yoder Cemetery, on the Ludlow road.

Bauman.—Selinda, daughter of Bro. and Sister Enoch Bauman, was born in Waterloo, Ont., Jan. 8, 1915; died at the Freeport Sanitarium April 23, 1935; aged 20 y. 3 m. 14 d. She was in bed only 4 weeks. She leaves her foster parents (Bro. and Sister Daniel Cressman), father and mother, 3 sisters, 2 brothers, an aged grandmother, and many friends. She accepted Christ at the age of 13 years and remained faithful until the end. She will be greatly missed in the home and in the Church, also as a Sunday school teacher. She was at home with Bro. and Sister Cressman since she was 11 years old. Funeral was held at this place and then to the St. Jacobs Mennonite Church for services. Bros. Moses Brubacher and Urias Martin conducted the services. She was buried in the Three Bridge Cemetery.

"The lights are out in the mansion of clay,
The curtains are drawn for the dweller's away;
She silently slipped o'er the threshold at night,
To make her abode in the city of light."

Zimmerman.—Harry Scully Zimmerman, oldest son of Jacob and Joanna P. Zimmerman, late of Mercersburg, Pa., died at his home at Cashtown, Franklin Co., Pa., April 23, 1935; aged 68 y. 10 m. 1 d. He was born at Mercersburg, Pa., and spent almost his entire life in his native county. He was confined to his bed for the past thirteen months with a lingering illness which he bore with Christian fortitude, being conscious till nearly the end which came peacefully.

He was an active member of the St. Johns United Brethren Church at Cashtown, a devoted husband and father, and had many friends because of his genial disposition. He is survived by his widow, 1 daughter (Emma Maye at home), 4 sisters (Mrs. Annie C. Hays of Chambersburg, Mrs. Fannie M. Overcash, Mrs. Margaret Layman, Mrs. Mary A. Sollers, all of Mercersburg) and 1 brother (John B. Zimmerman of Gettysburg). Funeral services were conducted April 26 by J. W. Yohe of Fayetteville, assisted by Irvin Lehman, at the St. Johns Church. Text, II Tim. 4:6-8. Interment in Fairview Cemetery, Mercersburg.

Groh.—Eleanor Joan, beloved daughter of Harold and Cora (Gingrich) Groh, was born May 24, 1933; died April 27, 1935, at the Hospital for sick children, Toronto. Surviving are her parents, 1 brother and 2 sisters, besides a host of relatives and friends. Eleanor had suffered for six weeks from an infection which poisoned her system, before the heavenly Father took her to Himself; during which time she won the affections of all that waited upon her by her kindly disposition and patient suffering. The funeral service was held at the Mennonite Gospel Mission; in charge of Bro. L. J. Burkholder of Markham, assisted by the brethren, B. B. Shantz of Preston and A. D. Grove of Markham. Interment at Pine Hills Cemetery.

"Wherefore should I make my moan
Now the darling child is dead?
She to rest is early gone,
She to Paradise is fled.
I shall go to her, but she
Never shall return to me."

Gregory.—Bro. John R. Gregory was born in Mifflin Co., Pa., July 24, 1857; died at his home in Dalton, O., just as he had gone 10 months and 23 days past his 77th milestone. He came to Wayne Co., at the age of 21. He was united in marriage to Margaret Anderson in the year 1885. To this union were born 9 children, one boy having died in infancy. His wife preceded him in death 18 years ago. The surviving children are as follows: Robert of Bowdil, O.; Mrs. Maude Brubaker of North Lima, O.; John of East Union, O.; Mrs. Edith Steiner, Harry, Myrtle, Elnora, and Joseph of Dalton, O.; also 14 grandchildren, 1 brother (Joseph of Dalton,

O.), and 1 sister (Mary of Cleveland, O.), and many other relatives and friends remain to mourn his departure. About 30 years ago he united with the Pleasant View Mennonite Church and remained faithful in the service of his Master until death. Funeral services were conducted May 4 from the Martin Church near Orrville, O., by I. J. Buchwalter, I. W. Royer, Stanford Mumaw, T. K. Hershey, and A. K. Keiser. Text, II Cor. 4:16. Interment in cemetery near by.

Wenger.—Benjamin H., son of Jacob and Elizabeth Wenger, was born in Wayne Co., Ohio, Aug. 26, 1866; died April 30, 1935; aged 68 y. 8 m. 4 d. He lived his entire life in Wayne County, making a host of friends in this community. On Oct. 26, 1891, he was united in marriage to Minnie Mae Sherk of Burton City. To this union were born 2 sons and 2 daughters (John M. of Orrville, Frank R. of New York City, Mrs. Esther L. Schlatt of New York City, and Mrs. Raymond D. Dugan of Orrville). His wife was called to her reward on April 20, 1924. Later on, April 5, 1926, he was united in marriage to Mrs. Bertha Frey of Barberton, Ohio. Early in life he joined the M. E. Church of Burton City, and later the Christ Reformed Church of Barberton. He leaves 4 children, 2 grandchildren (Virginia and Dorothy Wenger), 2 brothers (Samuel and William), 2 sisters (Mrs. Pardee Erwin and Mrs. Charles Rudy), and a host of other relatives and friends. Funeral was held May 3, at the Martin's church, conducted by Benjamin Good and H. S. Patterson. Interment in the church cemetery.

Zimmerman.—Murrel Delmar Zimmerman was born on a farm near Protection, Kans., Dec. 6, 1915; died April 25, 1935; aged 19 y. 4 m. 19 d. Six days before his death, Murrel was taken ill with the measles. During the illness a carbuncle developed on his neck and both maladies weakened his system and caused his death. Murrel was the son of Bro. and Sister Noah Zimmerman, and had lived his entire life at their farm home, near Protection. Besides his parents he is survived by 5 sisters (Susie, Orva, Orpha, Mildred, and Stella), all of the home, and by 1 brother (Paul), also of the home. He is also survived by his grandmothers (Mrs. Jacob Zimmerman, of Protection, and Mrs. John Schrock of Kansas City), besides numerous uncles, aunts, and cousins, and a host of friends who mourn his loss. He had a kind, happy disposition, and was universally liked by all who knew him. He united with the Mennonite Church Jan. 4, 1931, of which body he was a member at death. Because of the contagious nature of the disease, no public service was held at the church. Services were held at the home, and place of burial, conducted by Bro. D. D. Miller.

Short.—Seth Short was born in Fulton Co., Ohio, Dec. 29, 1863; died April 26, 1935; aged 71 y. 3 m. 27 d. He united in marriage with Sister Katie Roth, Feb. 10, 1887. They lived together in happy wedlock, on the farm, north of Pettisville, Ohio (formerly belonging to his wife's folks) for 48 y. 2 m. 16 d. Five children were born to this union, 3 of whom died in infancy. Two survive him (Cletus, who lives on the old homestead, and Amanda, wife of Henry Miller). He leaves his beloved wife, the above named 2 children, 15 grandchildren, and 1 brother (Samuel Short) together with many nephews and nieces and a host of more distant relatives and friends. He confessed Christ as his personal Savior and united with the A. M. Church of Fulton Co., O., in his youth, and remained faithful until death.

"A loving father, so gentle and kind,
What a wonderful memory he left behind;
Long days, long nights he bore in pain,
Waiting for relief but all in vain,
Till God Himself knew what was best,
He took him home and gave him rest."

Funeral was held at Central A. M. Church near Archbold, conducted by E. L. Frey assisted by S. D. Grieser. Text, Jas. 4:14. Burial in Eckley Cemetery.

Wenger.—As the shades of night were quietly falling on the evening of April 5, 1935, Herbert, beloved son of L. J. and Fannie Wenger, peacefully departed this life at the Goshen, Ind., City Hospital aged 22 y. 5 m. 9 d. He was graduated from the Smithville High School in 1930 and entered Goshen College in September, 1934. Early in life he accepted Christ as his personal Savior and found it a joy and opportunity to have fellowship with Him during his few short years. He expressed a happiness during his illness that he found his Savior and helped others to find Him also. He was superintendent of the Pleasant Hill Sunday school for two years and was deeply interested in the growth of the Kingdom of God. During his illness he was very patient, never complaining nor murmuring. He leaves his parents and 4 sisters, besides many relatives and friends. Funeral services were conducted at Goshen College by S. C. Yoder and M. C. Lehman, after which the remains were taken to his home community where a large concourse of friends met at the Oak Grove Church for a final service conducted by Jesse Smucker and S. C. Yoder. Interment in the cemetery near by.

Rufenacht.—Joel Rufenacht was born near Archbold, Ohio, Oct. 1, 1860; died at his home in Archbold, April 29, 1935; aged 74 y. 6 m. 28 d. His sickness was of short duration. He was united in marriage with Leah Short on March 8, 1887. These were the last words he said to Mother: "We have lived together for a little over 48 years; but, Mother, it will not be long and I will leave you." This union was blessed with 4 sons and 3 daughters. He was the first one of his family to answer the messenger of death. In his passing he leaves his sorrowing companion, his children (Aaron, Dale, Mrs. Charlie Nafziger, and Mrs. M. A. Farber of Archbold, Ohio; Alpheus of Waldron, Mich.; and Floyd and Mrs. E. A. Randolph of Toledo, Ohio), 14 grandchildren, 2 brothers (Amos and Jonas), and many relatives and friends. His parents and 2 brothers preceded him in death. In his younger years he confessed Christ as his Savior, and united with the Mennonite Church, remaining faithful until death. Funeral services were held May 2 at the Lockport Church, conducted by S. D. Grieser, assisted by E. B. Frey. Text, Num. 23:10. Burial in adjoining cemetery.

"All is over; hands are folded,
On a quiet, peaceful breast;
All is over; hands are folded,
And dear father is at rest."

Byler.—Elhanan W. Byler was born March 20, 1861, at West Liberty, Ohio; died May 2, 1935; aged 74 y. 1 m. 12 d. He was united in marriage to Emma Hostetler in 1888, at Garden City, Mo. To this union God gave 5 boys (Thomas, Leonard, Earl, Ross and Henry) and 3 girls (Eldora Schrock, Blanche Geiger, and Florence Reed). He had been in failing health for the past two years and ended this earthly life in peace, prepared to meet his God and enter the life eternal. He has been a Christian man all his life, having given his heart to God in his childhood and has always been active in the work of the Church. Truly this life was complete. He was the head of a Christian home, father of a family trained to love God, privileged to live more than his three score years and then, come to his end like wheat golden in the sheaf, a leaf golden drooping with the slightest breeze and as the outward man perished the inward man was renewed, and as earthly life receded, God's light from heaven gave him light in the evening time to guide him home. Besides his wife and 8 children, he leaves 21 grandchildren and 1 great-grandchild to hold him precious in their memory. He was loved by all who knew him.

"Sleep on, dear heart, and take thy rest,
Thy tasks are o'er, thy victory won;
And now has come thy rest, thy set of sun
The call of angels and thy crown."

Rickert.—Sarah Rickert, widow of the late Pre. Allen Rickert of North Lima, Ohio, was born near Columbiana, Ohio, Dec. 23, 1850;

died at the home of her daughter, Mrs. Harvey Metzler, near Columbiana, Ohio, May 1, 1935; aged 84 y. 4 m. 8 d. Death came from infirmities of old age and complications, after an illness of about 4 weeks. She bore her afflictions patiently and expressed herself as ready and anxious to go. On Jan. 4, 1873, she was united in marriage with Allen Rickert, who preceded her in death Dec. 13, 1933. Six children were born to this union; namely, Mrs. Ira S. Johns of Goshen, Ind.; Mrs. Harvey A. Metzler, Columbiana, O.; Mrs. O. N. Johns, Canton, O.; Edwin L., Comersville, Ind.; Harvey L., New Waterford, O.; and Isaiah A. of Youngstown, O.; also 23 grandchildren, 11 great-grandchildren, 2 sisters (Mary Lehman of Columbiana, O., and Mrs. Margaret Hallibaugh, Oakland, Calif.). One sister, 1 brother, and 1 grandchild preceded her in death. She with her husband united with the Mennonite Church many years ago, and remained faithful till death. She was faithful in her duties in the home, ably assisting her husband in the capacity of a minister's wife for many years. Funeral services were conducted May 4 at the Midway Mennonite Church by Brethren A. J. Steiner, E. M. Detwiler, Paul Yoder, and I. B. Witmer. Interment in the adjoining cemetery.

Bender.—David M., 8th son of the late John and Catherine (Miller) Bender, was born Jan. 28, 1864, in Waterloo Co., Ont., where he grew to manhood. He accepted Christ as his personal Savior in his youth and was received in church fellowship by water baptism by Bishop John Gascho of the Wilnot congregation. In this faith he remained faithful to the end. On Dec. 6, 1887 he was joined in holy wedlock to Sister Barbara Zehr of East Zorra. After their marriage they settled in East Zorra and were faithful members in East Zorra congregation, always present at church services, rain or shine, although having several miles to come. This union was blessed with 4 children (Peter of East Zorra; Bena, wife of Noah Lichti, of South Easthope; Annie, wife of Limon Hellmuth, near Ingersoll, Ont.; Katie, wife of Joel Albrecht, of East Zorra). He always enjoyed fairly good health with the exception of last year of his life. In November, 1934, he went to Stratford General Hospital for an operation which proved unsuccessful and then coming to the home of his son-in-law (Noah Lichti in South Easthope) where he suffered severely at times till death relieved him on March 29, 1935; aged 71 y. 2 m. 1 d. He leaves his bereaved companion, 1 son, 3 daughters, 31 grandchildren, and 2 great-grandchildren. Services at home by Jacob R. Bender, and at the East Zorra Church by M. Kuepfer, D. S. Intzi, and Jacob R. Bender. Interment in adjoining cemetery.

Kreider.—Aaron Robert Kreider was born near Annville, Pa., May 7, 1898; died at his home near Campbelltown, Pa., April 25, 1935; aged 36 y. 11 m. 18 d. He was united in marriage to Katie M. Lehman on June 24, 1920, who with three daughters (Ada, Mildred, and Janette) is bereaved of a loving husband and father. His mother (Mrs. Ida Kreider), 4 brothers and 2 sisters (Rufus, Felix, Jonas, Noah, Mrs. Jacob Funk, and Mrs. Rosie Funk), also survive; also his father-in-law (Aaron Lehman). He was afflicted with inflammatory rheumatism since March 1, and was improving; but died very suddenly and unexpectedly on the morning of April 25. He was converted at the age of 14 years, united with the Brethren in Christ Church, was transferred after his marriage to Gingerich's Mennonite Church, and served as a Sunday school superintendent and teacher of that church the last 14 years of his life. He was also interested and engaged in the work at the Waltonville Mission. He was exceedingly fond of his children, and it is hard to understand why one who was so much needed in the home and Church should be taken; but we know that God doth all things well, so we humbly say, "Not mine, but Thy will be done." Funeral services were held from his home on April 28, and at Stauffer's Mennonite Church, with Brethren Noah Rissler, Jacob Ebersole, and Martin Weaver in charge. Texts,

I Sam. 20:3; Matt. 24:44. Interment in adjoining cemetery.

"God hath His mysteries of grace,
Ways that we cannot tell;

He hides them deep, like hidden sleep,
Of him He loved so well."

Thoman.—Jan. 12, 1860, in Switzerland, there was born to John and Cecile Thoman, a son, the eldest of a family of 9 children. He grew to manhood at the old home, but when he reached the age of 21, he emigrated to the United States and finally stopped at the home of Jacob Leichty, Logan Co., Ohio, and remained in this vicinity until Feb. 5, 1895, when he married Arah E. Knepp. To this union was born 1 son (John Jr.) who survives his father, the mother dying May 24, 1896. On Dec. 28, 1897, he was married to Saloma B. Kanagy. To this union were born 6 children (Laura of Columbus, Fred of Urbana, Freeman of Springfield, Mrs. Lucile Blackwell and Mrs. Annabelle Grimes of Logan Co., and Catherine at home). Besides the widow and 7 children there are 6 grandchildren, and a brother and sister in the old home in Switzerland. He had been in poor health for several years past, but contracted pneumonia which ended his suffering on April 21, 1935; aged 75 y. 3 m. 9 d. He was a Christian man, for many years a member of South Union Church near West Liberty, where he attended at all times when his health permitted. John, as we all called him, was a man of sterling qualities, loved and respected by all who knew him, always ready to lend a helping hand to a neighbor or friend, and will be sadly missed in the neighborhood, where he spent so many years. Funeral services were held at South Union Church near West Liberty, in charge of S. E. Allgyer, assisted by Marion King. Burial in Yoder Cemetery on the Ludlow road.

"God in His wisdom has recalled
The boon His love has given,
And though the body slumbers here,
The soul is safe in heaven."

Pletcher.—Rose Evelyn, daughter of Edd C. and Dora (Swartzendruber) Pletcher, was born near Clarion, Iowa, Jan. 8, 1914; died at her home April 25, 1935; aged 21 y. 3 m. 17 d. When one year old her parents moved to a farm near Manson, Iowa, where Evelyn grew to young womanhood. At the age of 10 years she became seriously ill with heart trouble and other complications. She recovered but never regained her former health or strength. Last September her affliction again became more serious and her health has been failing steadily since. At times her suffering was intense, especially during the last two weeks of her life. Last Thursday she was called from pain and suffering and we are confident that she is at rest with Christ her Savior. At the early age of 12 years she was baptized as a member of the Mennonite Church, and her life since has always been a bright testimony of her saving faith in Jesus. Evelyn was of a quiet, patient, and loving disposition, and beloved of those who knew her. She took a great interest in her Sunday school work and Bible study, and was always present at divine services when her health permitted. Although she never enjoyed the best of health, she exercised great patience and never complained of her lot in life. "Beneath the cross of Jesus, I fain would take my stand," was her favorite hymn, and truly she lived the sentiment expressed in this song. Surviving are her parents and 2 sisters (Mrs. Orval Miller of Manson, and Minnie Eloise at home), 2 nephews and 1 niece (Edward, Durward, and Nellie Mae Miller); the maternal grandparents (Bro. and Sister Elias Swartzendruber of Manson), and the paternal grandmother (Mrs. Rebecca Pletcher of Clarion, Iowa), with many other relatives and a wide circle of friends. Twin brothers preceded her, dying in infancy. Funeral services were held April 27 at the Mennonite Church by Bro. Nick Stoltzfus. Text, Luke 8:52. Interment in Rose Hill Cemetery.

"Evelyn, now your room is empty,
And you now we see no more;
But we hope some day to meet you,
Over on the other shore."

Lehman.—Joseph S. Lehman, aged 87 y. 9 m. 10 d. fell peacefully asleep in Jesus May 2, 1935, at the home of his daughter, Mrs. John B. Leaman, 823 Columbia Ave., Lancaster, Pa., with whom he resided. The funeral services were conducted at the home of his daughter, Sunday afternoon and interment was in the Landisville Cemetery. The speakers were Bro. David Mosemann, of the East Chestnut St. Mennonite Church, of which Father Lehman was a faithful member, and Bro. E. F. Yoder, pastor of the First Church of God, the present pastor of the surviving children. Father Lehman suffered the loss of his right limb 2½ years ago, but regained his normal health soon thereafter, and was able to get around by the means of a wheel chair. He counted this affliction as a direct blessing, as it put him in contact with so many of his brethren and sisters, both in person and letter, and it gave him enjoyment and blessings to converse and write to these hundreds of persons. His constant prayer was that the Lord would keep him well, both in mind and body, as long as he could be a blessing to others, but when he could no longer fulfill that purpose, that he should peacefully fall asleep. This request was granted, for he passed away, peacefully sleeping, without a struggle.

Bro. Lehman was ordained to the ministry of the Mennonite Church over fifty years ago, near Freeport, Ill. After serving that congregation for a number of years, he was called to Elkhart, Ind., where he was pastor of the Elkhart Mennonite Church, also serving as general manager of the Mennonite Publishing Co., Elkhart, Ind. He was well known as an evangelist in both the United States and Canada. He retired from the active ministry some years ago. He is survived by a daughter (Mrs. John B. Leaman), a son (Joe A. Lehman) and 5 grandchildren (Sara, John Russel Leaman, Eleanor, and John Arthur Lehman of this city, and Mrs. Arthur Kennedy of Lewistown, Pa.); also 1 great-granddaughter (Jean Kennedy). Father Lehman was preceded by his wife (Sara Hershey Lehman) sixteen years ago, also a son (Arthur) and daughter (Florence).

The family wishes to extend their thanks for the many expressions of sympathy during their bereavement, and look forward to meeting their father, mother, brother and sister in the glory world.

Hostetler.—Christian K. Hostetler was born near Smithville, Ohio, Dec. 18, 1865; died in Youngstown, Ohio, April 18, 1935; aged 69 y. 4 m. On Sept. 13, 1894, he was united in marriage with Mary E. Shanover. Four daughters were born to this union; namely, Mrs. J. C. Parvell and Miriam Searles of Birmingham, Ala.; Mrs. Dortha Yoder and Miss Francis of Youngstown, Ohio. He also leaves six grandchildren, 2 brothers (J. K. and J. D.), and 3 sisters (Mrs. Elizabeth Burkholder, Mrs. John Smucker, and Mrs. Elam Horst). He united with the Oak Grove Mennonite Church near Smithville, Ohio, when a young man, and faithfully served this church for some years as Sunday school superintendent and in other capacities. He was a man gifted with many talents and ably served the churches and communities wherever he resided. In his time he taught public school, edited the Young People's Paper, served as business manager of the Elkhart Institute, held a prominent position on the Mission Board, served as Sunday school superintendent of one of the large Sunday schools in Birmingham, Ala., for several years, and was superintendent of the Youngstown Mennonite Mission for a number of years. In his last years he was associated with the Christ Mission of Youngstown, giving his time in behalf of the thousands of poor in that city. He was untiring in his labor for the cause of Christ, holding his membership and attending whenever convenient at the Mennonite church near North Lima. He was well informed on church and community interests. In the last dozen or more years he delivered a number of talks and lectures at the Mennonite churches in Eastern and Central Ohio. He was gifted in song above

the average, capable of singing by memory scores of hymns. He suffered much pain the last five weeks of his life, due to a diabetic condition which necessitated the amputation of the right leg. He bore his affliction patiently, and was ready to depart. He made arrangements for his funeral service which was held on Saturday, April 20, at the residence at 10 A. M., and at the Oak Grove Mennonite Church near Smithville, O., at 2 P. M., in charge of Bishop A. J. Steiner, assisted by superintendent Ray Hagerstrom of Christ Mission, who spoke at the home, and Brethren J. S. Gerig, C. Z. Yoder, and I. W. Royer, who had part at the church. Interment in the Union Cemetery near Smithville, Ohio.

EASTERN MENNONITE SCHOOL

Our catalogues have been sent out to some hundreds of prospective students for 1935-1936. We have had about twenty-five more regular students this year than we had last year. We are expecting a further increase next year.

New strength will be added to the Bible Department the coming year by the addition of Menno J. Brunk to the staff of instructors. He received his Doctor's degree last year at Evangelical Theological College.

A new feature has been added to the Bible Department, since our catalogues have been mailed. The Advanced Course has been extended to four years work of college grade. In view of the growing interest in mission work we aim to make the Bible work as strong as possible in order to prepare our students for valiant service wherever called.

The courses offered for next year are as follows:

- Junior College
- High School
- Teacher Training (two years)
- Elementary Bible (two years)
- Advanced Bible (two years)
- Bible College (four years)
- Special Bible Term (six weeks)
- Bible Correspondence School

We are still contending for the conservative faith of the Gospel according to the historic principles of the Mennonite Church as set forth in our District and General Conferences. We ask for your prayers and your hearty support in this important work.

We would be glad to know of all who are thinking of coming next year as regular and Special Bible Term students. Write for further information for yourself and give us names of others who might be interested in coming. Address

A. D. Wenger, President, or
H. D. Weaver, Business Manager,
Eastern Mennonite School,
Harrisonburg, Va.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES, JUNE 16-18

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church near Hopedale, Illinois, June 16-18. Sunday the 16th will be devoted to a Mission Meeting. The actual business of the Board will begin on Monday the 17th. Committees connected with the Board will be held as per schedule following: Thursday forenoon, June 13, Mission Problems Study Committee.

Thursday afternoon, June 13—Saturday noon, June 15, session of the Executive and Mission Committees.

Saturday afternoon, Executive session of the Board. All members are requested to be present as far as possible. In case of members who cannot be present a proxy should be sent to the secretary indicating who is to serve in their stead.

The prayers of the entire brotherhood are solicited in behalf of this meeting.

D. D. Miller, President.
S. C. Yoder, Secretary.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Annual Meeting of the Pacific Coast District Conference will be held with the Hopewell congregation near Hubbard, Oreg., June 11-14, 1935, D. V.

On Monday, June 10, at 1 o'clock, P. M., a ministerial meeting will be held. Young People's Institute Work will be arranged as inspirational services for part of Monday and intermission periods during Conference.

The Sunday School, District Mission Board, Sister's Sewing Circle and Church Conference will each have a part in the program as arranged.

For information relative to your coming write N. L. Hershberger, Hubbard, Oregon.

A cordial invitation is extended to all.

Secretary, E. S. Garber.

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Martins Creek Church (Holmes Co., Ohio) May 28-30, 1935.

Conference members are requested to meet at the church on Tuesday afternoon at 2 o'clock. Tuesday evening will be the first public session.

Martins Creek Church is located near Berlin, Ohio, which is on U. S. Route 62.

Any one coming by train may notify Calvin Mast, Millersburg, Ohio.

S. E. Allgyer, Moderator.
O. N. Johns, Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference and associate meetings will be held with the Middlebury congregation, at Middlebury, Ind., on June 4-7, 1935.

Tuesday, June 4, Bishops and Executive Committee of Conference meet in forenoon; entire ministerial body in afternoon.

Wednesday, June 5, all day and evening will be the annual meeting of the District Mission Board. Thursday and Friday, June 6 and 7, will be the regular sessions of conference.

Any one desiring further information regarding Conference work, road numbers, or location of place, write the secretary.

Everybody welcome.

Ira S. Johns, Secretary,
Goshen, Ind.

What the Lord needs is not better methods but better men.—S. E. Allgyer.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, MAY 23, 1935

(Herald of Truth
Established 1864)

No. 8

EDITORIAL

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The promise conveyed to the disciples by these two men in white apparel has ever since that time been held as the cherished hope of the Church. The most cheerful promise that Christ ever made to His followers was that He would come again to receive His own unto Himself. The disciples, remembering His previous command that they should tarry in the city of Jerusalem until they were endued with power from on high, returned to that city, and after a seven-day prayer meeting received the promised endowment of power and consequent spiritual discernment of the Word, after which they went forth in the power of the Most High to bring the world to Christ. May we of the present generation keep up "the good fight of faith," to the end that the greatest possible number of souls may be ready to meet Him when He comes.

Ascension Day.—Several articles bearing on this subject appear in this number of the Gospel Herald. We trust that every reader may be profited through reading them.

The ascension of our Lord is a reminder of the triumphant side of the Christian life and experience. After Christ had "shewed himself alive after his passion by many infallible

proofs," after He had confirmed His disciples in the living faith and left the Great Commission, He was parted from them and took His triumphant flight to glory. Likewise every follower of His in this life will have the experience of a glorious ascension, following the resurrection, "and so shall we ever be with the Lord."

As noted in these columns for several weeks, a number of our congregations have arranged for an all-day meeting on May 30, in memory of Christ's ascension. The occasion is most fitting for such a meeting. May this inspiring event in the career of Christ upon earth have its influence on all who attend these meetings, and the Spirit of the living God be the directing power in all that is said and done at such gatherings.

On another page will be found an article by Bro. J. E. Kurtz on the subject of "The Unequal Yoke in Marriage." Our brother has given much thought and attention to this subject, and we bespeak for his article a careful reading. Marriage is one of the two institutions handed down to us from the creation, and its importance demands much more serious consideration than it usually receives.

One point which our brother has seemingly failed to give the consideration that it deserves is the fact that when two people of marriageable age and circumstances have their pledge of hand and heart solemnized in a marriage ceremony according to the laws of the land, they become "one flesh" for life, a bond which man can not break without becoming guilty before God, even though one of the contracting parties was a professing Christian at the time of the marriage and there pledged his hand and heart for life to an unbeliever. Our brother, however, recognized this point to a sufficient extent that he declared such a person ineligible for marriage to another one so long as the former companion lives.

"Marriage is honourable in all." It is a sacred bond which called forth this

MENNONITE GENERAL CONFERENCE

II. The Need for a General Conference

The needs for a General Conference are as apparent today as they were many years ago, when this subject was discussed frequently in the Herald of Truth several decades before the Mennonite General Conference was organized. In discussing these needs, we shall reserve for a later article the discussion of the kind of an organization a helpful General Conference ought to be. We shall begin our present discussion by noting the fact that

1. We need the personal touch which such an organization provides.

When, in the early nineties, consideration of the question began to take on new life, once in awhile you would hear this remark: "Yes, we need a General Conference; but we have waited too long." But nobody was able to give any reasons why we should wait, or what advantages there would be in putting off the day of starting very much longer. Practically all who had given the problem thoughtful consideration recognized the advantage of workers from all fields coming together and studying our problems together. Our problems in all districts being quite similar (even though there are local problems peculiar to each field), and hearing from others how they met their problems which were quite similar to our own, it gave us new ideas and inspired new hopes. The fellowship did us good, and we went back to our own fields with renewed zeal and capacity for more effective work. Again, it made us conscious of some of our own shortcomings in meeting our own problems; which consciousness is always a help if it is taken right.

2. We need the unifying influences which a central place of meeting affords.

declaration by our Savior: "What therefore God hath joined together, let not man put asunder."

During the thirty-eight years since the Mennonite General Conference was organized these unifying influences have been at work. Perhaps there are none who can see this more clearly than we who have been in attendance at each of the biennial meetings held since 1897. This is not saying that divisive influences have not also been at work (and always will be) and that some of these influences find fruitful soil in places where "the multitude of counsellors" are gathered together to work for the "safety" of the Church. But so long as the powers that be in these biennial gatherings are faithful and on the alert, we expect to see further fruits of the unifying influences of these gatherings. The Church owes much of its stability and growth, during the past forty years, to the influence of such gatherings as the General Conference, the district conferences, the Board meetings, and other special meetings where the "multitude of counsellors" were together in prayer and meditation and counsels together concerning the highest interests of the Church.

3. If it is necessary to maintain conferences in districts (district conferences) for the purpose of maintaining a unity in faith and uniformity in efforts, for the purpose of maintaining a united front against all kinds of opposition and evil influences within the district, it is equally important that there be a general body to safeguard the interests of the Church in general.

There are issues that are distinctly local, and these are (or at least should be) taken care of by the local congregations. Then there are other issues of a more general nature which involve the interests of the congregations in a wider field, and these are taken care of in our district conferences. Then there are issues which affect all the congregations and conferences in the entire Church, and to meet them effectively there must be a general body which adequately represents the general Church. We call this general body a General Conference. Naturally, when it comes to Bible doctrine, Church discipline according to the directions found in the Word of God, the present wave of infidelity masquerading under the name of "Modernism," vital problems brought on by the World War and similar struggles, and other issues affecting not a part but the entire Church, we have problems that can best be met by a body of "counsellors" representing the entire Church. Whatever side questions there might be raised as to proper or improper representation and methods, these do not affect the point at issue: that problems affecting the entire Church should be met by a properly constituted body authorized to speak for the entire Church.

4. History shows that great events of far-reaching influence in the Church

were featured by representative bodies that might properly be called General Conferences.

Let us cite a few illustrations: The great question of circumcision that gave so much trouble at Antioch and other places in apostolic times was settled, not at Antioch or in other quarters where the conflict raged, but in that general council in Jerusalem, where the apostles and elders had gathered together and action was taken which satisfied "the whole church."

Quite a few confessions of faith were drawn up at different places during the days of our Anabaptist forefathers; but the one Confession of Faith that has had an abiding place in the counsels of our church during the several centuries since that time was the Confession of Faith drawn up at the General Conference held at Dortrecht, Holland, in 1632.

During the past quarter century we have had quite a few documents setting forth the points of doctrine most commonly believed among us; but the outstanding document among us along that line is the paper on "Fundamentals of the Christian Faith" adopted at the Mennonite Conference held at Sycamore Grove Church near Garden City, Mo., in 1921.

During the World War our district conferences went on record reiterating the position of the Mennonite Church in times of war, but the one document of outstanding prominence for that time was the paper on "Mennonites on Military Service" adopted at the Mennonite General Conference held at the Yellow Creek Church, Elkhart Co., Ind., in 1917.

The prominence of these General Conference documents can not be said to be due to the superior mentality of those who had a part in framing them, for the leaders in these General Conferences were also leaders in local congregations and district conferences. But we attribute the outstanding prominence of these papers to the fact that they were the products of an aroused whole Church, working harmoniously together to bring about certain ends. And the stronger the general body which represents the general Church, the greater the influence and quickening power over the other activities in the Church—conferences, congregations, institutions, activities in general. Let us continue to work and to pray to the end that our Mennonite General Conference may not only continue a representative and strongly conservative and constructive body, but that the uplifting influence of this body may be felt throughout the Church until Jesus comes to claim His own.

There are other phases of the General Conference—favorable and unfavorable influences—which we shall endeavor to notice in future articles.

Topic for next week: **What has General Conference thus far Accomplished?**

THE UNEQUAL YOKE IN MARRIAGE

(I Cor. 7:39; II Cor. 6:14-18)

By J. E. Kurtz

For the Gospel Herald.

In some sections of the Church no attempt is made to avoid the unequal yoke in marriage. In other sections the member who marries outside the Church is required to make a confession of wrong-doing, while in other sections the member who marries outside the Church is disowned as a member, until the non-member accepts Christ and unites with the Church.

Marriage is a relation entered into by a man and a woman who formerly lived as two separate persons. It is a promise, agreement or vow, which entirely changes their relations one to another. This change is so accepted by God and the legal authorities of the land, and these two parties now become "one flesh." Gen. 2:24. Their becoming one flesh is accomplished by the decree of God. The fall of man affected this relationship as well as all other relationships. Therefore it became necessary for God to give some restrictions to safeguard and govern this relationship. Let us consider whom God's people could not marry:

- (1) Not with the inhabitants of the land who were not God's people, because "they will cause you to serve idols" (Ex. 34:12-16).
- (2) Not with "the seven nations mightier than thou, for they will turn thy sons away from following me" (Deut. 7:3).
- (3) Not with "the remnant of the nations left in the land, for 'Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your side, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you' (Josh. 23:12, 13).

In the New Testament we have the positive command stating whom it is right to marry: "Only in the Lord" (I Cor. 7:39).

"Have we not power to lead about a SISTER, a wife" (I Cor. 9:5).

We can clearly see by the above that it always was, and still is wrong for a child of God to marry one who is not a child of God. Under law it was wrong for an Israelite to marry one who was not an Israelite. Today it is equally wrong for a Christian to marry a non-Christian.

While the law showed what is sin, it also gave the remedy for sin, as well as the penalty. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

In Gen. 21:9-14 we have the account given where God commanded Abraham to cast out his wife Hagar, or the bond woman. (Keep in mind Hagar was an Egyptian and not one of God's people.) This woman and her child were cast out into the wilderness and Abraham no longer supported her.

Turning to Ezra, chapters 9 and 10, and Nehemiah, chapter 13, we find that the curse of God was upon His children until they SEPARATED themselves or, in other words, until this "one flesh" was broken with the strange women.

So this commandment concerning marriage was broken, and also this "one flesh" was broken. Men separated from their wives; this separation took place with the sanction and by the command of God. When a man and a woman have become married contrary to the Word of God, then it is scriptural and right for them to separate, in order that they may be in a position to enjoy fellowship with God.

However, let it be understood that we do not say that it is scriptural or right for either one of those who have separated, to remarry so long as the former companion is living. In fact, we believe that it is wrong for either one of them to remarry so long as the former companion is living.

The marriage relation was established in the beginning in Gen. 2:24. Later God, through Moses, gave the laws governing marriage which restricted them to marry only among God's people. But the people departed from this teaching, and divorce and polygamy were practiced. In Matt. 19:3-9 Christ again restores the marriage relation as it was in the beginning, and as given to Moses, thereby abolishing divorce and polygamy.

Let us note here that God accepted and allowed divorce and polygamy when His chosen leader, Moses, yielded to the people—because of the hardness of their hearts. But when this same people married strange wives or unbelievers, the curse of God rested upon them till they separated from their strange women. (Ezra 10; Neh. 13). We see by this that in that age or dispensation God's "permissive will" did allow divorce and polygamy, but not the marriage of strange women. Do we gather from this that the marrying of strange women was a greater abomination than either divorce or polygamy? Christ also teaches in this passage that while God did accept the change Moses made (in the matter of divorce), that from henceforth this relationship is again restored as it was given to Moses in the law, which teaching is also upheld by Paul. (I Cor. 7:39; II Cor. 6:14-18). And that hereafter God will not sanction any change that man may make in regard to this relationship.

Let us next consider what takes place when two Christians become married.

They make a sacred vow before God and man. By this vow they become "one flesh." This is a very close relationship and in fact so very close that perhaps very few of us can understand or appreciate all that it involves. In the making of this vow each promises to love, to cherish, and on the part of the sister to obey, through evil, as well as good report, trial, adversity, etc., as long as they both shall live. This is truly a blessed relationship when both are true Christians for mutual love, aims, desires, and purposes in life all flow in the same course. This we believe is God's plan for married life.

But when a Christian marries an unbeliever the situation is entirely different. The Christian woman, when she accepted Christ in her baptismal vow, promised the Lord in the presence of witnesses to be true to God at all times and in all circumstances. She also promises to forsake Satan, her own sinful and carnal desires, and live true to God and His Word till death. She now is a child of the King. She has a higher responsibility. Her aims and ambitions are all Godward.

On the other hand the unbeliever is a child of Satan, (Jno. 3:18). When this sister, a child of God, who has promised allegiance to God in her baptismal vow, makes another vow in marriage, in which she promises to love, to cherish, and to obey a child of Satan, then what is her relationship to God? She has promised to obey and be true to God, and she has also promised to love, to cherish, and to obey a child of Satan. Personally we do not believe that it is within the realm of possibility for her to be true to both vows, although she may make a confession that she committed sin in marrying this child of Satan, so long as she loves, cherishes, and obeys him, is she not his servant? And is "therefore a servant of Satan"? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6:16)?

We say, for that reason she is not a fit subject for church membership so long as she lives true to her marriage vow with this unbeliever. She has become "one flesh" with this unbeliever and therefore should take her place with the unbeliever, which is outside the church.

"Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid! What! Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." (I Cor. 6:15, 16). This scripture teaches us that when a Christian joins himself to a sinner, the sinner does not become a Christian. But this joining makes the Christian a sinner "for two shall be one flesh, saith he." Therefore the body has become the body of a sinner and will remain so as long as it is

joined with the sinner. The Holy Ghost does not dwell in the body of a sinner, and without the indwelling Spirit we cannot be Christians, and therefore not eligible for church membership.

We have no teaching in scripture that provides for or grants us the privilege of merely confessing that we have sinned, without also forsaking the sin. The very holiness of God would at once dispel the idea that a man can come into His presence without forsaking all known sin.

A man who is guilty of theft, drunkenness, etc., may be forgiven and restored upon evidence of genuine penitence, even though he may not be able to undo the wrong. Some people think when a sister disobeys I Cor. 7:39 in marrying an unbeliever she may confess to having disobeyed the command and on this basis be forgiven and restored, even though she is powerless to undo the wrong. But let us consider II Cor. 6:14-18, "Be ye not unequally yoked together with unbelievers." Her confession of wrong-doing does not unyoke her, for in this case she does not forsake the sin but merely confesses that she did sin.

- (1) Has she still fellowship with unrighteousness? Yes.
- (2) Has she still communion with darkness? Yes.
- (3) Has she still concord with Belial? Yes.
- (4) Has she still part with an infidel? (unbeliever) Yes.
- (5) Has she still agreement with idols? Yes.
- (6) Did she come out from among them? No.
- (7) Did she separate herself? No.
- (8) Is she still touching the unclean thing? Yes.

Here we have a list of eight points pertaining to Christian conduct, which the Lord says we shall obey, and He will receive us, and be a Father unto us. Our position is that God cannot receive one who is disobeying all the commandments given here, and who by his attitude declares that they expect to keep on disobeying them.

The position has been taken that I Cor. 7:10-16 gives the solution for the problem. If we hold that I Cor. 7:13 was spoken to a woman who was a Christian before she was married, then Paul does not condemn her for marrying an unbeliever. If, however, this same woman wants to get married again after her first husband dies, and she marries an unbeliever the same as she did the first time, now Paul says, she dare not do this, as a Christian must marry only in the Lord (verse 39) and it would become sin to this same woman if she married an unbeliever, in her second marriage. So the woman spoken of in verse 13 was no Christian when she got married the first time.

But we take the position that this scripture was written to those who

were married before they came in touch with the Gospel. Then after hearing the Gospel the wife became converted and the husband did not, or vice versa, shall they separate? Paul says, "No," in verses 12 and 13. The language indicates that this message is directed to people already married. For instance, you find in verse 10, "and unto the MARRIED"; in verse 12, "If a brother HATH a wife"; and in verse 13, "And the woman which HATH an husband," speaking entirely to married people.

Then in I Cor. 7:39 and II Cor. 6:14-18 Paul gives instructions to the unmarried Christians.

"What therefore God hath joined together, let not man put asunder" (Matt. 19:6). When this union is put asunder in accordance with, and in order to meet the requirements of God's Word, it is not man that is putting asunder, but God through His written Word. When a man who has married a divorced woman wants to come into the

Church, the Church demands that he separate himself from his wife, or remain outside the Church. Is this a case of man putting asunder? Certainly not! It is a case where man and wife must separate so that God can receive them as members of His body.

In conclusion, let us consider that under law God DID accept divorce and polygamy, but He did NOT sanction unbelievers in marriage. And Christ reinstated the marriage as given to Moses (in Matt. 19).

Today, is it not just the reverse? We do not allow divorce and polygamy. But we ask, with all the charity at our command: Are we not receiving the unbelievers in a way that God did not receive them, even in days when He did accept divorce and polygamy, when we retain, or reinstate members who have married non-members, unless the non-member accepts Christ and unites with the Church?

Harrisonburg, Va.

3 cf. Acts 1:11), there to prepare a place for all believers, that we might come where He is (cf. Jno. 7:34).

What Christ's Ascension Means for Us

He actually passed from earth to heaven and stood unafraid in the white light of celestial, eternal purity. Acts 1:10, 11. Peter who was one of that blessed company beholding, could when baptized and filled with the Holy Ghost say in words of the Text, "God exalted . . . Jesus . . . (as) both Lord and Christ." Stephen "saw the glory of God and Jesus standing at the right hand of God," ready to receive the first martyr; who died not calling upon God only, but this new manifestation of the grace of God, Christ Jesus, his "Lord and Christ" (Acts 7:54-60).

In all three accounts in the Acts (9:4-6; 22:7, 8; 26:14-16) of Saul's conversion, it is recorded that he saw Jesus Head over all to the Church, as both Lord and Christ: "Saul, Saul, why persecutest thou me . . . I AM Jesus whom thou persecutest." "I have appeared unto thee" (26:16; I Cor. 15:8). This gave Saul forgiveness of sins, for he saw Christ the Savior, and righteousness, with guidance for life, for he saw the Lord.

Again, behold John the revelator of Jesus Christ (1:1): "I was in the Spirit on the Lord's Day . . . and heard I AM Alpha and Omega, the First and the Last. . . I saw in the midst of the candlestick (that is the churches), one like unto the Son of Man, clothed with a garment down to the foot." He wore a kingly, priestly robe of righteousness and honor. He was girt about with a golden girdle of strength and righteousness (Isa. 11:5; Dan. 10:5), ready for all the work of a Redeemer. His head a crown of glory (Prov. 16:31) as the Ancient of Days (Dan. 7:9), revealed profound wisdom. His eyes were as a flame of fire, trying the reins and hearts (2:23), carrying mercy to His saints and terror to his adversaries (I Pet. 3:12). His feet were like fine brass, manifesting stability as a Judge. Dan. 10:6; Ezek. 1:7. His voice was the sound of many waters—tones of final authority. Jno. 5:22. He had in His right hand in nearness in skill and strength the seven stars, either the ministers of or the churches themselves. The only weapon of warfare was the two-edged "sword of His mouth" (2:12-16; 19:15, 21; Matt. 21:44). His countenance in holiness and majesty was as the sun shineth in its strength as faintly seen by John on the Mount of Transfiguration. Matt. 17:2.

Overawed as Saul of Tarsus (Acts 26:12-18), as Habakkuk (3:16) and Daniel (8:17), then the accustomed touch of the Lord, and the customary welcome "Fear not," known so well, and John could listen. Then Jesus, precious Lord to a banished pilgrim on lonely Patmos, spoke again. "I AM the First and the Last. I AM he that liveth,

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

AN ASCENSION DAY SERMON

By Ira D. Landis

For the Gospel Herald.

TEXT: Therefore being by the right hand of God exalted . . . let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Acts 3:33-36.

Introductory

God's purpose for the salvation of the whole world has entered the "It is finished" stage, the consummation of the redemptive plan. By the Incarnation the gulf between the Creator and the creature is bridged, because God became man, for God was in Christ (II Cor. 5:19; I Tim. 3:16). By the atonement the great abyss between sin and holiness is spanned, for the dark line in God's face (Ex. 34:7) has been covered, His justice satisfied (Isa. 53:11), and sin could be forgiven (Rom. 3:24-6). By the resurrection the gap from death to life can be crossed because the grave could now open and everlasting life issue forth. By the ascension the finite can become infinite, enter immensity, because Christ rose into the sphere of the Godhead. And by His second coming we can move from Paradise lost to Paradise more than regained through grace.

Christ bequeathed His purse to Judas (Jno. 13:29), His mother to John (Jno. 19:26, 27), His clothes to the soldiers (Jno. 19:23, 24), His body to

Joseph (Jno. 19:38), His Spirit to God (Luke 23:46), His peace to His disciples (Jno. 14:27), His blood to the world (Jno. 1:29; Rev. 5:9), the promise of the Holy Ghost, the PROMISE OF THE FATHER (Luke 24:49, cf. Isa. 32:15; Joel 2:28) unto His waiting disciples (Jno. 16:7; text), and the promise of His presence to all believers (Matt. 28:18-20). That the last four might be possible, "Christ . . . must enter into heaven itself, NOW to appear in the presence of God for you" (Heb. 9:24).

That He should ascend, He was confident throughout His ministry. He said He should be "received up" (Luke 9:51), after His exodus was accomplished (v. 31 R.V.). "Yet a little while, then I go unto him that sent me" (Jno. 7:33). "Now I go my way unto him that sent me" (Jno. 16:5). Six times it is recorded, "I go unto my Father" (Jno. 14:12, 28; 16:10, 17, 28) "Go to my brethren and say unto them, I ascend unto my Father and your Father, to my God and your God" (Jno. 20:17). He prayed for the glory with the Father He had "before the world was" (Jno. 17:4, 5), assured He would receive it (Luke 24:26 cf. I Pet. 1:21) "when He ascends up where He was before" (Jno. 6:62). He must go to "come again" (Jno. 14:3; Matt. 24:30; 26:64). He must go that the Church may have a universal Comforter (Jno. 16:7), when He is glorified (Jno. 7:39). He must go to heaven (Jno. 14:

and was dead and, behold, I AM alive forever more. Amen; and have the keys of hell and of death." With such a revelation, never need John nor any believer doubt His ascension, nor our equipment for the work He left us to perform.

In the exodus of the son of Abraham, that of the son of David and that from the Babylonish captivity, left not the throne established, nor the nation perfected. In the exodus of Moses the whole nation still outside the promised land died in unbelief (I Cor. 10:1-11). In the exodus under Elijah, he was translated when Israel was still in idolatry. But in the Exodus (Luke 9:31) of the Seed (Gen. 3:15; 26:3, 4; Gal. 3:16), there should be complete deliverance from the bondage of sin and of death, through Him whom John heard say, Now "has the keys of hell and of death." Whereas Abraham was the father of the faithful (Gal. 3:7, 29), his Seed was the Author and File-leader of faith (Heb. 12:2). Whereas David with escutcheon tarnished was king over all Israel, David's Lord (Matt. 22:41-46) and greater Son (Acts 2:30-32) was spotless in purity (Heb. 9:14) and unlimited in power (Matt. 28:18). Moses the prophet-king (Deut. 33:5) led a mixed multitude out of Egypt. Christ, that greater Prophet-king (Deut. 18:15, 18, 19) in leading a redeemed host only, when leaving Egypt for the promised land heard a suppliant cry, "Lord, remember me when thou comest into thy kingdom." When the Red Sea for man's deliverance had not yet divided, when the withs (Jgs. 16:7) of man's bondage were obsessing and merely crackling, Jesus, assured of victory replied: "To day shalt thou be with me in Paradise" (Luke 23:42, 43). Elijah on Mt. Carmel had a marvellous victory but in Jesus only. When Moses and Elijah in time, work, and importance have passed, the Greater finished their uncompleted work for all the world (Jno. 11:51, 52). The Exodus from Babylonian captivity led but a remnant, not affecting their sin. This One, Son of David and Abraham (Matt. 1:1) and also the Son of God lead an exodus of all who in faith believing follow Him. Jno. 3:16; Luke 9:23.

The Promise of the Father

The Promise of the Father was to be connected with the outpouring of power through the Spirit and this meant His ascent to the Godhead (Luke 24:49, text). (1) "I will pray the Father, and he shall give you another Comforter . . ." (Jno. 14:16). (2) "The Comforter, whom the Father will send in my name" (14:26). He will then be my representative, when I have the name" (Matt. 1:21). (3) "But if I depart, I will send him unto you" (16:7). Jesus thus ascends from the midst of His disciples in Galilee to the midst of the Godhead in heaven, where John saw Him.

Then to His disciples, desirous of

power as He promised, Jesus reminds them it should be in the Father's own time, accompanying the outpouring of the Holy Spirit, based on the royal assurance of Matt. 28:18. Then would they be priests for service (Heb. 10:22) and be willing to live and give the Gospel with its abundant life and blessed hope from Jerusalem to the uttermost part of the earth. Thereupon blessing them, He is taken up, separated by a cloud, awaited by two men in white apparel, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Luke 24 cf. Acts 1).

When He laid aside His glory the angelic hosts broke forth on the hills of Bethlehem. When as Conqueror over death, hell, and the grave, He returns to glory, the angelic hosts exultingly welcome Him as recorded by the first David:

"Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors:
And the King of Glory shall come in.
Who is this King of Glory?
The Lord strong and mighty,
The Lord mighty in battle. . . .
He is the King of Glory" (24:7-10).

The Triumph of Christ

"Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it"—His resurrection (Col. 2:15). Now victorious over Satan (Eph. 4:8; Rev. 20:2), He is exalted (text) to the place of honor (vv. 34, 35), of power (v. 33), of happiness (Psa. 16:11), of rest, for "seated" (Heb. 10:12), and of permanence, for unto the Son, now God, He saith: "Thy throne, O God, is forever and ever" (Heb. 1:8). Thus He performed the work of Aaron in His death as given in the Roman epistle and that of Melchizedek in His ascension as given in Ephesians.

When He came the angel announced that "unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). He came to be a Savior (Matt. 1:21) as the Christ of the Old Testament and the Lord of life. Having "led captivity captive" (Psa. 68:18), He returns as a Savior to be exalted as Lord and Christ. The word Kurios, seven hundred eleven times in the New Testament, translated Lord, means the one in supreme control; Christos five hundred seventy-two times means, the Anointed One, the Messiah, This One, God's Son, "who being the brightness of His glory, and the express image of His Person . . . sat down on the right hand of the majesty on high" (Heb. 1:3; cf. I Kgs. 2:19). God "hath highly exalted him with a name above every name" (Phil. 2:6-11), with all authority under His feet (Col. 2:10; Eph. 1:22), Head over all things to the Church (Eph. 2:20-23), Lord of angels and men (I Pet. 3:22) and Master of the

ages (Heb. 1:8, 13; Matt. 28:18; I Cor. 15:25).

Having led captivity captive, when He reaches the Throne (Rev. 12:5), He received gifts for man (Psa. 68:18) and gives them to man (Eph. 4:8). The greatest of these is the Holy Spirit which in text was first received, then shed forth upon the waiting disciples for the founding of Christ's fold (Jno. 10:16), embassy (II Cor. 5:20) and Kingdom (Mk. 1:15; Col. 1:13) upon earth.

The Wonderful Christ

The Lord Himself not only established His Church (Matt. 16:18), He multiplied her (Acts 2:47); accompanied the disciples in their preaching with signs (Mark 16:20), healed the impotent (Acts 3:16), received Stephen (7:56), converted Paul (9:5) and interceded for His people (Heb. 7:25). As our great High Priest with a peculiar priesthood ever living in the presence of God is able to save to the uttermost (Heb. 7:24-26). As our advocate (I Jno. 2:1), He can sympathize with our conditions (Heb. 4:15) and succor the tempted (2:18), awaiting the time when we shall see (2:8) all opposition completely removed (10:13), in the new heaven and the new earth (II Pet. 3).

Thus He came as Lord and Christ, knowing the mind of God, took upon Him the seed of Abraham (Heb. 2:16) that in the same temple in which the first Adam fell, the last might be victorious, bruising the serpent's head (Gen. 3:15). Now knowing the needs of man, He returns to the Father for His fulness (Col. 1:19; 2:9), that He might be a faithful High Priest, a wise Lord and an ever present Christ. Now He as Christ can be your life (Col. 3:4), your hope of glory (Col. 1:27), and as Lord can supply your every need (Phil. 4:19) in all your worship before God (Gen. 22:8) and this may be unceasing (I Thess. 5:17), for He lives, the ascended Lord.

Our Savior and Lord

Jesus Christ in glory now (Luke 24:26; I Pet. 1:11) a perfect Man, a perfect Savior, with those names in Isa. 9:6, then a prophecy: "Wonderful, Counsellor, The Mighty God, The Everlasting Father (the Source, Nourisher and Possessor of His people) and Prince of Peace." Now He had the name (Phil. 2:10) that was in Matt. 1:21 a prophecy, exalted to be a Prince (chief Leader) and a Savior to give repentance to Israel and forgiveness of sins, which every true believer and the Holy Ghost witnesseth (Acts 5:31, 32). So then through the ascended God-man, His Church (Matt. 16:18) could become His body (I Cor. 12:12; Eph. 5:30) and hereafter it would be Christ and His Church as seen in its growth (Eph. 4:13) and its glory: "unto him be the glory in the Church and in Christ unto all generations for ever and ever. Amen" (Eph. 3:21 R.V.).

"To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (vv. 10, 11).

Therefore, notwithstanding the failure of David, through the promise of the faithful God, the Holy Ghost was given, that the blessedness concerning which David spake (vv. 30-32) might be sure to all of Abraham's seed (Rom. 4:16-18). This meant that not only all the house of Israel (Acts 4:10) should receive the sure mercies of David as promised the fathers (Acts 13:34, 32), but also the Gentiles of the isles (Isa. 42:4) and the ends of the earth (Psa. 22:27; Isa. 52:10). "Raised the seed of David with power" (Rom. 1:3, 4; Eph. 1:19-23) according to my Gospel (I Tim. 2:8), He ascends to receive and use the key of David (Rev. 3:7, 8). He who was the Lamb of God (Jno. 1:29), the Root and Branch of David (Isa. 11:1; Jer. 23:5; 32:15; Zech. 3:8) and the Lion of the tribe of Judah (Gen. 29:10 cf. Rev. 5:5), broke the seals by death and ascension of His story of redemption, the most colossal event of all history for heaven, hell, and earth. He therefore pours the Holy Ghost upon all flesh (Acts 2:17) that the tabernacle of David might be built (Acts 15:15-18) for both Jew and Gentile upon the Rock Christ Jesus, David's Lord.

Our Never-failing Lord

Even though crucified by man, it was the Lord God who should give Him (Luke 1:32, 33; Psa. 2:6; text, 34, 35). Even though rejected of men, He was "chosen of God" (I Pet. 2:4). Even though David failed (v. 36), David's Son and Lord marvellously succeeded that "Therefore" in the words of the same Holy Spirit, is the Davidic covenant (vv. 30, 32 with 34, 35) and promise (13:32, 33) as the Lord promised (I Kings 8:20) now fulfilled: "Therefore let all the house of Israel know assuredly this same Jesus whom ye have crucified is both LORD and CHRIST."

This the apostolic Church ever after recognized. Christ the fulfiller of the Old Testament Messianic hopes is used after Acts 1, four hundred ninety six times, whereas only sixty times before. The name Jesus, however, was used six hundred twenty-three times before, and only three hundred sixty-six after. Of the latter, in the epistles, save for two dozen references, it is ever with Lord or Christ, or both. He is called Lord after Acts 1 three hundred seventy-eight times. This is significant.

Through a progressive unfolding God guides His people. The God of Abraham (Gen. 12:1-3), of Isaac (26:24), of Jacob (46:1-3), and of their fathers (Deut. 29:13; II Chron. 30:6) would also be their God though the ascended

Lord (Acts 7:32; 3:13). Ascended He even now desires the heathen for His inheritance and the uttermost part of the earth for His possession (Psa. 2:6-8). Therefore His great claim of "All power," His great command of "Go ye, teach all nations (ethnos)," His great work of teaching the "all things" for our "calling and election sure" and the great fact, final and sure, of His abiding presence as Christ and Lord to the end of the world (Matt. 28:18-20).

Thus Peter entrusted with the Church (Matt. 16:18, 29; Jno. 21:15-17) gives in the Pentecostal sermon the basis of the apostles' doctrine (2:42) and Christ being exalted the golden age of the apostolic Church came as a flood. More than three thousand heard and saw (Matt. 13:16, 17); immediately believed.

A Chosen Generation

But little wonder! For Peter, later writing to the elect of the dispersion, calls them a chosen generation (1:2; 2:9), an holy and royal priesthood (2:5, 9) God's own possession and holy nation (2:9) with an altar and sacrifice (1:18, 19) in the temple of Jesus Christ (2:4, 5), the temple of the Revelation, as we move to the land of promise (1:4).

Now the promise is unto you (Luke 2:11) and your children, and all that are afar off, "even as many as the Lord your God shall call" (2:39). That means forgiveness of sins now, and we become kings and priests unto God and our Father (Rev. 1:5, 6), always triumphing through Christ (II Cor. 2:14), because His prayers are always answered (Rev. 8:3, 4). Indeed we are more than conquerors (Rom. 8:37) escaping the corruptions "that are in the world through lusts" (II Pet. 1:4), in the Church of which He both as Lord and Christ would never permit the gates of hell to prevail against (Matt. 16:18).

With the hope of the Gospel (Col. 1:23) as an anchor for the soul (Heb. 6:10) in the other world which Jesus has gone to prepare (Jno. 14:2, 3), we will ever have a living faith in Him and a living testimony for Him, who is both Lord and Christ. If He sends persecution (II Tim. 3:12) we will praise His name. If He sends down revival so sorely needed, we will rejoice. Or if He returns that will be glory (Col. 3:4). He hath delivered. He doth deliver. He will yet deliver (II Cor. 1:10). For praise His name. He is both Lord and Christ. May we be true to Him (Acts 2:42) and Pentecostal blessings will be ours. Being on the Lord's side, we will never limit the Holy One of Israel (Psa. 78:41) who that first Ascension Day was exalted to be both Lord and Christ.

Lititz, Pa.

"We love him because he first loved us" (I Jno. 4:19).

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is Weymouth's translation of the Bible reliable?—A Reader.

So far as we know, there is no "Weymouth's translation" of the whole Bible, but there is one of the New Testament, which has issued as many as five editions, possibly more. Richard Francis Weymouth was a man well learned in the Greek and other languages, ancient and modern, a teacher of Greek for many years in the University College of London, England, and headmaster of Mill Hill School. In his preface he states: "It is not the present translator's ambition to supplant the Versions already in general use, to which their intrinsic merit or long familiarity or both have caused all Christian minds so lovingly to cling. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers." The language of Weymouth is that of modern England, just as the language of the Authorized Version is that of educated people of England in the time of Queen Elizabeth (about 1600). Weymouth avoids antiquated forms on the one hand, and unauthorized new words on the other. As all our English Versions are translations, they must be taken as being capable of varieties of expression, and we cannot regard any one of the number of accepted English versions as absolutely inerrant to the exclusion of all others. Thus we have Tyndale's Version, the Authorized of 1611, the English Revised of 1881, the American Revised Version of 1901, the Douay (Catholic) Version, and a number of so-called "Modern Speech" versions. Weymouth is, we should think, a very accurate translation of what a person knowing modern English would say in expressing the thoughts inspired by the Holy Spirit in the Greek of the New Testament. The remarkable thing about the various versions is not that there are, here and there, slight differences of expression, but that there is such marvelous agreement in all of them that not one vital doctrine of the New Testament is lost in any of the well-known versions.—J. A. R.

Many words are wise and fruitful, but there are none like His. None see so deep into life and so far across death; and the soul that does not steady itself on His words is likely enough to be anxious and troubled about many things. But to sit down in a quiet hour when the mood comes upon us—for this mood is a visit of Jesus—to read and ponder His words till we learn from them that peace which passeth understanding, and which will keep us from being anxious and troubled any more, that is the one thing needful.—Jno. Edgar McFayden, in The City with Foundations.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **SOME GREAT CHRISTIAN TEACHINGS**

OUTLINE STUDY

Lesson for June 2, 1935.—OUR DAY OF WORSHIP

Lesson Scope.—Gen. 2:2, 3; Ex. 20:8-11; Psalms 100:1-5; Jno. 4:20-24; Acts 20:7; Col. 3:15-17.

Lesson Text.—Psalms 100:1-5; Jno. 4:20-24; Col. 3:15-17.

Time and Place.—Psalms written about 1050 B. C.; Jesus at Jacob's Well, about 27 A. D.; Colossians written about 64 A. D. Jacob's well near Sychar, letter to Colossians written from Rome.

Leading Characters.—David, Christ, the Samaritan woman, Paul.

Golden Text.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—Jno. 4:24.

Points for Meditation.

1. Man a creature of worship.
2. How to worship.
3. Whom to worship.
4. True and false worship.
5. Spiritual condition of true worshipers.
6. Worshiping in song.
7. Worshiping in life.

Introductory Thoughts.—The texts selected for this lesson are hardly suitable to the subject proposed for discussion. Reading the lesson scope we find texts bearing directly on the lesson subject. Reading the texts selected for discussion of the lesson, we find texts that are so full of rich instruction that we shall dismiss further consideration of the day set apart for worship and confine ourselves to the subject of worship.

LESSON COMMENTS

Worshipping God with Joy (Psalms 100:1-5).—We praise the Lord for the privilege of worshipping God "in spirit and in truth." Some seem to look upon worship as an irksome and toilsome duty. The reason they look upon it in that light is because they have never entered into the true spirit of worship. In worshipping God we are lifted into His holy presence, and in this atmosphere we grow more and more like Him. Well may the psalmist sing, "Make a joyful noise unto the Lord. Serve the Lord with gladness . . . with singing . . . with thanksgiving . . . with praise." The reason: "The Lord is good; his mercy is everlasting; and his truth endureth to all generations." The most delightful experience of the child of God is that of worshipping the Lord and praising His high and holy name.

Christ's Teaching about Worship (Jno. 4:20-24).—The scene is at Jacob's well, near Sychar. Coming to the well to drink, He finds there a Samaritan woman. Among other things talked about was that of worship. The woman, comparing the people of Samaria with those of Jerusalem, naturally noted the difference in worship by the two peoples. "Our fathers worshiped in this mountain," she said, "and ye say, that in Jerusalem is the place where men ought to worship." This gave Christ an opportunity to teach the Samaritan woman, and us also, what true worship is. The burden of His

teaching was that it is not the place but the object of our worship, and the condition of the worshiper, that determines whether it is true or false worship. "Woman, believe me," said He, "the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." Reminding her that the worship in which He and His people have a part is the genuine, God-honoring worship, "for salvation is of the Jews," He drives this truth home: "God is a Spirit: and they that worship him must worship him in spirit and in truth." He clinches this truth by preceding it with "The Father seeketh such to worship him."

Here is the secret of true worship. When we have surrendered ourselves to God and "worship him in spirit and in truth," it matters little whether we are in Samaria, in Jerusalem, in America, or in any other place. If we approach God in the spirit of true reverence and walk in the light of truth and righteousness, it puts us into the presence of the living God, His Spirit fills and thrills our souls, His Word directs our steps and shapes our lives, and our worship is genuine. It is well, for the sake of keeping all classes of people from making idols out of historic and

sacred places, that the worshipping world was shut out from both Samaria and Jerusalem in the early history of Christianity.

Ideal Christian Life and Worship (Col. 3:15-17).—Along the line of thought just presented is the teaching of Paul to the Colossians. He presents as a first essential, "Let the peace of God rule in your hearts." That is more essential than any words we may utter, or posture we may have, or any forms to which we may subscribe. Paul, like Christ, takes us to the very heart of true worship. He repeats himself, using other words to express virtually the same truth: "Let the word of Christ dwell in you richly in all wisdom." Having said this, he is ready to say something that affects the voice of the body as well as the soul: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord;" and then the great climax of this wonderful utterance: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father."

This is true worship. Let us rise to the standard, praise the Lord with lips and lives, worshipping Him in the spirit of true devotion, honoring Him with a devoted, loyal, obedient, reverential and holy life.—K.

BIBLE MEETING TOPIC

NEW TESTAMENT CHARACTERS—STEPHEN (Jr.).—Acts 6:1-15; 7:54-60

Topic for June 2

MOTTO

"Full of faith and of the Holy Ghost."

OUTLINE STUDY

- One of the Seven Deacons.**—Acts 6:5.
- The First Martyr for the Faith.**—Acts 7:59; 11:19; 22:20.
- Remarkable for Fullness.**—
 1. Of faith and the Holy Ghost.—Acts 6:5.
 2. Wisdom.—Acts 6:3, 10.
 3. Power.—Acts 6:8.
 4. Heavenly glory.—Acts 6:15.
 5. Heavenly vision.—Acts 7:55, 56.
 6. Heavenly love.—Acts 7:60.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Witness."
2. The Story of Stephen.
 - a. Set apart by the Church to help the needy.
 - b. A miracle worker.
 - c. A wise teacher.
 - d. Hated by prejudiced men.
 - e. Falsely accused and stoned to death.
 - f. Full of love toward his enemies.
 - g. Saw Jesus.

For Seniors.

1. Stephen's Qualities Fitting Him for Service.
2. The Secret of Stephen's Power.
3. Lessons from Stephen's Career.

PERSONAL THOUGHT

To die and be with Jesus is better than to live and be without Him.

SEED THOUGHTS

Stephen's face was the register of the life he was living. In all departments of life the body is the revealer of the spirit. To the eyes of the observant, every man's face is a book on which personal history is written; a book which may be read clear from end to end. C. H. Wright.

The angel face is the result of perfect obedience and if we shall have the perfectly obedient heart, God will give us the angel face.—Banks.

He heeded not reviling tones
Nor sold his heart to idle moans,
Though cursed and scorned, and bruised
with stones:

But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face.—A. Tennyson.

One great lesson we may learn from St. Stephen is readiness to forgive injuries. As the stones fly, so flies forth forgiveness; as they fall on his head, his prayers rebound in blessings upon theirs.—Sel.

True witness is never lost. Young as Stephen was, and short as his career, yet he has left behind him a distinct personality and a still productive work.—Selected.

They that wait upon the Lord shall renew their strength.—Isa. 40:31.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, MAY 23, 1935

Field Notes

Communion services were held at Maple Grove Church near Belleville, Pa., on Sunday, May 12. A spiritual feast was enjoyed by a congregation that filled the house.

Bro. I. W. Royer of Orrville, Ohio, began a series of meetings at the Scottsdale Mennonite Church on Sunday evening, May 19. We ask our readers to pray for this work.

The churches of the Johnstown District will hold an all-day Mission Meeting at the Stahl Church, July 4, 1935. A general invitation is extended to the brotherhood to spend the holiday with us.

Meetings closed recently at Walnut Creek, Ohio. Bro. S. G. Shetler of Johnstown, Pa., evangelist, with a large attendance and twenty public confessions. The ages of the converts ranged from 11 to 72.

A brother writes from Manheim, Pa.: "We are planning for an inspirational song service at Kauffman's Church on May 30, in the afternoon—songs of prayer, praise, evangelistic, with an address on the Ascension."

Communion services are announced to be held at the Prairie Street Church, Elkhart, Ind., on Sunday, May 26. Similar services are to be held, the Lord willing, at the Belmont Church the following Sunday afternoon.

Among visitors at Scottsdale recently were Bro. and Sister Claud M. Hostetler and Sister Esther N. Horst, all of Upland, Calif. They were on their way westward to their home, after having visited friends in Eastern Pennsylvania.

The Monthly Bible Conference will be held at the Columbia, Pa., Mission on Saturday evening, June 1, and all day Sunday, June 2, with Bros. Elmer Yoder, Allensville, Pa., and Milton Brackbill, Paoli, Pa., as speakers.

Bro. J. R. Shank of Versailles, Mo., spent a week recently in the region of the Lake of the Ozarks, filling appointments at Bond, Jenkins, Clark, Carver, Sagrada, Duroc, and Post Oak, mostly in schoolhouses. It is a fruitful field, worthy of our best efforts.

Bro. J. H. Eigsti of Tiskilwa, Ill., accompanied by several other members of his family, paid the Publishing House and friends of Scottsdale a pleasant visit last week. They left on Wednesday morning for points farther east. Their visit was much appreciated.

A spiritual feast is in store for those who attend the all-day meeting to be held, D. V., on May 30 at Stauffer's Church, Dauphin Co., Pa. An interesting program has been prepared, with Bros. Henry Lutz and Christian K. Lehman as the main speakers.

The Sunnyside Mission near Lancaster, Pa., will hold its annual Sunday School Meeting on Wednesday, May 29, and all day Thursday, May 30. Timely topics will be discussed by a number of speakers, among whom is Bro. S. G. Shetler, Johnstown, Pa.

A brother writes from Belleville, Pa. under date of May 13: "The Lord willing, a group of students from the Eastern Mennonite School will render a program at Allensville on Saturday evening and at Belleville on Sunday evening. They will be accompanied by a minister."

The sixth annual meeting of the Ontario Mennonite Mission Board will be held, the Lord willing, at the Waterloo Church, June 1-3. An interesting program has been prepared. The sewing circles of the district will hold their annual meeting in connection with this assemblage.

Bro. Daniel Kauffman of this office has been confined to his home for a few days on account of illness. Readers who fail to hear from him at once in reply to personal correspondence will understand the reason why. We hope and pray that Bro. Kauffman may speedily be restored to normal health. —H.

Bro. Maurice Yoder of the faculty of Hesston College and Bible School, who has been in the hospital in Newton, Kans., since having his leg amputated about a month ago, is recovering at a satisfactory rate and expected home in the near future. He has many friends

who wish him a speedy and complete recovery.

The Lord willing votes will be taken in the various congregations of York and Adams County district on June 9th preparatory to the ordination of a bishop on Tuesday, June 11, 9 A. M., at Hanover, Pa., as co-laborer in that district. The prayers of the brotherhood are desired, that the work may be blessed of the Lord.—M.

Bro. J. F. Brunk of the Mennonite mission in Hutchinson, Kansas, writes us telling of the recent loss of four of their Sunday school pupils, through drowning. These four little girls are described as faithful attendants in Sunday school. The parents have the sympathy of many friends. May the Lord comfort them in this hour of their bereavement.

Correspondence

Lancaster, Pa.

(Landis Valley congregation)

Dear Readers of the Gospel Herald:

Since it has been quite awhile since you have heard of this congregation through the Herald, we thought it might be interesting to you to know about the work in this part of God's vineyard.

On May 5 we had our semi-annual communion service. Sunday school started at 8:30 with about 300 present. The theme was the Prodigal Son, a beautiful picture of the love of our heavenly Father toward us who were once out indulging in the sins and pleasures of the world, but have been redeemed through the blood of our Lord Jesus Christ.

Church services started at 9:30 with a sermon by Bro. Ira Landis in which he portrayed many of the figures and types of the Old Testament. This was followed by a message from our bishop, Bro. Noah Landis, who so vividly reminded us of the suffering and death of our Lord and Savior, Jesus Christ.

279 souls then partook of the bread and wine, besides those who were served in their homes due to sickness. It was indeed an inspiration to see boys and girls from under 12 years of age as well as folks past the four-score year mark partake of the emblems of His broken body and shed blood. We were also impressed to see the mothers come down the aisles with their children in their arms, because we are assured of the fact that the children of today will be the men and women of tomorrow. God's Word will not return unto Him void, and the seed that is sown in the hearts and minds of these children will spring up and bear fruit to His honor and glory.

The ordinance of feet washing was then observed, and you could tell by

the expression on faces that all were happy. Christ said, "If ye know these things happy are ye if ye do them."

When we observe the feast with peace and love, it gives us a simple foretaste of heaven, and we can well say with the poet, "Sometimes I get homesick for heaven." We know that this old world with all its sins and pleasures will pass away, but those who do the will of the Father will abide forever.

We are always glad for visitors. If you can't come in person, remember us in your prayers.

May 9, 1935. Charles B. Landis.

Midland, Mich.

Dear Herald Readers, Greetings:—We are again in the springtime of the year, which makes us think of sowing time. May we not be so much engaged in sowing the natural seed that we will forget to sow the spiritual. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

At this present date there are 100 members in this congregation, and all living within 7 miles of the church house. One member is attending school at Harrisonburg, Va. Since May 1, we lost 3; one by death, one by letter, and one withdrew. We also gained 10; 7 by letter and 3 by baptism. There are also 12 other Mennonites living in this community, but are not members of this congregation. Our attendance in the Sunday morning services, many times reaches the 150 mark and over.

On April 14 we had our counsel meeting, and on Easter Sunday we observed the ordinances of communion, and feet washing.

Two of our oldest members, Bro. E. A. and Sister Katie Bontrager, were privileged to celebrate their fiftieth wedding anniversary on May 4, at which time all of their children and nearly all of the grandchildren were present.

Sister Rosa Hershberger, of the Clinton Frame congregation near Goshen, Ind., is visiting with relatives and friends at this place.

We request the prayers of God's people in behalf of the work here.

In His service,

March 10, 1935. F. F. Bontrager.

Minot, N. D.

Dear Herald Readers:—We as a church and community have many reasons to praise the Lord. One great reason is that our drought and dust storms have been broken. On April 27 we had a good rain and ever since have had rains, good soaking rains. Just now it is raining and has been for several hours. It makes one think of thirty years ago when our country was young and fruitful. Seeding has been delayed somewhat on account of the rains, but we feel as though things will grow very fast once they are seeded. May we have learned the lesson God

intended for us to learn. It surely makes a much brighter outlook for us than a month ago.

Saturday, May 4, our bishop, Bro. Eli Hochstetler from Wolford, N. D., came to conduct our communion service. Counsel meeting was held Sunday morning after the regular services. Communion Sunday evening.

We are looking forward to our annual conference to be held with our congregation this year during the last week in June.

May 10, 1935. Mrs. S. K. Zook.

Beaver Crossing, Nebr.

(West Fairview congregation)

Dear Herald Readers, Greetings in Jesus' name:—We held our counsel meeting on April 7. On Easter Sunday we again commemorated our Lord's suffering and death. A goodly number of our members were present, but some were deprived of the privilege on account of sickness which is quite prevalent in our number, especially among the children.

Over the week end of Sunday, April 28, our Bishop, Bro. Wm. R. Eicher was with the Beemer congregation.

Bro. and Sister Sam Shantz and daughter have moved to Alberta, Canada, where they will make their home. May the Lord bless them in their new field.

May 11, 1935.

Cor.

Mazeppa, Alta.

(Mount View congregation)

Greetings in Jesus' name:—This finds us all enjoying the spring season, for which we are glad. This winter a three-week Bible course was held in the sister congregations. Three students from here enrolled for six weeks' study, which was enjoyed.

Two weeks ago we had an Easter program for the Juniors, which was enjoyed by everyone. It makes us think again of the Savior who died to atone for our sins, and is now sitting at the right hand of God.

Easter is a time of new life and hope. Jesus says, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Some of our number have been in the hospital and are again restored to health. We are glad to have them with us once more.

Mr. and Mrs. M. S. Guengerich are back from a four-month tour to Iowa and eastern states.

We are looking forward to Alberta-Saskatchewan Conference which will be held in our congregation this summer. Pray for us, that a good work may be accomplished.

May 11, 1935.

Cor.

West Liberty, Ohio

Brother E. B. Stoltzfus and family of Hudson, Ohio, came to West Liberty, Saturday, June 11, to attend the funeral of a nephew, Elmer Yoder. On

Sunday Bro. Stoltzfus assisted the home bishop in the communion service at the South Union Church. He having been a member of this congregation before moving to Portage Co., 26 years ago, their presence was greatly appreciated.

May 13, 1935.

Cor.

Schellsburg, Pa.

Greetings to all Herald Readers:—On May 19 is our regular preaching. Sunday school at 9:30 with preaching by Bro. Hiram Wingard following. Services in the evening at 7:30.

On May 27 our Summer Bible School starts, closing on June 7. Teachers are Sister Laura Metzler and daughter Grace, Sister Alta Metzler and Sister Katie Collins.

Saturday evening, June 1, preparatory services will be held, and on Sunday morning, June 2, Sunday school with communion services following.

Come to visit us and pray for the work at this place. May we never grow weary in service for Him who did so much for us.

May 13, 1935.

R. N. G.

Dalton, Ohio

(Sonnenberg congregation)

Dear Herald Readers, Greeting:—On Saturday, May 11, nineteen young people were baptized and received into the Church. May they ever be true to Christ.

On the 12th, communion services were held, and nearly every member partook of the emblems of the broken body of Christ. May every one have been strengthened and all live closer to God.

On the evening of May 8, our Sunday school and Y. P. B. M. were again reorganized, resulting as follows: Supts., Abe C. Hofstetter, Sylvester Lehman; Chors., Victor Amstutz, David P. Lehman; Treas., Clair Hofstetter, Willis Lehman; Y. P. B. M. Com., Reuben Hofstetter, Delvin Gerber, Rufus Amstutz; Ushers, Ira Gerber, Ivan Zuercher, Clarence Nussbaum, Harvey J. Nussbaum. May the Lord's blessing rest upon these officers.

On April 29, the brethren S. E. Allgyer of West Liberty, O.; J. S. Mast of Elverson, Pa.; and Geo. R. Brunk of Denbigh, Va., came into our midst. In the evening J. S. Mast preached an appropriate sermon for us, taking for his theme, "Prayer." On Wednesday evening Geo. R. Brunk preached. On March 5 and on Thursday night an impressive message was given on the "Three Christian Graces" by S. E. Allgyer.

On the evening of May 8, Bro. Allgyer again came into our midst, and preached for us, choosing for his text, Eph. 4.

On Sunday evening, April 28, Bro. I. J. Buchwalter spoke to us on the subject, "Be not weary in well doing."

(Continued on page 172)

Miscellaneous

A STAR RECIPE

When everything goes badly
And no one seems to care
For you or your ambition,
Or treat you on the square;
When everything's a failure
And nothing a success—
Just try the simple tonic
Of self-forgetfulness.

When comrades disappoint you
And friends betray your trust,
When love and faith and honor
Seem crumbling into dust,
When joy's a million miles away
And sorrow's burdens press—
Just try the sovereign remedy,
Of self-forgetfulness.

When life looks blue before you,
With nothing much ahead,
When you are sorely tempted
To wish that you were dead,
When of your best you've made the worst,
And of your hopes a mess—
Just try the homely antidote
Of self-forgetfulness.

From starting in the cradle
To ending on the shelf
The source of all discomfort
Is still one's craving self;
So when you want a lasting joy
That will abide and bless—
Just try the reckless rapture
Of self-forgetfulness.

—Priscilla Leonard. Sel. by Mary Brunk.

THE ASCENSION OF THE LIVING CHRIST

By D. L. Christophel

For the Gospel Herald.

The preparation and the time and suffering it took for the Lord to reach the ascension, is a sad thing to think about. When we look back and think back through the ages, that Christ has been before the foundation of the world, and was with the Father in glory, and had a hand in all creation and a name above every name, we are impressed that He is the great "I am." But it was not long after the creation that there was trouble on the earth. This holy word God was promised as the seed of the woman—was prophesied in the form of a child, clothed in flesh, incarnate, called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace, Immanuel, the great "I am," King of kings and Lord of lords. It is too great for us poor mortals to comprehend. Think of such an exalted One, in such an exalted position; holy, pure, and undefiled, as prophesied in Isa. 53:1-12, to suffer and endure the shame in such a sin-cursed world! This world has fallen from its purity and holiness in the garden of Eden when man and woman were created and put there for their livelihood, to live a pure and holy life.

Greeting of Love from the Lord

We talk much of greeting the brethren in love, or being greeted in love of

the brotherhood. It is one of the most essential distinctions in the Christian life. We should not only love the brotherhood, but love those lost souls that are staggering around in this world, bewildered, in turmoil and confusion. This is what our Father did. He looked down upon this wicked world and saw the abomination, excessive hatred, abuse, etc. Then the great love of the Father was so overtaken with pity and sympathy that He saw the fulness of time had come. Then in His great love for the world which lay in wickedness and sin (steeped in sin), He said to the Son, "Will you go down to earth and propitiate for the sins of the whole world, so that all can be saved, whosoever will?" The Son voluntarily came and greeted the whole world with love, and gave an invitation for all to come and take of the water of life freely, without money or price.

The Atonement

Christ could not propitiate for, nor save without the suffering or shedding of His blood—to atone for all sins, inherited or otherwise. Therefore He manifested His love to the human family that whosoever will may come and accept Him as their personal Savior, and receive eternal life. That means voluntary faith, humility, obedience, steadfastness, longsuffering; and, in it all, joy and peace, confidence and satisfaction, for the true Church is a suffering Church.

The Resurrected Christ

It has been said that Jesus "made His grave with the wicked," but that good man, Joseph, asked Pilate for His body, and Pilate released Him. Joseph took Jesus off the cross and put Him in his own new tomb. Christ told the disciples that He would rise again the third day. When the women came to the sepulchre to anoint Jesus' body, He was risen. They went back to Jerusalem to tell the disciples, and especially Peter. This was a new revelation to the disciples—that He was risen and that He was going to Galilee, and they could see Him there. "Lo, I have told you . . . and as they went to tell his disciples, behold Jesus met them saying, All hail, and they came and worshiped him. Then said Jesus, Be not afraid; Go tell my brethren that they go into Galilee, and there shall they see me; and the eleven went to Galilee into a mountain to see him." But they seemingly were in doubt as yet, and more especially Thomas who had to make a thorough examination of Jesus, after which he exclaimed, "My Lord and my God."

The High Calling in Christ Jesus

The high calling in Christ Jesus is the only acceptable motive in service. Jesus said unto Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He answered, "Yea Lord, thou knowest that I love thee." Then Jesus said, "Peter, feed my lambs." He

said again the second time, "Simon, son of Jonas, lovest thou me?" And Simon answered, "Yea, Lord, thou knowest that I love thee." Jesus asked this of him the third time, and then Peter was struck to the quick and he said, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep."

Victorious Christ

Jesus came into the world, clothed in flesh and blood, the same as you and I, but without sin. But He suffered and endured the most agonizing pain that human flesh ever endured. The whole sinful world had been resting upon His shoulders, so He gave His life for our lost condition, to save our souls from sin and death—a price that you and I could not pay. But Jesus paid the whole price—the exorbitant price of His life. Here He is risen, victorious, triumphant, from the sealed tomb.

Again we come to the ascension of Christ. Here we have Christ in the overcoming and triumphant life. He led His disciples out as far as Bethany, and said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). And again He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:8, 9). "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen" (Luke 24:51-53).

Here God anointed Jesus of Nazareth with the Holy Ghost and with power. He went about doing good and healing all that were oppressed of the devil. God was with Him. "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith." May God's richest blessings rest upon all the brotherhood, and especially upon those who are afflicted, is my prayer.

Tiskilwa, Ill.

THE VOICE OF GOD

By J. C. Kulp

For the Gospel Herald.

What was I, that I could withstand God? —Acts 11:17.

When God speaks all nature obeys. The tiny seeds in the earth give ear to their Creator. The mighty waves of the deep are lowered into stillness when the Master speaks. The giant oak of the

forest that sprung from the small acorn a century ago at the Creator's hand, today will crash to the earth or be severed by the lightning bolt if the Lord of heaven and earth directs the storm or the flash of lightning to it.

God promised Noah that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). And ever since all creation has been and will be obedient to this decree—for "God hath spoken."

Today, nineteen hundred and thirty-five years after our Savior ascended to the Father, creation again hears the voice of its Maker this early spring-time saying (as Jesus spake to Lazarus) "Come forth."

Does the tree answer, "Not so? After a while this leaf shall come forth, but not yet"; or the rosebush reply, "In a month I will allow this bud to open, but not yet"; or yet the frozen pond speak, saying, "I will wait till April or May to thaw, not now."

And how quickly when the Master spake, "Peace, be still!" the boisterous billows of the deep obeyed and were calm.

The migrating bird, as spring arrives, obeys instinct which God implanted there and journeys northward. The reptile and insect world awaken, and who would venture to say that the early spring "peepers" of the marshes give their call at the wrong time or that the millions of fireflies make their glowing appearance every year before their Creator bids them come forth?

How beautifully the earth bedecks itself at the touch of God, and at the voice of God its creatures move!

Is it true that **man alone** is rebellious? **Man**, who was created in the image of God (in His likeness)—"unto good works"—"that we should be to the praise of His glory." **Man**, who, when he "hid as it were his face from him," God was still yearning for His sin-fallen creatures with such a great love that He sent His only Son, who was pure and spotless and holy and who was with the Father from everlasting—even Him He sent to redeem mankind.

And how was He received? Listen to the mob crying, "Away with Him! Away with Him!" Poor, poor creatures! No wonder our Savior, as He one day stood on a hill overlooking the city of Jerusalem, shed tears and spake, "O, Jerusalem, Jerusalem, . . . how often would I have gathered thy children together as a hen doth gather her brood under her wings, and **ye would not.**"

Dear reader! this is the message which we were pressed to impart to you. **You** are one for whom Christ Jesus shed His blood to redeem. Some day you have heard or will hear the voice of God calling you, "Follow me."

Friend, don't say "No"; don't say

"Not yet," for this is your call from "death unto life."

If you answer like Samuel, "Here am I," the day is coming in the which you will "rejoice with joy unspeakable and full of glory" and it will be your happy privilege to sing with that innumerable throng, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

If you refuse to hear or heed this "voice," casting aside the precious blood of Christ which is your purchase price, spurning God's great love for you, and forgetting those tears streaming down the face of your Savior as He knelt in the garden—it may quite likely be that some day you will be among those that shall cry for the rocks and mountains to fall on them to hide them from the face of God: but in vain; for "we must all appear before the judgment seat of Christ" (Rom. 5:10).

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Ex. 19:5). "Today, if ye will hear his voice, harden not your heart" (Psa. 95:7, 8).

Telford, Pa.

INVESTING IN YOUNG LIVES

By Milo Kauffman

For the Gospel Herald.

How many hundreds of dollars have been lost in the past few years by bad investments, and even in investments that looked perfectly safe. Many say, "I might better have given that money to the work of the Lord." Treasures laid up in heaven are never lost.

Recently I received a letter from a sister who is interested in the Lord's work, stating that she had the price of tuition for one year for some worthy student who could not attend college without aid. She wants to invest some money in the life of some Christian young person. Only eternity can reveal the results of such an investment. One Sunday school teacher invested in the life of a boy called "Bobby." He became a great soul winner and missionary. He was none other than Robert Morrison. Her investment returned a thousand fold. Recently I heard of a sister who invested time and money in an unfortunate boy. That boy is today in a Christian college and promises to be a power for God.

Giving our time, our money, yea, our very lives for the youth of our Church, is the best possible investment. Some may fail us, but many will respond with an appreciation and faithfulness. The future of the Lord's work lies with our young people.

Perhaps you would like to have a share in building up the Church of the future, and are in position to help some young man or woman through school.

I consider such service better than an outright donation to the school. It helps both the school and the young person. Perhaps God would use you to help one of the many young people who yearn for a preparation for service. If you know of no one personally whom you would like to help I would be glad to get you in touch with someone. I know of more than a score of young people who are praying that the way may open for them to be at Hesston next year.

The Lord has been blessing our work and our students. Prospects point to another year of blessings next year. Your help will be appreciated. Pray that God may shower His blessings upon us and our young people.

Hesston, Kans.

SINS OF THE SAINTS

By Moses G. Gehman

For the Gospel Herald.

Be not righteous overmuch; neither make thyself over wise; why shouldest thou destroy thyself?—Eccl. 7:16.

"Be not over just: and be not more wise than is necessary, lest thou become stupid" (Douay).

"Sei nicht allzu gerecht und nicht allzu weise, das du dich nicht verderbst" (Luther).

God nowhere puts a premium on ignorance. He has no beatitude for such who are willingly ignorant of the truth. No man can have too much holiness. None of us can have too much of the life of God in our soul.

The above text is very seldom quoted by speakers or writers. The reason for this may be because it has to do with the "inner circle" and not with the wayward who loiter along the borderline. He who is more ready to confess the sins of his fellow believer than his own is "righteous overmuch." The text in no way condones moral laxness, nor does it do away with the admonition, "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." But the warning here is to the faithful. The ordained portion of the Church may become self-centered so that the application is always made to the other person. The teaching, "Let him that thinketh he standeth take heed lest he fall," applies to the ministry as well as to the laity. Rash speculation is to be avoided. Unduly scrutinizing God's providences and making personal applications is not always wise. (Jno. 9:2, 3; Acts 28:4; Lu. 13:1-5.)

The funeral eulogist is apt to step on ground too holy for soiled feet. The preacher can not preach a lost soul to glory. As the spirit leaves the body the destiny is sealed for eternity. Such are out of mortal reach. The eulogy over the departed should never take the place of the Gospel message of salvation for the living. The final word as to the destiny of the soul be-

longs to God and not to a preacher. Let us not be over wise in these deep things that belong to God. Disagreeableness is the fruit of being over-wise. There is a supersensitiveness as to one's own goodness and wisdom, and everything the other person does looks foolish.

Fine spun legislation, closely regulating every turn and activity, is bound to quell the hope and life of the individual. As in the civil, so in the religious life. That Church leader is over-wise who wishes to direct everything in matters of faith according to his own reasoning. Nay, "Why shouldest thou destroy thyself," "in the multitude of counsellors there is safety." And such counsel must needs head out in Christ as Head of the Church.

The boldest forms of impiety that hindered the work of Christ while He was here in person came in the garb of (self) righteousness.

"Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."

Denver, Pa.

CORRESPONDENCE

(Continued from page 169)

He also gave a talk to the children about an 85-year-old clock, which was very interesting to them, and enjoyed by all.

On April 21, Bro. P. R. Lantz of Smithville spoke on the topic of the "Resurrection" at our Y. P. meeting.

On Good Friday Bro. Abram Good and family of Medina Co. worshiped with us. He also gave an inspiring sermon on the "Resurrection and Crucifixion of Christ."

On April 14, Bro. S. W. Sommers of Martin's Creek Church in Holmes Co. preached for us from Neh. 6:3. In the evening he gave a talk about his trip to Switzerland last summer. After that he had another short sermon.

We ask an interest in your prayers for the congregation at this place.

May 13, 1935. Barbara Amstutz.

Topeka, Ind.

(Emma congregation)

A friendly greeting to all:—On April 8 Bro. Aaron Mast of Belleville, Pa., began a series of meetings at this place continuing till April 16. His sermons were very much appreciated, also the new songs that he taught. There were six confessions. Four were reconsecrations; the other two are under instruction, expecting to be received by water baptism on May 26, at which time we also expect to commemorate the death and suffering of our Lord.

Sister Martha Yoder (wife of Menno J. Yoder) who has not been able to worship with us at the church for some time underwent a goiter operation at the Elkhart General hospital, May 11.

We are hoping for a speedy recovery.

On Ascension Day we are expecting to have a Sunday school meeting at this place, conducted by the Forks, Shore, Maple Grove, and Emma Sunday Schools. "Oh that men would praise the Lord for his wonderful works to the children of men."

May 13, 1935. Fannie Hostetler.

Middlebury, Ind.

(Clinton Brick Congregation)

Dear Readers of the Gospel Herald, Greetings in our Dear Lord's Name:—This season of the year brings to our minds the promise God gives in Gen. 8:22, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." God keeps His promises but do we always?

Since writing last, two of our members were called from our midst by death, Bro. Levi Miller and Sister Mary Boyer.

The following ministering brethren have visited us during last month: Bro. O. S. Hostetler, our bishop, Bro. J. K. Bixler, of Elkhart, and Bro. Ira Johns, of the Clinton Frame Congregation. We surely appreciated the messages of these brethren. We are always glad for visitors.

Our congregation commemorated the suffering and death of Christ by observing another communion service. We are glad to say that the greater number of our members were present. Pray for our number that more may have a feeling of responsibility for the Lord's work, and be willing to help in the work of the Church at all times.

May 14, 1935.

Cor.

Upland, Calif.

(North Pomona congregation)

Dear Herald Readers, Greeting to all in the precious name of Jesus, who gave His life that we might be redeemed.

On Feb. 28 we had our first business meeting. A church board, church choristers and a mission board member were chosen.

A group of our young people went to Los Angeles on March 31. They helped in the various activities of the Mission during the day, and rendered a program in the evening.

On April 7 a few of our number were privileged to worship with the Los Angeles congregation in their all-day quarterly mission meeting.

April 3 Guy Hostetler and family left for Elkhart, Ind. We are sorry to lose them but pray that God may use them in their new location.

Bro. G. D. Shenk was with us on Sunday, April 14. Preparatory and examination services were held in the morning, and in the evening we observed the communion.

Easter morning, after an appropriate sermon by Bro. Bucher, Bro. Claude

Hostetler and Sister Nora Horst were united in marriage. They, with several others, left the next morning for a few weeks visit to Indiana and Pennsylvania.

Bro. J. N. Kaufman, wife and children, Paul and Kathryn, were in our community on Easter Day. In the evening Bro. and Sister Kaufman spoke to us about their work in India. Bro. Milton Vogt and family, returned missionaries from India, also spent some time with us.

At present Bro. Bucher is in Colorado, engaged in evangelistic work. He also expects to spend some time in Oklahoma and Texas before returning home.

Bernice Widmer who has been in Los Angeles for several months, visited friends in Upland a few days, before returning to her home in Oregon.

Occasionally we are permitted to help in the services held at the Pacific colony, a state institution for the feeble-minded children.

One Sunday afternoon each month a group sings at the Pomona Valley Hospital. Will you pray that through these messages souls may be led to Christ?

May 14, 1935.

Mary Harder.

Strasburg, Pa.

(Sunnyside Mission)

Dear Readers:

There is never a day in all our Christian life in which we do not need the grace of God in our lives to stand for Him. But His grace is at our hand every moment of the day and night. He invites us to "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). And that grace "is sufficient" for us. It is strength in our weakness. Each day brings with it new trials, new temptations, new problems, but praise Him, His grace is sufficient for all. We in our own strength cannot overcome, but we may be more than conquerors through Him that loves us. He is our power and strength. With each new trial and test He is with us. He does not leave us alone in our problems. Oh let us receive and enjoy God's blessings which He so freely offers to us through Christ Jesus.

This small part of God's vast harvest field is still growing, although perhaps not so fast in number as we sometimes feel it should. But we can surely see them growing in a knowledge of His Word. On teaching a class of girls I am often astonished at their questions and answers. They are not taught in the home, and many of the children do not read their Bibles. So what they have learned must have been mostly through the Sunday school. Does this not teach us the importance of going to class with a well-prepared lesson?

We have quite a few Catholic chil-

dren. And it surely is encouraging the interest they take in the lesson, and how they will stand for the teaching and doctrines of our church.

At the past Wednesday evening prayer meeting we were glad to have with us four brethren from the E. Chestnut St. Church. Their presence and Spirit-filled testimonies surely were an inspiration to us all. We are thankful for the presence and prayers of all of you and hope you will continue in your concern for us here.

We are looking forward to an all-day meeting at this place on May 30. The Lord willing, Bro. S. G. Shetler will preach here on Wednesday evening and on Thursday. I am sure the Lord is preparing a real spiritual feast for us. Come . . . "for ye shall be filled."

May 15, 1935. Kathryn A. Hess.

Lancaster, Pa.

Greetings to all in the Master's name. Since our last writing we have had several interesting experiences. On the evening of March 10, Bro. Elmer Martin closed a series of revival meetings at this place. There were eight public confessions and much encouragement given. On March 17, baptismal services were held at Rohrsers-town, when fourteen were received by baptism and one by confession.

On Easter afternoon, April 21, there was an Inspirational Song Service at Millersville. There was a good attendance and real inspirational singing.

The Children's Home meeting was held on May 1. A very interesting meeting was enjoyed by all present. Pray for the work at this place.

May 16, 1935. Cor.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers:—In our last letter from this place we told of our meetings, which were to be held during several weeks in March. These meetings are now a matter of history, but we are hoping and praying that the results will live on and on throughout eternity. A number of our Sunday school boys and girls made confession of sin and desired to be taken into the Church. After a series of instruction meetings the group of twelve were baptized on Easter Sunday, with the exception of two, who had the measles. These will receive baptism on Sunday, May 12, preceding our communion service.

We are especially eager to see our boys and girls receive a knowledge of the true meaning of the new birth that they may in deed and not alone in word, be new creatures in Christ Jesus. We believe that God is pleased with the entrance of a little child into His Kingdom. The parents of our boys and girls have a greater responsibility than ever before to "train up

(their) children in the nurture and admonition of the Lord."

Spring is here in its freshness and glory. We are thankful to a kind Father that we did not need to suffer any loss from dust storms in our section, although we did experience considerable inconvenience and discomfort at times. May we willingly share our blessings with those in distress.

Sincerely yours for Christ,
May 9, 1935. Rose Buckwalter.

FROM OUR KANSAS CITY MISSION

By J. D. Mininger

For the Gospel Herald.

At the request of Supt. Mahon of the Turner High School, the writer recently gave a Gospel message to the high school students there. A number of the members of our congregation are attending this high school, two of them graduating in the near future.

Sunday, May 12, marked the close of the recent evangelistic meetings at the Mission. On this day our bishop, Bro. Joe C. Driver, Garden City, Mo., conducted baptismal and communion services. Ten persons were added to the membership of our congregation, one by restoration, four by letter from other congregations and five by water baptism.

The Lord willing, a Sunday School Conference will be held here Saturday evening and Sunday morning, June 8 and 9. It is expected that a number of out-of-town workers will take active part in this program. Inasmuch as a number of our western workers plan to attend both the Summer Bible School Conference and General Mission Board Meeting in Illinois, we hope to have a number of them serve as stated.

If present plans carry there will be two Summer Bible Schools conducted under the auspices of the Mission the coming summer.

Kansas City, Kans.

"FOLLOW ME!"

To follow Jesus means not merely to follow with the mind, that is, professing a creed; nor does it mean merely to follow Him with the heart, that is, experiencing an emotion; nor yet with the will, that is, doing a deed. To follow Him means to go with Him in full companionship, putting our feet down beside His in the common dust, going where He goes: to the sick, to the sorrowing, to the sinning, to the hungry, to the temple, to the mount, to the valley, to the underprivileged, to the overprivileged, to the upper room, to the garden, to the cross, to the grave, to glory.—Addison H. Groff.

Howe'er it be, it seems to me,
'Tis only noble to be good—
Kind hearts are more than coronets,
And simple faith than Norman blood.
—Tennyson.

A CONSOLATION FOR THE SORROWING

By Peter Boshart

For the Gospel Herald.

The writer, being in grief and sorrow because of his beloved life companion being seriously afflicted for over three years with a dreadful malady which somehow affected her mind, had her operated on, which seems to be a success. One evening the writer, before retiring, meditated on these conditions, and also on what the true believers had to suffer from time to time for their faith in Jesus Christ. That night, in a dream, the words came to him:

If all the world be silent,
And were heeding God's command,
What a pleasure it would be
To live in such a pure land.

The following night, in his sleepless hours, again meditating on the afore-said words and conditions, the following thought came to him. And when the day dawned he arose from his resting place, and took his pen and wrote the following poem:

A CONSOLATION

If all the world be silent,
And were heeding God's command,
What a pleasure it would be
To live in such a pure land.

In all our griefs and sorrows,
We would trust in God alone,
And follow the shining light,
Which will lead us to the throne.

When we think of the joy in heaven,
We forget our sorrows here;
God in His Word has promised
To wipe away all our tears.

Oh what a joy it will be
When Jesus takes us by the hand,
And bids us come up higher,
To live in that glorious land.

And when we get to heaven,
In that glorious land to be;
We will no more remember
Our griefs and sorrows over here.

And when we are with Jesus,
In that happy land above,
All our sorrows will be ended,
And we live in joy and love,

We'll sing the song of Moses
And the Lamb before the Throne,
And shout the shouts of victory
In our happy, happy throne.

Milverton, Ont.

HOUSES AND HOMES

A house is built of bricks and stones, of sills,
and posts, and piers;
But home is built of loving deeds that stand
a thousand years.
A house, though but an humble cot within
its walls may hold
A home of priceless beauty rich in Love's
eternal gold.

The men of earth build houses—halls and
chambers, roofs and domes,
But the women of the earth—God knows!
The women build the homes.
—Sel. by A Sister.

SPECIAL MEETINGS

Filer, Idaho

Report of the Idaho Mennonite Christian Worker's Meeting held at Filer, Idaho, April 6, 7, 1935.

Organization.—Mod., D. A. Good, C. U. Snyder; Sec'y.s., Mary Nice, Adelia Hostetler; Chors., Wilbert Nafziger, Ruth Shank.

Program and Speakers: (Saturday Evening) Devotion (Psa. 90), Amos Shank; The Christian Youth: (1) Their Problems, Menno Snyder; (2) Their Possibilities, L. F. Hilty; (3) "I write unto You, Young Man," (Jno. 2:14) D. A. Good; (Sunday Morning) Devotion (Jno. 14:1-24) Paul Hooley; Children's Service, conducted by Sadie Shank and Eva Burkholder; Personally What do I Owe to Christianity? Daniel Shank, Ina Flisher; Beholding the Field (1) At Large, Wilbert Nafziger; (2) At Home, Eli Shank; Open Discussion (Afternoon Session) Devotion (I Cor. 13) Henry Nice; Echoes From Our Summer Vacation Bible School, Anna Kauffman, Katie Schiffer; What Shall be Our Future Aim? Viola Wenger (essay); History and Purpose of the Teachers' Training Course, S. Honderich; Building on the Rock in a Modernistic Age, C. U. Snyder; Gleanings; Business Session. (Evening Session) Devotion; Round Table, conducted by E. S. Garber; Gospel Sermon, Paul Hooley.

Thoughts Gleaned.—Some of the problems of Christian Youth today are: life work, education, social problems. Christian youth must continually fight in the battlefield of right against wrong. Some possibilities are in:—visions, (Acts 2:17),—exertion of strength to accomplish a worthwhile work, keeping speech pure and clean, etc. Be more filled with the power of the Holy Ghost to get visions of the need to labor in the work. Thousands of souls are brought to Christ as a result of the fully surrendered life. It is through God's love that we are saved; to Christianity we owe the development of all talents for His use; the influence of our lives to show forth Jesus the heavenly Father to the younger, and much prayer to help those who need encouragement—both old and young. True Christianity will be shared with others. Every Christian owes his life unreservedly consecrated for a sacred purpose. The life brings the message to others. More attention should be given to reading, studying, and knowing Christian doctrine whereby we take heed unto ourselves that we are not led astray. Our lives must correspond with the Master's teaching and example. We must be obedient and submissive. Submission calls for action. By performing the tasks set before us we make use of our opportunities which come only one at a time. If, as individuals we cannot go, it is our duty to get others to go by encouraging, supporting, and helping in any way possible. A very vivid picture portraying the vastness of the field from all sides and statistics given showing the lack and need of the Gospel on every hand, brought to us the message of a great life work that is before us. More attention should be given to meet the needs in the home field. The Lord has placed the work into our hands.

Echoes from our vacation Bible schools showed great interest taken in the work by both teachers and pupils. Many blessings have been received on the part of both.

The work carried on with the good help of Bible school manuals was found successful. This opportunity and responsibility should urge us to sacrifice more and put forth more effort to bring the Gospel message to children. "Train up a child in the way he should go and he will not depart from it." Sacrifice as such work calls for is set forth by Jesus. We should do more for His sake. Special study and preparation should be made in order that the vacation Bible school work may be carried on in a fuller and more systematic way (II Tim. 2:15).

The teachers' training class is for the purpose of making use of the tools at hand, for

presenting truths with different methods of teaching, and applying the work in a systematic way. It is a means of putting more extensive work in the hands of young people. A teacher learns and helps others to learn. Science does not build on the Rock. The Rock is a sure foundation for the believer to stand upon; the rock still stands though tempests are raging. Expressions given of the lack of doing our duty realized and an ardent desire to serve better along the way—"If ye know to do these things happy are ye if ye do them."

Great possibilities are before the young people today (Job 32:8) and more co-operation is necessary. Resolutions were presented by the resolution committee and accepted in behalf of an active teachers training class for greater work in the vacation Bible school; also in behalf of home missionary work, special effort is to be put forth in each congregation to carry the Gospel in whatever way opportunity presents itself. Important essentials in choosing a life work are: (1) talent, (2) vision. Preparation is made by (1) special schooling, (2) experience. Many open fields and opportunities are before us on every hand. Let us follow in the steps of the Master, our perfect Pattern. If we yield our bodies to God we are doing what we can. The rest is in His hands. In response to the question, What may the Church add to her program to help her young people to greater sobriety? many thoughts and suggestions were given, summarized in the following:—Activity (work) gives vision of opportunities, also increases a sense of responsibility, the foundation of sobriety, which in turn, calls to the study of God's Word with fasting and prayer, to make proper application in all efforts—through the divine leading of the Holy Spirit.

The interest and attendance throughout the entire meeting was very good. May the Lord continue to bless the teaching of His Word.

Secretary.

Rockton, Pa.

Report of the Christian Life Conference held at the Rockton Mennonite Church, April 27, 28, 1935.

Organization.—Mod., E. J. Blough, Elmer Yoder; Sec'y., E. Pearl Hummel; Chors., Arthur Blough, Harold Horst, Ralph Stevanus; Finance Com., J. A. Hummel, Lester Spicher, David Kirk.

Object of this Conference, E. J. Blough. To promote mutual interest, social fellowship, inspire love for first things in life, help each one feel the touch of the Master, promote the Kingdom of Christ.

Children's Meeting, conducted by Mabel Wenger. A very striking object lesson was given on the Christian's armor and the golden gloves.

What Constitutes a Christian Home? L. S. Croyle. Home is the oldest institution on earth. There is little room left in the modern world for the home, for "Children are born in maternity hospitals, reared in boarding schools, eat at restaurants, the sick are taken to hospitals, buried from undertaker's parlor." Homes should be so conducted that if angels were to be entertained they would not feel out of their sphere.

Avenues for Christian Service, Paul Roth. We must first see the need for service. The church must meet the need for which it is established. Christian service will not meet defeat. Erring members will hinder the work but the work of the Lord will not be defeated. Our motives for service should be to exalt Christ and bring blessings to others, also to win sinners and then lead and instruct them. We must have a knowledge of God in our hearts before we can give it out to others. Some avenues for service are: (1) cottage meetings; (2) personal work; (3) visitation work; (4) home Dept. work; (5) jail services; (6) mission S. S.

My Life Story, Miss Eleanor Woo. Miss Woo was born in a heathen family, her par-

ents were idol worshippers. She learned of the foreigner God, but did not know what to call Him; so she called Him the Holy Majesty. This "Holy Majesty" in many wonderful ways answered her childish prayers before she knew how to address Him.

Does it pay to serve Jesus? Elmer Yoder. Your attitude to this question determines your destiny. Church membership does not insure eternal life. Many folks think that the Christian life is a hard, narrow life, and know not that it is the way of the transgressor that is hard, for their eyes are blinded to the many obstructions that lie in their paths. There is no peace for the wicked therefore it pays to serve Jesus, who gives peace and rest.

Sunday morning S. S. classes were conducted as follows: Primary class, by Esther Moyer, Junior class by Grace Metzler, S. S. body by A. K. Rosenberger.

Essay—Faith, by Grace Metzler. We must have a personal faith in God. Jesus, the living Word, has gone back to heaven, we now accept the written Word. We prove our faith in God, to our fellow men by our work here.

Sermon—The Holy Scriptures, by Eli Zook. Scripture is inspired, God inbreathed. The Word of God has a right to claim attention.

What Constitutes the Victorious Life, U. Grant Weaver. There is no victory where there is no struggle. Some things that constitute the victorious life: love, peace, long-suffering, humility.

How attain the Victorious Life, E. C. Bender. We attain through faith. By yielding our life unreservedly. We must not only believe but live what we believe. After our all is cast on the Lord, things that really belong to us, we find perfect peace, and have victory. To be victorious we must seek those things that are above. Much time must be spent in prayer and Bible study to have full victory in our lives.

The Power of a Victorious Life, A. K. Rosenberger. The power in a Christian life is almost unlimited. Power brings these results: (1) draws men to Christ, (2) victory over known sin, (3) eternal home in heaven, (4) to combat sin that comes in contact with our lives.

The Field, David Alderfer. The field is the world. We need only to lift up our eyes and look, the field is ready to harvest.

The Worker, Myron Livengood. Workers get their command from God—"Go and teach all nations." Preparations for workers: Home life counts much—train the child in youth.

The Message, Elmer Yoder. Men must be made to realize before they can be saved. Self-righteousness cannot make a changed man. No one will be lost before they have a chance to accept. Be sure we measure up to Christ and not up to some popular man. The longer we let Satan rule the harder it will be to yield to Christ.

This conference was represented by eight ministers, and at each session the church was completely filled.

Truly we can all say, "It was good for us to be there."

E. Pearl Hummel, Secy.

Married

Handrich—Yoder.—On April 5, 1935, Bro. Jacob E. Handrich and Sister Ruth Yoder, both of Fairview, Mich., were united in holy marriage by Bro. Frank Mitchell. May the Lord's blessings attend them through life.

Petershine—Peachey.—Bro. Calvin Petershine of Morgantown, Pa., and Sister Ethel Peachey of Allensville, Pa., were united in holy marriage, May 4, 1935, at the home of the officiating bishop, Bro. Aaron Mast of Belleville, Pa. May God's blessings attend them.

Kulp—Clemens.—On April 13, 1935, Bro. Linneus D. Kulp and Sister Cora L. Clemens,

both members of the Salford congregation near Harleysville, Pa., were joined in holy matrimony, Bro. A. G. Clemmer of Franconia, Pa., officiating. May God grant them a happy Christian life.

Hostetler—Horst.—On April 21, 1935, at the North Pomona Church near Upland, Calif., Bro. Claud M. Hostetler and Sister Nora Horst, both members of the North Pomona congregation, were united in holy marriage by Bro. James Bucher. May God's richest blessings attend them through life.

Stutzman—Wenger.—On the evening of Easter Sunday, April 21, occurred the marriage of Clifford Stutzman of Tofield, Alta., and Lillian Wenger of Peabody, Kans. The ceremony was performed by Bro. Milo Kauffman, at the home of the bride. May their lives be blessed of God as they live and labor together.

Newswanger—Sauder.—On April 30, 1935, at the home of the bride's mother, Sister Anna Sauder, Bro. Roy H. Newswanger of Ronks, Pa., and Sister Alice Sauder of New Holland, Pa., were united in marriage by Bishop John Sauder of New Holland, Pa. May heaven's choicest blessings be with them in their new relation.

Jennings—Miller.—On Sunday, May 12, 1935, at the home of the bride's parents, Bro. and Sister D. D. Miller, Elkhart, Ind., Bro. William Jennings Jr., of Concord, Tenn., and Sister Mabel Ann Miller of Elkhart, Ind., were united in holy marriage, Bro. S. C. Yoder officiating. May the Lord abundantly bless this union.

Obituary

Troyer.—Cordelia, daughter of Mr. and Mrs. Samuel Nusbaum, was born near Middlebury, Ind., Sept. 17, 1864, died at her home in Middlebury, Ind., May 11, 1935; aged 70 y. 7 m. 24 d. On Nov. 25, 1883 she was united in marriage with Lewis Troyer. Surviving are her husband, two brothers (Samuel of Walkerton, Ind., and Orva of Chicago, Ill.), also two nephews, four nieces, and many other relatives and friends. She was a faithful member of the Mennonite Church for many years. Her cheerful and helpful disposition will be long remembered by all who knew her. Funeral services at Middlebury Mennonite Church, conducted by Silas Yoder and D. D. Miller. Burial in Grace Lawn Cemetery.

Rohrer.—Lizzie A. (Huber) Rohrer was born near Lancaster, Pa., Jan. 19, 1866; died, after a week's illness, at her home in East Petersburg, Pa., Apr. 14, 1935; aged 69 y. 2 m. 25 d. She leaves her husband, Amos E. Rohrer; two sons Enos H. and Daniel H., of near East Petersburg; one daughter, E. Esther, at home. One daughter, Anna Mae, preceded her in death Dec., 1922. Funeral services were held Apr. 17, from her late home and the East Petersburg Mennonite Church, of which she was a member, conducted by Bros. Frank N. Kreider and John H. Gochnaur. Text, II Cor. 5:1.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

By her daughter.

Umble.—Allen Park and Alvin Mark, twin sons of Henry K. and Beulah (Stutzman) Umble, Atglen, Pa., born and died April 6, 1935. They leave parents, and one brother (Henry), one grandfather, one grandmother, one great-grandfather, 2 great-grandmothers, uncles, aunts, relatives and friends. Two little souls, pure and innocent as roses, budded on earth to bloom forever in heaven. It is indeed hard to understand why God called our dear babes "home," but we humbly submit to the Lord's will who doeth all things well and say, "The Lord has taken away, blessed be

the name of the Lord." Short services were held at the house and at the grave by Bro. I. G. Kennel. The two little bodies were laid to rest in one coffin in the Millwood Cemetery.

"Dear little babes, they have left us
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Linder.—Jean Marcellene, daughter of Eli and Lizzie (Schmucker) Linder, was born near Harrisburg, Ohio, Nov. 6, 1928; died at the same home, April 27, 1935. She leaves her parents, six sisters (Helen, Margaret, Ada, Eva, Lena and Luella), five brothers (Ervin, Ray, Earl, Leonard and Curtis), all of the home; one grandmother (Mrs. Catherine Schmucker of Canton, O.), eight uncles and five aunts, and many other relatives and friends. Eight uncles, four aunts and three of the grandparents preceded her in death. Death was caused by influenza, resulting in complications.

"This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In Paradise would bloom."

Funeral services were held at the Beech Mennonite Church and were in charge of Bro. O. N. Johns, assisted by the home ministers. Text, Matt. 18:3.

Headings.—Jacob Headings was born in Lawrence Co., Pa., Nov. 21, 1858; died May 3, 1935; aged 76 y. 5 m. 9 d. He was the son of John and Kathryn Headings and for the last 30 years lived in the vicinity in which he died. He was a member of the Maple Grove Mennonite Church from his youth, being faithful and loyal to the vows which he had made to God. He was married to Mary Zook. To this union were born 4 children, 2 having preceded him in death. Surviving are his wife, 1 son, Wallace, 1 daughter, Mary at home. He will be missed in the home community and church. The funeral was held May 6, with short services at the house and at the Kings Chapel Church. Burial in adjoining cemetery. J. H. Lantz and E. J. Zook had charge. Text, II Tim. 4:7, 8.

Dearest father, Well done!
Rest from thy loved employment:
The battle fought, the victory won,
Enter thy Master's joy.

E. J. Z.

King.—Mary Lantz King was born to Mr. and Mrs. Jacob Lantz, Sept. 17, 1858, one of 15 children. She departed from this life April 20, 1935; aged 76 y. 7 m. 3 d. She was confined to her bed from a broken hip 1 year and 5 days. Although she suffered greatly, she bore it patiently, never complaining, but had a kind word and smile for everyone. She united with the Central Mennonite Church of Fulton County, Ohio in her youth, and remained faithful and steadfast in her faith until death. In 1880 she was united in marriage to Jonathan Beck. To this union were born 5 children. One, Barbara, preceded her in death at the age of 4. In 1890 her husband, who was a Mennonite minister, died in Stuttgart, Ark. In 1905 she was married to N. H. King of Archbold, Ohio, who also preceded her in death in 1919. Surviving her are her 4 children—(Mrs. Anna Messinger and Albert Beck of Middlebury, Mrs. Alice Plank of Topeka, and Jonathan Beck of Kunkle, Ohio), 2 brothers (Mike and Jonathan Lantz of Pettisville, Ohio), 10 grandchildren, and 5 great-grandchildren, and many relatives and friends. Funeral was held at the Mennonite Church at Middlebury, Ind., conducted by Samuel Gresser and Silas Yoder. Burial at the Maple Grove Cemetery.

Martin.—Joseph H. Martin of Shippensburg, Pa., was born Oct. 16, 1861; died April 26, 1935; aged 73 y. 6 m. 10 d. Was the youngest of a family of twelve children, all having preceded him in death. He was ordained to the ministry Nov. 25, 1895, at the Rowe church, served faithfully until the year 1918, when he was seriously afflicted with influenza and never fully regained his health; suffering intensely the last six months with cancer of the stomach. He

was married to Lydia Horst Dec. 8, 1883. To this union were born thirteen children, four having preceded him in death. Surviving are his widow and these children: Samuel Martin, Alberta, Can.; Pre. Christ V. Martin, Shippensburg, Pa.; Joseph, Daniel, and Jason, Sheldon, Wis.; Irvin, Amos, and Isaac, Chambersburg, Pa.; one daughter (Ella Baer) at home. Funeral services were conducted at the home by Harry Witmer and at Rowe Church by Noah Risser and Denton Martin. Text, Rev. 7:13-17.

A loving father, so gentle and kind,
What a wonderful memory he left behind,
Long days, long nights, he bore in pain,
To wait for relief, but all in vain,
Till God Himself knew what was best.
He took him home and gave him rest.

By the family.

Hostetter.—Ruth Carol, daughter of John J. and Ruth E. (Berkey) Hostetter, was born near Denbigh, Va., Dec. 25 (Christmas) 1933; fell asleep in Jesus at Buxton Hospital, Newport News, Va., leaving father, mother, sister (Gladys), and brother (John Jacob) with broken hearts and an aching void almost unbearable. Our darling was with us only 1 y. 4 m. 11 d. Her parting was deeply missed by all who knew her sweet little form, as evidenced by the many dear relatives and friends who came and offered us their kind help and deepest sympathy. We were told often she was an angel in human form, but gave God the credit as we want Him to receive all praise. We had divine premonitions that we could not keep her long, and although she was in perfect health we were constantly alert to provide everything possible on our part to keep her. She slipped silently away without even a faint struggle after a short illness undetermined by several doctors and attendants. She is over there beckoning us home through her submissive, loving disposition. Services were conducted by Bro. Geo. R. Jr. and Bro. Truman Brunk at the home and at Warwick River Mennonite Church. Text, II Sam. 12:23. She was laid to rest in adjoining cemetery.

The family.

White.—Fannie, daughter of Mr. and Mrs. Amos Holderman, was born in Dakota, Ill., May 13, 1905; died at the Plentywood Hospital; aged 29 y. 11 m. 10 d. Living at Dakota, Ill. eight years, she then moved to Fergus Falls, Minn., with her parents. She lost her mother when she was only eleven years old, leaving her to keep house for her father and brother. They soon moved to Sheridan Co., Mont., where she has lived since. She was married to Rudolph White on Dec. 9, 1925. Six children were born to this happy union, five of whom are living: namely, Clifford, Irvin, Rosella, Harold, and Evelyn. Little Harvey preceded her in death four years ago. Fannie's father passed away Dec. 17, 1934. Three brothers and one sister also survive and mourn her sad death. They are Ida Johnston of Detroit Lakes, Minn.; Joseph of Freeport, Ill.; Leonard of Reserve, Mont.; and Timothy of Plentywood. She was a devoted mother and wife, and will be so sadly missed in the home as well as by her relatives and many friends. The funeral service was held April 27, at the Plentywood Undertaking Chapel, where a number of neighbors and friends gathered to respect the one they had learned to love. Services were conducted by Bro. I. S. Mast of Casselton, N. Dak. Text, Mark 12:11.

Heaton.—Mary A. (Hill) Heaton was born in Tarish, England, Dec. 12, 1880; died at Ruth's Convalescent Haven, Bally, Pa., May 9, 1935, aged 54 y. 4 m. 27 d. She was united in marriage to James Heaton, June 19, 1926. Her husband preceded her in death 5 years ago. She leaves 1 brother, 1 nephew and 1 niece in England, 1 step-daughter and 1 step-son in Philadelphia, Pa., as well as a lot of friends she made by the kind life she lived during a period of eight years in her new country. Her illness was diabetes. Her funeral took place at Ruth's Haven where she had made her home for the past 15 months. Further services and burial took place at the Mennonite Church at Bally. This church she learned to love during

the time she stayed at the Haven. It was her desire to join the church on May 11, but death claimed her on May 9. Therefore she was buried in the Mennonite faith. Brother Elias Kulp preached the sermon. Text, II Kings 4: 26, "Is it well with thee." Her last written words were "It is well with my soul."

The room is quiet and all is still,
Her place is vacant—'tis God's will;
So she patiently waited for her rest.
Our blessed Lord knows what is best.

A Friend.

ITEMS AND COMMENTS

In a referendum vote taken by the citizens of the Philippine Islands, May 14, an overwhelming majority of those voting favored the independence of the islands. It was the first step taken in the direction of full independence from the United States, to be granted after ten years of preparation for that step.

Reports from the drought-stricken regions of the Middle West tell of refreshing snows in parts of what had been named "the nation's dust bowl." In this connection it might be well to note that at least one governor in the states affected by the extended drought had issued a proclamation calling upon the people of God to pray for rain.

In an investigation attracting wide attention, a prominent official in a nation-wide drug store chain brought the sensational charge that communistic influences in the University of Chicago were breaking down the standards of morals pertaining to personal conduct on the part of students in that institution, turning some of them in the direction of free love. This charge may or may not be sustained. It is, however, not a new charge, and similar charges have been brought against other higher institutions of learning. A general breakdown in morals is in evidence in many quarters where one has reasons to expect better things. But a breakdown in morals, serious as that is, is not as destructive as is the breakdown in orthodox Christian religion, in evidence in the Chicago University and many other colleges, universities, and seminaries. The only barrier against the present-day drift in morals is that of a return to the orthodox standards of "pure religion"; in faith, in genuine heart experience of an evangelical conversion, in respect for the sacredness of the marriage vow, in chastity, in the pure and holy life. Leaders in liberal theology are also leaders in the movement away from God, which includes laxity in morals as well as laxity in everything else pertaining to life and godliness.

EASTERN MENNONITE SCHOOL

Young People's Institute
July 24-28, 1935

What is a young people's institute? It is the Church's answer to the impelling call of earnest youths for help in the solution of their problems. The program for the coming Institute at Harrisonburg seeks to grapple with these problems and to furnish an answer to them that is in harmony with the principles of the Word as understood by the Church.

Do you long for the opportunity of studying a bit of the Bible with the special purpose of gaining help from it for your particular needs? The Institute furnishes just such an opportunity. What a wealth of practical teaching is found in study of Israel's experience in the wilderness, of the

First Epistle of John, of the Holy Spirit, and of Christ's atoning work!

Has the Lord been laying a burden on your heart to yield your life to His service? Do not seek to cast away the burden, rather open your heart completely to the Spirit's conviction by allowing the needs and appeals of the various parts of the Lord's vineyard to challenge you to a full consecration to His service. Our mission fields all call for set-apart-for-the-Lord workers.

Are you satisfied with your service as a Sunday-school or Summer Bible School teacher? If not, then join company with a large number of others with the same feeling and in a few days of intensive study gain a new vision of your work, and learn from the experiences of others ways and means of solving your perplexing problems.

Have you found reality in your devotional life? A vital prayer-life is possible. It is possible to live a victorious Christian life. Come and learn the secret of a happy satisfying Christian experience.

Do the problems of conduct, of vocation, of life-work, of social life trouble you? A faithful effort will be made to lead you safely through these difficulties.

Do you need the inspiration of the challenges made by the beauty and holiness of the Christian life? The source of inspiration is the fellowship with those of common aims and aspiration.

Chester K. Lehman, Director.

ANNOUNCEMENT

The 16th Annual Meeting of the Ohio Mennonite Mission Board is to be held at the Bethel Church, Medina Co., Ohio, June 8 and 9, 1935. All Board members are requested to be present on Saturday, June 8, at 2 o'clock.

N. E. Troyer, Pres.
S. E. Allgyer, Secy.

CONFERENCE ANNOUNCEMENTS

Ontario

The Mennonite Conference of Ontario will meet in annual session, the Lord willing, at the Latschar Church, Waterloo Co., on Wednesday and Thursday, June 5 and 6, 1935. We extend a cordial invitation to all who may wish to attend these meetings.

M. H. Shantz, Moderator.
Gilbert Bergey, Secretary.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the West Zion congregation near Mazeppa, Alberta, July 2-4.

On Monday, July 1, a ministerial meeting will be held at 1:00 P. M. All members of the ministry are urged to be present. Tuesday, July 2, Sunday School Conference; Wednesday, July 3, Mission Board Meeting and program; Thursday, July 4, Church Conference.

Preaching services will be held each evening. Visitors are cordially invited.

M. D. Stutzman, Secretary.
Kingman, Alta.

Pacific Coast

The Annual Meeting of the Pacific Coast District Conference will be held with the Hopewell congregation near Hubbard, Oreg., June 11-14, 1935, D. V.

On Monday, June 10, at 1 o'clock, P. M., a ministerial meeting will be held. Young People's Institute Work will be arranged as inspirational services for part of Monday and intermission periods during Conference.

The Sunday School, District Mission Board, Sister's Sewing Circle and Church Conference will each have a part in the program as arranged.

For information relative to your coming write N. L. Hershberger, Hubbard, Oregon.

A cordial invitation is extended to all.

Secretary, E. S. Garber.

Conservative Amish

The Lord willing, the Conservative Amish Mennonite Conference will be held with the congregation in the Castleman River District at the Maple Glen Meetinghouse near Grantsville, Md., June 10, 11, 1935.

Sunday School Conference sessions, June 12.

Ministerial meeting, Saturday June 8.

Eli Swartzentruber, Secy.
Greenwood, Del.

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting at the Martins Creek Church (Holmes Co., Ohio) May 28-30, 1935.

Conference members are requested to meet at the church on Tuesday afternoon at 2 o'clock. Tuesday evening will be the first public session.

Martins Creek Church is located near Berlin, Ohio, which is on U. S. Route 62.

Any one coming by train may notify Calvin Mast, Millersburg, Ohio.

S. E. Allgyer, Moderator.
O. N. Johns, Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference and associate meetings will be held with the Middlebury congregation, at Middlebury, Ind., on June 4-7, 1935.

Tuesday, June 4, Bishops and Executive Committee of Conference meet in forenoon; entire ministerial body in afternoon.

Wednesday, June 5, all day and evening will be the annual meeting of the District Mission Board. Thursday and Friday, June 6 and 7, will be the regular sessions of conference.

Any one desiring further information regarding Conference work, road numbers, or location of place, write the secretary.

Everybody welcome.

Ira S. Johns, Secretary,
Goshen, Ind.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

May 23, 1935

J. A. RESSLER, Editor

EDITORIAL

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (I Thessalonians 1:9).

* * * *

The best mission report possible is that furnished by the converts. The missionaries are good people, honest, of good report, full of the Spirit, and in every respect well qualified—at least that's the ideal. Paul had all that, and more might be added to the list. But in looking back over his experiences in Thessalonica, he did not count his testimony as worth offering as compared with that of those who had heard of the work in Macedonia from the converts in that region. When Paul and his companions came into a new place, and people found out who they were, they would say (paraphrased), "Oh, yes; we know all about you! We have heard men of Berea and Thessalonica, even men of Ephesus, tell how unselfish you were. You never took up one collection for your own expenses. And for courage and boldness—why, only men who knew that what they said was the absolute truth could stand up for their testimony as you did. We know who you are! Now, tell us all about your religion. Tell us what you told those people in Macedonia that brought such a change in them."

* * * *

We are not able to give the report of the Indian Church in this issue, as distinct from that of the missionaries, but we are glad to present the Report of the Mission in India early this year. And I am glad that it is short enough to be printed entire in one issue of this Supplement—all but two interesting pictures, which came to us just as we are ready to "make up" the paper. We

are not yet equipped with engravers to make the "cuts," so it takes about a week to be ready to print the pictures after we receive them. Never mind—we hope to show you those interesting Leper Asylum pictures later.

* * * *

As I recently looked over the India Report as it appeared last year, I was tempted to be very regretful for the severity of the tone of the introductory Editorial. But when I saw the copy for the Report herewith presented, I decided that the painful regrets I felt must have been nothing compared with the joy the writers of the Report had in looking at their vastly improved product. As has been previously hinted, reports are regarded as official, and a mere editor either is afflicted with great vanity, or a far too sensitive conscience in minor matters if he attempts to change a Report that has been carefully gone over at its source. The Report in this issue is about ideal in length. At least I should regard weakness in this respect reduced to the irreducible minimum. And if we find anything worth mentioning in our later inspections we shall call attention to the trouble privately.

* * * *

Our regular Supplement is to be issued under the date of June 2, in connection with the regular Gospel Herald. You will recall the regular departments of the Supplement: India Mission Page, South American Mission Page, African Mission Page, Sewing Circle Corner, From Our Mission Stations—and others. The Monthly Financial Report is already on hand. Gleanings will be gotten ready on time, we hope. We are trusting our foreign missionaries to stick to us. Our most doubtful element is the Home Field of our Missions, abbreviated "From O. M. S." We have been send-

ing out cards to those who have not reported in the Herald for some time past, reminding them that on a certain date their donations will be due—no, not money, but something more precious than gold, a testimony for the Lord regarding what He is doing on the home field.

* * * *

And just to test you out, I am going to tell you that matter for publication in the Herald Supplement for June 6, should be on our desk not later than Monday, May 27, and must be here by the afternoon of May 29—and only tiny, little articles can be used at that late date. The forms for the regular Herald are kept open until Saturday, sometimes until Monday, but the Supplement is all printed by the time the last regular form goes to press. Test? Yes. We are sending out no cards this time. We remember that there once was a report that no one reads the Mission Supplement. We are testing you out.

* * * *

We bespeak for our India Report a conscientious, careful reading. It costs time, precious energy, consecration, and much just common hard work to do the things spoken of in the Reports that come to us. To get the facts into readable shape takes more vital energy. You who have never thought seriously about this phase of mission work have no idea of what these things mean. But the very best of effort in getting out such a report is wasted—on desert air?—if the reports are not read. And after you do read the reports, please pass on the information to others, and help the great cause along.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6:8.

INDIA

Thirty-fifth Annual Report of the American Menonite Mission, Dhamtari, C. P., India, 1934

EDITORIAL

Another year's work to be recorded! While nothing of outstanding importance has taken place, we know that the Lord has been with us in the common, everyday duties that came to us individually. The report is shorter this year than usual and is arranged departmentally instead of being written up by stations in order to conserve space. There have not been so many accessions by baptism this year because two congregations which usually have baptismal services in December, did not feel that their class of applicants had been sufficiently instructed, hence waited until January to baptize them.

We had the pleasure of having Brother O. O. Miller with us from February 25 to March 19. His visit and interest in our work were much appreciated. In July Brother Jonathan Fisher, of Bareville, Lancaster County, Pennsylvania also stopped with us on his world tour, and spent a few days with the missionaries.

We were glad to welcome Brother and Sister Graber and Ronald back from furlough in July. With them came Dr. and Sister Brenne-man and Juanita for their first experiences in India. Brother and Sister Kaufman and Kathryn left early in the year. By the time this reaches you Brother and Sister Vogt and three children, Sister Good and Sister Wenger will also have reached the homeland and Brother



Senior Hostel

and Sister Beare and Allene will be with us and hard at work. We will then number twenty-five missionaries and seventeen children.

I. CHARITABLE INSTITUTIONS

1. Boys' Boarding

J. D. Graber

This institution was formerly called the Boys' Orphanage but it is now not so much an orphanage as a boarding where the boys attending the Mission School in Dhamtari stay. We have them here until they are ready to enter the eighth class, the last class in the Middle School, when they are transferred to the Senior Hostel.

We still have all our orphan boys in this institution nevertheless, but thanks to a merciful heavenly Father, there has not been even the semblance of a famine since 1921, hence the number of complete orphans is getting quite small.

One of the difficult tasks of the past year has been to place out a number of orphan boys who had become quite grown up. They have been fed and cared for in the institution as they grew up and it was difficult for them to think of getting out and doing for themselves. Opportunities for remunerative employment in a country like India are very few, and it is really a struggle for anyone to make his own living. But, like the eagle who destroys his nest and throws out his young on their own resources, we had to use firm methods in launching these boys out on the sea of life. They are more happy now since

they have become "men" and, from all observations, the new sense of responsibility has had a favorable reaction on them.

2. Senior Hostel

Ernest E. Miller

This hostel is maintained to house the Christian boys studying in the four higher classes in the Academy. This year there are sixty boys studying here. Some of them are helped by scholarships from our mission. Others receive their support from their parents or from other missions sending them here.

The hostel is organized on a co-operative plan. That is, the boys take part in making all the plans and running the affairs of the institution. A "panchayat" (committee of five) is chosen at the beginning of each year. These five boys become chairmen of five standing committees, namely, Food, Library, Religious Life, Social, and Light. All other boys are then chosen as members of one of these committees and assume the responsibilities of the work as indicated by the name of their organization. One group of boys does one type of work for two months and then they are shifted on to another. This system of government has been very satisfactory. There is much less grumbling, and in turn, a certain pride in maintaining the ideals and good name of the institution. This system also makes it possible to dispense with practically all the sweeping and serving. Only two servants are employed in the institution at present—an old woman to clean the rice and a cook to help prepare the food.

These boys also have their sports and games. They are equally good with American boys in athletics. They know swimming, running, etc., and are very fond of football and hockey. They have a daily prayer meeting and parties of them go to the villages every Sunday night to do evangelistic work.

3. Carpentry School Hostel

J. D. Graber

Our Carpentry School has a capacity of thirty boys and it is usually filled. These boys live and work and study under the same sprawling roof that covers the whole Carpentry School plant. Our problem is somewhat different in this Hostel because half of the boys are non-Christians. The Government pays the total expense of this institution, with the exception of the scholarships for twelve Christian boys, which are supplied by the Mission. That is why the Government demands that not more than half of the inmates shall be Christian boys. This is really a missionary opportunity, for in this way fifteen non-Christian boys are kept under the influence and teaching of the Gospel for a period of three years. They come mostly from distant villages, which are not frequently reached by the Gospel, and only God can know the fruit that will come from the seed that is taken back to these distant villages as the boys return home at the completion of their training.

4. Girls' Boarding

Mary M. Good

As we look back over the past year's work among the girls we indeed can see the guidance of the heavenly Father. Some very hard circumstances have had to be confronted but when we think of the wonderful way in which He has led and given victory we indeed feel to praise His Name.

In the hot season when the older girls who are taking special training in different places were here for their vacation some of them were moved to spend a great deal of time in prayer, especially for the Church. Many of the girls were blessed and gave testimonies which it was an inspiration to hear. A number of lives were definitely changed. In such a time the Evil One is also on the alert and some perplexing problems came up. It led to heart-searching on the part of a number of us. It has been my privilege to spend many hours in personal work with girls who were sincerely seeking the right and it has indeed been a joy to see victories won.

At present we have a number of girls in training for definite lines of work. Four are taking nursing, four Bible training, three teacher's training and four are in High School.

The health among the girls has been good. We have been able to secure enough milk from a Christian village owner nearby so we

could supply those who needed more nourishment. Septic tanks were put in which has made a great improvement in the sanitary arrangements.

We wish to again thank you for your prayers and support. May the One who has led you to make these contributions bless you in every sacrifice.

5. The Girls' Industrial School

Minnie Kanagy

This beautiful morning finds me out in the fields with the girls. The sky is a clear blue, not a speck of a cloud to be seen. We are harvesting pulse, that is, lakri and als. The former is used for animals as well as for people and the als oil is used for baking bread and cooking. The work of the fields is good training for the girls as well as a pleasure to me. One is reminded many times of Bible passages, and, the illustrations Jesus used become more real and fascinating.

There are now forty-four girls in the institution. A number went out into homes of their own in the last year. One was married just the other day and another will leave next week. They have all enjoyed good health with the exception of fever and colds. We had several light cases of mumps and chicken pox.

We now have a trained nurse as one of our teachers who is also responsible for the health of the girls. She is also a real spiritual help. She has charge of the new project started the past year. We have taken in two baby girls so the girls can learn the care of children.



The Bible Class, Balodgahan

The girls have taken good care of them and the one is now past a year old and the other will be a year old in March. With the help and instruction of the nurse the girls are each given an opportunity to learn how to prepare the milk, keep the bottles clean, bathe them and do all the work that is necessary in caring for bottle babies. We believe they have profited by their experience.

We ask you to continue to pray for the girls, that they may prove a blessing in their own homes and to those with whom they meet.

6. Widows' Home

Esther Vogt

Within nine weeks' time four widows passed away. All were sudden deaths. At the last funeral Laverne looked up into my face and said, "Mother all the widows are dying, aren't they?" That seemed a reasonable conclusion at the time.

One evening after our Saturday evening prayer service with the widows, the night-watchman called, "Milapa is burnt." Milton and I both hurried out to see what had happened. We saw the aged grandmother sitting on her haunches in a terrible state. Her widowed daughter had placed an earthen vessel filled with hot coals under the bed as usual to keep her mother warm while she slept. In some way Milapa was soon in flames. We at once called for Sister Wenger who came with dressings and medicines but in the meantime Milapa had gone to her Lord.

During the hot season Ghasni, a blind woman, while pumping water at the well, slipped and fell about twenty feet into the well. The gardener was near by and rescued her. She was very thankful that God had spared her life. Since then she has left the institution and is not living as a Christian should. Pray that Ghasni may repent.

Jahura, one of the more intelligent widows, said recently, "I love to hear Bible stories and I always enjoy all religious meetings." A number of widows are able to say as many as fifty or more Bible verses from memory.

Not long ago we made a prayer list of their Hindu relatives. Practically everyone had some one to pray for and how it touched their hearts and brought tears to their eyes when they remembered by name their loved ones—sons, daughters, a husband who had driven away his wife, a sister or a brother.

The other evening I came to the home of blind Dhirja. She said, "I have pain in my side here all the time." I had to think of the time she got hurt. She had been pulling the punkah for us all day so that we could be comfortable and in the evening she walked away. Instead of finding the steps, she fell off the veranda into a flower bed. She has been suffering ever since. She asked, "Memsahib, why haven't you been to visit us for so long a time? It is always so lonesome when you don't come." Sickness had prevented my visits but I felt rebuked when I thought of how truly empty their lives are and how little I have done to make them happy. My experience with these widows has given me a better understanding of James 1:5, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction."

7. Old Men's Home

J. D. Graber

This is perhaps one of the most completely Charitable Institutions we as a Mission maintain. There are at present five inmates, all old, blind, feeble-minded and decrepit remnants of earlier famine camps. They live very simply in a tin roofed mud house in the mango orchard. The weekly allowance per man for food is only eight annas (about sixteen cents). There is not much one can do for these men themselves except to feed, clothe, and shelter them, but the Christian testimony of this kind of work is in itself a witness and an interpretation of the Gospel. In the villages an old woman is often supported in the home because she can about earn her meager living by watching the baby or by assisting in the housework, but the condition of many old helpless men is pitiable. They can be of little use about the house and so gradually are forced into the ranks of India's millions of beggars.

These five men are members of the Church and attend services regularly, except two who are hopelessly insane and are almost entirely irresponsible, howbeit harmless.

II. THE CHURCH

P. A. Friesen

In reviewing the last year's work of the Church, we feel grateful to God for the manifold blessings that have been ours. The trials and problems have been many during the year, but with Jesus Christ as the head and cornerstone of the building, we feel safe and sure that the building will not fall but will stand for His honour and glory.

All the congregations were provided with pastors and all, except two of the smaller ones, had their panchayats, or local councils, to help in dealing with the various church problems. Members found guilty of gross sin, especially adultery, were excommunicated and only after true repentance again received back into church fellowship. We are glad to say that quite a few have repented, but some are still not penitent and seemingly prefer to be out of the Church. One brother, who had been found guilty of adultery with a woman who had been a member of the community but had moved away and again returned to one of the congregations, committed suicide rather than face the panchayat on the issue.

To promote the spiritual growth of the Church revival meetings were held in several congregations and some called in Gospel Teams which helped in village meetings and thus proved to be a blessing to the village work as well as to the congregation. At several of the other places Bible study was taken up with the church members which created a greater spiritual interest. The ministers and deacons

of the Shantipur, Balodgahan, Sankra, and Dondi congregations met twice during the year in Shantipur jungle for special prayer for the Church. This too seemed to strengthen the bond of fellowship very much. We also are glad for the voluntary evangelistic work that was done by the lay members in the various congregations and for the sacrificial giving in some of the congregations, but we are longing for greater spiritual blessings in the new year. We are longing for and praying for a general revival in the Indian Church. We therefore request an interest in your prayers that in the year before us the Indian Church may receive a new vision and may accomplish great things for the glory of Jesus Christ our Saviour.

III. EDUCATIONAL

1. The Christian Academy

Ernest E. Miller

The Lord has been gracious to this institution in many ways during the past year. The most manifest blessing is of course a completed new building. For so many years prayers, gifts, and plans have been made for this purpose that it hardly seems real that we are actually using and enjoying it. And I can express our feelings no better than to repeat here a paragraph from the address I gave on the formal opening of the new building.

"However, I approach this hour in humility and with a reverent heart to Him for this completed building. I acknowledge with the Psalmist of old that 'Hitherto hath the Lord helped us.' The occasion



Some Normal School Boys in a Corner of Their Garden

revives in my memory the multitudes of men, women, and children in the United States of America and Canada who have a share in this structure because of the gifts they have given. Their sacrifices constitute a gesture of international Christian friendship which ought to find a response in the hearts of those who love and live in India."

Again we rejoice because the past year has given us our first graduates in the Normal Bible Department. There were eight boys who completed that course and secured our diploma. Five of these were also successful in the Government Normal examination and have received a normal certificate countersigned by the Government which makes their normal training valid anywhere in this and neighboring provinces.

We are also happy that two of our own boys who had been away for further training have returned and joined the teaching staff. One of them is teaching agriculture and the other one is giving his time in teaching Bible and related subjects. The return of Brother Parsadi with his training and youthful enthusiasm has done much to improve the spirit and tone of the religious courses and spirit of the school.

We are very hopeful for the work of this department and are looking to it for leaders in our church, village school, and evangelistic work.

This year the total enrollment of the Academy stands at 272 boys. Our graduating class this spring will have twenty-three boys, thirteen from the high school department and ten from the Bible-Normal. Out of these twenty-three, fifteen are Christians and we hope and pray that the others may have secured some teaching while here

that they may yet at some time become willing to leave their old religion and fully surrender themselves to Him.

The ideals of the school are so well stated in the service of Dedication used at the time of opening the new building that I give that service below. Will you pray that all those connected with this school may be so filled with these motives and desires that this institution may truly be a power house for God in this part of India.

SERVICE OF DEDICATION

DHAMTARI CHRISTIAN ACADEMY

December 20, 1934

For as much as Almighty God has put it into the hearts of His people to build this school for the glory of His name, and has given us Grace with one accord to dedicate it to His blessing upon this place.

Blessed be the Lord, the God of Israel, Who only doeth wondrous things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen and Amen.

In the Name of our Lord Jesus Christ:—

To the glory of God the Father, Who has called us by His Grace,
To the glory of the Son of God, Who loves us and gave Himself for us,

To the glory of the Holy Spirit, Who illumines us and sanctifies us, WE DEDICATE THIS BUILDING.

In the Name of our Lord Jesus Christ:—

For the worship of God in prayer and praise,
For the preaching of the Word of God,
For the training of young men for Christian Service,
That they may be thoroughly furnished unto every good work,
With minds illuminated by the light of knowledge
And with hearts aflame with Christian love and zeal,
That they may not seek name and fame but to seek only
To render the best service to the people of India,
And grow by forgetting themselves in Christian service, WE DEDICATE THIS BUILDING.

In the Name of our Lord Jesus Christ:—

To the memory of all who have unloosed the bonds of ignorance and superstition and labored to make education the common gift of mankind.
To educate as a training for right living.
To teaching in all forms, through music, art and the science which will lead us into the richness of God's great universe and help us to find our field of greatest usefulness therein, WE DEDICATE THIS BUILDING.

In the Name of our Lord Jesus Christ:—

In testimony of our faith in the living God,
In acceptance of our world-wide mission
In expectation of the Triumph of Christ and His Kingdom, WE DEDICATE THIS BUILDING.

2. Garjan Memorial Girls' School

Mary M. Good

The past year we have been able to place one more trained teacher in the school. It is our aim as fast as possible to secure a trained staff. To the present time it has been almost impossible to staff our girls' schools with trained teachers but we rejoice that in another year two of our own girls will be returning from Normal Training and we feel that then a substantial beginning will be made.

We are very happy that this year again we could continue the special year of Bible for girls completing the work in the Middle School. The two past years we had to discontinue this because of lack of time on the part of missionaries to give to the teaching. This year, however, with the help of our Indian staff we have been able to carry it on again and we feel that through it a real contribution has been made. The girls have been very much interested in doing work among illiterate Christians and non-Christians. They are eager to go whenever there is an opportunity. Some of the sisters of the Mission very kindly took some of them with them on tour and the girls enjoyed it very much and were able to be of some help also in giving the message to the people. We trust that in the future this may become a systematic part of the work of this class so that they may have prac-

tice in the method of teaching the Word of God, when they go into any line of work or into their own homes.

It has been an inspiration to see the interest which the members of the staff have taken in Christian work in the Sunday School and Church activities. I trust you will pray especially for these whose lives greatly influence this group of young girls.

3. Normal Practicing School

Ernest E. Miller

In the city of Dhamtari we now have compulsory education for boys. That means that not only must all boys of school age attend school but it also makes the city responsible for providing teachers and equipment. The question, therefore, arises why continue a Mission Primary school in Dhamtari at all? For this there are two chief reasons. In the first place we want this school for the children of our Christian people. Not only do we provide Bible classes for these children but we have many other features to promote the nurture of Christian character which are sadly lacking in their schools. We also believe it is best for boys and girls of the Primary grade to read in the same school. They do not have co-education in their schools. In the second place we retain this school because it serves as a practicing school for teachers in training in our Normal Department. For most of two years these boys do practice teaching here weekly under supervision.

The school has a Kindergarten and the first four grades. There are eighteen pupils in the Kindergarten and one hundred and thirty-three in the Primary school proper. Boys and girls are divided about half and half. Mrs. Miller spends a good deal of her time in supervising the work of the school. Especially has she had to give much time to the work of the Kindergarten. Such a class was unknown here and much of the required material had to be carefully planned and prepared. It is a pleasure indeed to see the freedom and joy of the youngsters as they play at games, stories and numbers in contrast to the dull dry rote sing-song method still used in most primary schools in India.

4. Girls' Industrial School

Minnie Kanagy

The aim of the Girls' Industrial School is to teach each one some vocation that will enable her to be a better homemaker and help in the support of her family.

We have Bible courses to help them to a deeper Christian experience which we feel is the first and most important need. With the Bible teaching they are given practical work, such as Sunday School class work, conducting devotion in school, village Sunday School work and an opportunity to speak in the women's prayer meetings. Hygiene, care of children, housekeeping, field work, gardening, sewing, which includes their own clothes, quilting, knitting, weaving of bed tape, basketry, and rug making are taught. We are planning to give a certificate to each girl who passes the three year course of the Industrial School. We ask you to pray for this work, that through the lives of the girls His name may be glorified.

5. Ghatula And Out-Station Schools

P. A. Friesen

The past year has been a very hard year for our village schools. In the beginning of the rains cholera broke out in Ghatula and all the surrounding villages, and for nearly three months the schools had to be closed. The last half of the year the attendance has been fairly good and the interest has increased much.

At Ghatula we have three teachers and at each of the other two schools we have only two teachers. For the first time in the history of these schools we have been able to have all Christian teachers, and we hope we will be able to continue this way.

The total enrollment of the three schools last year was 211. Out of 190 who appeared in the Bible examination, 139 passed. Out of eighteen who appeared in the Fourth Class Examination six passed. At the three schools the teachers and Christian workers also conduct Sunday Schools. We ask you to pray for the teachers as they work among the non-Christian children.

6. Village Schools

George J. Lapp

Due to cholera epidemics in several school areas the attendance was not so regular as it should have been. This made it difficult for the teachers to keep up to the Government standards in their work.

Greater emphasis was put on Bible teaching in the schools. Along with the regular inspections by the Supervisor, Brother Sidh Gopal, of the work according to the regular Government curriculum, he also inspected the daily Bible teaching. More children passed the Bible examination accordingly than passed in the examination on the regular courses of study.

A retreat was held with the teachers of all the village and station primary schools under my charge. We met for a day in the grove near Shantipur station and there spent the time in prayer and meditation and discussion of the burdens of our hearts. Our village school teachers are men and women of years of experience. They have a burden for the souls of the lost in idolatry, superstition, and sin. It means much to us who have been called to this country for the purpose of leading souls into the Kingdom. Pray that these teachers may become a greater power in the hands of God for faithful witness of Christ among the people.

The Mission has planned to open two new village schools this year. One of these is in the Ghatula area. The other is in the Dondi area. In this native state the Mission has as yet established no schools.



The New Academy Building

That entire state has only one Middle School and only a few Primary Schools. The illiteracy, ignorance, and superstition are very great indeed.

IV. EVANGELISTIC

1. Preaching the Gospel in the Villages

It is still true in India that not many of the non-Christian people come to our churches to hear the Gospel but they seem glad to stop their work and listen to the preaching of the Word when workers come into the villages unannounced.

We as a Mission believe God's Word when it says, "It pleased God by the foolishness of preaching to save them that believed" (I Cor. 1:21), and yet we often feel like repeating that age old cry, "Lord who hath believed our report" (Romans 10:16), and still in the next verse we are assured that faith is developed by hearing God's Word. Hence we all resolved as we did in our last Annual Business meeting that each one of us should be more zealous in preaching the Word in season and out of season and we are sure that God will not permit His Word to return fruitless.

We have at present engaged in this important work ten missionaries who give their full time to the villages in co-operation with sixty Indian co-labourers. The other missionaries are also helping in this work, some in training young workers for this work, others in teaching those who come for healing of the body in hospital and Leper Asylum and others in teaching the Word to children who come to our schools. Evangelism is the one work of the mission in which we all believe and in which we are all engaged.

All our hearers may be classed in three groups. In the first class are those who have accepted Christ and have been baptized. This group is much smaller than we wish it were. But those who have been obedient to the faith have surely found a great blessing. Regarding such Brother Smucker writes: "One woman, an old lady, a gray-haired grandmother wanted baptism. She came to her daughter who is a Christian here at Sankra. We treated her as an inquirer and taught her, and talked with her. She was so old she could not remember from one meeting till the next some of the vital teachings. We despaired of her getting a grasp of the things we felt she must know before she would be baptized. Finally one day we asked her who she wanted to recognize as 'guru' Teacher. She said 'Jesus.' 'Why do you want to be a follower of Him?' Before she never could give a reason. Now she said she wanted Salvation. On being asked if she felt He could forgive her sins and give her salvation, she replied, 'If He cannot, then who can, He is God' which is a typical way of expressing one's thoughts in Hindi. We felt she was ready for baptism and she was surely a happy woman when we told her so. Several weeks before the time, she thought she was to be baptized and put on a clean Sari and when she found out that it was not the time, she had to shed tears. Those tears touched my heart as nothing else has for a long time. She is certainly happy in her experience with Jesus. Her face just beams as she sits in the service on Sunday morning; yet I am sure if one should ask her about any part of the message, she would not be able to tell of it. Not a good compliment on the



Three Girls Preparing for Bible Women's Work

preacher is it? But for her, worship consists in fellowship with others, and with Him even though she does not get the message.

"Another woman baptized last spring gave some very fine answers. She came as the result of evangelistic work; we wanted her to stay in her village but she felt she could not, so she came here. She insisted that Jesus died to save her and to cleanse her from her sins. She thought of Him as a very personal Saviour and this is exactly what we want. He is the Saviour for all mankind. But for me He is a personal Saviour if He is to mean anything to me at all."

Brother Hostetler of Mohadi says that he had the privilege of baptizing one from Hinduism. We wish these new disciples God's richest blessing and keeping power.

The second group is much larger than the first. This is made up of those who are interested learners and those who are hungry and thirsty for the water of Salvation. But they are afraid to come and drink. Some are secret followers, others are waiting for a more opportune time. Some are waiting for more teaching and light. Brother Hostetler writes about people of this group: "In January and February we were out touring. We had our camp at Koragaon the village in which Raghua and his wife, two of our most faithful message bearers and witnesses, lived. From that place as a base we visited all the surrounding villages and had in addition evening meetings in a number of them. There were several people in several of the villages, who took more than ordinary interest in the message. We hope and pray that they may accept the Lord. In Koragaon live several families of the Ghasiya caste, whose work is to look after horses. They, however, do other work besides that. The caste is considered

very low by Hindus. However, it is not nearly always the lowest caste people who are the least intelligent, and so with some of these ghasiyas in Koragaon. They are quite intelligent, and were very attentive to the Gospel message. We are hoping and praying that they may come to Christ. There is another man in the village of Chhuchhurungpur who always came to the meetings and was very much interested, and asked questions about salvation. We also are remembering him in prayer.

"After the weather was hot for touring we stayed at home here and had evening meetings in the nearby village of Jamli. There are a half dozen or so in that village who take more than ordinary interest in the Gospel, and there are two or three there who have talked seriously about becoming followers of the Lord. And not very long ago one young man of the Chamar caste which is one of the very lowest castes, came here with Raghua and said that he is ready to accept Christ. However, the next day, his chum persuaded him to go along to the tea garden after the rice threshing, and so he said he is not ready yet. I asked several of our Christian young men to keep in touch with him and work with him. They did so, with good effect both to themselves and to the young man. Several of those Chamar families are interested in the Gospel and we want to keep working with them and praying that the Lord may be able to turn their hearts to Himself."

Sister Troyer also writes about people of this class found in Doni Sarai a village four miles south of Kurud where a family of co-workers are located. "The people of Doni Sarai are taking a very special interest in the Gospel message and it is hoped that within a short time we shall be able to see many from that village come to Christ."

In and about Dondi we also have a good number of people who are very much interested in Bible Teaching. Quite a number have gone so far as to stop worshipping idols. One young man interfered in a community worship by explaining to the people that those idols which they were worshipping could really do nothing for them. Another young man who is very near the Kingdom holds back because of his widowed mother. He has not yet learned Christ's saying that "He that loveth father or mother more than me is not worthy of me." Also in a number of distant villages the people are more than ordinarily friendly.

The third class into which we divide those who hear the message are those who are indifferent or content with what they have. This group is much the largest. Sister Troyer gives us an illustration of one such woman. She lives in a village which Sister Troyer visited. "She came to visit the workers in camp. She did not have words to express the joy she experienced on hearing the message and said that she believed on the Lord Jesus as we did. But a little later when she understood that it would be necessary for her to give up her Hindu gods if she wanted to follow Christ, she became very quiet and said 'That will be impossible for us in this country.'" But she did not know that with God all things are possible. We are waiting and expecting God to do the impossible for these village people of India.

Several of our missionaries report that they have been trying during part of the year a slightly different method of work from which they saw encouraging results. One describes what he did as follows: "In the rains we worked by a new plan. Instead of going out to one village one day and preaching to whoever came to hear, and then to another village the next day, we selected ten outstanding incidents in the life of Christ which we illustrated with pictures and then each evangelist and Bible woman went to individual people in turn, and tried to meet them every day and teach them these lessons in order, one for each day. The purpose of this was to teach for ten successive days the same man or woman so that they would not hear only a stray message, but would hear enough of the Gospel story and often enough to receive a greater impression. Further this method allows greater personal work, and greater pressure could be brought to bear. The results seemed to justify the means for a number of people became genuinely interested who had heard preaching before. However, neither this method nor any method can be profitably used to the exclusion of others. And no matter what the method, it is the Spirit that convicts of sin and the need of salvation and the fact of salvation."

The reports from Balodgahan and Ghatula are much the same as from other stations. Steady and faithful efforts are being made to extend Christ's kingdom. The sale of books has not been as good as in

previous years. But the willingness to listen to the messages has not been diminished.

All the missionaries and Indian co-workers testify that the Lord has been with them, and blessed their own lives as they have endeavored to present the message of salvation and persuade people to accept it. It is indeed a thrilling experience to feel that God is working through us and that the Holy Spirit is opening the scriptures and helping one to grasp the point of view of the hearers so that when one speaks to them you can see that the message is striking home to their hearts. One is convinced that it is not of one's own powers that this is accomplished but that it is truly the power of God. Again we request that you will unite with us and pray very definitely for the conversion of those who would like to be followers of Christ but hesitate because of caste restrictions, also that people's minds may be enlightened and conscience awakened.

V. MEDICAL

1. Medical Work

Dr. G. D. Troyer

The Medical work in general has increased a great deal during the past year. People are getting less afraid and having more confidence in us. I have been able to visit all the dispensaries at different times during the year, at which times special work was done. The people would usually be notified a week ahead that the doctor was coming on a certain day. Then many would come to show themselves. We did what we could on that day and those that could not be taken care of at the dispensaries we tried to influence to come to the Main Hospital at Dhamtari where better care could be given.

During the hot season we were extremely busy at the Main Hospital. The wards were full and overcrowded all the time, with often several on the waiting list to get in as soon as someone left. One would think that they would try to avoid the hot season, but not so, as this is the time when they have the least work at home, and those that are well have time to go with the sick to take care of them while at the Hospital. This is especially true of those who needed surgical work done. Had we the privilege of choosing the time we would surely select a more appropriate time, for it is not so very pleasant to be operating during these hot days. But we must be ready to show the love of God through us when the opportunity comes.

An epidemic of cholera kept us extra busy for about two months. Only a few years ago the government had to pay the people four annas to get them to take an injection against cholera. But now they are very glad to get the injection free and so thousands came to be inoculated. We are glad to say that there were no deaths among the Christians this year. However in parts of the city where filth abounds and the people would not listen to our instructions regarding cleanliness and were not inoculated, there were numerous deaths.

Baby Day which was held at the various stations showed a marked increase of interest over previous years. They are beginning to realize that we are giving them instructions which are beneficial to them when carried out, and that they are not only doing us a favor by coming. On these days we have an excellent opportunity to teach them the love of Jesus along with other instructions we give them on the care of the child.

I was called to a village by a Christian school teacher of that village to see a Hindu woman. I saw the patient who was very sick and gave her the needed medicines. Her husband was on the outside of the house and would not come in. When finished I went out and met him and asked him whether he would pay me for the medicines. Which, of course, he was not willing to do. I asked him, "Don't you love your wife?" He replied half heartedly, "Yes," but still was unwilling to part with any of his money for her. The Christian teacher then said he would pay for the medicine. We then left the home and when we were a short distance away I was told that this man had two wives. In such homes love is as a rule only a heard of thing and not practiced. We need to live for years among these folks so that they may begin to realize in a small way what the love of God means. We need a lot of Christian Grace at times to be able to contain ourselves when we know that they worship the cow and will spend sums of money on her when she is sick, but the wife can go unattended.

2. Dondi

A. C. Brunk

We indeed thank God for the medical efforts when we make a list of the people in this district who are especially interested in the Gospel and find that a large number of them are people who have been here to the dispensary and because of the service of love they have received here, they have opened their hearts to the love of Christ. If our medical work can thus prepare the way for Christ in the hearts of the people, we thank God for it, and feel much encouraged and are sure that it is much worth while. In this part of the country the people are generally so very ignorant, that it is very difficult to impress them with the Gospel message. We are indeed very glad that we can demonstrate to them the love of God through the healing of the body for that seems to be our road to win their souls. We ask you to pray mightily that people may not only be interested in Christ but that they may open their hearts to Him.

3. Sankra

Ada Hartzler

The past year has had its problems and victories. "Casting all your cares upon Him for He careth for you," has been found true again. God is always giving us more than we are worthy of receiving. And He is so patient with us in our weaknesses and failures that we want to love and serve Him better this coming year.



Village School at Jarhidih

The dispensary work has been as usual. Eight babies came into Christian homes to brighten them. Two did not stay more than a month or two. These cases gave the dispensary workers a little more work. Malaria was quite bad for a few months but we thank the Lord all are well again. Many children had the usual sore eyes, diarrhea, cough, and colds. I had a few calls to villages and a good many village people came for medicines.

The leper clinic work was also carried on throughout the year. The attendance was not quite so good as last year, perhaps due to cholera being in a number of villages. We were very thankful it did not come to Sankra. It was in one of the villages where we stop for leper treatments and only one or two patients came for several weeks. Those of us who did the clinic work had cholera inoculations which protected us. Many new patients came this year and heard the Gospel story for the first time. We continue to pray that many will turn to the true and only Savior before too late.

4. Ghatula

Dr. F. C. Friesen

The medical work in this station has gone on in the past year about as usual. Our number of in-patients increases and also the number of operations. But we feel that we are not yet reaching the large numbers that we feel we could help.

There are several reasons for this. Some are afraid of the missionaries. Some are afraid that we will ask for money and some are afraid that their gods will be displeased and bring greater calamity upon them. One of our outstation, influential men told how hard he

worked to get a man in from his village. It took him a long time to get his confidence so that he would tell him the real nature of the disease. When this was accomplished then the worker told him that he would come with him, but he coaxed for weeks with no results. Finally he told him that if they ask for money at the dispensary he will pay it himself and he could pay him when he was cured of this disease. But he refused to come for treatment. The man was very able to pay all the medicine cost but it took weeks of more insisting before the worker was able to bring the patient in for the treatment he needed. He was helped and is now willing to come when he needs medical care but there are hundreds and thousands just like him in the villages about us.

When we are on tour it takes several days before the people will come for medicines but generally by the time we are ready to leave they come much more freely. A few weeks out in the district each year, and visits with the Bible women to the villages will no doubt in time help us to get acquainted with the people and we hope to get their confidence more and more as time goes on. So many come when their eyes are gone and it is too late for help.

The boarding girls occupy part of our time. Besides treating their illnesses we try to give them each a physical examination each year and keep them in the best of health so that when they go to their homes they will be in good health and able to take up the duties of wife and mother in their home.

We praise the Lord for this opportunity of service for Him. May we have more faith in His precious promises, knowing that He never fails. Pray for us and the work that souls might find Jesus precious to them.

VI. SHANTIPUR LEPER HOMES

George J. Lapp

During the past year over 14,500 leprosy injections were given to leper patients, besides the many treatments to lepers and other patients who came to us afflicted with various ailments. Besides the tests for other ailments in the lepers, careful tests have been made for hookworm and over 75% have proven to be infected with this dread little worm that attaches itself to muscles and the alimentary tract and causes an emaciated condition in the patient.

During the last year we have also been able to reorganize the forces at work in the Homes of these afflicted people. We have a full medical staff consisting of a missionary doctor who serves as Medical Officer, a resident Indian doctor, a compounder, two nurses and four dressers and other assistants who serve in giving injections, etc. In the general administration and discipline of the institution we have the caretaker, Bro. A. David, four mates and matrons of the several units or blocks of homes and other assistants. The Superintendent serves in checking up the work in general and in working with the Administration Committee composed of the Medical missionary, the resident doctor and the caretaker, and in receiving and disbursing the funds from Government and the Mission to Lepers.

The spiritual interests of Shantipur are cared for through daily worship in each block during the noon hour, conducted in the wards in turn by inmates appointed to this work; through the weekly prayer meetings in the church; Sunday School and preaching services; weekly prayer meetings in the homes of the clean Christian community; and, through personal work done by our blind evangelist brother Nandlall who has led many souls to Christ from among the inmates. We are happy to report over thirty baptisms during the past year. Many more have gone to their eternal reward, which keeps the number of members in the local church lower than we wish it were. We rejoice that there are continually a number who are under special instruction preparatory to receiving baptism.

We wish to note the visit of Mr. A. Donald Miller, Secretary for India of the Mission to Lepers. During the time of sojourn with us he worked out a three year building plan in order to enlarge the capacity of the Shantipur Leper Homes. Before this reaches the reader three new wards for inmates will have been finished. Plans and estimates have been drawn up for a complete hospital unit with wards for sick men and women, an operating room, linen rooms, and necessary equipment to give special care to those who are so sadly in need. We owe a great debt of gratitude to our Amish Brother Jonathan B. Fisher who, while visiting us, volunteered to solicit the money for

the hospital. In addition a home for leper boys, one for leper girls, more wards for leper inmates, and a scheme for colonization of untainted children of lepers and lepers who have been discharged from institutions as symptom free are also planned for. During the year and through the generosity of friends of lepers, a windmill was installed and has faithfully pumped water for us during most of the year. Since it is in use there have been few days in which it has not run.

The lepers do all the farm work on the sixty acres of farm land and also do all the cleaning of their own premises besides other tasks that are assigned to them. They have also been constructing a road from Shantipur to the main highway nearly a mile distant. Work and treatment both play an important part in the health and happiness of the inmates of the homes. There are at present 385 inmates in the Homes including untainted children of lepers.

VII. SPECIAL MEETINGS

S. Jay Hostetler

The first gathering to be included in this topic is the meeting of all the missionaries on the occasion of Brother Orie Miller's visit in March. We all met in Balodgahan one day and heard his report of the opening of the new Mission in Africa. Afterward we discussed together a number of questions and problems of common interest to all of us. It was a great pleasure to us to have the complete and first report of the beginning of our sister Mission. May the Lord abundantly bless this work. We were also happy to have Brother Miller visit us.

The next "special" meeting was the Christian Workers' Normal at Balodgahan, October 31—November 11. The meetings from October 31 to November 8 were for the evangelists and Bible women particularly. The daily program, except Sunday, included two sectional classes studying Ezra, Nehemiah, and Esther in one period and Bible Doctrines another period, two periods of talks on singing, village evangelism, archeology, Bible women's work, etc. There were periods for individual and for united prayer and each evening an evangelistic sermon by Brother Graber or Brother Friesen.

One of the outstanding features of the Normal this year was the awakening of interest in the possibility of group movements of people to Christ in our area. In other parts of India people are turning to Christ by the hundreds and thousands, while in Central India there has been little of that. Brother Brunk and another missionary, G. P. Bryce from Central India had just returned from South India where they had gone to study that movement and we were wonderfully encouraged and inspired by their reports. Our Mission work is not as old as that is where those movements are taking place, but nevertheless we are working and praying for the day when our people will turn to Christ in numbers instead of by one and two.

The last three days of the meetings were for all Christian workers. The program consisted of talks, songs, and open discussions with a sermon on Sunday morning. The program for the three successive days was built on the theme "SAINT, SOLDIER, SOUL WINNER." The closing testimony meeting brought out the fact that many blessings had been experienced through the meetings.

One of the most anticipated meetings on the part of the missionaries is the Annual Business Meeting. It is usually the only occasion in the year when all the missionaries get together. The conference was held this year at the Graber bungalow in Dhamtari, November 15-18. As usual the first day was devoted to the discussion of devotional subjects, and to prayer, and the following three days were given to both devotional and business subjects. The themes for the first day were the Holy Spirit and the Word. On the other days soul winning, moral problems, evangelistic effectiveness, and related questions were discussed along with the regular business of the Mission. A major effect of the meeting was a greater determination to spend ourselves in soul winning.

On December 20th the new Academy Building was formally opened. The Governor of the Central Provinces was in Raipur at this time, and so he consented to come to Dhamtari to do the formal opening. There was a short program in which he delivered an address, after which he opened the door and formally declared the building open as the custom here is. In the afternoon the dedication program took place. The sermon was delivered by Bishop Lapp, and the

dedication ceremony by Brother Miller, the Principal. May the Academy always be a means of winning souls to the Lord, and of building the faith and character of those who are born again.

The final "special" meetings of the year were the Jalsa, S. S. Conference, and Church Conference after Christmas. The Jalsa began on Thursday evening, December 27th and continued till Saturday evening. The general theme of the programs was "Soul Winning." There were a number of talks by both Indian and missionary brethren and sisters, and several periods devoted to open discussions. A number of stimulating and inspiring thoughts were expressed. We were happy to have with us Brother Dick of the Brethren in Christ Mission. He delivered an evangelistic sermon each evening.

The Sunday School Conference comprised the program for Sunday. A talk on the history of the S. S. movement, a sermon, Secretary's annual report, stewardship, and the aim and work of the Sunday School comprised the program for the day. In the evening Brother Dick preached the final sermon of his stay. An impressive close was made when he asked those to stand who were willing to stay on duty for the Lord whether money continues to come from America or not. All the missionaries who were present and a number of our Indian brethren and sisters stood. For this we praise the Lord. Monday evening Brother Dick described the earthquake which shook India, January 15, 1934. His mission is in the very center of where the disturbance occurred and where the damage was the greatest.

Monday afternoon and all day Tuesday the Church Conference was in session. Brother Graber preached the conference sermon. After the reading of the Constitution nearly all of the members and delegates gave testimony. A number of questions besides the regular business of the Conference were discussed. One question that provoked considerable discussion was that of receiving groups of people into the church from another religion. Finally resolutions were adopted aiming to facilitate the proper provision for such groups after their baptism and until they are sufficiently taught so that they can fill the place of a full fledged Church member. It is gratifying to see the spiritually firm manner in which many of our Indian Church leaders deal with such problems. Pray for our Church and her leaders.

MISSION DIRECTORY 1935

Mennonite Board of Missions and Charities

Headquarters, 1711 Prairie St., Elkhart, Indiana, U. S. A.
Gen. Secretary, S. C. Yoder, 1139 S. 8th St., Goshen, Ind., U. S. A.

American Mennonite Mission, Dhamtari, C. P., India

Secretary, A. C. Brunk, Dondi via Raj Nandgaon, C. P., India.
Treasurer, E. E. Miller, Dhamtari, C. P., India.

Stations Where Missionaries Are Located

Sundarganj (Dhamtari)—Medical Station (Dhamtari)—Balodgahan
Shantipur—Sankra—Ghatula—Mohadi—Dondi

ORGANIZED CHURCHES

Dhamtari (Sundarganj)	Ghatula
Balodgahan	Mohadi
Shantipur	Dondi
Sankra	Maradeo

Note.—The congregations which have more than one resident minister are cared for by the Ministerial body. Maradeo is supplied by the Dhamtari ministry.

MEDICAL

General Hospital, Medical Station

Superintendent, Ada Hartzler, R. N.
Medical Director, G. D. Troyer, M. D., Until July 1.
Medical Director, F. S. Brenneman, M. D. after July 1.

Dispensaries and Clinics

Location	Missionaries in Charge
Balodgahan	Mary J. Holsopple, R. N.
Leper Homes	George J. Lapp
Sankra	R. R. Smucker
Sikosa Clinic	R. R. Smucker
Ghatula	Florence C. Friesen, M. D.
Mohadi	S. J. Hostetler
Dondi	Eva Brunk

SCHOOLS

Name	Location	Manager
Carpentry School	Dhamtari	J. D. Graber
Christian Academy	Dhamtari	E. E. Miller
Girls' Middle School	Balodgahan	Mary J. Holsopple
Girls' Industrial School	Ghatula	Minnie Kanagy
Station Primary	Dhamtari	E. E. Miller
Station Primary	Balodgahan	G. J. Lapp
Station Primary	Sankra	R. R. Smucker
Station Primary	Ghatula	P. A. Friesen
Village Primary	Umargaon	P. A. Friesen
Village Primary	Jhariadihi	P. A. Friesen
Village Primary	Bhatgaon	G. J. Lapp
Village Primary	Gopalpuri	G. J. Lapp
Village Primary	Bagtarai	G. J. Lapp

CHARITABLE INSTITUTIONS

Institution	Location	Manager
Girls' Boarding	Balodgahan	Dora Shantz
Boys' Boarding	Dhamtari	J. D. Graber
Senior Hostel	Dhamtari	E. E. Miller
Widows' Home	Balodgahan	Ida Beare
Carpentry School Hostel	Dhamtari	J. D. Graber
Leper Homes	Shantipur	G. J. Lapp
Old Men's Home	Dhamtari	J. D. Graber

EVANGELISTIC WORK

Samaj Appointments

Stations and Out Stations

Managers

Ghatula, Kaspar, Jhariadihi	P. A. Friesen
Likhma	Mukut
Mohadi, Kamaipur, Koragaon	S. J. & Ida Hostetler
Sankra and Balod	R. R. & Alma Smucker
Medical Station and Kurud	G. D. & Kathryn Troyer
Shantipur	G. J. Lapp
Chikhli and Mogragahan	G. H. Beare
Balodgahan Bible Women	Sarah Lapp
Dhamtari Bible Women	Kathryn Troyer
Dhamtari Evangelist and Potiadihi	J. D. Graber
Maradeo and Seodi	Parsadi
Dondi	A. C. & Eva Brunk

MISSIONARY DIRECTORY FOR 1935

Name	Station and P. O. Address	Arrival
Sarah Lapp	Balodgahan, Balodgahan via Dhamtari	1901
G. J. Lapp	Shantipur, Dhamtari	1905
Fannie Lapp	Shantipur, Dhamtari	1913
P. A. Friesen	Ghatula, Sihawa via Dhamtari	1907
Florence C. Friesen	Ghatula, Sihawa via Dhamtari	1916
A. C. Brunk	Dondi, via Raj Nandgaon	1912
Eva Brunk	Dondi, via Raj Nandgaon	1908
R. R. Smucker	Sankra, Jamgaon via Drug	1920
Alma Smucker	Sankra, Jamgaon via Drug	1920
E. E. Miller	Dhamtari, Dhamtari	1921
Ruth B. Miller	Dhamtari, Dhamtari	1921
G. D. Troyer	Medical Station, Dhamtari	1923
Kathryn Troyer	Medical Station, Dhamtari	1923
J. D. Graber	Dhamtari, Dhamtari	1925
Minnie Graber	Dhamtari, Dhamtari	1925
Ada Hartzler	Dhamtari, Dhamtari	1925
Minnie Kanagy	Ghatula, Sihawa via Dhamtari	1925
G. H. Beare	Balodgahan, Balodgahan via Dhamtari	1926
Ida Beare	Balodgahan, Balodgahan via Dhamtari	1926
S. J. Hostetler	Mohadi, via Dhamtari	1928
Ida Hostetler	Mohadi, via Dhamtari	1928
Mary Holsopple	Balodgahan, Balodgahan via Dhamtari	1929
Dora Shantz	Balodgahan via Dhamtari	1931
F. S. Brenneman	Dhamtari, Dhamtari	1934
Millie Brenneman	Dhamtari, Dhamtari	1934

MISSIONARIES ON FURLOUGH

M. C. Lehman	1906	Elizabeth Kniss	1926
Lydia Lehman	1906	Milton Vogt	1927
Mina Esch	1910	Esther Vogt	1927
Mary Good	1920	J. N. Kaufman	1905
Mary Wenger	1921	Elsie Kaufman	1908
L. A. Kniss	1926		

EVANGELISTIC SAMAJ (Organization)

Missionaries

Indians

(Elected by congregations)

P. A. Friesen	Mikael, Ghatula
R. R. Smucker	Kalyan, Sankra
A. C. Brunk	Prasannu, Dondi
S. J. Hostetler	Raghua, Mohadi
J. D. Graber	Siddhgopal, Dhamtari
E. E. Miller	Daniel Agnu, Balodgahan
Sarah Lapp	A. David, Shantipur
Kathryn Troyer	Parsadi, Maradeo

STANDING COMMITTEES FOR 1935

Managing	Fannie Lapp
G. D. Troyer	Alma Smucker
S. J. Hostetler	Mary Holsopple
J. D. Graber	Language and Literature
P. A. Friesen	J. D. Graber
Mary J. Holsopple	Ruth Miller
E. E. Miller	A. C. Brunk
R. R. Smucker	Medical
Ada Hartzler	G. D. Troyer
G. H. Beare	F. S. Brenneman
A. C. Brunk	Ada Hartzler
G. J. Lapp	Dora Shantz
Educational	Florence Friesen
G. J. Lapp	Eva Brunk
Mary Holsopple	Auditing
E. E. Miller	G. J. Lapp
Minnie Kanagy	M. C. Vogt
P. A. Friesen	Ada Hartzler
Ida Beare	Continuation
Publicity	A. C. Brunk
S. J. Hostetler	R. R. Smucker
Minnie Graber	G. H. Beare

STATISTICS FOR 1934

TABLE I. INDIAN CHURCH

Membership at the beginning of the year	1369
Received by—	
Baptism	42
Letter	36
Reclamation	15
Total Received	93
Lost by—	
Letter	45
Death	36
Expulsion	15
Total lost	96
Net loss in membership during year	3
Total membership at end of year	1366
Christian children:	
Number at beginning of year	716
Number born or moved in with parents	96
Number of deaths	19
Number moved away with parents	30
Number baptized on confession of faith	25
Number at close of year	748
Total number of Christian community at close of year	2114

TABLE II. SUNDAY SCHOOLS

Number of Station Sunday Schools	22
Number of Village Sunday Schools	63
Average attendance in all Sunday Schools	1994
Number of teachers in all Sunday Schools	198
Condition of Sunday School Funds:	
Opening cash balance	Rs. 151- 2-6½
Sunday School Collections	Rs. 254-14-8
Total Receipts	Rs. 406- 1-2½
Expenditures for supplies and religious works	Rs. 306-13-0
Closing balance (cash)	Rs. 99- 4-2½

TABLE III. EVANGELISTIC

Number of Evangelists	22
Number of Bible Women	30
Men's Work—	
Number of meetings held	4872
Average number of listeners per meeting	22
Number of villages visited regularly	274
Number of applicants for baptism	10
Number of books sold	1056
Women's Work—	
Number of meetings held	6569
Average number of listeners per meeting	9
Number of villages visited regularly	123
Number of applicants for baptism	1
Number of books sold	69
Number of zenana homes visited (in which women are kept in seclusion)	125

Blind Nandlal is the evangelist in the Leper Home and has regular meetings with the lepers. The Gospel Team has also done work in the villages.

TABLE IV. CHARITABLE INSTITUTIONS

Number of inmates in the beginning of year	405
Number admitted	64
Number left institution:	
Death	5
Marriage	15
Absconded, transferred, or dismissed	51
Graduated	13
	84
Number of inmates at close of the year	385
Number baptized	2
Remarks: The following is a list of the various Missions who send boys to our Academy and the number from each in the High School Department:	
American Mennonite Mission	27
Mennonite Mission General Conference	9
Evangelical Mission Society of Stockholm	3
Methodist Episcopal Church	5
Disciples of Christ India Mission	1
Evangelical Synod of North America	7
American Churches of God Mission	1
Missionary Band in India	2
Total	55

TABLE V. EDUCATIONAL

Number of schools conducted by the Mission	14
Number of Christian teachers employed—	
Men	32
Women	15
Number of non-Christian teachers employed	6
Enrollment in the schools—	
Christian pupils	431
Hindu pupils	464
Mohammedan pupils	28
Low caste, or outcaste pupils	149
Total enrollment in all schools	1072
Average attendance in all schools	932
Number appeared in Bible examinations	947
Number passed in Bible examinations	837
Number appeared in secular examination	762
Number passed in secular examination	642

TABLE VI. MEDICAL WORK

Number of hospitals	1
Number of medical dispensaries	8
Number of beds for in-patients	41
Number of out-patients treated	45,968
Number of in-patients treated	873
Number of doctors in the Mission—	
Missionary	3
Indian	2
Number of nurses—	
Missionary	4
Indian	6
Number of compounders in hospitals and dispensaries	3
Number of other helpers in hospitals and dispensaries	9
Number of major operations	76
Number of minor operations	397
Number of evangelists and Bible women doing Christian work	2
Number of books sold	91
Number of applicants for baptism	2

Five compounders have been in training in the Dhamtari hospital. All the workers there do evangelistic work. Many books and tracts were given away.

TABLE VII. INDUSTRIES

Mission Carpentry School	
Number of employees	4
Number of Christian students	14
Number of non-Christian students	15
Financial Statement	
Opening Cash Balance	Rs. 18- 3-9
Government Grant and sale of products	Rs. 4272-12-0
From American Mennonite Mission	Rs. 730- 9-6
Total Expenditure	Rs. 4875- 0-0
Closing Cash Balance	Rs. 128- 5-6
Balodgahan Farm	
Number of employees	4
Acres of land farmed	31
Population of village	
Christians	603
Hindus	360
Total	963

ANNUAL FINANCIAL STATEMENT

Particulars	Receipts			Disbursements		
	*Rs.	a.	p.	Rs.	a.	p.
Opening Cash balance	14,205	0	3			
Foreign donations	123,130	11	5			
Land Loan & Colonization	2,266	14	6			
Interest from banks	153	11	11			
Miscellaneous	775	3	9			
Evangelistic				13,578	10	0
Charitable Institution				26,762	8	9
Education				18,822	1	0
Medical				8,833	10	0
Building				56,187	13	3
Literature				52	7	0
Administration				2,017	13	0
Emergency				2,712	15	6
Building Repair				122	8	3
Interest & Discount				248	3	3
Missionaries' Allowance				43,195	8	9
Dental, Medical Bills				976	5	6
Passage money				3,072	0	0
Lepers				131	7	9
Friesen's car				2,981	4	0
Miscellaneous				678	4	3
	140,531	9	10	140,531	9	10

* 12 pies = 1 anna
 16 annas = 1 rupee
 1 rupee = \$0.32 American at par (about)

REPORT OF AUDITORS OF ACCOUNTS

The accounts for 1934 including all vouchers, bank books, and financial correspondence have been audited and checked, and with the exception of a few minor errors, we believe the same to be correct.

Signed:

G. J. Lapp
 Ada Hartzler
 M. C. Vogt

A PRAYER

"Teach me Thy way, O Lord."

Jesus, Thou great Teacher
 Teach me more of Thee;
 Teach me how to love Thee
 In sincerity;
 Teach me to take Thy will
 And to make it mine,
 For Thou hast redeemed me—
 I am wholly Thine!

Teach me to be ready
 Thy Word to obey;
 Teach me to be list'ning
 For Thy voice always;
 Teach me to love others,
 Everyone I see—
 For Thy love unbounded,
 Thou hast given me!

Teach me to be joyful
 In Thy service, Lord;
 Teach me how to read and
 Understand Thy Word;
 Teach me how to worship;
 Teach me how to pray;
 Teach me how to praise Thee
 All the live-long day.

Teach me, blessed Savior,
 Teach me more of Thee!
 Teach me to be like Thee,
 And then I shall be
 Ready, willing, waiting
 To obey Thy voice,
 I shall praise Thee ever,
 And in Thee rejoice.

—E. Margaret Clarkson.

INDIA MISSION NEWS

April 30, 1935

Special Hot Season on the Plains

During the hot season we usually think of our missionaries as being in two general groups, those who go to the hills and those who stay on the plains. Of course there are those also who spend a part of the hot season down and then go away for the last few weeks. We thought it well in this and the following numbers to give you two pictures, one of the plains and one of the hill stations as we find them at this time of the year.

Hot Season Touring

Since my last notes I have spent 11 days on tour about 9 miles north of here. It is all open country and not many trees except the mango groves of which there are quite a number. There are many villages and the farmers raise two crops a year and are quite prosperous. Bro. Sukhlal, one of our ordained ministers, and Bro. Daulet, evangelist from Potiyadi, also came over to help us. I had Sisters Bisahin and Janki, Bible women, along. We camped in the village of Perpar in an old mango grove. It was 102° F. in the tent at noon. Several nights we had dust storms which made it unpleasant, but such things are to be expected at this time of year. We visited the homes in the nearby villages. During April, May and June the farmers are not so rushed with their work, as their crops

are all harvested and they have more leisure, and as the weather is hot many do not care about doing much work, so we have large crowds. Men, women, children, and all listened with attention. Many bought books, Gospel portions, and a few New Testaments. The interest seems to be better than it was a few years ago, but there are yet many who are afraid the Christian religion is getting hold of their people. This is especially true of the Brahmins, who being the religious leaders, want to keep their people back. But we know that His Word is quick and powerful and sharper than any two edged sword. We know that there will be fruit some time. Will the reader keep praying to that end?

Sarah Lapp.

Bros. Graber and Haider with a class of boys from the Academy spent April 8th to 18th on tour in the village of Kewar, eight miles north of Dhamtari. All their efforts were put forth in this village of about 1500 inhabitants. The mornings were spent in personal visitation in people's homes. Books and Scripture portions, as well as a few entire New Testaments were sold and numerous street corner meetings were held. In the afternoon the children of the village came to the tent for play while others came for visits, interviews, and for various mixed motives. Each evening we held a full preaching service in the middle of the village just in front of a Brahmin's house. In looking back over the tour we feel that God

has again given us special blessing and joy in direct evangelistic work. We feel that God has used us in presenting the Gospel message and the challenge of Christ in no uncertain terms. In at least one more village a large majority of the people have been introduced to, and some of them definitely challenged by the Gospel message. No opposition was registered openly but much interest was shown. We ask you now to pray with us that God may by His Spirit continue to apply the message of the Lord to the hearts of the inhabitants of Kewar to the end that by all means some might be saved.

J. D. Graber.

We have been making special preparations for some intensive evangelistic work in the villages round about, this hot season. The special course for teachers and evangelists in Dhamtari has interrupted this work for a while because I am absent for three weeks. But when I return to Mohadi I am expecting to bring a Gospel team of boys from the Academy along and then we expect to make use of our preparation and do intensive work.

There is a village near Mohadi in which the Chamars, a low caste people, are very friendly and from their words we have good reason to believe the Lord will enable us to gather fruit there. They have listened attentively to the Gospel and have said that they believe it is true. They have considered the cost of accepting the Lord. They need more work and prayer and draw-

ing. If the Lord will we hope to be used to bring them to Him.

S. J. Hostetler.

Christian Communities

Shantipur is having a season of revival meetings at the present time. The meetings started on Monday morning, April 15, with a morning sunrise service. These meetings will be held every morning during Passion week, closing with the early sunrise meeting in the cemetery where we will be reminded of the general resurrection. Each afternoon the brethren Sukhlal of Balodgahan and Dariau of Sankra will conduct sectional meetings in the respective sections of the Leper Homes, and in the evenings at 7:30 general evangelistic meetings will be held. We have been praying for these meetings and believe many souls will be saved through the faithful efforts of our brethren. Good Friday and Easter services will be held. There is also a small class of converts ready for baptism. Hope these meetings will bring more.

G. J. Lapp.

During Passion week we had a prayer service every morning early in the church and at sunrise on Easter morning a special service. For our prayer we had several particular objects in mind. These included ourselves, our brethren and sisters who are indifferent, and non-Christians in general throughout our area. The prayer meetings were well attended and every one took part. It was a means of spiritual advancement, and we trust may mean much for the Church and for the advancement of the Kingdom.

S. J. H.

A series of meetings was held each evening at the Sundarganj church during the Easter season. These meetings were well attended and the congregation received help and new encouragement. The meetings are being continued for a week after Easter. During the hot season in the out-of-doors under the brilliant stars and in the hush of the night one finds an appropriate setting for Christian worship.

The "Refresher Course," a course of three weeks intensive study for about thirty of our Evangelists, Bible Women, and Village School Teachers, began in Dhamtari on April 23. The sessions are held in the Academy building where there are ample facilities for class rooms, blackboards, desks, etc. Courses in Personal Evangelism, Method of Story Telling, Work Plans, Teaching Reading to Beginners and Illiterates, and Music, besides the morning and evening devotional talks and sermons, make up the day's program. The course has only recently begun but promises good results.

J. D. G.

Since I am back I am kept quite busy with the village and farm at Balodgahan, and the evangelistic work at Chichli, Mogragahan, and about Balodgahan. Also due to others being away I shall have to look after the Widows' Home, Village Dispensary, and the station at Shantipur. My special burden is that our church here at Balodgahan might get a vision of their duty toward the people of the district.

G. H. Beare.

Our Schools

The results in the government Primary and Middle school examinations have just been released. Our Dhamtari schools had very good results, passing 28 out of 30 in the Primary school, and 16 out of 22 in the Middle school. The High and Normal schools are not yet published.

J. D. G.

On April 11 and 12 over 150 children from the Mission Village Primary schools gathered at Shantipur for a social time, games, and to get better acquainted. It would surprise some of you to learn that we were able to serve over 270 hungry mouths, counting all the meals, for less than \$3.50, or one and one-fourth cents a piece. It was Indian food of rice, curries, and vegetables, but of a better quality than they would get in their homes. They were very happy to be able to come together in this manner. There were a few competitive games in which the winners are to be awarded fruit trees to be put into their gardens at home. The trees will be grafted orange, grafted mangoes, and grafted guava. The poor Indians need fruit so much and seem to greatly appreciate the prospect of having trees of their own to plant. This also opens the hearts of the children and parents to Christian friendship.

G. J. L.

Easter Sunday was a quiet place in the Girls' Boarding because about half of the girls spent the day out with their relatives. The remainder went for a stroll in the jungle in the afternoon. April 23 marks the last of the school year and many of the girls will be going to their homes for the summer.

During the vacation days some necessary repairs will be done such as relaying tile on roofs, making a new water tank, and repairs to boxes, doors, and other things too numerous to mention. I also want to spend more time in becoming acquainted with the girls.

Dora Shantz.

On the 19th two new boys started in the compounding class at the Dhamtari Christian Hospital. Another will start May 1. That adds new responsibilities. The boys in the old class will all be finished by June 15. These new boys are young and have many temptations. Please pray for them

that in their training they may be true, honest, and faithful in their living witness for Him.

Ada Hartzler.

General Items

Since Dr. Troyer left for Darjeeling I have added to my responsibilities those of his that I can do. About every two weeks I am to go to Ghatula over the week end to visit Sister Kanagy, who will be there alone during the hot season with no telephone, no motor, and with mail service every other day. I am planning to go about three times during the season.

A. N. H.

We have been trying to deepen the Mohadi well in order that there might be sufficient water in the hot season. Finally the machine has come by which we hope to drill it deep enough to get all the water we need.

S. J. H.

Kasam, one of our older orphan boys, was married to Rajan bai on April 18. This means another Christian home established and two more orphan children, who had been supported and brought up by the Mission, are setting out to support themselves and make their own way in life. Rajan bai had been reading in the Girls' Industrial School at Ghatula.

J. D. G.

More About the Christian Community

Communion services have been held in all the congregations of this Bishop district including Balodgahan, Sankra, Balod, Dondi, and Shantipur. We are glad that, with few exceptions, all the brotherhood expressed peace and were ready to partake of the sacred emblems, and also to observe the rite of feet washing. The latter is as sacred to them as the communion service. God richly blesses us in this expression of love and equality. May God make the Church in India fruitful in humble Christian service for the salvation of souls about them.

G. J. L.

TO PALESTINE FROM INDIA VIA IRAQ

By Mary M. Good

For the Gospel Herald.

After the packing, the farewells, the attention to beggars, the visits to the other Mission stations, last calls on our dear Indian people, accepting invitations to meals, handing over work and various other interruptions that always precede going home on furlough, finally the morning of our departure arrived. As Sister Wenger and I drove out at 5:30 in the morning in the dim light we saw the school girls and teachers lined up on both sides as they sang their salaams.

We reached Bombay the day before sailing and found our passports with necessary visas ready for us at the office of the American Express and in less than an hour and a half all of our sailing arrangements were made, including buying a railway ticket from Basra via Ur of the Chaldees and Babylon, to Bagdad, Iraq.

After a week of sailing through the Arabian Sea and Persian Gulf, we came to the mouth of the Shatt-Ul-Arab River which is the union of the Tigris and Euphrates rivers. It was enough for us to realize that we were in the waters on the banks of which our Bible story began, but in addition we were thrilled with the wonderful scenery especially on the Persian shore. Date palms could be seen for many miles and among them the buildings in which they are prepared for market. Later in the day we passed through Aleadan. The Anglo-Persian Oil Company in this city has scores of great oil tanks and many beautiful buildings. We were told that about 25,000 people work in the oil refineries in this city.

At 7 o'clock on the evening of Mar. 21st we reached Basra and a friendly railway inspector met us on the boat before we landed and told us that reservations had already been made for us on the train leaving for Bagdad that night. At 6:45 the next morning we were at Ur of the Chaldees and a more forsaken place could hardly be imagined. There are a few mud buildings and a small brick rest-house where travellers can stay while in Ur. As no work is going on there now we did not take time to go to the place where the excavations have taken place. We would have had to wait 24 hours for the next train. At 3 o'clock in the afternoon we reached Hillah, the railway station nearest to the ruins of Babylon.

It was a most interesting journey. For the greater part the country was a barren waste with here and there beautiful fields of wheat and barley irrigated from the Euphrates river. We especially noticed the absence of trees. From the time we left Ur until we reached nearly to Bagdad we saw only three kinds of trees, the date palm, the pomegranate and the willow.

The faces of the Arab people along the way were hard and we were convinced not only from the look in their eyes but also from the frequent fights which we saw that they are a rough people. The dress of the people is very simple and, strange to say, in this dry country with its scorching sun the dress of the women is almost entirely black.

At Hillah we were most kindly entertained in the home of a missionary family living there, and they arranged for us to see the ruins of Babylon. In two hours time we were able to walk over the ruins and have pointed out to us by our guide the place where the wall stood upon which the handwriting

appeared, the place where the hanging gardens had been and other places. The authenticity of these places is doubtful and the most interesting part of the visit to us was to see how literally the prophecy had been fulfilled. Babylon has indeed become "heaps" as prophesied in Jer. 51:37. The many interesting objects that were found by the excavators have been carried away to other countries and the bricks have been used in building the houses in neighboring towns. We measured some of the bricks lying about and they are 20 by 20 inches in size. A little of the cuneiform writing remains and our guide, whose duty it is to see that none is carried away, gave me a small slab with a bit of the writing.

From Babylon we went on to Bagdad the next morning and reached there at about 1 o'clock. It was Saturday then and we were leaving early on Monday morning for the journey across the desert so we had to make our preparations. We did not see much of Bagdad but the visit in the home of the Y. M. C. A. secretary there who arranges for missionaries and tourists going across the desert was very interesting.

From the time we had reached Iraq we had noticed the presence of armed troops everywhere. The day we reached Bagdad we were told a massacre took place in the city in which about eighty had been killed. The reason for the uprising was due to friction between the two sects of Moslems in the country—the Sheihs and the Sunnis. The Sheihs are in the majority and the Sunnis are the rulers. The dispute was due to the Sheihs' dissatisfaction because of their not being properly represented in government.

It was interesting to hear our host tell of his experiences for twenty years in working among the Jews and Arabs of Bagdad and also of entertaining archaeologists who have done excavations at Nineveh, Babylon and Ur. He said, "They have come to prove that Genesis is untrue but the more they dig the more they are convinced of the truth of the Bible. In Iraq there are 150,000 Jews of the dispersion. We were told that they are the moneyed people of the country. Yet they are said to have the exile mentality and to show that they are crushed. We could not distinguish between the Jews and Arabs especially in the dress of the women. They both wear over their other garments the loose, black garment which is very simple and graceful and many wear veils on the streets. Perhaps as a means of protection they wear this garb in the country of the Arabs.

On Monday morning at 5:30 we were given our breakfast and immediately after that we started on our twenty-four hour journey across the desert. The bus in which we travelled had large cushioned chairs for 18 passen-

gers and we could travel in reasonable comfort. We made two stops for refreshments. The first at about 9:30 A. M. and the other in the evening. There was no road for the greater part of the journey—only the desert track. Our two Arab drivers did very well in avoiding the stones and holes. They could speak no English and our fellow travellers were non-English speaking people of a number of different countries with the exception of two young American tourists and also a Russian lady doctor who had joined us in Bombay. It was very cold in the night but we were well supplied with blankets and were able to keep warm. We left our last stopping place which was in the middle of the desert at 8 o'clock in the evening. To stand in that desert place and look up at the stars was a privilege which we shall not soon forget. I wondered whether the Wise Men who came from the East had crossed the desert here and I thought what a joy it must have been to study the stars so near at hand. Venus seemed in her glory that night.

At 7 o'clock in the morning we reached Damascus and we were indeed grateful for the good journey we had had. We had an accumulation of dust and sand but on the whole the journey had been a pleasant one. We were told in Iraq that the week before we were there they had had three terrific sand storms and later we learned that a week after we were there they had the worst such storm yet on record and we were indeed grateful that we had been able to pass through Iraq without encountering these. We were very conscious of the Heavenly Father's guidance and care.

Knoxville, Tennessee.

FROM OUR MISSION STATIONS

Iowa City, Iowa
(609 Riverside Drive)

Readers of the Herald, Greeting.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ," a victory that overcometh the world and ushers us into the place prepared for those that love Him at His appearing.

Counsel meeting was held May 9 and communion planned for May 12, the Lord willing. We had the privilege of Bros. J. L. Hershberger and J. C. Brenneman who preached for us, after which one was received by water baptism by Bishop Fisher.

Bro. C. F. Derstine will begin, the Lord willing a series of meetings May 16, at this place. Brethren pray for these meetings. Bro. Derstine is also to have the commencement exercises at Center High School.

Let us give a bit of information of some of the work done by the Mission folks at Iowa City during the month of April: Seven preaching services, 4 Sunday school meetings, 4 Y. P. meet-

ings, 2 cottage prayer meetings, our regular meeting at the Old Ladies' Home, 4 Bible study classes and prayer, 2 Teachers meetings, 2 Junior sewing classes, 2 Manual training classes, 1 Jail service, Easter program in morning by Hesston chorus and a wonderful message by Paul Erb. In the evening the life of Christ in song by the Mission folks, hospital visitation of which one young man called for a minister and we had the privilege to lead him to the Christ who saves from all sin afterward to know he died praising the Lord. Regular visitation work and aiding the needy, distributing five hundred copies of the Way, and a monthly paper of our own printing. Two hundred fourteen received meals at the Mission table beside the Mission family. Will you pray that the Lord will give strength in every way to keep on if He so leads. Brethren, put us on your prayer list and pray that souls will be free from the bondage of sin.

Once more let us give thanks to the true God of the Bible for His blessings and your support in prayers as well as financially and may the Lord watch between thee and us till He come.

Sincerely,
The Workers,
Norman Hobbs, Supt.
May 9, 1935.

Altoona, Pa.
(2504-Fourth Ave.)

The Father is giving us many blessings for which we want to be thankful. Thursday evening, April 18, special services were held at Altoona in memory of the crucifixion. A program was given, giving the incidents of the trial and death of Jesus Christ, followed by a sermon by the pastor. Similar services were held at Mill Run Chapel on Good Friday evening, followed by a sermon by the pastor. Appropriate Easter services were held at both places.

Counsel meeting was held at Mill Run on May 3 and on the 5th at Altoona.

Sunday, April 28, Brethren Irvin Holsopple, wife and children, Boyd and Carl; Tobias Eash and wife of the Kauffman congregation worshiped with us, Bro. Holsopple preaching at Altoona and Mill Run.

Sunday, May 12, Brethren Maris Hess, wife and son Mark; James Hess and wife; Jacob Thomas Jr., wife and son Jacob of the New Danville congregation Lancaster Co. spent the day with us, having services at Altoona and Mill Run, allowing themselves to be used.

An aged man, 77 years old, was received into Church fellowship by water baptism from the Coburn district, for which we praise the Lord.

We have been interested in the person for 12 years.

Cash Received for April

So. Western Conf. Dist.	\$20.91
So. Western S. S. Conf.	18.00
Allensville Cong.	13.85
Mattawana Sunday School	10.00
Willing Workers' Cl., Maple Grove S. S.	1.00
John G. Erb	5.00
No. 711	5.00
	<hr/>
	\$73.76

Cash Value Clothing from Sewing Circles

Bethel, Ohio	\$ 4.35
Beech, Ohio	4.00
Crown Hill, Ohio	4.35
Landis Valley	6.00
Marion	3.80
Rowe	4.50
Reid	6.00
Paradise	1.50
Volant	4.00
Millwood & Weavertown, Jr.	2.25
Conestoga	6.81
Lanc. Co. Assoc. circles	9.00
	<hr/>
	\$56.56

Many thanks for your support. We beg a continued interest and prayers.
Joseph M. Nissley.

May 13, 1935.

MISSIONARY POSSIBILITIES OF STORIES AND STORY TELLING

"Let me tell the stories of a nation," said G. Stanley Hall, "and I care not who writes its textbooks."

"I would rather be the children's story-teller than the king's counsellor or the queen's favorite," is Kate Douglas Wiggin's expression of the same thought.

Story telling was the master Teacher's favorite teaching method. Over twenty times it is recorded "And He spake unto them a parable," and many other times He told a story to impress a truth.

In our missionary methods we make too little use of this marvellous possibility. Stories of consecration of life are followed by the consecration of other lives.

Robert E. Speer says, "There is power in life stories."

Again and again children who have read or heard the story of Livingstone the Pathfinder, have broken the moment of silence that paid tribute to his life by saying, "I want to be a pathfinder too."

Countless numbers of small pockets, and larger pockets as well, have been empty when they reached literal and figurative gingerbread stands, because, following the example of Cyrus Hamlin, the contents of those pockets were emptied into the missionary box.

An ounce of concrete missionary example, well administered in an interesting story, is worth a pound of abstract missionary exhortation.—Sel.

For the Father himself loveth you.
—John 16:27.

GLEANINGS

Typhoon Hits Osaka

Tiles flying, tin roofs ripped off and carried away, windows smashed and blown in, wind and rain pouring in and making havoc inside houses, buildings and fences crashing down! Such in brief is the sketch of the storm whose very centre struck Osaka about 8:30 on September 21. Down near the harbor the waves rushed in sweeping boats and wreckage far inland. The concrete piers were destroyed, leaving only the iron girders standing. Mud three or four feet deep came along with the water and settled in the streets, houses and everywhere. Many were drowned; more were killed by falling buildings, telegraph poles or flying tiles from the roofs. An express train from Tokyo-Osaka was laid on its side on the bridge crossing the Setagawa, near Kyoto, when over one hundred people were killed or injured. In Osaka, sixty-four school buildings were blown down, killing some eight hundred children. Up to September 28, there were 1,646 deaths reported in Osaka Prefecture alone with 8,813 injured, missing 316 persons.

Church property and the Church Orphanage were destroyed in Osaka and the Chapel of Our Redeemer was totally destroyed.

Fortunately, the weather that morning prevented the children from holding their Morning Service in the Chapel; otherwise many would have undoubtedly been killed or injured.

Bible Distribution in Japan

The Bible House in Tokyo, just off the Ginza, the main business street, consists of eight stories above ground and two below. The money was given by Mrs. Russell Sage in memory of her husband.

The American Bible Society began its work in Japan in 1837 but an agency was not established until 1876. In these years of service more than 13,000,000 volumes of the Scriptures have been distributed and three times within the past decade the yearly distribution has been more than 900,000 copies.

Last year the Japan agency employed twenty-one full-time colporteurs who traveled over 34,000 miles, visiting 339,063 homes and institutions. Last year the agency secretary, Rev. Karl E. Aurell, skillfully guided the activities of the work so as to put more entire Bibles into circulation than in any preceding year of the Society's history of Scripture distribution in Japan.

Religion and Nationality

The Commission appointed three years ago by Japan's Home Ministry to study and report on whether the so-called state Shinto is or is not a religion has discontinued its research, due to inability to reach any consensus of judgment on this question. This leaves the nation somewhat in a quandary just at a time when her superpatriots are seeking reinforcement of popular sentiment in support of nationalism through compulsory shrine observances by all schools and other public institutions. The home ministry has met the situation by deciding to

treat state Shinto and worship at the shrines "as a national affair above religion." A new organization, with which many prominent Christians and other religionists are identified, is seeking "the promotion of national prosperity through religion," and cooperating with the ministry of education to this end.

Christ or Communism

Last year a prominent Japanese Christian remarked that the future of Japan would be a contest between communism and Christianity; that in these two movements alone is there sufficient driving power to check rising tides of reaction. "National religions are moribund; political liberalism is dead; democracy is here no more; a deep disillusion has settled down on men. Communism is gaining increasing strength and political leaders live in fear of a radical uprising." Nevertheless, Christianity makes steady gain. Fifty-two rural Gospel schools, short-time institutes for training young farmers in Christianity, agriculture and economics, were conducted between June, 1931, and July, 1932. Dr. Kagawa reports over 50,000 decisions during the past four years.—The Presbyterian.

Prohibition Progress

It is encouraging that prominent men of Japan are taking the lead in the progress of prohibition. At the last meeting of the Imperial Diet no alcoholic liquor was allowed in the building, and it is said that this rule will hold at future sessions. Three government departments, the Home, Education and Commerce Departments, are uniting with the "Kyoka Dantai" to promote a movement for the regeneration of the country. Among the concrete proposals set forward is one dealing with prohibition, that each hamlet be urged to give up sake and tobacco. A judge of the Supreme Court spoke over the radio, urging abstinence from liquor. A large motto, "Temperance Will Restore the Nation," properly mounted, was presented to the first dry village, Kawaidani. The authorities of the Home and Educational Departments have sent letters to all governors and schools calling on them to observe September 1 as "Sake-nashi" Day, in commemoration of the great earthquake which occurred on that date.

A Live Korean Church

Dr. Charles Allen Clark tells of a year's progress in the Presbyterian Mission, the heart of which is thorough evangelistic effort and instruction in the Word of God.

The evangelistic work has had few better years than this last. It began with the great revival meetings in the new Pyengyang college gymnasium which seats about 6,000. The building was crowded every night for two weeks, and then for another week with students. One Korean pastor did the preaching. New converts, men and women separately, were organized into classes under some Korean or missionary. My group of forty was one of the most interesting I have ever tried to teach. Many were clearly converted, and everyone brought near to God.

The revival spread to the country, and practically every one of our 414 churches in the villages had at least a week's revival with

wonderful results. The central Bible classes have shown the effect and 1,000 men gathered for a week of Bible classes at Christmas, and 1,500 women studying for ten days in March, the largest class for women ever held in Korea.

Winning Wild Men of Borneo

Rev. George E. Fisk is preaching the Gospel to degraded tribes in Borneo. He writes:

Apostolic days are being re-enacted in Borneo and many Dyaks are turning to the Lord. I have just returned from a journey to the interior. Over two hundred Dyaks who have accepted the Lord Jesus Christ as their personal Savior were baptized.

One of my meetings lasted until almost midnight, the Dyaks keeping me in the house of the head man after I had finished my message, to ask questions about Jesus Christ with relation to their daily life. They are a very religious people and have always looked to the gods and spirits for daily guidance in everything. Therefore they wanted to know, for instance, whether Christ would help them in their planting, or give them a good rice crop, or assist them in the jungle hunts for meat, or watch over them in times of sickness. This led to my giving them a message on prayer, to which they listened until midnight.—The Pioneer.

A Gospel Ship for Filipinos

The Gospel steamer "Fukuin Maru," which once plied the islands of the Inland Sea of Japan, has now become the possession of the Association of Baptists for the Evangelism of the Far East, and is sailing in unevangelized parts of the Philippines. Recently it touched at Cadaga where no Protestant missionary had ever been before. Captain Skolfield writes:

"Everywhere I go I receive a cordial reception. I can understand how the Filipino people must have been before the priests came. I am amazed at their industry. Their streets are wide and clean. Yesterday we baptized ten, and while I explained the meaning of the ordinance several came forward and asked to be baptized with the others. One night at our open-air preaching service over 200 came out of the tremendous crowd gathered and took my hand confessing their faith in the Lord Jesus for salvation. This meeting lasted over two hours and a half. We simply could not drive the 200 home,—they were so hungry to hear the Gospel. . . . During this trip of fifteen days we have given medical treatment to more than one thousand. . . ."—S. S. Times.

Tourists Demand Tribal Dance

Christian missionaries in Papua are alarmed at the attempt to desecrate the Sabbath at a time when their years of patient, sacrificial service are beginning to show fruit. The Australian Press Association has received a cable from Thomas Cook & Sons, Ltd., to the effect that intending passengers by the Carinthia were seriously disappointed at the refusal of missionaries in Papua to allow an exhibition of native ceremonies on Sunday, April 16, the day when the vessel was to be in the Papuan port in the course of her projected world tour. The company mentioned even went to the length of deciding, it is said, to appeal to the Australian Government to authorize the lieutenant-governor of Papua, Sir Hubert Murray, to allow the tribal dances on the day in question. "The Australian Christian World" suggests that it would be well for the agency to

remember that if its shipload of tourists had gone to Port Moresby on any day of the week in pre-missionary times, they would most certainly have witnessed the beginning of native "ceremonies," the completion of which they would not have survived.—Christian Century.

Living the Gospel

Methodist work in the Nizam's dominions during the past 25 years has swelled the number of Christians from about 10,000 to 90,000. The dynamic principle which has contributed to the result is expressed in the motto of the Medak Boy Scouts: "A clean heart, a clean home, and a clean village." Some years ago a Hindu shopkeeper had been drawn to Christ by a piece of paper in his waste paper basket that contained the words, "Blessed are the pure in heart, for they shall see God." When he heard that it came from the Gospel of St. Matthew he bought a copy and read it through. Finding there were other similar books in what was called the New Testament he bought and read them all, and then asked the searching question, "Are there any people living like this Book?" Becoming a disciple of Jesus he did voluntary Christian work so well that he was set apart for the ministry, and when he was ordained he preached for his ordination sermon from the very text that had led him to Jesus, impressing the Hindus who heard him by his message on the clean heart as the only remedy whereby India can gain that vision of God which is India's goal.—Dnyanodaya.

A Look at Burma

Seven different languages are used by the Methodist Church in its work in Burma. There is at least one organized congregation with a regularly appointed pastor for each language group. The census shows that there are about 14,600,000 people in Burma, of whom about 10,000,000 are Burmans; but of the 331,000 Christians listed in the census report for 1931, only about 11,000 Burmans are numbered.

The Chinese-Indian District combines in one administrative unit five language sections of work among Chinese and Indian immigrants.

The educational program is varied, racially. About 3,200 boys and girls have been receiving Christian education in a system of schools ranging all the way from small, unregistered village schools to high schools which prepare candidates for university entrance.—Christian Advocate.

Winning a Hold in Burma

E. Carroll Condict, Baptist missionary dentist, writes that he extracted 78 teeth for Burmans, Chinese, and Indians during a seven-hour visit at Kama. He feels that in no other way could he have done so much to prepare the way for the Gospel, and that it was a splendid object lesson in helping others. He reports a movement toward Christianity among Southern Chins. The 372 baptisms in 1933 was a dozen more than double the previous highest number baptized in a year, which was 180 in 1932.—Burma News.

Getting Into Operation

In the first General Assembly of Siam's National Christian Church, representation was not confined to church officers; there were women delegates, teachers and evangelists. While the newly organized church is of Presbyterian background regarding organization and doctrine, groups that had other forms of baptism are to follow their own custom. Three major standing committees were formed—Evangelistic, Educational and Medical, and these in turn were subdivided to embrace every phase of activity.

The churches are grouped into seven districts, or presbyteries, six according to geographical division and the seventh consisting of Chinese churches and groups wherever they may be. They are as follows:

Chiangmai Province; Chiangrai and Lam-pang; Nan and Prae; Pitsanuloke and Bangkok; Nakawn Pratome, Ratburi and Petchaburi; Sritamarat and Trang; the Chinese churches.

General Assembly is to meet once in three years with ad interim business assigned to a council of fourteen members.—Siam Outlook.

Leper Home Silver Anniversary

Chiangmai Leper Asylum has just passed its twenty-fifth year—has just reached maturity, so to speak. Its growth has been slow but steady, a growth with a great purpose always in the foreground, that of giving aid both spiritual and physical to those afflicted with leprosy.

On January 29, the anniversary celebrations took place. Foreigners, officials, leading merchants, church members, students, all who could make the trip to the islands were invited. H. E. the Lord Lieutenant of Bayab Circle was the principal speaker. It was His Excellency's father who was largely instrumental in securing the island site for its present use, and it was his father who opened the first permanent buildings in 1910.

Opium Problem Again

The National Christian Council has recently appointed a committee on narcotics in order to find out what the Church can do with regard to China's rapidly growing drug menace. State monopoly in Manchukuo and the emergence of clandestine factories in China present a new phase of the problem. A Christian conference held in Manchuria decided to get in touch with the Japanese churches to see what could be done about the uncontrolled nature of the traffic in that territory. Since the narcotic traffic in China is now so largely involved with militaristic interests, what was once mainly a moral problem for the church is now an intricate political problem.—Christian Century.

Children in Spain

The new government in Spain tries especially to take care of children where the mortality under one year of age had reached 115 per thousand as compared with 70 in other countries of Europe. In Madrid alone there were over 1,000 children street beggars and in other cities the percentage was little better. The government has now in-

creased the number of public schools by 7,000 in its fight against illiteracy, and plans to add 5,000 yearly until there shall be 27,000 new schools.

A Needed Reform

Paul Whang, an observing Chinese with a Yale background, believes that one of the principal causes of poverty among his countrymen is due to the enormous sums they expend on marriages and funerals. He calls this "atrocious improvidence." In Shanghai it is common for \$20,000 (Mex) to be spent on a single wedding or funeral. In marriage it is the fashion that spacious halls must be rented for the occasion, dinners of no less than thirty courses must be given, and noted actors and actresses must be engaged to entertain the guests.

In case of a funeral a costly native or imported coffin must be procured for the deceased, and a long procession, with the participation of hundreds of Buddhists and Taoists and other paraphernalia, must parade through as many busy thoroughfares as police permit.

An Association for Marriage Reform has adopted a number of regulations, among them:

That all wedding gifts and dowries of the bride must be Chinese native goods.

That banquets given on the wedding day shall not exceed \$4 for each table.

That no wedding gift shall exceed the value of \$1.

In regard to funerals it is proposed that:

The cost of the coffin shall not be more than \$200.

The services of Buddhists and Taoist priests shall be dispensed with.

All superstitions in connection with the funeral shall be disregarded.

Finally the hope is expressed "that all far-sighted people can combine their efforts to break down extravagant customs."

The Bible or Death

"The Bible Society Record" tells of a robber chief in Egypt who stole a Bible from a colporteur. No Moslem could read it to him. At last he heard of a Copt who could read it, and, throwing the Book into the Copt's lap the robber commanded him to read it to him.

"Oh, no, I cannot."

"Why not?"

"The Coptic priest would excommunicate me."

The robber chief brandished his club, and bade the man take his choice, to be excommunicated or killed. So the Copt read. The robber became interested, sought out missionaries, and later was converted to Christ. Calling his robber band together he said: "I have always dealt squarely with you. Don't be afraid I will squeal on you. But from now on I don't know you, and you don't know me." He became a Christian elder, and helped to build a Christian church.

In Southern Nigeria

A spiritual awakening among the Gbari tribe in Southern Nigeria is noted in the "Moody Bible Institute Monthly." Mr. Oliver, of the Sudan Interior mission, says:

A great advance has extended to the banks of the Niger River, and the converts number more than three hundred, including two vil-

lage chiefs—the first Gbari chiefs to confess Christ. Seed sowing in this southern-most part has been done mostly by converts visiting near-by villages, and in the space of a few weeks the "Jesus News" has spread and the people have joyfully responded. The converts include several very old men. In the town farthest south, a young man heard there were Christians in places to the north and came to Karu (a round trip of about 250 miles), to find out if the Jesus news was true. He joyfully accepted Christ, and his whole village, including his father who is the chief, have now turned to the Lord. Two villages recently joined in one group, and spent the whole night singing hymns.

Love's Labor Not Lost

Daniel Hastings, missionary of the American Board in Bailundo, writes of seeing 4,000 people worshipping together; most of them first generation Christians. A new church was needed, and a call was sent out to every adult Christian church member to give four days' labor. This meant 11,000 people giving four days' work each—more than was needed, but since all wished to help, they were given that privilege.

In the Quiepio division, 100 miles from Bailundo, 75 new members have been received, and after a series of conferences in Omungo, 124 new members.—Missionary Herald.

Open Door in the Congo

A medical school of the English Baptists at Yakusu, turns out boys who can stand up to an hour's oral medical examination in French by two visiting government doctors, and come through with 80 per cent. There are now 15 Christian boys in training, and six have already gone out with the school's diploma. Dr. Clement Chesterton, who has devoted several years to building and equipping this hospital and school, has now been asked to organize complete and regular visitation of two provinces, all traveling expenses being paid by the government. He writes:

We are to arrange for treatment of the sick, by erection, equipment and staffing of village dispensaries such as we already have in operation. Organization and discipline of the staff are to be entirely in our hands. We have already accepted half the area offered, and shall be receiving from the government about £600 in cash per annum and £4,000 worth of drugs. This means the sole provision of medical aid to over 150,000 inhabitants in an area of over 10,000 square miles.

—S. S. Times.

The Press in Persia

Political propaganda, especially that of a communist type, has led the Persian Government to issue strict rules as to the publishing and importing of literature. For a time no religious publication of any kind was permitted in Persia, but permission was finally secured to publish a pamphlet on Bible study by Dr. Robert P. Wilder. This is the first formal recognition of the right of the Persian Church to publish literature in Persian for its own nurture—a milestone in the progress of religious liberty. A Christian dervish, Mansoor Sang, has kept up his great work of scattering literature in out-of-the-way places, and the steady use of books and tracts by individuals continues.—Intermission Literature Committee of Persia.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not . . . ?"

Chain Letters.—During the past few weeks we have been hearing much of the chain letter fad that seems to have swept so many people off their feet. A brother sends us a paper in which there appeared a brief article on this subject and endorses heartily the thoughts contained in this clipping. We agree heartily with our brother's judgment in this matter and we believe that our readers are of the same mind. In the language of our Lord, "Take heed and beware of covetousness."

"This last week we received our first chain letter. However, instead of a dime we were asked to send a dollar to the person at the head of the list. We were to make a copy of the letter and send it to five friends. In return for keeping the chain going we received the assurance that we might get \$15,625. In the list on the letter was a minister of the Gospel(?) and a professor in a Christian(?) church college. We didn't know the others. But we presume that they were just as intelligent. Is it an indication that our generation is becoming stupid? Or is it because people are so desperate that they grasp at the faintest hope for prosperity? The chance that for such a small outlay we can receive enormous gain is preposterous. That intelligent people should be deceived by it is pathetic. That Christian people should participate in such a dishonorable scheme is contemptible."

Conscience.—A troubled conscience is one of the surest signs that the monitor which God has placed within us is still functioning, doing its part to save us for the path of righteousness and true holiness. One of the most unhealthful signs is the disposition to smother a reproving conscience and keep on "doing as we please."

On another page appears a selected article on "Others May; You Can Not." It is an old tract that made a marked impression on many minds a generation ago. We accepted it for republication because we felt that our present generation of readers will be profited through giving it another reading.

Some people would change this

heading to read, "Others Can Not; We May." In other words, "These things are wrong for those who have a conscience against them; but because my conscience doesn't hurt me for doing them it is not wrong for me, even if others' conscience forbids their doing them." Such attitude invites ruin, both here and hereafter. If our conscience fails to condemn us for doing things that are contrary to Scripture, it is a sure thing that we are on the wrong track and ought to be alarmed at our condition. Read II Tim. 2:15.

Every child of God should, like Paul, exercise himself or herself to "have always a conscience void of offence toward God and toward men."

"Lost to the Church."—We copy the following from one of our exchanges:

Lost to the Church.—A Hollywood pastor is reported as saying, "It almost breaks my heart to see our young people today on their way to high school, junior college, or university, for I know that ninety-nine per cent of them are lost to the Church—unless something very extraordinary happens to drive them back to Christ."

We praise the Lord that as a Mennonite Church we have been holding a much larger percentage of our young people for God and the Church. In fact, for the past fifty years there has been a continual gain in membership among us, the loss through death or otherwise having been more than made up through recruits from our young people. But there is enough in the gloomy view expressed by this Hollywood pastor to cause all evangelical churches to take notice. People tell us that we must become more modern in our doctrine and methods, or we will lose a lot of our young people. Some of them may be held through compromise, but in the end it works the other way. Even if a whole church should turn aside from the way of truth and holiness and walk "according to the course of this world," that whole church would be lost to the Church of Jesus Christ. The way to hold our young people for God and the Church is to "bring them up in the nurture and admonition of the Lord," to teach them

MENNONITE GENERAL CONFERENCE

III. What has General Conference thus far Accomplished?

After all is said and done, the test for any work, movement, or system is to be found in what are its useful and profitable results. In this article there is only room for mention of a few of the things that have been done by the General Conference, with a minimum of discussion. The work done and the impressions sent forth during the three and a half decades can not be measured by earthly standards, but we wish to refer to a few of them.

1. More might have been done.

This is in the form of a confession, not an accusation. Both the writer and the Editor, whose pen is not active just at the time when it is necessary to prepare copy for this issue of the paper, were in intimate touch with the General Conference since its beginning, and have been somewhat in touch with it ever since in various capacities to an extent that they can both confess that under certain conditions more might have been done in the way of carrying on the work for which the Conference was organized. And in this confession we feel that all who are loyal to the Church can join. We are not trying to offer excuses for failures, nor to condone carelessness, nor to plead for those who were too "busy here and there" to get their most essential work finished. But, since the General Conference is a human institution, it is subject to human limitations, and we hope that those who carry on from now until our Lord comes will have fewer failures and more successes.

2. It would be far from the truth to say that nothing has been done.

The very fact that a sufficient num-

by precept and example what the will and Word of the Lord is, and to keep them in a wholesome spiritual atmosphere. If you love your children, keep them out of infidel-factories.

ber of members of the ministry in the conferences in various parts of the Church could be brought near enough together to discuss common problems and suggest remedies for difficulties, is evidence that there was a sufficient reason for the existence of the Conference. At the time of the organization of the General Conference there were about sixteen different district conferences whose publishing interests were centered at Elkhart, Indiana, and whose doctrines and practices were essentially the same. Soon after this one of these conferences, mainly of Russian Mennonite origin and using the German language, organized outside the General Conference and has maintained a separate existence since. Some District Conferences that were not at first represented officially in the General Conference have come in since and a few have so far failed to give official recognition to General Conference to this day, although they remain in harmony with it in faith and essential practices. The General Conference is largely responsible for the degree of unity of faith that still exists between the more than fifty thousand members of the Mennonite Church in the United States and Canada.

3. All lines of activity have been greatly strengthened by the General Conference.

I looked at that sentence for a little while before I began to put the ink on the paper—and now I'll have to admit that Bro. Kauffman from his bed of affliction gave me the general heads he had intended to use in this article. I questioned several words: "All?" Yes, I believe it is really true that all the activities of the Church have been strengthened by the work of General Conference. This is certainly true of mission work. It was at the meeting of the first session of the General Conference at Wakarusa that, while the official body was in the ante-room "discussing," the main room was occupied by a group led by Bro. J. S. Hartzler and they drifted naturally to missions—the germ of the mission in India, the more prominent beginning of which was set going at Elkhart a few days later.

And it was at this same session of the General Conference that steps were taken to supersede the very valuable, but outgrown "Hymns and Tunes" by the more general and up-to-date "Church and Sunday School Hymnal," the publication of which was carried on by Bro. J. S. Shoemaker by the authority of the General Conference. This remains a popular hymnal to this day, although the Church Hymnal, also gotten out under General Conference, has replaced it in many churches.

Then I think of other lines: fellowship of believers of like precious faith—General Conference has certainly aided here in many ways; getting out

of doctrinal literature some of which is mentioned in last week's editorial; union of nonresistant bodies, especially Mennonite and Amish Mennonite bodies, on the subject of military service, the issue of which was brought on by the World War, and the literature that resulted from this issue—also referred to in last week's paper; the steadying influence of a large number of representative people of like faith, when there are strong tendencies in the direction of more liberalism (modernism, if that is what you prefer to call it), and also strong tendencies toward reaction that might tend to drown out the true faith by outward forms, harmless—even useful—in themselves, but when emphasized to too great a degree are a hindrance rather than a help.

Then I looked at "lines of activity." Activity is a sign of life—one sign—but not the only sign. When all activity ceases, life ceases. The General Conference, through the institutions and committees under its control, represents the largest union of Mennonites now on the face of the earth. This is a matter to make us humbly concerned to fulfill the responsibilities which rest upon us as workers together with God in this large body of believers.

Yes; I believe I'll stand wholeheartedly for the last sub-topic, the last line before this in bold-faced type.

4. The General Conference has gone on record on prominent issues that have stirred the Christian Church in general during the period of its existence.

While some Christian bodies have remained true to the fundamental doctrines of the Word of God, others have strayed so far from the foundations that it is hard for us to recognize them as believers in the Christ we know. General Conference has a historical document on the Fundamentals referred to in connection with the 1921 Conference. Two extended treatises, "Bible Doctrine," and "Doctrines of the Bible," are the result of General Conference effort. As prominent religious issues have come to the front, the General Conference has, through its appropriate committees, taken notice of these problems and taken suitable action, so that the position of the Mennonite Church might be known to all. This has been particularly noticeable in the case of our position on the subject of intemperance and on the relation we sustain toward Government in time of war.

5. Co-operation between District Conferences through the General Conference.

Although the official recognition of the District Conferences has not been unanimous, so far, the co-operation between the various District Conferences has been greatly helped by the friendly offices of General Conference.

The maintenance of the Publishing House under the Board directed by the General Conference, the Mennonite Board of Missions and Charities, and the Mennonite Board of Education, together with the General Sunday School Committee and its various sub-committees, all directed by General Conference, are evidence of the vast work for which General Conference is directly or indirectly responsible. In all these general Church activities, the District Conferences are represented, by members either appointed by them or for them. The privilege of membership in the General Conference is granted to all bishops of the District Conferences in harmony with it in faith and practice.

Topic for next week: **Dangers to be Avoided and Counteracted.**

—J. A. R.

WHY I DO NOT BELIEVE IN EVOLUTION

By John H. Mosemann

For the Gospel Herald.

There is only one book that gives anything original and authentic as to the origin and creation of man, and that book is the Bible. According to the teaching of the Bible there were at least three faithful and reliable witnesses present when man was created; viz., God the Father, God the Son, and God the Holy Ghost. Their testimony is found in the Holy Scriptures. The testimony of God the Father is found in the Old Testament Scriptures, the testimony of God the Son is found in the Gospels of Christ, while the testimony of the Holy Ghost is found in bringing to remembrance all things spoken by our Lord. There is no evidence in or outside the Bible that dogs change or develop into some higher form of animal, that mice develop into rats, rats into cats, cats into dogs, or monkeys into man. The Bible evidence is that there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. It is recorded in the book of God, that everything is brought forth "after his kind" (Gen. 1:21, 24, 25). It remains true to this very day that the fishes of the sea, the birds of the air, and all land animals bring forth after their kind. The monkey brings forth the monkey, elephants breed elephants, lions breed lions, tigers produce tigers, horses produce horses, unless crossed by the efforts of mankind, producing mules. Dogs do not change into foxes nor foxes into dogs. They bring forth after their kind. There is no evidence that man sprang from or evolved from the lower animals. But let us hear the three reliable witnesses as to the creation of man as well as of all things, beginning with the testimony of God the Father in the Old Testament.

I. God the Father.

"In the beginning God created the heaven and the earth" (Gen. 1:1).

"And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth" (Deut. 4:32).

"In six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11).

"In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them and called their name Adam, in the day when they were created" (Gen. 5:1,2).

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power not one faileth" (Isa. 40:26).

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein" (Isa. 42:5).

"Bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name: for I have created him for my glory, I have formed him; yea—I have made him" (Isa. 43:6,7).

"Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me. I have formed the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded" (Isa. 45:11,12).

"Have we not all one father? Hath not one God created us" (Mal. 2:10)?

II. The Testimony of God the Son.

"Have ye not read, that he which made them at the beginning made them male and female" (Matt. 19:4)?

"From the beginning of the creation God made them male and female" (Mark 10:6).

"All things were made by him; (God the Son) and without him was not anything made that was made" (Jno. 1:3).

III. The Testimony of God the Holy Spirit.

"God, who created all things by Jesus Christ" (Eph. 3:9).

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him" (Col. 1:16).

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

"And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein" (Rev. 10:6).

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power, and Godhead; so that they are without excuse" (Rom. 1:20).

"Professing themselves wise they became fools, and changed the glory of the uncorruptible God into an image made like to cor-

ruptible man, and to birds and fourfooted beasts, and creeping things" (Rom. 1:22,23).

In examining these testimonies of the Godhead, there is not the least hint that there was a prolonged process of evolution in forming man. The creation of man took place, according to the divine record, in one day. Evidently it was a 24-hour day as we know them, for it is definitely stated that the evening and the morning were the first, second, third, fourth, fifth, and sixth day respectively. Therefore it could not have been by a process of evolution over a long period of time. For thus it is written, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them and called their name Adam, in the day when they were created" (Gen. 5:2).

Notice the words, "In that day." This expression is used a number of times and there is nothing to indicate that this expression was used for a long period of time, and should impress our dull minds that the creation of man was not by the long extended process of evolution, that we might not be led away with the error of the wicked. The good book not only tells us that man was made in a single day, but it also clearly indicates that man was not made or developed from the monkey or other forms of lower animals for the scriptures plainly declare that man was made in the image and likeness of God, and that God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul. Gen. 1:26,27; 2:7; 5:1,2. The monkey was evidently made in the same day that man was created, for God made the beasts of the field and the creeping things in the same day that He created man. Gen. 1:24,25. Scientists tell us that the earth was millions of years in the making, but what proof have they to offer? Most of them are rank unbelievers who do not believe the Word of God, but rely upon their own vain imaginations. The Bible tells us that "In six days the Lord made heaven and earth and all that in them is" (Ex. 20:11).

Someone might raise the question, How can we rely upon the words of Moses? Was he not a man like other men? We should remember that Moses wrote not only of things that had taken place, but also spoke of things that were to come, and apart from divine revelation the one would be as difficult as the other. Moses predicted the disobedience of the whole nation of Israel, and that because of their disobedience they would be scattered and dispersed among all nations in all the world. We ask, Did that prophecy come true? It certainly has come true, and the Jew is scattered throughout every nation under heaven, precisely as it was predicted. How could Moses know such a thing? He could never have predicted it, had it not been

for direct revelation from the Lord. If Moses, by divine revelation, could reveal what was to come, why could he not have been informed of Jehovah also of things that were past and fulfilled?

How foolish then appear the words of the "scientists" in the light of God's Word! No wonder it is written, "They became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21). Some years ago the writer was in one of the Virginia caverns, and heard the guide say how long it took to form the stalactites and the stalagmites in the caverns, which was far out of line with the Biblical records. He evidently did not take into account how rapidly these things may have formed during and after the great flood in Noah's day. The good Lord will be able to expound all such things that baffle the best minds, in time to come, so that we need not fear or be alarmed by the present wild guesses of men.

A certain scientist found the skeleton of a man in Missouri. He showed the skeleton to other scientists and they gave their opinion as to how many thousands or hundreds of thousands of years old the skeleton was. He then showed them the kind of nail he found when the skeleton was dug up, indicating that the man was buried in colonial days of a few hundred years ago, at the time that such nails were in use. Needless to say, they were abashed when they saw how far wide of the mark they had made their wild guesses and highly speculative deductions.

It is of much importance that parents keep informed what their children are being taught in the grade schools, as well as high schools, and colleges. The minds of the young are rapidly being poisoned from early school age and need the parents' help from the Bible to see the error of evolution from their youth.

Evolution is designed by Satan evidently to deceive, and cause people to disbelieve the Word of God. No one can hold the evolution theory and believe the Bible as the inspired Word of the living God, and its record of the origin of man. It is dreadful to think of how many people were so readily and so easily deceived by this cunning trick of Satan, the arch enemy of both God and man. May we zealously and earnestly hold forth the truth of God's Word to the rising generation, our children that they might escape the destructive influence of this heresy of the last days!!!

I cannot believe in evolution because it is not in accord with the testimony of the three reliable and competent witnesses who were present when man was created, and did the creating; viz., God the Father, God the Son, and God

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

New Holland, Pa.

(Welsh Mountain Mission & Samaritan Home)

Dear Herald Readers, Greetings:—Again the past week death claimed one of our family—an aged sister. She suffered much for many weeks, but as all things in this life have an end her physical suffering is over and we hope she is at rest with the Lord. This was the sixth death in one year, the last five in less than six months. All were about 80 years old or over, with the exception of one who was 73.

One sister came here a few months ago. She was in bed the first few weeks but she recovered sufficiently to get a place to earn something. So our family is somewhat smaller. We again have a few empty rooms. We are all fairly well at present.

May 20 we intend to start a two-week Summer Bible School at the Meadville schoolhouse, and on June 10 we hope to start the school at the Mission. Will you pray that these efforts may be to increase Bible knowledge and bring glory to God?

When one goes out canvassing he meets with surprises; some families not attending any church or Sunday school, and again a few members of some popular church which show a very deep spirit of consecration. There are still many within reach of Mennonite congregations who need the Gospel.

Sunday school and preaching continue every Sunday afternoon at the Mission. Come and help us.

May 20, 1935. John L. Musser.

Hutchinson, Kans.

(818 East B St.)

Dear Herald Readers, Greetings of Love in Jesus' Name:—We are thankful for the good rains the Lord is sending us. We know that "every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

April 7 Bro. Menno Troyer preached for us. His theme was "God." April 14 Bro. Amos Gingerich of Heston, preached on "Faith," using for a text I Jno. 5:4. April 22 Bro. H. A. Diener brought us a message.

Our Easter program was postponed on account of sickness among the children. It was given April 28. The program was good. We were glad for the effort put forth on the part of the

children to learn their pieces and songs, also for their willingness to help in the program. There were 126 present. The program was followed by a sermon by Bro. Earl Buckwalter. Text, Matt. 7:13, 14.

On May 5 Bro. Joe Hartzler preached from I Sam. 28:15. May 12 Bro. Milo Kauffman was with us. He preached from Prov. 13:15. May the Lord bless all those who stand on the walls of Zion declaring His council.

Our hearts were made sad on Saturday afternoon of May 11, when four of our little mission girls were drowned. They had been wading in the shallow water of the Arkansas River when suddenly they disappeared in a 15-foot hole of water where the Hutchinson Supply Co., gets their sand which is located about one block from the little girls' home. Firemen and police, aided by a group of persons who gathered at the scene swept the hole with grappling hooks. About twenty minutes after they had fallen into the hole bodies of two of the girls were discovered. The other two were found ten minutes later. Pulmotors were rushed into service but efforts to resuscitate the little girls were futile. Parents of the four were prostrate with grief. Let us remember them in our prayers.

The three sisters were the only daughters of Bro. and Sister Metz, who have been members of the Mission the last three years. The oldest was 8 years old. She was waiting to be taken into the church. The other two were 3 and 5.

Services at the Funeral Home were conducted by Bro. Joe Hartzler at 1:15 and by Bro. Oliver King at the Yoder Church at 2:30. The three sisters were laid to rest in the same coffin.

Ida May Blowers, age 7, daughter of Mr. and Mrs. David Blowers, was a bright little S. S. scholar and a regular attendant of the girls' sewing class. Funeral services were conducted by Bro. Harry Diener May 11, at the Funeral Home. Ida May's parents just recently expressed their desire to live for Jesus.

Our little girls will be greatly missed in the S. S. and children's meetings. They could quote scripture verses and songs—many songs that they had learned at the Mission; also repeat the Lord's Prayer, Twenty-third Psalm, and the Metz children were learning the books of the Bible.

Bro. and Sister Metz have moved to McPherson near the West Liberty congregation.

Bro. Harry Diener preached for us May 19 on Baptism. We were glad to have Bro. Strait with us again yesterday. He has been unable to attend services for sometime.

Remember the work and workers in your prayers.

May 20, 1935.

The Workers.

Reading, Pa.

(12th and Windsor Sts.)

Greetings:—To those friends of the work at Reading who are looking for a regular report on the work, we wish to say that the Sunday school work here is progressing. Warm and sunny days are a temptation to many children to miss Sunday school. Our attendance has been holding up well this spring. We have regular Sunday school services in the morning at the Mission Church (12th and Windsor Streets) and in the afternoon at building rented in the southeast section for that purpose. It is near 16th and Fairview Streets. We are fortunate at present in having many sisters from other parts of the country located in Reading. They can often be used as teachers. The matter of not having Sunday off regularly when they are working in homes makes some of them available only now and then.

On account of the large number of sisters who came to Reading to work in homes it was necessary to provide some kind of a home for them, other than what the Mission was able to provide, for quite frequently it becomes a necessity to have a place to go to where there are friends other than those for whom the girls are working. In the home the sisters hope to be of help to each other spiritually as well as naturally.

Week-end meetings for the end of the second quarter-year are being arranged for. This will be the second Quarterly-meeting program for this place. We trust we may have the same wide interest from neighboring churches as in the first meeting, and that our visitors at the meeting will be inspired and instructed in spiritual things.

Further notice will appear in the Herald about tent meetings. The present problem is to secure a suitable place. An attempt is being made to obtain proper permission to locate in a Roman Catholic section. Your natural support and spiritual interest in the work is sought.

May 21, 1935. Noah G. Good.

Toronto, Ont.

(2174 Danforth Ave.)

Dear Readers of the Gospel Herald:—We greet you in the name of Jesus in whose name we, who are the followers of Him, are united in a family fellowship, sharing each other's joys and sorrows and praying for each other.

Since our last letter we have another member in our mission family: Ruth Anette Groh, who was born on Jan. 20. She is just a little member, but has won her way into the hearts of those who know her.

A few weeks ago we enjoyed a visit from Sister Mabel Brubacher from Vine St., Lancaster City Mission. W.

were also glad to have Bro. and Sister Kanagy spend a short time with us during the first week in May.

On Sunday afternoon, May 5, Bro. Kanagy officiated at the communion service. We received a blessing in this fellowship at the Lord's table and in the washing of the saints' feet, remembering the "great love our dear Savior has shown" as a humble servant and as Savior; and looking forward to the time when He shall come again as King of kings and Lord of lords. In the evening message Bro. Kanagy set forth very clearly that our good works and our own righteousness will never merit our salvation.

The Sunday school attendance has been fairly good in spite of an epidemic of measles and whooping cough among the children, and also sickness among the adults in the community. During the winter months there was also considerable sickness in the mission home.

On April 27 Bro. and Sister Groh were bereft of their daughter, Eleanor, who was ill about six weeks from an infection in her body. Little Eleanor filled her very own place in the home, and we all miss her sunny smile and childish prattle very much. We appreciated the interest and sympathy shown in many ways by those attending the mission and others during the time of illness and bereavement.

The ladies opened their homes for the Ladies' Pleasant Afternoon meeting during the time of quarantine and sickness at the Mission Home. The Girls' Meeting was also held at the home of one of the girls.

Bro. Sam Brownsberger conducted the first unit of a Teacher Training Class. We studied Dr. Benson's "Introduction to Child Study." There were eight who received credit for this unit in the course.

Will you pray for the work at Toronto, that there may be souls won for Him and that His name might be glorified? Yours in His service,

May 21, 1935. Louida Bauman.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—As we look back over the past we can truly say, "Hitherto hath the Lord helped us," and as we face the future may we say with the Psalmist David, "Hope in the Lord from henceforth and forever." May these words be an inspiration to us.

The Lord willing, our next monthly Bible Conference will be held June 1 and 2, Saturday evening and all day Sunday, with the brethren Milton Brackbill, Paoli, Pa., and Elmer Yoder, Allensville, Pa., as instructors. Bro. Brackbill will discuss the following subjects, "The Church vs. the World," "Marks of a Spiritual Church," "Christian Growth" and a sermon, Bro. Yoder "The Christian's Duty," "Marks

of a Carnal Church," "Five Points of Arminianism vs. Calvinism" and "Why Christians Do Not Prosper." An invitation is extended to all to come and enjoy a real spiritual feast. Pray for the work.

The dates have been changed for our communion and baptismal services as noted before. June 16 has been set for our communion services and the Wednesday evening before June 12, for baptismal and preparatory services. Pray for the class to be received. Our hearts rejoice for the clear testimony given of one who was once a Catholic. He rejoices that he has found the True Way. The Lord bless each one in the class.

May 11, was the final day for the Sewing School for this season. Thirteen rewards were given to those who were present every Saturday, 12 rewards for those who received the most gold stars for good sewing. Two girls have patches sewed for each a quilt and the Weaverland Circle has offered to finish the quilts for the girls. We appreciate their kindness. We surely thank the following sisters: Alva Martin, Mary Nolt, Ellen Millhouse, Ruth Redcay, Mountville, Sister Jacob H. Thomas, Lancaster, and Stella Groom, Columbia, for the cakes they donated, which made it possible to treat the girls. We all know they enjoyed them. We also greatly appreciate the faithful help of Mrs. Leah Mann, Mrs. Eisenberger and Sister Stella Groom, from Columbia during the past winter in the sewing school.

Our next Girl's Meeting will be held June 11, when we plan to have Sister Miriam Nolt, of Chestnut Hill congregation with us. At our last meeting 52 were present. Last Thursday evening the brethren from around the vicinity of Lancaster were here to sing. On Sunday afternoon the young brethren from around the vicinity of Lancaster were here to sing. On Sunday afternoon the young brethren from Elizabethtown also came. On May 13, twenty-nine brethren and sisters from Landis Valley were also here to sing. When we visit in the homes we surely know the singing is greatly appreciated by the folks. The Lord richly bless them all for coming to sing. Sister Suie Snyder, Mt. Joy, recently spent two days, April 30 and May 8, going along in visitation work. We go in her car to the far-away places. Kinderhook, The Manor, Mountville, and Blue Lane. The first day we visited 12 homes and the second day 13. The Lord bless her for her kindness.

During the month of April we made 40 calls in visitation work. Sister Amelia Lilley goes along sometimes in visitation work. Eleven men stopped for something to eat in April. Recently we had our dining room papered which was made possible through the kindness of Sister Eva L. Yost, and

also got a new carpet, which was a real need. We thank the Lord for it.

At present, Bro. and Sister Luke Eby's youngest son, Raymond is recovering, having been very sick with double pneumonia. Bro. Lefever, Bro. Hartman and Sister Strauser continue about the same. Recently death has claimed an aged sister, Elizabeth Nolt, 93, an inmate of the Old People's Home, Oreville, who was formerly from Columbia.

Bro. Daniel Gish, Millersville, preached for us on Sunday evening, May 19, in the absence of Bro. Martin on account of the sudden death of his brother.

The Lord willing, we plan to have our "tent meetings" on the Mission lawn. We will not use the tent, but have open air services. They are scheduled to begin June 25 and continue for two weeks. We surely crave an interest in your prayers and presence in behalf of the work. All our services are on E. S. T.

Yours "Till He Come,"

Gertrude M. Lefever.

May 23, 1935.

ARGENTINE WEEKLY MISSION NEWS LETTER

(April 24, 1935)

By Edna B. Weber

For the Gospel Herald.

Last week being Passion Week, we had special services every night in Pehuajo to commemorate the suffering of our Savior. On Monday evening we were privileged to hear a message from pastor Feula of the Missionary Alliance who was on his way to their Annual Convention. On Thursday night Bro. Shank brought an inspiring message on The Cup of the Lord. The remaining evenings our pastor preached sermons related to the activities of Christ during the last week of His ministry, including His vicarious death and His triumphant resurrection. The meetings were well attended and the believers were drawn to a closer walk with the Lord. Quite a number of new people attended, which gave evidence that the people in general appreciate attending services especially during Passion Week.

In America the special services were also well attended, and according to a letter from the workers there, the members seem to be encouraged to go on faithfully in the work. Bro. Snyder sent me the following list of scriptural questions which he used as subjects for his sermons last week:

"Who is Jesus?" (Matt. 21:10).

"By What Authority?" (Matt. 21:23).

"God or Caesar, Which?" (Matt. 22:16-22).

"When Will the End Come?" (Matt. 24:3).

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A LEAF

By Viola Beachy

For the Gospel Herald.

A leaf is a marvelous thing to me.

It seems to come straight from God's hand,
For each has its special design, you see;
No two are alike in the land.

A leaf brings us stories from Eden of Old,

Of a tree—of a sin—of man's loss;

A leaf speaks of Judas—of the One who was sold;

Of a crown of thorns—of a cross.

A leaf whispers visions of splendor untold,

Of a place where there's peace without strife;

Of a throne—of a lamb—of streets paved with gold,

And of leaves from the tree of Life.

Iowa City, Iowa.

WHAT IS MY DUTY?

By Mrs. H. E. Yoder

For the Gospel Herald.

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.—Mark 12:29-31.

When Christ spoke to this scribe and said, "Hear, O Israel," did He think of the Israelites who were on their journey thousands of years ago? He said it to the scribe, and He also means me and you. We are to hear and also to do. It is recorded in Scripture, "If ye know these things happy are ye if ye do them."

When Christ spoke to the scribe He said, "Hear." Do we hear, and our ears are dull of hearing? For instance, the minister reads from God's Word. I hear him read. When he finishes I can not tell one thing he read. Did I hear? Or he preaches a very good, impressive sermon. I did not get much out of it—seems so dull—Why? Did I hear? We are God's Israel, and He says, "Hear." If I do not hear, what is wrong? Is the minister to blame? or why did I not hear?

Christ gave the parable of the sower. Then the disciples asked Him, what might this parable be? Christ told them the parable. The seed is the Word of God. The seed that fell by the wayside are they that hear. Then

cometh the devil and taketh away the Word out of their hearts. The seed that fell on the stony ground are they which when they hear receive the Word with joy, and these have no root, which for a while believe, and in time of temptation fall away. The seed which fell among thorns are they which when they have heard go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. The seed on the good ground are they, which in an honest and good heart having heard the Word, keep it, and bring forth fruit with patience. Can it be possible, while I am under the sound of the Gospel, that Satan can come and take my thoughts away from the Word of God, or put me to sleep so I can not hear the message? Oh, if only we could realize that this means me and you, my friend!

"Take heed therefore how ye hear; for whosoever hath to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (Luke 8:18; Mark 4:23). "If any man hath ears to hear let him hear" (V. 24). "And he said unto them, take heed what ye hear: with what measure ye mete, it shall be measured to you, and unto you that hear shall more be given" (John 8:43). "Why do ye not understand my speech, even because ye cannot hear my word" (V. 47). He that is of God heareth God's Word; ye therefore hear them not because ye are not of God. "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask anything according to his will he heareth us. And if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him" (I Jno. 5:12-15).

"Hear O Israel; the Lord our God is one Lord." Do you realize the fact that we have one God and Father who is all powerful, one who knows all things, even before the world was, before man or beast was on the earth, even then the Lord knew all about us? Such a wonderful, all-powerful God we have the privilege of owning as our own! How glad I am—that there is only one God; and not many, as the heathen worship, who do not know our only true God, who hears and answers prayer, while the heathens' many gods are only dead idols. And how wonderful God made a way for us to be saved. We were helpless, nothing that we of ourselves could do. It was through God's love as He beheld our ignorance, our helpless condition, that He was willing to send His only dear Son Jesus into this sinful world

to suffer and die the most painful death, to shed His blood for me, for you, such a love our dear Savior had. Do you have a son, fathers and mothers? How much we love and are concerned about them! If they become ill or get hurt we would be willing to do everything for them in our power to restore them. The Savior's love is much greater than ours. How He must have yearned for His Son, to see Him nailed to that cruel cross! What are we doing for our Lord?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Does this mean that I shall love them that love me, pray for them that pray for me? "For if ye love them which love you, what thank have ye? for sinners also love those that love them" (Luke 6:32). "And if ye do good to them which do good to you, what thank have ye? for sinners also do the same" (V. 35). "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest."

When Jesus was here among men He loved to be with the poor and needy. He did not seek the richest homes, the most prominent, educated, and refined; but He loved and helped those who came, healed naturally and spiritually, and was no respecter of persons.

Dear brother and sister in Christ, let us take Jesus as our pattern. If there is a poor brother or sister in the Church or community, be kind to them, help when it is needed. If they have no home, do not turn them out. If it were you or I, would you want to be sent to the county farm to be cared for with no church privileges? to be neglected by your children or church? be locked behind bars day and night in a small room, no one to read to you, to pray with you?

This brother or sister may never have had a very prominent place in Church, might not have done what he should or even knew to do, neglected his duty and opportunity.

Well, you say, "He didn't do the Church any good, did things that were wrong, we will not help support him." Say, brother, pause a moment. Did you pray for your brother, or speak a kind word to encourage, or invite him into your home for a friendly visit? Let us think of poor Lazarus. You do not read that he ever did great things for Christ. He was laid at the rich man's gate full of sores, desiring to be fed the crumbs that fell from the rich man's table, and dogs licked his sores. The beggar died, the Bible says, and he was carried by angels into Abraham's bosom. What great compassion our dear Savior had for this poor beggar. Man did not feed or bind up his wounds, so the Lord took care of

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SUNDAY SCHOOL LESSON

Theme for the Quarter: SOME GREAT CHRISTIAN TEACHINGS

OUTLINE STUDY

Lesson for June 9, 1935.—THE HOLY SPIRIT.

Lesson Scope.—Joel 2:28, 29; Luke 11:9-13; Jno. 3:5-8; 14:16, 17, 26; 16:7-15; Acts 2:1-21, 32, 33; Rom. 8:1-17, 26, 27; I Cor. 12:1-13; Eph. 1:13, 14; 3:14-21; 4:1-6, 30.

Lesson Text.—Jno. 16:7-11; Rom. 8:10-17, 26, 27.

Time and Place.—About A. D. 30 and A. D. 60; Jerusalem, Corinth.

Leading Characters.—Christ, Paul.

Golden Text.—For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

Points for Meditation.

1. The Holy Comforter.
2. Office of the Holy Spirit.
3. The indwelling Spirit.
4. The flesh and the Spirit.
5. Heirs of glory.
6. The ministry of intercession.

Introductory Thoughts.—Our golden text takes us right to the heart of our lesson: "As many as are led by the Spirit of God, they are the sons of God." It is by this Spirit that we are "all baptized into one body." They who would have the Spirit be their Guide must give Him place in their hearts: for no one who is not Spirit-filled can be Spirit-led.

LESSON COMMENTS

The Work of the Spirit (Jno. 16:7-11).—The Bible is most specific in its instructions concerning the work of the Spirit. In this lesson we have but a few of these offices pointed out, but perhaps more than enough to keep us profitably occupied during the whole of the lesson period. Christ, speaking of the work of the Spirit, tells us:

1. That it was needful that He go away, so that the Comforter may come. In the word Comforter, as here used, we have one of the offices of the Spirit. He comforts, gladdens, cheers the drooping souls of saints in the midst of their trials, fills and thrills their souls with joy as they press on in their Master's service.

2. He is the convicting Power who brings the sinner to a realization of his condition. "He will reprove the world—of sin, and of righteousness, and of judgment." By this we are given to understand that not only saints, but sinners also have reasons to praise the Lord for sending the Holy Spirit into the world.

The Spirit Our Helper (Rom. 8:10-17).—Paul continues the instructions of our Lord concerning the work of the Spirit. Listen to his specific instructions:

1. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

2. "If the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

3. "If ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

4. "As many as are led by the Spirit of God, they are the sons of God."

5. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

6. "The Spirit itself beareth witness with our spirit, that we are the children of God."

7. "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together with him."

We have quoted at length from the writings of Paul, because he sets forth these truths so clearly and forcibly that none of us can hope to equal him in this setting forth the facts in our Christian experiences. Spiritual poverty results where the Spirit infilling and leadership is lacking. "Dead to the world, and alive unto God," expresses the blissful experience of all Spirit-filled, consecrated people of God. Recognizing the Holy Spirit as our Comforter, Guide, Teacher, bringing to our remembrance all things whatsoever our Lord commanded and taught us, we look upon the gift of the Holy Ghost as one of God's greatest benefactions to His people.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Our Intercessor (26, 27).—Speaking of intercessors, we usually think of Christ as our Advocate before the Throne; or of Christian people before the Throne praying in behalf of others: but here is the Spirit of the living God, sent forth into the world by the Father and the Son, represented as interceding for us "with groanings which can not be uttered." It is only another phase of God's great love and care for His own, going to the extreme limits in behalf of the promotion of the highest interests of His people. Paul, enumerating further what the Holy Spirit does for us, mentions the following: (1) "helpeth our infirmities;" (2) "maketh intercession for us;" (3) "... for the saints according to the will of God." With God the Father, God the Son, and God the Holy Ghost working for our highest interests, we can truly say with the beloved apostle, "If God be for us, who can be against us?" With these and many other forces working in our favor, if in the end we are lost we have only ourselves to blame.

"And we are witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him."—K.

BIBLE MEETING TOPIC

SPIRIT-FILLED MEN.—Acts 4:8-35

Topic for June 9

MOTTO

"Be filled with the Spirit."

OUTLINE STUDY

I. Examples of Spirit-filled Men.

1. John the Baptist.—Luke 1:15.
2. Jesus.—Luke 4:1.
3. The believers at Pentecost.—Acts 2:4.
4. Peter for a special message.—Acts 4:8.
5. The Church at Jerusalem.—Acts 4:31.
6. Stephen.—Acts 7:55.
7. Barnabas.—Acts 11:24.
8. Paul in meeting a special case.—Acts 13:9.

II. Conditions for Spiritual Fullness.

1. Receiving Him.—Acts 2:38, 39.
2. Obeying the Spirit's voice.—I Thess. 5:19; I Pet. 1:22.
3. Using the means by which the Spirit works.—Eph. 5:18-21; Col. 3:16.
4. Walking in the light.—I Jno. 1:6, 7.
5. Separating from evil fellowships.—II Cor. 6:17-7:1; Eph. 5:8-14.
6. Walking according to the Spirit's leading.—Gal. 5:16.
7. By earnest endeavor to keep in unity and peace.—Eph. 4:1-3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. Men Whom God Filled with the Spirit.
 - a. Men noted in the Outline Study.
 - b. Men whom you can find by Bible reading.
 - c. Men of whom we have seen and heard.

3. When God Fills Men with His Spirit.
4. How to Live in the Fullness of the Spirit.

For Seniors.

1. The Service of Spirit-filled Men.
2. Conditions for Spirit Fullness.
3. Hindrances to the Fullness of the Spirit.

SEED THOUGHTS

Holy Ghost with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost with power divine,
Cleanse this guilty heart of mine;
Long hath sin without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart;
Heal my wounded, bleeding heart.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down ev'ry idol throne;
Reign supreme, and reign alone.

—Andrew Reed.

What can be more grieving to the Holy Spirit than to thwart the very purpose for which He dwells within us and to contravene all the promptings and suggestions with which He warns and instructs us? Since it is His special function to renew the heart, to train it to the abandonment of sin, to the cultivation of holiness—and since, for this purpose, He has infleshed Himself and dwells in man as a tender, watchful, and earnest guardian, is He not grieved with the contumacy and rebellion so often manifested against Him?—John Eadie.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, MAY 30, 1935

Field Notes

The Executive Committee of the Mennonite Publication Board held their regular annual meeting at the Publishing House on Tuesday, May 21.

The Lord willing, an all-day Gospel meeting will be held at the Millwood Church near Gap, Pa., on Ascension day, May 30. Everybody welcome. S.

Illinois Conference.—The time for the annual meeting of Illinois Conference this year is set for Aug. 20, 21. Fuller announcement will be made later.

Communion services were held for the Casselman Valley District at the Casselman Church near Grantsville, Md., Sunday, May 26. Bro. J. A. Ressler had charge of the services.

Bro. Simon Gingrich of Wayland, Iowa, was expected to be with the brotherhood at Alpha, Minn., over Sunday, May 26, and with the brotherhood at Manson, Iowa, over Sunday, June 2, to officiate in communion services at both places.

A series of meetings is to be held at the Hess Mennonite Church near Lititz, Pa., beginning June 2, in charge of Bro. Jacob Harnish. Pray for these meetings; also for the meetings opening at the Skippack Church, May 25. H.

The Biennial Publication Board Meeting will be held this year with the East Zorra Amish Congregation near Tavistock, Ontario. The date of the meeting is August 22 and 23, the week preceding the General Conference. An appropriate program is being prepared and further announcements will be made later.

Bible Meeting.—The brotherhood at Elizabethtown, Pa., has made arrangements for a Bible meeting, to be held at the Elizabethtown Mennonite Church, beginning Thursday evening and closing Sunday evening, June 6-9. Instructors, E. F. Hartzler, Elias W. Kulp.

Bro. I. W. Royer of Orrville, Ohio, closed a series of meetings at the Scottsdale Mennonite Church last Sunday night. His labors in ministering the Word were much appreciated. As a visible result eight persons confessed Christ in coming to Him for salvation or reconsecration.

Bro. I. K. Metzler and his wife, and five of their children, formerly of Martinsburg, Pa., were received into fellowship in the Glade Congregation near Accident, Md., on Sunday afternoon, May 26. The church and community at Glade rejoice greatly over this addition to their number. R.

We are in receipt of an interesting program of an all day Sunday school meeting at the Doylestown, Pa., Mennonite Church to be held May 30. The program begins in the morning with an address on "The High Calling of the Sunday School," by J. Paul Graybill and closes in the evening with a message on "The Yielded Life."

A brother from Allensville, Pa., writes encouragingly of the work of the Church in that community. At the recent communion service there was perhaps the largest body of communicants that ever communed at that place. Twelve new converts were received into the fold since the beginning of the year. The Lord be praised. May the good work go on.

Among the recent visitors at the Publishing House, and with friends in Scottsdale are the following: Bro. Harry C. Blough, Bro. and Sister Calvin Layman, and daughters Catharine and Beatrice, all of near Davidsville, Pa.; Bro. and Sister Martin R. Hershey, Gordonville, Pa.; Bro. and Sister Henry Hershey, Intercourse, Pa.; Bros. O. N. Johns, Canton, Ohio; M. H. Shantz, New Dundee, Ont.; D. D. Troyer, Goshen, Ind.; Bro. Melvin Zook, and Floyd, Alpha, and Merle Zook, Allensville, Pa.

Correspondence

Harper, Kansas

(Pleasant Valley congregation)

Dear Herald Readers, Greetings:—At this writing we are enjoying an abundance of refreshing rain. We have had dry weather, accompanied by dust storms, and we certainly thank our Maker who has been so kind to us in

allowing it to rain, thereby reviving the crops.

On April 7, Bishop D. D. Miller was with us to hold our communion services. At that time three brethren were taken into the Church—two by baptism and one was reclaimed.

On Sunday, May 5, the Hesston Men's and Ladies' Choruses rendered a musical program to a large, appreciative audience.

For the past three years our young people have had an organized Christian Workers' Band. Two committees functioning in this organization are the Industrial and Extension. The Industrial Committee which does manual labor has had a number of wood choppings this winter, thereby supplying the needy with fuel. The Extension Committee serves the sick and shut-ins with music. One Sunday a group sang in several homes in town while another group sang in homes in the country. Also two programs were given at a schoolhouse, where an organized Sunday school meets weekly. These programs were followed by preaching.

These services, whether given to a group or to individuals, have been much appreciated. May we as young people realize that every service, small or great, if done unto Him, will be the means of bringing Glory to the Father.

May 17, 1935. Rena Balmer.

Fall River, Kans.

(Hide-Out Sunday School)

Dear Readers of the Gospel Herald, Greetings:—We certainly want to thank our kind friends for the encouraging letters they have sent us because of this work here, also for the financial aid some have offered. We are glad to say the Lord has so blessed us that at the present our funds are sufficient to meet all our expenses.

We were especially glad for the visitors who have been with us. On Sunday afternoon, March 31, Bro. Paul Erb of Hesston, Kans., preached to a house full of attentive listeners. He brought with him his family and two students from Hesston College. Bro. Sanford King and Bro. John Friesen. Bro. Friesen gave an interesting talk on India. We are anxiously looking forward, D. V., to having Bro. H. J. King of Harper, Kans., with us Sunday, May 26.

We miss Bro. Frank Horst very much, who has returned to his home at Peabody, Kans., since the close of school. We are hoping to have him with us again in the fall to help with the Sunday school work. We feel we owe much to Bro. Horst, because it was through his untiring efforts and contact with the community through the school that we have the advantages that are ours.

We are looking forward to seeing

souls born into the Kingdom and great blessings for ourselves. We are sure the victories that have been won in the past were made possible because of the prayers of those who are interested in this work. In your prayers for this field, pray that we may be led very definitely and especially that God may have his way in plans for a revival meeting.

May 18, 1935. Paul E. Roupp.

Kokomo, Ind.

(Howard-Miami congregation)

Greetings:—As we look about us and see the beauties of nature we are reminded that God is Creator of all things.

On Sunday, Mar. 17, Bro. Simon Litwiller of Hopedale, Ill., was with us and gave the morning message on the subject, "Prayer," and in the evening on "Faith."

Sunday, May 12, Bro. Graber of Goshen College preached to us from John 15:15.

Several of the young people attended the Young People's Literary Convention held at Goshen College on May 19.

On Thursday evening, May 16, our bishop, Bro. J. K. Bixler, came and held counsel meetings. The following Sunday we were again privileged to commemorate the suffering and death of our Lord and Savior, and the ordinance of feet washing was observed. There were three received into church fellowship; one from another denomination, one by confession, and one restored. Sunday evening our brother gave us a message on Nonresistance.

The Annual Sunday school meeting will be held with the Burr Oak congregation, Rensselaer, Ind., on Decoration Day.

May 20, 1935. Cor.

Edwards, Mo.

To the Readers of the Herald, Greetings:—Bro. J. R. Shank and wife came into our midst on May 7 and we had services two nights.

On the 16th Bro. Shank returned for a few more meetings. Our hearts were made to rejoice that three young men were willing to accept their Savior; also a father, who had once been a member of the church, but had gone back into the world, was ready to say he was tired of sin and wanted to come back into the church.

Our bishop, Bro. J. C. Driver, came to be with us for the 18th and 19th. We had our preparatory service on Saturday night. Sunday morning the four precious souls were received into the Church—three by baptism and one reclaimed. This service was followed by a communion service. We had 51 present in Sunday school, the highest attendance we have had here at Lick Creek.

There are now 13 church members at this place. Every member was

present at the communion. The visiting brethren left our community this morning. Will you continue to remember the work of the Church at this place, that we may each one be a true witness for our Master?

Sister Esther Detwiler has gone to her home at Birch Tree for the summer. We expect her with us again next winter to teach our school and to help in the Sunday school.

In His name,
May 20, 1935. Ida Brubaker.

Walnut Creek, Ohio

(Walnut Creek congregation)

Dear Readers of the Herald, Greetings:—We feel to praise God for His manifold blessings that He has showered upon us here at this place the past few weeks.

May 7-13, Bro. S. G. Shetler of Johnstown, Pa., held revival meetings. Attendance was good. As a visible result, there were twenty confessions.

May 14-17, Bro. Shetler preached at Farmerstown to a well filled house.

May 19, Bro. D. B. Raber gave us the message.

May we all praise the Lord for His goodness and His wonderful works to the children of men.

Venus Hershberger.
May 20, 1935.

Palmyra, Mo.

Christian Friends, Greetings:—The Lord has blessed us in many ways, so that we have much for which to praise Him. Two young souls were baptized and received into church fellowship in March. Those who were sick are restored, so that we can again enjoy at least part of the services at God's house. He has sent snow and rain until the earth, which was so dry and thirsty less than a year ago, is full and running over with the life-giving, refreshing water drops. All nature responds with song and beauty! May we manifest true gratitude and praise.

We once more observed the ordinances of communion and feet washing the morning of May 5. Most of our number were present. One sister, Emma Bridgman, living about 30 miles away, who is in poor health, could not be with us. She needs our prayers.

Bro. D. H. Bender, wife, and little son, visited relatives here recently.

Nearly all of our congregation were privileged to hear the Men's Chorus from Hesston sing at the Hannibal Mission, April 19; the writer being unable to be there, the boys kindly came to my home and sang the following morning. May He who alone can, reward them.

We look forward to a time of real spiritual refreshing as the revival meetings begin at the Hannibal Mission in a few days. Don't forget to pray!

Yours in Christian love,
May 20, 1935. M. Lena Kreider.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greetings in the Master's Name:—We feel truly grateful to God for His manifold blessings. We are glad to announce an increase in our membership during the past few months. Several were added by church letters and several were transfers from other denominations.

For many years our church house has not been large enough for some of our audiences. In January a balcony was built. May the added seating capacity help to bring souls to Christ.

We have been having some sicknesses in our vicinity. God has given several members partial recovery up to this time. The members have been lending helping hands whenever possible to those in need.

On Sunday, May 5, we held our counsel meeting. All present expressed their readiness to partake of the sacred emblems in commemoration of our Savior's suffering and death. On May 12 Bro. Yoder of the Salem congregation brought the communion sermon to us. We thank him for his timely message.

We are looking forward to the coming conference to be held at Middlebury, Ind. We pray to God that many useful truths be brought to us.

Pray for the work here at this place.
May 20, 1935. Opal Shrock.

Lake Charles, La.

A friendly greeting to all Gospel Herald readers:—We again had the privilege to have Bro. E. S. Hallman of Tuleta, Texas, to fill his regular appointment every two months; morning services at community chapel, and evening services elsewhere.

He also held communion service, three services for the day. We again were encouraged to go onward and be faithful soldiers for Jesus Christ. We pray God's richest blessings upon our aged Brother. We also were delighted to have some visitors with us—Sister Alice M. Wingert and her son, Abram Lieghty, and Mr. Hill, touring from Mason and Dixon, Pa., visiting Sister Wingert's son and daughter, Emma and George Wilson of Lake Charles. We enjoyed their short visit very much. Come again; also others.

God bless all Gospel Herald readers. Remember us in your prayers.

Emanuel and Anna Leidig.
May 20, 1935.

Tofield, Alta.

Dear Herald Readers, Greetings:—“Bless the Lord, O my soul, and forget not all his benefits.” We have many reasons to feel thankful to our heavenly Father. Though spring is a little late, yet we have this assurance, that all things are for our good. Everyone is busy in the field, sowing the natural

(Continued on page 204)

Miscellaneous

GET SOMEBODY ELSE

The Lord had a job for me,
But I had so much to do;
I said, "You get somebody else,
Or wait till I get through."

I don't know how the Lord came out,
But He seemed to get along;
But I felt kind o'sneakin-like,
Knowned I'd done God wrong.

One day I needed the Lord,
Needed Him right away;
But He never answered me at all,
And I could hear Him say

Down in my accusing heart,
I've got too much to do;
You get somebody else,
Or wait till I get through.

Now when the Lord has a job for me
I never tries to shirk;
I drops whatever I have in hand,
And does the good Lord's work.

My own affairs can run along,
Or wait till I get through;
Nobody else can do the work,
The Lord has laid out for YOU.

—Paul Lawrence Dunbar, Sel. by
a brother.

"LET NO MAN DESPISE THY YOUTH"

By F. W. Weaver

For the Gospel Herald.

That was a call put out to young people for years. Way back in the beginning of the Church there was need for young people. Without young people, how long could the Church last? What would happen to the generations to come?

The call for young people to stand for God is just as loud today as it ever was. It is not one bit harder to stand for God today than it was in Timothy's day. Today it may mean giving up all we have, the changing of our biggest plans, and perhaps standing alone. How soon will it mean the giving of our lives? No one knows, but that has been the same all down the ages. Thousands of people have given their lives for the cause of Christ.

Is it worthwhile to make such a sacrifice? I believe that question comes to us all at times. That is something we want to make sure of now. That time may come for the young people today, and now is the time to get ready. Being firm for God is nothing to be ashamed of, but why are we apt to be so shy about it? If it is not because we want to put it off, I don't know what it is. We want to give all to Jesus but we'd rather do it after while. "Let no man despise thy youth" now.

The Church needs young people now to be ready to take command. Timothy was a young man, and he was bishop at Ephesus. Young people do have a part in the Church, and

they dare not slight it. I don't mean that they have to be bishop or preacher, but if they have no active part, "be an example." "Let no man despise thy youth, but be thou an example to the believers." We would naturally think that older people are examples. That is a good way, but sometimes it is necessary for young people to go ahead and be the examples. Not every one can be expected to take the place Timothy had to take, but there are lots of young people in our church that are worthy examples. What can be a greater help to evangelize the world than good, true, Christian young people who are not afraid to live their convictions? When a young person stands for Christ it is positive proof to the world that there is something there that satisfies everything and is a happy way of living or young people would not stick to it. Young people always like to have good times. The Christian people are always the happiest people.

When a person is young he has the chance to do as he pleases. That is the way the world sees it. And there is Scripture for that. "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes." But that is not God's way. Listen to the rest of that verse: "But know thou that for all these things, God will bring thee into judgment." The sowing of wild oats is not going to be overlooked in judgment.

"Be thou an example" in word. Give your word for what you know is right. If you can give someone a few words of encouragement, do it. If you see some one misstepping, perhaps you can in some way remind him of it, but keep this Scripture in mind: "Rebuke not an elder, but rather entreat him as a father, the younger men as brethren, the old women as mothers, the younger as sisters, with all purity."

"Be thou an example" in conversation. From the abundance of the heart the mouth speaketh. If your heart is full of love you will speak loving words. You can easily tell what interests a person most by what he always wants to talk about. A man's speech is the index to his heart.

Every young person to be a Christian example must have faith. "Now faith is the substance of things hoped for, the evidence of things not seen." I believe the lack of faith in church members is one of the biggest hindrances to church growth. Faith is more than just believing that God is. It is taking hold of God and proving Him. Purity is a very beautiful example in a young life.

The young person's life is full of opportunities; opportunities to do good, and opportunities to do bad. I wish every young person would study the books of Timothy; for they are full of

advice, especially good for young people. They are personal letters written by Paul to the young man Timothy.

The Church has provided ways for the young people to develop their talents. Every one has some gift. "Neglect not the gift that was given thee" (I Tim. 4:14). Maybe some one's gift is just to live a quiet, Christian life.

The Sunday school is a place every one can take part in some way to make it a live, soul-saving unit. That is the main point of the Church—to save souls.

Young people's meetings are doing a great work in building a more aggressive church. These are opportunities for service provided for by the Church. Each individual has opportunities coming to him every day. If we don't make use of them now we may never have the chance later. There is an old saying, "Opportunity knocks but once."

Our church teaches nonresistance, modest apparel, feetwashing. It teaches against life insurance, movies, etc. It is our duty to know why these things are taught. Just saying, "Our church says so," or "The Bible says so," is not an intelligent answer, and such an answer would not satisfy a life insurance agent. You should be able to prove with the Bible that it is wrong, or he will use Scripture and make you think he is right.

Suppose our country would call us for war. Could we prove by our lives and the Scriptures why we are non-resistant, or would we be cowards in the eyes of the world? Not very long ago I heard a man from the Wanassee C.C.C. camp preach. He says he is a minister. We couldn't put him off without a good faith, a strong conviction, a knowledge of the Bible, and a good, nonresistant life to back us. He knows the Bible; what are we to do? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Rensselaer, Ind.

OTHERS MAY! YOU CANNOT!

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their successes, of their

writings, but the Holy Spirit will not allow you to do any such thing; and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor because He wants you to have something far better than gold; namely, a helpless dependence upon Him that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great and keep you small. He may let others do a work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious He may let others get credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never feel distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle. Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.

Victory

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer with Christ—that is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

Lord Jesus, make Thyself to me
A living, bright Reality;
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than e'en the dearest earthly tie.

—Tract. Sel. by Mary I. Detwiler.

WASHING THE SAINTS' FEET

By S. B. Wenger

For the Gospel Herald.

At the close of our communion service today (May 5), while Bro. S. J. Horst was giving some pointed remarks on the ordinance of feet washing, I was reminded of a communion service I attended in 1878 at Scotts Crossing, Ohio, conducted by a minister of the Christian, or Disciples, church. I thought he gave the most forceful argument in favor of its observance that I had ever heard. While I live I shall never forget his strong plea for his members to practice the command. I think, however, that his church, like some other denominations who used to observe it, do not practice it today.

When this minister read the thirteenth chapter of John, he said with emphasis, "Now mark, my friends, 'If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.'" Commenting for some time on this passage, he again said, "Now mark, my friends, 'For I have given you an example, that ye should do as I have done to you.'"

"No language," said he, "and no act could have been performed to teach this lesson of humility and command for its future observance than for Christ to wash the disciples' feet and tell them He had given them an example that they should do as He had done unto them."

If we are Christ's disciples this command comes down to us today to be observed in the spirit of humility. "If ye know these things, happy are ye if ye do them."

South English, Iowa.

OBEDIENCE

By Elam N. Horst

For the Gospel Herald.

This is a very vital subject—to learn to obey. The child that is not taught obedience in the beginning, as soon as it can realize, has a very hard time overcoming itself in after life. Really it has never learned to give up self in life. If we have no self-control we are men most miserable. We will fret at the least little thing, and not be satisfied with anything.

We should be taught from early

childhood up to obey our parents. How nice an obedient child is! If they are obedient in the home, they will also be obedient in the Church. If we all would be obedient, we would put our all upon the altar for Jesus. We are bought with a price. We are the Lord's. If we are really born in His Kingdom, converted, born again, we are a new creature in Christ. The old man is dead. We get the new birth which is really from Him, by Him, and through Him by faith, believing, repenting. Oh, how we enjoy the company of a really happy Christian person! It is a real joy to my soul to be in fellowship with true saints who have long been in the Church of Christ and have really found the Lord. They are really content and are found in the house of the Lord on Sundays with the saints, in the service of His people, wherever they may meet. Nothing but sickness will keep such a one from church at any time. Their lives are filled with sweet, holy thoughts which come from Him above.

We must obey our counsellors who have the rule over us as leaders. The Bible speaks very plainly on this subject. "Obey them that have the rule over you, for they watch over your souls as they that must give account." His blood is required of their hands and His hands so they may do it with joy and not with grief. The church tries hard to get its members to obey, but they still do not want to yield to it. What is wrong with us? Have we not found Jesus? Of late special efforts have been made that all should come. What will we do about it? Will we burden their hearts, be stubborn, have our own way about it, and say, "I can do as I please; I am my own boss?" If we are really and fully converted, born again, we belong to Him. We are new creatures. We obey Him and make no trouble.

Oh, I do wish we all could see it the way it is written in the Good Book! How we could avoid the heartaches of our dear preachers who try so very hard with His help to get us in the right path! I would like to see every one obey these teachings in the Bible which are laid down so plainly for us to see. What will we do? Will we worship Satan or God? It is up to us. We can choose whom we please—God and the Bible, or Satan the power of darkness. He tries to deceive all those who yield their hearts and lives to Jesus. Which then will we do? Obey or disobey. "Choose you this day whom ye will serve." I leave it to you—life or death after the judgment?

New Holland, Pa.

It took North American Christians until 50 years ago to awaken to the fact that the people of South America had a religion in which they did not know the Christ of God, nor the provision of the Gospel.—J. L. Rutt.

WHAT IS MY DUTY?

(Continued from page 198)

him. Jesus said to His apostles: It is impossible but that offences come; but woe unto him through whom they come. "It were better for him that a millstone were hanged about his neck and he be cast into the sea than that he should offend one of these little ones." The apostles said unto the Lord, "Increase our faith." And the Lord said, "If ye had faith as a grain of mustard seed ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

Is it any wonder that so many of our people are losing out spiritually? We are too much like the rich man, thinking too much of ourselves, selfish, high minded, not willing to sympathize or pity our poor brother or sister. We should try to encourage, be kind, helpful in any way we can, be courteous, and try to win the discouraged, instead of talking about them or backbiting, which is sin. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself."

What shall the King say unto us? "And the king shall answer and say unto them, verily I say unto you: In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

"My little children, let us not love in word, neither in tongue; but in deed and in truth" (I Jno. 3:18).

Middlebury, Ind.

ARGENTINE NEWS LETTER

(Continued from page 197)

"Lord, Is It I?" (Matt. 26:22).

"What is Truth?" (John 18:38).

"What then will you do with Jesus?" (Matt. 27:22).

"Why seek ye the living among the dead?" (Luke 24:5).

The young lady, Elvira, who is ill in the Snyder home is progressing although very slowly. The abscess on her back appears to be healing. She is still in a plaster of paris cast and has to lie on a bed with a board under the mattress. She is very patient through all her afflictions. Please remember her in your prayers as well as the Snyders who are so diligently caring for her.

The students of the Bible School prepared a special program for the Good Friday and Easter season which they gave in various of the towns in the Bragado circuit. Bro. Litwiller

sends us the following list of appointments, and program:

In Mechita, Alberti, O'Brien and Bragado, on April 17, 18, 19 and 21, respectively.

Program

Introduction by the Bible School Director
N. Litwiller
Rosa Palumbo
The Easter Lily
The Cross, a Symbol of Victory
Duilio Bottaro
Hymn
Roberto Romanenghi
The Seven Words of Christ on the Cross
Joaquin Soria
Poem
Roberto Romanenghi
Risen with Christ
Raquel Lopez
A Chorus by a number of students
The Hope of the Believer, Margarita Gulino
Song
Ernesto Pineryo
Proofs of the Resurrection, Carlos Battaglia
Closing and Benediction

Bro. Swartzentruber began last Sunday on his fall round for the communion services. He began in his own church in Bragado, at which time and place he also baptized a few young people including two missionary children, Doris Swartzentruber and Loida Litwiller. On Monday he conducted baptism and communion in Tres Lomas. On Wednesday he ministered in a similar manner to the Trenque Lauquen congregation, and on Thursday evening he celebrated the Lord's Supper with us in Pehuajo. All these services have been the means of strengthening the spiritual life of the believers. He is spending a few days in the Carlos Casares circuit before returning home next Monday. We trust that you will pray for him and all of us.

Pehuajo, F. C. O., Argentina.

EVOLUTION

(Continued from page 195)

the Holy Ghost. There being no other witnesses to hear, we must bar all other testimony from the court, for all such testimony is simply imaginations of men, whether they go by the name of Darwin or some other famous colationary author. It was the great poet Scott, who wrote the following lines:

"Within this wondrous volume lies,
The mystery of mysteries,
Happiest they of human race
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to find the way;
And better had they ne'er been born,
That read to doubt, or read to scorn."

Lancaster, Pa.

CORRESPONDENCE

(Continued from page 201)

seed. Let us be more so in sowing the good seed, or the Word of God.

On Sunday, May 5, we had our preparatory services, and on Sunday, May 12, communion services were held; again reminding us of the death and resurrection of our Lord. We were glad to again have Sister Roth, wife of Bro. N. E. Roth, at these services, after being confined to her home all winter, on account of sickness.

On May 19 Bro. Isaac Miller of Mazzeppa, Alberta, came into our midst to help in the ordination services. Votes for a minister were taken in the forenoon. Four brethren were taken into the lot: Brethren O. O. Hershberger, William Boettger, Ezra Stauffer, and J. B. Stauffer. The lot fell on Bro. John B. Stauffer. May the Holy Spirit direct him in his calling, and may we as a church stand by the brother, and pray for him.

Pray for the work at this place.
Fannie Voegtlin.

May 20, 1935.

Thurman, Colo.

To Gospel Herald Readers, Christian Greetings:—We are happy to report that five dear young people were received into Christian fellowship by water baptism, at this place.

Since we last wrote, we have lost a couple of dear families, and feel their absence very much; Bro. Henry Kuhns and family and Bro. Joe Yoder and family. They are making their homes in Iowa, and like it fine.

On May 12 we had counsel, and if the Lord wills, we will take communion this following Sunday. Pray for us, that we may all take part with all sincerity in our hearts.

We are very thankful to say that the dust storms have been exchanged for moisture. The farmers are all busy in the fields and looking forward to a harvest this year.

Bro. and Sister Benjamin Hostetler, formerly of Woodriver, Nebr., have come to Thurman where they plan to make their home. The congregation as a whole is enjoying good health, therefore our attendance has been good, this past winter.

We ask an interest in the prayers of our sisters and brothers, and we wish to do the same for our sisters and brothers in Christ. A Sister in Christ,

May 20, 1935.

Edna Schultz.

Elida, Ohio

(Pike and Salem congregation)

Dear Herald Readers, Greetings:—Springtime has once more dawned upon us with the usual round of work. Farmers are very busy getting their crops in since the rains have ceased. The Lord has been very good to us in remembering us and providing so bountifully our needs. We praise Him for it.

On April 18 several of our brethren from the E. M. S. were with us and gave us an Easter program, which was very much enjoyed by all. We are glad for young people who stand fearless before God, and can proclaim His Gospel to mankind in such a way that the children and all can understand. We invite them back again.

On May 4-5 Bro. George R. Brunk of Denbigh, Va., was in our midst and gave us two very timely messages which will do us all much good if we

take heed to them. Also Bro. and Sister Levi Shenk and little daughter of Denbigh, Va., were here and spent a few days with us. We were all glad to see them again, after a long absence, as this was Bro. Shenk's boyhood home.

We are also glad to have with us again our aged bishop, Bro. J. M. Shenk. He has been gone quite a long while.

Our bishop, Bro. B. B. King, was down to the Midway Church last Sunday, May 19, and held communion services there. He also has an instruction meeting for the converts here every Sunday morning he is at home, which we older ones enjoy as well as the converts.

Health among the brotherhood is good, with the exception of a few who are still confined to their homes.

We are looking forward with gladness to the dedication of the new Pike Church some time in July. All who can are invited to be with us at that service.

May the Lord keep each one of us in His divine care and protection, and may we all serve Him faithfully to our journey's end. Pray for us here as well as elsewhere, for we are needy creatures and we need God's help and

Yours for the Master,
May 21, 1935. Ida M. Horst.

Fairview, Mich.

To the readers of the Gospel Herald, Greetings in Jesus' name:—We are thankful that we have an all-wise, kind, loving, heavenly Father, one whom we can trust even in adversities, knowing that He never makes mistakes in His dealings with mankind. So many times we are like wayward children—we will not listen unless God speaks louder. There has been much sickness among us this spring. A short time ago one of our young fathers was taken away by death, and again yesterday, May 21, a baby of ten months was laid to rest in the forenoon, and in the afternoon a little girl of seven years. May we as a church and community pause and listen as God is speaking to us in this way.

Influenza, mumps and measles are making their rounds, also some scarlet fever is reported. On Sunday one of our young mothers, Sister Reathel Shantz, was brought back from the hospital, where she has been for three weeks. We hope she will soon be able to care for the twin girls, that have come into their home. Sister Esther Esch, who has returned home from Colorado, a registered nurse, and Sister Stella Lehman, also a nurse, who with her family of seven children, came here from North Dakota in January, have both been quite busy lately, taking care of the sick. Their services are very much appreciated here.

On March 31, Bro. and Sister Eli A. Bontrager and son, Ernest and wife,

worshiped with us, Bro. Eli giving us the message. On April 14, in the morning, afternoon and evening David Bronstein, a converted Jew from Chicago, brought us the message. He was accompanied by his wife and a young converted Jewish girl. On Friday evening, April 19, they were again with us. We appreciated the messages and testimonies very much, and oh, how they love and appreciate "The Christ," since they have found Him. We wonder if we, who have always been taught about Jesus love Him as we ought. On May 5, we had with us Bro. Ramseys of the Northern Bible Society, Duluth, Minn., and on May 12, Bro. Albert Wyse from the Midland congregation gave the message from I Cor. 3:10.

On April 21 and 28 and on May 12, our bishop, Bro. Menno Esch, was at Pigeon, Brutus, and Manistee, respectively, holding communion services, and on Sunday, May 19, we enjoyed another communion service at this place. The ordinance of feet washing was also observed. "If ye know these things happy are ye if ye do them," the Word tells us. In the afternoon a few of us met at the homes of Sisters Salina Hartzler and Katie Neff, and had the pleasure of partaking of the sacred emblems with them. They were unable to attend the services at the church.

Some of our young folks were out again on Sunday afternoon, singing and making life just a little happier for some of the older folks. May the Lord bless them in this service.

Pray for us.

Mrs. Nora Bontrager.

May 22, 1935.

Greenwood, Del.

Dear Herald Readers, Greetings:—We as a little group here are rejoicing that our prayers are being answered for some one to shepherd the flock, Bro. W. C. Hersherberger of Johnstown, Pa., has moved here and is putting his life into the work. We now have regular preaching every Sunday morning and young people's meeting Sunday evenings, and also have organized a sewing circle.

On May 17 Bro. J. A. Ressler and wife came and in the evening our church was organized. We held preparatory services Saturday evening and on Sunday morning we were permitted to enjoy another communion meeting at which time all members present communed. Bro. Ressler preached for us again Sunday evening and started for his home Monday morning. May the Lord bless him in his work. We feel that we were greatly encouraged in these meetings and are glad to know that the Lord does not always look for large numbers but says, "Fear not, little flock," and promises to be with us.

We are having real spring weather

and everything looks favorable for a good season.

May the Lord bless the work here.
May 24, 1935. Mary A. Miller.

SPECIAL MEETING

Palmyra, Mo.

Report of the Sunday school and Missionary Meeting held at the Mennonite Church of Palmyra, Mo., April 28, 1935.

Organization.—Mods., J. M. Yoder, Nelson Kauffman; Chor., Uriah Johnston; Query Box Manager, Harry Buckwalter; Secy., Margaret Bissey.

Program and Speakers.—(Sunday Morning) Devotion, led by John Kreider; Sermon (I Chron. 4:10), Nelson Kauffman; How Can the Sunday School Help Carry Out the Great Commission? Claude Wise; Enlarging Our Vision of Missionary Possibilities, Ira E. Buckwalter; Children's Meeting, Naomi Zook. (Afternoon) Devotion, led by Leroy Zook; The Joy of Willing Service, Jesse Snyder; Adapting the Sunday School Lesson to the Need of the Pupil, Mary Yoder; The Place of Small Things in the Christian Life, George Bissey; Holding Fast the Confidence and Rejoicing of the Hope Firm to the End, J. M. Kreider; Qualities Essential to a Christ-like Character, John M. Yoder; How Can I Help in the Work of the Lord—(1) The Child, Dorothy Anderson, Marie Bogby, Ardith Johnston, Allen Buckwalter, Ruth Green; (2) The Youth, Tommy Landum, Frances Eperson, Linnie Buckwalter, Paul E. Yoder; (3) The Adult, Bessie Laine, Julia Anderson, Mrs. Gragery. (Evening) Devotion, led by Ira E. Buckwalter; "What Hath God Wrought?" Noah Detwiler; Query Box; Sermon, John M. Yoder (Text, Jno. 14:21-23).

Thoughts Presented.—The greatness and value of prayer. Prayer—its passion, earnestness, protection, pathos, and pleasure. We should have faith in God and never-failing prayer. The Sunday school must put forth an effort to teach the Word. Teachers should be living examples and be faithful in little things. The Gospel should be presented regardless of social standing. There should be a willingness to be led of the Spirit and to sacrifice. The Bible is a Book which never grows old. We find a refuge in God through service. We should give our whole heart to service. The joy Christians have is something the world cannot know. The teacher should know the lesson so he can make it plain to the pupil. The teacher should be willing to let the pupil help when help is needed. God needs humble men in service. Kindness is a small thing but great in the Christian life. Small things lead to a life of service. Sin needs to be overcome until heaven is reached. There will be a reward awaiting the faithful. God is dependable and steadfast and the Christian's hope is that he is coming again. That there may be a likeness in man and Christ there must be a resemblance. We must have the same Spirit, be humble, patient, forbearing, obedient, and faithful. Children have much influence in the work of the Lord. Children many times are able to do things adults cannot do. The efforts of children are precious in the sight of the Lord. Children can help by obeying God's Word and speaking kind words to others. The youth should be true Christians and talk to others of their lives. The youth may be witnesses; by our actions and speech our life is shown. There should be a willingness to go to the older folks for advice. We should never be ashamed to do anything for Christ. Christ is the Creator of all things. In Him should we trust, and consider Him the Giver of all good things.

Margaret Bissey, Secy.

If there is any one thing that stands in the way of success in personal work it is egotism.—J. F. Bressler.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottsdale, Pa., for the Year
Ending April 30, 1935

I. SECRETARY-TREASURER'S

REPORT

Purchases

Machinery and Equipment (Inventory)	\$ 39,155.44
Purchases this year	9,974.95
Bibles, Books, etc. (Inventory)	40,957.30
Purchases this year	27,032.92
Manufacturing (Inventory)	14,695.05
Purchases this year including power, wages, taxes, etc.	69,298.63
Buildings and Real Estate	156,800.00
Interest and Discount	2,668.23
Total	\$360,582.52

Ledger Debits

Stock and Investments	\$2,785.81
Loans Receivable	17,744.51
Accounts Receivable	17,341.06
Tracts (Fund overdrawn)	225.99
Historical Library	3,721.65
Donations to Ministers, etc.	6,198.20
Cash on Hand	6,406.78
Total	\$415,006.52

Sales

Books, Bibles, etc.	\$ 29,957.60
Printing, Binding, etc.	20,207.81
Subscriptions:	
Gospel Herald	16,828.04
Christian Monitor	3,041.35
Youth's Christian Companion	8,015.88
Words of Cheer	3,748.32
Beams of Light	1,696.06
The Way	2,087.87
Sunday School Lesson Quarterlies	27,071.15
Advertising Space Sold	187.83
Income from Real Estate	6,337.35
Total	\$119,179.26

Ledger Credits

Special Trust Fund	\$ 200.00
Capital from Board	144,918.12
Loans Payable	7,200.00
Surplus May 1, 1934	143,509.14
Total	\$415,006.52

INVENTORY

Of the Plant and Stock

Bibles and Testaments	\$ 3,361.28
Bound Books	24,105.89
Unbound Books	11,808.70
Mottoes	287.13
German Books, Bibles, etc.	1,915.30
Total	\$ 41,478.30
Paper Stock, Ink, etc.	15,399.85
Outfit-Equipment	44,217.39
Buildings and Real Estate	153,600.00
Total	\$254,695.54

SUMMARY

Of the Loss and Gain Accounts

Total Sales this year	\$119,179.26
Present Inventory	254,695.54
Total	\$373,874.80
Expenditures this year	\$360,582.52
Gain this year	13,292.28
Total	\$373,874.80
Surplus May 1, 1934	\$143,509.14
Gain this year	13,292.28
Total	\$156,801.42
Less Donations given	6,198.20
Present Surplus	\$150,603.22

SUPPLEMENTARY

Donations by the House previously reported	\$ 89,399.69
Donations given by the House this year	6,198.20
Total	\$95,597.89

TREASURER'S REPORT

Of the Building Fund by the Board
May 1, 1935

Received	
Annuities (Cash)	\$21,350.00
Annuities (Periodical)	20,605.00
Donations	57,980.67
Mennonite Pub. House	40,500.00
Total	\$140,435.67
Loans Payable	15,700.00
Total	\$156,135.67

Paid Out

Buildings and Real Estate	\$131,929.16
Repairs of Old Buildings	8,324.42
Book Bindery	10,500.00
Total	\$150,753.58
Machinery and Equipment	535.96
Loans Receivable	3,800.00
Accounts Receivable	40.95
Cash on Hand	1,005.18
Total	\$156,135.67

FINANCIAL REPORT OF THE
INSTITUTION

Assets

Cash on Hand:	
By the House	\$ 6,406.78
By the Board	1,005.18
Accounts Receivable:	
By the House	17,341.06
By the Board	40.95
Loans Receivable:	
By the House	17,744.51
By the Board	3,800.00
Stock and Investment	2,785.81
Inventory:	
Books, Bibles, etc.	41,478.30
Paper Stock, etc., Mfg.	15,399.85
Buildings and Real Estate	153,600.00
Subscription Lists	22,500.00
Mennonite Historical Library	3,721.65
Outfit-Equipment	44,217.39
Machinery by the Board	535.96
Tracts (Fund overdrawn)	225.99
Total	\$330,803.43

Liabilities

Loans Payable:	
By the House	\$ 7,200.00
By the Board	15,700.00
Special Trust Fund	200.00
Net Worth of the Board	307,703.43
Total	\$330,803.43

SUPPLEMENTARY

Net Solvency of the Board this year	\$307,703.43
Net Solvency of the Board last year	299,517.35
Net Gain this year	\$ 8,186.08
Gain by the House	13,292.28
Less Donations given	6,198.20
Balance	\$ 7,094.08

Annuities:	
Periodical	80.00
Cash	1,000.00
Donation	12.00
	1,092.00
	\$ 8,186.08

II. AUDITOR'S REPORT

May 11, 1935

We the undersigned auditors, appointed by the Mennonite Publication Board, hereby certify that we have examined the financial records kept by the Secretary-Treasurer of the Mennonite Publishing House and have found them to be complete and accurately kept, and in agreement with the above report. We believe them to be a true representation of the financial status of the institution.

Auditors: H. D. Weaver
Harrisonburg, Va.
D. L. Miller,
Springs, Pa.
Henry F. Garber,
Mount Joy, Pa.

III. EXECUTIVE COMMITTEE
REPORT

We are grateful to our heavenly Father for the privilege of presenting another annual report of the Mennonite Publishing House and especially to be able to show another substantial gain in the business done.

There has been a gain of 1,945.17 in the sale of books, Bibles, etc., over last year. There has been collected \$4,004.86 more on subscriptions of the periodicals. There has been a slight gain in the sale of quarterlies, while there was a similar reduction in the receipts for printing jobs, etc. The gains of the House this year are in advance of last year to an amount of \$3,380.04.

The value of the plant was increased very substantially during the year. Two new linotypes were installed to replace two that had been in use more than twenty-five years. These were bought at a special saving through a former contract and the installation has meant much to this department of the work. An automatic folder was installed to replace a small hand fed machine that had served its usefulness. A Miehle Cylinder press was purchased at a special price, having been in use for several years, to replace another press that had been in use for about twenty-five years. These improvements with other minor items have added much to the efficiency of the plant and were installed at a cost of \$9,974.95.

However with the above added expenditures, there has been a reduction in our outstanding loans to the amount of \$6,000.00 with a substantial Cash balance as shown in the Treasurer's report.

Since Bro. Aaron Loucks, General Manager of the House, has been granted a leave of absence until the next regular session of the Bi-ennial Publication Board Meeting, the management of the House will be in the hands of an Executive Committee of the House consisting of the following brethren—Levi Mumaw, Daniel Kauffman, and O. N. Johns—until that time. All mail pertaining to the business of the House should be addressed to the Mennonite Publishing House and not to any individual.

We solicit a continuance of the splendid support given to this work in the past and every effort possible will be made to serve in a satisfactory manner at all times.

Executive Committee of the Board,
O. N. Johns, Secretary.

Christ alone is the head of the Church—by His truth to instruct it; by His authority to govern it; by His grace to quicken it; by His providence to protect it and guide it; by His Holy Spirit to sanctify and bless it;—the source of its life, wisdom, unity, peace, power, and prosperity, dwelling with it here on earth, and preparing its faithful members to dwell forever with Him in heaven.—Sel.

Married

Schrock—Yoder.—Bro. Paul Schrock and Sister Susie Yoder, both of the Yoder congregation, were united in holy marriage on April 21, 1935, at the Yoder Mennonite Church, Bro. H. A. Diener officiating. May God's blessing be theirs.

Townsend—Collins.—Bro. Frank Townsend and Sister Katy Collins, both of the congregation at Masontown, Pa., were united in marriage on May 16, 1935, by Bro. A. J. Metzler of the same place. May the Lord's richest blessings accompany this union.

Headings—Bontrager.—Bro. Noah Headings and Sister Dorothy Bontrager, both of the Yoder congregation, were united in holy marriage on April 28, 1935, at the Yoder Mennonite Church, Bro. H. A. Diener officiating. May God's richest blessings attend them through life.

Kuhns—Beckler.—Bro. Lawrence Kuhns of Thurman, Colo., and Sister Verna Beckler of Wood River, Nebr., were united in marriage at the home of the bride's parents, on Feb. 7, 1935, by Bro. J. E. Zimmerman of Milford, Nebr. May the blessing of God attend them through life.

Yoder—Brunk.—Bro. Tillman Merle Yoder of Windom, Kans., and Sister Gladys Virginia Brunk of Harrisonburg, Va., were united in the holy bonds of matrimony on Sunday, May 5, at the home of the bride's uncle, Bro. A. W. Rhodes, near La Junta, Colo., Bro. Allen H. Erb officiating.

Schaible—Overholt.—On May 11, 1935, Bro. Taylor Schaible of the Blooming Glen, Pa., congregation, and Sister Grace M. Overholt of the Doylestown, Pa., congregation, were united in holy wedlock by Bishop A. O. Hinstead, at his home near Doylestown, Pa. May God bless them with many years of joy and happiness in His service.

Wambold—Lehman.—On May 18, 1935, at the residence of the bride's parents, Bro. and Sister Albert R. Wideman, Markham, Ont., occurred the marriage of Bro. Leslie R. Wambold and Sister Henrietta Lehman, both of Markham. This union was solemnized by L. J. Burkholder who was assisted by Aaron D. Grove. The church, in which they are active members, as well as the community joins in wishing them well in their new relationship and may the rich blessing of God be upon them.

Obituary

Shetler.—Paul Eaton, infant son of Paul and Eva (Eash) Shetler, was born near Hollsopple, Pa., on May 4, 1935; died May 8, 1935; aged 3 d. He is survived by his parents and 3 sisters—Dorothy Rae, Elsie Mae, and Berena Tae. Services were held at the home by L. A. Blough, assisted by Irvin M. Holsopple. Burial in Kaufman Cemetery.

Kettering.—Lydia Kreider Kettering was born near Campbelltown, Lebanon Co., Pa., Oct. 17, 1857; died at her home in Annville, Pa., April 21, 1935. She was united in marriage to Henry Kettering on Nov. 12, 1878. Surviving are 2 sons and 1 daughter; also 12 grandchildren and 3 great-grandchildren. She was a member of the Mennonite Church for many years. Funeral services were held at Gingrich's Mennonite Church on April 25, by Bros. Noah Risser and Martin Weaver.

Conrad.—Reuben Earl, son of Orie and Eda (Zehr) Conrad, was born Oct. 22, 1928; died after an illness of several weeks, at his home near Tangent, Oreg., May 2, 1935. He leaves his parents, 3 brothers (Clarence, Amos and Mark), 3 sisters (Verna, Lucille and Mary), grandparents, and many other relatives and

friends to mourn his early departure. Funeral services were held at the Fairview Mennonite Church by Brethren Melvin Schrock, Henry Gerig, and C. R. Gerig. Texts, II Sam. 12:23; Psa. 16:5, 6. Interment in Riverside Cemetery.

Miller.—Elizabeth E. Miller was born Dec. 25, 1855; died April 28, 1935, at the home of her son in Landisville, Pa.; aged 80 y. 4 m. 3 d. She was a member of the Mennonite church at Landisville. She is survived by 2 sons (Jonas E., with whom she resided, and Simon of Harrisburg); also these brothers and sisters: Ephraim N. Eby of Lititz; Mrs. Fannie Garber, Elizabethtown; Reuben N. Eby, Lancaster; Mrs. Martha Mumma, Mt. Joy; Elias N. Eby, E. Petersburg; and Mrs. Ellen Garber of Mt. Joy; also 3 grandchildren survive. Services were held on April 30 at the Mennonite Church at Landisville, Hiram Kauffman and Henry E. Lutz officiating. Text, Psa. 23:4. Interment in the adjoining cemetery.

—A Brother.

Gingerich.—Adaline, daughter of John and Dena (Kempf) Gingerich, was born in Johnson Co., Iowa, Dec. 15, 1867; died at the home of her brother David in Sharon Township (where she had been making her home) April 16, 1935; aged 67 y. 4 m. 1 d. She accepted Christ in her youth and united with the East Union Mennonite Church, in which faith she died. In death she is preceded by her parents, 1 sister (Salome), 2 brothers (Daniel and Mose). Her brother David is the only surviving member of the immediate family, who with a host of relatives and friends, are left to mourn her death. Funeral services were held from the East Union Mennonite Church April 18 with interment in the Gingerich Cemetery, conducted by Bros. Joe C. Brenneman and D. J. Fisher.

Landis.—Alta B., daughter of John H. and Fannie (Brubaker) Landis of Lititz, Pa., R. D. No. 4, died suddenly at her home, April 27, 1935, after a very brief illness; aged 3 y. 2 m. 8 d. She brought much sunshine into the home during her short stay with us. She always was cheerful, having a pleasant smile for all. We miss her here, but we know that she will be happy with Jesus. Besides her parents, she is survived by her two half-brothers: Roy B. Erb of Harrisonburg, Va., and Lester E. Landis at home; also her paternal grandparents, Mr. and Mrs. Jacob R. Landis, and a maternal great-grandmother, Mrs. Fanny Bollinger of Lincoln, who will be 92 this summer. Funeral services were conducted at the home and at the Landis Valley Mennonite church, by Bros. Noah L. and Ira D. Landis.

"A sweet little flower, too pure to stay,
God in His wisdom took away;
Not from our hearts, not from our love,
But to dwell with the angels in heaven above."

Hershberger.—Louise May, eldest daughter of Elmer D. and Golda (Kauffman) Hershberger, was born near Garden City, Mo., May 8, 1926; died May 10, 1935. In the spring of 1930 she, with her parents, came to Detroit Lakes, Minn., which has since been their home. She leaves a sorrowing father and mother, 1 brother (Franklin), 2 sisters (Doris Marie and Mary Ann), 1 grandfather, 2 grandmothers, and many other relatives and friends. She was preceded in death by an infant brother and 1 grandfather. On Jan. 27, 1935, she took sick with inflammatory rheumatism, causing leakage of the heart, which with other complications caused her death. All that loving hands could do was done for her, but the Lord saw best to take her home. She suffered much during her sickness, but was always very patient. It is hard to understand why one so young and promising in life should be taken from us, but we humbly submit to the will of the Lord. She will be sadly missed in the home, in Sunday school, among her many friends. "The Lord hath given, the Lord hath taken away. Blessed be the name of the Lord." Funeral services

were held May 12 at the home by Bro. J. C. Gingerich; at the Lake Region church by Bro. I. S. Mast, Casselton, N. Dak., assisted by Bro. J. C. Gingerich. Burial in cemetery near by.

"We miss you here,
We miss you there,
Our darling Louise,
We miss you everywhere."

—By Parents.

Wohrley.—Rosa Bristle Wohrley was born at Schramburg, Germany, July 22, 1864; died at her home near Morrison, Ill., April 30, 1935; aged 71 y. 9 m. 9 d. She came to America in 1883 and since that time has lived in Whiteside Co., Ill. Two years after coming here she was united in marriage to John Wohrley, who preceded her in death 12 years ago. To this union were born 9 children (Fred and Mrs. Clara Lenson (deceased); Mrs. May Bettle of Rockford, Ill.; Mrs. Lena Hankey, Mrs. Elizabeth Pope, Louis, John, Lee, and Floyd, all of Morrison, together with 16 grandchildren, who are left to mourn the departure of a kind and loving mother and grandmother. Sister Wohrley lived on the home place for more than forty years. She was baptized and united with the Mennonite Church on Nov. 18, 1893, to which faith she has been loyal. Whenever health permitted she was present at church services, often making sacrifices to be present. She took an active interest in the affairs of her church and always enjoyed the fellowship of God's people. She was a sufferer from internal cancer for some time, and at times had severe pain, but was always patient, and expressed a desire to leave this world for a better place where no pain or sorrow can ever come. Our departed sister will be missed in her home, her church, and in the community, but we bow to the will of a loving Heavenly Father who doeth all things well, trusting that our loss is her eternal gain. Funeral services were held from the Morrison Mennonite church Friday, May 3, at 2:30 o'clock, conducted by Bro. J. Kore Zook. Text, John 11:25, 26. Interment in the cemetery adjoining the church.

THIS MAY BE YOUR LAST

By O. J. Miller

For the Gospel Herald.

Every morning God gives us
A brand new day to live in,
May we ever to Him be true
And not stain this day with sin;
May we this day begin anew,
Forgetting what is past;
May we God's bidding ever do
For this day may be our last.

Every evening God gives us
A new night in which to rest
These bodies that He gave us,
In slumber, sweet and blest.
Oh! spend not this night in sin!
It may forever blast
The joy you have hoped to win,
For this night may be your last.

If you would know this to be
Your last day on earth to spend,
Your last night on earth to be,
Would you not your ways amend?
Then come to Jesus, today
And all your sins upon Him cast;
Then close beside Him stay,
For this day may be your last.

Let all our days be filled with praise,
Our lives unto Him lent.
Oh that we would all our days
In His service be spent;
And up in heaven treasures lay
For when our days are past.
Then let us live this day
As though it were our last.

Elverson, Pa.

ANNOUNCEMENT

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Indiana-Michigan Mennonite Conference and associate meetings will be held with the Middlebury congregation, at Middlebury, Ind., on June 4-7, 1935.

Tuesday, June 4, Bishops and Executive Committee of Conference meet in forenoon; entire ministerial body in afternoon.

Wednesday, June 5, all day and evening will be the annual meeting of the District Mission Board. Thursday and Friday, June 6 and 7, will be the regular sessions of conference.

Any one desiring further information regarding Conference work, road numbers, or location of place, write the secretary.

Everybody welcome.

Ira S. Johns, Secretary,
Goshen, Ind.

Ontario

The Mennonite Conference of Ontario will meet in annual session, the Lord willing, at the Latschar Church, Waterloo Co., on Wednesday and Thursday, June 5 and 6, 1935. We extend a cordial invitation to all who may wish to attend these meetings.

M. H. Shantz, Moderator.
Gilbert Bergey, Secretary.

Conservative Amish

The Lord willing, the Conservative Amish Mennonite Conference will be held with the congregation in the Castleman River District at the Maple Glen Meetinghouse near Grantsville, Md., June 10, 11, 1935.

Sunday School Conference sessions, June 12.

Ministerial meeting, Saturday June 8.

Eli Swartzentruber, Secy.
Greenwood, Del.

Pacific Coast

The Annual Meeting of the Pacific Coast District Conference will be held with the Hopewell congregation near Hubbard, Oreg., June 11-14, 1935, D. V.

On Monday, June 10, at 1 o'clock, P. M., a ministerial meeting will be held. Young People's Institute Work will be arranged as inspirational services for part of Monday and intermission periods during Conference.

The Sunday School, District Mission Board, Sister's Sewing Circle and Church Conference will each have a part in the program as arranged.

For information relative to your coming write N. L. Hershberger, Hubbard, Oregon.

A cordial invitation is extended to all.

Secretary, E. S. Garber.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the West Zion congregation near Mazeppa, Alberta, July 2-4.

On Monday, July 1, a ministerial meeting will be held at 1:00 P. M. All members of the ministry are urged to be present. Tuesday, July 2, Sunday School Conference; Wednesday, July 3, Mission Board Meeting and program; Thursday, July 4, Church Conference.

Preaching services will be held each evening. Visitors are cordially invited.

M. D. Stutzman, Secretary.
Kingman, Alta.

Ontario A. M.

The Ontario A. M. Church Conference will be held at the Maple View A. M. Church near Wellesley, Ont., on Tuesday and Wednesday, June 18 and 19, 1935.

All cordially invited.

By Sec'y Ont. A. M. Church Conf.

Summer Bible School Conference will be held at the Metamora Mennonite Church, near Metamora, Ill., the evening of June 13 and all day June 14. Visitors from a distance are invited to come directly to the church Thursday, P. M., June 13. Lunch will be served there at 5:30 P. M.

The church is on route 116. Those from the west and southwest, coming through Peoria, will find 116 branching off Federal route 24 about one and a half miles east of Peoria direct to Metamora, then to the church. Those coming from the east and north will strike route 116 from several different angles coming west to the church. Look on your auto guide maps for Illinois. Those coming by bus or train please notify H. R. Schertz, Metamora, Ill., or J. D. Smith, Eureka, Ill.

ANNOUNCEMENT

The 16th Annual Meeting of the Ohio Mennonite Mission Board is to be held at the Bethel Church, Medina Co., Ohio, June 8 and 9, 1935. All Board members are requested to be present on Saturday, June 8, at 2 o'clock.

N. E. Troyer, Pres.
S. E. Allgyer, Secy.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES, JUNE 16-18

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church near Hopedale, Illinois, June 16-18. Sunday the 16th will be devoted to a Mission Meeting. The actual business of the Board will begin on Monday the 17th. Committees connected with the Board will be held as per schedule following:

Thursday forenoon, June 13, Mission Problems Study Committee.
Thursday afternoon, June 13—Saturday noon, June 15, session of the Executive and Mission Committees.

Saturday afternoon, Executive session of the Board. All members are requested to be present as far as possible. In case of members who cannot be present a proxy should be sent to the secretary indicating who is to serve in their stead.

The prayers of the entire brotherhood are solicited in behalf of this meeting.

D. D. Miller, President.
S. C. Yoder, Secretary.

GOSHEN COLLEGE FOR 1935-1936

S. C. Yoder, President

The administration and faculty of Goshen College are in the midst of making preparations for the school for next year. New strength will be added to the faculty by the return of Guy Hershberger and S. W. Witmer, both of whom have been at school the last two years and will receive the Doctor's degree this summer. M. C. Lehman, who received the Doctor's degree last June and is spending this year at the Westminster Seminary, will also be added to the staff of instructors next year. The course offerings in the catalog are being revised and the College will be in a position to present a stronger curriculum and faculty next year than ever before.

The College is now accredited by the Indiana State Board of Education for the training of both elementary and high school teachers. This is a decided advantage to students from the state of Indiana. Besides this, states surrounding Indiana are also accrediting the normal training offerings of the College, which enables our young people who are preparing to teach to get all their preparation at Goshen.

The Bible Department will again offer the two-year Christian Workers' Course, which will make it possible for students to secure their Bible training at their own church

school. It is the aim to keep the expense down to where it will cost no more to attend here than at the many other Bible schools throughout the country. There is no tuition charge at all for those who board and room at the dormitory. Those rooming off the campus will be charged a fee of \$25.00.

In addition to the above Bible course there is being offered the standard Teacher Training Course, covering one year's work. There is no tuition charge for this work, the rate for board and room being the same as for the Christian Workers' Course.

As President of the College, I desire to get in touch with all young people who are looking forward to attending college, normal school, or Bible school this coming year. It is our purpose to serve our people and the Church in the best way and enable our young people to secure an education in surroundings that are strictly Christian and in harmony with the life and ideals of the church.

Prospective students should correspond with the President of the College, or if any one knows of those who are interested in attending college please send in their names to the party above designated.

Goshen, Ind.

YOUNG PEOPLE'S INSTITUTE

Eastern Mennonite School

July 24-28, 1935

Eastern Mennonite School under the supervision of the Virginia Mennonite Conference is again sponsoring a Young People's Institute to be held Wednesday to Sunday July 24-28, 1935.

A very attractive program is being arranged and we trust that God will again shower upon us great spiritual blessings during this season of Christian fellowship, Bible study and Christian growth.

Inasmuch as many young people plan for a vacation some time during the summer we suggest spending it in a way that will be profitable spiritually as well as affording a change from work. Plan now to spend that vacation to God's honor and glory.

Last year over four hundred and fifty young people attended the Institute and we feel were enriched by its influence. The Young People's Institute is a special effort put forth by the Church to supply young people with instruction, guidance, counsel, and help with the special purpose of solving the problems of youth.

A special bulletin announcing the program will be published in the June number of the Eastern Mennonite School Bulletin, as well as in the columns of the Gospel Herald.

Chester K. Lehman,
Director and Chr. of Com.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 10

EDITORIAL

"A good name is rather to be chosen than great riches."

There is nothing in a name. Even the name "Christian" has been borne by people whose character was as opposite from that of Christ as day is from night.

There is everything in a name. "A name to live" is among our richest treasures. Well may our Savior say, "Rejoice because your names are written in heaven." If your name is not there, lose no time in making your peace with God.

Your Sunday School Lessons.—We are having a rare opportunity this quarter in the kind of lessons we are having. Some of the great teachings of the Bible are included in this series. Make the most of your opportunities by giving each lesson a careful, prayerful, and thorough study.

"The Fruit of the Spirit."—The man from whose life there flows a continual stream of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," not only has a continual feast of good things, but his life is a continual benediction. A life abounding in these things has no room for "the works of the flesh" enumerated in the same text. Read Gal. 5:19-23.

The Spirit of Christ.—Paul says, "If any man have not the Spirit of Christ, he is none of his." It is an emphatic declaration, easily understood, but too often not realized because it is ignored. The Spirit of Christ is evident as we make a study of His life. It is accurately portrayed in word-picture of the fruit of the Spirit as found in Gal. 5:22, 23. Let this also be a word-picture of our own lives.

Youth is the time to serve the Lord. Hear the advice of the wise man: "Re-

member now thy Creator in the days of thy youth." There is no more pleasing sight than that of a group of young people turning to the Lord in their tender years. There is nothing that parents can do that is more noble than that of bringing up their children "in the nurture and admonition of the Lord." As we look into the faces of these young disciples we are reminded that "in heaven their angels do always behold the face of your Father which is in heaven."

It pays to be kind. You will not always be paid in kind, but in this as well as in other things "our labour is not in vain in the Lord." Consider Jesus as our most conspicuous example. His loving kindness did not spare Him the agony in Gethsemane, the torture at the hands of His enemies, nor the excruciating pain on Calvary. But when we think of the unnumbered millions of souls in a blessed eternity, there because of the conquest of love on the Cross, we are made to feel the far-reaching results of this wonderful triumph. Today, as in generations past, the atoning merits of the blood of Jesus are still ours, something that would not have been had not His loving kindness prevailed even through the fiery storms of persecution. Solomon's proverb, "Cast thy bread upon the waters, and it will return after many days," is applicable to words and deeds of kindness as well as to all other things that belong to a righteous, holy life. It pays to be kind. If results do not make this fact apparent in this present world, they most certainly will in the world to come. Therefore "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

MENNONITE GENERAL CONFERENCE

IV. Dangers to be Avoided and Counteracted

Two brethren were going through a wooded field one dark night after meeting. Suddenly one of them said, "Aren't you afraid?" "No," replied the other, "Why should I be? The Lord is with us."

The presence of danger should constrain us to caution and trust, but never to fear. Several times in the writer's life-time, he found himself in districts that were infested by rattle snakes; but he is not conscious that this fact ever made him afraid. It put us on our guard, made us careful and watchful, but otherwise we went about our duties just as if there were no snakes around. We are always surrounded by dangers, no matter where we are. This fact, if we take it right, makes us all the better because of it. It should make us thoughtful, cautious, careful, stay close to God, but never cowardly, nor foolhardy.

Most of the things herein mentioned or discussed apply to other conferences, congregations, or institutions as well as to General Conference. But since it is the General Conference that we are discussing, it is here that we are making our applications. The kind reader is encouraged to make his applications elsewhere if he so desires. Following are a few of the dangers that we are facing from year to year:

1. The spirit of sight-seeing.

We are not opposed to sight-seeing, at appropriate times and when it is done in the right spirit. "The heavens declare the glory of God, and the firmament sheweth his handiwork." When, in the spirit of reverence, we behold the handiwork of God, it is both edifying and uplifting. But when Conference is in session, the only sight-seeing that is in order is that of beholding the servants of God at work for the Master and joining heartily in prayer or service to the end that the Cause of Christ may be strengthened

through the deliberations. Our motives in attending Conference should be to receive spiritual benefit, and to lend a helping hand in every way that we can. "Visiting" should stop immediately as each session of Conference opens. An inordinate desire "to see and be seen" interferes with our seeing God. Promenading around on the grounds, sitting around in automobiles, or scouting around over the neighborhood in pleasure trips, not only shuts the sight-seers from the benefits of the meeting but contributes something to their being that is very hard on their spirituality. As an illustration of the lengths to which the spirit of sight-seeing leads some people, there were those, two years ago, who took in the World's Fair at Chicago, either going to or coming from General Conference. Encourage people to attend Conference for the benefit they may get out of it. Discourage everything which interferes with the power and usefulness of the meeting.

2. The spirit of entertainment.

There are two extremes that need to be avoided in all our conferences. One is to allow them to drag into cold, formal, lifeless affairs; while the other is to try to make them so "inspirational" that we forget that a "multitude of counsellors" is supposed to be a deliberative body. In the opinion of some people a conference to be worth attending must be lively—with stirring music, forensic eloquence, interspersed with flashes of wit and humor, and other stimulants to keep the crowds entertained. If that is all there is to a meeting, the only lasting effect will be to unfit people to appreciate something substantial as well as interesting. Lightning and thunder usually startle, but it takes the substantial shower or rain to make things grow. Where the Spirit of God pervades a meeting, the Word of God is the center of instruction and enlightenment, and the welfare of the Church and the salvation of the lost is the chief burden of the conferencees, you need have no fears of a lack of interest; for the eloquence of sincerity is more piercing than mere oratory, spirited congregational singing more uplifting than "special music," substantial deliberation and instruction more far-reaching than mere entertainment.

3. Hasty legislation.

Some one has a brilliant idea—and feels impressed that Conference must act upon it immediately. As no one has any special objections to it, after a stirring speech and a brilliant stroke of the pen the idea as embodied in a "resolution" is adopted by Conference. Afterwards it becomes apparent that a "half-baked" resolution was adopted. In other words, the "safety" supposed to be guaranteed by the "multitude of counsellors" was marred because the question failed to get the thorough, prayerful, thoughtful consideration its

importance demanded. Much evil has been done through hasty legislation in conferences. Here is one place where the adage, "look before you leap," is always in order.

4. Undermining the value of advisory legislation.

This may be done in two ways: (1) by denouncing it as weak and worthless on the ground that it has no "teeth" in it; (2) by treating it as so much "wind," not having any authority. Speaking of putting "teeth" into our conference actions, that is a fine thing provided they are not too ferocious. Concerning the second idea, we recognize its fatal weakness in that it takes no note of the prayers and tears and thoughtful deliberations that gave birth to the advice submitted. The strength of advisory legislation lies in the fact that it appeals to the best that is in man, the thought of Christian obligation and opportunity for effective service being given greater prominence than that of the ultimatum, *You must*. Coming from General Conference it has a second advantage in that General Conference is composed of workers in the district conferences who are supposed to go back into their respective fields to carry out the things agreed upon in the general body. Advisory legislation has power over us to the extent that we respect the person or the organization giving the advice. There is a special power (sometimes more so than in mandatory legislation) in the advisory legislation passed by General Conference, inasmuch as it is the district conferences that are directly responsible for administering discipline and directing the affairs in their respective districts. This line of thought will be enlarged upon in a succeeding paragraph. The more value we place upon the advisory legislation enacted by General Conference, the greater its uplifting power in the Church at large.

5. Wrong conception of conference relationships.

Here are two errors that we want to avoid: (1) that the jurisdiction of General Conference is wholly advisory, it being optional with district conferences, Church-wide Boards, and institutions as to how much attention we pay to such advice; (2) that the General Conference should assume direct control and direction of all the activities of the Church and issue its orders in a dictatorial manner. From the start our General Conference has taken neither of these attitudes. Its mission has been to be an active, aggressive help to all of our conferences, institutions, congregations, and different activities of the Church. The working force in our General Conference being composed largely of leaders in our district conferences, and in all fields being confronted with much the same problems and interests, it has brought us together in substantial harmony and

united efforts which have had a unifying influence throughout the Church. With the many divisive influences at work, pressing in on us from both without and within, we tremble at the thought of what the results might have been if we would not have had this general body in which we could face our problems together. There has been much the same relationship existing between General Conference and district conferences as there is between district conferences and congregations. Naturally the General Conference has spoken authoritatively on all matters pertaining to the general interests of the Church at large, while problems affecting the local affairs of the districts have been taken care of by the district conferences. All the differences between the general body and certain local sections of the Church find their parallel in differences between leaders in district conferences and leaders in certain congregations within those districts. The General Conference being a composite body of leaders from many district conferences working harmoniously together, naturally exerts a stronger and more wholesome and constructive influence over the district conferences and church at large than it would if it assumed the attitude of a Big Boss with a Big Stick in its hand.

6. "The Big Stick."

The question is sometimes asked, "What in case district conferences refuse to conform to General Conference standards?" First, let us observe that there are no General Conference standards that are not also general Mennonite Church standards. So when an individual congregation or group of congregations, or even an entire conference (as was the case with the Nebraska-Minnesota Conference several decades ago) withdraws its co-operation with us in maintaining our Church standards, if we can not reconcile them to our standards, the only thing we can do is to let them go. (The Constitution of our General Conference makes full provisions for dealing with such a contingency.) But even then we will gain more by dismissing them with our regrets than by trying to force them into line through coercive measures. "The Big Stick" in Church government destroys more than it saves.

7. Abuse of congregational government.

The government of our church, in most places, is largely congregational. But some have chosen to put an interpretation on congregational government which vests authority in the congregation superior to that of the conference, and thus virtually makes a denomination out of each congregation. For instance, a conference passes a certain resolution. A congregation decides that resolution to be impractical and repudiates it. Now if

that congregation votes to be entirely independent of all other church connections, that kind of action would be consistent. But so long as it claims to belong to any conference, its congregational rights cease where the exercise of such rights conflicts with the rights of sister congregations in the conference district. The relationship between congregations and the conference or the Church at large is very similar to that between the individual and the congregation: full rights, consistent with the rights and interests of the congregation. In point of authority, here is the Scriptural order: God (whose Word and will is found in the Bible), the Church, the congregation, the individual member.

8. Abuse of Episcopal government.

By this we mean government by authority of general church officials such as popes, archbishops, etc. Modern democracy has made of congregational government what some general church overseers have made of Episcopal government—a dictatorship. The government of the New Testament Church is neither wholly Congregational, nor wholly Presbyterian, nor wholly Episcopal; but the three combined. The supreme law of the Church is the Gospel of Christ. Its Head is not some pope or archbishop or bishop or superintendent, not some powerful presbytery or committee or board, not some authoritative congregation, but Christ Himself. As members, whether official or otherwise, our proper place is that of servants, "submitting ourselves one to another in the fear of God."

9. Ignoring Conference actions.

This need not necessarily be a defiance of conference authority. For illustration, let us suppose that a very inspiring Conference has been held. There was a scriptural harmony from beginning to end. The meeting was marked for rapt attention, eloquent speeches, sound and practical resolutions, enthusiastic interest, Christian hospitality, spirit-uplifting music, etc., etc.—and then we went home, gave attention to other things, and are living exactly as though no conference had been held! Such things have happened; the work of the Conference nullified through the indifference of its members. Today, as in apostolic times, we should look upon Conference actions as "decrees for to keep." And looking at them from this viewpoint, let nothing be left undone—in the way of prayers, nearness to God and His Word, careful study of the issues before us and the needs of our people—to the end that all decisions of Conference may be decrees that all Christian people ought to keep.

Topic for next week: **Our Opportunities.**

There is no other book that can diagnose man's condition as perfectly as the Bible does.—Lloy A. Kniss.

CHURCH AUTHORITY

By Mabel Groh

For the Gospel Herald.

This is a vital question because of the widespread disposition of the times to defy all authority, and secondly because of the many mistakes that have been made by church leaders in usurping authority which the Scriptures do not warrant. Matt. 16:18, 19, Matt. 18:18, and Jno. 20:23, when taken too literally, pave the way for gross errors and excesses. The Roman church is an outstanding example of unscriptural authority being exercised by her leaders. And the Roman church is not alone in this mistake. But we will discuss the positive side of the question first.

By Divine Authority

The Church is unique among all the organizations of the earth, in that its authority is established by Christ. The church is more than a mere organization. It is the body of Christ, and He is the head. Christ is its supreme authority, working in and through the members of His body upon earth, for the purpose of bearing testimony to all men of the Gospel of salvation; and building up believers in Christ.

Christ claims all authority in heaven and upon earth, and because of His authority He gives the command to His followers to disciple all nations, and teach them to observe all things He has commanded. Matt. 28:18-20. Christ has given to the church the most important task that this world knows, and He has also given all the necessary gifts in order that the work may be carried out. Rom. 12:4-8; 1 Cor. 12: Each member of the body of Christ has his own gift for service in the church, but certain individuals have gifts which qualify them for special service. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. 4:11, 12.

Church Leaders

Christ gives gifted men to the Church, and then authorizes the Church to ordain such men to positions of leadership and authority. He tells us plainly in I Tim. 3 and Titus 1 what kind of men are to be ordained to the offices of the Church. They are to be tried men; men who have proven themselves by actual life and service. They are not to be novices, because of the terrible temptation to pride that their lifting up as leaders involves. I Tim. 3:6. Very early in the history of the Church we find elders associated with the apostles in all matters of Church activity and government. "And when they had ordained them elders in every church . . . they commended them to the Lord" (Acts 14:23). "For this cause left I thee in Crete that thou shouldest . . . ordain elders in every city, as I had

appointed thee" (Tit. 1:5). "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). A spiritual church walking in close fellowship with Christ will be able to co-operate with Him in calling those whom the Holy Ghost has called. "The Holy Ghost said; separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). "Take heed therefore unto yourselves, and to all the flock; over the which the Holy Ghost hath made you overseers" (Acts 20:28).

Authority of Church Leaders

A number of passages throw light upon the nature of the authority conferred upon Church officers:

1. They are to rule. "Let the elders that rule well be counted worthy of double honor" (I Tim. 5:17).

A bishop must rule well his own house. "For if a man know not how to rule his own house, how shall he take care of the church of God" (I Tim. 3:4, 5)?

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account" (Heb. 13:17).

2. They are overseers. Acts 20:28. "Feed the flock of God—taking the oversight thereof, not by constraint; but willingly" (I Pet. 5:2).

3. They are to teach (II Tim. 2:2), exhort (Tit. 1:9; 2:15), rebuke (Tit. 1:13; 2:15), and set aside those who refuse to heed the warning given. Matt. 18:17; II Thess. 3:14.

The authority of Church leaders is that of stewards and ambassadors; not that of lordship. And there is a very great difference, as we shall endeavor to show. "But Jesus . . . said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 21:25-27). "The elders which are among you I exhort . . . Feed the flock of God . . . Neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:1-3). "A bishop must be blameless, as the steward of God" (Tit. 1:7). A steward is given full charge of his master's business. He has all authority to lock and unlock the storehouses, and receive and dispense money, property, or whatever comes under his stewardship. He carries on the master's affairs with full authority, but if he seeks to use his privileges for self-advantage he loses his stewardship. "It is required in stewards, that a man be found faithful." His whole concern is his master's interests.

Christian ministers are ambassadors. An ambassador is a man chosen by his

government to represent that government in a foreign land. He speaks for his government with all the authority of his government, but he does not express personal opinions or judgments in any matters of state. Any indignity offered to an ambassador is offered to his sovereign and will be avenged by his country, not by the ambassador himself. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

Church officials are to be esteemed and obeyed. "We beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake" (I Thess. 5:12, 13). "Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints. That ye submit yourselves unto such" (I Cor. 16:15, 16). "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account" (Heb. 13:17). John the revelator opened a door into the spirit world, through which we can see Christ's regard for His ministers. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches" (Rev. 1:20).

Unworthy Leaders

Both the Scripture and the history of the Church reveal the sad fact that not all ministers are true to their calling. John the apostle says: "I wrote unto the church: but Diotrephes who loveth to have the pre-eminence among them, receiveth us not" (III Jno. 9-11). "But there were false prophets also among the people, even as there shall be false teachers among you" (II Pet. 2:1). Paul warns Timothy to "make full proof of thy ministry" (II Tim. 4:5).

If ordination to a church office does not automatically insure infallibility, how can God promise to bind in heaven what the church binds on earth, or remit the sins of those to whom the Church has remitted them? Does God's benediction rest upon the idolatry, Maryolatry, indulgences, crusades, persecutions, and other evils of the church of Rome? And did God sanction the persecution of the Anabaptists, Mennonites, and other sects, by the early Protestant State Churches? Verily, No. Nor can we dare to say that the lack of tolerance, and the personal element that has been back of most of the Church splits has been sanctioned in heaven.

Limit of Church Authority

The authority of the Church is in line with the purposes of God as revealed

in His Word. As soon as a steward begins to use his Master's keys out of harmony with the Master's purpose, he loses his right to the position of Stewardship.

When Christ told His followers, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained," He did not give any right of human discretion in barring certain individuals from heaven, and allowing others that joy. Notice that this statement follows immediately upon Christ's breathing on them and saying, "Receive ye the Holy Ghost." When God through the mouth of Peter struck Ananias and Sapphira dead, and through Paul struck Elymas blind, for their sins, it was spiritual discernment that enabled them to read the mind of the Holy Ghost, and their judgment was divine, not human. These promises of Christ that are so difficult to understand were given to His faithful stewards as assurance that while they are engaged in fulfilling the commission which He has given all the power and authority of heaven is with them to give success to their work. "All power is mine," says Christ, and "So, I am with you alway."

Authority Centered in the Divine

The true answer to the question of Church authority is revealed in Acts 15: 28 in the statement of the Apostles: "For it seemed good to the Holy Ghost, and to us." The Church had gathered together to settle a perplexing problem. They had discussed it from all angles, but they did not trust to human judgment or wisdom. We believe the whole course and purpose of the meeting was to discover the mind of the Holy Spirit, and not till that was clear was the question settled.

Christ the Head of the Church, working in and through leaders who are Spirit-taught and guided, carries forward His Church to ultimate triumph.

All Church failure is due to failure to read aright the mind of the Spirit, and follow His leading.

How great is the responsibility of those who are called to be leaders in the Church of Jesus Christ. As stewards and ambassadors of the King of kings, they are authorized by Him to carry on His work, and while true to the charge committed to them, have access to the power and authority of Christ, the Head of the Church.

Preston, Ont.

PREACHER'S PAGE

SERMON OUTLINES

HINDRANCES TO CHRISTIAN GROWTH

I Thess. 2:18, "Satan Hindereth Us."

Hindereth—Obstacles in the way to keep us from growing. Everything that life grows has its hindrance—the vegetable, animal, plant and fowl kingdom. As soon as we are born again the hindrances begin. Rom. 7:21—I find then a law that, when I would do good evil is present. We are commanded to grow. II Pet. 3:18—But grow in grace. II Cor. 6:13—Be ye also enlarged. Hindrances to growth:

1. Satan hindereth us. I Thess. 2:18.
2. Lack of definite experience with the Lord. Jno. 9:25; Matt. 7:24-28.
3. Sin. Prov. 28:13; Psa. 66:18; Isa. 55:7.
4. Lack of consecration. Rom. 12:1, 2; 6:16.
5. Disobedience. Jas. 1:22; Gal. 5:7; Jas. 4:17.
6. Lack of knowledge of the Word. Psa. 119:9, 11; Acts 20:32; Heb. 5:13.
7. Impure living. II Tim. 2:19, 22; I Tim. 5:22; II Cor. 7:1; Phil. 4:8.
8. Pride. Prov. 6:16-19; Jas. 4:6.
9. Not separated from the world. II Cor. 6:14-18; Jas. 1:27; 4:4.
10. Neglect of prayer. I Sam. 12:23.
11. Levity in our speech. Heb. 13:6; Matt. 12:34-36.
12. Lack of exercise. I Tim. 4:8.
13. Wrong associates. Psa. 1:1.

Altoona, Pa. Joseph M. Nissley.

THE TREES OF THE LORD ARE FULL OF SAP

(Psalm 104:16)

Introduction.—The trees of the forest are the trees of the Lord. The Lord takes care of them. Cultivated trees man must give attention to thrive and bear fruit. Trees of the Lord figurative speech. Christian men and women are compared to trees. Psa.

92:12: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

Sap figurative of the Holy Spirit.

1. To be trees of the Lord—must receive the sap of the Holy Spirit. Jno. 3:5; Jas. 1:18; II Pet. 1:4.
2. Sap shows life of Holy Spirit. Rom. 8:6; Job 33:4.
3. Sap produces energy of Holy Spirit. Jno. 7:38; 4:14.
4. Sap produces growth of Holy Spirit. Psa. 23; 92:12.
5. Sap produces fruit of Holy Spirit. Gal. 6:20-22.
6. Sap gives nourishment of Holy Spirit. I Jno. 2:27; Jno. 14:16.
7. Sap cleanses—Holy Spirit. Eph. 5:26; Jno. 15:3; II Cor. 7:1.
8. Sap gives strength of Holy Spirit. Rom. 1:16; I Tim. 6:12.
9. Hindrance to the Sap—Holy Spirit disease. Eph. 4:30. Not being deep rooted. Eph. 3:27; Col. 1:23.

Altoona, Pa. Joseph M. Nissley.

THE PRAYERS OF JESUS

I. Secret Prayer.

1. His general habit. Lk. 5:15, 16.
2. Prayer before toil. Mk. 1:35.
3. Prayer after toil. Mk. 6:45, 46.
4. Special prayer. Lk. 6:12, 13.

II. Private Communion, but in the Presence of Others.

1. His disciples. Lk. 11:1-4.
2. The centurion. Lk. 23:46, 47.

III. His Prayers Honored of God.

1. At His baptism. Lk. 3:21, 22.
2. At His transfiguration. Lk. 9:28, 29.
3. At the grave of Lazarus. Jno. 11:41-44.

IV. Praying for Others.

1. Prays for individual disciples. Lk. 22:31, 32.
2. Prays for His disciples. Jno. 17:9, 11, 13, 15, 17, 20-24.
3. Prays for His enemies. Lk. 23:34.
4. He ever liveth to make intercession. Heb. 7:25. —Robert Gorry.

WHAT WE ARE TO BE

(14 requirements—double perfection!)

- "Be reconciled" (II Cor. 5:20).
- "Be filled" (Eph. 5:18).
- "Be instant" (II Tim. 4:2).
- "Be thankful" (Col. 3:15).
- "Be careful for nothing" (Phil. 4:6).
- "Be sober" (I Pet. 5:8).
- "Be vigilant" (I Pet. 5:8).
- "Be holy" (I Pet. 1:16).
- "Be strong" (Eph. 6:10).
- "Be perfect" (Matt. 5:48).
- "Be steadfast" (I Cor. 15:58).
- "Be abounding" (I Cor. 15:58).
- "Be faithful" (Rev. 2:10).
- "Be ready" (Matt. 24:44).

Is it possible? See Philippians 2:13.

—George Wepler.

TWELVE GREAT R'S

I Thessalonians 4:14-17

1. Redemption—"Jesus died and rose again" (v. 14).
2. Returning—"bring with him" (v. 14).
3. Remaining—"remain unto the coming of the Lord" (v. 15).
4. Revelation—"the Lord . . . from heaven" (v. 16).
5. Resurrection—"dead in Christ . . . rise first" (v. 16).
6. Rapture—"caught up" (v. 17).
7. Reunion—"together" (v. 17).
8. Resemblance—"meet the Lord" (v. 17; I Jno. 3:2).
9. Recognition (I Thess. 2:19).
10. Rejoicing (I Thess. 2:19).
11. Rewarded (Rev. 22:12).
12. Reigning (Rev. 20:6).—L. J. Derk.

SERMONETTES

(Obedience)

Collected by J. G. K.

Obedience to God is the expression of true worship to Him and is the gateway to great blessings.

Love is the basis of all true obedience.

Obedience is two-fold, that which is due to God and also to man.

Light resisted bringeth night, but light obeyed increaseth light.

If you love God you will obey Him; if you obey Him, it is evidence that you love Him.

God will not honor the one who is not obedient.

The secret of true obedience to God is continual fellowship with Him.

Obedience in the heart shows also on the outside.

Obedience to Christ and His Word is the key-note to spiritual life.

Our deliverance from bondage is by God's power and not our own, but by our implicit obedience to God's power.

Obedience may seem hard sometimes for a moment, but it is the easiest in the long run.

The largest liberty is being gotten by being obedient to the law, not by disregarding it.

Bible reading, Bible believing, and Bible obeying people will never fall into apostasy.

The secret of the Christian life is not only in hearing the Word of God but also in living it.

Only by obeying the commandments

of the Lord can we expect Holy Spirit guidance.

Let it be observed, that it is not the man who hears or believes the sayings of Christ whose building shall stand when the earth and its works are burnt up; but the man who DOES them.

A dog is more faithful to his master oftentimes than some Christian professors are to their Master.

You cannot compromise with the world and be obedient to God.

Economy and thrift coupled with fervent devotion and obedience to God and the church marks the exemplary child of God.

To look around is to become distressed; to look to ourselves is to become depressed; but to look to Christ and obey is to be blessed.

Atglen, Pa.

SOME TRUTHS CONCERNING THE QUALIFICATIONS AND ORDINATION OF MINISTERS

"If any be blameless, the husband of one wife . . . For a bishop must be blameless, as the steward of God; . . ." etc. Tit. 1:6-9. "A bishop then must be blameless, the husband of one wife, vigilant, sober, . . . , likewise must the deacons be grave, . . ." etc. I Tim. 3:2-13. These scriptures give in detail the qualifications of bishops and deacons which we believe apply to all ministers. It is, of course, understood that the ministers are fallible as well as anyone else, but you will notice that the qualifications are not above the standard and possible attainment of any sanctified and consecrated brother, and the Word cannot mean anything less, than that all of the named qualities shall be present to a scripturally satisfactory degree in a minister.

Let Us Consider Several Questions.

1. Could the Word mean that those qualities may be acquired after the ordination or must they be present in the life of the brother while he is yet in the laity? Turning to Titus 1:5 we read, "For this cause left I thee in Crete that thou shouldst . . . ordain elders in every city, as I had appointed thee." Then follows the proviso: "If any be blameless . . ." which means that only such as qualify shall be ordained, and unless brethren in the laity had those qualifications it would be impossible to ordain such an one, and therefore the Word says "Ordain elders, . . . if any be blameless . . ." For a bishop must be blameless etc., which means that no other kind shall be ordained, but one who qualifies.

Let us not make the mistake of understanding those scriptures as setting forth a standard for a minister to work up to, but as a standard of qualities for the lay brother to possess who shall be allowed to draw in the lot, so that he may have them as a minister if chosen.

2. As an explanation to those who think that any brother in full church fellowship is **therefore** eligible to be taken into the lot, we answer—the fact that qualifications are named is in itself evidence that not all brethren have them. If church membership were the only qualification Paul would not have named any other.

"Are all teachers?" The twelfth chapter of I Corinthians tells us plainly that the gifts of the various members are not alike, for as much as necessity demands that as the work in the Lord's vineyard differs, so also the gifts of the Spirit differ in individuals, so that the ability for the varied work of the church may be present in the body. Therefore great care should be exercised in ordinations, that the scriptural directions are faithfully followed when God is asked to lead and bless.

3. Does the Word require, in the brother chosen, a life record that qualifies, or, a promise to qualify if chosen? The Word again says "If any be . . ." It does not say if any promise to be. "A bishop then must be." Not, a bishop then must promise to be. To ordain a brother, who up to the time of his ordination used tobacco, wore fashionable clothing, or used liquor, belonged to worldly associations, or was otherwise disloyal or inconsistent, upon a promise to conform is not abiding strictly by the Word. And such an one, if chosen, will not have the strong testimony against the sin which he was guilty of and **only forsook because required to**, that a minister needs, and the Gospel requires against all sin. Moreover, experience has proved, in unkept promises and weakened testimony, that habits of indulgence are stronger than promises of necessity, with convictions lacking and churches suffer accordingly. Even when the qualifications are present. Paul yet wrote, "And let these also first be proved; then let them use the office of deacon being found blameless." I Tim. 3:10. We need loyal, consecrated men of strong scriptural convictions, in the ministry, not those who conform to scriptural requirements because they have to.

4. Since the Word requires that only such as are qualified be chosen, does it then follow that such as do not qualify shall be rejected?

Let us suppose a case. An ordination is held and a brother who is "given to much wine" is voted into the lot by a number of members. The Word says such an one shall not be ordained. Then what can the ministry do, but reject him? Shall the ministry be afraid of a disturbance, if he is not taken into the lot, since a goodly number voted for him, and therefore allow him to draw, hoping that he will not be chosen, and then be mortified when the lot falls upon him? When God's Word is disregarded in ordaining, have we a

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

LIKE AS A FATHER

"'Like as a father,'—Oh, sometimes
My heart is very sore,
Longing for one now gone—it seems
I want him more and more!
But only in my dreams he lives,
And oft I wake to hear
A voice—my own—cry out in vain
For 'Father! Father dear!'

"Then come those blessed, healing words,
And many, many times
They've been to me like music sweet
From heaven's echoing chimes:
'Like as a father'—Oh, it's just
The love I want and need,
And well I know His list'ning ear
My faintest call will heed.

"'A Father to the fatherless,'—
That's what He says He'll be;
A Father tender, strong and true,—
That's what He is to me!
A Father who knows all my heart,
Yet loves me just the same;
Oh! do you wonder that I love
To call Him this dear name?"
—Edith Lillian Young. Sel. by Martha Buckwalter.

MOTHERS COUNSEL WITH LOVE

By Geo. S. Keener

For the Gospel Herald.

How many good mothers today are giving good counsel or a good example to their boys and girls! In a wicked world as we are living in today, so many inducements lead their minds and tender thoughts astray. No other but a real mother who has gone through experiences in training and raising a family of boys and girls. In my father's and mother's home there were four boys and three girls. I could see with my eyes and hear with my ears that they were good counsellors together. They always had love for each other in sharing the joys and sorrows of a Christian life together until death separated them. I think I can truthfully say that my mother was among the best of mothers, and I suppose more sons and daughters would say the same. I would say this also of my father.

Mother's counsel! We hear it still. Though she is dead, yet she speaketh. We hear her talking, but she is not talking; see her walking, but she is not walking; hear her singing, but she is not singing; see her washing and dressing her children, but she does not wash and dress them any more. We can see her going to spread bread for us, but she does not do this any more. We see her rock the cradle, but she does not rock the cradle any more.

We can see her making yeast and mixing bread for baking, but she will never do this again. We feel her kiss on our lips, but she does no longer kiss us. We still can hear her say "Good night" to us children, but she is not saying good night any more. All these things we can remember her doing, but she will never do them again.

One time I remember so well was when mother was critically ill. Some of our uncles and aunts were with us. Mother desired prayer. Father and all the children knelt around mother's bed and prayed. I was about 8 or 9 years old. I recall saying the words, "God, won't you make mother well again, and I will try to be a better boy." We all prayed, and it pleased God to restore our dear mother to normal health again. She lived to be within 11 days of 88 years of age. God be praised! We thank Him for this.

In counselling us, she often said, "Be honest! An honest hand will go through all the land, and one dishonest penny will devour eight righteous." I think this is true. Reader (whoever you may be), always be honest with God and your fellowmen. Don't buy above that which you can pay for. Give account of yourself—the why and wherefore. Our father often said, "Boys, your credit is worth more to you than your money." I know now what he meant. I also say to all who read this, never make a big display with some one else's money. It may be ruin to your own and some one else's soul.

I heard a man once say that he could put more trust in his neighbor than his brother in the Church. What is wrong?

Coming back to my mother, she always desired to help wherever she could. She often said her will was greater than her strength. One impression I shall never forget was when she said: "George, never forget the poor beggar when he comes to your door. Give him help." I can still see her getting a plate for some beggar at the door. I can see her baking cakes for us school children. We still hear her say: "Children, be good boys and girls in school, and kind and loving to your school mates. Obey the rules of your teacher, then the teacher will love you." Now when I see my fourth generation coming on, I realize how dear these precious little jewels are to me. Is our God so dear to us? Are we so dear to Him? Yes, He is still more dear to us than we can be to our own offspring. I verily believe it. Then let us grandfathers, grandmothers, mothers, children, and great-grandchildren live in our homes and in our church; then when this family circle is broken on earth, one by one, they will gather together over there with Jesus and the angels, so that our family circles may be unbroken all through eternity.

The last three years or more, our dear mother spent her life in bed with a broken hip, but was fully resigned to her God. I always said and still say that no son or daughter can ever repay what a father and mother have done for them. The older my mother got, the stronger my love for her was felt. I will never regret the time and visits we made with her—only the part which I neglected. Her body is now mouldering with the mother earth. Her soul, we believe, is with God. It may not be long until we meet her in heaven. She left us some twenty years ago, but her life work is still living.

Hagerstown, Md.

SOME TRUTHS

(Continued from page 213)

right to expect God's promises of blessing in the ordination? Which is the more sacred, and to be revered? The Scriptures or the voice of members who knowingly, or unknowingly, vote contrary to the Scriptures? The answer is self-evident, and who can comprehend the spiritual injury sustained by our churches in the past, where men with no aptitude to teach, or, perhaps able to speak, but having inconsistent lives, were put into the ministry because the votes of members were unwittingly, or otherwise, considered more sacred than the stated requirements of the Word itself?

This is not written to criticize, but to instruct, with an earnest prayer that at least some who have been weak in these respects, may straighten up and stiffen up, fearing God and His Word more than man.

5. What action would the Scriptures indicate should be taken if a church should need a minister, yet had no qualified brethren for the office? If the necessary qualities are lacking in the brethren, or their wives, though faithful, a qualified brother from another congregation should be placed there.

If qualifications lack because of inconsistencies in the lives of the brethren, then the necessary steps evidently would be, not an ordination, but a course of instruction and discipline looking to a later ordination, if the brethren line up with the Gospel.

We hope, dear brethren, and sisters as well, that you will prayerfully consider this subject in the light of the Scriptures and the statements herein submitted praying for and receiving from the Lord, strengthened convictions and grace for greater faithfulness in the future. God be with you. Amen
—Shem Peachey, in Herold der Wahrheit.

The reason we have no more fruit proceeding from sanctified lives is because there are too many people saying these things with their lips only.—Arthur Ruth.

SUNDAY SCHOOL LESSON

Theme for the Quarter: SOME GREAT CHRISTIAN TEACHINGS

OUTLINE STUDY

Lesson for June 16, 1935.—CHRISTIAN STEWARDSHIP.

Lesson Scope.—Deut. 8:11-20; Mal. 3:7-12; Matt. 25:14-30; I Cor. 16:2; II Cor. 8:1-9:15.

Lesson Text.—Deut. 8:11-18; II Cor. 9:6-8.

Time and Place.—1459 B. C., 57 A. D.; Moab, Macedonia.

Leading Characters.—Moses, Paul.

Golden Text.—Moreover it is required in stewards that a man be found faithful.—I Cor. 4:2.

Points for Meditation

1. Warning against disobedience.
2. Results of disobedience.
3. Pride and its results.
4. What we owe to God.
5. Sowing and reaping.
6. Motives for giving.
7. Abounding in the grace of giving.

Introductory Thoughts.—Personal responsibility lies at the heart of our stewardship. Since we owe our all to God there rests upon us the responsibility of having our all upon the altar of God. Whatever He has given us—houses, lands, bank accounts, families, friends, opportunities, etc.—means so much responsibility resting upon us to the end that our stewardship may prove to be profitable to our great Master in heaven.

LESSON COMMENTS

Warning from the Lord (Deut. 18:11-18).—People in America, as well as the children of Israel, need the emphatic warning from God which He gave to His people through His servant Moses. The natural man is inclined to forget his God. The wonderful blessings which God had showered upon His people ought to have held them permanently to a life of gratitude for blessings received and obedience to His holy will. Hear the divine warning:

"When thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then . . . thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage . . ."

God proceeds to enumerate some of the blessings which He had showered upon them. He had delivered them from the bondage of Egypt. He had led them through the great wilderness wherein were fiery serpents and scorpions and scarcity of water. He had brought forth water out of the rock of flint and fed them abundantly with heavenly manna. All of this should have had the effect of humbling them and filling their souls with lasting gratitude and praise; and He warns them lest after they reach the land of plenty they forget the source of their blessings and claim for themselves the credit for their prosperity.

"But thou shalt remember the Lord thy God," He continues, and urges them to remain faithful to their great Benefactor. We know what was the course of Israel. Shall we, like un-

worthy Israel, follow a similar course, or shall we remain faithful to the Author of all our blessings?

The Christian's Standard of Giving (II Cor. 9:6-8).—Paul discusses another phase of stewardship. While God warned Israel against things they ought not to do, Paul emphasizes things which Christian people ought to do. Let us notice briefly a few of his most striking statements:

1. "He which soweth sparingly shall reap also sparingly." In other words, the less we put into our religious life the less we will get out of it. Whether as individuals or as congregations, we cannot hope to prosper spiritually so long as we withhold from the Lord the things that properly belong to Him. Lack of cheerful giving to the cause of Christ and the Church means leanness of soul, spiritual poverty, and robbing God.

2. "He which soweth bountifully shall reap also bountifully." This is the exact opposite of the course condemned in the preceding paragraph. "The liberal soul shall be made fat." Whether measured in terms of money, time, service, or affections, the best paying investments are the investments in the service of the Lord.

3. "God loveth a cheerful giver." Giving is more than a mere Christian duty. The blessing is not in amounts

but in the condition in the heart of the giver. The happiest Christian, the most God-blessed Christian, is the "cheerful giver."

4. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." To this we desire to add the testimony of Christ: "It is more blessed to give than to receive."—K.

Riches of Liberality

The Macedonian Christians were being tested by affliction, but "in the great testing of affliction" the abundance of their joy and their poverty (down to the very depths of it) abounded unto the riches of their liberality. The deeper their poverty, the more their liberality abounded in its riches and the more their joy abounded. One of the fairest sights in the Church today is the abounding joy and the abundant liberality of God's poor ones. We hear a great deal about the enormous gifts of the few of the many millionaires but even the most munificent gifts of the rich givers seldom are proportionately as large as those of the poor who give (Lk. 21:1-4). The world and a worldly church has little regard for these necessarily small gifts of the poor, but God has a great regard for them. In Macedonia they not only gave up to the measure of their power, but even "beyond their power" and this of their own accord (There needed to be no urging by others).—Torrey.

BIBLE MEETING TOPIC

CHAPTER STUDY—THE SUFFERING CHRIST.—Isa. 53

Topic for June 16

MOTTO

"By his stripes we are healed."

OUTLINE STUDY

- I. The Redeemer Is Despised.—vv. 1-3.
 1. His undesirable appearance.—v. 2.
 2. Men reject Him.—v. 3.
- II. His Sufferings Were for Us.—vv. 4-6.
 1. He suffered for us while we misjudged Him.—v. 4.
 2. Our sins were laid on Him.—vv. 5, 6.
- III. He Suffered in Meekness and Humility.—vv. 7-9.
 1. He opened not His mouth.—v. 7.
 2. He had no fair trial.—v. 8.
 3. He was misrepresented.—v. 9.
- IV. He Suffered According to the Will of God.
 1. It pleased the Lord.—v. 10.
 2. He was satisfied.—v. 11.
 3. His suffering justifies many.—v. 11.
 4. God gives Him a great victory.—v. 12.
 5. Because of the merits of the atonement.—v. 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. The Suffering Savior.
 - a. How men treated Him.
 - b. Why He suffered.
 - c. How we are like sheep.

- d. Patience of the suffering Savior.
- e. How Jesus became a conqueror.

For Seniors.

1. The Suffering Christ as Seen in Prophecy.
2. Why Jesus is Despised and Rejected of Men.
3. The Importance of the Atonement.

PERSONAL THOUGHT

What does it mean to us that a Savior was willing to serve in sacrificing His life that we might be redeemed?

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

O dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming blood,
And try His works to do.

—Mrs. C. F. Alexander.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JUNE 6, 1935

Field Notes

A refreshing communion service, held Sunday, May 26, is reported from Freeport, Ill., Mennonite Church.

Request for Prayer—in behalf of three young men who are forsaking the way of the Lord and drifting into the world.

A new mission Sunday school was opened up on Sunday, June 2, at Perkiomenville, Pa., a few miles from Salford Church, with Bro. Clayton Godshall as superintendent.

An all-day meeting has been planned for the Central Church, Elida, Ohio, on Sunday, June 30, with Bro. T. K. Hershey of South America as the principal speaker.

Communion services were held at the Weaver Church near Johnstown, Pa., on Sunday, June 2, with Bishops James Saylor and J. A. Ressler in charge.

Brethren O. N. Johns, P. R. Lantz, and Venus Hershberger took active part in a very impressive communion service held at the Pleasant View Church near Bowdill, Ohio, May 26. B.

A Sunday school meeting has been arranged for, to be held at Mummasburg, Pa., June 23, with Brethren Martin R. Hershey and A. A. Landis as instructors. Everybody welcome. A. W. M.

Tent meetings are to be held at S. Christian and Locust Sts., Lancaster, Pa., in charge of Bro. Milton Brackbill, beginning Saturday evening, June 8, to continue two weeks at least. Pray for this work. D. S. K.

The annual Bible conference at Frazer, Pa., will be held on Saturday after-

noon and evening and all day Sunday, June 8 and 9. Instructors, Aaron Mast and J. F. Bressler. Everybody welcome. H. G. B.

If previous arrangements were carried out, a series of meetings is in progress this week at the Vincent Church near Spring City, Pa., with Bro. Elmer G. Martin of Lancaster, Pa., as evangelist.

A Correction.—In reporting the recent Jennings—Miller Nuptials, published in the Gospel Herald, it was stated that Bro. S. C. Yoder performed the ceremony. The ceremony was performed by Bro. D. D. Miller, Father of the bride. The mistake is ours.

Bro. Levi Mumaw, Secretary-Treasurer of the Mennonite Publishing House, is seriously ill with what has been diagnosed as an acute case of Bright's disease. At the time of this writing he is slightly better than he had been but is not out of danger. Many are the prayers ascending in his behalf.

Bro. E. W. Kulp of Bally, Pa., preached for the congregation at Scottdale on Sunday, June 2, forenoon, afternoon, and evening. His messages were well received and appreciated. He was accompanied by Sister Kulp and daughter Ruth, and by Bro. and Sister John S. Longacre of the same community.

A brother writes from Millersville, Pa.: "We are planning for an inspirational song service at Masonville Mennonite church on June 9, in the afternoon—songs of prayer, praise, consecration, etc., with one address on Church Hymns, one on The Value of Music in Worship, and also a children's period."

Following are among the recent visitors at the Publishing House and among friends at Scottdale: Kenneth Baer and family, Masontown, Pa.; Malinda S. Zook, Uriel Zook and wife, Allensville, Pa.; Lester J. Zook and wife and baby Chester, Belleville, Pa.; E. W. Kulp and wife and daughter Ruth, Bally, Pa.; John S. Longacre and wife, Barto, Pa.

A brother writes: "Meetings at the Mennonite Mission in Hannibal, Mo., are progressing nicely. Services have been well attended, with good interest shown. To date (May 27) there have been several confessions. Will the readers of the Herald continue to pray that in the closing days of the revival God's power and glory may be upon us in a very special way? Meetings are to close June 2."

A new Format for the Gospel Herald.—Many of our readers no doubt have observed the slight change in the trimmed size of the Gospel Herald of last week. At the first glance it may be supposed that the size of the paper

has been reduced. This is true in a measure but not in relation to the printed page. A careful checkup will reveal the fact that the only difference in the paper as now being sent out is in the width of the margins. The type page being exactly as heretofore. The change has been necessitated by an effort to standardize our printing to such an extent that the same size sheet can be used for each of our regular periodicals and thus effect a saving in buying. While we have been buying in car load lots, recent changes were made in the price of different sizes of sheets in the same car load. We are also effecting a saving in standardizing our press work here in our plant.

Correspondence

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings of Love:—"O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

As we look out upon the beautiful fields, the rolling hills and lofty mountains, and see how good, kind, and merciful God has been, and is continually, how can we thank and praise Him enough for all He is doing for us? He has blessed us that we can in our weak way still go on in His service.

Communion meetings have all been held in our district, which is a command and privilege that all should enjoy, and will prove a great blessing if observed in the right way.

We had the pleasure to have with us Bro. and Sister Amos Martin of Smithsburg, Md., and his brother and wife, over Sunday, May 5. He preached the preparatory sermon at Valley View on Saturday evening, May 18. On Sunday he spoke at Springdale.

Bro. and Sister Dan Wenger of Harrisonburg were also with us the same day. We are always glad for visitors.

Bro. and Sister Etter Heatwole, who spent a month in Knoxville, are at home again at their post of duty. We trust their stay at the Mission was profitable, both to them and to the Mission for we can learn much at such a place if we are ready to learn.

Church work is going on as usual—services every Sunday morning and night that we can attend. Pray for the work.

Yours till He come,

May 27, 1935. Maggie M. Driver.

Detroit Lakes, Minn.

Dear Herald Readers:—On Saturday, May 25, Bro. I. S. Mast came into our midst for counsel meeting. The following Sunday communion and feet washing were observed.

On May 27 Bro. Isaiah Rosenberger, wife and two daughters of Guernsey, Sask., stopped with us and delivered

one sermon for us, which was much appreciated. We invite others to come.

Since our last writing the death angel also came into our midst and took from us a jewel for His kingdom; the oldest daughter of Bro. and Sister Elmer Hershberger. We would love to have seen her grow up into a life of usefulness in His service, but we are confident the Lord knew what was best. Remember us at this place.

May 28, 1935.

Cor.

Hydro, Okla.

Dear Herald Readers, Greetings in Jesus' Name:—On March 31, we re-organized our Sunday school for the following six months, electing Bros. Emory Miller and Alvin Schantz Supt's., Bro. John Slagell and Sister Mattie Swartzendruber Chors., Sisters Ina Shantz and Katie Anna Swartzendruber Secys., Sisters Barbara Swartzendruber and Katie Detweiler Librs., Sisters Mrs. Barbara Detweiler and Mrs. Mattie Swartzendruber Primary Chors.

Our counsel meeting was held on April 28 and on May 12 nine young souls sealed their vows with God in baptism. May the Lord lead them through life and make them a blessing for Him.

On Sunday, May 19, we again had the privilege to partake of the sacred emblems of the broken body and shed blood of our Savior Jesus Christ.

On the evening of May 3 a large crowd had the privilege of hearing and enjoying a program given by the Men's Chorus from Hesston, Kans.

May 28, 1935. Nora Eichelberger.

Lancaster, R. 1, Pa.

(Mennonite Home)

"O give thanks unto the Lord, for He is good; His mercy endureth for ever." He has wonderfully blessed us and kept us in the past, and He will not be slack concerning His future promises.

Each individual is responsible to Him because of the blessings given. The saddest thing I know of in life is the missing of the will of God, and seeing people occupied with an earthly mess of pottage, and not even considering the Heavenly Heritage and the Heavenly Home. Let us therefore "Press toward the mark, for the prize of the high calling of God in Christ Jesus." God grant that we may not complain of what is. Let us see God's hand in all events, and that we shall not be afraid of what shall be, let all events in God's hands.

Our experiences here at the Home have been quite varied since our last message to the Herald. Some of our guests are passing on to their long home. Others are taking their places here.

At the present time we have several empty beds. Any one considering ap-

plying for admission here might do well in doing so at once. For a long time we had a waiting list, and could not take them in for lack of space. There are 81 of us here now. The health in general is good.

We are very glad to report that the Home is remembered by a large number who come as visitors from time to time. We are also visited by groups who sing and help in that way to bring cheer to the Home. This all shows that there still are those who are ready to scatter precious seeds by the wayside. Visitors are welcome at the Home any day. Come to our services every two weeks in the afternoon. June 16. will be the next.

This is the time of year when our workers take turns in taking their vacations. We need substitutes then. Any one who would like experience or a better acquaintance here, send us your name and address or telephone number. Is any one desiring work here regularly, at a place where you can feel that you are doing something for some body? Let us hear from you. We may soon need kitchen help as well as other help. Tell what you prefer and your experience. We want workers who "bear a song" or at least "wear a smile," thus making work a pleasure. You never offend a person by returning a smile.

Come and help make their last days their best days in some way. Think of what you would like in your last days. As you measure to your neighbor, He will measure back to you.

May the Lord be with you and bless you. In His service,

May 28, 1935. J. N. Wissler, Supt.

Freedom, Mo.

Dear Readers of the Gospel Herald:—We are glad to report showers of blessing for these days, an abundance of rain and moisture. Last Friday, May 24, Bro. J. M. Kreider of Palmyra, Mo., again came into our midst, bringing with him his granddaughter, Sister Verna Kreider, and two nieces, Sisters Ruth and Margaret Buckwalter. The latter two are from the Pea Ridge congregation. We are glad for the encouragement of these visitors, though their stay seemed short, leaving again Monday morning. While here Bro. Kreider favored us with a message at the Lane Church on Sunday morning and at the Phillips home on Friday morning, Saturday morning and afternoon and Sunday afternoon. At this time we were again permitted to commemorate the suffering and death of our Savior by which He paid the price of our redemption and follow the example He gave us by washing one another's feet.

We were glad for the presence of all our members at this time, the expression of peace and unity, the restoration of one who had come to realize that "Wine is a mocker, strong drink is raging and whosoever is deceived

thereby is not wise." Also the confession of another, desiring to turn from sin to righteousness.

Pray for us, that all may be faithful.
May 29, 1935. E. C. Bowman.

Nappanee, Ind.

(Salem congregation)

Dear Herald Readers:—

We indeed have reason to say with the psalmist, "Sing unto the Lord with thanksgiving: sing praises upon the harp unto our God: who covereth the heavens with clouds; who prepareth rain for the earth; who maketh grass to grow upon the mountain." While God is blessing us with temporal blessings, may we not forget to seek "first the kingdom of God and his righteousness."

On Feb. 17 Bro. Perry Blosser of South English, Iowa, gave us an impressive sermon on nonresistance, basing his remarks on Matt. 5:44.

In the absence of our pastor, Bro. Ray Yoder, Bro. Christian Reiff brought an inspiring message May 12. In the evening of the same day, being Mother's Day, while listening to the many good thoughts given by Bro. David Yoder we were made to feel the honor we owe our parents whether living or after death. He also admonished to live pure lives.

Counsel meeting was held April 28, when two young people were added to our number, also 1 reclaimed.

May 25 seven precious souls were received into church fellowship by water baptism and two received by letter. The next day we were privileged to partake of the emblems of the broken body and shed blood of our Lord, and also practice the example Christ gave when He stooped to wash the disciples' feet. Bro. Eli Frey of Wauseon, Ohio, was with us and brought the message.

Pray for the work at this place.

May 31, 1935. Francis Freed.

The ultimate aim of any Sunday school teacher is to be in harmony and communion with God. We can not be leaders to God without being in vital touch with Him ourselves.—Grant Weaver.

"RECKONED DEAD"

(Romans 6:7)

By Geraldine Cashman

For the Gospel Herald.

Dead to fashion, lust, and pride;
Dead, and with Jesus crucified;
Dead to the world's praise or blame,
And glorying only in Christ's name;
Dead to every plan of mine—
I take the leading all divine;
Dead to earthly gain or loss—
Henceforth for Christ I bear the cross;
Dead to self-life, and inbred sin—
My Savior reigns supreme within;
Safe on the highway traveling on
To dwell where my great Captain's gone.
My soul mounts up on wings sublime,
Beyond the boundaries of time,
Traveling the way my Savior trod—
Dead! and my life is hid in God.

Mill Run, Pa.

Miscellaneous

"WE HAVE HERE NO CONTINUING CITY"

By O. J. Miller

For the Gospel Herald.

From Jan. 22, 1933 to Jan. 15, 1934 in our two congregations (Millwood and Conestoga) nineteen people have passed from time to eternity, ranging in age from 21 months to 89 years. We have thus been reminded that "We have here no continuing city" (Heb. 13:14).

We have here no continuing city.
Fathers, mothers, children small,
Death is no respecter of persons;
We must all answer to its call.
Oh! how sad if unprepared
Death should o'ertake us tomorrow;
Then let's make our election sure
For we can no time borrow.

We have here no continuing city.
Let's prepare to meet our God,
For we will not live here always,
Soon we'll sleep beneath the sod.
We have here no continuing city,
Oh let's seek the one to come;
A pearly white city awaits us
If faithfully our work is done.

We have here no continuing city,
But God has a mansion fair
Prepared in magic splendor.
Oh let's strive to enter there.
We have here no continuing city,
For soon we must all pass away,
One by one we go to glory,
There to spend eternal day.

We have here no continuing city,
We have here nought that shall remain,
Earth gives no lasting comfort
Nought but sorrow, nought but pain.
We have here no continuing city,
But there's a city built on high,
There we'll meet our blessed Savior,
And dwell with Him forever in the sky.

Elverson, Pa.

"FAITH WHICH WORKETH"

By Edna E. Witmer

For the Gospel Herald.

The great failure of Christianity comes from overemphasizing belief and ignoring too much matters of conduct. Some people are very careful to say that we are not saved by works and rarely state the other half of the truth. But a half-truth may be more dangerous than a complete lie. That amounts to as much as saying that it doesn't matter what you do so long as you believe certain things about Jesus. Some people seem to think that it is not necessary to talk about definite forms of sin; that all we need to do is to get people to believe. They think that we do not need to preach about works, but they do not think that people will understand theology without being taught. If we believe without understanding it is no profit to us. We grow in grace as we grow in knowledge. A belief that saves is more than assent, it must control conduct. We are told that the devils also believe. The reward is not promised to

him that believes but to him that overcomes.

Of course the victory is through faith. We cannot expect people to live more righteously than they think. Besides, it is no profit to us if we do our deeds of mercy with contempt in our hearts. And such service is certainly not acceptable to God. But when belief is emphasized to the extent that people think of it as a charm to protect them from the wrath of God it is false.

When people are superstitious they think that doing certain things will ward off bad luck; that it will keep them on the safe side of the powers that be. They do not feel quite comfortable unless they respect such beliefs. But often religion has been regarded in the same way. People listen to the church service and after a time may get an uncomfortable feeling which they call "conviction;" so they become members of the Church to keep on the safe side of God. But if there actually has been conviction why should there not also be conversion? We can't be a saint and a sinner at the same time. Conversion is a change of heart or life. Such a change of life can be seen. If one is convinced that he has been leading a sinful life then he ought to be willing to change his way of living. There are many people who take the wrong kind of comfort out of their religion. People love such delusions because it seems to eliminate the difficult part of their religion.

If you want to go to a certain town you must not only decide that you want to go there but you must move, and move in the right direction. If you are walking away from that place you may believe that you will eventually get there, but believing will not take you there, you must go the right way. It is just as true in religion. We must walk in the right direction if we want to find the Promised Land. People want to say that they have repented when they have not turned; they continue to walk in the same direction. They say they are saved from sin when they actually resist the truth. Many people do not even walk. They remind us of children sitting in an express wagon kicking their feet and making themselves believe that they are taking a trip to the moon. So they make believe they are "marching to Zion" when they do not even "walk." There is a beautiful verse that says: "Look unto me and be ye saved;" but it is only as looking gives the urge to "press toward the mark" that it saves.

Jesus says, "By their fruits ye shall know them." Our works is the proof of our faith. "He that doeth righteousness is righteous" and "whosoever doeth not righteousness is not of God" (1 Jno. 3:7, 10). The true Christian says: "I will show thee my faith by my works" (Jas. 2:18). The apostle Paul writes about some who "profess

they know God but in works they deny him" (Tit. 1:16). You will recall too that Jesus was not nearly so severe with the Sadducees who denied the resurrection as He was with the orthodox Pharisees who say and do not. The doers alone are true believers. "Every branch that beareth not fruit he taketh away." It is important to know the principles and to believe them, but the proof of both of these is whether you can and do produce the results. If the proof is lacking we may reasonably conclude either that one does not know or does not believe the principles. The apostle Paul writes about our minds being transformed that we may PROVE what is that good and acceptable and perfect will of God. And the proof is the working of it. We do not care for a religion that does not work any more than we care for an automobile that does not work, neither of them takes one anywhere. Both of them may appear very beautiful, but if they do not work they are still good for nothing. A saving faith is always a "FAITH WHICH WORKETH" (Gal. 5:6).

Very often good and evil are spoken of too indefinitely. People like to talk about justice, but many of these people think that they are treated unjustly unless they get much more than their share. Other virtues and sins have been treated in like manner. Even their "mercy" reminds one of the story of the man who cut the dog's tail off piece by piece so it wouldn't hurt so much. They would deprive virtues of their virtue and try to make sin not to appear sinful. Morality is not as flexible as some people like to think that it is. We talk about righteousness, mercy, and humility but very often it doesn't mean anything; it is just so many words. If we will not be definite we will never overcome the evil or promote the good. It only gives people a feeling of self-satisfaction which they ought not have.

When one does become definite about these things he is likely to be called a "moralist" by those who do not want to be disturbed about their negligence or inconsistencies. They say that it is not by the life of Jesus that we are saved but by His death. That of course gets rid of all of the moral teachings of Jesus. Those teachings interfere too much with their "personal liberty," and they do not want to give up any of their personal liberty to save their souls. They belittle morality. And a religion that belittles morality is a mighty poor religion. We worship God too for His righteousness, love, mercy, and humility. And true worship contains a desire to be like that which we worship. Morality is the outward manifestation of an inner life. It has often been said that God does not save people in their sins. Often people admit such truths and then proceed to get

rid of them by other statements that render them practically worthless. Jesus says; "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father." He who cared so little for the praise of men here will not be satisfied simply by having people sing His praise throughout eternity. He wants **doers**. That is true praise: to follow His example.

Some people talk about the way to heaven being easy. Jesus never taught men so. He tells us to **strive** to enter in at the strait gate. The word "strait" means difficult. The things that Jesus taught may be simple but all things that are simple are not easy. You don't get something for nothing even in religion. Belief does not work a magic transformation. Belief is only the starting point. Ideas are useless unless they are put to work; belief is of no avail if it does not result in action. We say that the increase of fruit and grain are blessings received from God, yet people work for it. It is much the same with salvation. We must strive and work out our own salvation, or our belief will profit us nothing.

Lancaster, Pa.

SONG OF THE CONDEMNED

A True Story

The opening scene of this true story was enacted in a Salvation Army meeting in far away Finland, during the red occupation, the year 1918.

The meeting was drawing to a close. The Adjutant had made a burning appeal, but all efforts seemed to fail. Red soldiers, who constituted most of the audience, having already joined the society of the godless, were not known to be very receptive to religion; and considering that their daily occupation was fighting and killing, they could not be expected to be favorable to religious influences.

The adjutant felt as if he had utterly failed, but as he offered up the closing prayer the cloud seemed to rend, and he could pour out his heart in behalf of his unhappy nation at present so torn with strife and hatred.

Some one started a chorus, it was repeated over and over again; it seemed to throw a spell over the crowd.

"Safe in the arms of Jesus,
Safe in the arms of Jesus,
Will I fear no evil,
Will I fear no foe."

It was two years later at a railway station in Finland, Adjutant Pietila was walking back and forth on a platform waiting for the train. A distinguished looking gentleman had noticed him, or rather the manuscript case he was carrying, with his name on. After both had secured seats in the same coach, the gentleman walked over to the adjutant's seat, asked pardon for intrusion, and made himself known as Mr. Nordenberg, engineer. The adjutant's face

looked like a big question mark, but the stranger, quick to explain himself, continued:

"It is true we have never met before, but your name is linked up with one of the most remarkable experiences in my life, of which I must tell you."

"Please be seated," said the adjutant, "and let me hear your story."

"My story is connected with my service in the war. I offered my service to the government, and was appointed as an officer in General Mannerheim's army. It was a terrible time; we laid siege to the City of X, which was finally taken from the reds. A group of red captives were given me to look after; seven of them were here to be shot at sunrise the following Monday morning. I shall never forget that Sunday that followed. These seven condemned men were kept inclosed in the basement of the old city hall. In the corridor stood my men with rifles ready for an emergency.

"The air was charged with hatred. My soldiers felt elated over their victory, and would throw their taunts at their captives. They in turn would curse to their heart's content and pound the walls with their bloody fists. Some of them would cry out for their wives and children, who were far away, some in the cities, others in some rural communities. Next sunrise these lives were to be snuffed out. They should die to atone for their evil deeds, it's true, but were the hands of my men any cleaner than the hands of their captives? I have never had that question answered. Can it ever be said that fratricide is a noble thing or can any good come of hate? It was true, we were the conquerors, but the value of that fact seemed to grow less as the hours of that awful night slowly passed into eternity. I began to wonder if there was not a curse against these weapons of war no matter what side carried them. Then, something happened! One of the condemned started to sing. 'The man has lost his mind' was the first thought of all that heard him. But I recollected that this man, Koskinen, had not raved and cursed like the others. He had sat quietly on his wooden bench, a picture of utter despair. No one had said anything to him; each one was carrying his burden in his particular way, and Koskinen sang, not so steady at first, but his voice gained in strength and volume, to naturalness and liberty. All the prisoners turned and looked at the singer, who by this time seemed to be in his real element.

"Safe in the arms of Jesus,
Safe in the arms of Jesus,
Will I fear no evil,
Will I fear no foe."

"Over and over Koskinen sang his little chorus, and when he had ceased there was perfect silence for a few moments, broken by a savage looking fellow, in these words: 'Where did you get that rhyme, soothsayer; do you think we are going to get religious eh?'

"Koskinen sat silent a moment and looking up at his comrades, his dark eyes full of tears: 'Comrades, will you listen to me a moment?' No one answered, and he continued: 'You ask me where I learned that chorus; it was at the Salvation Army about three weeks ago. In the beginning I, too, laughed at those simple-minded red jackets, but their song stuck to me. My mother used to pray and sing songs about Jesus.'

"He hesitated a moment, then he gathered courage, stood up like the soldier that he was, faced the crowd and continued: 'Furthermore, it is cowardly to fail in confessing what you believe and now the God that my mother believed in is also my God. I cannot tell you how it has happened, but I know it has happened. I lay awake last night, and all at once saw my mother's face before me. It reminded me about that chorus I heard at the army. I realized that I must find my Savior and hide myself in Him. And then I prayed, like the thief on the cross, that the same Christ should pardon me, and cleanse my guilty, sin-stained soul, and make me fit to stand before Him whom I so soon should meet.'

"Do you know, I have had a most wonderful night,' continued Koskinen. 'At times a clear light seemed to shine around me. Verses from the Bible and the book of hymns, long ago forgotten, have just come trooping up in my memory and sweet memories they were. They brought messages about the crucified Savior and about the Blood that He shed that cleanses from sin, and about the Home He has prepared for His own. I thanked Him in faith, and received, and ever since that chorus has sung in my heart. It is God's answer to my prayer. I could no longer keep it to myself. In a few hours I will be with the Lord, saved by His grace.'

"Now his face shone from the glory within. His companions sat in silence, and I myself stood as if nailed to the floor. My soldiers crowded up to hear what further the red rebel might have to say. 'You are right, Koskinen,' came from one of his comrades; 'if I thought there would be grace for me I would certainly venture, but oh! the blood these hands have shed, and how I have blasphemed God and trampled on everything that was holy. Now I know that there is a hell and that it is a suitable place for me, and tomorrow already I shall be there.' He was not able to continue. He had sunk down on the floor, his body swaying back and forth, despair written on his face. 'Pray for me, Koskinen,' he cried; 'I shall die tomorrow, and my soul is in the hands of the devil.' You will not be surprised if I tell you, adjutant, that by this time I felt as though my mind was slipping. There I beheld these two reds down on their knees, one praying for the other. It was not a long prayer, but it opened the heavens for both. We who were behold-

ing could not but show reverence at what we beheld inside that cell. We forgot our hatred, our ill feeling melted away, as a nightmare at the light of day. Two men, soon to die, making their peace with God. A scene, gripping and unusual.

"Human strife, politics, opinions, and judgments seemed to sink away into insignificance when compared with what we there beheld. A door to the unseen stood ajar, and we were gripped by its realities. Let me briefly tell you that when the clock in the tower struck four that morning all the six of Koskinen's comrades had followed his example and begun to pray. No one can describe the changed atmosphere of that dungeon of the condemned. Some of them sat on the floor and some of them on the wooden benches, some of them silently weeping, others speaking of spiritual things. None of us had any Bible, but the Spirit was comforting.

"Then some one thought of folks at home. It became an hour of intensive writing. There were confessions, and tears, too, on those letters. They no doubt became precious to the recipients. Night had almost passed and the day was dawning. Six a. m. was the time set. No one had slept a wink. When the conversation died down someone said, 'Sing that song for us once more, Koskinen.' And you should have heard them sing not only that particular chorus, but now they all remembered parts of songs and psalms which flowed forth as streams suddenly loosened by the warm summer sun. But the favorite chorus was, 'Safe in the arms of Jesus,' repeated again and again. Then the guards asked if they might join in. The power of God had gripped even the company outside the gate. I could not deny this request. Everything had changed, and the old City Hall re-echoed that fateful morning with songs of redemption by the Blood.

"It struck six in the tower. Oh, how I wished that I could have asked for clemency for these men, but I knew there was nothing to be done. Testifying all the way, these red soldiers walked out between double lines of soldiers to the place of execution. One of them asked leave to sing once more the song of the Savior. I nodded assent and Koskinen led the singing. Then they asked that 'hey might die with their faces uncovered. At last they all lifted their hands and sang as never before:

"Safe in the arms of Jesus,
Safe in the arms of Jesus,
Will I fear no evil,
Will I fear no foe."

"Barely had the last line been sung when my lieutenant ordered 'Fire!' and the seven reds had fought their last battle. We could but bow our heads in silent prayer. I do not know what was passing in the hearts of my men at this time. Was it a prayer for forgiveness? Or a touch of admiration at the heroism just witnessed. I only knew that I from

that hour became a new man. I had met Christ in some of His weakest and youngest disciples and I had seen enough to realize that I could also be His."—Sel. by Noah Gerber.

THE KINGDOM OF HEAVEN

By Perl Nebel

For the Gospel Herald.

Because of frequent meditation upon these words, and the Kingdom itself, I feel impressed to write upon this subject. Christ and the apostles frequently refer the hearers and readers to the kingdom of heaven. They speak of teaching the kingdom of God, who can enter the kingdom of heaven, "the kingdom of heaven is like unto," "the kingdom of God is within you," "the keys of the kingdom," "the children of the kingdom," seeking first the kingdom of God, etc.

When we think of a kingdom, we think of a monarch or ruler who is a zealous promoter of certain laws and ideals, and a nation or tribe of people who zealously live or abide by these laws and ideals. So when we think of the kingdom of God, we think of God Himself, the Supreme Monarch, a zealous Promoter of His laws and ideals among the peoples of the earth.

Let us take a look at headquarters from whence come the laws, the appointment of officers and offices, ways and means of promoting these laws, etc.; then let us meditate upon God's appointments and ways of promoting His kingdom.

The fourth and fifth chapters of Revelation give us a beautiful view of God upon His throne. The fourth chapter reads, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices . . ."

These voices give us a beautiful vision of God upon His throne, among His faithful promoters. Those elders are those who in ages past have been faithful to God, received their reward, and are with Him, where He is in His palace. Then in the first verses of the fifth chapter, we see some more of the King: "And I saw in the right hand of him that sat on the throne a book writ-

ten within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." Here in this sealed book, in the right hand of God, we can see that all His works are established, even from the foundation of the world. When Jesus revealed Himself to John, on the lonely island, as He now was, after His death and ascension, He said, "I am the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

So we see that God the Almighty is promoting and overruling the present, past, and future. (It was John who left on record for us the words of Jesus, which reveal to us that He was really the Creator, veiled in flesh.) Why should we think ourselves worthy to open the book, or even to think of it, when we look upon this Monarch?

Then the fourth verse of the fifth chapter begins, "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

Jesus was promised to man from the beginning, and spoken of as one who would teach and promote beautiful lifegiving laws of peace, love and unity, even in the face of oppression, opposition, and rejection. He was given to man as One mighty in power, perfect; willingly yielding His life in peace and submission to God's will, for those that then lived upon God's earth. So we have Him among the elders as the promised One, the rejected, slain Teacher and Savior.

Then in the fourth chapter we have in the vision before the throne, some beasts that make us think of the olden times of idols and images, and the wings and eyes make us think of God's visions to His faithful promoters, and His workings in those days. The seven lamps before the throne, the seven seals, the eyes and horns of the lamb, which are the seven spirits of God gone forth into all the earth, make us think that God holds within His own power His times, ways, and means of promoting His kingdom. Then another thing we see here at headquarters is a great multitude of angels, numbering, the Revelation says, "ten thousand times ten thousand, and thousands of thousands."

Paul writes to the Hebrews about the angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14)? The psalmist says of men: "Thou hast made him a little lower than the angels" (Psa. 8:5). So they are well able to minister unto us.

Most of the Revelation is taken up in revealing the works of God in the earth, as the seven seals were opened. But think, how much of this has perhaps passed into history! Many years have passed since the giving of the Revelation. And much has been done to make the earth what it is today. All through these ages, even since the time of Jesus and the apostles, God has had His promoters. The nature and judgments of the Kingdom are revealed to men through Jesus. He says He is the light of the world, the bread and water of life, etc. He once said: "I am come that they might have life, and that they might have it more abundantly."

The parables of Jesus reveal to us that there are those who have life, but not as abundantly as do others, but yet they are faithful; therefore have their reward. We all accept the laws of God when we are persuaded that they are life-giving, that they save us from the results of sin. Through the knowledge of God, revealed to us, we expect eternal, everlasting life. And that is our reward, based upon faithfulness. Through the parables we learn that there are those who accept the Word, even with rejoicing, yet allow earthly things to hinder them from striving for life. We learn that this kingdom may, to our limited vision, have a small beginning, but grows strong and mighty under the powerful hand of God. We learn that there are those who profess life, but when their works are judged, they are thrown out. They have lightly rejected the laws of God.

Later, in the times of the more active workings of the appointed apostles, we do not hear so much about the kingdom of God, but the Church. I think when we think of the Church, we think more of an organized group, protecting themselves from false doctrines, by appointing sound leaders and promoting sound doctrine. Many false promoters have not really the spiritual, life-giving keys that open the storehouse of the kingdom, to sin-bound prisoners.

Paul very clearly points out to his hearers the nature of the true followers. We are baptized by one Spirit (the working of one Spirit) into one Christ. We live and move in Christ. Our old life is dead, crucified with Christ. Our life is "hid with Christ in God." Paul speaks of the workings of God as being "above all, through all, and in you all." You know "the kingdom of God cometh not with observation," but is within you—us who

have received it, or taken it into our lives.

God works through His faithful ones. It is to those who are faithful to the laws and appointments of the Kingdom, to whom the Spirit is given without measure, or abundantly and freely. And you know it is the Spirit that guides the seeking, searching one "into all truth."

It is the Gospel teachings and the light of Jesus that have made our own country what it is, although there are many souls all about us who have not the knowledge of God, yet our laws are based upon the laws of God, which have been promoted by those who have either partly or fully received them.

How different is our land from those lands that are totally void of the knowledge and laws of God. Are you a faithful promoter? Are you zealous of good works? Do you know God? He is today a living, loving, working, life-giving God.

Versailles, Mo.

THE FAITH THAT SAVES

I may believe the couch will give me rest;
That will not bring the weary limbs relief!
I must lie down—that is faith that saves!
I may believe that bread will give me strength!

That will not meet the hunger that I feel!
I must taste it—that is faith that saves!
I may believe the ship will bear me o'er
The dangerous waters to the shore beyond:
That will not bring me to the land desired:
I must take the ship—that is the faith that saves.

I may believe the house will shelter me;
That will not keep me safely from the storm:
I must go in—that is the faith that saves.
Thus is it with our souls: by nature lost,
We need a Saviour from the guilt and power
Of the indwelling sin which masters us—
Jesus has died; He bids us come to Him
And know the power of His redeeming cross,
His resurrection, and His prayer on high.
We may believe it all, and teach
Or preach the same correctly with our lips,
Yet never know the blest salvation ours.
Our souls must rest upon the finished work!
Our souls must feed upon the Living Bread!
We must resign ourselves into His hands!
We must commit our souls into His care!
That only is the faith the Spirit seals

With Sweet Experience, and the New Birth.
Practice the Faith, which, Man! Thou dost profess!

With Life Eternal God that Faith will bless.

—William Olney. Sel. by O. D. Yoder.

TEN THINGS TO DO OR NOT DO IN WORSHIP

1. Be on time.
2. Go in when there.
3. Leave all worldliness outside of the church.
4. Worship not the house but God.
5. Take a part in singing.
6. Do not park to sleep.
7. Respect reading of God's Word.
8. Do not visit when in worship.
9. After the meeting do not visit only in the Spirit.
10. Leave as if you had been in the presence of God.

—Sel. by O. J. M.

If there is one message that is needed by the world to-day, it is the message of repentance.

—A. J. Metzler.

Married

Good—Longfellow.—On the 21st day of March, 1935, at the home of the officiating minister, Albert H. Keck, of Sterling, Ill., occurred the marriage of Robert S. Good and Mabelle Longfellow. May the blessings of the Lord attend them through life.

Handrich—Yoder.—On April 5, 1935, Bro. Jacob Handrich and Sister Ruth Yoder, both of the Fairview, Mich., congregation, were united in holy matrimony at the home of the bride's parents, by Bro. Frank Mitchell. May the blessing of God rest upon them.

Sundheimer—Sommers.—On May 18, at the home of the officiating bishop, Bro. O. N. Johns, Bro. Chester Sundheimer of Shanesville, O., and Sister Manona Sommers of Sugar Creek, O., were united in marriage. May the Lord abundantly bless them in their married life.

Baughman—Martin.—Bro. Paul Baughman of Kouts, Ind., and Sister Mary Martin of Valparaiso, Ind., were united in marriage on April 27, 1935, at the home of the officiating minister, Bro. S. S. Yoder of Middlebury, Ind. May the Lord bless them and direct them through life.

Reschly—Roth.—On May 19, 1935, Bro. John Reschly and Sister Alice Roth, both members of the Sugar Creek Church, near Wayland, Ia., were united in marriage at the home of the bride's parents, Bro. Simon Gingerich officiating. May the Lord abundantly bless this union.

Miller—Hershberger.—On April 3, 1935, Bro. Frank Miller of the Fairview, Mich., congregation, and Sister Mary Hershberger of the Old Order Amish Church, were united in holy matrimony at the home of the officiating minister, Bro. M. S. Steiner. May the blessing of God rest upon this union.

Stevens—Mast.—On May 1, 1935, occurred the marriage of Preston Stevens, of the Progressive Mennonite congregation of Comins, Mich., and Sister Leatha Mast of the Fairview congregation, at the home of the bride, Pre. Frank Mitchell officiating. May Christ be made the Head of this home.

Harner—Weaver.—On Saturday evening, May 4, 1935, at the home of the bride's parents, Bro. and Sister S. B. Weaver, Bro. Roy Harner of the Hildebrand congregation, and Sister Margaret A. Weaver of the Springdale congregation, were united in marriage by Bro. J. R. Driver. May God's richest blessings attend them through life, that joy and peace may be theirs.

Obituary

Horning.—Magdalena B., daughter of the late Pre. Samuel and Rachel Good, was born at Smoketown, Pa., Feb. 25, 1870; died May 14, 1935, at the home of her daughter after six months' illness of cancer; aged 65 y. 2 m. 19 d. She was the last survivor of a family of 14 children. On Nov. 30, 1890, she was united in marriage to Benjamin G. Horning. To this union were born 7 children; 2 daughters (Lavina and Lena) preceded her in infancy. Due to ill health they gave up housekeeping and made their home with their oldest daughter and family on Mar. 12, 1935. She was a faithful member of the Mennonite Church since her youth. She bore her suffering very patiently. Besides her husband, she is survived by the following children: Lizzie (wife of Harry M. Fox of New Holland); Maria (wife of John E. Brubaker of Hinkletown); Paul of Voganville; Samuel of New Holland; and Anna (wife of Mahlon M. Zimmerman of Terre Hill). Also 18 grandchildren. Funeral services were held May 17 by Franklin Hurst at the home, with

further services at the Weaverland Mennonite Church, conducted by John B. Weaver and Joseph Hostetter. Text, II Cor. 4:16-18; 5:1, 2. Burial in Bowmansville Mennonite Cemetery.

McCann.—Mamie, daughter of William and Amanda Hoylman, was born near Roseland, Neb., Sept. 11, 1893; died at Camas Valley, Oreg., May 11, 1935; aged 41 y. 8 m. She was united in marriage with Chris McCann in 1917. To this union were born 3 sons and 2 daughters. Two sons preceded her in death. She leaves her husband, 1 son (Clinton), 2 daughters (Ruby and Velda), an aged father, 2 brothers (George and Victor) of Creston, Mont., 1 brother (Walter) and a sister (Mrs. Emanuel Schiffler) of Roseland, Nebr., 1 brother (Sam) of So. English, Iowa, 1 brother (Will) Parnell, Iowa, and 1 sister (Mrs. Marshall Gingerich) Albany, Oreg., besides other relatives and friends. She had been in failing health for over a year of heart trouble, the last attack of which was of a week's duration. She accepted Christ in her youth and united with the Mennonite Church in which faith she remained faithful until death. Funeral at Camas Valley Methodist Church conducted by Orval M. Whitman and N. A. Lind. Text, II Tim. 4: 6-8. Burial in the community cemetery.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

Martin.—Elizabeth Martin, daughter of the late Jacob and Elizabeth Zimmerman, was born July 24, 1865; died at her home at Blue Ball, Pa., April 23, 1935; aged 69 y. 8 m. 29 d. She was a faithful member of the Mennonite Church since her youth. She was married to Elam Martin in 1889. She is survived by her husband and 7 children: Rufus, Lititz, Pa.; Elizabeth (wife of Jonathan Shirk) and Jacob, Lancaster, Pa.; Anna at home; Frances (wife of Weaver Martin, Gap, Pa.); Elam, Leacock, Pa.; and Stella (wife of John Nolt, Ephrata, Pa.); also 1 sister (Mrs. Amos Sauder, Ephrata, Pa.) and 13 grandchildren. On the last day of March she had a stroke, after which she was in a semi-conscious condition until her death. Funeral services were held April 26, at the home and at Weaverland Mennonite church, in charge of Bros. J. W. Weaver, John Sauder, and I. B. Good.

"'Tis hard to part with mother, dear,
No more to see her here,
But yet we're glad if God saw best
To end her trouble and give her rest,
In heaven to reign with angels fair;
May our names too be written there;
Then we again may each other meet,
And walk with her on the golden street."

Beck.—Samuel Beck was born near Archbold, Ohio, Nov. 3, 1859; died at his home near Ridgeville, Ohio, May 9, 1935; aged 75 y. 6 m. 6 d. He was united in marriage with Elizabeth King, Mar. 30, 1882. To this union were born 4 sons and 3 daughters. Bro. Beck was bedfast for nearly twelve weeks, but in all this time he bore his affliction patiently. He was a kind, loving father, a good neighbor, and was friendly to all he met. He leaves his children (Simon and Emanuel of Grabbill, Ind.; Edward of Archbold, O.; Mrs. Sarah Schrock of Pettisville, O.; Irwin, Mrs. D. J. Grieser and Mrs. Wm. B. Nofziger of Wauseon, O.); 39 grandchildren, 7 great-grandchildren, 4 brothers, 2 sisters, and many other relatives and friends. His companion, 4 grandchildren, and 1 great-grandchild preceded him in death. Bro. Beck confessed Christ as his Savior and united with the A. M. Church, remaining true to this faith until death. Funeral services were held May 11 at the Central A. M. Church near Archbold conducted by S. D. Grieser, assisted by E. B. Frey. Text, Psa. 14:3, 4. Burial in Pettisville cemetery.

"Dearest Father, thou hast left us,
For that home beyond the skies;
But we long again to meet thee
In the realms of Paradise."

Detweiler.—Ruth Ethel, daughter of John and Bessie Detweiler, died at the parental home in Elkhart, Ind., May 20, 1935; aged 7 y. 11 m. 26 d. Ruth was a strong and healthy child until about six weeks before her death, when she was afflicted with measles and then complications followed which meant weeks of intense suffering. During all her suffering she did not complain but bore it with unusual patience for one so young in years. A few days before her departure she sat up in bed and talked to those who cared for her about her birthday which would be soon, and said how she expected to be out and playing then. But the Lord saw different and called her home where there is continual joy and happiness and no death, sickness, or suffering. She leaves her parents, 3 sisters (Priscilla, Ruby, and Vivian), 1 brother (George), her grandparents (Rudolph and Grace Detweiler and Irvin and Priscilla Long), and many other relatives and friends. Funeral services were held at the home and at the Prairie St. Mennonite Church, in charge of C. A. Shank, John Gingerich, and Irvin Weaver. Interment in Olive Cemetery.

"Jesus has taken a beautiful bud,
Out of our garden of love;
Borne it away to the city of God,
Home of the angels above."

Shisler.—William Frank, son of Michael and Catharine Honsberger Shisler, was born in South Cayuga, Ont., May 26, 1868; died at his home, 14 Sterling Ave., Kitchener, Ont., May 12, 1935; aged 66 y. 11 m. 14 d. He was married to Selena Werner Oct. 23, 1893. One daughter (Rheta Delena) died Oct. 23, 1922. He is survived by his wife, 3 daughters—Rhea and Dora (Mrs. John Cressman), and Mildred (Mrs. Moses Bowman); 1 sister—Emily of Buffalo, N. Y.; and 7 grandchildren. At the age of 16 Bro. Shisler accepted Christ as his Savior and united with the Evangelical Church, South Cayuga, where he was a member until moving to Vineland, where he united with the Mennonite Church, whose fellowship he enjoyed to the close of his life. His greatest joys, as far as Christian activity is concerned, were his work in the Sunday school and his gift in song. The first funeral service was held in the First Mennonite Church, Kitchener, with Brethren H. W. Stevanus and Oscar Burkholder in charge. Text, II Tim. 4:7. The relatives and friends then accompanied the body to the Moyer Church, Vineland, Ont., where a second service was held in charge of S. F. Coffman and Oscar Burkholder. Text, Eph. 1:10. Interment in adjoining cemetery.

Burkholder.—Lydia, wife of Moses W. Burkholder of Ephrata, Pa., was born July 7, 1873; died of complications, March 25, 1935, at the Lancaster General Hospital; aged 61 y. 9 m. 21 d. She was the daughter of the late Peter and Magdalena Zimmerman of Weaverland, Pa. She was united in marriage to Henry Rutt, Nov. 13, 1890. They lived together on a farm near Weaverland Church until Feb. 10, 1894, when he died. On Jan. 27, 1898, she was married to Moses W. Burkholder. She united with the Mennonite Church in her youth, and was faithful to the end. She left a good example for all who knew her. There remain to mourn her departure, her husband, 1 son (Henry Z. Rutt of Ephrata, Pa.), and 3 sisters (Mrs. Clement Martin, Goodville; Mrs. Aaron Zimmerman, and Mrs. Jacob Horst, Blue Ball). Funeral services were held March 29, at her home near Ephrata, Pa., and at the Weaverland Mennonite Church. Bro. Menno Zimmerman preached at the home, and Bro. Henry Hurst and Bro. Joseph Wenger at the church. Text, II Tim. 4:6-8. She was laid to rest in the adjoining cemetery.

"Dearest Mother, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Geil.—David S., son of Abraham and Elizabeth (Wenger) Geil, was born near Dayton,

Va., Nov. 25, 1862; died May 4, 1935, at his home near Lyman, Miss.; aged 72 y. 5 m. 10 d. For years he has been in failing health, but was confined to his bed only the last three and one-half weeks; bearing it all very patiently, often expressing a desire to depart and be with Christ. On Oct. 8, 1890, he was united in marriage to Clara A. Wenger. To this union were born 7 children (Joseph Earl, Abraham Ward, David Paul, Jacob Clarence, Annie Elizabeth, Maida Pearl, and Lewis Wenger). Abraham Ward preceded him in death. In April, 1921, he with his family moved to their present home near Lyman, Miss. At the age of 32 he with his wife united with the Mennonite Church at Lindale near Linville, Va. In 1904 he was ordained a deacon, in which office he served faithfully until death. He was a kind, loving father and husband, and was much concerned for his family. Funeral services were held on May 5 at the Gulfhaven Mennonite Church, conducted by Bro. L. S. Yoder assisted by Bro. Paul Hershey. He was buried by the side of his son Ward in the church cemetery.

"Father has gone to that land of love,
Beyond the blue skies to heaven above;
Where sickness and death and trials are o'er,
Peacefully resting on yonder shore."

By the family.

Zaerr.—Isaiah F., son of Anthony and Mary Zaerr, was born Mar. 25, 1867, near Archbold, O.; died at his home in Archbold May 17, 1935; aged 68 y. 1 m. 22 d. On May 1 he became seriously ill and gradually grew weaker until death. On Mar. 9, 1890, he was united in marriage to Sarah A. Wyse. To this union were born 2 sons (John A. and Raymond) and 4 daughters (Pearl, Jesse, Mary, and Frieda). He leaves 1 son, 4 daughters, 13 grandchildren, 7 brothers (Joel of Mich., Henry of Okla., Joe, Clarence, Silas, Aaron, and Uriah of Mo.), 3 sisters (Lizzie Kinney, Tena Smallwood of Iowa, Amanda Lesley of Mo.), and many other relatives and friends. His companion preceded him in death Jan. 2, 1928; also 1 son and 1 grandchild. He was married again to Magdalene Baer, who also preceded him in death. He confessed Christ as his Savior in his younger years, and united with the Mennonite Church in Fulton Co., O., remaining faithful until death. During his sickness he expressed his faith and trust in God, his willingness to depart, and admonished his children to prepare to meet him in the heavenly home. Funeral services were held May 21 at Central Church, near Archbold in charge of E. B. Frey, assisted by S. D. Grieser. Text, II Cor. 5:1. Interment in Pettisville Cemetery.

"We have lost our loving Father,
He has bid us all adieu;
He has gone to live in heaven,
And his form is lost to view."

Boshart.—Peter S., eldest son of Christian and Catharine (Swartzendruber) Boshart, was born in Jefferson Co., Iowa, Aug. 22, 1863. When fourteen years of age he came to Henry County with his parents. At the age of 21 he went to Johnson County and was employed as a farm hand, working three years for the same man. He accepted Christ as his personal Savior in his youth, uniting with the Sugar Creek Mennonite congregation. As he grew older his interest in spiritual things seemed to increase and he was a regular attendant at Sunday school and church services when his health permitted. He remained a faithful member of the Church until called by death. On Jan. 12, —, he was united in marriage with Sarah Eicher. To this union were born 4 sons and 4 daughters. The first three years of his married life he lived in the Finley neighborhood, then they moved to the old Martin Eicher homestead where they lived 30 years, after which they made their home in East Wayland, where he passed away May 20, 1935; aged 71 y. 8 m. 28 d. He was an affectionate and devoted husband and father, a good neighbor, and purposed to live a consistent Christian life. He leaves his wife and all of his children, 21 grandchildren, 3 brothers, 1 sister, besides many

friends and neighbors to mourn their loss. Funeral services were held at the Sugar Creek Church May 23, 1935, in charge of Bro. Simon Gingerich, assisted by Bro. J. L. Hershberger. Text, II Cor. 5:1.

Birkey.—Valentine A. Birkey was born near Morton, Ill., Aug. 12, 1857; died May 14, 1935; aged 78 y. 9 m. 2 d. On Dec. 30, 1883, he was united in marriage with Phoebe Zimmerman. They lived on a farm near Hopedale for five years. In 1892 they moved with their family to Champaign Co., where he resided on a farm north of Dewey most of the time until death. In his early youth he accepted Christ as his personal Savior and united with the Mennonite Church, in which faith he continued until the end. He was bedfast for four weeks, in which time he bore his suffering very patiently. He leaves his loving companion, 2 sons and 1 daughter. One son, 3 brothers, and 2 sisters preceded him in death. The surviving children are: Andrew F. of Fisher, Ill.; John C. of Dewey, Ill.; and Lena of Pigeon, Mich. Also Joe Springer, a nephew, who had lived with him for a number of years; 7 grandchildren (Elaine, Pearl, Harold, Alene, Bernice, Helen, and Lyle) with a host of other relatives and friends. Funeral services were conducted at the East Bend Mennonite church, with Bro. J. A. Heiser of Fisher and Bro. E. B. Yordy of Eureka in charge. Interment in East Bend Cemetery.

"Tis hard to part with Father dear,
No more to see him here;
But yet we're glad if God saw best
To end his trouble and give him rest,
In heaven to reign with angels fair,
May our names too be written there;
Then we again may each other meet
And walk with him the golden street."

Roth.—Jacob, son of Joseph and Elizabeth (Christner) Roth, was born in Henry Co., Ia., Oct. 18, 1867; died at his home near Trenton, April 25, 1935; aged 67 y. 6 m. 7 d. On Mar. 1, 1899, he was united in marriage to Lizzie Egli and to this union were born three children (Leola Mary, Raymond Jacob, and Barbara Elizabeth, the latter having preceded her father in death 13 years). He is survived by his wife (Lizzie), daughter (Leola), and son (Raymond). He leaves 2 brothers (Joseph and Daniel of near Trenton), 4 sisters (Mrs. Susan Schlarbaum of Wayland, Mrs. Fanny Ensminger, Mrs. Barbara Graber and Mrs. Lizzie Buck, all of Rome, Ia.), and 19 nephews and 20 nieces. In 1897 he accepted Christ as his Savior and united with the Sugar Creek Mennonite Church of near Wayland, and was a faithful member until death. He lived in our midst all his life, and was loved and respected by all with whom he had associations. He was a great lover of children and showed his Christian character by his devoted life to the welfare of others. In his affliction he bore his suffering very patiently, trusting in his Savior, knowing that He doeth all things well. He will be sadly missed in his home, Church, and community, and his life was a living testimony of a Christian man. Funeral services were held at the Greenmound Church, April 27, and were in charge of Bro. Simon Gingerich, assisted by Shuey and Hillard. Interment in Greenmound Cemetery.

"God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here
The soul is safe in Heaven."

Teuscher.—John S. Teuscher was born near Eureka, Ill., Dec. 4, 1875; died April 30, 1935; aged 59 y. 4 m. 27 d. His death was due to pneumonia and complications, following an accident in which he sustained a broken back about 10 weeks ago. He was taken to the Mercy Hospital in Champaign, Ill., where every effort failed to save his life. He suffered a great deal during this time, but bore it all patiently. He was fully resigned to the will of the Lord, often expressing his desire to go to his eternal home. On Mar. 9, 1897, he was

united in marriage with Mary Roth of Morton, Ill. To this union were born 7 children, 2 of whom preceded him in death. He leaves his loving companion and the following children: Mrs. S. M. Zehr and Daniel of Fisher, Ill.; Freda, Clara, and Melvin at home; 2 grandchildren, 3 brothers—Jacob of Upland, Calif.; William of Pigeon, Mich.; and Henry of Milford, Neb.; also a host of other relatives and friends. One sister (Mrs. John Stalter of Gridley, Ill.) preceded him in death. In his youth he accepted Christ as his personal Savior and united with the Mennonite Church, to which he was faithful until death. As a Christian he was much interested in the work of the Church and Sunday school, seldom being absent. He filled the office of church trustee for 25 years, up to the time of his death. He will be greatly missed in the home, Church, and community. Funeral services were held at the East Bend Mennonite Church, with Bros. A. H. Leaman of Chicago, Ill., and J. A. Heiser of Fisher, Ill., in charge. Interment in East Bend Cemetery.

"Some morning bright we'll meet again
On heaven's happy shore;
Yes, in that land where comes no night
We'll meet to part no more."

Gehman.—Israel B., son of Abraham and Nancy Gehman, was born June 22, 1873; died March 11, 1935; aged 61 y. 8 m. 19 d. His sickness, though of great severity, was of short duration. For a number of years he had been troubled by seasonal attacks of stomach cramp. On the evening of March 3 he thought the same ailment was overtaking him. As the usual remedies brought no relief a physician was called in. Ere long it was decided that an operation would be the only means of regaining health, and he was rushed to St. Joseph's Hospital, Lancaster, Pa. Our hearts were filled with gladness over the apparent success of the operation, when suddenly, as the passing of a shadow, the tide of recovery turned and in a few hours his spirit took its flight. As we stood about his cot, in helplessness beholding the work of natural death, we were reminded of a time not quite two years ago. Then we were grouped in another room of this same hospital to witness the passing of mother. With hearts full of sorrow we yet rejoice to see the spirits' glad release from these pain stricken bodies of our loved ones. Father left behind him 5 sons and 3 daughters: Barton, Elizabeth, Homer, Esther, Cora, Israel, Lewis, and Abel. He is also survived by his step-mother, 1 sister, and 4 brothers. His conduct in life was governed by the firm conviction that example is better than precept. He was not a great talker, but a remarkable companion to his boys and girls whom he loved so well. Funeral services were held March 14. Brief services at the home were conducted by Bro. Henry Lutz and at Bowmanville Mennonite Church by Bros. Moses Gehman and Jno. M. Sauder. Interment in the adjoining cemetery.

"Some day the veil shall be lifted,
Some day the mystery plain;
Why from us these loved ones have drifted,
Why we must bear parting's pain."

—Family.

Scheffel.—Katie (Nafziger) Scheffel, daughter of John B. and Magdalene (Kind) Nafziger, was born in Fulton Co., Ohio, Oct. 13, 1859; died at her home near Pryor, Okla., May 17, 1935; aged 75 y. 7 m. 4 d. Her parents moved to Hickory Co., Mo., in 1869, where her mother died when Katie was 20 years of age. She then took the responsibility of a mother, taking care of 4 brothers and 4 sisters. After her father married again, she went to Arkansas with her sister and family, where she was married to Anton Scheffel on Oct. 24, 1884. To this union were born 4 sons and 3 daughters: Mattie Miller of Millersburg, O.; Jacob of Pryor, Okla.; John of Kent, O.; Lee of Meyersdale, Pa.; Chris of Halsey, Oreg. Two daughters (Mary and Lizzie) preceded her in death. In Dec., 1914, the family moved to Pryor, Okla., after which they made their home with their son,

Jake and family. She united with the Amish Mennonite Church in her teens, and lived a true and devoted Christian life to the end. It can be truly said she did more for others than for herself. Her death was caused by cancer, from which she suffered more than two years. She bore her affliction and suffering patiently, never complaining. Three days before her death she was asked about her condition, and said, "I have nothing to complain about." Seemingly the only worry she had was the welfare of the family and being a "care" to the loving hands who cared for her, as her spirit was to minister rather than to be ministered to. She leaves her bereaved husband, 4 sons, 1 daughter, 16 grandchildren, 1 great-grandchild, 3 brothers, 1 sister, and 5 half-sisters, besides a host of other relatives and friends. One brother and 3 sisters preceded her in death. The text at the home was Job 14, with further services held at the Zion Church, May 21, in charge of I. J. Hartzler, B. F. Hartzler, and I. G. Hartzler. Texts, Psa. 91; II Tim. 4:7, 8; Zech. 1:5. Burial at Fairview Cemetery, Pryor, Okla.

"We thank God for such a mother,
And the prayers for us you've prayed;
Great and blessed we shall call you—
May your precepts be obeyed."

—By the Family.

Brenneman.—Sarah Elizabeth, daughter of the late Bishop J. N. and Melissa Jane (Steele) Durr, was born April 9, 1879; died May 21, 1935, at her home near Elida, Ohio; aged 56 y. 1 m. 12 d. On Monday evening, May 20, about 7:00 o'clock, while starting a fire in a stove, her clothing accidentally caught fire, and she was so badly burned that she lived only eight hours. Early in life she united with the Mennonite Church and remained a faithful member until death. On Dec. 24, 1899, she was united in marriage to Andrew Brenneman who survives her. To this union were born 6 children: John D. of Detroit, Mich.; Paul E. of Plainview, Texas; Timothy H. of Elida, O.; Mary Esther of La Junta, Colo.; Ruth Elizabeth and Moses S. at home; also 3 dear grandchildren (Patricia Ann, Richard, and Donald Brenneman) and 5 sisters: Mrs. Ed Miller, Inwood, W. Va.; Mrs. Henry Ramer, Duchess, Alta.; Mrs. N. E. Miller, Springs, Pa.; Mrs. Uriel Zook, Allensville, Pa.; Mrs. Isaac Metzler, Accident, Md. She was a great help to her husband in his ministerial duties, passing away on the 30th anniversary of his ordination. She was a very affectionate wife and mother, much concerned and interested in her family, many times making real sacrifices in order to give to them and others. As a neighbor she was always kind and ready to help those in need. She was intensely interested in the Summer Bible School which is to be held in the near future, and did her part to help solicit pupils for it. The day preceding the accident she attended the communion service when Bro. S. E. Allgyer brought an impressive message from the text, "It is finished." On Sunday evening she attended her last service when Bro. M. C. Lehman brought a touching message from Gen. 5:24. "Enoch walked with God and he was not, for God took him." After the service she remarked, "That surely was a good sermon." Such was the beautiful close of a useful life. Funeral services were held at the Central Church in Elida, and also in the Methodist church across the street. The two churches were connected by use of a megaphone, and both were filled. Services were in charge of S. E. Allgyer of West Liberty, assisted by M. L. Troyer and M. C. Lehman.

"Death has robbed us of our mother
Whom we loved and cherished dear;
It was mother, yes, dear mother—
Can we help but shed a tear?"

However bitter the cup we have to drink, we are sure it contains nothing unnecessary or unkind; and we should take it from His hand with as much meekness as we accept of eternal life with thankfulness.—Wm. Goodell.

ITEMS AND COMMENTS

The Yearbook of American Churches for 1935 reports a gross membership for Roman Catholics of 20,199,594; for Jews 4,081,242; forty-two Christian bodies are listed with a gross membership of 33,957,301; all other bodies, unlisted, are credited with a gross membership of 1,505,049, making a total membership in all religious bodies of 60,812,874.—D. Carl Yoder.

A decision of far-reaching importance was that by the Supreme Court of the United States declaring the famous law, the N.R.A., unconstitutional. Not only is that law nullified, but it affects many other measures popularly classified under what is known as "The New Deal." This startling decision has set President Roosevelt, his cabinet, his chief advisers, Senators, Congressmen, business men, labor leaders, politicians, etc., to the task of studying anew the conditions and problems in America, and at this writing no one has undertaken to say definitely what will be the final outcome in the way of results.

The Presbyterian General Synod which held its annual meeting at Cincinnati, Ohio, recently went on record definitely in support of measures which virtually ignore the issue between Modernism and Fundamentalism, refused to seat three fundamentalists who had been chosen members of the Synod, but who had criticised the trend of the Church toward Modernism, and virtual notice was served on militant fundamentalists that further violent criticisms might endanger their standing in the Church. The present status of the Presbyterian Church in America is one more illustration of the fact that where Modernism is tolerated in any conservative church it will be only a question of time until the machinery of that church will pass into the hands of modernists. Modernism, as understood by fundamentalists and acknowledged by modernists who have thrown off the mask, is but a polite name for the twentieth century brand of infidelity.

CONFERENCE ANNOUNCEMENTS

Conservative A. M. Conference

The Lord willing, the Conservative Amish Mennonite Conference will be held with the congregation in the Castleman River District at the Maple Glen Meetinghouse near Grantsville, Md., June 10, 11, 1935.

Sunday School Conference sessions, June 12.

Ministerial meeting, Saturday June 8.

Eli Swartzentruber, Secy.
Greenwood, Del.

Pacific Coast

The Annual Meeting of the Pacific Coast District Conference will be held with the Hopewell congregation near Hubbard, Oreg., June 11-14, 1935, D. V.

On Monday, June 10, at 1 o'clock, P. M., a ministerial meeting will be held. Young People's Institute Work will be arranged as inspirational services for part of Monday and intermission periods during Conference.

The Sunday School, District Mission Board, Sister's Sewing Circle and Church Conference will each have a part in the program as arranged.

For information relative to your coming write N. L. Hersherberger, Hubbard, Oregon. A cordial invitation is extended to all.

Secretary, E. S. Garber.

Ontario A. M.

The Ontario A. M. Church Conference will be held at the Maple View A. M. Church

near Wellesley, Ont., on Tuesday and Wednesday, June 18 and 19, 1935.

All cordially invited.

By Sec'y Ont. A. M. Church Conf.

Dakota-Montana

The Dakota-Montana Mennonite Conference will hold its annual meeting with the Fairview congregation near Minot, N. Dak., June 25-28, 1935, D. V.

Tuesday, June 25, there will be a ministers' meeting.

The first public session on Tuesday evening will mark the beginning of Sunday School Conference, followed by Mission Conference, to conclude with Church Conference on Thursday afternoon and Friday.

Any one desiring further information, write Bro. L. A. Kauffman, Surrey, N. Dak. Everybody welcome.

J. C. Gingerich, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the West Zion congregation near Mazeppa, Alberta, July 2-4.

On Monday, July 1, a ministerial meeting will be held at 1:00 P. M. All members of the ministry are urged to be present. Tuesday, July 2, Sunday School Conference; Wednesday, July 3, Mission Board Meeting and program; Thursday, July 4, Church Conference.

Preaching services will be held each evening. Visitors are cordially invited.

M. D. Stutzman, Sec., Kingman, Alta.

EASTERN MENNONITE SCHOOL

Our catalogues have been sent out to some hundreds of prospective students for 1935-1936. We have had about twenty-five more regular students this year than we had last year. We are expecting a further increase next year.

New strength will be added to the Bible Department the coming year by the addition of Menno J. Brunk to the staff of instructors. He received his Doctor's degree last year at Evangelical Theological College.

A new feature has been added to the Bible Department, since our catalogues have been mailed. The Advanced Course has been extended to four years work of college grade. In view of the growing interest in mission work we aim to make the Bible work as strong as possible in order to prepare our students for valiant service wherever called.

The courses offered for next year are as follows:

- Junior College
- High School
- Teacher Training (two years)
- Elementary Bible (two years)
- Advanced Bible (two years)
- Bible College (four years)
- Special Bible Term (six weeks)
- Bible Correspondence School

We are still contending for the conservative faith of the Gospel according to the historic principles of the Mennonite Church as set forth in our District and General Conferences. We ask for your prayers and your hearty support in this important work.

We would be glad to know of all who are thinking of coming next year as regular and Special Bible Term students. Write for further information for yourself and give us names of others who might be interested in coming. Address

A. D. Wenger, President, or
H. D. Weaver, Business Manager,
Eastern Mennonite School,
Harrisonburg, Va.

ANNOUNCEMENT

Summer Bible School Conference will be held at the Metamora Mennonite Church, near Metamora, Ill., the evening of June 13

and all day June 14. Visitors from a distance are invited to come directly to the church Thursday, P. M., June 13. Lunch will be served there at 5:30 P. M.

The church is on route 116. Those from the west and southwest, coming through Peoria, will find 116 branching off Federal route 24 about one and a half miles east of Peoria direct to Metamora, then to the church. Those coming from the east and north will strike route 116 from several different angles coming west to the church. Look on your auto guide maps for Illinois. Those coming by bus or train please notify H. R. Schertz, Metamora, Ill., or J. D. Smith, Eureka, Ill.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES, JUNE 16-18

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church near Hopedale, Illinois, June 16-18. Sunday the 16th will be devoted to a Mission Meeting. The actual business of the Board will begin on Monday the 17th. Committees connected with the Board will be held as per schedule following:

Thursday forenoon, June 13, Mission Problems Study Committee.

Thursday afternoon, June 13—Saturday noon, June 15, session of the Executive and Mission Committees.

Saturday afternoon, Executive session of the Board. All members are requested to be present as far as possible. In case of members who cannot be present a proxy should be sent to the secretary indicating who is to serve in their stead.

The prayers of the entire brotherhood are solicited in behalf of this meeting.

D. D. Miller, President.
S. C. Yoder, Secretary.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

June 6, 1935

J. A. RESSLER, Editor

EDITORIAL

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12).

* * * *

Since the days of Stephen the martyr, I suppose there never was a time when there would not have been a possibility of pointing to the period then present as a fulfillment of this description. We might even go back to the days of Cain and Abel for examples of the wrath of Satan against the crowning work of God's creation. But even the whole period of man's authentic history—somewhat less than six thousand years—is but the twinkling of an eye as compared with the ceaseless ages of eternity.

* * * *

But it is not our purpose to speculate. One needs not to be very old to remember changes that have taken place in the world. "Evil men and seducers" have been bad and worse within the memory of many men now living—and that of their grandfathers. But open avowal of infidelity was considered a social disgrace within that memory. In "the nineties" there was general peace over all the world, with the exception of small outbreaks here and there which did not last long. In the early years of the twentieth century passports were scarcely thought essential unless one wished to travel in Russia or Turkey. School readers in "the eighties" freely quoted from the Bible as standard literature. Earlier readers were distinctly religious (Christian) in tone.

* * * *

Then there came a change. Bible stories in the reading books were replaced with fables, old Norse tales, and mythology from the Far East. All a-

long the line there was a very perceptible weakening of the doctrines held sacred by the previous generations for two centuries. Although the causes of the World War were hidden, they were growing in power, and when that great catastrophe crashed upon the earth, Satanic powers were certainly in evidence in the crushing of standards long held by all men claiming even a semblance of respect for the right. Truthfulness had to go, honesty was a joke, morality was a byword, and murder, ever regarded as the most cruel of crimes, was made a virtue to be rewarded with medals and diplomas.

* * * *

Some people blame the war for this change. Rather, the war was the outcrop of the change and brought the revolution of thought into evidence. "Liberal" interpretation of the Bible had crept in slowly. The denial of the Bible was left to avowed infidels or agnostics. Then slowly some of the historical parts of the Bible were relegated to the sphere of allegory, myth, or "poetry," with emphasis on the supposition that these forms of literature are often without foundation in actual fact, or have the main facts greatly distorted. It was not a long step from this position to the open denial of the whole Bible as historical truth, as a revelation of God, as a rule of faith and conduct. And among the schools of theology throughout the land the pure Word of God as a final authority by direct revelation from God—so it is said—is almost unknown. Theology is taught, but not God; Christianity, but not Christ; Bible history, but not the Bible; philosophy, but not the love of the knowledge that makes wise unto salvation.

* * * *

I listened to a sermon one time, a good many years ago, in which the in-

troductory part was about forty-five minutes long, then came the reading of the text from the Bible, and the other fifteen minutes were spent in comment more or less related to the text. If any reader has had patience to read so far and has wondered what connection there is between the text quoted above from the Book of Revelation and what has so far been written, I do not blame him. But there is, nevertheless, a very close and vital connection between the text and the line of thought intended to be shown in these lines. I wish that the remainder of the space allowed me might be used to prove that we are right now, in the month of May, 1935, in the midst of one of the most deadly and terrible struggles between right and wrong, between Satan and the power of God, that was ever waged on the surface of this planet.

* * * *

But proof of this fact would be of little value if our efforts did no more than convince that the struggle is going on. We wish to point the way to victory for the forces of righteousness—this Supplement is called a "Mission" Supplement. Did you ever hear of "Church Trouble?" Some folks think that certain denominations have an exclusive right to these unwelcome circumstances that go by that name. Some years ago, when in a certain place there had been a long "members' session" (Mennonite church, it was), a little girl went home and explained to her folks (and the next-door neighbor heard), that the "Midnights had a puss," which, being interpreted, is, "Mennonites had a fuss." A few years ago secular papers gave front page to the reports of lawsuits between factions of a certain Christian denomination (not Mennonite). Just now discussion is very warm concerning a certain "trial," and the word is usually

quoted, to indicate that "trial" is not the proper name for what has been going on. Let a little violation of the rules of personal righteousness come to the front and, instead of smothering the trouble promptly under a heavy cloak of righteousness, justice, and the love of God, the issue is made denomination wide. What's back of it all?

* * * *

Just one answer: Satan with his wrath is trying to destroy the work of God. His time is short. His wrath against God and the works of the hand of God is terrible. The human creatures of God are the only objects Satan can reach, and the easiest way he has of destroying God's work in them is to set them at odds against each other. He gets one set of professed believers wrong on doctrine—on orthodoxy—and those who disagree with them soon lose their love in opposing the heretics; and then Satan does not have to work so hard to accomplish his ends. The fact that his time is short makes his wrath furious and the suffering of the believers all the more severe. It takes grace to hate sin and love the sinner, but God's grace is sufficient, and that is one of the marks of the believer in Jesus Christ—ability to love with love that never faileth.

* * * *

A recognized enemy is not nearly so dangerous as a secret foe in the guise of a friend. Satan's most dangerous attacks are those in which he comes transformed as an angel of light. At times he uses our nearest friends to entice us. David out in the mountain fastnesses with Saul openly after him was not in nearly so great danger personally as he was in the court of the king who pretended to love him and had his javelin ready for a convenient time. At other times Satan uses the terms of the most orthodox religion to clothe the vilest perversions of Christianity. There is danger in our home churches, there is danger in our home missions, there is danger on the foreign fields, danger while life lasts. Satan is a relentless foe. Kindness is not in all his being. The pleasure he gives is but momentary and brings grief, sorrow, and remorse in its trail. The presence of the wrath of Satan in our day—striking at strong church leaders, leading astray those whose influence has been the means of saving many souls, disrupting the

most unified and peaceful congregations—such deeds of the enemy are evidences that the end of his dominion is drawing near. These evidences should nerve us to renewed endeavor to spread the news of salvation to the uttermost part of the earth just as fast as it is possible.

* * * *

In fact, the enmity of Satan is a good indication. If he opposes us we know we are on the right side. James (1:2) says that falling into divers temptations should be counted all joy. If Satan does not count us worth tempting it is pretty sure evidence that he counts us safe in his clutches. James does not say that yielding to temptation is to be a source of joy, but his clear inference is that it is temptation which we overcome that is a blessing. Satan is powerful, but by no means almighty. The old hymn told us that Satan trembles when he sees the weakest saint upon his knees. And Nehemiah had his recourse unto prayer when the enemy was so near that the people of God were in constant danger.

* * * *

And so, Christian Friends, Missionaries of the Cross, cheer up! If the verse at the beginning is not sufficient to assure you that the time of Satan's wrath is short, short even as we count time, open your Bible at Luke 21:28, and read a few verses preceding in order to catch the context. Read what Jesus says about signs in the sun and moon, about nations in perplexity, about men's hearts failing them for fear, and on down through the terrors to the verse that tells what to do when these things **BEGIN** to come to pass. Don't go about with heads down, furtively glancing here and there for a way to escape!! **"Lift up your heads; for your redemption draweth nigh."**

* * * *

A church is just as strong as its mission force. The church without a testimony to the unsaved is adrift. So is the church that is without a testimony concerning The Faith. **"Let courage rise with danger and strength (of the Lord) to strength oppose."**

When the devil quotes Scripture you've got to watch him; for he invariably misquotes it, either by adding a few words to it, or taking a few words from it.—J. L. Stauffer.

II. THROUGH SYRIA AND GALILEE

By Mary M. Good

For the Gospel Herald.

We arrived at Damascus at seven in the morning after our desert journey and soon were ready to see the city. The two young American tourists, our Russian lady doctor and we employed a guide and shared expenses. Much of the city of Damascus appears like a modern city but some of the old wall remains and we were shown the window where tradition says is the place where Paul was let down by the disciples to escape from the Jews (Acts 9:25). We also passed along the "Street called Straight" and saw among other interesting places the mosque in which they claim to have the head of John the Baptist. I asked our guide who is a Moslem why the Moslems should have his head. He answered, "We believe him to have been a great prophet."

The next day our party of five went to Baalbek and from there Sister Wenger and I continued on to Beirut. We were anxious to get to Palestine and spend the few days we had in the places sacred to the memory of our Lord's life.

The journey from Baalbek to Beirut was very beautiful indeed with snow-capped Mt. Hermon to our left and the snowy ranges of the Lebanon to our right and all along fields of grain, vineyards, and orchards.

When we crossed the Lebanon mountains we were surprised to find that the only cedars on the mountains were very small. We were told later that the trees had been removed by the Turks while they ruled the land and that the French government is now attempting to re-forest the mountains.

The drive from Beirut to Haifa, the city at the foot of Mt. Carmel, was also a very beautiful and interesting one. We passed through the ancient city of Sidon and along the side of Tyre. All along the way we could see the Mediterranean Sea to our right and the Lebanon mountains and later Mt. Carmel to the left. This drive, however, contained the only unpleasant feature of our journey. Our bus-driver was either insane, intoxicated or idiotic. When at last we reached Haifa at 4 o'clock instead of at 12:30 as we should have, we were tired and decided not to go on to Nazareth that evening as previously we had planned. Instead we went to the top of Mt. Carmel for the night. We had the name of a hotel on the very top of the mountain and went there first. It was full and we were directed to another place which was a most beautiful spot overlooking the sea. We had eaten in Haifa before going up the mountain and when we reached this place we

drank in the beauties for a little while and then retired for a night of most refreshing sleep.

We were indeed glad the next morning when we made the drive to Nazareth that we had not tried to crowd it in the evening before. The weather was perfect and the drive across the plain of Esdraelon was beautiful indeed. There were fields of grain as far as we could see out over the rolling plain with here and there herds of sheep grazing and all along the road were most beautiful wild flowers. We only stopped at Nazareth long enough to engage a room and went on to the Sea of Galilee to return to Nazareth again on Monday. It was Saturday and we wanted to spend Sunday by the Sea of Galilee.

As we drove through the hills of Galilee we were again thrilled with the beauty of the green hillsides and the wildflowers. There is a red flower that resembles our poppy that shows up among all the other wildflowers. These are said to be "the lilies of the field" to which Jesus refers in Matt. 6. I did not wonder that He considered them worthy of mention when I saw how they beautified the hills and valleys of Galilee.

We had the name of a German Hospice on the shore of Lake Galilee where we had planned to stay but this was full and we were sent on to a new Italian Hospice which has recently been built upon what is believed to be the Mount of Beatitudes. When we reached there we were glad indeed that we had not missed that spot. We felt "As thou goest step by step I will open up the way before thee." Just as we reached there a storm came up and we saw the sea as it must have appeared when Jesus stilled the waves. We did not wonder that the disciples were frightened. We were on the north side of the lake near the site of Capernaum and overlooking the site of Bethsaida. Scarcely any trace of these towns remains and we were reminded of the woes pronounced upon them by our Lord in Matt. 11.

While the storm was raging over the lake a rainbow appeared and we remembered the rhyme we had learned in our childhood and hoped for a better day on the morrow. We were not disappointed. The day was beautiful and as we walked along the shore and over the hills and read the words spoken by Jesus on these hillsides we considered it a sacred privilege.

On Monday we returned to Nazareth and were happy to drive over the same road again. The atmosphere was more clear and we could see Mt. Hermon in the distance and Mt. Tabor. The scenery was grand but more beautiful to us because our Lord had walked over these hills and valleys. We stopped at Cana on this trip at the well where Jesus turned the water into wine.

When we reached Nazareth we visited the Church of the Annunciation and the Church of St. Joseph. These are built over the grotto in which it is supposed that Mary received the annunciation that she was to be the mother of the Christ-child and where Mary and Joseph lived. We were interested in a baptismal font shown us here which the Monk told us was used in the 4th century. He said that water was put into the font ankle-deep and poured on the head of the applicant. We were also shown the synagogue built over the site of the one in which it is said that Jesus was preaching when they led Him out and wanted to throw Him over the precipice. The precipice is also pointed out.

After having seen these places we walked to the top of the hill above Nazareth. We climbed to the top of the tower on the crest of the hill and saw the wonderful view from there. One can see Mt. Carmel, Mt. Tabor, Mt. Hermon, the Mediterranean Sea, river Jordan, the Plain of Esdraelon and the hills and valleys between.

As we left Nazareth we were doubtful about some of the places that had been pointed out to us but one thing of which we were sure was that those hills about Nazareth were the same hills over which He walked and to which He resorted for prayer. No doubt He often looked over that landscape from the crest of the hill during those thirty years of preparation for His three years of strenuous work. We treasure the memory of the days spent in Nazareth and by the Sea of Galilee.

Knoxville, Tenn.

HAND-PICKED

This word sounds well, and indeed works well when applied to fruit-harvesting, fruit unbruised, ripe, perfect. But when applied to soul-gathering, is often misused and over-worked. Human souls that have known no bruises of sin conviction, no wrecks or upheavals, feel little need of blood-atonement in redemption. Paul would not have become so great a saint had he not been so great a sinner. "Hand-Picked" was an expression used in a discussion as to the best method in soul-saving, and was generally accepted. Of course it was pitted against revival methods, which latter however had its adherents. The plan involved cornering your sinner friend on the street and arguing him into joining your church. One such, holding out against the effort, did yield later, under Gospel pressure. "Why did you not join at our invitation," asked a friend. "Yours were only human words and efforts," he replied, "but the Gospel burned into soul and Spirit, and was irresistible." On approach of Easter the hand-picked method is especially inviting. It is indeed a beautiful custom to crown the day with

baptism and reception of members, under purely Gospel influences. Often hand-picked methods are merely humanism, the Spirit having hardly a look-in; as in case of Moody's "convert,"—"You do look like a bit of my work," said Mr. Moody, "but if Christ had more to do in your conversion, there would be a different story." It is of note that the Apostles, while not ignoring the human equation, yet they cautiously proceeded only as "it seemed good to the Holy Ghost and us." The great Welsh Revival had no special human leadership. G. Campbell Morgan knowing this, later refrained from attending, lest his presence detract from the influence of the Divine Presence by injecting into the meetings his human influence.

In a powerful revival which moved the city, a gentleman rushed from the choir into the church office, perspiring, agitated. "What's the trouble," I enquired. "Convicted," one said. Mopping his forehead he was saying,—"I never felt this way before: I had a good mother: I'm a church-member, why should I feel this way?" He was one of the "Hand-picked" variety, but at last under Gospel pressure was convicted of sin.

It follows, that minus a Gospel experience, one is a stranger to its joys and comforts. Instance the big Irish soldier of the trenches. Hat in hand he tapped Gypsy Smith on the shoulder,—"Yer Riverence, yez have something I want." "What is it?" asked Gypsy. "I want that song in me heart yez preached to the boys about." "But" said the evangelist, "You must first give up something." "Oh, yez mean me religion." "No," said Smith, "God wants nothing given up that is good." Mystified, the big soldier asked, "Thin, what would yez be after havin' me give up?" "Your sin." Then Mr. Smith directed him to seek a heart acquaintance with Christ. A long time thereafter, Gypsy again felt the touch on his shoulder, and a voice—"Yer Riverence." There stood the giant soldier, hat in hand, smiling. "Yer Riverence, I just come to tell yez that I have that song, an' it's a singin'." What a Divine work in a sentence!

On a dark stormy night a lady wished to accompany us in a buggy to prayer-service several miles away. We could but wonder at her venture on such a night. "I thought so," remarked she, "there was a time when I would not face such a forbidding night for hire. A city official's wife, I was once importuned by friends to join their church, which I did. But having no heart experience I took little interest in church affairs, supposing all others were the same. However, I became aware of an inner circle of folks who were different. I was soon convinced that it was a Spiritual difference. They rejoiced in the Lord, which I did not. They lived an overcoming, self-sacrificing life, which

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INDIA MISSION PAGE

A PLEA

By R. R. Smucker

For the Gospel Herald.

A motto that hangs in many homes has been proved to be true many and many a time, hence many homes enjoy this motto—"PRAYER CHANGES THINGS."

James 5:16 gives us the truth that "The effectual fervent prayer of a righteous man availeth much." Because this truth is heaven-sent and working today many people have and enjoy blessings and favors in the sight of God who feel that otherwise they would be in far different circumstances.

How often have we had to thank God for friends who knew the worth of prayer when our very lives depended on it: how often have some of us thanked the Lord for the prayers of some saint when we were sorely tempted—yea had fallen into sin—yet saved for further efforts for Jesus through Holy Spirit power called forth through the prayers of some loved one or perhaps of someone we scarcely knew because they had that contact and communion with God which is the essence of real prayer. For instance, one week we received a letter from the home land stating that the writer felt much burdened for some hours on a certain date. She wrote asking if we were in physical danger at that time or were we in danger of any kind, or perhaps burdened with a great burden. She felt that our lives were in danger. We of course were much interested to look up or to think back just what experience she might have referred to. Imagine our surprise to find that during that date she wrote or asked about we were on our way either returning home or going to the hills, in other words, in the midst of a long and tedious railway journey. We were not at the time conscious of any special danger hovering over us nor did we feel that we escaped any special danger. Were we in danger of an accident, or from some enemy of Christ, or in close contact with some vile and loathsome disease, or were we about to be tempted with a temptation that would involve some awful sin? We do not know. Suffice it to say that when we got that sister's letter we thanked God for His mercy in placing a burden on her heart and in saving us from whatever calamity was about to overtake us.

Yes, prayer changes things. Yes, the fervent prayer that is effectual does avail much. Just how the prayers of a saint work, and why God has ordered it so that special manifestations of Holy Ghost power can be and are called forth through special intercession is not to be taken up now: nor does the

writer feel himself qualified to expound such a theme.

Is the fervent prayer of a righteous man prevailing? Ask the son whose grey haired mother has literally "prayed" conviction of sin into his heart and him into the Kingdom. Ask the man who was saved gloriously from being a backsliding sinner and victim of bad habits including drink, and who is an honored member of God's kingdom, working in a western Canadian church. Or if he doesn't know the story, then ask the sister, grey haired and aged, who rejoiced in the story she told me in that church as to how she and the other faithful saints in her Sunday school class of elderly sisters set aside a certain hour every week at which time the entire group were to drop everything and pray for the real conversion of this erring brother and father of a fine family of growing children, mostly sons and how they agreed not to quit this weekly "invisible" prayer meeting till the man was openly saved. That same brother did not know the story when he and I visited together for several hours one afternoon, although he did know and did testify of a glorious joy and knowledge of forgiveness of his sins and of a wonderful strength that made him say: "My grace is sufficient for thee." How that sister rejoiced anew when I told her of the testimony that brother gave. You see, she had the outward evidence but had not heard from him direct. Yes, the reply comes ringing clear and firm from thousands who have been the happy recipients of heaven-sent power, cleansing and saving, which has been their experience because some saint prayed.

Again the young man living in Arabia now (God grant him strength to be a true witness there) who was saved because of the prayers of a missionary. This is a story told to me by a missionary just the other day here in Landour, a Mr. Moffat working in the Bombay Presidency:

"A fine young man from Arabia, a Mohammedan, came into our midst. He was a talented young man, very lovable and withal influential and rapidly gained the confidence of the new community in which he worked. He came as a school teacher. In due time he came under the influence of the missionary working there. The power of the Gospel gripped him and he became convicted of his sins. We did not yield, though, for months till the prayers of the praying and of faithful workers at that place caused such a burden of conviction and guilt to come upon him that he had no peace till he yielded and openly confessed and accepted Christ. He, however, fully realized what his step would call forth from his father and relatives living in Arabia. True to his expectation and

fears soon came letters from Arabia followed by the arrival of his father, brother, and other influential relatives. It seems this lad's family is one of the very wealthy and powerful in Arabia, influential as well. They pleaded with the young man to renounce his Savior, bringing pressure to bear on him as only Mohammedans can, telling him also of the terrible grief he was causing his mother and if he wished to see her alive he must go soon else she would slip away. Love for his mother finally made him come to the missionary and tell him that he felt it his duty to go home for a visit and also that he felt the urge to go as a missionary to his own people telling them of this wonderful peace and joy in his heart, but that he wanted his friend's advice and blessing before he announced his decision to go. The young man had met the pleadings and threats and pressure of his father and relatives in the same steadfast and humble way that he had previously met the scorn and sneers and openly spoken threats and designs on his life by former Mohammedan friends. After due prayer and counsel the young man was told that he should go and they there would hold up his hands in prayer. The young man went. Recently a letter came from him, his first, saying that the pressure is great; he found his mother alive; had found and was finding many opportunities to witness for his Master, although he had as yet found no other Christians near him; that he felt the power of Jesus and the Holy Spirit in his being but that they should continue steadfast in prayer that he fall not."

Prayer won him. Prayer is sustaining him; and it is not a blind faith on the part of those who are praying when they say that prayer will sustain him, but a living faith strengthened and made strong because of the rich promises in the Bible as well as experiences of answered prayer.

Now after reading the above may we present our plea:

We ask that each of our praying readers who know the worth of prayer accept the burden when the Holy Spirit places it upon your hearts with the reading of this list. Individual stories are too long to tell. Suffice it to give you the list and to say that each individual and group have felt conviction of sin and have knowledge of the way of salvation. If you feel burdened for the entire list, pray, mention each one and plead for such conviction and strength as will result in open confession and baptism of the Hindus concerned, and for added strength for the Christians for whom prayer is specially asked.

(Note.—Bro. Smucker here presents a list of names with the special difficulty of each noted. For reasons quite obvious, since these papers go to India and may be read by those directly con-

cerned, we shall give numbers and omit some details. The need for definite prayer is imperative. God knows to whom these numbers refer, and we urge that the plea stated in the opening of the article may meet a ready response. All refer to the Sankra District.—Editor.)

I. List referring to Hindu friends and their relatives:

1. Two men, their wives, sons, daughters-in-law and nephews. Under conviction, but hesitating.

2. "S," his mother, younger brother, and sister. All have had some teaching, and have been under conviction.

3. K., once a Christian, now back in Hinduism.

4. A young man of high caste who has read the New Testament and has strong convictions that he ought to be a Christian. Unmarried. Lives with his parents.

5. Others who have had teaching, but have not any definite convictions.

II. Souls that are not in fellowship with God and the Church at the present time.

1. Three souls that are concerned in a social "mix-up." Details too gross to print in America. But they are souls for whom Christ died and they need our prayers. A number of times they have been led to the verge of confession, but have drawn back at the last moment.

2. A very wicked and headstrong young man of 22, who is grossly wicked and boasts of his sin.

3. For two husbands who ran away from their wives, and have fallen into deep sin. For the wife of one of these, who is weak spiritually.

4. For three professing Christians who evidently want to live better lives, but lack moral strength and courage to do so.

III. For all our Church leaders: The deacon, school teachers, hospital workers, evangelists, Bible women, for the pastor and his wife and children, for more consecration and unselfish service.

For our Church at Sankra, that she may witness for Christ at all times.

We thank you for your prayers. May God bless you all.

Jamgaon P. O., Via Drug,
C. P., India.

THE SOUTHERN MOUNTAINEERS, PAST AND PRESENT

J. M. Somerndike, in *Missionary Review of the World*

Time has lingered in the Appalachians. Although many sections of the mountains have been forced out of their former isolation by the construction of highways and the inroads of industry, the life and habits of the average mountaineer of the present differ but little from those of his fathers.

He farms with the same crude implements used by his forefathers and obstinately opposes "new-fangled contraptions." He lives in the log cabin, typical of the home of the earliest pioneers. It consists of one large room with a narrow porch, a plank door, a stone chimney built on the outside, a single opening for a window which more frequently is without a sash, and a "lean-to" in the rear for a kitchen. A few straight-backed, rush bottom chairs, with low seats, often an old spinning-wheel and hand loom, and a bed, comprise the furnishings of the average home. These too have been handed down "from generation to generation."

So the present is linked to the past in Appalachia. What was good enough for the generations that have passed is considered good enough today. The average Mountaineer is contented with his life and meager resources on the principle that "enough's a plenty." But we must be fair. The mountaineer has been described too frequently as a tall, gaunt, loose-jointed individual, with looser morals, seated on a rail fence, on the edge of a cornfield or under a tree, with a squirrel gun in his hand, idling away the time, alone or with companions of similar taste, whose claim to a place in society is based upon having "killed his man." A still more popular picture portrays him as engaged in the surreptitious distilling of illicit whisky, and cleverly eluding the vigilance of the revenue officer, suspicious of all strangers lest they prove to be government agents in disguise. Far too little has been said and written about the homely virtues of the mountaineer, their love of home and kinfolk: their unstinted hospitality; their spirit of neighborliness and willingness to share their little with others who are in more difficult circumstances; their love of nature; their loyalty to family and friends; their simplicity and contentment; and their keen mental perception, which is so apparent in the rapidity with which they advance when cultural advantages are placed within their reach. And they do respond in a remarkable way when we enter into their lives and helpfully lead them. They cannot be driven, nor cajoled, but they recognize and will follow devotedly a wise and helpful leader such as most of our missionaries have proved themselves to be. Likewise under such leadership, the improvement in local conditions is amazing. For five years we have been conducting a mission Sunday school at New Bethel (Jackson County) in the Tennessee hills. "In five years this Sunday school has grown into an organized church of fifty-two members. This community has been without regular preaching for twenty years and without any Christian teaching. It is twenty-five miles to the nearest railroad station

and it has meager public school facilities. As the result of the work of this Sunday school and the ministry of the missionary the entire community has changed. One young man from this school and church was received by the Presbytery at its last meeting, as a candidate for the ministry. His sister and one other girl have completed the high school course at Alpine and are now teaching in the public schools of the county. One other girl from this school is working her way through Alpine Institute. The young man is now director of organized young people's work for the Presbytery."

As a matter of fact, the transformations that have been wrought through the work of the Sunday-school missionaries, Bible teachers, missionary pastors and mission schools among the mountaineers are so clearly apparent that it can be said, without the shadow of uncertainty, that here at least is a mission field where one can see the Gospel seed springing into life and bearing perennial fruitage.—Adapted.

CHANGES IN GUATEMALA

Within the last year or two the Roman Church has awakened up to the likelihood that the country may grow Protestant, and now they are putting forth every effort to recapture lost ground. At the first (1882) the missionary had to walk on the street with a plain clothes policeman or two with him to guarantee safety. But within a few months after beginning that necessity ceased and fanaticism kept growing less.

Of late the Liberals are beginning to recognize the necessity of a closer alliance with the Evangelicals. It is a long call from the plain clothes policeman to one of the principal dailies the other day publishing a good cut of the Central Church (Evangelical) with its congregation of 582 and the statement that we are **numerous and growing**, that it is the **true Christianity** and a **moralizing and spiritualizing force**.—Guatemala News.

THE SHADOWS

A. W. Cooper, in *The Christian Herald*

In the shadows
Deep and darkening,
God's eye watcheth
O'er His own;

Through the shadows,
To us hearkening,
God's voice speaketh
From His throne;

Speaketh saying,
"I will never
Leave my loved ones
All alone."

Trust in Him, when
Storm-clouds lower,
When the noonday
Sun is bright;

Hear Him saying,
"I am leading,
Ever leading
To the light."

—Selected.

SOUTH AMERICA MISSION PAGE

Regional Young People's Conference

The youth of the Argentine Menonite Church is intensely interested in the deepening of its spiritual life as manifested again in a special program which was held at Alberti in the Bragado circuit on the First of May. This is the Argentine holiday that corresponds to Labor Day in North America. The schools and practically all shops and places of business are closed, which gives our people an opportunity to gather for a special meeting. We take it that our North American friends will be interested in knowing the character of such a gathering, and therefore, we shall give you a translation of the program which was realized.

Program of Young People's Conference

Moderator: A. Swartzentruber.

General Theme: "Separation from the World."

Devotion, Cosme Besoytaorube.

Is the Doctrine of Separation from the World Biblical? A. Swartzentruber.

The Spirit of God and the Spirit of the World, N. Litwiller.

What are the Results of Worldliness? Carlos Battaglia.

How to Combat the Spirit of Worldliness, Feliciano Gorjon.

Announcements

There will be many hymns and choruses. Bring your hymnals.

There will also be open discussion. Come prepared to give your best thoughts.

Each one should bring his own lunch and a little extra for those who may not have any.

The Shanks motored to Bragado and Alberti to attend these services and report a fine spirit of Christian fellowship, inspirational addresses and a manifest desire on the part of all to get farther away from the world and to become more Christ-like.

Passion Week Customs in Argentina

Because of the overwhelming Roman Catholic element in the Argentine Republic a great deal of emphasis is placed on the religious holidays. The week that begins with Palm Sunday and ends with Easter is called "La Semana Santa," which means "The Holy Week." On Palm Sunday morning large crowds flock to the R. C. churches, where in addition to the regular mass they celebrate a special service in which a little branch of some plant or shrub is given to each person in attendance. It seems that many go to church for the novelty of parading through the streets carrying an insignificant sprig of some ordinary shrub. They do not seem to realize that Christ can be honored much more by a pure and consistent life than by these outward forms.

On Thursday and Friday of Passion Week it is practically impossible to obtain meat of any description, with the exception of fish. The rank and file, and especially the faithful Catholics, abstain religiously from meat during these days. In their worship the

centre of adoration seems to be rather a crucifix than the Crucified One. In some churches they go so far as to place an image of the dead Christ in a sort of tomb in which it remains from Friday evening until Sunday morning. During this time, at least the more ignorant, think of Christ not as being alive in the glory of heaven but as being dead in a man-made sepulchre. In consequence they are inclined to live a rather hilarious life on Saturday of "Holy Week." They say since God is dead they can act as they please without Him knowing what they are doing. Can you imagine the ignorance and worldly-mindedness of people who profess to be believers in Christ and carry on in this way? Can you imagine the mentality and morality of their leaders who teach such unthinkable doctrines?

In the Mission churches we also realize special services during Passion Week, but we can assure you that they are of a different character, and with the purpose of leading these people from darkness and ignorance to the glorious Gospel light. We usually deal with the events that led up to the sacrifice of Christ, as well as the teachings He imparted in those last days. And then of course we dwell on the permanent spiritual value of the vicarious death of Christ, and the magnificent triumph of His victorious resurrection.

The Prevalence of Spiritism in Our Towns

We have been reminded again recently of the extent and subtlety of the spiritistic cults in this country. In nearly all our towns of considerable size there are one or more centres where this perverted teaching is being propagated. Recently a young man began to attend our services in Pehuajo, who said immediately that he was a disciple of Christ and had the power of curing the sick. We soon classified him in our minds as a spiritist. A few days later we found that he was giving out a booklet to our members which gave the supposed messages of certain disembodied spirits like that of Joan of Arc, St. Paul, Moses and several Argentine statesmen who died a long time ago. He kept coming to the services every night when we had meetings, and seemed interested in hearing the truth preached. When pastor Zagami was here the other day we invited him over to the Mission home to talk matters over with him. We soon discovered that he is very ignorant and woefully misled. We showed him the necessity of leaving that kind of teaching and practice, and the need of becoming converted by faith in the finished work of Christ. Brother Zagami explained to him very clearly the way of Salvation and told him that if he continues to practice as

a spiritist healer, we would be very much obliged if he would stop coming to the Mission, but that as soon as he is willing to leave it to accept Christ we would welcome him. He has not come since. We invite you to pray for him.
—L. S. W.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 2, 1935)

By D. Parke Lantz

For the Gospel Herald.

Dear Herald Readers, Greetings in His Name:—During Easter week we were privileged to work several days with our Bro. Pablo and Sister Marcelina Cavadore who are in charge of the work in Pellegrini and Maza, a branch station 50 miles south.

On Wednesday evening we arrived at Maza in time for the evening meeting which was well attended, after which we set up our cots and slept in the hall.

The next morning we secured permission to hold a Plaza meeting that afternoon. Then we visited the members, converts and some who are interested after which we invited the people in general to the open air meeting to be held later.

In spite of the cold south wind which was blowing across the Plaza we had good attendance and interest while later in the evening at 9 o'clock the hall was completely full and Bro. Pablo announced another meeting for Friday.

That morning we went in the auto to Riglos, some 20 miles west of Maza, through sand and water, distributed tracts from house to house, sold several New Testaments, gave some N. T.'s and Gospels free, had a conversation with an old Lombardo Italian who claimed to be a believer in Italy and bemoaned the fact that he was the only Christian in the neighborhood. He was encouraged to attend the services in Maza and promised to do so when it could be arranged.

Arriving at Maza for the evening meeting we found the hall was full and received with interest the message "The Necessity of Christ's Death on the Cross."

After the meeting, a young Pole who was in the audience, told Pablo that he believed in Christ as his Savior and he is going to try to bring others to the services. Please remember this young convert in your prayers, also Pablo and the work in Maza where two baptized believers are very much interested in Bible study and we hope some day to see them in charge of the work in that town.

On Saturday morning we left Maza for Pellegrini arriving in time for the noon meal. We passed through a number of sand dunes (medanos) and also the place where the Bible Coach

(Continued on page 231)

AFRICA MISSION PAGE

Shirati Station, Musoma, T. T. Esteemed Ones in Christ, Christian Greetings to you all. Not only do we greet you, but we want to pass on to you the tender greetings from the group of believers here. Our hearts were warmed with joy as a number of them expressed the desire to greet the brethren in America. This was occasioned by letters of encouragement and salutation from a number of folks at home. We quote their message: "We greet the Christians of America in return for their greetings sent to us by the leaders there. We walked in darkness a long time ago, and now we have received much light because you prayed for us. We rejoice much that we received your letters because the Christians of America remembered us small Christians of Africa. Thank you much for the letter. Romans 8:1. Many good wishes,"—The Believers of Shirati.

This message was given in Swahili and translated literally. No suggestion as to what they should say was offered. To witness the happiness of this group brings joys deeper than words can frame. To have them close their message with Romans 8:1, was impressive, to say the least.

It is no small joy to know that God is glorified in our salvation and that we are saved to the praise of His glory. While the African has a small place in the hearts of some Christians, it has cost the same to redeem every human, whether he be black or white. "For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren."

During our absence last month, mud-brick seats were built in the church and school building. The two native huts for which we have been praying, to be used for the care of sick folks, have not yet been built. The chief has promised to come to the mission today so as to make plans concerning these houses. Located about eight miles from us, is a vacated Adventist Mission Station. The bricks that remained standing there, were offered to us free, if we cared to remove them. This we arranged to do, and by native carriers have received about 7000 burned bricks. The transportation of these costs us about five dollars a thousand.

Just a few minutes ago we learned of another cruel custom of the Joluo tribe. A child was treated for bronchitis for several days. Later, when teething was discovered, the father requested that we incise the gum and extract the teeth. Upon our refusal with full explanations and argument against such a procedure, the child was taken to a native "specialist" for the operation. The father professed to be a Christian (Catholic), and we made special efforts to instruct him that such customs cannot be practised

after one is a Christian. We were grateful for the privilege of instructing him, but saddened that he chose the path of darkness rather than the way of light and life. Thus the physical as well as the spiritual needs of these folks continue. It was not an easy thing to close the door of the dispensary while we were in Kenya; but since, as before, the Lord is gracious in this ministry.

After about four weeks of dry weather, the thirsty ground has again been refreshed by several good showers. From our garden we have enjoyed special blessings—a few vegetables. We can get along fairly well with the foods we can buy locally, but we miss the fresh vegetables. The motor car has already been of great service. We feel greatly indebted to those who have made this blessing possible. The digging of the foundation for the second bungalow was begun yesterday. We look forward with eagerness for the arrival of the new workers, and "hold on" for the needed couple.

The class of believers who are under instruction weekly numbers forty-five. Of these we have reason to believe many are sincere and growing, but it may be some have come only for "loaves and fishes". We covet your intercessions in their behalf. "Mercy-drops 'round us are falling; but for the showers we plead."

April 6, 1935. Ruth Mosemann.

NEWS LETTER

(Continued from page 230)

got into deep water and had to be hauled to Catrilo last summer during the heavy rains. Now it is very dry and dusty at this place.

Dona Marcelina had suffered a lot with rheumatism which hindered her very much in her work but now seems to be much better and beside all her own housework she teaches first grade to a group of about ten little children. Bro. Pablo also takes care of a large garden and was very happy to be able to give us some onions which he had raised in his little truck patch.

Easter Sunday morning we employed in visiting the families of members and also some old acquaintances who remembered us as visitors at their home in 1923 while we were stationed in Trenque Lauquen, others whom we had known when they lived in Nueva Plata not far from Pehuajo.

That afternoon there was an enormous crowd of people in the plaza as there were to be political speeches by well known orators from a distance. A number of soldiers and police were sent from the Capital, La Plata, but we did not hear of any disturbance.

The Sunday school and evening services were held at the Mission as usual. Both Bro. Pablo and his wife

desire the prayers of the brotherhood for more wisdom in personal work and for the converts to grow in grace.

The next morning we covered the 35 miles to Quemu-Quemu in good time and found some new problems for us and we ask your prayers too so that we may know what to do in the near future regarding new work to be opened.

There are large districts where there are no Gospel services and we all need wisdom from on high in order to arrange the workers in order that the most good can be done. Acts 13:49.

Quemu-Quemu, F. C. O.
Argentina, South America.

IS GOD WAITING?

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? **Waiting to be filled.** Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? **Waiting for something to be done at the lock** ere the great lake could pour in its fullness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fullness in-poured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fullness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but **did Christ get all of you?**—James H. McConkey.—Sel.

SEWING CIRCLE CORNER

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Growth is an evidence of life and health. During a warm, spring rain today we are reminded of the blessedness of living among "green things growing." How the thirsty ground drinks in the refreshing rain and how every leaf, blade, and tree manifests mutely the joy of growth. Is it so in our Christian lives? Showers of blessing come to us daily—hourly. Does our life receive these gifts from the Father, and do we use His blessings in a way that shall bring about growth in our own lives and in the lives of those to whom we minister?

The work of our Sewing Circles really seems to be growing. We are always glad to know of new circles being organized. On the evening of May 18, after the preparatory service at the Owens Station School House near Greenwood, Delaware, a group of sisters gathered and a Sewing Circle was organized. Sister W. C. Hersberger was elected President; Sister Cora Wissaman, Vice President; Sister Sarah Hostetler, Secretary; and Sister Leota Warnich, Treasurer. We are glad to welcome this group and we trust that they will be a blessing and a help in the Lord's work.

The Booklet of Prayer is ready for distribution. We think you will find it better than ever—a convenient and helpful source of information and inspiration for our Sewing Circles' work. We hope you will help in their distribution at once, so that they may all be in use for the entire year. There are eight more pages than last year, but the price continues the same—Five cents each postpaid. Of course the information in regard to our established work continues much the same; that is an evidence of stability; but there is growth, too, for there are new stations and there is new work opened as time passes on. We hope you will send for your copy now. They are mailed from the Publishing House at Scottdale, Pa.

The Seventeenth Annual Meeting of the Ohio Women's and Girls' Missionary and Sewing Circles will be held at the Bethel Church near Wadsworth, Ohio, June 8, 1935. The Annual Meeting of the Ohio Mission Board will be held at the same place, beginning on the evening of June 8, and continuing all day, June 9.

Reorganization Time.—Wouldn't it be interesting to "peep" into the nearly three hundred circle meetings as they attend to this work. Of course we have all learned that we should not

place needless heavy work on our officers, for we know that in a work like ours every one needs to be a helper. However, whether we retain our former officers (which often is an advantage), or elect new ones, we need to do the work thoughtfully and prayerfully. "Haven't time?" Yes; we hear that often, but haven't you realized that busy people are the ones who get the work done? And, if we all work together, there really should not be so much more expected of the officers than of the helpers. We all are "labourers together with Him."—R.

THE MOTHER'S PART IN INSTILLING A MISSIONARY SPIRIT IN HER CHILDREN

By Susie V. Koerner

For the Gospel Herald.

We know all children are different and all need different care and development, but here are a few general principles that deal with growth and development of character.

The first principle I shall take up deals with the nature of life—what is it? If a child is only a figure to put on dainty garments, the mother has her way marked out for her. If a boy is only a capacity to be filled, a mere machine to grind out facts or dollars, then the teacher's or mother's course is clear.

What does Jesus say about life? He said it is more than meat, it is worth more than the whole world, that it does not consist in abundance of things, that it is eternal. Life is not merely plastic clay or a block of marble. Within life lies the inner power or activity which is used as it will. Plastic clay or marble can only be changed or worked on, on the surface.

The great task comes to the mother or teacher of children, to see that all that comes from the outside life is what it should be, and to arouse the power within to a vigorous effort upon the best things. Life is not a pure white page. It comes innocent from the hand of God, but there are tendencies to good and evil. These are not the results of environment. By nurture and care and good conditions the gardener can grow fine apples from the apple tree, but he can never develop roses from that tree. A life is not a little man. There is more than size developed in growth.

Just so a bulb and lily are two different things, and not identical, yet the lily is a development of the bulb. Just so the life in its beginning is not widely different from a well developed man. The man reasons and thinks and has a sense of responsibility to his God that child life has not. Life is a bundle of possibilities and self activity. A block of marble, paint, molten metal

have possibilities, but a child has possibilities plus inner power. Mother and teacher ought to recognize each possibility as it appears, to know how best to deal with it, and how to stimulate activity to greatest endeavor.

The second principle states the relation of nurture to the unfolding of these possibilities. The direction and degree of development is almost entirely determined by nurture. By nurture I mean help, encouragement, and food. The kind of influence that is brought to bear upon a life and the kind of response of that life will determine its development. The responsibilities of mothers and teachers that grow out of this thought of nurture are great. Every word and every act of mother has a marked influence in the growing moments of a child's life.

A lad of ten years told his Sunday school teacher when he grew up he was going to be a missionary, and she laughed. It hurt him so much that it was years before he could again give himself for service in the Master's Kingdom.

Is this one meaning of the Master's words—"Inasmuch as ye did it" or "Inasmuch as ye did it not"?

The third principle defines the work of nurture. Nurture must care for both nourishment and activity. There are two kinds of nourishment—unconscious and conscious. Under unconscious nourishment or help we have personality, environment, and superhuman power. Father and mother give their children standards of living ideas, sense of values and opinions. The lesson in books may fail to teach but the lesson of a teacher's life never does. That is the reason for the humble mother's great success and the intelligent teacher's abject failure.

Environment has a real influence upon life. And it takes a real struggle to stand apart from others. The status and ideals of the home lives of parents and members of the home, will be imprinted upon young lives in that home. This influence is unconscious but very great. It affects children's language, their ideas of church and church attendance, on political questions, home management, and many other points. We can harm our growing children just as surely by being careless and slovenly in our thinking and speaking. A Christless home will always be a detriment to the youth.

The church and Sunday school have their place in the life of the child, but they cannot, with only one to three hours a week, counteract the influence of a home that is without Christ. Is not a body undersized because of lack of fresh air and food? Just so a soul can be stunted or starved because of spiritual starvation. Mothers and fathers who are Christians, have accepted Him and follow Him, are the only ones who can effectively lead children to Him.

The third unconscious nourishment is that the child must early learn to lean upon Christ and follow Him. The child will feel this superhuman power in his life and use it when he comes to the crises in life.

Conscious nourishment is the loudest but accomplishes the least. Children do not learn by telling but rather by growing from inside. How often have we noticed the ill-trained child of a mother who talks too much! We teach by learning, and talking is almost always forgotten.

Some of our poorest teachers are ones who do all the talking. College people might learn by lectures, but little children from one to six do not learn that way.

Nurture for Activity of the Child

First, the child has aimless activity. This finally has a purpose. This aids a child in its physical development and size, and after much activity, he has powers or skills, and these all help him if he develops them rightly. Every act, either physical, mental, or spiritual, is more easily repeated, and when this is often done the child has a habit.

There are crucial times or crises in every child's life. The testing time comes when new vigor, new energy, and new possibilities are theirs. Right direction must be given at right times because future strength and vigor are largely determined in the beginning. This is true to a greater extent than we think. Medical men tell us that 80% of tubercular cases were contracted before the age of three. Just as good physical foundation in youth assures healthy old age, so right direction at critical times in mental and spiritual development really help the child when he becomes an adult.

Let us leave this point. All development is from within. The child grows only if he sees for himself after he has heard. He must make it a part of himself and then he grows.

Now, what is the mother's part, and how great is it in instilling a missionary spirit in her children? The mother has the greatest place in child development. She has the early years, and the whole foundation of the life of that child is made by her, either consciously or unconsciously. She directs the mental development from babyhood. She teaches by word and act. The child can learn good moral teaching without the mother saying a word. The child gets most effective teaching by watching and absorbing the life of those around.

The child has four avenues of development: the physical, mental, emotional, and spiritual. These should all be developed to the same degree of excellence. If one is neglected or undeveloped, the life so partly developed cannot accomplish his work or fill the place God has for it in the world.

The life of the Christian adult is measured in a way by the full development of all phases of life, and if the body and soul and mind all have proper place and growth, the result is the abundant life in him. An outgrowth of spiritual development is the missionary spirit. The best way for a mother to instill a missionary spirit in her children is for the mother to be a real missionary, in word, in teaching, in precept, but more than all, by daily living and daily example. The child entrusted in her care would get this missionary spirit unconsciously in her home life and home teaching.

Cullom, Ill.

REPORT

Of Western New York Sand Hill Sewing Circle, April 1, 1934 to March 31, 1935

Number of meetings	13
Average attendance	15
Number of visitors	12
Garments made	87
Used garments distributed	12
Quilts made	2
Comforters	2
Cash on hand April 1, 1934	\$1.30
Monthly offerings	15.97
Church contribution	5.00
Contributed for Home Missions	2.65
Other contributions	3.00
Total receipts	27.92
Cut garments	7.60
Yard materials	9.03
Nurses' support	2.65
Cotton, findings, postage	5.58

Total disbursements	\$24.86
Balance on hand March 31, 1935	\$3.06

Ruth Troyer, Sec.

REPORT

Of East Union (Iowa) Sewing Circle April 1, 1934—March 31, 1935

Number of meetings held	12
Special meetings called	1
Members present	424
Average attendance	35
Visitors present	47
Garments made	122
Quilts	13
Comforters	12
Sheets	16
Pillow cases	23
Provisions (canned goods)	286 qts.
Coverings	30
Hospital supplies	52
Toys made by the girls	120
Cash on hand, April 1, 1934	\$38.26
Receipts	174.32
Disbursements	99.34
Home Missions	27.16
Foreign Missions	2.93

Total Disbursements	\$129.43
Cash on hand March 31, 1935	\$83.15

Velma Miller, Sec.

The Big Nambas tribe in the mountains of Malekula are admitted to be the most turbulent cannibals remaining in the New Hebrides. Apon, a native evangelist, has volunteered to work in this dangerous field. At a prayer meeting, before his departure to his new sphere of labor, he prayed: "Man Big Nambas they are fighting and shooting each other, and we are sometimes in danger. But we have Jesus. We thank Thee for His love. He stops with us and gives us His great work to do."—The Christian.

HAND-PICKED

(Continued from page 227)

we "hand-picked" members did not live. I later sought and found the way into the holiest, experienced God, which accounts for my joy in spiritual things, and the real pleasure I have in braving such a night for the place of prayer."

But let me commend the boy or girl, away from home mid new and strange conditions, who yet feel the touch of parental restraining hand. What I witnessed on leaving home, at first shocked me, being so at variance with my home teaching. Later, things became so common, they ceased to shock. When a friend proposed a glass of soda, we found ourselves in a saloon. Can I ever forget the sensation of thus standing at a saloon bar for the first time? "What would mother think," I said, feeling the spiritual touch of her "shadowy" hand. Months later being thirsty, I entered a saloon and ordered wine. Again the shock, and again the restraining "shadowy" hand. "Has it come to this?" I said, setting down the wine and walking out. "This my first shall be my last," and it was.

In youth I learned the value of human aid mid spiritual struggle, when I became convicted in a country revival. Working long hours on the farm, and every night driving four miles to meeting, with a team, we grew tired. Being advised to rest up a night or two, I refused. I am now convinced that no hardship or weariness can stop one who is genuinely convicted, and has set his heart to pray through.

Each day I resolved to confess Christ, only to fail in the test. It was here I felt the need of a little human assistance, so I proposed to my fellow workman that we respond to the invitation together, but to him it was a joke. Thrown back on my own resources, but re-enforced by the Spirit of Christ, the seeker's Friend, I there fought my mightiest battle and won, a purely Gospel victory. Many others followed.

Years afterward one of these recounted to me his own struggle, a duplicate of mine, save that after successive failures to confess Christ, he took oath that he would yield that night, or never enter the church door again. As usual, he weakened, and was just deciding to keep his oath and never return, when I rose up; this strengthened him to follow. After forty years he is still a pillar in the church, as are others. Many I have lost trace of, but knowing their like struggle with ours, their bona fide conversions, I am assured they continued on to this good day, for theirs was a genuine Gospel salvation, and not that of the hand-picked. The above is written in great humility with the hope that others may be heartened.

—T. Richardson Gray.

Piety is religion with its face toward God; morality is religion with its face toward the world.—Edwards,

TSHEKEDI, CHIEF OF THE BAMANGWATO

By A. M. Chirgwin, M.A.,
London, England

General Secretary of the London
Missionary Society

Tshekedi's country is situated between the Union of South Africa and Northern Rhodesia, and is occupied by a scattered population of cattle-owning people. Like all the Bantu they are a friendly, well-mannered folk. Tshekedi's own tribe, the Bamangwato, has been more than commonly fortunate in its recent rulers, and his father, Chief Khama, was probably one of the greatest rulers Bantu Africa has yet produced.

Khama was succeeded, after a reign of over fifty years, by his eldest son Sekgoma. It was during Sekgoma's Chieftainship that the present Prince of Wales visited Serowe, the capital of the Bamangwato, to unveil the tribal Memorial to Khama. On Sekgoma's sudden death the hereditary Chieftainship fell to his little son Seretse, then a child of five or six. A Regent was necessary, and the choice fell on Khama's youngest son Tshekedi, then a student at a mission school in Cape Colony.

Bechuanaland is a British Protectorate, and makes up, with Basutoland and Swaziland, the three High Commission territories of South Africa. This single area, as large as France and Germany put together, is occupied by five Bantu tribes, all related and all speaking the same language, the Bamangwato being by far the largest and most important of them.

The London Missionary Society, through such men as Robert Moffat and David Livingstone, has played a large part in the history of Bechuanaland. It was missionaries of this Society who introduced Christianity into Bechuanaland over a century ago.

The Bamangwato, in common with the other Bechuana tribes, are not a conquered people. They are not British subjects but are a free people, who willingly and by treaty placed themselves under the protecting care of Britain. They hold, with proper pride, that they have the right to treat direct with the British Sovereign or his Ministers of State. The population is sparse, being only about one per square mile, but it is not as sparse as at first sight it appears. Little villages of round mud huts are scattered over the veld. In the old days of tribal warfare the African learned the necessity of hiding his home as far as possible from the eyes of his enemies, and, like the wild things around him, he took advantage of color protection, building his hut with walls of mud and roof of grass.

The first time I visited one of these villages it impressed me as a higgledy-piggledy place, entirely lacking in any

plan, as though the huts had grown up as daisies do, anyhow. But I learned later that a Bechuana village has a layout as clear as that of New York, only different. In the centre, like the hub of a wheel, is a large cattle-pen or kraal, where the cattle are driven at night for safety. Ranged round this cattle-kraal, as it were on the rim of the wheel, are the huts of the members of one family-group who jointly own the cattle. This ring of huts is the unit, and a series of such units makes up a native township.

The Bechuana look upon their cattle as their most precious possession and their attitude to their cattle has an almost religious quality, pointing back, perhaps, to some kind of earlier belief in a mystical connection between the life of the tribe and the cattle that they own. The Bechuana hoard cattle as a miser hoards gold.

But what impressed me most about the people of Bechuanaland was their unfailing courtesy. They have a natural dignity of bearing and are rarely ill-at-ease. I do not recall ever having seen a single discourteous act, except amongst those who had gone off to the towns and picked up the rather casual manners of the European.

Serowe, the great native town which is the capital of the Bamangwato, with its 30,000 people, is probably the largest native town in Africa south of the Equator.

The Chief asked me if I would come to the Kgotla at dawn and preach at the annual "Ploughing Service" of the tribe. I found some six thousand people awaiting me in the Kgotla the next morning. In the old days it was customary for the Chief and his sorcerers to arrange for a pagan service just before the people began their ploughing. The object of the pagan rites was to secure fertility from the spirits of the earth and air. Thereafter the Chief gave the word and the people were free to start ploughing as soon as the rain should fall. Some of the rites were indecent, but at the same time the whole thing was rooted deeply in the tribal life and certain elements were worth preserving. When Khama became Chief, and the time for ploughing drew near, the headmen asked him to arrange for the rites as usual, so that the people could begin on their lands. Khama's reply was that if they wanted their rites they could have them, he would not interfere; but as for himself and the Christians in the tribe, they would have a meeting for prayer in the Kgotla. From that day the "Ploughing Service" has been baptized into Christ, retaining the good and dropping the bad features. Without any disruption of the tribal life the whole course of an old custom had been changed; the pagan rite had been filled with a Christian content. After the service was over Tshekedi rose and gave the word for the ploughing to

begin. The next moment three mighty, long-drawn cheers went up from six thousand throats—"Pula! Pula! Pula!" (literally, "Rain! Rain! Rain!"). This Bechuana word for "Hurrah" is significant of the place rain occupies in the mind of the people of this dry and thirsty land.

Khama, Tshekedi's father, was perhaps the greatest son that Bantu Africa has yet produced, a man of strong intellect and stronger character, who set himself to prepare his people to take their proper place in the life of the new Africa, and in fact led them a long way along the road from pagan barbarism to Christian civilization. Khama was a big enough man to brush aside the suggestions of his advisers in regard to marriage. He determined to marry where he would, and he dared to seek his wife outside the clearly-defined circles of the tribal aristocracy. Semane, whom he took as his bride, was not only a young woman of education and bearing, she was the best Sunday school teacher in the tribe. She is today a woman of queenly presence, and carries on still the projects that were dear to her husband's heart. She is a deacon of the Church, a teacher in the Sunday school, the leader of a large Women's Bible Class, and the president of the Women's Christian Temperance Union. In her home and in the Church, she always impressed me by her competence and leadership. She shares with all Bechuana women a love for striking colors. The last time I saw her she was wearing over her shoulders a bright primrose-colored shawl embroidered in orange, and an emerald-green handkerchief knotted round her head. These colors, which no white woman could wear, seemed somehow to suit her chocolate skin and royal bearing.

Tshekedi was educated at Lovedale, the famous institution of the Church of Scotland in Cape Colony, where so many chiefs have been trained.

Tshekedi's Government

The administration of justice in Bechuanaland, so far as the native people are concerned, remains largely in the hands of the chief and headmen of the tribe, though certain cases go before the European magistrate. When an offence is reported, the chief and the headmen gather in the Kgotla with any adult males of the tribe who are interested to attend. The accuser and the defendant make their statements, the elders of the tribe give their view of the case, often at great length, and then it is open to any man in the assembly to speak. The Bechuana are excellent speakers and debaters, and make their points in a clear, logical way. When the matter has been thoroughly discussed, the chief sums up the general sentiment of the assembly, and pronounces sentence. He is thus

not an autocrat, but the mouthpiece of his people. The punishment meted out is generally either flogging or a fine of two or three oxen.

Tshekedi seemed to me to be a hard-working chief who took his duties very seriously. He appeared to have no relaxations; indeed sometimes seems to be too serious and too absorbed for a man of his age. He scorns delights and lives laborious days. I found him considerate and appreciative. When an old woman fainted at a meeting Tshekedi helped to render first aid and afterwards drove her home in his own car.

It may be that there are still chiefs in Africa who wear feathers and skins, who live in the midst of either squalid superstition or barbaric splendor, who are hard-drinking, overbearing, untutored polygamists. Tshekedi does not belong to their set. He is an educated, quiet-mannered, competent Christian young man who neither drinks, smokes nor swears. He may not have his father's stature or commanding presence or powerful mind, yet he has courage and persistence, with, maybe, a touch of obstinacy, combined with unwavering devotion to his tribe. He seemed to me to be cautiously progressive. He is a church-member and a regular worshiper at the great church his father built, and would certainly be a deacon of the church, were it not that both he and the missionaries in Bechuanaland agree that it is probably not in the best interests of the church or the tribe for a chief to hold office. There are morning and afternoon services every Sunday in the vernacular for the people of the tribe in the great Khama church, and whenever the missionary is in Serowe on Sunday evenings he conducts an English service for Europeans in the tiny church which has been built for their use. On the Sunday evening when I preached there one of the traders gave out the notices, and another took the collection, which, by the way, was on behalf of missionary work.

Bechuanaland is a Protectorate, and there is therefore a dual authority. The Bechuana are ruled both by a European Administration and by a Native Chief. This situation calls for statesmanship and tact if friction is to be avoided. It is obvious that with the spread of European culture the inevitable tendency is for the Administration to encroach upon the functions and privileges of the Chief. The powers of the Chief have been considerably reduced since the death of Khama, and it looks as though it is intended that the process shall continue. It is natural that Tshekedi should view the tendency with concern, and that he should offer all the opposition he legitimately may. He is only the Regent or Acting Chief, and will therefore be expected, both by his nephew, the real Chief, and by the tribe, to

hand on the prerogatives and functions of the chieftainship undiminished.

But there is something deeper than that in the disquiet with which Tshekedi views the frequent infringement of his functions. The Chief in a Bantu tribe is looked upon as something more than a political personage. He is regarded as gathering up in himself the whole life of the tribe. He is a religious symbol of the tribal existence. He has an almost spiritual significance. Moreover, an African tribe carries subtle nonmaterial elements in its life. It is, in fact, a singularly delicate organism, and its balance can be destroyed much more readily than it can be restored. For an outside authority, therefore, to remove a Chief or even to encroach seriously and suddenly upon his functions is to deal a blow at the whole poise and equilibrium of tribal life. To disturb the status and functions of a chief is one of the surest ways to bring about detribalization, that worst malady of African life. Tshekedi feels that his main task is the maintenance of his chiefly prerogatives, and he is robbed thereby of the freedom of mind necessary to think constructively on the needs of his tribe or to frame a progressive policy for them.

The Status of a Bechuana Chief

From the first Tshekedi has taken his duties seriously. His guiding principle has been to maintain the main lines of Khama's policy, and to preserve the prerogatives of the Chieftainship intact and hand them on unimpaired to Seretse when the latter comes of age. It was to defend the status of a Bechuana Chief and to prevent the absorption of the Bechuanaland Protectorate in the Union of South Africa; that Tshekedi came to England three years ago, and there won many friends by his quiet, courteous, friendly ways and by his courage and competence in standing for the rights of his people. He speaks English fluently, lives in a European type of house, and has a reasonable knowledge of English law as well as a thorough understanding of African tribal customs. Like most African chiefs he strikes those who know him well as a trifle secretive, in spite of his friendliness of manner. He has not the powerful mind or personality of Khama, and when hard pressed he tends to become obstinate. His policy in general is cautious, and is regarded by some people as being conservative. He believes profoundly in education, and he himself studied up to the matriculation examination at school. He maintains at his own expense a school of 700 children in Serowe, and he has spared no pains or money to make it one of the model native schools of South Africa. He has moreover been contemplating for some time starting an institution of a higher standard for the training of teachers and for the

giving of education of a more advanced character than anything at present provided by the Government. Tshekedi is forward-looking, but he is at present engrossed in the maintenance of the status and prerogatives of the Chief as against the inevitable encroachments of the European administration. Given a clear and acceptable definition of the rights and functions of the Chieftainship Tshekedi would be free to initiate a progressive policy for the Tribe. The Administration would likewise be free to help him in its realization.

There are one or two elements in the tribal life that are not favorable to Tshekedi. Intrigue thrives under tribalism. But with the vast majority of his tribe Tshekedi is personally popular and officially respected. The people know that he seeks to maintain their rights as a free people under the wing of Britain's protection. They give him their regard and confidence and are making good progress under his leadership.

This was demonstrated in an unmistakable fashion on his return from England. A crowd of nearly ten thousand men and women gathered in the Kgotla, or place of tribal assembly in Serowe, and the welcome they gave him demonstrated their loyalty and affection. The great gathering sat with their eyes turned expectantly towards the shoulder of the hill round which the Chief and his horsemen would appear. It was like watching for a king returning from the wars. Presently a great shout went up as a cloud of dust began to rise and move towards the town. In a few minutes the whole cavalcade galloped round the stockade of the Kgotla, where the Chief dismounted and walked slowly up the avenue between his people. From thousands of throats rose up the Bechuana hurrah, or greeting of respect, "Pula! Pula! Pula!" immediately followed by the strange ululating of the women, known as the dudutsa. Then an old, old woman of the tribe rose from the ground and went to meet the Chief. She turned and preceded him. As the Chief reached the front of the gathering the great company as one man rose and greeted him, with renewed cries of "Pula!" As the cheering died down Semane, the Queen-mother, rose from her seat and advanced towards her son; she bent her knee, took his hand and drew it to her lips. In a great stillness Tshekedi, with tears in his eyes, raised his mother to her feet. He had come home; the welcome was complete.

Between mother and son there is a perfect understanding, and as Tshekedi remains unmarried Semane has many public duties to perform, but she is none the less friendly and approachable. Both mother and son are members of the Christian Church; both are on friendly terms with the mission-

aries and other Europeans in their town; both are keenly interested in temperance and in the Boys' Brigade and the Girls' Life Brigade; both are seeking to lift the moral level of the Tribe and to maintain the best traditions of a free people.—The Missionary Review of the World.

OUR MISSION IN HANNIBAL

By J. M. Kreider

For the Gospel Herald.

For a number of years, as many know, we have been trying to do a little mission work in the city of Hannibal. We first bought a dwelling house near the entrance of what is commonly called Richie Hollow, and took partitions out, which made a very nice audience room. We used the boards used to make the partitions to make the seats and pulpit—which were not the most modern, but yet answered the purpose very well. After meeting in the so-called new chapel for a few years, the man that owned the ground that the building stood on ordered all renters to move their buildings, as he wanted to use the ground for another purpose. So you see we could do nothing but move. We soon succeeded in selling the building to a real estate man who had a store building on South Arch Street that he wanted to rent to use for a mission hall. After looking it over and consulting our district Mission Board, we rented the lower flat for ten dollars per month. The seats had to be worked over, which was done by several of the brethren, and the store room was soon converted into a real nice audience room. There was also a small back room that was used for storing different things that go with mission work in the city. A man and wife lived in the upper flat. The man belonged to the Salvation Army, and he later on made us a very efficient janitor.

The mission building on Arch Street did not seem to be at a very good location because of the Pentecostal chapel being so near, and it looked like many that might have come to our mission passed by us and went on to the Pentecostal mission. Here we tried to do the best we could, with Sister Ruth E. Buckwalter, who was located in Hannibal, and is still living in the city. We were somewhat handicapped because we could not do the visitation work that should be done in a city mission. While Sister Buckwalter did the best she could, she was not able to see after the Sunday school pupils as she would have liked, because of other duties. After spending a few years at the Arch Street Mission we moved up on Market Street. We rented an upper flat, which meant those that attended the Mission had to climb a flight of steps, and of course many people that no doubt would have come did not

care to climb stairs and so did not come.

Bro. J. D. Mininger of the Kansas City Mission held the first series of meetings at the Mission in Richie Hollow, with several confessions. Bro. John Bressler of Lancaster, Pa., held a series of meetings at the Arch Street Mission, as did Bro. P. J. Shenk of Oronogo, Mo. People came out pretty well to these meetings, but not as well as we would have liked to have seen. Bro. Ira S. Johns held the only series of meetings that were held at the Mission on Market Street. But people did not come there as we would have liked to see them come, yet we feel that the Lord was with us all through the work in Hannibal. We think of at least four old people that confessed Christ at these different stations that have now gone to their reward and we believe are safe in the arms of Jesus. Some that ought to have remained steadfast have gone back into the world and have so far not returned. But we have not let up praying for them.

We finally decided that the only way to do mission work successfully in Hannibal or in any other city is to have workers located to see after the work and who can give their whole time to the work. So the district Mission Board of the Missouri-Kansas Conference began to look around for a brother and sister that were willing to consecrate their time to the work in Hannibal. The Lord pointed out Bro. and Sister Nelson E. Kauffman. But they could not come at once. Bro. Kauffman, as well as Sister Kauffman, had been in school at Hesston, Kans., and, as many young people do, had borrowed some money to pay their schooling, which necessarily had to be paid back. So Bro. Kauffman succeeded in getting a rural school to teach near Halstead, Kans., which he taught for two years. They then were ready to begin the work in Hannibal. They moved to Hannibal about the first of June, 1934, nearly a year ago.

Soon after they located in the city we began to arrange to ordain Bro. Kauffman to the ministry. After taking it up with the congregation near Surrey, N. D., where Bro. Kauffman was partly raised, the congregation where they held their membership in Kansas, and the congregations here in northeast Missouri, we proceeded to arrange to ordain him.

Bro. Kauffman with his little wife are earnest workers for God, and very sound in the faith for which they are contending. Bro. Kauffman was raised on the farm while Sister Kauffman was raised in the city, which seems to be a great advantage to her in handling people of the city.

Bro. E. M. Yost is at present holding the second series of meetings at the Mission which is now located on Market Street 2313, with splendid atten-

tion and attendance. Up to this time there have been three that confessed in the meetings. One backslider came back, the other two had not been members at the Mission.

Last fall a series of meetings was held at the Mission by Bro. J. D. Mininger of the Kansas City Mission, when 41 confessed Christ. Not all united with our Church, but it was our privilege to receive about 28 at one time. One old man 84 years old was baptized with his wife who is 75, and they are both very faithful to the Lord. If one wants to be inspired by an old man, it will do any one good to meet Bro. Smith. Another woman, 75, a widow, was baptized too and is proving faithful, as well as most of the others. Any one that has had some experience in mission work in the city knows what temptations come to city people, and how carefully they must be shepherded to keep them on the narrow way.

The building on Market Street has been used for a church by the Church of God people some years ago, and had also been used for a barber shop. The Kauffmans live upstairs and have a real cozy little home. The man that owns the building has been very good to us in getting it ready for his new renters, by papering each room and painting them, and Sister Kauffman lets no opportunity pass by without keeping everything exceedingly clean and tasty. Bro. Kauffman as well as Sister Kauffman put in much time in visiting among the members, as well as among those who are not members.

I can not help but to tell you about Aunt Amandy, as she is commonly called, who was baptized on her sick bed; and we hardly think she will ever get out. God's will be done. It is inspiring to visit her and hear her testimony for the Lord and how she prays God to come and take her home. Up to the time, or just shortly before the Kauffmans visited her, she knew absolutely nothing about our church. Now she is a member and happy in the Lord.

Any one passing through Hannibal will do well to visit the Mission, 2313 Market Street, where you will always find a hearty welcome. Any one in Hannibal can direct you to Market Street. So don't be afraid to come. May God bless all the members of our dear Church, as well as all others. Pray for the work in Hannibal.

Palmyra, Mo.

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers:

"I was glad when they said unto me, Let us go into the house of the Lord."

During passion week our little congregation met to study the activities of our Saviour during His last week on

earth. On Sunday morning we again gathered together for a Sunrise Meeting. On Sunday night these meetings closed with an Easter program given by the S. S. children. A good interest was manifested during the week. We believe each one was inspired with a greater zeal to go forth laboring in His vineyard, and looking forward to the time when we shall see Him coming in the clouds to gather His faithful ones home.

Bro. E. F. Heatwole, of Waynesboro, Va., president of our Mission Board, accompanied by his wife, came into our midst April 12. During their stay with us Bro. Heatwole conducted a revival meeting. While there were no public confessions, there are those who are halting between two opinions. Of those who know the value of prayer, we ask that you pray for them.

On May 5 we had our communion service. Most of the members were present and partook of the sacred emblems and engaged in the ordinance of feet washing.

Bro. Heatwoles, with the workers and others of the congregation, had the privilege of spending a day in the Great Smoky Mountains. We are grateful to Mr. and Mrs. Dowling for sponsoring this trip. To those who are coming South, we ask that you plan to visit our mission here, and see the wonderful handiwork of God in these mountains. The loop of two hundred miles includes the Cherokee Indian Reservation, and the Calderwood, Cheoah, the Santeetlah Lakes, of North Carolina.

To our friends who so cheerfully donated toward our electric washer, we say, thank you. The machine is paid for and a small balance on hand, which will be used in making some changes in the superintendent's room, in the mission home.

On May 13, Bro. Heatwoles returned home. Bro. Mumaws and I took them and spent a few days at our homes near Harrisonburg, Va. We feel very grateful to Bro. Heatwoles for their help and encouragement while with us. We thank our Virginia friends who so liberally donated provisions and money for us to bring along as we returned to the mission on Saturday of the same week. Our stay at home was short but we feel that the fellowship we had was good for us.

We also feel grateful to Mr. and Mrs. Hewins, of Lenoir City, Tenn., for their liberal donation of strawberries and garden vegetables. Sister Hewins is very much interested in the work of the Church, and has a longing desire to tell others of what the Lord has done for her.

"The Lord is good to all: and His tender mercies are over all His works."

We are depending on you to remember us in prayer.

Lena Wenger.

God has no other plan than that His Word should be made known by those who know it.—J. L. Stauffer.

Peoria, Ill.

(1101 Ann St.)

Greetings:—Jesus Christ is the rock foundation of the Church and we can only enter it as we believe the message of the Gospel and accept and confess Him as our Savior.

On May 12 a number of folks from Fisher, worshiped at this place and also rendered us a very appropriate program; the theme was "Mother." Bro. Harold Zehr delivered the message both morning and evening.

On Sunday, May 26, we are beginning a series of meetings for a time of three weeks if the Lord so directs. Bro. C. W. Long will have charge the first two weeks and Bro. Newton Weber the last week. Will you, dear reader, find time to pray for these meetings, so that souls will be saved and our faith be strengthened? The harvest truly is great. Now is the appointed time, as we have no promise for tomorrow.

Plans are being made for a Bible school the middle of June. May the seed that is sown take deep root and bring forth much fruit.

Sister Jet and Bro. Detter who have been confined to their homes all winter on account of illness are now able to come to the house of worship, for which we are thankful. Sister Zein is quite ill and at times suffers great pain. However, she expresses herself thus: It is nothing compared to what Christ suffered for us that we might have eternal life.

Just recently the workers and members of the Home Department work had a "get together day." A number of these folks never met before, even in worship. May God bless them all.

May 21, 1935. Bonetta Gingerich.

Tampa, Fla.

(1513 Lake Ave.)

We wish in this way to thank the Pigeon River Congregation (Mich.) and others who so kindly sent us church papers, cards, etc. Just recently while handing out Gospel Heralds on the streets in a village adjoining Tampa we had the pleasure of meeting a family who moved here some weeks ago from Chicago, Ill. While in Chicago they occasionally had the opportunity of reading the Gospel Herald. Though not Mennonites they gladly welcome it into their home here in Florida. They are now permanently located here. Attendance in Sunday school is not so large now as during the winter months when a number of tourists were here. Average attendance in the Spanish Sunday school for the last three Sundays was 79. Visitors here from a distance since last report, March 18:

Daniel Widmer, wife, and daughters, Pauline and Nadine, Sheridan, Oreg.; Lester Cooper, and wife, and their children, Shirely, June, and John, Mansion, Mass.; John A. Reese and wife,

Pontiac, Mich.; John R. Cassel and wife, Manheim, Pa.; John N. Steman and wife, Manheim, Pa.; Christian H. Habecker, Rohrerstown, Pa.; Jane M. Habecker, Rohrerstown, Pa.; Hester M. Reinhard, Columbia, Pa.; I. H. Brenneman and wife and their son John; Mary E. H. Brenneman, and Cora Groff, all of Lancaster, Pa.; Total number visitors here from a distance from Oct. 23, 1934 to April 25, 1935, approximately, two hundred. Come again.

May 23, 1935.

C. B. Byer.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greeting:—Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

Counsel meeting was held May 4; Communion service May 19, in charge of John A. Kennel and Isaac Kennel. Sunday evening of May 5 Children's Meeting was conducted by Abner Stoltzfus. The visiting brethren who preached for us were Christ Brubaker and Martin Kraybill. The following brethren spoke at our Workers' Meeting: David High, David Nolt and Martin Rutt.

An aged man, 70 yrs. of age, was received into church fellowship on confession, for which we praise the Lord. He is enjoying his Christian life and is much interested in the spiritual welfare of others. Remember him in your prayers. The distribution of tracts, and Sunday school papers and also giving Sunday school picture cards to the children, puts the Word of God into homes that perhaps would not get it any other way. Papers and tracts are also distributed in the hospital among the patients and are much appreciated. About 50 different homes were visited in May. A number of these homes are visited every week.

The average attendance of the Sunday school for May is 149. We can truly say with the psalmist, "The Lord hath done great things for us, whereof we are glad." We are very grateful to all who have so kindly helped in this great work by remembering us in your prayers, and by visiting us. We crave a continued interest in your prayers, and encourage all who can to come and visit with us.

In His service,

May 29, 1935.

Anna Yoder.

Are we glad that some one brought the Gospel to us that we might be saved? Let us do the same for others by bringing the Gospel to them.—W. G. Detweiler.

Every opportunity presents to us a challenge, and if we are red-blooded men, we will accept these challenges.—J. N. Kaufman.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For April, 1935

GENERAL

Sharon Cong O	\$ 8 87
Forks Cong Ind	18 90
Sonnenberg SS O	88 79
A Friend Ont	8 10
A Bro & Family Pa	6 10
Tenth money Md	1 00
G G Marner	5 00
Waldo Cong Ill	21 49
Filer Cong Idaho	7 79
O Gr & Pl Hill Congs O	47 57
M C Cressman	50 00
E Zorra AM Cong Ont	13 85
O Grove SS O	53 02
S Union SS O	80 05
Martins SS O	34 26
Fulton Co Congs O	200 67
Plain View SS O	26 98
Liberty Cong Ia	12 40
Sugar Crk Cong Ia	78 90
Alpha Cong Minn	6 45
E Union Cong Ia	24 08
Manson Cong Ia	48 44
Yel Crk Cong Ind	27 71
Salem SS Alta	36 57
W Zion SS Alta	7 00
Mountain View SS Mont	3 00

INDIA

General

Sue F Landis	5 00
Detroit Cong Mich	2 36
Goshen Col YPCA Ind	75 00
Reading Miss Cong Pa	13 27
E Holbrook SS Colo	9 01
LaJunta Cong Colo	9 42
Mt Zion Cong Mo	3 00
Palmyra Cong Mo	5 32
W Liberty Cong Kan	20 88
Doylestown Cong Pa	31 16
Doylestown SS Pa	24 00
Roanoke Cong Ill	16 64
Willow Spgs Cong Ill	15 00
A Bro & Sis Willow St Pa	10 00
Mt Joy YPM Pa	10 94
E Chestnut St SS Lanc Pa	24 64
A Sister Lanc Pa	15 00
Ont 919	5 00
Hagey SS Ont	8 67
Reiff Cong Md	103 71
Bethel Medina Co Cong O	30 00
Leetonia SS O	11 46
Orrville Cong O	9 14
Fairview Cong Ore	16 09
Zion Cong Ore	6 00
Allensville SS Pa	14 83
Salem Cong Nebr	8 00
E Fairview Cong Nebr	20 94
Hopewell Cong Ind	18 30

Missionary

Doylestown SS Pa	24 50
Canton Cong & SS O	13 04
Holdeman Cong Ind	71 00
Maple Gr Cong Pa	24 34
Spg Val Cong Kan	37 50
Limon Cong Colo	2 53
Blooming Glen SS Pa	112 50
Plumstead Cong Pa	10 25
Lockport SS O	26 40
Willow Spgs Cong Ill	32 02
Lanc Dist Board	75 00
O Grove SS Mrs	8 50
P J Hartzler Cl O	30 80
Beech Cong O	25 00
Martins Crk Cong O	25 00
SW Pa SS Conf Dist	5 00
Miss Fund	30 14
Manson Cong Ia	57 69
E Fairview Cong Nebr	18 29
Goshen Cong Ind	

Salem SS Alta 37 50

S C Contributions:

Gulphaven SC Miss	5 00
Yoder SC Kan	13 00
Limon SC Colo	2 53
Morton SC Ill	8 00
Millersville SS Pa	
Levi Sauder Cl	4 50
Lydia Sauder Cl	4 50
Hazel Stauffer Cl	4 50
Emma Shenk Cl	4 50
Mrs John Harnish Cl	4 50
Susanna L Musser	4 50

Total India Missionary 697 53

Missionary Children

LaJunta YPM Colo	37 50
Mr & Mrs A H	
Augsburger	25 00
Howard-Miami SS Ind	30 00
Walnut Crk SS O	122 32

Evangelist

Matt 6:3 Pa	5 00
A Bro Pa	15 00
Strasburg Cong & SS Pa	22 00
A Sister Ont	25 00
Markham YPM Ont	22 00
Salem Cong Neb	7 55
Middlebury SS Ind	25 00

Bible Women

Peter Garber	12 50
Blooming Glen SS L D	
Hunsicker Cl Pa	10 75
Bethel SS Old Sisters Cl	
Ohio	12 50
Howard-Miami SS Cl Ind	11 00

Educational

A Bro & Sister Pa	50 00
Blooming Glen SS	
T K Moyer Cl Pa	25 00
Schertz Bros	50 00
N Holland SS Pa	25 00
Masonville SS Chester &	
Anna Neff Cls Pa	24 00
Mellinger SS Fund Pa	45 00
Ont 907	3 00

Orphan

Bethel SS Pri Dept Mo	9 00
Peter Garber	15 00
Sue F Landis	10 00
Norristown Miss SS Pa	9 00
Weaver SS Eunice E	

Keener & Marie Blosser	
Cls Pa	6 00
A Bro & Sister Mich	18 00
A Bro & Sister Ind	9 00
Matt 25:40 Va	52 00
Plainview SS 2 Sisters Cls	
Ohio	11 00
Chicago SS Prim Dept Ill	5 40
Beginners Dept	13 00
Wil Spgs SS Pr Dept Ill	7 00
Science Ridge SS Ill	74 29
The Thrasher	1 00
A Brother Ind	22 00
A Bro & Sister O	11 00
Cherry Box Cong Mo	13 25
Blooming Glen SS T K	
Moyer Cl 4 Pa	9 00
Berlin SS O	11 00

Paradise SS Pa	
Mabel Buckwalter Cl	88 00
Amos Ressler Cl	44 00
Anna Denlinger Cl	44 00
Jesse Snively, Jesse D	
Kreider & Amos	
Weaver Cls	36 00
Frances Rohrer Cl	36 00
Annie Ressler Cl	36 00
Joseph Brackbill Cl	36 00
N Holland SS Pa	20 00
Elizabethtown SS Mrs Eli	
Burkhart Cl Pa	9 00
John Rutt Cl	22 00
Mr & Mrs E O Brubaker	20 00
Bossler SS YMB Cl Pa	9 00
Mt Joy SS David Landis	
Cl Pa	44 00
Forks SS Ind	19 40
Mr & Mrs Henry Gingrich	18 00
M J Schlabach	9 00
Wil Spgs SS Pr Dept Ill	25
Albany SS Ore	21 21
Bethel SS Cl 8 Ore	1 17
Allensville SS Pa	11 00
Altoona SS Pa	9 04
Mill Run SS Pa	3 66
Pinto SS Md	21 00
Alpha Cong Minn	6 30
L Deer Crk Cong Ia	3 00
W Union Cong Ia	18 21
Yel Crk SS Ind	70 00
Middlebury SS Ind	9 00

Widow

Sue F Landis	5 00
Mattawana SS Pa	5 50
Emma Rohrer	11 00
A Bro & Sister Pa	5 50
S Union SS Cl 18 O	7 50
Portland SS Cl 14 Ore	7 50
Class 15	12 00

Medical

Fairview SS Mich	31 93
Catlin SS Kan	10 00
Mr & Mrs T S Cripe	20 00
Lakeview, Fairview & Spg	
Valley SS N Dak	15 00
A Strasburg SS Teach Pa	10 00
O Gr SS M Studer Cl O	10 00
Mrs M C Cressman	50 00
S Union SS Nora & Iva	
Hartzler Q	15 00

S C Contributions	
E Zorra AM SC Ont	12 00
Midland SC Mich	15 00

Total India Medical 188 93

Evangelistic Budget

A Bro & Sister Ind	13 00
Holly Gr SS Md	2 15
G G Marner	5 00
Schertz Bros	48 00
Blooming Glen SS	
Robert Nase Cl Pa	4 00

Colporteur Work

Filer Cong Ida	44
Sue F Landis	5 00
Total India Funds	3,136 13

SOUTH AMERICA

General

Sue F Landis	5 00
Milford AM Cong Neb	20 00
Detroit Cong Mich	2 35
Goshen Col YPCA Ind	75 00
E Holbrook SS Colo	9 00
LaJunta Cong Colo	9 42
Mt Zion Cong Mo	3 65
Palmyra Cong Mo	2 68
Rockhill Cong Pa	48 33
Providence Cong Pa	14 00

L Salford SS Pa	61 03
Metamora SS Ill	8 00
E Bend Cong Ill	51 60
Metamora Cong Ill	13 18
A Bro & Sis Rohrerstown	
Pa	10 00
Gehman SS Pa	13 07
Lizzie Smoker Dower Int	40 00
No A 647	10 00
Excelsior Lit Soc Ont	9 71
Floradale Cong Ont	9 60
Ont 919	5 00
Pinto Cong Md	7 51
Glade Cong Md	2 20
Casselman Cong Md	3 80
Pl View SS O	6 56
N Lima SS O	30 91
Orrville Cong O	7 38
Midway SS O	48 17
Pinto SS Md	7 70
Salem Cong Neb	7 50
E Fairview Cong Neb	28 38
E Union Cong Ia	144 98
Fairview Cong Mich	24 50

Missionary

Canton Cong & SS O	13 04
Pl Val SS Kan	20 00
LaJunta Cong Colo	9 50
Syc Grove Cong Mo	15 21
Souderton SS Pa	37 50
Lancaster Dist Bd	150 00
A Bro & Sister Ont	37 50
Good Cong Pa	54 00
Hagey Church Miss Mtg	
Ont	120 00
Bossler SS Pa	32 50
E Zorra AM SS Ont	75 00
Oak Grove Cong Md	1 00

S C Contribution:	
Breslau SC Ont	15 00
Total S Am Missionary	580 25

Missionary Children

Elizabethtown SS Pa	
Alta Nunemaker Cl	12 50
Luella Keener Cl	7 50
E O Brubaker Cl	12 50
Herbert Maust Cl	12 50
Steinman AM SS Ont	31 00

Evangelist

Sue F Landis	5 00
Freeport SS Ill	50 00
A Bro & Sister Pa	25 00
Mattawana SS Pa	9 50
Schertz Bros	27 00
Ont 907	2 00
Vineland YPM Ont	50 00
A Bro & Fam Strasburg	
Ont	12 50
SW Pa SS Conf Dist Miss	
Fund	4 00
Shore YPBM Ind	9 00

Orphan

A Bro & Sister Pa	25 00
A Sister Pa	10 00
Towamencin SS Pa	22 50
E Chestnut St SS Emma	
Rohrer Cl Lanc Pa	5 00

Bible Coach

Locust Gr SS G S Glick	
Cl of girls Pa	10 75
A Bro Md	10 00

Bible School

A Bro Md	20 00
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Auto Tires

Elizabethtown SS Frank	
Hertzler Cl Pa	10 00
A Bro Pa	1 00

Total S Am Funds 1,704 71

CITY MISSIONS

Altoona, Pa.	
Springs Cong Pa	7 00
Dist SS Conf Treas	
SW Pa	24 00
	31 00

Canton, Ohio	
A Bro Md	20 00
Souderton Cong Pa	32 62
Martins & Pl View YPBM	
Ohio	2 93
Orrville Cong O	12 31
Beech YPBM	6 82
Leetonia Cong O	2 00
A Bro & Sis Canton Cong	
O	3 00
Martha Hostetler	35
Canton SS O	4 24
O Gr & Pl Hill Congs O	10 00
	94 27

S C Contribution:	
Walnut Crk SC O	20 00
Total Canton Miss O	114 27

Chicago, Ill.	
Walter Schertz	10 00
Mrs Prout	6 00
Mrs Naus	5 00
Bessie Berkey	1 00
Members of Chicago Miss	
Ill	4 00
Chicago Miss Cong Ill	22 81
	48 81

Detroit, Mich.	
Fanny Troyer	5 00
Detroit Miss Cong Mich	3 46
Bethel SS Mich	33 45
Salem SS Ind	7 89
Nappanee Cong Ind	5 00
	54 80

Fort Wayne, Ind.	
Goshen Cong Ind	5 00
A Sister Ind	16 00
Nappanee Cong Ind	5 00
L Deer Crk Cong Ia	47 70
	73 70

Hannibal, Mo.	
Mt Zion Cong Mo	4 00
Cherry Box Cong Mo	4 50
	8 50

Hutchinson, Kans.	
W Liberty Cong Kan	12 48
Crystal Spgs Cong Kan	23 51
	35 99

Iowa City, Ia.	
Alpha Cong Minn	4 55
Daytonville Cong Ia	9 33
W Fairview Cong Neb	18 92
E Fairview Cong Neb	24 81
	57 61

Kansas City, Kans.	
Lena Horst	1 00
Katie Reber	2 00
Kan City Miss Cong Kan	16 26
Harleysville Pa	1 00
Peter Garber	5 00
Mt Zion Cong Mo	2 00
L Region Cong N Dak	1 45
Ont 907	2 00
Plum Crk Cong Neb	10 00
	40 71

Los Angeles, Calif.	
Bro Greiner	1 00
L Angeles Cong Calif	23 12
95th Pac Coast Miss Mtg	13 58
	37 70

Mexican Mission, Chicago, Ill.	
Ill Dist Miss Board	15 00

Peoria, Ill.	
Peoria Miss Cong Ill	7 91
Anna Wolstenholm	1 00
Peter Garber	5 00
Goodfield Cong Ill	9 50
	23 41

Portland Mission, Oreg.	
95th Pac Coast Miss Mtg	13 58
M E Brennehan	2 00
Bethel Cong Ore	3 00
	18 58

Toronto, Ont.	
Floradale Cong Ont	9 70
Detweiler Cong Ont	4 20
Wideman Cong Ont	15 82
Hagey Cong Ont	10 00
Geo A Weber	1 00
Educational Committee	1 50
Edna Schmidendorf	1 00
	43 22

Total City Missions	603 30
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CHARITABLE INSTITUTIONS

Children's Home, Kansas City	
Peter Garber	5 00
Mt Zion Cong Mo	2 75
Larned Cong Kan	4 00
Plum Crk Cong Neb	6 43
Special Support	141 00
Edw Herner	1 00
Wm & Ella Landis	5 00
A Bro Canton Kan	5 00
	170 18

Orphans' Home, Ohio	
Mrs D P Wenger SS Cl	
Va	16 00
Benj F Charles	5 00
A Bro & Sister Pa	25 00
Morrison SS Ill	6 78
Sci Ridge SS Ill	20 11
Weaver Cong Pa	4 53
Pl View SS O	7 69
Midland Cong Mich	19 42
Farm Income	17 45
Special Support	65 00
George Ross	15 00
Myrle Barclay	1 00
	202 98

Millersville Orphanage, Pa.	
Sue F Landis	5 00
Towamencin Cong Pa	32 12
Souderton Cong Pa	25 54
	62 66

Home for Aged, Ill.	
Peter Garber	5 00
Maple Gr Cong Pa	13 00
Hopedale Cong Ill	25 00
Special Support	435 72
Contribution Box	1 00
Produce sold	15 27
	494 99

Home for Aged, Lancaster, Pa.	
Sue F Landis	5 00
La Junta Hospital Nurse	
Waldo SC Ill	5 40
La Junta Hospital, Colo.	
Peter Garber	5 00
Metamora SS Ill	8 00
Metamora Cong Ill	13 18
Weaver Cong Pa	2 27
Kate Kauffman SS Cl Ia	5 00
	33 45

Total Char Institutions	974 66
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AFRICA

Sue F Landis	5 00
Anna Landis	20 00
Burr Oak Cong Ind	6 36
	31 36

OTHER FUNDS

Hesston College	
Pl View SS Okla	6 07
Board of Education	
Blough Cong Pa	8 67

Goshen College	
A Friend Bethel Cong	
Medina Co O	10 00
General S. S. Committee	
Pinto SS Md	1 65

Evangelization of Jews	
Pinto SS Md	9 90
Dak.-Mont. Dist. Ministerial Fd.	
R River Val Cong N Dak	50 00

Home Support	
R Riv Val Cong N Dak	14 50

District General	
L Region Cong Minn	6 01
Spg Val Cong N Dak	10 32
Fairview Cong N Dak	54 75
R River Val Cong N Dak	24 00
Bloomfield Cong Mont	7 25
Springmount SS Pa	8 25
Howard-Miami Cong Ind	20 32
Emma Cong Ind	10 22
Maple Gr Cong Ind	17 50
Middlebury Cong Ind	12 83
Berea Cong Ind	5 65
Clinton Br Cong Ind	9 35
Spg Val Cong Kan	35 44
Mt Zion Cong Mo	5 50
Limon Cong Colo	2 00
E Holbrook Cong Colo	18 87
Pl Val Cong Kan	20 00
LaJunta Cong Colo	8 25
Hagey Cong Ont	9 00
Molalla Cong Ore	2 21
Hopewell Cong Ore	3 71
Albany SS Ore	9 08
Bethel SS Ore	1 55
Nampa Cong Ida	3 25
Schellsburg Cong Pa	2 00
Masontown Cong Pa	5 00
Morrison's Cove Congs Pa	3 50
Scottdale Cong Pa	20 67
Dist SS Conf Treas Pa	11 76
	348 24

Dak.-Mont. Dist. Farming Project	
L View Cong N Dak	9 84
Bloomfield Cong Mont	17 44
	27 28

Dak.-Mont. Dist. Bible School	
L View Cong N Dak	2 72
Floyd Kauffman	5 25
	7 97

Bloomfield Church Bldg.	
Penna Cong Kan	22 11

Literature	
Spg Val Cong N Dak	1 00

Colportage & Tracts	
Nappanee Cong Ind	30 00

Rural Evangel	
Fairview Cong Mich	12 44

Rural Missions	
Holdeman Cong Ind	23 28
Nappanee Cong Ind	50 00
Mt Zion Cong Mo	50
Geiger Cong Ont	8 40
Snyder Cong Ont	7 00
	89 18

Evangelistic	
Mt Zion Cong Mo	50

Mo.-Kans. S. S. Field Worker	
Protection Cong Kan	4 64
Spring Val SS Kan	5 00
Crystal Spgs SS Kan	2 40
Milan Val SS Okla	62
Yoder SS Kan	11 34
Larned SS Kan	2 00
Penna SS Kan	3 92

Catlin SS Kan	3 42
E Holbrook SS Colo	5 50
Cherry Box SS Mo	1 85
Tuleta SS Texas	1 20
Wichita SS Kan	3 55
	45 44

Beare Refrigerator Fund	
Albany Cong Ore	6 30

S. W. Pa. Conf. Fund	
Pl Grove Cong Pa	1 51
Weaver Cong Pa	6 15
	7 66

Eastern Menn. School	
Blough Cong Pa	4 33

General Fund	
L Angeles SC Calif	1 00
E Zorra AM SC Ont	1 00
Ontario SCs	1 52
	3 52

Circle Letter	
Wideman SC Ont	20
Orrville SC O	1 00
L Angeles SC Calif	1 00
Bethel SC Ore	20
Salem SC Ind	1 00
Guernsey SC Ont	1 00
Nampa SC Ida	20
Boswell SC Pa	20
Breslau SC Ont	1 00
Sterling SC Ill	20
St Jacobs SC Ont	2 50
Sugar Crk SC O	2 00
Shore SC Ind	2 00
Clinton Br SC Ind	20
Mrs Henry A Koerner	2 20
Mrs Effie Hoover	20
Mrs Ruth Whetstone	20
	15 30

Total Other Funds	722 06
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RELIEF FUNDS

General	
Thurman Cong Colo	6 00
Russia	
A Brother Ia	5 00
Salem Cong Nebr	6 65
	11 65
Total Relief Funds	17 65

SUMMARY

Alta-Sask Dist Bd	84 07
Dak-Mont Dist Bd	266 03
Franconia Dist Bd Pa	524 55
Ill Dist Bd	255 50
Ind-Mich Dist Bd	481 51
Ia-Neb Dist Bd	642 35
Lancaster Dist Bd Pa	1,086 15
Mo-Kans Dist Bd	411 71
Ohio Dist Bd	662 33
Ontario Dist Bd	622 95
Pac Coast Dist Bd	122 23
SW Pa Dist Bd	115 90
SW Pa SS Dist Conf	87 78
Wash Co Md-Franklin Co	
Pa Bd	103 71
S C Contributions	141 75
Menn Bd of M & C	2,498 34
	8,106 86
India Mission Funds	3,136 13
S Am Mission Funds	1,704 71
Africa	31 36
City Miss Funds	603 30
Char Institutions	974 66
Gen & Other Funds	1,639 05
Relief Funds	17 65
	8,106 86

Respectfully submitted and
Gratefully acknowledged,
D. D. Miller, President,
1711 Prairie St.,
Elkhart, Indiana.

GLEANINGS

Why Change the Class Hour?

Two women in Nairobi, East Africa, who come in from the country every week to attend a class in an English mission in East Africa asked recently if the class might begin and end one hour earlier. The reason they gave was that the lions along the way were getting troublesome, and even before sunset were prowling the roads.

—The Living Church.

Turkey's Educational Advance

According to the 1927 census, only 10 per cent of the Turkish population could read. At present it is estimated that half the people are literate. This progress is chiefly due to evening schools for adults, introduced four years ago. Education in the army has done much to diminish illiteracy. Primary education is obligatory, and many a Turkish village school compares quite well with similar institutions in Western countries. Education is free of charge and even in government boarding schools no fee for the maintenance is made.

Persecutions in Turkestan

The Swedish Mission in Chinese Turkestan, which works among Chinese and Moslems and has its field of labor next to the mission of the Moravians in the Himalayan country, has suffered inexpressibly through the collapse of the Chinese rule in those parts. According to travelers and fugitives the mission has been almost exterminated and many native Christians have been cruelly put to death on account of their faith.

Then and Now

In speaking of the changes in India, Canon Holland says: "I cannot help but contrast the series of meetings held by E. Stanley Jones with the series I arranged for John R. Mott 25 years ago. He spoke to that audience for three nights and dared not mention the name of Jesus Christ until the fourth night, and when he did the whole meeting broke up in confusion; the leading Hindus stalked out. The name of Jesus Christ stood for everything that they hated. Now you begin with the name of Christ as your first word; you interpret Him for them in the light of their need; they sit here night after night and want more of it; I am astonished at the difference."

—Watchman-Examiner.

Interest or Conversion?

An Indian Christian who graduated from St. Augustin's College, Canterbury, writes from Madras:

"Since my return to India and being in the thick of it, I have become strongly convinced that this is no time to draw attention to what is good and noble in Hinduism, but to emphasize the fundamental difference between our philosophy and theirs. The former method does make friends for Christianity, particularly among the Nationalist-minded youth of the country, but we simply are not getting converts. There is friendly curiosity, but not conviction of sin or the need of a Savior. The heart still remains untouch-

ed and will remain untouched as long as we give the impression, however unwittingly, that one religion is as good as another; that is to say, that Christianity at the most is only a crown and fulfilment of Hinduism, and not something essentially and radically dissimilar. . . . The results of making a compromise with paganism are all too apparent in this area among Roman Catholics who are losing converts by the hundred on the question of caste."—The Living Church.

New Hospital in Nicaragua

A Moravian hospital was opened at Bilwas Karma, Nicaragua, in May last year. Growing attendance at the clinic is seen in the following figures: May, 351; June, 278; July, 309; August, 584; September, 564; October, 800. Patients have come from over seventy-five different towns and villages, from places 400 miles distant. The missionary in charge, after a trip over the district, reported that people are **just beginning** to come, and that room must be provided for 125 patients daily.

No figures are available for the spiritual work, but each clinic and each operation is prefaced by prayer. The hospital is 150 miles from Puerto Cabezas, the source of most supplies. Drugs require from six to twelve weeks to arrive.—Moravian Missions.

Home—the Strategic Center

There is widespread concern for making and keeping American homes effective agencies in Christian training. The Presbyterian Church has laid special emphasis on this during the year, and evidence of intense interest from all parts of the country is reaching the Board of Christian Education and the joint committee set up by the General Council. Requests for materials giving suggestions about making the emphasis effective in the local church have poured in in such numbers that it has been difficult to take care of them promptly. Many sermons are centering on the emphasis; study and discussion groups are under way, and special programs are being introduced into a variety of situations. Other denominations emphasizing family religion this year are having a similar experience.

One Church Balances Budget

Released unexpectedly from the most trying financial crisis in its history, the National Council of the Protestant Episcopal Church announced February 14 the balancing of an emergency budget of \$2,313,115 for the support of home and foreign missions in 1935. This result forestalls the expected recall of scores of missionaries and the abandonment of mission out-posts maintained by the church for more than a century.

Scarcely a month before, drastic retrenchments by the National Council seemed inevitable. In desperation, Bishop James De Wolf Perry made a personal appeal to a small group of individual Episcopalians of great wealth for five gifts of \$20,000. He not only secured his \$100,000 but an additional gift of \$30,000 from some one who wanted to build a hospital or a school in China. In addition to the large gifts there were smaller donations totaling \$70,000 raised by individuals in a last-minute appeal.

A Hand Written Bible

Recently 300 business and professional men finished writing a 4,000 page copy of the Bible in Mansfield, Ohio. The task was started by the First Lutheran Church. It was in connection with a Bible course. Each man was assigned sixteen to eighteen pages of copying. When the work was completed the pages were bound together and made two volumes of six inches thickness each. There are not many such hand written copies of the Scriptures in the world. The scribes declared they had read and learned more of the Scriptures than ever before.—Watchman-Examiner.

Prison Missions

The Norwegian Lutheran Church of America has a "Department of Prison Missions" which is now three years old. The program of the department is twofold, corrective and preventive. In the corrective field, the Gospel is being carried behind prison walls by means of religious services, Bible classes, furnishing Bibles and individual counseling; and also in this field is the rehabilitation and adjustment after release. In the preventive field, the effort is being made to go before the schools and churches of the state and present to people their responsibility in the field of crime prevention.

This work is carried on in Minnesota only. Roy Olson, director, states in his annual report, that he made 227 visits to institutions, conducted 95 services, gave 464 personal interviews, distributed hundreds of tracts, Bibles, and papers, had 11 conferences with wardens, and traveled 31,000 miles by car.—The Christian Century.

Vacation Schools in Brazil

"If any one has doubts of the efficacy of church vacation schools on the foreign field, let him come to Campo Bello, Minas, Brazil," says Mrs. J. M. Sydenstricker.

"In 1932 we had five schools and last December we put on six, and not a missionary on the teaching force. All six schools of the Campo Bello church, which has a membership of about 90, were in out-of-the-way and needy places. Three were in the country on farms, one was in a near-by village six miles from the railroad. The one in our branch Sunday school had a matriculation of seventy. The sixth was in an unreached section of town and thereby hangs a tale! An eight-year-old girl was so downcast because no school was to be held at the central building that I asked her if she would not like to put on one herself. No sooner said than done! That same evening she came with nineteen names that she had secured on her street. At once she took a 'short course' in programs and direction, took along enough materials and started her school. There was a daily average of fifteen present, and the school ended with a final program and exposition of handwork at which the proud parents were present."

Some of the results are a new circle of the Woman's Auxiliary; a timid country woman has become a capable leader, and her husband and three daughters have become professed Christians; Sunday school attendance has grown remarkably.—Christian Observer.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1905)

SCOTSDALE, PA., THURSDAY, JUNE 13, 1935

(Herald of Truth)
(Established 1864)

No. 11

EDITORIAL

"Praise ye the Lord."

Too much borrowing means borrowing trouble ahead.

The sunshine which refreshes the earth is not any more beautiful and refreshing than is the heavenly sunshine which God sends into every soul that gives it admittance.

They who stay in the service of Christ and the Church and of fellow men are laying the foundations of an experience of everlasting youth in eternity. There will be no old people in heaven for time will have given way to eternity.

They who spend their first and last wakeful moments each day with the Lord (which means more than merely "saying prayers") will not have so much trouble in living the victorious life the rest of the time. With the day begun with a prayer for guidance, followed by a willingness to be Spirit-guided all through the day, the foundations are laid for a prayer of thanksgiving at the close.

The Supreme Court of the United States decides that some prominent law is unconstitutional—and prominent men throughout the nation gasp for breath. The Supreme Court of Heaven decides that every act of man—whether individual or Church—that is not in harmony with the Gospel of Christ, is unconstitutional—and men go right on as though no decision had been handed down.

Christian Liberty.—Until recently, most people regarded the abolition of a monarchy in favor of a republic as being a step in the direction of liberty. But it is becoming more and more apparent that the rule of a democracy can be just as despotic as that of an absolute monarchy. For instance, com-

pare present Soviet Russia with that of Russia under the Czars. Though most monarchies have been abolished, there is less freedom and more oppression in the average nation today than there was a generation ago. Compulsory military service, interference with ordinary business affairs, and other things hampering freedom of action and speech are on the increase. But this does not necessarily interfere with our religious freedom. Stephen was a free man, even though this freedom cost him his natural life. Men may shackle the body, but they can not shackle the soul. They may seal the

LEVI MUMAW

Last week we chronicled the serious illness of Brother Levi Mumaw, Secretary-Treasurer of the Mennonite Publishing House. About noon Tuesday, June 4, the Lord touched him with the finger of death, and his spirit took its flight to the great beyond. Brother Mumaw proved himself efficient as a servant of God and the Church, and his passing is sincerely mourned by many people. We bow in humble reverence and submission before Him who doeth all things well, and our prayer is that God may so direct and overrule that in due time the vacancy may be filled by one equally capable and faithful. We find our encouragement in the blessed assurance of our Lord that He will be with us "even unto the end of the world."

lips, but they can not seal the spiritual life. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Poems.—On another page Bro. S. F. Coffman has some pointed things to say on this subject. Our brother has given much thought on the subject, and we believe the article will be read with interest by many people. He is

MENNONITE GENERAL CONFERENCE

V. Our Opportunities

"As we have therefore opportunity, let us do good." This is one of the noblest mottoes that any one can adopt for his life. Make the best use of your opportunities, and you make the most of life. Applying this to our forthcoming session of General Conference (and all other conferences and important meetings, for that matter) here are a number of things we can do:

1. Pray.

"The effectual fervent prayer of a righteous man availeth much." The prayers of God's people in behalf of a meeting are needed long before the meeting begins. There are programs to prepare, and arrangements to be made by the home people. Those whose names appear on the program, as well as those responsible for conducting the meeting, have a weighty responsibility resting upon them. Pray for the people of the home field making arrangements for the meeting; for the Executive Committee of General Conference; for the Committee on Arrangements; for all on the program, for all the committees, and for all who will in any way be called upon to contribute something to the success of the meeting; for all who will be in attendance at the meeting, that all may be in

somewhat of a poet himself, so in what he writes he is speaking to himself as well as to others. As he points out, real poetry enriches language and should be encouraged. Another thought worth noting is that some compositions written in the form of prose have more poetic thought than others intended for poetry. It takes more than rhyme to make good poetry. We trust that our brother's suggestions may be weighed in the light of truth, and his practical suggestions put into practice. We shall endeavor to take care of the editorial end of these suggestions as best we can.

proper frame of mind and heart so that the Holy Spirit be not hindered in His work of leading the meeting.

2. Arranging the program.

This work is now going on, and will probably be completed within a few weeks. At the present time the chief responsibility rests upon the Executive Committee of Conference, but later it will rest upon those whose names will appear on the program. Whatever may be the sphere of our service, our chief responsibility consists in performing our part well; in making the most of our opportunity and allowing the Holy Spirit to have His full way with us in all things.

3. Framing reports.

A number of important reports are to be prepared, to be submitted to and considered by General Conference. These reports should be prepared with painstaking care, as short as they can be made consistent with the ground to be covered, and careful study be given them to the end that they may be practical, scriptural, constructive, and wise. A report hastily thrown together just before Conference convenes usually lacks all these qualities. It is the report that is well thought out beforehand, prepared by those who are familiar with the ground covered in the report, and carefully worded, that carries most weight and brings forth most favorable results.

4. Lightening the load of the home people.

Everywhere that our General Conferences have been held thus far the home people have proved themselves very hospitable, and we are sure that the forthcoming meeting will be no exception to the rule. We may help make their burden lighter by lending a helping hand wherever there is opportunity and co-operating with them in every way that we can. Christian sociability and adaptability means much at such times.

5. Make the meeting itself the center of interest.

Whatever visiting is done should be done between sessions. The center of interest should be the platform where the business of the meeting is transacted and from which the addresses are delivered. Miss this, and you are robbed of the benefits of the meeting. Faithful attention and attendance is a help to both yourself and to others.

6. "Abound in this grace also."

Usually an offering is taken at these meetings, either to help defray the expenses of the meeting or to finance the organization in its work between sessions, or both. Heretofore a single offering has sufficed to provide the necessary funds, and if we are in the spirit of giving we believe that one offering will suffice at our forthcoming meet-

ing in August. As "the Lord loveth a cheerful giver," all who are thus minded look forward to this service as one of their cherished opportunities.

7. "Decrees for to keep."

The most practical part of any conference conducted upon a scriptural basis and under the guidance of the Holy Spirit is that of putting its precepts into practice. Soon after that conference held as described in Acts 15 the apostles went from congregation to congregation and delivered them "the decrees for to keep." May the same spirit of unanimity prevail at our coming meeting as that in evidence when "the apostles and elders" met in conference in Jerusalem, and may "the whole church" support the work of Conference as heartily as they did in apostolic times.

* * * * *

There will probably be one or two more instalments in this series of editorials, but as the editor expects to be away some time attending Mission Board and other meetings, it will probably be about three weeks before the next instalment appears.

WORLDLY CONFORMITY

Dr. James W. Alexander wrote to a friend:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers.

"The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is, **yielding to the ways of good society**. By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the **par** of the religious world around us.

"Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. 'Then is the offense of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

It is sad indeed that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of.

How little difference now between the Church and the world! Not only do children of church members, but many church members themselves, indulge in amusements, pleasures, and extravagances too closely linked with worldliness and sin.

Let us heed the wise and affectionate counsel of the Apostle Paul, who wrote: "I beseech you therefore, brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2). "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," (I Cor. 6:20). The Apostle James says, "The friendship of the world is enmity with God" (Jas. 4:4). The "Beloved disciple" said, "If any man love the world, the love of the Father is not in him." The best of preachers said, "Ye are the salt of the earth. . . . Ye are the light of the world" (Matt. 5:13, 14). Oh, that we could all say with Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).—Tract. Sel. by O. D. Yoder.

THE KISS OF CHARITY

(I Pet. 5:14)

By Ella H. Glick

For the Gospel Herald.

Why observe it? Because the Bible commands it five times; there can be no mistake on that point, and the true child of God goes forward observing the command in decency and in order.

Brethren among brethren, and sisters among sisters, in the Lord, in a way that gives the Holy Spirit power to work. Some one has said; no other act of obedience can so quickly melt the ice about our hearts, as the salutation of the kiss of charity.

Blessings are realized in the obedience of the same, and when the Gospel way of greeting is neglected, it shows a lack of spiritual and fervent love for one and the Lord's work.

What is its meaning? It is the symbol of love and peace, a mark of affection, an expression of holy regard, it is an "Holy Kiss," provided you yourself are clean, pure before God, filled with love.

This ordinance is often abused; some practice it while the heart is not free from envy and strife, some like Judas, make it a kiss of betrayal, some a kiss of judgment and others a pretended piety; all such are minus of God's blessing.

Now for the objections or excuses that are offered by many; inconvenient, unsanitary, making a gazing stock of ourselves, the other party a hypocrite, "Out of date," too little to be noticed,—but the one objection that outweighs all the rest in the eyes of the objector is that the world looks with scorn upon the practice. Hence the refusal.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

God created us sociable beings,

therefore mutual recognition as we meet and pass one another is a universal custom among all nations. Our love to God and man should be strong enough, that we treat those kindly who are not on the friendly road with us. A hearty good-morning and a warm handshake may win a friend for you.

The Bible speaks of three forms of salutation; (1) the personal greeting, (2) the right hand of fellowship, (3) the "Holy Kiss."

One of the most healthy signs that all is well within is an attitude of cheerful obedience outwardly.

Tampa, Fla.

POEMS

By S. F. Coffman

For the Gospel Herald.

The best of the world's literature, both in the secular and religious fields, is in the form of poetry. This is recognized because of the rarity of this class of literature compared with the usual prose forms, and by the nature of the poems, or poetry produced by a comparatively few writers.

The writing of poetry is a special gift. Many may accomplish a little in composing verses, but not all will excel. All of us may learn a language and may all learn to sing. But there are a few only who excel in the use of language and who are masters of the art of song. The poet is the master of the art of expression in language.

Value of Poetry

The subject matter of a poem may be very commonplace; it is more often of an exceptional character. The ideal to be presented is, in the mind of the author, one which is more than is usually appreciated. His treatment of his ideal requires that his method of making others appreciate what he does is also unusual. His language is unusual; it is more than ordinarily expressive. His forms of speech are such as are recognized as figurative, and particularly descriptive. The expressions are uniform and smoothly formed. There is a unity and harmony of thought which is portrayed by unity and harmony of the lines and even of the words.

The effect of the poet's efforts is that men are made to see and to feel the ideal of the author. They see with him the new thing of his spirit and soul; and feel with him a new thrill of emotion in what to others has always been the commonplace. Language has only been the conveyer of the thought, and the means by which the ideal has been portrayed to the senses of the reader. The skilful author accomplishes this result without calling attention to his vehicle, and leaves the soul of his reader enjoying the delight of what he has portrayed to him.

There has been a seeming dearth of poetical talent among our people. Where such talent exists it should be encouraged. Our people are spiritual enough to be appreciative of the ideals of a poetic soul. There have been poems of worth published in our papers. There are occasionally those whose efforts are worth while. Such persons should be encouraged to continue, and should not feel discouraged by occasional criticisms. The best poets have had their severe critics. But not all poems of the best authors have equal merit. It is worthy of note that our schools give encouragement and help to talent of this character, and the highest standards and ideals should be upheld and cultivated. The common literature of the day is so meritless and so light that there is plenty of demand and room for what is better and spiritually inspirational. The more spiritually minded one is, the more appreciative is he of what is the chief element of poetry and the more capable is he of producing that class of literature, provided his talents are otherwise equal.

Standards of Poetry

One may be able to judge his own literary endeavors in the writing of a poem by a few standards, such as: Is the theme poetical? Is the thing to be told something that may be told in prose form and the only difference between the prose and the poem is the rhyming of the lines? Is the language above the ordinary? Is the form of the sentences regular in measure and cadence? Is there a unity in the theme and in the treatment of it? How does one feel when reading it or hearing it read. What response does it produce in others?

The Editor's Problems

The special effort required on the part of one who has written a few verses or a poem is usually more than ordinary. The product finds a warm attachment in the heart of its author. It is sent for publication with the ardent commendation, usually unexpressed, of the author. It is this feature of making use of poems in our current publications that creates a problem for the editors. The writers are usually personal friends whom the editors do not care to offend. The editors have a regard for friendships as well as do other persons. They patiently revise manuscripts of every kind and make use of the product of other writers. Why should the authors of poems be made to feel the embarrassment of having material rejected?

The editor, in order to save his friendships, amends the product by changing words, or lines, to more correctly conform to the rules of poetry and language, but where he amends he often offends. Often the form of language and rhythm are corrected, but, what

(Continued on page 251)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

If the Mennonite Church believes in observing the "all things," why do they have women teachers, when the Bible strictly forbids it. If it is a shame for woman to be shorn according to I Cor. 11:6, it is also a shame for her to speak in the church according to I Cor. 14:34, 35. A reader.

Since the Mennonite Church believes in observing the "all things," of the Gospel it is careful to order its affairs in accordance with New Testament practice. Referring to I Cor. 11:4, it is there taught that women should have their heads covered ("veiled," R. V.) while praying and prophesying. Prophesying, we are told, consists in speaking "unto edification, exhortation, and comfort" (I Cor. 14:3). This is what Priscilla did when, along with Aquila, they taught Apollos "the way of God more perfectly" (Acts 18:26). This is what Philip's four daughters did, as stated in Acts 21:9. This is what Phoebe did when she kept the place of "servant of the church" (Rom. 16:1).

We do not understand that either of these women mentioned were teachers in the sense that apostles, bishops, and ordained ministers were; for in no single instance in the apostolic writings were women ever mentioned as serving in positions of this kind. The tenor of Scripture makes it clear that there is such a thing as man's sphere and woman's sphere (See I Cor. 11:3); and it is also evident that both men and women can do their most effective work in their respective spheres.

Recognizing the work done by women mentioned in the apostolic writings and comparing this with what the apostles taught with reference to women teaching, we should have no difficulty in harmonizing apostolic teaching and practice in the apostolic Church. Women have ample opportunity to teach without usurping "authority over the man" (I Tim. 2:12), or serving in executive positions of leadership which should properly be filled by men only.

THE SECRET PLACE

There is a safe and secret place,
Beneath the wings divine,
Reserved for all the heirs of grace;
Oh be that refuge mine!

The least and feeblest there may bide,
Uninjured and unawed;
While thousands fall on every side,
He rests secure in God.

A hand almighty to defend,
An ear for every call,
An honored life, a peaceful end,
And heaven to crown it all!—H. F. Lyte.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Washington, D. C.

(Cottage City, Md.)

Sometime ago the call came to us, "Come over near Ellicott City, Md., and help us." In answer to this call a series of tent meetings was started May 26 which are bringing to us real joy, although it means a round trip of fifty miles each evening. These people are hungry for the Gospel. We found many parents and children who are not going to church or Sunday school anywhere.

"I haven't been in a religious service for four years," is the testimony of one who confessed.

Bro. R. J. Shenk is preaching the Word, and children's meeting is conducted by one of the workers. One mother said, "I can't keep my children home. As soon as supper is over, they get themselves ready and are gone to your meeting."

We are indeed grateful to the Lord for the tent, chairs, and song books. He has provided them through Bro. D. E. Weaver of Waynesboro, Va.

As we close these meetings the need for a Sunday school and regular preaching services remains. Perhaps you cannot buy a tent but perhaps you can help to provide for a building where this need can be met.

On Saturday the tent will be moved right along the Washington and Baltimore Boulevard at Beltsville, Md. This is nine miles north of the District of Columbia line. Here, beginning June 9, meetings will continue each night for several weeks. Then the tent will be moved to Cottage City and another series of meetings will begin there June 30. During this time three weeks of Summer Bible School will be conducted in the church.

Will you labor with us in prayer, and give us support by your presence? June 3, 1935. Esther Histand.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers:—Since our last letter we have had a blessed season of refreshing at our church. Bro. C. F. Derstine was with us May 6-14. Each evening he gave as his opening message a series of talks, "Modern Problems in the Light of First Corinthians," followed by a prophetic message. The attendance was very good, the Spirit was present in convicting power, working in both professors and others. Our congregation was refreshed and revived, and four

souls confessed Christ. Of these one has already been received upon confession, and at least two more are to be received soon. Others refused to yield. Different groups rendered special music during the meetings. May the Lord bless all who helped in any way for the success of these meetings. As Brother Derstine could not stay for the last evening of the series, Bro. A. J. Steiner closed the series.

During these meetings we had our spring communion service. In this service one was received upon confession, three by baptism, and two who had not been in full fellowship were received into full fellowship upon confession. We had a blessed service.

Bro. M. C. Lehman preached for us morning and evening of May 5.

Our summer Bible school opens next Monday, June 10. Pray for that avenue of the work, as well as for the work in general. We need your prayers.

We acknowledge with thanks provisions and clothing received during the last month from the following:

Friends, Beech Cong.	\$ 3.95
Friends, Eastern Pennsylvania	7.00
A Friend, Canton	.20
Simon Smucker, Oak Grove Cong.	.20
Schwary's, Canton Cong.	.50
Mrs. Allan, Canton Cong.	.50
Plain View Cong.	11.18
Mrs. Fritch, Canton Cong.	1.00
Kines' Family, Canton	.15
Becher's Dairy, Beech Cong.	5.70
Friends, Walnut Creek	2.00
Hopedale S. C., Ill.	3.80
Plain View S. C., Ohio	7.65
Beech Ever Ready S. C., Ohio	2.98
Elida S. C., Ohio	5.17

June 3, 1935. Wm. G. Detweiler.

Norristown, Pa.

(21 W. Marshall St.)

Greetings to all Herald Readers:—On Sunday, May 12, a series of meetings were started at this place with Bro. T. K. Hershey, a missionary from South America, in charge. The meetings were well attended, closing May 21. Five precious souls gave their hearts to God. We ask those who know the value of prayer to pray for them that they may fully surrender their whole life to Christ and be faithful to Him to the end.

On May 29 we again commemorated the suffering and death of our Lord and Savior. Bishop Warren Bean officiated. We also had the privilege of having Bro. John S. Hess of Lititz, Pa., with us.

We are glad to report that the attendance in Sunday school has been steadily increasing the past few months.

The time has again expired for the Brethren Elias Kulp and Claude Meyers, who have charge of the services here. Bro. John Lapp from the Plain congregation is taking Bro. Kulp's place. Bro. Kulp served this place every two weeks for one year. Bro. Meyers who has been with us for six

months, has consented to be with us another six months.

June 5, 1935.

Cor.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Attendance at the various meetings is falling off somewhat with the approach of the summer weather.

Bro. George Good of Goodville, Pa., preached for us Sunday, June 2. He was accompanied by his wife and Bro. Guy Martin and family who assisted in the Sunday school.

Baptismal and communion services are announced for the week-end of June 16.

At this time we again invite contributions for the subscription to "The Way." Four thousand copies are distributed monthly. For a number of years this need has been met by free will offerings and we are looking for the same again this year.

Offerings may be sent to us or to Sem Eby, Treas., Intercourse, Pa.

Always desiring your prayers and visits, we remain, your brother,
June 6, 1935. J. Paul Graybill.

Marietta, Pa.

(Mennonite Mission)

Greetings in the Name of our Lord:—"O give thanks unto the Lord, for his mercy endureth forever." Surely our lines have fallen in pleasant places, for which we are very thankful. The Lord is blessing us in various ways.

We have closed our sewing school for this season. There had been an enrollment of about 140, including about 15 boys. Some fine work has been done.

The Lord willing, we expect to start our Summer Bible School on July 15. We selected ten teachers to help. Our prayer is that it may prove a blessing to this mission. A number of children have promised to attend.

We also expect to have tent meetings again this summer, starting July 23. Bro. Richard Danner of Hanover will be in charge. May the Lord bless these special efforts, and may you remember these meetings in your prayers.

Communion was held here on Sunday morning, June 2, in charge of Bishop Noah Risser. Most all the members were present, except a few who were not able to be present on account of sickness.

Sister Blocher is still on the sick list, but is slowly improving. Her long-lingering desire is to attend public services, which we believe she will soon be able to do. Sister Sperla is also sick and is not improving very much, but is getting weaker.

There will be an all-day meeting on Aug. 4. Program will be announced later.

Sunday school attendance is good.

A few new scholars are coming in from time to time. A number of homes are visited every week, which keep the sisters very busy. Anyone who would like to spend a profitable day and have some glorious experiences, come and go along visiting.

We still have a class under instruction. Oh, that they might prove themselves and go the whole way! They need your prayers.

Cottage prayer meetings are attended more regularly. One young sister who fell into transgression was reinstated, for which we are glad. We appreciate the interest and co-operation of our friends in the country, and wish to thank all for your support in your prayers, and by way of financial support. May you continue to remember us at the throne of grace. Visitors are always welcome.

For the needy of Marietta,
June 5, 1935. David B. Groff.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 9, 1935)

Dear Readers of the Herald, Greetings in the Name of our Lord and Savior:—

The special news from here is that the Brethren Shank, Swartzentruber, and Lauver started last Monday on an investigating tour to a district about 500 miles north of our district, on the Western Railway.

This trip is a result of a resolution made at our last Executive Committee meeting, at which time the advisability of extending our work to another new district was discussed. We desire the prayers of God's people in this venture.

True prayer is the work of the Holy Spirit. As the Spirit reveals God's will and prays through us we enter into an active part in the spiritual warfare. Prayer is necessary for the carrying on of the Lord's work. Prayer is the greatest and most fruitful service in which the believer can take part.

Christ said, "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." Prayer is to be the means used. The problem of unoccupied fields is not one of human effort nor resources; it is one of prayer. Break down the opposition of the powers of darkness outside and inside the Church and the problems will disappear.

Prayer is mighty to the pulling down of strongholds. By prayer we can, in the name of Him who vanquished them on the cross, and as the Holy Spirit guides us, take the offensive against the powers of evil, stay their progress, destroy their works of defense and put them to rout. This is the foundational principle of our Christian warfare, the application of it making all the difference between victory and defeat; howbeit, it is a principle that is over-

looked, unknown or neglected by many church members.

Prayer links us with every member of the body of Christ. Through prayer we may reach the ends of the earth and take part in the conflict anywhere as the Spirit may lead. So it is that the missionary and the intercessor at home can work together, both participating in the conflict and the victory.

While reports of the work and prayer needs are useful and necessary, yet we should not be dependent upon them. The Spirit desires to lead us in our prayer and reveal other needs not mentioned but in His purpose.

Bragado, F. C. O., Argentina.

D. Parke Lantz.

THE CHRISTIAN ATTITUDE TOWARD THE DEAD

By George J. Lapp

For the Gospel Herald.

"The damsel is not dead but sleepeth" (Mark 5:39). "He that was dead came forth" (Jno. 11:44). "If there be no resurrection of the dead, then is Christ not risen. But now is Christ risen from the dead and become the first fruits of them that slept" (I Cor. 15:13, 20). "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13). "Yea though I pass through the valley of the shadow of death, I will fear no evil" (Psa. 23:4). "He will swallow up death in victory" (Isa. 25:8). "For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory" (I Cor. 15:53, 55, 56). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him" (I Thess. 5:9, 10).

The verses as quoted above have to do with death, the dead, the hope of the general resurrection and the eternal joy of the redeemed through Jesus Christ our Lord, giving us the true conception of our passing from time to eternity. Upon this as a basis, the Christian Church has from the beginning expressed its attitude toward death and the disposal of its dead. Before going into a discussion of this let us look at the attitude of non-Christians as we know them in India.

The Non-Christian Attitude

1. **Of the Hindu.**—Along every large river, near every famous shrine, by the seashore, and at other prescribed sacred places the Hindus cremate their dead. Only yesterday we passed through one of the canals of this Venice of northern India (Srinagar, Kashmir) and our guide told us that near a certain shrine the dead are burned

and their ashes are thrown into the Jhellum river. The burning ghats of Benares are famous throughout India. There the ashes of the dead are thrown into the sacred Ganges. Why do the Hindus cremate? It is in accordance with their philosophy. The belief in transmigration leads them to detest the tabernacle in which they are at present housed. They seek to gain merit by every possible means that they may enjoy a nobler birth than that which they received in the present life. They rid themselves of this body as soon as they can. It means nothing to them. The more modern and better educated Hindu will tell you that this is the more sanitary method of disposing of the dead, but this is not his real reason. He wants to help the one who has just left his body to lose all trace of it and get a better one. If he is the twice-born (Brahmin or Kahatri) he may be thus ushered into the final absorption with the great Brahma, the all pervading Spirit.

2. **Conception of the Animists.**—They represent the lowest type of paganism. To them spirits of all kinds are lurking in the trees, bushes, dilapidated houses, and unseemly places. Many times they are spirits of enemies, dangerous animals or human beings. These spirits lurk about in order to snatch away the spirits of the living. When one dies a spirit has been the fault. The saying among the animists is, "You have taken the spirit of this one, now take his body and devour it also." Therefore the body may be left in some tree or be buried very shallow in some exposed place.

3. **The Mohammedan Conception.**—To them the burial of the dead is a very sacred thing. There is no cremation of the dead among them unless compelled to do so as a result of some devastating scourge. According to their belief there will be a general resurrection. But the home of the blessed is for the faithful to Mohammed and all unbelievers are destined to suffer in the abode of the cursed. This is determined by what they hold as "Kismat," (eternally) pre-determined destiny. God is a relentless being and the faithful followers of His Prophet Mohammed are as relentless in their attitude toward all who do not follow him (as they believe him to be). The Kafir or infidel is only worthy of death and the most fanatic Moslem considers it a virtue to help such an one to leave this world. It wouldn't be murder but mercy. Therefore the faithful according to Moslem tradition are very carefully buried with the head to the north and sometimes in a sitting posture to await the last trump. The most magnificent building in India is the Taj Mahal in Agra, a tomb of a great emperor. Other very large tombs of eminent Moslems are found in India and elsewhere.

4. **The Parsee Attitude toward the**
(Continued on page 251)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

GOD'S PROVIDENTIAL CARE

As thou goest, step by step, I will open up the way before thee.—Proverbs 4:12. (Heb. Trans.)

Child of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where'er the future find thee,
In all thy journeying I go before.—Sel.

COME UNTO ME

Oh child of God; torn by the cruel anguish,
Leave all thy burdens with thy loving Lord;
The pain that thou endur'st is for a season,
"Joy cometh in the morning," saith the Word.
The friends whom thou hast trusted all may leave,

Yet one is faithful and why dost thou grieve?
Thou trusted much in man and found him frail

Thou leaned upon his arm and felt it fail.
Love turns against thee, leaves a bitter scar.
And thou felt crushed and broken and forgotten.

Why was it that thou didst not fly to Him
Who makes the sun shine in the day most dim?

Man ever changes. Many blighted lives
Are the outcome of some thoughtless, careless deed.

The wandering child, with its heedless straying,
Will cause gray hairs and broken hearts to bleed.

Remember then, though countless tears may flow
One sees them all and shares thy deepest grief;

And if to Him for comfort thou wilt fly,
He'll heal thy deepest wound with sweet relief.

The world is cold; it has no room for such
Who feel the thrust of sorrow in the heart.
It cannot weep with those who truly mourn
And for the widows and orphans has no part.
The glitter of show, the pomp and all the power
Of its great men must vanish in their hour.

Turn then from these, they cannot comfort thee.

Remember Him who said, "Come unto me.
In thy deep grief, in thy most trying test,
Thou heavy laden soul, I'll give thee rest."

—Selected by a Sister.

AFFLICTIONS OF SHUT-INS

By Noah H. Martin

For the Gospel Herald.

We will by the help of God try to give words of comfort to those who are afflicted or shut in. We notice those who are in good health sometimes become discouraged, especially when things go wrong, when plans fail, when disappointed. They think everything is going against them; they become impatient, discouraged, despondent, and begin to complain. May they pause and think of those who are afflicted. How much more encouragement they need! They put us to shame, when we consider how patient, submissive, and cheerful they seem when we visit them; though they are suffering pain, they welcome us with a smile.

Sometimes it takes discouragements to develop true faith. We believe afflictions are sent by our Lord to try our faith—to make us stronger to endure the trials of life, to teach us the mercy and power of God, to show sinners the frailty of man so they may repent and turn to the Lord while in the day of salvation. Perhaps some may pass judgment upon those who are afflicted, thinking they are chastened for their sins. We believe the true interpretation of Christian chastisements are not for past sins, for life would be too short for God to punish us for our sins. It would belittle the great suffering and death of our Lord and Savior who died for our sins. We may think we are fully for the Lord until He exposes us to the cleansing fire of pain and suffering which purifies, searches, probes, prunes, and tests our souls. It also teaches us patience, resignation, and faith which draw our affections away from worldly things, and cause us to think of heaven.

While Israel was in bondage and suffering afflictions by unmerciful taskmasters, God heard their cries and delivered them, and gave the promise of Canaan, the land of blessings. They suffered so much they would not want to stay in Egypt. So with us when we are afflicted to cause us to long for heaven. We would not want to stay here always, or wish to return unto the beggarly elements of this world. Satan may insist God has forsaken us until

we almost despair and think God's Spirit has left us. May we not doubt but take fresh courage, knowing God is very near. His angels are protecting us; He ever keeps watch above His own; His ears are ever open to our prayers. Sometimes our prayers are not answered definitely, or in the way we expect. In Judges 19 we read of the people of Gibeah, a tribe of Benjamin, who had 700 men who were left-handed and could sling stones at a hair breadth and not miss. They had committed a vile sin, and Israel came to punish them by the request of God. Benjamin assisted them and they slew 22000 of Israel's men. Again they inquired of God and were told to go up against them. This time they slew 1800 men. They again inquired of the Lord the third time. Now they prayed and fasted, and were told to go up again, and the Lord gave them a great victory.

In Luke 18, Jesus gave a parable of the widow who came to an unjust judge, asking him to avenge her of her adversary, and he would not for a while, but afterward said, "Though I fear not God, neither regard men, I will avenge her lest by her continual coming she weary me." And shall not God avenge His own elect which cry day and night unto Him? I tell you He will avenge speedily. We notice sometimes it takes persistent praying and fasting to get victory. While Joseph in Egypt demanded his brethren to bring Benjamin along when they came to buy corn, their father, Jacob, was in great trouble. He said everything is going against me. He knew not the Lord was leading him, giving him blessings in disguise. He afterwards received all his children. He thought he was bereaved of even Joseph. He was given a home in Goshen, and nourished during the famine. So with us, after afflictions, bereavements, difficulties, and trials, it worketh the peaceful fruits of righteousness to those who are exercised thereby. May we put our trust in God and receive His precious promises.

Hagerstown, Md.

TRIBUTE TO MOTHER

(Poem found in Sister Mary Bachman's Bible after her death. Her obituary notice appears elsewhere in this issue.—Editor.)

Our Mother's a beautiful spirit and her home
is the holy Evangel's.
There she has neither sorrow nor trials, and
treads not the path of the weary,
And over the sea of eternity, bridged by the
hands of angels,
She passed with the torch of prayer, to the
opposite shore in safety,
When crowned with the garlands of love,
she mounted the steps of the city.

Over the swift rolling current of death we
shall pass to the home of the spirits,
And waiting beside the still waters our Mother
will be there to meet us,
She comes, and the shadows depart, as we
thrill to her gentle caresses.
Our Father in heaven, we bless Thee, that
our Mother is our Guardian Angel.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **SOME GREAT CHRISTIAN TEACHINGS**

OUTLINE STUDY

Lesson for June 23, 1935.—CHRISTIAN MISSIONS.

Lesson Scope.—Gen. 12:1-3; Isa. 45:22; 49:6; Jno. 3:1-10; Matt. 28:19, 20; Acts 1:6-8; 13:1-12; 16:6-10; 26:12-20.

Lesson Text.—Acts 1:6-8; 13:1-12.

Time and Place.—A. D. 30 and 45; Jerusalem, Antioch.

Leading Characters.—Christ, Paul, Barnabas, Sergius Paulus, Elymas.

Golden Text.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Points for Meditation.

1. Enduement of power.
2. Witnessing for Jesus.
3. A praying church.
4. A Spirit-directed church.
5. A missionary church.
6. Overcoming opposition.

Introductory Thoughts.—Another appropriate name for this lesson would be, "The Church at Work." In the first text we have a statement of the real foundation for the working church, while in the second text we have a practical working out of the teaching of Christ as set forth in the first text. For a study of how God calls His workers, it is interesting to note the career of Paul from the time he received his call to salvation on the Damascus road to the time he received his call to his life work at Antioch. Notice also the part which the church took, both at the time of his conversion and in the sending forth at Antioch.

LESSON COMMENTS

The Great Commission (1:6-8).—From the nature of the question which the disciples asked—"Lord, wilt thou at this time restore again the kingdom to Israel?"—it is evident that they still had the Jewish idea as to the nature of the Kingdom which Christ the Messiah came to establish. But Christ quickly led them to a higher vision of the real nature of His Kingdom. According to His instructions—

1. It is a Kingdom of power. "Ye shall receive power"—that is, authority and wisdom and divine support—"after that the Holy Ghost is come upon you." This shows the source of this power. The enduement of power came on the day of Pentecost, after which the disciples had a spiritual discernment of the Word and went forth with boldness, empowered from on high.

2. It is a Spirit-directed and controlled Kingdom. It was the promise of Christ that "He shall guide you into all truth." It was when the Holy Ghost said, "Separate me Barnabas and Saul," that the Church acted. The church that is without the Spirit's leading is both a dead and a powerless church.

3. It is a Kingdom of witnesses for Jesus. "Ye shall be witnesses unto me, both in Jerusalem, and . . . unto the uttermost part of the earth." We in the present generation are expected to do our full share of witnessing. It is this that makes the Church

missionary in life and service. This witnessing, with lips and lives, should begin at home and reach the remotest corners of the earth.

Missionaries Sent Out (13:1-12).—The scene is in Antioch. There the Church had enjoyed a year of revival efforts. As they were together fasting and praying and ministering unto the Lord the Holy Ghost spoke in (as He always does when His people are in the spirit of worship and obedience). On this occasion He said, "Separate me Barnabas and Saul for the work whereunto I have called them."

The Church acted promptly, laid hands upon Barnabas and Saul and sent them forth on their mission. Let us pause a moment to take a look at this church. A year before this Barnabas had found such a dearth of leaders that he felt constrained to go to Tarsus and prevail upon Saul to come and help him out. Now, after a year of revival effort, we find a number of prophets especially mentioned, and the Church blessed with leaders to an extent that both Barnabas and Saul could

be spared for other fields of labor. Faithful service, ministering unto the Lord, fasting and prayer, obedience to Spirit-leadership had done the work. Can their experience be repeated in the present-day Christian communities?

Paul and Barnabas were "not disobedient unto the heavenly vision," but went forth promptly, after being properly authorized by the Church, and obeyed the voice of the Spirit. Sailing to Cyprus, they preached the Word of God boldly and with power wherever they went, and the Lord was with them in wonder-working power. Among their converts was one Sergius Paulus, deputy of the province, who beheld the manifestation of power in their preaching and labors. Elymas their chief opposer, was smitten with blindness, but we have no evidence that he was ever converted. There are many today who belong to the family of Elymas.

A parenthetical expression, "Saul who also is called Paul," is found in verse 9 of this lesson that is of peculiar interest, in that before this his name invariably appears as "Saul," and after this he is invariably called "Paul."—K.

BIBLE MEETING TOPIC

SUNDAY-SCHOOL EVANGELISM.—

Jno. 21:1-23

Topic for June 23

MOTTO

"Feed my lambs."

OUTLINE STUDY

I. The Service of the Sunday School.

1. In bringing the Bible to childhood.—II Tim. 3:15.
2. In teaching the truth in simplicity.—Heb. 5:12.
3. Nearness of teacher and pupil.—I Thess. 2:7, 8.
4. Laying the foundation for future fruition.—II Tim. 1:5.

II. The Evangelistic Spirit of the Sunday School.

1. Praying officers, teachers, and parents.—Eph. 6:18.
2. Love for souls.—II Cor. 12:14, 15.
3. Concern for the conversion of sinners.—Gal. 4:19, 20.
4. Willing sacrifice in service.—I Cor. 10:32, 33.
5. Exemplary lives.—I Cor. 11:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Teach," "Teacher."
2. Learning in the Sunday School.
 - a. To know the Holy Scripture.
 - b. To know Jesus.
 - c. To know the way of salvation.
3. My Helpers in the Sunday School.
 - a. Father and Mother.
 - b. My teacher.
 - c. My minister.
 - d. My superintendent.
 - e. My classmates.
 - f. Christian friends.

For Seniors.

1. The Evangelistic Aim of the Sunday School.
2. Factors in Making the Sunday School Evangelistic.
3. A Soul-winning Worker.

PERSONAL THOUGHT

Praise God for the service the Sunday school has rendered in our lives in making Jesus attractive to us for the salvation of our souls.

SEED THOUGHTS

Begin in prayer; continue in prayer, end in prayer. All the help that we have in the conversion of children comes from God. We cannot convert their souls, but God can by the influence of His Spirit. When we study our lessons, let us go first for illumination to God, that we may so impress it on the minds and hearts of those we are teaching, that they may bring forth fruit for salvation; that they may see our earnestness—see that our desire is for their conversion. Let us pray individually for each one of our scholars.—A. O. Van Lennep. * * *

Let the Sunday school for the children teach Christ first, Christ last, Christ in the middle, Christ all the time. And the school that shall be so single-eyed for the Master, shall have the full beam of His eyes which smile as the sun shining in its strength ever upon them.—Stephen H. Tyng, Jr. * * *

The conditions of success in teaching are these: First, devotion to Christ; second, love for souls; third, earnest work; fourth, concentration; fifth, importunate prayer; sixth, fitness; seventh, the Holy Spirit's influences.—Selected. * * *

The teacher should use illustrations for the better teaching of the lesson, and never to fill up time, to amuse the class, or to display his own genius.—J. H. Vincent.

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Editor Daniel Kauffman
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Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JUNE 13, 1935

Field Notes

Bro. Newton S. Weber of the Mennonite Mission in Ft. Wayne, Ind., was expected to spend this week (June 9-16) with the Mennonite Mission in Peoria, Ill., conducting a series of meetings.

Bro. Harry A. Diener of Hutchinson, Kans., is spending several weeks in the evangelistic field in the Dakota-Mon-

tana Conference district, prior to the annual conference at Kenmare, N. Dak., June 25-28.

The indications are for an unusually interesting Mission Board meeting at Hopedale, Ill., June 16-18. Those not able to attend should join the attendants around the Throne in behalf of the meetings.

Southwestern Pa. Conference.—The Mennonite Church Conference and associated meetings of the Southwestern Pa., District will hold their annual meetings at Masontown, Pa., Aug. 5-9, D. V. A complete schedule will appear later. M. B. M.

Salem congregation, near Smithville, Ohio, is looking forward to a series of meetings, beginning on Friday evening, June 14, with Bro. John R. Mumaw of Harrisonburg, Va., as evangelist. Bro. Mumaw was a former resident of this community.

A Word of Appreciation.—In behalf of the workers of the Publishing House, we desire to express our appreciation of the message of condolence sent by the Ontario Conference in memory of the death of Bro. Levi Mumaw, Secretary-Treasurer of the House.

Bro. Edward Selzer of the Spring Valley congregation near Canton, Kans., was ordained to the ministry on Sunday, June 2. He will assist Bro. Charles Diener in his home congregation. The Lord bless him in his responsible calling. J. G. H.

Pigeon, Mich., Mennonite Church expects to have Summer Bible School beginning June 20, and S. G. Shetler in charge, with Bro. Lloy Kniss helping in the services. A series of meetings in connection. Pray for the meetings. S. J. M.

Sunday School Meeting.—Saturday evening and Sunday, June 8 and 9, is the time set for the Sunday school meeting at Cedar Grove Church near Greencastle, Pa. Besides local talent, the name of Bro. C. Z. Martin of Mountville, Pa., appears on the program.

Bro. O. N. Johns, secretary of the Mennonite Publishing Board, spent Wednesday of last week at the Publishing House. His presence here at the time was much appreciated. He was present at the funeral of Bro. Levi Mumaw, delivering the principal message.

The congregation at Cullom, Ill., extends an invitation to ministering brethren who expect to attend the coming Mission Board meeting at Hopedale, Ill., to preach for them on Sunday or week days. Cullom is on a near direct route to the Board meeting. A. H. L.

The last contribution of our lamented Bro. Levi Mumaw to the columns of the Gospel Herald was the statement made in last week's Field Note page on "A New Format to the Gospel Herald." This was laid on our desk a few days before he took sick.

Two conferences, the Ontario and the Indiana-Michigan, were held last week, two are being held this week, and several more are to be held within the next few weeks. We are hoping that reports of profitable meetings may come from all these "multitudes of counsellors."

Brethren Lewis Shank and J. L. Stauffer, bishops in the lower district in Rockingham Co., Va., are at present spending some time in the mountain part of that district, holding meetings, doing visitation work, etc., preparatory to holding communion services in a number of places.

June 13-14 is the time set for the special Summer Bible School Conference at Metamora, Ill. As this meeting will be held just previous to the annual meeting of the Mennonite Board of Missions and Charities at Hopedale, many will probably be there from a distance who would not be there under ordinary circumstances.

Reports from Illinois congregations show that the brotherhood there is not only aiming to get the full benefit of the annual Mission Board meeting about to be held at Hopedale, but in a number of places evangelistic meetings are being held this week, using evangelists who expect to be at the Mission Board meeting.

A refreshing communion service was held at Scottdale Mennonite Church on Sunday, June 9. The visitors present—among them Bro. Mahlon Gross of Doylestown, Pa.—meant much to the local membership and the interest of the meeting. At this meeting six were received into fellowship; four by baptism and two by confession.

Change of Address.—Bro. J. Paul Sauder and family, from New Holland, Pa., to 1409 Ida St., Tampa, Florida. All Missionary Messenger communications should be addressed to Menno E. Miller, Millersville, Pa. Bro. Sauder's moving to Tampa is in the interests of the work at the Tampa Mennonite Mission. The Lord bless them in their new field of labor.

Harrisonburg, Va., reports interesting meetings during the commencement season at the Eastern Mennonite School. There was a large attendance at the mission meeting over Sunday, June 2, and at subsequent meetings. The baccalaureate sermon was preached by Bro. C. K. Lehman, dean of the School, and the commencement

address was delivered by Bro. George R. Brunk of Denbigh, Va.

We ask the forbearance of those whose subscriptions and renewals during the past few weeks were not written up promptly. Through the sickness and death of Bro. Levi Mumaw, and the consequent absence of a number of workers, we were unable to give this work the usual promptness. But we are attending to it now, and hope to have the work brought up-to-date within a week or ten days. Also we expect to have the Sunday school literature sent out to our congregations in time for use at the beginning of next quarter. Orders sent promptly will be appreciated.

Following are among recent visitors at the Publishing House, and with friends in Scottdale: George Mumaw, Salem, O.; Amos Mumaw, Dalton, O.; Harry Mumaw, Wooster, Ohio; Amos H. Hershey and wife and daughter Esther, Manheim, Pa.; Mahlon Gross, Samuel S. Histand and family, Sallie L. Gottshall, Doylestown, Pa.; J. R. Mumaw and family, Harrisonburg, Va.; O. N. Johns, Canton, Ohio; Mrs. John M. Mishler, Middlebury, Ind.; Oscar N. Mishler and wife, Emory H. Hollsopple and wife, Hollsopple, Pa.; Anna R., Mrs. M. C., Katie Smucker, and Martha Rohrer, Orrville, Ohio; Katherine E. Miller, Garden City, Mo.; Beulah Troyer, Elida, Ohio; Bertha Yoder, West Liberty, Ohio; Paul Bender, Goshen, Ind.; Barbara E. Kennedy, Portland, Ore.; Mabel D. Gile, Mary E. Hostetler, Marshalltown, Iowa; Harvey E. Hostetler, California, Iowa. The latter was here in the interests of a Hostetler genealogy he is getting out, a book of interest to a large relationship. Sister Catherine Mumaw, who had been visiting among relatives and friends in Indiana for several weeks, returned to attend the funeral of her son, Bro. Levi Mumaw. She is now spending several weeks with relatives in Wayne Co., Ohio.

MENNONITE PUBLICATION BOARD

The Lord willing, the Mennonite Publication Board will hold its next biennial meeting with the East Zorra congregation near Tavistock, Ont., August 21-23, 1935. A fuller announcement will be made later.

O. N. Johns, Secretary.

Correspondence

Wolford, N. Dak.

(Lakeview congregation)

Dear Herald Readers, Greetings:—It has been some time since you have heard from us at this place, but we can say the Lord has been good to us. We all rejoice that He has sent us rain and settled the dust storms. The

young crops are growing nicely. Many farmers had a hard time putting their crops in because their horses were weak. A number of horses died. Seeding is almost over at present, and we are looking to God for the increase, as a good crop is so much needed in the drought-stricken area.

On April 21 we had our communion service, with a goodly number present. We looked anew to Jesus on the cross, and it reminded us of His coming again to take us home to Himself.

Sister Alta Yoder became suddenly sick and was taken to the hospital at Rugby, and it was found necessary to undergo an operation for gall trouble. We are glad to report that she is getting along nicely, and is expected home soon.

We are looking forward to our revival meeting to be held in June by Bro. Elmer Hershberger. May you pray with us that God may wonderfully revive us again.

We are also looking forward to our coming Conference, to be held at Minot this year.

We feel and need the prayers of God's people for grace and power to do the work in this part of His vineyard.

May 29, 1935. John H. Stoll.

Metamora, Ill.

We are in the midst of the spring season. We gaze out on the beauties of nature and say with David, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." As a congregation we have been having many sunshiny experiences, but we are not without the shadows which we find are equally essential.

Sister Anna Schertz who has been in the hospital in Indiana, has returned home, somewhat improved.

The past two months we have been privileged to enjoy the following special meetings:

On April 16 we were given a program by the Goshen College chorus. On Easter Sunday our regular communion services were held. On Sunday evening, May 5, in our Y. P. M., we were favored with a very helpful talk on "Foundation of the Character of True Womanhood," by Dr. Esther Hodel of Morton, Ill.

On May 19 Bro. S. G. Shetler began a series of meetings, continuing until May 26. We appreciate very much the inspiration that has come to the congregation through the faithful service of Bro. Shetler. Several evenings he conducted children's meetings which were highly appreciated by all. An indication of the appreciation of the services was a well-filled house each evening. The last evening a record-breaking crowd filled the house. Among the visible results were 21 confessions among our Sunday school girls and boys. For this we are very thankful.

The annual children's day program is scheduled for Sunday evening, June 2.

We are looking forward to more good things on June 13, 14, at which time the General Mennonite Summer Bible School Conference will be held here prior to the Mission Board Meeting at Hopedale, Ill. All who are interested are welcome to share the good things with us.

May 31, 1935.

Cor.

Kenmare, N. Dak.

Dear Herald Readers, Greetings in Jesus' Name:—Since our last letter to the Herald we have received many refreshing showers of rain. We now have plenty of moisture and prospects for a harvest this fall are good. May we render unto the Lord the praise due His name. While these natural showers are wonderful and all nature responds, let us remember that after all the spiritual showers which our heavenly Father is longing to send upon us are of far greater value.

On Sunday, May 26, our bishop, Bro. E. G. Hochstetler of Wolford, was with us, at which time we had communion services. All present felt the power of the Holy Ghost and we trust were drawn nearer to our crucified and risen Savior. Peace and harmony prevailed, for which we praise the Lord.

Our membership has again decreased, as Sister Rosa King and two of her boys have left us for Pennsylvania. Two of her older boys, Sam and Frank, expect to leave for Oregon in a week or so. We will miss them, but hope they will be a blessing to others that our loss may be others' gain.

Thursday, May 22, we of Spring Valley congregation conjointly with the Fairview congregation of Minot met in the Fairview Church for an Ascension program. We certainly have a wonderful Lord and King. May we crown Him as King of kings and Lord of lords, that when He comes again we may be among those who join in the great song of Moses and the Lamb.

June 25-28 is the date set for our annual Dakota-Montana Conference. This year it will be held at Minot. We invite anyone who can do so to be with us and help us along, as well as enjoy the good things with us.

Health in general has been good and we thank the Lord for all His benefits to us. We as a small flock ask an interest in the prayers of God's children.

June 1, 1935. Archie Kauffman.

La Junta, Colo.

Dear Readers, Greetings in Jesus' name:—"The Lord hath done great things for us whereof we are glad."

Our Sunday school conference was held at the La Junta church May 19.

(Continued on page 252)

Miscellaneous

SOMETIME

Sometime, when all life's lessons have been learned,

And sun and stars forevermore have set,
The things which our weak judgment here has spurned,

The things o'er which we grieved with lashes wet,

Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;

And we shall see how all God's plans were right,

And how what seemed reproof was love most true.

And we shall see that while we frown and sigh,

God's plans go on as best for you and me;
How, when we called He heeded not our cry,

Because His wisdom to the end could see,
And e'en as prudent parents disallow

Too much of sweet to craving babyhood.
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, co-mingled with life's wine,

We find the wormwood, and rebel and shrink,

Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.

And if some friend we love is lying low,
Where human kisses cannot reach his face,

Oh, do not blame the loving Father so,
But bear your sorrow with obedient grace

But not today. Then be content, poor heart:
God's plans, like lilies pure and white, unfold;

We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land

Where tired feet, with sandals loose, may rest—

When we shall clearly know and understand,
I think that we shall say that "God knew best."

—May Riley Smith.

Selected by Martha Buckwalter.

IN APPRECIATION

For the Gospel Herald.

We wish to express our appreciation to all those who have so kindly remembered us with cards and letters of sympathy in the passing of our dear companion and mother. Though we are sad and lonely and cannot understand why our dear wife and mother was taken away, yet we humbly submit to His sovereign will, and say, Not ours but His will be done. "How unsearchable are his judgments, and his ways past finding out."

Andrew Brenneman and Family.

Elida, Ohio.

OBSERVATIONS

By B. B. K.

For the Gospel Herald.

Among the hills three miles west of Port Treverton, Pa., nestles a white church building where the "Susquehanna" Mennonite congregation (a-

round sixty members) assemble for worship.

It was a clear, warm, Sabbath morning in May. The picturesque landscape was covered with vegetation (excepting the newly planted fields). Fruit trees and woodlands covered the hill-sides too steep for farming. The tender foliage on the trees, grain fields, and wild flowers made a luxuriant sight, mutely showing the wonderful works of God in the plant life.

The small meetinghouse was half full at 9 A. M., when song service started. Sunday school superintendent Bro. John Reinard read the devotional lesson, Exodus 12:1-17. We were led in prayer by a visiting brother, deacon Adam Zimmerman. After a few appropriate thoughts on the lesson by the superintendent, the school was divided into three classes: i. e., boys, girls, and adults. Then followed a profitable lesson study. Sunday school period over, the school unitedly prayed the Lord's Prayer.

Church services started with the singing of a hymn. Visiting minister, Bro. Jacob Brubacker, from Juniata County, used Isaiah 53 for the devotional reading. We were led in prayer by the home minister, Bro. William Shaeffer.

The communion sermon was preached by Bro. John F. Bressler of Lancaster, Pa., using Heb. 3:1-6 as the text. He drew a parallel between the lives of Moses and the Lord Jesus. He informed us concerning "... a spiritual person living in our natural bodies." Also explained how that after "... our natures are changed we enjoy the Christian life." Closing his discourse with the hope that "... may we never tire of the good things of God." Bishop William Grabill gave "heartly testimony to the Word preached," then reading a part of the Bread of Life chapter, John 4:47-58, and adding a few brief remarks, he thanked the Lord for the bread and the cup and for what they stand, then served Communion to about forty souls. We were led in prayer by Bro. Bressler.

The lesson on feet washing (John 13:1-17) was read by the resident minister. After orderly preparation for it by the home deacon, Bro. Ed. Shaeffer, and an assistant, this ordinance was observed by all who partook of the communion.

We can truly say, it was good for us to be there. We enjoyed the Christian fellowship and courtesies shown us, and were glad to see brethren and sisters from other congregations who showed their love and interest with their presence and help. May we continue to encourage and pray for the work in the outlying districts, and as the opportunity presents itself visit them. There is a blessing in so doing. Try it.

Lancaster, Pa.

SANCTIFIED SIN

One of the most ridiculous deceptions of the evil one of late years is the theory of "Sanctified Sin." According to this theory, there are certain conditions under which sin is not sin. As a result of this theory many people have been led away with the error of the wicked and have fallen from the way of truth and righteousness.

With the many warnings given us in the Word there is no excuse for any of us being deceived in this matter. Any one with any knowledge of the scriptures whatever knows well that sin is sin under all circumstances and conditions. The Gospel is clear and explicit as to what constitutes sin in the eyes of God and no circumstances or conditions among men will alter the matter. For example, let us notice this: According to the Gospel we are all aware of the fact that stealing, lying, swearing, murder, and such things are sin. Now according to this theory among men there are times when a man is justified in doing these things, if circumstances warrant the deed. The justification necessary (according to the theory) is that in so doing, good will result from it. How absurd!

It is true that certain ends can be gained at times by committing some of these sins but in the end it is not for good in any case, "For the wages of sin is death" and there is no respect of persons with God.

Another feature along this same line of thought is this, we are aware of the fact according to the Gospel that adorning the body with costly array, gold or pearls, powder, paint, etc., bobbing the hair, attending dances, shows and other places of amusement, and such like evils on the part of Christians, is forbidden; to engage in such things then, is sin and there is nothing that would make it otherwise. The cunning adversary has devised a plan though under the theory of sanctified or sinless sin to cover the need in order to accomplish his ends and has used those in authority in the church as instruments to bring it about.

The apostle Paul warns us regarding this scheme in very plain terms. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of right-

eousness; whose end shall be according to their works" (II Cor. 11:3, 4, 13-15).

In these verses it is plainly indicated that those who preach or teach a different Christ or gospel than that which Paul delivered, are ministers of Satan, posing as the ministers of Christ. In order to clarify the present confused state of affairs in so-called Christendom it is necessary to take this fact into consideration. The modern educated hirelings are loudly proclaiming the theory that we are living in a new age and need a new Christ, a new spirit, and a new gospel, insisting that the former practices of the Church in harmony with the Gospel are out of date and that the commandments of Christ are non-essential.

It is under this class of leaders that Satan's theory of sanctified sin is operating. Most church members have some idea at least as to what the Scriptures teach regarding our conduct, but in order to be certain about any points that may be disturbing them they go to the pastor and ask his advice. Naturally, being a hireling and a deceiver, his advice is always for them to do the thing that they want to do. To the young lady that wants to wear rings, jewelry, or costly array the pastor says, "There is no harm in it if you do not wear it for show." Should the young lady desire to bob her hair, use powder, paint and other such vanities, the pastor says, "It is not wrong if you do not do it just to be in style." Should the young folks inquire about going to dances, shows, bathing pools and such places, the pastor says, "There is no harm, if you do not allow the evils at these places to affect you," and so everybody can do the things they desire and it is not sin (?) because the pastor says so, and he also adds his blessings to soothe their troubled mind and ease their conscience. This is the theory of sanctified (or sinless) sin. What a farce all this is and what an awful end such leaders are facing, "whose end shall be according to their works."

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight" (Isa. 5:20, 21)!—Bible Monitor.

POEMS

(Continued from page 243)

editor can so correctly conceive the poetical thought of the author as to correctly state it in his amended structure? Shades of thought are difficult to conceive and still more difficult for another to express, and are more difficult when they are to be expressed in poetic forms. But editors always do their utmost to conceive the thought of the writers and interpret those

thoughts as exactly as possible. And when such efforts on the part of the editors fail there is no one that can do it better than the author to whom it is frequently referred for adjustment.

A certain editor was frequently required to correct and adjust the work of contributors to the Church papers who occasionally wrote in verse form. For days those productions lay on his desk and were read and reread. Time and again he wrote new transcriptions of some of the passages without satisfactory results to himself and to his fellow editors. What was said in the verses might have been said easily in prose form, but the poem was the esteemed product of some one's painstaking effort, and this the editors desired to honor. The final transcription was far from worthy, but it was published at the risk of further criticism from the reading public, whose criticisms were more severe against the publishers than against the original author. This is the nature of the editor's problems with poems and their authors.

The Poet's Problems

Standards of poetry have changed much in the past years. They have so much changed that any regularity of form may be considered correct. But he must be a master in the art of writing who dares to create an original form. One of the commonest failures in composition is that of irregularity of measure and accent. The poem should convey the thought smoothly and softly, as the boat that glides over the smooth waters with only the cadence of the rippling waves lapping its sides. How it jars the mind to run into a jumble of words and accents! It breaks the thought, it makes the mind search out the fault, and to discover the cadence that the train of thought may again be renewed. The break has spoiled the poem.

Another weakness that is quite common is that of irregularity in the corresponding lines of the stanzas. The unity and harmony element of the poem demands these things and the reader expects them. It is a part of the enjoyment of a poem to read the lines in regular form and continuity of thought and expression.

A third problem with many who desire to express their sentiment in verse is that of a sufficient vocabulary of words that rhyme. It is frequently apparent that the author could have expressed himself more readily in prose form than in verse, for then the choice of words would not have been a problem. For the sake of a word that would harmonize with one that was used, the thought was expressed in a weak or bungled form, or altogether changed from the original intent. The use of correct language is so important that much time may well be spent in finding what is appropriate and giving expression to the thought that is desired.

A Few Suggestions

What may be done to encourage those who have aspirations and inspirations along poetical lines? When the inspiration comes give vent to it by writing the lines that are given. The expression of the thought will be both practical and helpful. But, the lines should be made the subject of much thought and personal criticism. The first expression may be the best and final one, but giving it thought and criticism will still be of great advantage.

What has been written once should often be rewritten, with corrections and changes which may improve the language and the form of the poem. The product at its best form should be compared with other poems of similar nature or form and be made to conform to those higher standards.

Another matter which should be an assistance in producing what is worth while is that of permitting the judgment of friends to be exercised regarding the production, and, if those friends are familiar with the standards of literature the criticisms will be more worth while. In its published form any poem will be open to unbiased criticism. One's friends are kind if they save us from public disfavor.

Those who submit their poetical efforts to the publishers for use in their publications should expect the editors to be just to both the author and to the reading public. The editorial censorship should be expected and should be submitted to with the most gracious consideration. Many an editor fails to be a competent poet. He cannot revise lines and reproduce thoughts; words changed means thoughts changed. Language changed means a change of authorship. The kindest thing that an editor may do for any author whose product is not satisfactory is to return the submitted product to the author with the just request that he try to amend, and also suggest the nature of the correction to be made. The wisest thing that any author may do is to thank such an editor for his helpful suggestions and then apply himself to the improvement of his abilities and of his product in which improvement he will give honor to the Lord who gave him talent and bring greater blessing to the Lord's people whom he desires to serve with those talents.

Vineland, Ont.

THE CHRISTIAN ATTITUDE

(Continued from page 245)

Dead.—To the Parsee fire, earth and water are sacred and not to be polluted by a dead body. The spirits of the dead are supposed to appear before the Judge of all the earth and they worship, as symbols of His majesty and power, His beneficence and providence, the elements of which this globe is supposed to be composed. Therefore they

place their dead in what are known as Towers of Silence and allow the vultures to consume the flesh. After this strong chemicals are poured over the bones to consume them and what may be left are thrown down a deep well which is inside the tower.

The Christian Attitude toward the Dead.—We know the Scripture teaching regarding the dead, death and the general resurrection. This mortal must put on immortality. We shall all appear before the judgment seat of Christ. God will give our spirits a body as it will please Him, I Cor. 15:38. These bodies of ours are sown in corruption but will be raised in incorruption. We bury our dead, thus symbolizing the resurrection of the dead at the call of God at the last day. We also thus express our belief in the union of a celestial body with our spirits. This gives us an individuality of which Animism and Hinduism have no conception and yet which is clearly represented in the Word of God. We should under no circumstances lose our respect for the dead. We should give them honorable burial. This does not mean extravagant expenditure or lavish display. I fear that we as a plain people have gotten too far away from our original attitude along this line. Our witness should be that of sincere Scriptural respect and not a superficial outward manifestation merely to be seen of men. In this connection questions come to mind regarding our attitude toward the dead. Is cremation ever justifiable? What of those buried at sea? What of a body consumed in a burning house? Other questions might also be asked. Earth mingles with earth, ashes with ashes and dust with dust. We are not able to account for any body after it has been consumed by mother earth; for this reason we can trust God to furnish the body with which we shall be clothed in eternity and it matters not where we have been put to rest. We cannot say that cremation under certain circumstances as when epidemics rage is not justifiable. Burial should be considered the normal Christian method of disposal of the dead. If the body be destroyed by other means we leave it in the hands of God.

The Christian attitude toward our dead is that of burial as a symbol of individual presence before the throne of God and an individual existence throughout the ages of eternity. It is a symbol of the celestial body with which we shall be eternally clothed. It also expresses our hope of the resurrection of the dead through Christ who in His rising from the dead hath become the firstfruits of them that slept. Thanks be unto God for His truth which hath revealed to us His will regarding the attitude toward the dead.

Dhamtari, C. P., India.

"Love is of God."

CORRESPONDENCE

(Continued from page 249)

La Junta and Holbrook combine in this conference, also some were present from Colorado Springs. Bro. and Sister Vogt were on the program giving an interesting account of their work in India.

May 20 a two-weeks revival closed, which was held by Bro. Bucher. May 6 four were baptized and one was received by letter from another church, after which communion was observed. It seemed such a fitting time after the Sunday school lesson of the Lord's Supper.

June 2, 1935. Mary C. Brennehan.

Versailles, Mo.

Dear Readers of the Gospel Herald, Greetings:—The Lord has blessed us in many ways, for which we are truly thankful. For the past few weeks we have had an abundance of rain. We rejoice when we look out on the beautiful things of nature which the rains have refreshed and are made to feel a deeper reverence for the Creator who has made our season so different from the dry, hot summer last year.

We were especially privileged on the evening of April 18 to hear the men's chorus from Hesston sing.

Bishop Joe C. Driver was with us May 25 and 26. On Saturday preparatory services were held. Communion was held on Sunday at the church, and also in some of the homes for the aged and feeble brethren and sisters.

We are expecting Bro. L. J. Miller of Garden City, Mo., to be with us Friday evening, June 7, to hold services.

Remember us in your prayers.

June 3, 1935. Samuel Ramer.

Pigeon, Mich.

(Pigeon River A. M. congregation)

Greetings of Love to all Herald Readers:—Bro. Oscar Burkholder of Breslau, Ont., just closed a ten-day meeting of Bible lessons on the Book of James. Each evening a sermon followed the lesson. We also had a meeting Sunday afternoon, May 26, on the subject, "World Peace." Good attendance throughout the meetings. The Christian was strengthened and the sinner warned to flee from the wrath to come. There were a number of confessions, for which we praise the Lord. We believe more are counting the cost.

There are a number from here preparing to attend the Conservative A. M. Conference at Grantsville, Md.

June 3, 1935. Cor.

Bally, Pa.

We praise the Lord for the meetings at the church at Bally, Pa., on Ascension day. This was especially noted, that on the same day was Memorial Day, yet our house was filled at both morning and afternoon services. Thanks be to God that the Spirit is

still working in our people, especially in our young people, that they have chosen to spend the day in a Bible instruction meeting rather than in the ranks of marchers among the dead. Thank God that we have a living God to serve and not a dead one, and that we prefer to worship Him whenever opportunity is offered.

Bro. J. C. Clemens of Lansdale and Bro. John W. Weaver of New Holland brought us the message, full of the Spirit. May God's blessing rest on all in our church and elsewhere.

June 3, 1935.

Cor.

West Liberty, Ohio

Bro. M. C. Lehman spent a few days in the vicinity, and preached at the Oak Grove Church on the evening of May 23, at the South Union May 24, and at Bethel, on the 25th. On Sunday, May 26, he assisted in the work at the South Union Church in the morning service, and at the Oak Grove in the evening.

On Sunday, June 2, Bro. Geo. M. Hostetler of Westover, Md., preached in his former home church, the Oak Grove, while Bro. Eli Kramer of Plain City rendered a similar service at the same time at the South Union Church. In the afternoon and evening the one hundred and eleventh Quarterly Mission Meeting was held at the South Union Church. The house was crowded both in the afternoon and evening. Peter Koinange, a native of Africa, spoke in the afternoon on the subject, The Christian Life in Africa, and in the evening, on, How I Found Christ.

These messages were all very highly appreciated, and the two talks on Africa, by a native of the country, were very interesting and helpful. This young man has been in this country preparing for missionary work, and plans to go back to his own people in the near future.

The two-week Bible school held at the Bethel Church recently was very inspiring and largely attended. Many from the town came out and became interested. We praise the Lord for His blessings.

June 5, 1935.

Cor.

Tuleta, Texas

Dear Herald Readers, Greetings: "Commit thy way unto the Lord, trust also in him and he shall bring it to pass." We can truly say the Lord has been mindful of us and we have much to be thankful for, both temporal and spiritual.

We are glad to report that Bro. and Sister Harold Bontrager and family of Iowa and Bro. and Sister John Bender and family of Indiana are making their home here for the present. Bro. Zook of Larned, Kans., was a welcome visitor here for a while last winter.

A number of our people have gone north for several weeks, visiting relatives and friends; Priscilla, Waldo, and

Elmer Schrock and Verda Gingerich to Ohio, Michigan, and other points, stopping over at Hesston, Kans., on their return and bringing our daughter Anna home with them. The H. J. Yoder family have gone to Oregon to attend the wedding of their daughter Louise and are stopping at other places en route.

We had our communion service on May 12. Our Lord instituted this sacrament to be observed in commemoration of His great love and sacrifice for us, lest we forget, and may we be faithful in our daily witnessing for Him, till He comes.

In Christian love,
June 4, 1935. Melinda C. Hallman.

Sheldon, Wis.

Dear Herald Readers, Greeting in Jesus' name:—"The Lord hath done great things for us whereof we are glad." On Sunday, May 19, our bishop, Bro. I. S. Mast, was with us in an all-day service. Sunday school and preaching in the forenoon and baptismal service and communion in the afternoon. One brother was received into church fellowship. Pray that he may prove faithful, and also those who know the goodness of the Lord. After the afternoon services a sister was appointed in the home of Bro. Menno Eby. We are having our Sunday school in a schoolhouse, as we have no church building of our own. On this day we also appointed 3 brothers—Ben Hershey, Menno Eby, and Alpha Kauffman—to make out the programs for the Young People's Meetings. These meetings were started the following Sunday evening. We also have prayer meetings in different homes each Wednesday evening.

On Sunday, June 2, a little reorganization took place as follows: Trustee, Alpha Kauffman; Sec.-Treas., Chauncey Kauffman; Cor. Andrew Kauffman.

The Mission Sunday school at Exland was started the first Sunday in May. Bro. Ben Hershey has charge of this work. They have good attendance.

In closing, we invite anyone and especially ministers passing through the country to stop off with us if at all possible.

We ask an interest in the prayers of God's people for the work here that we may be a lighthouse in this dark world.

June 6, 1935. Cor.

OUR UNFAILING GOD

He faileth not.—Zephaniah 3:5

Introduction: This is the motto given my congregation for 1935. Jesus Christ never fails us.

1. **His Person Will Not Fail** (Heb. 13:8).

He is the same kind and considerate, loving and long-suffering, faithful and forgiving Savior as He was when upon earth.

2. **His Pity and Compassion Will Not Fail** (Psa. 103:13; Lam. 3:22).

During His earthly ministry He was moved with compassion upon people. He had compassion upon the sick and healed them

(Matt. 9:22); upon the hungry and fed them (Matt. 14:19, 20); upon the lepers and cleansed them (Luke 17:12-14); upon the demon-possessed and freed them (Matt. 8:28-34); upon those in trouble (Mark 4:37-39); upon the lost (Matt. 11:28); and upon the bereaved (Mark 5:39-42).

3. **His Promises Will Not Fail** (II Cor. 1:20).

There is a promise for every condition and circumstance in life.

4. **His Power Will Not Fail** (Matt. 28:18-20).

The power of Jesus Christ is the power of the Holy Spirit and is for all believers (Acts 1:8).

5. **His Provision Will Not Fail** (I Kings 17:16; Phil. 4:19).

When we are where God wants us, and doing what He bids us, He will provide for us.

6. **His Place for Our Treasure Will Not Fail** (Luke 12:34). Hundreds of banks have failed during the last few years, but the bank of heaven never fails.

7. **His Presence Will Not Fail** (Heb. 13:5).

We may not have much money, some may not have employment, others may have friends who have failed them, but we are rich when we have Jesus Christ. He will not fail us.—Joseph Croft Dent.

SPECIAL MEETINGS

Barto, Pa.

Report of an All-day Bible Instruction Meeting held on Ascension Day, May 30, 1935, at the Bally and Boyertown, Pa., Mennonite churches.

Instructors.—J. W. Weaver and J. C. Clemens.

A Few Thoughts Presented.—Baptism is the initiative rite used in taking believers into the visible church. Obedience is a test of true discipleship. The whole Bible, especially the 51st Psalm, is a challenge to the soul. We read of a form of godliness without power, but we do not read of power in godliness without the form. A non-sectarian is, spiritually speaking, a tramp without a home. Sometimes the joy of anticipation is greater than the joy of receiving the gift. No one except a Christian can live up to the full measure of the golden rule. A person claiming to be "non-sectarian" is like a spiritual tramp, having no home. The Christian should put his concern for his physical condition secondary, his financial condition third, and his spiritual standing first. We feed upon the husks of the world, when it would be our privilege to bathe in the bright sunshine of God's love.

Warren E. Beidler.

Sunnyside, Pa.

Report of the Sunday School Meeting held at the Sunnyside Mission, May 29, 30, 1935.

Organization.—Mod., Howard Greider; Chors., Amos Mellinger, Mark Shank; Secys., Alta Barge, Kathryn Hess.

Program and Speakers.—(Wednesday evening) Devotion (Psa. 119:1-24), Bro. Kenel; Prayer and Praise Service, J. Lloyd Weaver; Lost Sheep, S. G. Shetler. Song Service; Devotion (Acts 1:1-14), Frank Herr; The Ascension of Our Lord, Stoner Krady; Present Day Unbelief, Frank Garmen; Our Responsibility to Neglected Ones About Us, S. G. Shetler. Song Service; Devotion (Jno. 3:13-21 and 31-36); Children's Meeting, Daniel Moseman; A Little Child Shall Lead Them, I. Z. Martin; Hindrances and Their Effect on Mission Work, Wm. Hoffman; II Pet. 3:18, S. G. Shetler. Song Service; Devotion (Psa. 121), David Landis; The Christless Voyage of Life vs. the Life Hid with Christ, Jos. F. Rousseau; Heaven and Its Attractions, S. G. Shetler.

Thoughts Gleaned.—After souls are won for Christ, do not stop but lay them on your

shoulder and help them. Christ's part was finished and our part is to receive it and appropriate it. We can be victor over Satan, over sin, and over death. Idleness leads us into sin. In the Christian warfare we must be up and doing, always watchful and on our guard. The first thing that brings us down to unbelief is neglect of prayer and meditation on God's Word. Pride, evil literature, covetousness, pleasure-seeking all lead to unbelief. What must we do? Get down on our knees and pray. Have we lost trust in God? He will supply all our needs. The neglected ones are the rich, backsliders, erring ones, fatherless, poor and needy. How many within a mile circle about you are not Christians? A little child represents purity and honesty. If a child is grieved it will very soon forgive and forget. How many troubles we are bearing because we do not exercise this spirit. The worker must not be so dependent on others that he loses sight of dependence on God. His character must not be too determined, he must be able to reach down into the gutter, and must have a good knowledge of the Scripture. The Church is hindered by lack of vision, negligence, and disobedience and lack of giving. A great hindrance is the disobedient members from outside churches coming in. To the young people: Grow, meditate on God's Word, attend church regularly, spend much time in prayer. Heaven is a permanent abiding place. Our God, Jesus, angels, and prophets are there. We look forward to this meeting as a day of great joy.—Secretaries.

New Holland, Pa.

Report of Ascension All-day Missionary Meeting held at the New Holland Mennonite Church on Thursday, May 30, 1935.

Organization.—Mod., Noah N. Sauder; Secy., Chester C. Graybill; Chors., Paul N. Sauder, Clyde Stoner.

Program and Speakers.—Ascension Sermon, C. Z. Martin; Christ Our Example as a Missionary, Clinton Ferster; The Children's Home as a Missionary Agency, Levi Sauder; The Full Gospel—The Missionaries' Message, J. S. Lehman; Apostolic Missionary Endeavors, Clinton Ferster; The Open Door, J. Paul Sauder; Farewell Address for Brethren Ferster and Sauder, John H. Mellinger; Christian Simplicity a Power in Missionary Work, Amos Horst; Sermon (Ex. 14:13, 15), T. K. Hershey.

Thoughts Gleaned.—The ascension of Christ is a great event because it is associated with His last commission to the disciples. Important events of Christ's life occurred on mountains: Sermon on the Mount, transfiguration, crucifixion, and ascension. The manner of His ascension is neither hypnotical nor behind a curtain, but visibly witnessed by disciples and angels. Early youth has strong convictions to follow Christ's example. Does our life by precept invite others to follow our example? Demonstration of the Holy Spirit's mastery of the language problem seen at Pentecost. The agency of the Children's Home is to put children in foster homes where they will be brought to the knowledge of the truth. It sometimes takes fasting to rescue sinners. Boundaries are unlimited in mission work. Jesus gave two commandments: to go, and to teach; one is as important as the other. Ordinances that are not upheld by some churches were distinctly taught by the apostles. When people face facts they will turn, the same as at Pentecost. Open doors are not in one place geographically, but everywhere open doors await us in visiting the widows and fatherless, visiting the prisoners, adopting children, and talking to the stranger. Tampa is a city of many churches, but divorces loom as a mighty evil. Simplicity finds expression in the life of the believer. Methods and tact may be overworked in personal work. May we go forward when we have marching orders.

Christian C. Graybill, Secy.

Married

Loucks—Yoder.—Bro. Pharis Loucks of Canton, Kans., and Sister Leah Yoder of Windom, Kans., were united in marriage on May 26, 1935, at the home of the bride's mother, Sister Susie Yoder, Bro. J. G. Hartzler officiating.

Miller—Bontrager.—On June 2, 1935, Bro. Samuel Miller and Sister Mary Ann Bontrager, both of the Yoder congregation, were united in the holy bonds of matrimony, Bro. H. A. Diener officiating. May the Lord bless and direct them through life.

Gable—Ressler.—On June 2, 1935, at the home of the officiating bishop, Bro. I. J. Buchwalter, Dalton, Ohio, Bro. Paul M. Gable and Sister Dorcas M. Ressler, both of West Salem, Ohio, were united in marriage. May the Lord's blessing attend this union.

Weaver—Huber.—On May 30, 1935, Bro. Paul E. Weaver of the Lichty's congregation and Sister Ada B. Huber of the Hammer Creek congregation, were united in holy wedlock by Bro. N. L. Landis, at the home of the bride's mother. May God's blessing attend them through life.

Landis—Detra.—Bro. A. A. Landis, minister of the Ephrata congregation, Pa., and Sister Tillie M. Detra of the Elizabethtown congregation, Pa., were united in the holy bonds of matrimony on May 28, 1935, at the home of Bro. Noah W. Risser, who officiated. We wish them God's richest blessings through life.

Glick—Chupp.—On Friday evening, May 24, at the groom's home, Bro. Vincent Glick and Sister Emma Chupp, both members of the Red Top congregation near Bloomfield, Mont., were united in the holy bonds of matrimony, Bro. George M. Kauffman officiating. May true happiness and God's richest blessings attend them through life.

Hochstetler—Ringler.—On Sunday, June 2, 1935, Bro. Omer Hochstetler of the East Union congregation and Sister Elizabeth Ringler from Limon, Colo., were united in marriage at the home of the groom's parents, Bro. and Sister Joseph B. Hochstetler near Kalona, Iowa, Bro. D. J. Fisher officiating. May the Lord bless them as they go through life together.

Shrock—Weaver.—Bro. Verlin, son of Bro. and Sister Altine Shrock of the Clinton Frame congregation, and Sister Mary, daughter of Bro. and Sister Henry Weaver of the Yellow Creek congregation were united in holy matrimony at the home of the bride's parents near New Paris, Ind., on Sunday, June 2, 1935, Bro. J. E. Gingrich of Elkhart officiating. May God's choicest blessings attend this union through life.

Obituary

Ober.—Ida Ober, wife of Bro. Jacob Ober, died March 23, 1935, at the age of 61 y. 11 m. 3 d. She leaves husband and ten children and a number of grandchildren. She was a member of the Mennonite Church, worshipping at Krall's Church, near Cornwall, Pa. Funeral services were conducted from her late home by Bro. Martin Weaver, and at Hernley's Mennonite Church by Bros. Noah Risser and Joseph Boll Jr. on March 27, 1935. Text, II Tim. 4:6-8. Burial in adjoining cemetery.

Zook.—John G. Zook, son of Jacob and Sarah Zook, was born in Lawrence Co., Pa., Aug. 11, 1868; died May 14, 1935; aged 66 y. 9 m. 2 d. He is survived by 4 sons and 4 daughters: Edward F., John Lewis, Albert W., and Jonathan E.; Fannie Zook, Mrs. Florence Campbell, Mrs. Mannie Black, and Gladys Zook; 15 grandchildren; 3 brothers and 2 sisters (Criss, Enoch, Wallace Zook, and Mrs. Martha Kurtz and Mrs. Fannie Byler of Thomas, Okla.). He was a

member of the Maple Grove Mennonite Church, and for the last year he had been making his home with his son, John Lewis. Funeral services were held in the home of his son by E. F. Hartzler of Marshallville, Ohio, and in the Maple Grove Church, of which he was a member, by E. F. Hartzler, assisted by J. H. Lantz. Interment in the Amish Cemetery.

Detweiler.—Virgil Wayne, youngest son of Oren and Nettie Detweiler, died May 19, 1935; aged 10 m. 20 d. He leaves father, mother, two brothers (Mervin and John Mark), two sisters (Mary and Lucille), two grandmothers, and a large number of other relatives and friends. One sister preceded him in infancy. Virgil, though being a little more frail than some children, was a friendly and lovable baby and had endeared himself to the hearts of many. It is hard to part with him, but we humbly bow to God's will, knowing He doeth all things well. Funeral services were held at the Fairview, Mich., Mennonite Church on May 21, in charge of the home ministers, Bro. Menno Esch and Bro. M. S. Steiner. Text, Job 1:21, latter clause.

"Only a blossom, too frail to stay,
God in His wisdom hath taken away;
Not from our hearts, not from our love,
But to bloom with the angels in heaven above."

Miller.—Robert George, son of George W. and Elsie Dittenbaugh Miller, was born June 10, 1933, at Ronks; died in the Lancaster General Hospital, May 22, 1935. He was sick 11 days. Death was caused by a mastoid. His stay on earth was short, but long enough to endear him to those who cared for him. He was the only child. He leaves his paternal grandparents (Mr. and Mrs. Ezra Miller), maternal grandparents (Mr. and Mrs. H. L. Dittenbaugh), maternal great-grandmother (Mrs. Elizabeth Weaver), five aunts, six uncles, many relatives and friends. His great-grandfather preceded him in death two months ago. Funeral services were conducted May 25 at the Reformed Mennonite Church at Longnecker's, in charge of Henry Fisher. Text, Luke 16:18. Interment in the adjoining cemetery.

"The little crib is empty now,
His clothes are all laid by;
He is not dead—but sleeping,
And dear Bobby is at rest."

—Dittenbaughs.

Barkley.—Martha, daughter of Christian and Elizabeth Stuckey, was born in Ohio May 17, 1855; died at the Samaritan Home near New Holland, Pa., May 16, 1935; aged 79 y. 11 m. 29 d. Aug. 26, 1877, she was married to George Barkley, who preceded her in death June 23, 1930. They had one son (Edward), who died in Scottdale some years ago. Sister Barkley united with the Scottdale Mennonite Church in March, 1899, when she and her husband moved here from Ohio. Later they returned to Ohio, and from there they moved to South Boston, Va. In 1912 they returned to the region of Scottdale where Bro. Barkley died. Soon after his death Sister Barkley went to the Samaritan Home near New Holland, Pa., where she spent the remainder of her life. She is survived by one sister and a number of nieces and nephews. Funeral services were held May 17 by Bro. Martin Hershey (Text, Rev. 7:9-14), after which the body was shipped to Scottdale for burial, where further services were conducted by the home ministers. Burial in Alverton Cemetery.

Rhodenizer.—Alice V. Rhodenizer was born Feb. 23, 1853; died at the Mennonite Old People's Home, Maugansville, Md., May 18, 1935; aged 82 y. 2 m. 25 d. She was a native of Williamsport, Md. After spending a year at the hospital in Hagerstown, suffering with a broken hip, from which she never recovered, she was removed to the Home Feb. 10, 1932, to be cared for as an invalid. In addition to the helpless condition of her body, due to the broken member, she was also blind, but she bore her double affliction patiently. She had been a member of the Methodist Church, but after having spent three years at the Home she expressed her desire to

become a member of the Mennonite Church and on Jan. 23 of this year she was received as a member of the Reiff congregation. She was the last member of her family but is survived by one daughter (Nellie). The funeral was held at the Leaf Funeral Home in Williamsport on May 20, conducted by Brethren Denton T. Martin and Moses K. Horst. The body was laid to rest in River View Cemetery at Williamsport.

Metz.—Thelma Catherine Metz, Vida Lorraine Metz, and Mary Esther Metz, three sisters, were drowned Saturday, May 11, 1935, at 1:30 P. M. They were daughters of Bro. and Sister George Dewey Metz of 113 West Bigger St., Hutchinson, Kans. Thelma Catherine was born Aug. 19, 1927, at Nickerson, Kans.; aged 7 y. 8 m. 22 d. Vida Lorraine was born May 25, 1929, at Nickerson, Kans.; aged 5 y. 11 m. 17 d. Mary Esther was born July 8, 1931, at Hutchinson, Kans.; aged 3 y. 10 m. 3 d. They are survived by their parents, a baby brother (Gerald D.), their grandparents (Mr. and Mrs. W. C. Black of Partridge, Kans., and Mr. and Mrs. S. L. Metz of Woodward, Okla.), and a host of aunts, uncles, cousins, and friends. The funeral was conducted at the Johnson Funeral Parlor by Bro. J. G. Hartzler, and at the Yoder Mennonite Church by Bros. L. O. King and H. A. Diener. Burial in adjoining cemetery.

"Gone But Not Forgotten"

"Dear babies, they have left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

—By loving parents.

Bachman.—Mary, beloved wife of John Bachman, died at the Eureka Hospital Monday, April 22, 1935; aged 45 y. 7 d. On Wednesday, April 17, she underwent an operation which seemed successful until on the following Monday when she rapidly changed for the great transition. She was the daughter of Christian and Elizabeth Bachman, who preceded her to the glory world. She accepted Christ as her personal Savior in her youth and remained faithful to the end. She was united in marriage to John Bachman Sept. 12, 1915. To this union were born one daughter (Eileen) and four sons (Richard, Allan, John Jr., and Paul). She leaves her immediate family: one sister (Phoebe), two brothers (Joel and Solomon), and a host of relatives and friends who will sadly miss her loyal devotion to all with whom she came in contact. Funeral services in charge of H. R. Schertz and Ezra Yordy.

"Our Mother's a beautiful spirit and her home
is the holy Evangel's,
There she has neither sorrow nor trials, and
treads not the path of the weary,
And over the sea of eternity, bridged by the
hands of angels,
She passed with the torch of prayer, to the op-
posite shore in safety,
When crowned with garlands of love, she mount-
ed the steps of the city."

Martin.—Jacob Martin was born April 25, 1858, near Millersburg, Ohio; died May 17, 1935, at the home of his son, Harvey, following a twelve weeks' illness; aged 77 y. 23 d. On Dec. 28, 1882, he was united in marriage to Susan Zeigler, near Poland, Ohio. There were born to this union five sons and two daughters; namely Elmer, of North Lima, Ohio; Harvey, of Columbiana, Ohio; Alpheus, of New Middletown, Ohio; Daniel, of Columbiana, Ohio; Mrs. Ada Yoder (who died May 17, 1915); Mrs. Edna Barkley (who died Dec. 14, 1923); and Ezra (who died at the age of 10 months). Two sisters (Mrs. Mary Metzler of Orrville, Ohio, and Mrs. Howard Clark of Columbiana, Ohio), and a brother (John Martin of Columbiana, Ohio), also survive. Four sisters and one brother preceded him in death. A few years after his marriage, he with his companion united with the Mennonite Church and remained an active and faithful member until death. He ably served his church for many years as trustee, taught various classes in Sunday school, led the singing, and in a general way lived a useful life for the cause of Christ and the community.

Funeral services were held May 20 at the home of his son, Harvey, and at the North Lima Mennonite Church by A. J. Steiner, E. M. Detweiler and Paul Yoder. Text, Ps. 90:12.

Byler.—Nannie May, daughter of Solomon and Elizabeth Spiker Kaufman, was born Sept. 29, 1889; died in the Jameson Memorial Hospital, New Castle, Pa., after a long illness; aged 45 y. 7 m. 18 d. On Jan. 4, 1911, she was united in marriage with Harry Byler, who survives her, with the following children: Arthur of New Castle, Ruth and Katherine at home; also one granddaughter (Dolores June Byler), her father (Solomon Kaufman), and the following brothers and sisters: Charles of Wooster, Ohio; Frank of New Wilmington, Mike and Roy of Neshannock Twp., Mary of Neshannock Twp., and Mrs. Harvey Zook of New Wilmington; also many other relatives and friends. She united with the Maple Grove Church in her youth, remaining faithful to her Lord and Master to the end. She was of a quiet and patient disposition, which won her many friends. Throughout her many weary trials and long illness, she was never heard to complain, always having a smile and a kind word for everyone. She was much concerned for the welfare of her children. During her long illness she was always glad to see anyone come to visit her, many times desiring the Word of the Lord read and prayer to be made for her. "Blessed are the dead who die in the Lord, . . . their works do follow them." The funeral services were conducted at the Maple Grove church, near New Wilmington, Pa., in charge of Brethren E. F. Hartzler, E. J. Zook. Text, Amos 4:12.

Miller.—Clarence Paul, son of Emanuel and Mary (Bender) Miller, was born in Elkhart Co., Ind., Nov. 23, 1909; died in the Goshen Hospital Feb. 5, 1935; aged 25 y. 2 m. 12 d. Death was due to the effects of a diseased tooth, which however had been drawn about four days before. Following the removal of the tooth, a swelling at once developed which affected his breathing, and it was to relieve this condition that an operation was attempted about an hour after he was admitted to the hospital. He died under the administration of ether. He had been able to walk about and converse with two of his brothers, who accompanied him to the hospital. About 5 years ago he united with the Conservative A. M. Church of which he remained a faithful member until death. He is survived by the following brothers and sisters: Naomi (wife of John Riegsecker); Ida May (wife of Levi Schrock); Lydia Ann (wife of Joseph Slabaugh); Elmer, Daniel, Melvin (with whom he had his home), and Alvin; his stepmother (Mrs. Tobias L. Miller), all of Elkhart, Ind. Father, mother, one brother and one sister preceded him in death. He was the youngest of the family and unmarried. He will be missed by the family circle and by his many friends. This departure, because of the suddenness and unexpectedness of the brother's death, is a loud call to all. Funeral services were held Feb. 8 at the Clinton Frame Mennonite Church, conducted by Manasses R. Miller, S. T. Eash, and D. J. Johns. Texts, Job 14:1, 2 and Eccl. 12:1, 2.

"Call not back the dear departed,
Anchored safe where storms are o'er;
On the border land we left him,
Soon to meet and part no more."

Landis.—Anna (Rosenberger) Landis was born in Bucks Co., Pa., Sept. 19, 1882; died at her home near New Galena, Pa., May 2, 1935; aged 52 y. 7 m. 13 d. Death was due to a ten-days' illness of pneumonia. At the early age of 16 she accepted Christ as her personal Savior, and was baptized as a member of the Blooming Glen Mennonite Church. On Jan. 6, 1906, she was united in marriage to Samuel O. Landis. Soon after this she transferred her membership to the Doylestown Mennonite Church, remaining faithful until death. To this union were born 3 sons and a daughter. Those remaining to mourn her departure are her bereaved husband and the following children: Paul of New Galena, Pa.; Norman R. and Mary R., both at home; and 2 grandchildren. One son (Ray-

mond) preceded her in death about 5 years ago. She was a devoted mother and wife and will be sadly missed in the home. She will also be missed in the Church as her seat was seldom vacant when health permitted her to be there. During the past winter she was a member of the Bible study at her home church, in which she was very much interested, and received much enjoyment from the same. Funeral services were held on May 7 by the home pastors. Bro. A. O. Hestand conducted services at the home, followed by services at the Doylestown Mennonite Church conducted by Bro. John Leatherman. Text, Ps. 39:47—some of her favorite verses which we found underscored in her Bible. Interment in the adjoining cemetery.

"The lights are out in this mansion of clay,
The curtains are drawn for the dweller's away;
She silently slipped o'er the threshold at night,
To make her abode in the city of light."

Meyer.—Mary, the daughter of Joseph and Catherine (Krabill) Conrad, was born Aug. 26, 1857, in Stark Co., Ohio; died at the home of her daughter, Mrs. John Lerch, on May 21, 1935; aged 77 y. 8 m. 25 d. On March 1, 1883, she was united in marriage to Jacob G. Meyer. This union was severed by the death of her husband five years ago, after forty-seven years of companionship. This home was blessed with five daughters and four sons: Mrs. Emmet Yoder, B. C. Meyer, Mrs. N. W. Schrock, J. C. Meyer, Mary Jane Meyer, Elmer J. Meyer, E. A. Meyer, Mrs. J. W. Lerch, Mrs. U. M. Wenger. Besides these there are three step-children who could truly call her mother: D. F. Meyer, Mrs. D. S. Schrock, and Mrs. C. B. Fetzer. Considering this large family and the age in which she lived, her patience and Christian fortitude were outstanding traits of character worthy of imitation. She leaves six sisters, two brothers, thirty-nine grandchildren, six great-grandchildren, and a host of relatives and friends. Preceding her in death were her husband, four grandchildren, four brothers, and one sister. She united with the Mennonite Church in her youth and remained a faithful and devoted member throughout life. She participated in the communion service at the Oak Grove Church, May 12, 1935. Funeral services were held May 24, at the Oak Grove Church conducted by J. S. Gerig and J. N. Smucker. All the children and all the remaining brothers and sisters were present at the service. Burial in the Pleasant Hill Cemetery.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Yoder.—Elmer Lester, second son of David B. and Sarah Yoder, was born April 4, 1885, near West Liberty, Ohio; died at his home May 9, 1935; aged 50 y. 1 m. 5 d. On Dec. 26, 1909, he was united in marriage to Maude E. Allgyer. To this happy union was born a son, who with the mother preceded him in death. He was again made happy when on Dec. 3, 1915, he was united in marriage to Bertha Yoder. To this union were born two sons and two daughters: Willis, Winfred, Kathryn and Pauline. In his youth he accepted Christ as his Savior and united with the South Union Mennonite Church, in which faith he departed. He, with his family, was a regular church attendant whenever health permitted. More than eleven years ago, just at a time when father was most needed, he suffered a complete break-down in health and was forced to leave the farm, the occupation which he so much loved. During all these years he never was heard to complain, not even to his own family. His patient suffering and his quiet disposition won for him a large circle of friends. He was an obedient son, a faithful brother, and a good father, intensely interested in the welfare of his family. Even though unable to work, his presence and wise counsel meant so much. Besides his immediate family he leaves his father, mother, two brothers (Earl M. and B. Leonard), six sisters (Mrs. C. S. Smucker, Mrs. Elmer Smucker, Mrs. S. C. Plank, Mrs. E. J. Neer, Mrs. John D. Hooley, and Mrs. U. K. Hostetler), all of West Liberty. In his passing two family circles are broken, but we would not call him

back; rather, we bow in humble submission to our kind heavenly Father who doeth all things well. Funeral services were held at South Union Church in charge of Bro. N. E. Troyer and Marion Y. King. Burial in South Union Cemetery.

Stutzman.—Sanford, son of Christian and Mattie Stutzman, was born May 26, 1867, in Holmes Co., Ohio; died in his home near Beaver Crossing, Neb., May 14, 1935; aged 67 y. 11 m. 18 d. In his youth he accepted Christ as his Savior and joined the Mennonite Church, where he lent his efforts in advancing the cause of the Kingdom. For the last 24 years he was a member of the West Fairview congregation. His greatest concern was for the spiritual welfare of his children and their families. A little more than a year ago he was afflicted with arterial sclerosis. From that time on had been ailing more and more. On Tuesday afternoon while talking with his son Lester and daughter Ida, he peacefully fell asleep, sitting in his chair. On Feb. 14, 1892, he was united in marriage with Elizabeth Kuhns. They lived together until separated by his death. To this union were born 8 children, 2 preceding him in death (Amanda and Mattie). There remain his loving wife, who at the present time and also at the time of his death was ill in a hospital at Lincoln, Neb., recovering from an operation for gall stones. There also remain, 4 daughters (Mrs. Wm. Burkey of Milford; Mrs. Cassie Schweitzer, Mrs. Art Roth, and Mrs. Homer Miller of Beaver Crossing); 2 sons (Bert and Lester of Beaver Crossing). He also leaves 1 sister, the last of a family of 12 remaining; 24 grandchildren, 1 great-grandchild, and many other relatives and friends. Funeral services were held at the West Fairview Church and at the home. Ezra Roth, J. E. Zimmerman, and Wm. R. Eicher were in charge. Texts, Jno. 14:1-11; Ps. 17:15; Rev. 7:15. Interment in cemetery adjoining church.

"Softly and peacefully father passed away
From earth to heaven, to make his stay;
Long and patiently he awaited his call,
Now in heaven he is waiting for us all."

Frey.—Menno L., son of Levi L. and Barbara (Mishler) Frey, was born Mar. 20, 1871, in Holmes Co., Ohio; died Feb. 4, 1935, at his home in Miami Co., Ind.; aged 63 y. 10 m. 4 d. He leaves to mourn his departure, his wife, two daughters (Pearl Osborne and Katie Troyer), two sons (Owen and Lewis), three brothers (Ben L. of Miami Co., Alvin and Ammon of La Grange Co.), eight grandchildren and a host of other relatives and friends. Those who preceded him into the spirit world are his father and mother, his first wife (Fannie Stineman Frey), one son (Millard), three sisters (Amanda Mast, Katie Hershberger and Susie Shrock), five brothers (Peter, John, William, Noah and Levi). When he was six years of age, his family moved from Ohio to La Grange Co., Ind. Several years later they moved to Kansas. It was there that his mother died. When he was about eleven years of age, he returned to Indiana, along with other members of his family. His father returned to Ohio soon after to live with Amanda Mast, his daughter. From that time on until young manhood he made his home at various places. He was united in marriage to Fannie Stineman Dec. 20, 1890. At that time they moved on the farm that has been his home up to the date of his death. His wife died on Jan. 21, 1922. It was soon after this marriage that he became a member of the Mennonite Church, which he attended regularly till his death. He took an especial interest in Church activities in his later years and never missed a service when it was at all possible to attend. On Nov. 22, 1924, he was united in marriage to Lizzie (Yoder) Hostetler. He lived an active life until April of 1934, when he had his first stroke of apoplexy. At times he seemed to be conquering the effects of the first stroke, when he suddenly had another stroke on Friday night, Feb. 1. Bronchial pneumonia set in, which proved to be the immediate cause of his death. He put up a gallant fight until the very last. In his later years, he took great interest in his home. Visi-

tors were always welcome in his home. The family have lost a good father and husband, and they will cherish many fond memories of him to the end of their days.

Huber.—Jacob G. Huber was born June 20, 1881; died May 13, 1935, at his home near Bareville, Pa.; aged 53 y. 10 m. 23 d. He was the son of the late Jacob and Amanda (Groff) Huber. His first marriage was to Alice Kurtz. To this union was born one daughter. Wife and daughter preceded him in death. His second marriage was to Bertha Good. To this union were born nine children; three died in infancy. He leaves his companion, 3 daughters, and 3 sons: Myrtle, Stella, Milton, and Bertha, at home; Lloyd, of Lancaster, Pa., and Henry, of Intercourse, Pa. Also three grandchildren, one brother, Milton Huber of Mt. Vernon, N. Y.; two sisters, Emma (wife of Henry Bechtel), Spring City, Pa., and Mrs. Fannie Elliot, Lancaster, Pa.; and his father-in-law and step-mother. He was a member of the Mennonite Church, and attended services regularly when health permitted. He was present at Sunday school the day before his departure. He had the pleasure of seeing all his children unite with the Church in their youth, and his admonition was to remain true and faithful. He was afflicted with heart trouble for more than a year. Although he felt his weakness, he went about his duties, and on Monday morning, while seated in the team, ready to leave home, the messenger came very suddenly. We miss his presence everywhere, and his cheerful tone as he went about his duties. Among his last songs were the ones selected for the funeral. He had planned his burial, and selected his ministers. God's ways are not our ways, but we submit to His will, for God knows what is best. Services were held at the home on May 16, by Bro. Elmer Martin and at the East Petersburg Mennonite Church by Bro. David Landis and Bro. Frank Kreider. Text, Luke 12:40. Interment in adjoining cemetery.

"The lights have gone out in the mansion of clay, The curtains are drawn for the dweller's away; He silently passed o'er the threshold at dawn, To await the resurrection morn."

—Companion.

Mumaw.—Levi, son of Amos and Catherine (Shaum) Mumaw, was born near Winesburg, Ohio, Nov. 16, 1879; died of acute Bright's disease at Scottdale, Pa., June 4, 1935; aged 55 y. 6 m. 18 d. When but a child he moved with his parents to Elkhart Co., Ind., and after sixteen years' residence there the family returned to Ohio, settling in Wayne County. He settled down in business in Orrville, where he remained until 1909, when he with his wife and son moved to Freeport, Ill. He was converted at the age of sixteen, united with the Mennonite Church, and remained an active member until his death. June 9, 1903, he was united in marriage with Fannie E., daughter of Bishop J. S. Shoemaker. To this union were born two children, one having died in infancy, and a son (Russell) preceded his father in 1927. His wife died in 1921. Two years later he was married to Alice Hershey of Manheim, Pa., who survives him. He is also survived by his mother, six brothers (George, Amos, Harry, Adam, Daniel, and John), two sisters (Martha and Anna), and many other relatives and friends. In 1910 he was called to Scottdale, Pa., to take the position of Treasurer of the Mennonite Publishing House, to which duties later were added the duties of Secretary, he having been Secretary-Treasurer of the House for many years. He also had a similar position in his home congregation. For the past eight years he has been Vice President of the Mennonite Board of Missions and Charities, and has for many years served as Secretary of the Mennonite Relief Committee, as well as on a number of other important committees. In all these positions he performed his duties faithfully and efficiently, and his passing is regarded as a distinct loss. But we are looking to Him who knows all things and orders all things for the best, and praying that all these places left

vacant may be filled by capable, loyal workers. May the God of all grace comfort the members of the bereaved family. Funeral services were held June 5 at the Scottdale Mennonite Church, conducted by Bros. A. D. Wenger, O. N. Johns, and several of the home ministers. On Thursday, June 6, the remains were taken to Orrville, Ohio, the home of most of the family, where further services were held on Friday forenoon, June 7. Bro. I. W. Royer, assisted by Brethren C. Z. Yoder and S. M. Kanagy, conducted the services in the family home, while at Martins Church services were conducted by I. W. Royer assisted by D. D. Miller, J. A. Ressler, M. C. Cressman, C. L. Graber, and I. J. Buchwalter. Interment in the cemetery near by.

CONFERENCE ANNOUNCEMENTS

Ontario A. M.

The Ontario A. M. Church Conference will be held at the Maple View A. M. Church near Wellesley, Ont., on Tuesday and Wednesday, June 18 and 19, 1935.

All cordially invited.

By Sec'y Ont. A. M. Church Conf.

Dakota-Montana

The Dakota-Montana Mennonite Conference will hold its annual meeting with the Fairview congregation near Minot, N. Dak., June 25-28, 1935, D. V.

Tuesday, June 25, there will be a ministers' meeting.

The first public session on Tuesday evening will mark the beginning of Sunday School Conference, followed by Mission Conference, to conclude with Church Conference on Thursday afternoon and Friday.

Any one desiring further information, write Bro. L. A. Kauffman, Surrey, N. Dak.

Everybody welcome.

J. C. Gingerich, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the West Zion congregation near Mazeppa, Alberta, July 2-4.

On Monday, July 1, a ministerial meeting will be held at 1:00 P. M. All members of the ministry are urged to be present. Tuesday, July 2, Sunday School Conference; Wednesday, July 3, Mission Board Meeting and program; Thursday, July 4, Church Conference.

Preaching services will be held each evening. Visitors are cordially invited.

M. D. Stutzman, Sec., Kingman, Alta.

EASTERN MENNONITE SCHOOL

Our catalogues have been sent out to some hundreds of prospective students for 1935-1936. We have had about twenty-five more regular students this year than we had last year. We are expecting a further increase next year.

New strength will be added to the Bible Department the coming year by the addition of Menno J. Brunk to the staff of instructors. He received his Doctor's degree last year at Evangelical Theological College.

A new feature has been added to the Bible Department, since our catalogues have been mailed. The Advanced Course has been extended to four years work of college grade. In view of the growing interest in mission work we aim to make the Bible work as strong as possible in order to prepare our students for valiant service wherever called.

The courses offered for next year are as follows:

Junior College
High School
Teacher Training (two years)
Elementary Bible (two years)
Advanced Bible (two years)
Bible College (four years)
Special Bible Term (six weeks)
Bible Correspondence School

We are still contending for the conservative faith of the Gospel according to the historic principles of the Mennonite Church as set forth in our District and General Conferences. We ask for your prayers and your hearty support in this important work.

We would be glad to know of all who are thinking of coming next year as regular and Special Bible Term students. Write for further information for yourself and give us names of others who might be interested in coming. Address

A. D. Wenger, President, or
H. D. Weaver, Business Manager,
Eastern Mennonite School,
Harrisonburg, Va.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS & CHARITIES, JUNE 16-18

The Annual Meeting of the Mennonite Board of Missions & Charities will be held at the Mennonite Church near Hopedale, Illinois, June 16-18. Sunday the 16th will be devoted to a Mission Meeting. The actual business of the Board will begin on Monday the 17th. Committees connected with the Board will be held as per schedule following:

Thursday forenoon, June 13, Mission Problems Study Committee.

Thursday afternoon, June 13—Saturday noon, June 15, session of the Executive and Mission Committees.

Saturday afternoon, Executive session of the Board. All members are requested to be present as far as possible. In case of members who cannot be present a proxy should be sent to the secretary indicating who is to serve in their stead.

The prayers of the entire brotherhood are solicited in behalf of this meeting.

D. D. Miller, President.
S. C. Yoder, Secretary.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

P. L. Frey, Chairman.
I. W. Royer, Sec'y.

The work of the conscience and of the Holy Spirit are very closely related.—Irvin Brunk.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, JUNE 20, 1935

(Herald of Truth
Established 1864)

No. 12

EDITORIAL

"And Jesus came and spake unto them, saying,

"All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations,

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and,

"Lo, I am with you alway, even unto the end of the world. Amen."

Here we have (1) a declaration of His power; (2) a command to preach the Gospel of Christ to all nations; (3) a command to baptize in the name of the Trinity; (4) a command to teach "all things whatsoever" our Lord commanded; (5) a promise to be with His faithful missionaries unto the end of the world. It presents the program of a complete missionary message that should be carried to the ends of the earth, authorizing the Christian Church to evangelize the world in every generation. May we as a church rise to the full standard of this Great Commission, beginning at home.

The Wandering Sheep.—What about those who have wandered away from the fold? What have they gained through their wandering away? What have we gained through their wandering away? Usually, on both sides, there is a deep-seated feeling, when the feeling is normal, that the results of such wandering should be measured in terms of loss rather than of gain. It emphasizes the fact that in both home and church there should be faithful working and fervent praying with two ends in view: (1) that the children in the home and the members in the church should be properly enlightened and well nurtured so that the wandering away may be kept at a minimum; (2) that those outside the fold may be

gathered in. Read Jas. 5:19, 20; Jno. 10:16.

Praying for Authorities.—On another page will be found a pointed article on this subject. This article was prepared for publication at the request of the Peace Problems Committee of which Bro. Coffman is a member. It touches a very vital point. The principle of submission is an essential part of the nonresistant faith. Without it all pretensions to nonresistance are vain. Nonresistant people sometimes feel called upon to decline military service, but never because they are antagonistic to the government under which they live. Their refusal to do military service is based on their loyalty to the Prince of Peace, never on disloyalty to the powers that be. Their submissive spirit, their readiness to obey all laws that do not conflict with the higher laws of God, their continual supplications before the Throne in behalf of all that are in authority, their law-abiding spirit which makes it unnecessary for governments to be at any expense whatever to discipline them for harming others, makes of them useful citizens in any country of which they are subjects. As for railing down on government officials because they do not conduct the affairs of government as we think they should, this does not belong to the non-resistant Christian. Our power is at the Throne. Let us remember before the Throne, "all that are in authority"—and then live and speak in a way that proves the sincerity of our supplications. We trust that you may read the article herein referred to.

Drift toward Atheism.—The following news item speaks for itself:

Seek Ban on Bible

The Freethinkers of America and Joseph Lewis, president, have instituted a suit in the New York State Supreme court "to stop the reading of the Bible and existence of religiously controlled societies in our public schools" in order "to uphold the American principle of the separation of church and state."

The complaint recites that Protestants, Catholics, and Jews disagree, and that "for

several centuries the said three sects hated and murdered each other in their controversies over said Bibles, but now are not allowed by secular law to murder each other, though the controversies and religious hatreds are quite as vocal as ever."—Literary Digest.

The charge that Bible reading in our public schools constitutes "sectarianism" falls to the ground that a number of anti-Biblical theories—Evolution, carnal warfare, socialism, etc.—are openly taught in our public schools with scarcely any protests. If those who seem so zealous in their efforts to have the Bible eliminated from our public schools on the ground that it is against the interests of our free institutions to tolerate this "sectarian" teaching in our schools would manifest an equal zeal in having anti-Scriptural heresies excluded as well, we could at least give them credit for sincerity. The word "Freethinkers" is a misnomer. They are as subservient to "the god of this world" as is the consecrated Christian to the God of the Bible, and their whole propaganda is but a part of a godless conspiracy to educate the rising generation to become a race of godless people. Yea, only "the fool hath said in his heart, There is no God."

"Peace . . . Bitterness."—A very striking portion of Scripture is found in Heb. 12:14, 15: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Two things are here set forth in emphatic contrast: (1) "peace"; (2) "root of bitterness."

Concerning peace, we are admonished to follow it "with all men," and in this connection it is coupled with "holiness, without which no man shall see the Lord." Moreover, we are warned that not only will the failure to maintain this effort for peace shut us out from God, but that it will engender a "root of bitterness" which will bring trouble and defile the soul. Nor will

it stay with embittered soul but will spread until "many be defiled."

Peace and bitterness can not dwell in the same heart. Either the love of God will fill the soul, which gives us a peaceable attitude toward all people (including our enemies), or the soul will become embittered, soured, morose, sullen, revengeful, devoid of the spirit of forgiveness and love. Where "vengeance is sweet," the soul is very bitter. Harsh and uncharitable judgments, petulant scolding, continually seeing the "blue" side of life, magnifying the faults of others and resenting any and all criticisms about ourselves, are all signs that the "root of bitterness" has taken hold of and is sapping the peace of God out of our lives.

Two things are mentioned as resulting from this "root of bitterness": (1) trouble; (2) defilement. Both are sure

to come where the ennobling quality of peace is banished from the heart. But this is only the negative side of the reason why we should cling to the first part of our text.

"Follow peace with all men, and holiness." It means sweetness to the soul, joy and uplift to others, and a condition of heart and soul that admits us into the presence of God. No wonder the apostle urges, "Dearly beloved, as much as lieth in you, live peaceably with all men." So doing, we follow in the foot-steps of our Savior, prove ourselves a benediction to our fellow men, banish every form and root of bitterness from our own lives, scatter sunshine wherever we go, and enjoy the foretastes of what we shall experience in full when we shall come into the everlasting presence of our Lord.

PRAYING FOR AUTHORITIES (I Timothy 2)

By S. F. Coffman

For the Gospel Herald.

A definite duty rests upon the Christian man or woman resident in any country and under any form of Government. It is a duty, which, when fulfilled, is "Good and acceptable in the sight of God." It will also result in fulfilling the purposes of God, "Who will have all men to be saved, and come unto the knowledge of the truth." There is a proper method of advancing the Kingdom of the Lord and of promoting its interests most expeditiously. Government exists, it is an instrument in the hands of God for certain purposes; and the proper respect for the institution which God has established and controls is one of the methods of making the most use of it in extending His kingdom among men. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all honesty."

A reasonable interpretation of this text would allow that Christian liberty is implied by the "quiet and peaceable life in all godliness and honesty," and that freedom of worship and freedom of service in spreading the Gospel to others are among the liberties those enjoyed.

The language also implies that the attitude of the believer toward the government should be a favorable one, rather than antagonistic—"supplications, prayers, intercessions, giving of thanks, be made for all men," etc. There should be an appreciative, sympathetic, and helpful attitude toward government and all who have to do with it. This is the spirit of the Chris-

tian who desires to emulate the life of his Master and serve His cause best in the world which belongs to Him.

The spirit of the present age, everywhere, is distinctly opposite that given in the admonition to Christians in the words of the text. The spirit of the world seems to have been imbibed, consciously or unconsciously, by Christians and all others. The spirit is censorious, fault-finding, critical, bitter, destructive. In the Church men have become bitter and critical toward order and regulation in matters affecting the organization and work of the Lord's house. Everywhere men seem to have set their own reasoning and judgment upon the throne, and many are obsessed with the desire for authority and control. Countless organizations have sprung into being, each inspired to direct or control the interests of all. Democracy has begotten a host of democracies. Few remain who possess the spirit of submission which is the soul of democracy and of fellowship.

The Church has taken a rather critical attitude toward the rest of the world, and toward the powers that be. She bemoans the laxity of moral principles and of justice and judgment. She proclaims the corruption and the failures of legislation and of legislators. She agitates for better laws and would enter the halls of legislature to dictate policies and standards. She cries for social and moral reforms. There was a day when Christians were attacked solely because of the Gospel which they preached and the lives which they lived. There may be a day when the attacks of the Church against the government may invite a retaliation which is undesirable.

The Christian spirit is one of graciousness, kindness, and helpfulness. One may recall the declarations of Elijah against Ahab, the pointed accusation of Nathan against David, and the bold accusation of John the Baptist against Herod. Their messages from God were made to individuals. They wrote no resolutions, made no platform addresses, nor agitated for the overthrow of men and governments. They withdrew from publicity and prayed to the God of nations for the renewal of His mercies to those who had gone astray.

The basis of all government is the law of God for men. "The powers that be are ordained of God" (Rom. 13:1). The existence of governments is a thing which God has ordained. Men should, therefore, respect the institution of government, whatever may be the form of it. Heaven is an ordered place; the will of God is supreme in that realm, concerning which we pray, "Thy will be done in earth, as it is in heaven" (Matt. 6:10). We pray not against governments, but pray for the best fruits of government.

The Christian life should be the exemplification of all that is best in human regulation. It should exemplify equity and justice; it should be filled with love and peace. It should typify the very spirit of human relationships which make possible a successful human government and promotes the happy conduct of all fellowships. It should show to men that honor of others and submission to others is the foundation of fellowship in the Church, of all relationships of love and peace in the world and of the eternal peace and glory of heaven. So Christ humbled Himself to do the will of the Father in the earth and thus He humbled Himself in Heaven that God might be all in all. I Cor. 15:28.

To be most helpful in the affairs of the world, the Christian should be respectful to all men, honorable to all authority and power in which he may justly serve his God, and be submissive to all rule and authority in which there is no conflict with the Word and will of the Lord. His greatest source of blessing to the world lies in his duty to present the interests of government and of governors to God in prayer, and in doing so should remember that in pointing out to God the faults of government officials he is exposing himself to the judgment of God also.

It is not the form of government that makes good citizens. All governments require submission on the part of their citizens. Good citizenship in any country is possible, where the spirit of submission and co-operation exist. We have brethren living in many lands under various forms and systems of Government. Let them be loyal citizens of those lands, by showing the spirit of honor and submission as becomes those who are followers of

Christ. Good democracy requires that the minority submit graciously to the will of the majority. A kingdom requires that the recognized authority be respected, whether he be chosen by the majority of the people or is recognized as the head of the government by custom or by common consent. A dictatorship may be established by the submission of the people to the will of such a ruler. Submission is the life of established government. Submission is the characteristic of the Christian life and should be prized and cultivated by Christian people in this age of changes and unrest, as the safeguard of continued friendship, fellowship, and of national and international peace. With the spirit of submission in the heart there may be a devout prayer for those who are in authority.

In maintaining the principles of peace and good will toward all men it behooves us as a body of Christians to be interested in more than one government, remembering that there is no restriction made as to what king or ruler or authority we should pray for. We have brethren living in other countries. We pray with them for their rulers. There are Christian people living in every land, and our prayers should extend also to those rulers and governments. We know not to what lands the Lord may call us, and it is for those unknown fields that the Lord would have us pray so that there the Gospel light may be shed abroad with quiet and peaceableness. The Gospel is commended by the gentle and meek and quiet spirit of the Christian.

The critical attitude of Christian people toward the government is a dangerous one. During the late war certain religious leaders were found guilty and were imprisoned for critical utterances against the government. The whole body to which they belonged was under censure for the attitude of their leaders. Their attitude was anarchial.

There is a great temptation to ministers to decry present government and rulers when discussing matters of prophecy. It is true that a day will come when a great anti-Christian movement will exist. Nations will fall under the spell of the arch enemy of our Lord and of His Church. But no minister should be as foolish as Shimei, cursing and stoning a fallen king or kingdoms ere the time, for Shimei had need to confess to the king whom he had reviled. He had prophesied the fall of David at too early a date. What credit would such ministers of the Gospel have from those thus reviled, or what honor would their Churches have were it known what revilings had been hurled against them and their kingdoms? Let prayers for them be offered instead of revilings against them.

As Christians we expect the Kingdom of the Lord to come, and pray

that it may come. Do we recall that, when the Kingdom comes there will be judgments coming upon the earth and the sorrows of the world be multiplied, and the wrath of the Lord poured out upon men? Did not the Lord rebuke His disciples when they were in too great haste to call down fire from heaven upon their adversaries? Our charge is to pray for the rulers and not to pray for the judgments of God upon them. God will take care of His program of judgments.

Men are interested in watching the development of power and the alignment of nations as to the fulfillment of prophecy, and our ministers are inclined to follow the expositions of men who have made a study of these subjects and to follow their declarations and repeat their statements concerning such nations and rulers. It is safe to say that some of those statements are not made by men who adhere to the principles of love and peace toward their enemies. If the study of prophecy is Scriptural and the principles of peace are based on the Word of God, the exposition of prophecy should be given in the spirit and understanding of the Prince of Peace who is also the King of kings and Lord of lords. The spirit of the child of God will not change with the coming in of the kingdom of the Lord. Besides being influenced by the spirit of prophetic interpretation, our people are subject to current political opinions. Much of the world's news is admittedly sensational, and it leaves upon the minds of the public the impressions intended by the purveyors of such information. Such news arouses men's worst passions and breeds international hatreds. What opinions have been formed in the minds of our brethren concerning the nations that come much into public notice today? Are adverse and harsh expressions justifiable? Have Christian sentiments been crowded out and prayers on behalf of such nations been silenced by public opinion? Can such nations still appreciate in us a spirit of Christian love and good will, such as has been our testimony and profession during the past centuries? "Be quick to hear; slow to speak; slow to wrath."

One of the most Christian sentiments expressed by the brethren, who fled from Russia in recent years on account of persecution, is silence regarding their persecutors and the acts of persecution. In private or public devotions prayers rise on behalf of their old home land and the brethren who are still resident there. Harshness and hatred would but add to the trials of their brethren. Of course there are exceptions to this general condition. In their children and in our children the testimony of love and peace must be perpetuated by sentiments and acts of love and peace as taught in the Gospel of Christ our Lord. "When He

was reviled, He reviled not again." He prayed for those who crucified Him.

Let none be tempted to do evil or to speak evil. Let it be said of us that we have been respectful to our nation and to all others. We may differ from others with regard to policies of government, but let us have proper regard for rulers and their laws. Let it be said that we have fulfilled our mission of prayer for those in authority, endeavoring to bless them with the guidance and protection of God from heaven and with the benediction of saints on the earth.

Vineland, Ont.

TAKE HEED UNTO YOUR WORDS

By Elias Swartzendruber

For the Gospel Herald.

Remember the words of Jesus: "But I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). When we think of the many idle words which go from the lips of people today, it almost makes us tremble to write or think on this subject. Nevertheless it may be one of the much needed things that should be ventilated, because we need a reminder as we speed on in life. Sometimes we hear people say, "Talk is cheap." We think they mean, it is easy to talk. It certainly is not cheap when account must be given of every idle word at the judgment.

James says about the tongue: "And the tongue is a fire, and a world of iniquity: so is the tongue among the members, that it defiles the whole body, and setteth on fire the course of nature; and it is set on fire of hell." If such was the condition of the tongue when James wrote these words, we are almost sure the condition of the tongue is not any better today.

We have heard the expression: That man ought to have his tongue "fixed." God can only fix the tongue when man will let Him. Jesus says, "Out of the abundance of the heart the mouth speaketh." The operation must be on the heart. This is what God says: "And I will take away the stony heart out of your flesh, and give you a heart of flesh" (Ezek. 36:26). God gives the Holy Spirit to man which brings the heart in its natural condition whereunto man was created. We are sometimes made to think that some professed Christians do not give evidence that they had the experience of this operation on the heart, when we hear the words that go from their lips.

People are inclined to talk much. Solomon says, "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." Therefore guard against all unchaste conversation. Paul says, "Neither filthiness,

(Continued on page 268)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Dillerville Mission)

Dear Herald Readers, Greetings of Love:—"O taste and see that the Lord is good: blessed is the man that trusteth in him."

Unshrinking faith and a live testimony are not often found in a Christian who neglects religion and loses touch with his heavenly Father when circumstances are favorable, but when adversity and reverses come retreats to spiritual shelter and the company of faithful Christians. Spiritual blessing and simple faith result when the Christian communes constantly and knowingly (by searching the Word) with his heavenly Father through trial and triumph; in trial passing the burden to Him and in triumph the glory.

On the evening of May 23, at preparatory services, held at the E. Chestnut St. Church, an elderly man of the Dillerville community was accepted as a brother into church fellowship. He is the second from this place to unite with us.

We are glad for the interest in the Sunday school, the attendance averaging about fifty at present.

Plans are made for the holding of a two-week period of tent meetings here. Similar plans are made for meetings in several parts of the city. The end of July and beginning of August is the time set for our meetings.

Until now there seems to be little visible manifestation of the Spirit's work with men and women of this community, but our first concern is that we be faithful in our labors and daily testimony. At that great day a record of faithfulness will be more important than a record of what has been accomplished. Fellow missionaries, let us rejoice together in our high calling, and pray together for the common cause of the spreading of the "good news."

The Workers,
June 6, 1935. Per Titus Lehman.

Hannibal, Mo.

(2313 Market St.)

Dear Readers, Greetings in the Master's Name:—"Behold I am the Lord, the God of all flesh; is there anything too hard for me? Never! Let us take courage for with God all things are possible. Fret not, for He loves thee; Faint not, for He holds thee; Fear not, for He keeps thee." These precious words were sent to us by a praying friend.

Bro. E. M. Yost of Greensburg,

Kans., spent 12 days with us, and we had a most blessed time of fellowship. Notwithstanding frequent rains, the meetings were well attended and closed with 14 confessions. Splendid interest was manifested throughout the series. Bro. Frank Horst of Peabody, Kans., and Bro. Allan White of Newton, Kans., accompanied Bro. Yost and conducted children's meetings each evening. These, and special messages in song added to the interest and effectiveness of the meetings.

Bro. and Sister Leroy Zook also took special parts in the programs. Among the converts were three young women, five Sunday school pupils, two mothers, a grandfather, two boys, and a young father. We trust the revival will continue and that others who are under conviction will soon yield. We cannot help but mention how much Bro. Yost's messages meant to the members at this place. Many of them expressed their renewed determination to be faithful until the end. People who had never been to the Mission showed interest, and said they wished Bro. Yost could stay two more weeks at least.

A new class of applicants will soon be started. Since we last wrote, one more soul has been added to our membership.

Our summer Bible school will open June 10. 63 have enrolled to date. We want to express our sincere thanks to the following congregations who sent in donations for the expenses of the revival and Bible school: East Union, Ia.; Lower Deer Creek; Manson, Ia.; Wichita, Kans.; Pa. Sunday school, Hesston, Kans.; Fairview, N. Dak.; Hesston Christian Workers' Band, and 15 personal donations, all of which were recognized and reported to our District Mission Board President.

Visitors at the Mission during the month were Aline Sommerfeld, Canton, Kans.; Bro. and Sister Claude Wise, Cherry Box, Mo.; Daniel and Jessie Yoder, Bro. and Sister Noah Detweiler and family, Mildred Rutter, all of Cherry Box, Mo.; Lyle Yost, James Brenneman, and Margaret Risdon, Goshen College; Bro. and Sister John Kreider and Philip Kreider of Palmyra, Mo.

"Bless the Lord, O my soul, and all that is within me. Bless his holy name." Your prayers have been appreciated. May God bless you all.

Yours to know nothing but Jesus Christ and His power to save.

June 7, 1935. Nelson Kauffman.

Altoona, Pa.

(2504 Fourth Ave.)

Greeting to the Gospel Herald Readers:—"We have many reasons to be thankful to our heavenly Father for the blessings given us.

Saturday evening, May 18, preparatory services were held at Altoona and Sunday morning, communion services.

At these services a mother and her son were received into church fellowship by water baptism. These services were in charge of Bishop I. K. Metzler. The following visitors were present: Bro. Aaron W. Gehman, wife and three children, of Reading, Pa.; Bro. Irvin Reist, wife and daughter of Martindale, Pa. We held special services on May 29 on the Ascension, at Altoona, and similar services at Mill Run, Friday evening, May 31. May 18, Bro. Elmer G. Martin, wife and two daughters, B. L. Denlinger, and Harry M. Kreider, Lancaster, Pa., paid a short visit on their return from visiting Musser Kreider of Martinsburg, Pa., who is a patient at the Roaring Springs Hospital. Sunday, May 26, Melvin H. Boose and wife, Lititz, Pa., Henry Peters and wife, Manheim, Pa., spent the day with us.

Sister Thelma McConnell who is in training at the St. Joseph Hospital, Lancaster, is spending some time at her home.

Thursday, June 6, thirteen brethren from the Allensville congregation, Pa., spent the day in grading and sowing the lawn seed at Mill Run. These labors are very much appreciated. Sunday, June 9, Bro. J. B. Kanagy of Allensville spent the day with us in the interest of the Summer Bible School to be held, the Lord willing, at Canan Station schoolhouse, July 8-19.

Bro. Hiram Wingard brought the monthly provisions from the Weaver congregation, Johnstown, Pa.

MAY

Cash Received

Southwest Conf. Dist.	\$ 7.00
Southwest S. S. Conf.	24.00
For Mill Run	3.50
Allensville Cong.	15.01
Lanc. Co. Brethren	11.00
No	2.00
	<hr/>
	\$62.51
Masontown S. Circle	5.00

Cash Value Clothing

Cross Road & Lauver S. C.	6.70
Strasburg S. C.	1.38
Reid S. C.	5.33
Belleville S. C.	4.00
Stumptown S. C.	9.56
Beech, Ohio S. C.	4.50
Crown Hill S. C.	4.55
	<hr/>
	\$36.02

Many thanks for your support. May the Lord bless you for same.

June 10, 1935. Joseph M. Nissley.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 16, 1935)

By D. Parke Lantz

Dear Herald Readers, Greetings in the Name of Jesus who ever liveth and maketh intercession for us. Heb. 7:25.

The brethren J. W. Shank, Amos Swartzentruber and William G. Lauver, who went north last week to visit some new fields, stopped for several hours in Quemu-Quemu on the return to their stations.

They found a number of important towns without Gospel privileges which ought to be entered and used as centers from which to work smaller towns.

They were well pleased with the result of their investigations, being impressed that work might be opened in one of these districts and we need, as pointed out last week, intercessory prayer for the extension of His work.

Some letters we have received give us the information that those of the workers who have been sick are better and all the missionaries are working. We are so glad for the blessing of health inasmuch that often the great and sudden changes of temperature are the cause of minor disturbances which result in loss of appetite and strength which is needed for effective work.

In our daily visitation and tract distribution work we have found some people who have owned Bibles for a number of years and not realizing the importance of reading regularly and systematically have laid them aside, many times with the idea of reading them when not so busy, others because the reading matter was not as interesting nor up-to-date as they desired.

Last week we were told about two men, one a banker the other a notary public who had a discussion concerning a Catholic procession which had just passed the corner where they were standing and the result was that both were agreed that it was a pagan custom and that the Bible teaching on the subject of saints and images was ideal in that we should not worship any body or any thing outside of the true God and His Son Jesus Christ.

Pray that the educated and intelligent people of this country may have the courage to accept Christ as their Savior and testify for Him.

Quemu-Quemu, F. C. O., Argentina.

WHY I AM RETURNING TO CHINA

By Beatrice E. Scott Stevenson,
Canton, China

A Presbyterian Missionary (See note below)

Note.—Mrs. Stevenson, a graduate of Wilson College and of Biblical Seminary, New York, is the daughter of Dr. and Mrs. Charles Ernest Scott of the American Presbyterian Mission at Tsinan, Shantung Province. She was married last year to Dr. Theodore Dwight Stevenson, a physician, the son of Dr. J. Ross Stevenson, of Princeton Seminary. They will be settled in Canton. Mrs. Stevenson wrote this paper (which is reprinted from "The Presbyterian") while she was a student at Biblical Seminary, New York, and before she had become engaged to marry Dr. Stevenson. Her sister, Elizabeth, and her husband, John Stam, missionaries of the China Inland Mission, were recently murdered by communistic bandits in Anhwei Province. Mrs. Stevenson's article reveals the true missionary call—not merely a philanthropic impulse to serve others. Dr. Charles Scott writes: "It seems as if this article by Beatrice were written under the clear guidance of the Holy Spirit, not

only in the general argument but in the very choice of words. There was no thought of the publicity it has gained or the wide usefulness. It has been owned and honored of the Lord—the only article Beatrice has written for publication outside of college magazines. She decided to return to China to lead educated Chinese girls to Christ, and this was in the face of alluring offers to work in America."—Editor of the Missionary Review of the World.

People have always expected me, as the daughter of missionaries in China, to return there some day—but that is not why I am planning to be a foreign missionary. I was born in China, and learned from childhood to love the East, with its antique culture, its picturesqueness, its calm, happy-go-lucky people—but that is not why I am hoping to return. My own home is over there, and the two people I love most in the world—but even that is not what ultimately draws me. For it takes something stronger than home-ties or the spirit of adventure or a sense of duty to make a missionary and keep her on the field. I would never dare set myself up, even as an embryonic one, if something had not revolutionized my whole life first, and given me my first true call to mission work.

This was a personal experience of the presence of a living Christ in my own life. It came to me, quite undesired, shortly after I had reached America for my college education. I believe I was a Christian before then, but certainly a very nominal one, sliding through life on my parents' religion rather than living in intimate friendship with a personal Savior I knew. Yet the experience was not one of my seeking, for there was nothing in the world I thought I needed less. I was a Christian; I came from a Christian home; I had had religious training at home and at school all my life. What more could God ask or want of me? His answer came, too forcefully to be ignored, in a small Gospel mission in the heart of Chicago. I had gone, chiefly out of curiosity, to see how drunken bums "got religion." Suddenly I realized that they had what I had never really had, what God wanted me to have, and what I myself wanted more than anything else in life. I saw then that God expected a good deal more from me than a mere complacent endorsement of Christianity. He wanted a hunger in my heart that would respond to His will for my life; He wanted a personal consciousness of Christ and a burning love for Him which would motivate all my living and make me long to "be about my Father's business." And He awakened both in me, by letting me see the selfish, conceited person that was myself, and then showing me by contrast, how altogether lovely is Jesus Christ, and how much better qualified than I to run my life. The whole experience was a beautiful outreaching of God to me that I never deserved and certainly never solicited—too

proud and too blind to see how lonely and groping and dissatisfied I was without Him. St. Augustine has told my whole story for me, more clearly and beautifully than I could ever hope to do, when he wrote:

And behold Thou wert within, and I abroad; and there I searched for Thee; . . . Thou wert with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee, were not at all. Thou didst call, and shout, and didst burst my deafness. Thou didst flash and shine and didst scatter my blindness. Thou didst breathe odours and I drew in my breath and panted for Thee. I tasted, and I hunger and thirst. Thou didst touch me, and I burned for Thy peace (Confessions 10: 27).

My Second Reason

In the light of this new experience of Christ, I was able, for the first time, to apply to myself Christ's commandment, "Go ye into all the world." I am willing, of course, to go anywhere He wants me to go (if He will only show me the way clearly); but, naturally, my thoughts swing back with renewed interest to China, my beloved "native land," where I have personal acquaintance with the language and the need. That first-hand knowledge of conditions constitutes, I believe, my second big reason for returning to the foreign field. As I look back now at poor, superstitious, war-torn China, I realize that she is not getting what Christ died to bring her—in spite of what "broad-minded" churchmen today may say. I can see, in the eye of memory, picture after picture that was impressed on me as a child walking about with my nurse—a woman weeping loudly at a small grave, without comfort because of the blackness of death around her child; unwanted girl-babies eaten by dogs on the village commons; a procession of idols, with their sightless eyes, carried out to view the dry, parched fields; walls and high doorways and crooked alleys, to hinder the ever-present evil spirits in their progress; war, disease, hate, fear. China, like so many countries of the world, is "an infant crying in the dark with no language but a cry." There is only one solution and that is the Gospel of Christ, which (for some strange reason I cannot yet fathom), God has left to us—you and me—to spread. I would certainly be a quitter, given my background and knowledge of conditions, if I did not co-operate with Him in His great plan for the world, to the best of my ability.

Finally, there is a third reason why I am returning to the foreign field, and that is—I want something really worthwhile to live for. Like most young people, I want to invest this one life of mine as wisely as possible, in the place that yields richest profits to the world and to me. This may be in China, or in India or Africa, or the squalid slums in New York. But, wherever it is, I want it to be God's

(Continued on page 268)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A MOTHER'S LOVE

By Henry A. Mumaw

(This article appeared in the Herald of Truth some fifty years ago, and was read at the funeral of his wife, Malinda Blosser Mumaw, May 13, 1935, at Kitchener, Ont., and May 16, 1935, at Elkhart, Ind., he having predeceased her April 1, 1908, and is republished at the request of their daughter Phoebe, Mrs. A. C. Kolb, of Kitchener, Ont., the only surviving member of the family.)

Earth has some sacred spots where we feel as if we should tread with holy reverence—where common words of pleasure, or words which are spoken in common meetings, are not at all fitting; places where the hands of parting friends have lingered in each other—where 'twas "sad indeed to sever," and where vows have been made, prayers offered, and tears of parting shed. How the thoughts hover around such places, and travel back to visit them!

But of all the spots on the green earth there is none so sacred, none so gratefully remembered as that where rest, waiting the resurrection—the coming of the Savior with His host of angels to "take home His jewels"—those with whom we once associated, loved, and cherished—friends for whom we felt like sacrificing almost anything were it needed to promote their welfare. Hence, in all ages the civilized portion of mankind have chosen certain places for the burial of their dead and around in those places they have "loved to wander at eventide to meditate and to weep."

If, however, among all the burial places of the dead there is one spot more sacred than all the rest, it is a mother's grave. There lies the mother of our infancy; she whose heart was a stranger to every other feeling but love, and who would spare no pains to make our youthful as well as our latter days, what we would have wished them to be,—“happy ones.” Could we but realize what a great blessing it is to us when the lives of our parents are spared until we have reached that period when we can show our gratitude for the care they bestowed on us, many of us would lead far more obliging and obedient lives than we do.

We return to the hours of our mother's sojourning with us, and once more we seem to behold her familiar form and smiling face; once more we seem to hear her friendly voice as of old. But alas! we only seem to see her—only seem to hear her voice again. Then comes the memory of dark days,

—the days which, like phantoms, arise before us in the distant past,—some dim, and some more vivid—we recall her ministrations of unselfish devotion, so

"That to us she grew still dearer,
As the trial hour grew nearer,"

until at last, saddened at heart, when the parting words were spoken, and "pale hands folded meekly" over a bosom that should now know suffering no more, our souls uttered the cry to the kind Father who reigns in heaven and who doeth all things well: "Thy will be done," and she was laid away in a quiet nook until all the ransomed, with her, shall join in the "Song of the Lamb" in that kingdom where "storms do never come and pleasures never die." No more the heat and turmoil of this existence shall disturb her quiet pulses.

* * *

A TRIBUTE TO MOTHER

The following poem is among the carefully preserved papers which Sister Malinda Mumaw, widow of the late Dr. H. A. Mumaw, writer of the above, showed to her daughter, Phoebe Mumaw Kolb, and which is now published in connection with Bro. Mumaw's Tribute to Mother. Sister Mumaw's obituary notice appears elsewhere in this issue.—Editor.

My darling Christian mother
Softly whispered good-bye
To dear ones at her bedside
When she was called on high.
She heard the voice of Jesus,
His voice tender and sweet,
Calling my darling mother
To where dear ones loved to meet.

At the pearly gates of heaven
Jesus stood waiting there,
To welcome my dear mother
Where she was led through prayer.
Her prayers were true and earnest,
Jesus heard them all;
That's why my darling mother
Had heard the Savior's call.

What joy to meet the Savior
And live forevermore,
As my sweet, darling mother
Who has now gone before.
Among the shining angels
There's music all the day,
Singing their songs for mother
Where Jesus lights the way.

It's sad to part with mother,
But yet it's just a while
Until we are together
Again to see her smile.
No smiles to me are sweeter
Than smiles my mother wore;
Some day I hope to meet her
Where we shall part no more.

A. C. Kolb.

SHOULD CHRISTIANS PLAY CARDS

Bridge is one of the greatest epidemics that has swept this country since the glaciers receded and left it habitable, declares a writer of note. Once a week from November to March lessons in whist are given over a hook-up of 116 broadcasting stations to at least 3,000,000 people of both sexes. "This

mass movement represents the largest number of human beings who have ever done the same thing at the same time in the history of the race. For the broadcasting is done over a greater number of stations than were hooked up at any time for either of our leading presidential candidates."

Well, what of it?

We are frequently told that if we allow our young people to have the same amusements at home which so many of them seek elsewhere, these amusements away from home would not have the charm they seem to possess.

But what are the facts?

Nine-tenths of all gambling is done with cards. Ten dollars are lost at cards to one dollar at any other game. Nine-tenths of the gamblers today learned to play cards at home. "The card-playing home," says a converted gambler, "is the kindergarten for the gambling saloon." It was once learned that in a certain company of soldiers every man who gambled affirmed that he received his first lesson at home.

Nine out of ten beginners have no suspicion of the passions they will nurse by playing cards. The writer quoted above declares that "it is one of the characteristics of bridge that it can hold the interest of its devotees for a longer time than any other card game ever invented. And those who have become its slaves hug their shackles."

Gambling chloroforms the soul. It "freezes the very milk of human kindness. It kills all feeling for the spiritual. It lowers men to the level of the Roman soldiers who gambled for the vesture of Jesus, beneath the cross."

A son in a certain family—according to Gipsy Smith—came down to breakfast one morning with a bundle of bank notes in his hand.

"What have you there?" queried his mother.

"Two hundred and fifty dollars won at cards last night," was the reply.

The mother was shocked and horrified. "My boy a gambler?" she said at length.

"Yes," he said.

"But do you not know that your mother is a leading member and an official in the Church?" she asked.

"Yes, I know it," he admitted.

"Then you must take that money and restore it at once to the loser," she demanded with tears in her eyes.

"Mother," he said, pointing to a vase on the shelf, "where did you get that?"

"I won it at whist," said the distracted woman.

"Well, if you will send that back I will return the money I won. You played for a prize. I've gone just a little farther and have played for money. But it was you who taught me to play and gave me the desire in my own home."

I once heard Dr. J. Wilbur Chapman

(Continued on page 268)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **SOME GREAT CHRISTIAN TEACHINGS**

OUTLINE STUDY

Lesson for June 30, 1935.—**LIBERTY UNDER LAW.**

Lesson Scope.—Rom. 14:13-21; I Cor. 8:9-13.

Lesson Text.—Rom. 14:13-21; I Cor. 8:9-13.

Time and Place.—About A. D. 58 and 59; Corinth, Ephesus.

Writer.—The apostle Paul.

Golden Text.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

Points for Meditation.

1. Uncharitable judgments.
2. Personal liberty.
3. Living for the good of others.
4. Working for peace.
5. The Kingdom of God.
6. Exercising liberty to the injury of others.
7. "For conscience' sake."

Introductory Thoughts.—Both scripture texts used in this lesson cover practically the same ground. Then, as now, men of positive convictions were prone to pass judgment upon others who did not share those convictions. At that time the point at issue was the conflicting judgment between Jews and Gentiles on the question of eating meat offered to idols. Paul's discussion of that problem is as applicable to many present-day issues as it was to the issue at stake in his day. It is usually the case that where contentions arise over matters of doctrine that both classes of contenders will be at fault before the strife is over.

LESSON COMMENTS

Let us notice a few of the striking utterances of Paul in this lesson:

1. "Let us not therefore judge one another any more." The question over which they had been contending had long been settled (Acts 15) but both classes of contenders kept up the fight and were passing judgment upon one another.

2. "There is nothing unclean in itself: but to him that esteemeth anything to be unclean, to him it is unclean." Two things were involved: liberty and conscience. The principle which Paul here lays down refers only to things that are a matter of liberty. No one is at liberty to do something which God forbids, or refuse to do things which God commands. But even in things where there is liberty, let every one keep his conscience clear.

3. "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." Liberty to do something presupposes the liberty to do or to leave it alone. It is selfishness to indulge in anything, even when we have liberty to do so, when by so doing we injure others. In other words,

4. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Christian charity dictates another course; namely, that of abstaining for the sake of others; in all cases where the exercise of our liberty works to the injury of others. Our

liberty ends where our brother's interests begin.

5. "For meat destroy not the work of God." The Gentiles were at perfect liberty to eat meat—so long as the exercise of this liberty did not work to the destruction, spiritually, of their Jewish brethren.

6. "The kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost." What is the chief gain to be reaped through a place in the Kingdom, satisfaction for the body or for the soul? Paul strikes the keynote when he reminds us that not "meat and drink," but "righteousness, and peace, and joy in the Holy Ghost" is what the Kingdom means for its possessors. Why then quibble over things that can at best satisfy only the body? Let us then rise to our Christian privilege and live to the glory of God and the good of fellow men. As Paul puts it,

7. "Let us follow after the things that make for peace, and things whereby one may edify another." This should be our highest joy.

8. "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." In another place Paul writes, "So then every one of us must give account of himself to God." One of the things for which we must give account is the kind of use we make of the things we suppose to be liberties. Is our life a help or a hindrance to fellow men? Instead of us contending for our "rights," let us rather contend for the faith and make it a rule to "follow after things that make for peace, and things whereby one may edify another."

9. "If meat make my brother to offend, I will eat no flesh while the world standeth." Noble resolution. It will be remembered that Paul himself had no conscience against eating meat. "Nothing unclean of itself," is the way he looked at this question. But he did have a decided conscience against exercising his liberties to the detriment of others. His whole life was dedicated to the cause of winning souls for Christ and building them up in Christ, and the idea of contending for his "rights" and exercising his "liberty" at whatever cost to others was the least of his thoughts. May we be like-minded.—K.

BIBLE MEETING TOPIC

FREEDOM IN CHRIST.—Rom. 8:1-14; Jno. 8:32

Topic for June 30

MOTTO

"If the Son, therefore, shall make you free, ye shall be free indeed."

OUTLINE STUDY

I. Forms of Freedom.

1. From the yoke of earthly masters.—Jer. 34:9.
2. From the yoke of political tyranny.—Ex. 13:14.
3. From the yoke of religious bondage.—Gal. 5:1.
4. From the bondage of prison or chains.—Acts 12:17.
5. From the bonds of sin and Satan.—Heb. 2:15.

II. Freedom Which Christ Brings.

1. Freedom from condemnation.—Eph. 1:7.
2. Freedom from sin's power.—Col. 1:13.
3. Freedom from eternal wrath.—I Thess. 1:10.
4. Freedom from corruption.—Rom. 8:18-23; I Cor. 15:51-57.
5. Free, though in natural bonds.—I Cor. 7:22.
6. Freeborn.—Gal. 4:31; II Cor. 3:17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Free," "Freedom."
2. Freedom for All Men.
 - a. A freedom from an evil conscience.
 - b. A freedom from the fear of God's wrath.
 - c. A freedom from the fear of death and hell.
 - d. A freedom from doing like the evil about us.
 - e. Free to do God's will.

- f. Freedom purchased by the blood of Jesus.
- g. Freedom preserved by the power of Jesus.

For Seniors.

1. Freedom through the Son.
2. The Freedom Which the Son Brings.
3. Freedom, so-called, That Is Bondage.
4. Bondage, so-called, That Is Freedom.

PERSONAL THOUGHT

Have I known the freedom in Christ and how it breaks the power of Satan?

SEED THOUGHTS

The first freedom is freedom from sin.—Luther.

* * *

He is the free man whom the truth makes free.—Sel.

* * *

Illustrious confessors of Jesus Christ, a Christian finds in prison the same joys as the prophets tasted in the desert. Call it not a dungeon, but solitude. When the soul is in heaven, the body feels not the weight of fetters; it carries the whole man along with it.—Tertullian.

* * *

The greatest Emancipation Proclamation was issued from Calvary.—Sel.

* * *

License they mean when they cry, Liberty! For who loves that, must first be wise and good.—Milton.

* * *

"Where the Spirit of the Lord is there is liberty."—II Cor. 3:17.

* * *

He is a freeman whom the truth makes free, And all are slaves besides.—Cowper.

* * *

The victorious life is not optional for the Christian. Anything less is not normal, New Testament Christianity.—Sel.

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Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JUNE 20, 1935

Field Notes

Bro. Paul Erb preached at the Hannibal, Mo., Mission Monday evening, June 10.

Last week Bro. A. J. Metzler, Manton, Pa., conducted revival meetings at the Roanoke church near Eureka, Ill.

Bro. J. H. Turner of Broadway, Va., is holding a series of meetings in the West Virginia Mission field near Job, W. Va.

Bro. J. S. Shoemaker, Freeport, Ill., conducted communion services with the brotherhood at Morrison, Ill., on Sunday, June 9.

A Young People's Institute is being arranged for at Manitou, Colo., during the latter part of July, with Bro. Milo Kauffman as director.

July 4 is designated as the date for the Annual Sunday School Meeting to be held at the Plainview church, Aurora, Ohio. H. N. T.

Bro. I. B. Witmer of Leetonia, Ohio, preached for the congregation worshipping at Oak Grove Church near Smithville, Ohio, on Sunday, June 9.

Bro. and Sister Paul Erb, Hesston, Kans., were the main speakers at the Sunday school conference held at the Kansas City Mission June 8, 9.

Services for the ordination of a deacon will be held (D. V.) at the Slate Hill church, Shiremanstown, Pa., Sunday afternoon, June 23. N. H. M.

Bro. Isaiah Rosenberger and family and Bro. Aaron Beihn, Guernsey, Sask., are visiting in Ontario, preaching the Gospel. D.

Bro. C. F. Derstine's address until June 25 will be c-o Christ Nafziger, Lowville, N. Y., until July 5 c-o M. B. Derstine, Souderton, Pa. D.

Bro. Levi Headings of near Hutchinson, Kans., was recently ordained to the office of deacon to serve in the Yoder congregation in Reno Co., Kans.

Bro. M. C. Lehman of Goshen, Ind., spent the week-end over Sunday, June 9, in the community of Hutchinson, Kans., preaching at Hutchinson and Yoder.

A Sunday school conference is to be held with the brotherhood in Cass Co., Mo., in August, shortly preceding the Mo.-Kans. conference to be held in Morgan Co., Mo.

Change of Address.—Bro. John H. Mosemann, who has returned to his home much improved in health, may be addressed at his home 442 S. Queen St., Lancaster, Pa.

On August 7-11 will be held a Young People's Institute with the East Union congregation, near Kalona, Iowa. Announcement will appear in next week's issue of the Herald.

Bro. Timothy Showalter of Broadway, Va., held a series of meetings with the Hebron congregation near Genoa, Va.; communion was held there on Sunday, June 16. S.

Bro. Jacob A. Heatwole of La Junta, Colo., is planning to visit relatives in Virginia during the summer and is scheduled to engage in evangelistic work while in the East. S.

Bro. B. B. King and family of Elida, Ohio, are spending some time among the churches in Kansas—especially the Yoder congregation, where his brother, L. O. King, is one of the ministers.

Communion services were held June 9 at the Powder Spring, Va., congregation, in charge of Bro. Lewis Shank and at Morning View congregation the same day in charge of Bro. J. L. Stauffer.

Bro. J. C. Kolb of New Holland, Pa., is among those in failing health who have been advised to submit to a major operation. He requests the prayers of those who know the worth of prayer.

Bro. B. B. King, wife and four daughters assisted the First Mennonite Church in a series of evangelistic services. Bro. C. F. Derstine gave a series of devotional addresses on the "Shepherd Psalm." D.

Bro. Milo Kauffman planned to go to the Pacific Coast soon after the close of Hesston College, to engage in evangel-

istic work. It was also Bro. Kauffman's intention to attend the Dakota-Montana Conference.

On July 6 and 7 will be held the second quarterly Bible Instruction Meeting at the York Mission, York, Pa. Also tent meetings will be held at the Mission from July 11 to 21 with Bro. John S. Hess in charge. L.

Communion services were held at the Holbrook Church near La Junta, Colo., on Sunday, June 9. Bro. S. F. Coffman of Vineland, Ont., was present and assisted the home bishop, Bro. J. A. Heatwole, in conducting the services.

On Sunday afternoon, June 23, will be held an Inspirational Song Service in the new tent, S. Christian and Howard Sts., Lancaster, Pa., with Bro. S. K. Sholtzberger in charge. Tabernacle No. 3 hymn books will be used. G. S. E.

On Tuesday, June 11, Bro. Richard Danner was ordained to the office of bishop to serve the congregations in York and Adams Counties. May the Lord abundantly bless Bro. Danner in this added responsibility. H. K.

Bro. and Sister Clinton Ferster of Lancaster Co., Pa., who are under appointment as missionaries to Africa worshiped with the Freeport, Ill., congregation Friday evening June 14. Bro. Ferster filling a preaching appointment.

Bro. Harry Diener, of Hutchinson, Kans., left home recently to go to Detroit Lakes, Minn., for evangelistic meetings prior to going to the Dakota-Montana Conference, as a delegate from the Missouri-Kansas Conference.

Bro. J. L. Stauffer of Harrisonburg, Va., held a series of meetings from May 30 to June 11 in the Divide rural section of the Lower District, Rockingham Co., Va., preparatory to communion which will be held there the 4th Sunday of June.

Bro. Lorne Schmitt of Kitchener, Ont., filled the regular appointments at Vineland, Ont., on Sunday, June 9, and, if previous arrangements were carried out, Bro. Oliver D. Snyder of Elmira, Ont., performed a similar service at the same place a week later.

A Correction.—The article "The Mother's Part in Instilling a Missionary Spirit in Her Children," found in the Sewing Circle Corner of the June 6 issue of the Gospel Herald was written by Mrs. Walter Yordy of Eureka, Ill., instead of Susie V. Koerner.

Bro. Lloy Kniss of Johnstown, Pa., was among those who attended the Ohio Mission Board meeting at Bethel Church near Wadsworth, Ohio, on Saturday, June 8. On Sunday morning,

June 9, he preached for the Salem congregation near Smithville, Ohio.

Thanks for Your Promptness.—The orders for Sunday school literature came in this quarter with satisfactory promptness, and we shall endeavor to have the supply in the hands of the superintendents or secretaries in time for use at the beginning of next quarter.

A convert of the Philadelphia Mission writes, "Today (June 9) is our 36th Anniversary of the Sunday school in Philadelphia. How well I recall the first Sunday I sat on the doorsteps listening to the Gospel in song. But the following week I was inside and then no missing of Sunday school for five years."

A farewell service is to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., July 6, 1:30 P. M. (standard time), for Bro. and Sister Clinton Ferster, who are to sail as missionaries to Africa July 9. They are being sent out by the Eastern Mennonite Board of Missions and Charities. O. O. M.

At the recent annual meeting of the Ohio Mennonite Mission Board, a change was made in the treasurer of the Board. Bro. A. D. Frey was elected, instead of Bro. I. B. Witmer. After July 1, please send all offerings to Bro. A. D. Frey, Wauseon, Ohio. We appreciate the faithful service rendered by Bro. Witmer. S. E. Allgyer, Sec.

Bro. L. J. Miller of Garden City, Mo., spent the week-end over June 9 with the Mt. Zion congregation near Versailles, Mo., filling several appointments. The occasion of his being there was to serve with the committee appointed to prepare a program for the annual meeting of the Missouri-Kansas Conference, to be held with the Mt. Zion congregation the second week in August.

Summer Bible Schools.—The indications are that this will be another record year in the number of summer Bible schools held among our congregations. We are planning again to publish a tabular report of all these schools reported. Please send your reports to Bro. C. F. Yake, Scottdale, Pa., giving date and place where the schools are held, the number of teachers, the total enrollment, and the average attendance.

As this is being written (Saturday afternoon, June 15) the Mennonite Board of Missions and Charities was assembled at Hopedale, Ill., Mennonite Church in executive session. There were those present from Virginia, eastern Pennsylvania, Colorado, Canada, and intermediate points; also missionaries on furlough from India and South

America. We hope to have a fuller account of this meeting appear in next week's Gospel Herald.

Following are among recent visitors at the Publishing House, and with friends at Scottdale: Oren Sommer and M. J. Beechy, Millersburg, O.; D. P. Sommer and wife, Dalton, O.; John R. Mumaw, Harrisonburg, Va.; Walter J. Mumaw, Wooster, O.; John H. Shenk, Denbigh, Va. Bro. and Sister J. J. Engbrecht and family with seven others of the Sunnyside Bible School, Freeman, S. Dak., worshiped with the Scottdale congregation on Sunday, June 16. Their messages in word and song were inspirational and spiritually uplifting. May the Lord bless them in their further work.

Correspondence

Manitou, Colo.

Christian Greetings to Friends of the Gospel Herald:—Bro. Allen Erb preached for us one evening. Also our bishop, Bro. Jacob Heatwole, stopped here several times, expounding the Gospel. We enjoyed a ten days' spiritual feast while Bro. Bucher held revival meetings.

On Easter day the children of our Sunday school gave a program of songs and recitations in memory of our Lord's resurrection. On May 5 we observed communion and feet washing services. There is a blessing for those who humbly obey the Lord's commands. On Memorial Day, cloudbursts caused a flood in Colorado Springs. Four people were drowned and the homes of hundreds of families were destroyed. We truly thank God that none of our members were harmed in the flood.

Visitors are always welcome in our little church.

June 7, 1935. Celia Landes.

Schellsburg, Pa.

Greetings in Jesus' Name:—On June 1, Bro. Isaac Metzler came into our midst and held preparatory services Saturday evening, and on Sunday morning, after Sunday school, we were permitted to enjoy another communion service, at which time all members present communed. Bro. Metzler preached for us again Sunday evening. He was accompanied by his daughter Catherine and son Wilbur. They left for their home Monday morning.

Bible school started here on May 27, ending June 6, with a program in the evening. The teachers were Sister Isaac Metzler, Sister Abram Metzler, Sister Katie Townsend, and Sister Grace Metzler. We were glad to have with us Sister Engle of Lancaster; Bro. Paul Miller of Springs, Pa.; Sister Nancy Hernley of Scottdale; Sister Florence Kauffman of Martinsburg,

Pa.; Paul Roth of Belleville, Pa.; Bro. and Sister Hiram Wingard and daughter Lois of Johnstown, Pa., during Bible School.

Bro. Paul Miller allowed himself to be used in the Sunday school service, for which we were glad.

The average attendance at Bible school was 40.

June 2 we elected our Sunday school officers, as follows: Supts., Bro. W. E. Replogle, Bro. Irvin Weyant; Secys., Sister Ruth Grine, Sister Florence Replogle; Treas., Sister Effie Hoover; Librs., Bro. Frank Weyant and Bro. John Replogle, Sister Ruth Replogle, and Marian Replogle.

Pray for the work at this place.

June 7, 1935. R. N. G.

Waterloo, Ont.

Dear Herald Readers, Greetings:—We have reason to say with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Since we had a dry and cool spring, and things seemed to be backward, the Lord has remembered us by sending us the frequent showers of rain the past few weeks, which surely shows itself in nature, as everything responds to it. Besides these temporal blessings, the Lord also remembered us spiritually.

On Saturday, June 1, the sisters of the various sewing circles of Ontario held their 18th annual meeting at this place, which was very interesting and well represented.

On Sunday morning we had preaching and Sunday school, and in the afternoon, evening, and following Monday, the annual meeting of the Ontario Mennonite Mission Board convened. Bro. I. W. Royer of Orrville, Ohio, was the guest speaker, with local talent as helpers. Bro. Royer's final message was, "Jesus Said, Go—What Will I Say?" Surely it was a feast of great things. The church was at most sessions filled to its capacity. We had a loud speaker installed in the basement which was also well filled, besides a number outside which could hear just as well and better than in the auditorium. May the impressions that were made long be remembered.

We are looking forward to having a summer Bible school at this place the fore part of July, with Bro. J. B. Martin as director. It will be the first one to be held at this church.

Will you remember us all that we may be true to our calling?

June 7, 1935. Cor.

Conway, Kans.

(West Liberty congregation)

Dear Herald Readers:—Since our last letter our congregation has been blest by messages from several visiting brethren. Bro. Amos Gingerich and Bro. Milo Kauffman of Hesston,

(Continued on page 269)

Miscellaneous

OUR BUD IN HEAVEN

A bud the Gardener gave us,
A fair and lovely child;
He gave it for our keeping,
To cherish undefiled;
It lay upon my bosom,
It was our joy and pride—
Perhaps it was an idol
Which we must be denied.

For just as it was op'ning
In glory to the day,
Down came the Heavenly Gardener
And took our bud away;
Yet not in wrath He took it—
A smile was on His face,
And tenderly and kindly
He bore it from its place.

"Fear not," methought He whispered,
"Thy bud will be restored;
He took it but to plant it
In the garden of our Lord,"
And bade us not to sorrow
As those who hopeless weep,
For He who gave has taken,
And He who took can keep.

And night and morn together
By open gate of prayer,
We'll go unto our darling
And sit beside her there;
We know for us 'twill open—
Poor sinners though we be,
For He who guards and keeps it
Will keep our bud for us.

—Sel.

A LEGEND ABOUT MENNO SIMONS

By John Horsch

For the Gospel Herald.

A number of writers have related a supposed occurrence in Menno Simons' life: He was riding with others in a wagon, while attempting to escape a number of officers who were sent to arrest him. The officers overtook the wagon, and since they did not know him personally, asked, "Is Menno Simons in the wagon?" Thereupon Menno, turning to his fellow passengers, said, "It is asked if Menno Simons is in the wagon." A negative answer was given, and Menno replied to the officers, "The friends say that he is not."

Coming now to the question of the trustworthiness of this story, we notice first that there are various renderings of it. Some have it that Menno was traveling on a stage coach and was sitting with the driver, others that he was standing on the stairs and that he asked, "Is Menno Simons sitting in the coach?"

Secondly the fact is noteworthy that in none of the various renderings of this story the place is indicated where this incident is supposed to have occurred, nor is it stated whither Menno was traveling at the time. Observe further that the passengers in the wagon, or coach, are assumed to have known Menno Simons personally, to be able to answer the question which is supposed to have been addressed to

them. And, as the story runs, the officers also were evidently supposed to have assumed that the passengers knew the man they were seeking, and that they would answer the question truthfully. Strange it would apparently be that the officers, instead of searching the wagon to see whether the one whose personal description they undoubtedly would have carried with them, if they were sent to apprehend him, would simply ask the question whether Menno Simons was in the wagon.

It seems safe to say that only in the vicinity of Witmarsum, where Menno was born and where he had been a priest for over a decade, was he so generally known, that people in general could have been expected to know him. He had left those parts immediately after his conversion. Without question he was in greater danger of life where he was generally known, since a great reward was offered for his arrest, and among the general population of a village or town there probably were always those who were ready to betray him for a large sum of money.

None of Menno Simons' contemporaries nor any writer of the same century relates this story. The earliest writers tell such a story, not about Menno Simons but about another person, a Mennonite minister named Hans Busscher. The incident is represented to have taken place while Hans Busscher was traveling to Antwerp in a wagon, about a century after Menno's death. In any case there is no evidence of historical reliability. Concerning a man of keen conscientiousness, such as was Menno Simons, the story is unbelievable.

Scottdale, Pa.

THE USE OF THE TONGUE

By Ella H. Glick

For the Gospel Herald.

The tongue is a muscular organ situated in the floor of the mouth, free at one extremity. It is the principal factor of taste, and aids in the prehension of food in swallowing, and also in modifying the voice as in speech, of which our topic has reference to.

The tongue is a little member, but a powerful instrument of much good or great harm. On the Bible list of evils of the tongue: It is set on fire of hell, a deadly poison, as that of the asp; sensual, repulsive as an open sepulcher or grave; a sword whet to a keen edge; and, above all, cannot be tamed by any instrumentality of man, only by the transforming power of God.

The tongue is an index to the individual's life; death, and life are in the power of the tongue. L. Estrange said, "Much tongue and much wisdom seldom go together."

There are different kinds of evil tongues classified as follows: fake, froward, perverse, bitter, flattering, backbiting, and babbling. It seems to me flattering and backbiting are among the worst of the bad. How repulsive to hear a two-faced person come and praise and flatter you, telling how good you are, etc., when you know he does not mean it, but is setting a trap for your downfall by the way. Then follows the backbiter, a dangerous element to deal with, who has the same nature as the above, only of a different color, and approaches you in a different way, trying to cause wounds on your back by his poisoned arrows. Were you ever bitten by a backbiter?

James says the tongue is to be bridled, then there will be no danger. A few words spoken in a hasty, careless manner will often cast a gloom over a whole household and community. On the other hand, "A word fitly spoken is like apples of gold in pictures of silver."

Solomon says, "Pleasant words are as an honey comb, sweet to the soul and health to the bones."

"Out of the abundance of the heart the mouth speaketh." Some one has said that God is the only preacher, but He uses the tongues of men, and before He can use the tongue He must have control of the heart, for it is the seat of all affection.

There are so many ways of using this tongue of ours to God's glory. Our talents are not all alike. Some have the gift of song, which is a great blessing. Others can do personal work, which is very effective. Then there are God's servants who can draw wondrous things out of God's Law. We can all pray; if not audibly then in secret, which is not without a blessing. Paul says our speech is to be to edification, that it may give "grace unto the hearers;" "seasoned with salt, that ye may know how to answer every man."

There are so many saltless communications going in our day. It is no wonder the atmosphere is getting foul, ripening for judgment.

The classified list of good tongues are; comforting, wise, bridled, trustful, edifying, wholesome, pleasant, just, and graceful: Of all these Christian graces, it seems a bridled tongue would head the list, and close with graceful.

May I have less of self from hour to hour, and more of Christ's transforming power.

Tampa, Fla.

Our children are facing a great but perilous future; and the only outfit we can give them for their safety is the Word of God.—L. A. Kniss.

Consecration is an obligation. You might call it "a happy privilege," but it is more than that.—J. L. Stauffer.

EXTREMES

By Edna E. Witmer

For the Gospel Herald.

People are inclined to go to extremes. And they do much harm in different ways, varying with the type of individuals who come under those influences. Some who realize that their statements are extreme may overlook whatever truth they may contain, or even swing to the opposite extreme in order to avoid the mistake that they have made. Many of them simply become indifferent because they realize that it is not safe to take those things seriously. And those who have a blind respect may be led to do things in the name of Christ that are contrary to the fundamental principles of Christianity. The only ones who receive any benefit are those who will weigh your statements for themselves. It would be better if they were weighed carefully before they are passed on. We need balance. James Russell Lowell says:

"Ah men do not know how much strength is
in poise
That he goes the farthest who goes far
enough,
And that all beyond that is just bother and
stuff."

There are many different ways of leading people into error. Jesus says: "That servant which knew his Lord's will and **prepared not himself** . . . shall be beaten with many stripes" (Luke 12:47). It is a very unwise thing for people to do work when they have not taken the time and effort to prepare for it. It might be even worse than to leave the work undone.

Because some people who take extreme statements seriously become problems for us, some people say that we must not take religion too seriously. But that is evading the difficulty rather than solving it. It seems very odd to ask people to believe things that they ought not take seriously. It is no wonder that people are indifferent and inconsistent with a religion such as that. The only reason why many people do not suffer more seriously from those false or extreme ideas is because they have contradictory views. There are people who have no objection to believing two things at the same time that are altogether contrary one to the other. There are many people who in reality do not believe the things that they teach. They are only deceiving themselves. They teach certain things because they were taught so, but they do not seem to care about the actual meaning of what they are saying. It is the people who take those careless statements seriously who are harmed by them. It is the people who have a blind respect for those whom they regard as superiors and are unable to think things through for themselves who suffer most.

Extreme ideas about religion often have their origin in unholy fear. Fear makes slaves. We are called children of God. Such fear is like driving a car with the brakes on; it will wear an engine out quickly even though it pulls no load. Jesus says, "I will give you rest." Where there is fear there is no rest. A religion that teaches of love and trust should relieve rather than produce fear. Some say that fear is a sign of a guilty conscience. But innocent children are afraid too, and great sinners often seem to have little fear. People may fear that harmless things that they enjoy are sinful, while actual sin does not seem to trouble their conscience. Fear is the opposite of faith. Fear is distrust. A battle may be lost alone through fear. Fear is associated with hate. People dislike those whom they fear. Fear causes people to make reservations either consciously or unconsciously, which in turn may be the source of other difficulties. To try to teach people to trust some one whom they have learned to fear is harmful.

Fear does not produce the best motives for being righteous. You may tell a child that if he steals he will land in the penitentiary. That may be true, but it is not the best reason for being honest. So to try to make people good by keeping before them the fear of punishment does not produce ideal Christians, although our destiny is determined by our choices. It is two different things to do right because you fear to do wrong or to do right because you love the right.

A love of right and not fear of punishment is the true Christian motive in doing right. To resort to unholy fear brings unconverted people into the Church. There would be a more faithful church if they would not do this. Fear only drives sin under cover. It is the goodness of God that leads men to repentance. When people serve through fear they will not do more than they must, when they serve through love they will do all that they can. The fact that people will not do more than they must is sufficient proof that they have wrong motives. It seems as though many people ask the question, "What **must** I do to be saved—what **must** I do?" And people who will not do more than they **must** never fulfill the requirements of a faithful servant. They skimp here and there and do their work in a half-hearted way because they do it against their will. The "must" in the Christian religion is to want to do things. Love must drive the will and not fear. And love never seeks a minimum in service but a maximum. It is only when religion rises above fear into the realm of love that it becomes worthy of being followed. Fear cannot enter heaven.

In the parable of the talents the unworthy servant said, "Lord I knew thee that thou art an hard man . . .

and I was afraid." In the parable of the pounds the unworthy servant said, "I feared thee because thou art an austere man." Both of them **feared** their master; they did not **love** him. The master would punish any servant who squandered his money, so they did the least they could; they kept it.

There are many professed Christians like that in spite of how much they say they love God. They are so careful about "keeping" this gift that it is very likely that they will lose it altogether, just as these two servants did. They are selfish in religion. The master admits that he is an austere man. But righteousness is unyielding. And love must be founded on righteousness if it is a love that we can trust. If we trust capricious people we ought not fear an all-righteous God. If we do not trust Him we are questioning His goodness. Knowledge of the truth overcomes fear because it exposes error.

Unholy fear of God naturally leads to extreme ideas of sin. Some people leave us with the feeling that everything about us is sinful. But nothing is good or evil in itself. Sin is either neglected or misused power. Extreme ideas produce a fear of sin that is harmful. And the fear of sin may become as much of a torture as the punishment of sin. But the sin question has been complicated by people who are held by a fear of God and yet do not want to give up their sins so long as they can be respectable. They love their petty hatreds, jealousies, selfishness, and respectable immorality; so they have to find some other definition for sin, since they refuse to call those things worldly or sinful. Love and righteousness mean controlled desire. And they don't like very much control; they want to do as they please. It is only when a river is brought under control that it generates a power to light our cities and run our factories. It is only when a life is brought under control that it has a power to light the world and lift its burdens too. The cross is the place of control. But people do not really want to get rid of their sins, they want to get rid of their fear. So they find relief in creeds, forms, and minor restrictions. People first give up things that do not cost them very much.

Beauty is not sinful. Vanity and beauty are two different things. Vanity loves display, it loves to be seen or heard of men. Faces and voices that would otherwise be beautiful are spoiled by vanity. But there is no more reason why we should destroy beauty to get rid of vanity than that we should rule out piety to get rid of hypocrisy. Beauty and goodness go together. God has made things beautiful and we should appreciate and enjoy it and follow Him in trying to make our things beautiful just as we should follow Him in love and right-

eousness. There is something wrong with people who do not care for beauty. The people who try to destroy pride by destroying beauty do not get rid of the pride, they only get rid of the beauty. There is a story about Diogenes having entered uninvited at a banquet given by Plato and rubbing his soiled feet on the rich carpets said, "Thus I trample on your pride O Plato!" And Plato replied: "But with still greater pride, O Diogenes!" If people are proud they will be proud whether they have or have not. But beauty does not necessarily mean luxury. Our love of beauty must not make us selfish. Beauty is modest. Beauty avoids extremes. Because beauty is sometimes used to hide a poor quality underneath people sometimes get the impression that truth is rude and unlovely and that beauty is sinful. Love may also be degraded, yet that does not cause us to change our mind about what Jesus taught us about love. Things that are cheap cannot hold their beauty. It takes quality to retain beauty. If sinners counterfeit love and beauty to make sin attractive surely true love and beauty may become a greater power to a Christian. Gold and silver with which we buy things are valuable mostly for their beauty and money, they say, is power. The parable of the pearl of great price illustrates very well how people are led by a love of the beautiful. Beauty is eternal: "strength and beauty are in His sanctuary."

Lancaster, Pa.

PLAYING CARDS

(Continued from page 262)

tell of a tramp who wandered into a church service one evening, and when the pastor threw the meeting open for testimonies he rose and said:

"When I was a boy I attended this church. My father was an officer. There were seven of us boys in our Sunday school class. Our teacher used to take us to her home on Saturday afternoons. We had some music and refreshments, and then we would look over the Bible lesson for the next day. After a bit, she taught us to play cards. She taught us several tricks. Soon we asked for more of the cards and less of the Bible. Then we dropped out of the class and met elsewhere to play. Then we took to gambling. Two of those boys have been hanged. Three others are in prison for life. If the police knew that I was in town, I would be under arrest within ten minutes. All I have to say is that I wish my Sunday school teacher had never taught us to play cards."

Then he turned to leave the church. As he did so a lady dressed in black staggered to the aisle and fell at his feet crying.

"My God, I am that Sunday school teacher."

Three million gambling prospects, and about the only voice that is raised in protest is that of the gambler who has reached the end of the road.—Tract. Sel. from an Exchange.

TAKE HEED

(Continued from page 259)

nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."

We are sometimes exposed to the hearing of a conversation in a social circle where foolish talking and jesting cause a laughter to the top of their voices. Such a social time may be continued for some time, and they call it "a good time." We condemn card playing, theater, circus, dance, and such things. Are they any worse than foolish talking, and telling tales which are not natural to a sane person?

Someone will ask, Is it wrong to laugh? It is not necessarily wrong to laugh, but we are quite sure that many have a giddy heart and may not know it. James says, "Let your laughter be turned to mourning, and your joy to heaviness." By this we take it that James puts a limit to laughing. We think it is better to talk with a smile than to get red in the face when your temper is touched. But some one may say, in a company one must adjust himself to things that are suitable to make time pass joyfully to each other. Such an apology is absolutely un-Christian. Christians do not enjoy ungodly conversation or listening to smutty tales. Paul says, "Speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord."

If you wish to enjoy a Christian fellowship, do not let your conversation lead to things that conflict with the Spirit of Christ. Let your words be mixed with charity and modesty; guard against uncivil and rude words and ridicule. Paul says, "Let your speech be always with grace, seasoned with salt, that you may know how ye may answer every man." Think beforehand what you want to say and that what you say is well grounded, and worthy to be said. Exercise yourself that by few words you may say much. Never tell a tale of which you are not sure it being sound truth. Remember that your influence goes out for others. It is usually for those that are a little younger than you are, and by the language you use you are paving the way to them, it may be for good or for evil. Let your words be such that the careless may be made better.

The more good you may influence another, the more will God multiply to you the gift of grace. (Mark 4:25.) Have sympathy with others who are tempted; remember that all men have shortcomings. They may differ from

yours; therefore we should bear with others—not, however, to the extent that we neglect the brotherly chastisement which has its place and must be used at the right time. Let your chastisement be with meekness and gentleness. Consider those your friends who remind you of your own weakness. It is a critical thing if no one dare to remind you of any shortcoming you may have.

The devil is busy to choke out the good seed by the use of the tongue. The radio is one of the evils of the day. Some radio stations have become regular theaters. When you turn on the radio, about the first thing you run onto is foolishness. One might about as well send children to a theater as to let them loose to the radio. When do these people find time to read good literature and their Bible?

Some see fit to install a radio in their home as a pastime for an invalid. They may mean it well, but we question the advisability. If the radio has one point that inspires the soul, it has many others that are degrading. We admit it depends much on what the individual is seeking for. We advise not to put the temptation before them.

And then we get into homes where they have the piano which is looked upon as "innocent amusement." We may long to hear music of a familiar church hymn, but instead we get music which excites the passion of worldly joy. We need not wonder why this class of people can not see anything wrong in going to a circus or other places of enjoyment. The world is going crazy over pleasure and amusement, the automobile is made a luxury to that end.

Manson, Iowa.

WHY I AM RETURNING

(Continued from page 261)

choice for me and not my own. There must be no self-interest at all, or I do not believe God can reveal His will clearly. Certainly Paul never saw his vision of the man from Macedonia by looking in his own mirror. I know very well that I can never realize the richest, most satisfying life Christ meant for me, if I am not giving my own life unselfishly for others. Christ said: "He that would find his life shall lose it," and He proved the truth of this divine paradox at Calvary. I want Him to lead, and His Spirit to fill me. Then, and only then, will I feel that my life is justifying its existence, and that I am realizing the maturity in Him that Christ meant for all men, in all parts of the world.—Selected.

The quiet, unassuming, unimposing life of Spirit-filled people will do more to bring a lost world to God, than all the social organizations combined.—M. Brubacher.

CORRESPONDENCE

(Continued from page 265)

Kans., each gave us much appreciated Sunday morning messages. Last Sunday, in the absence of our ministers, Bro. Timothy Wenger of Fentress, Va., gave a short talk after the Sunday school. One Sunday evening Bro. and Sister S. M. King told us something of their work in the Philippines. Just recently Bro. M. C. Lehman gave us three instructive messages on the following subjects: The Place of the Church in Our Christian Experience, What Should be Our Attitude toward the Mennonite Church? and How May the Mennonite Christian Live Out the Distinctive Doctrines of the Church? We appreciated these visits and messages very much. Our plans for summer Bible school have been abandoned because of an epidemic of measles and chicken pox among the children. We welcome back the teachers and students who were absent during the school year.

Bro. Menno Troyer and family have just returned from a month's visit among relatives in Oregon. Bro. and Sister Clarence West have just left to spend the summer vacation with friends in the same state.

June 9, 1935. Anna M. Bender.

Parnell, Ia.

(West Union congregation)

Greeting in Jesus' name:—As we view the beauty of nature we are made to say with the Psalmist, "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength."

On May 19 we were pleased to have with us Bro. and Sister D. Widmer and little daughter of Sheridan, Ore., with Bro. Emes Miller and wife of Sugar Creek congregation. Sister Mary Shiffler, who has been with us for the past few years, recently left for her home at Roseland, Nebr. The Liberty congregation will render a Y. P. B. M. program Sunday evening, June 16, the Lord willing. Ovis Pfeil and family, with Sister Loma Fortner of Freeport, Ill., worshiped with us over June 2.

On June 9 our home deacon, Bro. Harvey Yoder, brought to us an inspiring message from Phil. 2:5, on The Mind of Jesus. What a change there would be in the world we live in, if the message were obeyed!

Grandmother Yoder, wife of our late bishop, J. K. Yoder, is quite ill at this writing. Infirmities of old age is the principal trouble. Bro. John Kempf, formerly of this congregation, now of Shickley, Nebr., spent a few weeks in this community visiting friends and relatives. On June 9, Bro. David Goods of Liberty congregation, with Bro. Joe Hershbergers of Kansas and J. A. Boller of the East Union congregation, worshiped with us.

Since I read Bro. Wenger's article on what he thinks of the "Cor." abbrevi-

ation, I shall henceforth, at least for one, give my correct name.

June 10, 1935. C. J. Gingerich.

Manson, Iowa

Greeting to all Herald Readers:—Since our last writing, Bro. Silas Horst, of South English, Ia., and Bro. Wm. Eicher, of Milford, Neb., were with us a few days. We were glad for the Gospel messages they brought to us. We appreciated the messages in song and talks given by the Hesston chorus at Easter time.

On June 2 we again commemorated the death and suffering of our Savior. Bro. Simon Gingerich of Wayland, Ia., officiated. Bro. G. preached four sermons while with us. Bro. Chris Garber of Alpha, Minn., preached for us on the evening of June 9. We very much appreciated the messages these brethren gave us and wish them God's blessing as they continue in His service. Next Sunday, the Lord willing, we expect to hold our joint Sunday School Meeting with the Alpha congregation. A goodly number plan to attend. May our meeting together prove a real blessing to us all. Pray for us.

June 11, 1935.

Freda Zehr.

Nampa, Ida.

Dear Gospel Herald Readers, Greetings:—We are enjoying a very pleasant spring here, seed time is past and harvest time is almost here, although the season is about 4 weeks later than a year ago. Our crops, including fruit, are looking well.

May 26, we were glad to have with us Bro. Menno Troyer and family from Kansas. Bro. Troyer preached for us in the morning services. We thank him for his message, and hope they will stop with us again sometime.

On Friday evening, May 31, we had our counsel meeting. Communion services were held the following Sunday morning, with our bishop, Bro. N. A. Lind, of Albany, Oreg., present to officiate.

Bro. Daniel Hooley, wife and daughter of Kansas were with us over last Sunday. Bro. Hooley preached to us both morning and evening.

Health has been fairly good here. A few of the children have been having measles. One of our sisters, Mrs. Wm. Roth, has been in the hospital the last week. We are hoping the Lord will yet restore her to her health, as she has been very sick. Pray for the church at Nampa.

June 11, 1935.

Ressie Good.

Wadsworth, Ohio

Dear Herald Readers, Greetings:—On March 5, Johnny Snyder, the youngest member of our church at that time, died from complications following an appendix operation. Though only twelve and a half years old, he left a testimony in Sunday school and church.

Bro. A. J. Metzler, of Masontown, Pa., was with us March 14-24. Bro. Metzler preached the Word of God which brought conviction as evidenced by the testimony meeting on the last night. Two young men responded to God's voice in the course of the meetings. We were greatly benefited by his messages but the work is not all done.

Baptismal and preparatory services were held Saturday afternoon April 13, followed by communion, April 14. Our bishop, Bro. O. N. Johns, was with us and nearly every member was able to be present.

We enjoyed our first pre-Easter services this year. On Good Friday evening Bro. Stanford Mumaw of Dalton, O., preached about the Finished Work on the Cross. Saturday evening Bro. E. F. Hartzler of Marshallville gave us a message. On Easter Sunday morning a Y. P. C. A. group from Eastern Mennonite School worshiped with us. Their program consisted of children's meeting, talks and special music. Every one enjoyed the program very much.

Our Sunday school is making preparation to hold a vacation Bible school this summer during the last two weeks of July. The neighborhood has been canvassed and prospects are good.

The Ohio State Mission Board meeting was held at Bethel, Saturday evening and Sunday, June 8, 9. The Women's and Girls' Missionary meeting was held in connection with the board meeting on Saturday. Nineteen women's and five girls' circles were represented. A worth while and spiritual program was given. The three sessions of the Mission Board meeting were filled with inspirational messages. Two foreign missionaries, Sister Mary Good and Bro. Lloy Kniss were present and each gave talks relative to their work.

The Lord hath done great things for us whereof we are glad.

Yours in His service,

June 12, 1935. Anna Lois Rohrer.

A SAUL BECOMES A PAUL

Louis H. Aronson, once a Jewish atheist, read Professor James' "Varieties of Religious Experience," with its many illustrations of conversion and the new birth, and was much moved. Then he began to attend the Peniel Presbyterian Mission, Chicago, and there gave himself to Christ. He is now combating atheism among Jews of Chicago in parks and on street corners. On a recent Sunday afternoon he debated with a leading communist in their own hall on the subject, "Resolved that the Marxian Interpretation of the Origin and Purpose of Religion is False." Jews swarmed about the speakers after the meeting, asking questions, voicing objections but withal keenly interested in the Christian faith.—Sunday School Times.

SPECIAL MEETINGS

Chambersburg, Pa.

Report of the Thirtieth Annual Sunday School Meeting held at the Marion Mennonite Church, May 29, 30, 1935.

Organization:—Mod., J. Irvin Lehman; Secys., Lydia Horst, John M. Lehman; Chor., Irvin Risser.

Program and Thoughts:—**Lost Souls and Jesus**, T. K. Hershey. Jesus was much concerned about lost souls. Jesus was moved with compassion at the sight of lost, sorrowing, and shepherdless souls. Are we concerned, compassionate and willing? **Building for God**, Milton Brackbill. Men build with earthly things. Building for God must be of imperishable materials. Steps in building are: 1. Clearing the ground of rubbish or sin by the way of the cross. 2. Laying the foundation deep and sure on the rock, Christ. 3. Building to a perfect man. 4. It must be in the light of God's great purpose which is to give the Gospel to others. **Children's Meeting**, Hershey. Theme, Jno. 3:16. Illustrations of the power of this verse were drawn from the work in Argentina. **A Prepared Teacher**, Brackbill. A teacher should be a regenerated person, filled with the Holy Ghost, a vessel through which the Gospel may flow. He should have (1) Character preparation; (2) Soul preparation; (3) Mental preparation. A teacher should know the lesson, give a good application, and present it simply. **Ascension Sermon**, Hershey (Mark 16:15, 19). Jesus was concerned about two things: 1. The disciples were to carry the Gospel to others, 2. They were to stay at home until they were endowed with power. God is depending on us. He has no other plan to spread the good news. **The Power of United Effort in Sunday School Work**, Hershey. Divisions always weaken the church. Unity should begin at the head of the church. We are responsible for the rising generations. They get their principles from us. **A Balanced Life**: Four ten-minute talks, 1. **Financial Interests**, H. E. Sollenberger. 2. **Reading and Study**, C. E. Shank. 3. **Social Life**, D. H. Lehman. 4. **Worship**, Noah Martin. A balanced life is one in which there is not too much of one thing or too little of another; lays up treasures in heaven, studies the Bible, forsakes not the assembling together, worships no false gods. **Faith in the Holy Spirit's Guidance**, Brackbill. The Holy Ghost testifies of Christ. He reproves the world of sin. He is a Comforter, a Teacher, and brings all things to us. **Workers' Meeting, Benefits a Congregation Receives from Rural Mission Work**, in charge of Charlie Shank. Rural mission work brings joy and satisfaction in seeing others saved. It strengthens the church and helps keep it pure.

Sermon, Christ Our Example, Brackbill. He is our example in strength and beauty. He is the fairest of ten thousand. If any man will come after me, let him deny himself, take up the cross daily, and follow me.

Secretaries.

Atglen, Pa.

Report of an all-day Gospel meeting held at Millwood Church near Gap, Pa., Ascension Day, May 30, 1935.

Organization:—Mod., Amos B. Stoltzfus; Secy., Ray S. Yost; Chors., Raymond Mast, Leon H. Umble.

Program and Speakers:—Devotion (Jno. 14:15-31), Nevin Bender; Sermon (Jno. 20:17), John W. Hess; The Holy Ghost as Comforter, John F. Bressler; The Yielded Life, Abram Risser; Telling Others, Luke Hurst; Short Talks. Devotion (Psa. 42), John F. Bressler; Substituting Education for Holy Spirit Guidance, Nevin Bender; Serving two Masters, Walter Gable; Temptations of Young People and How to Overcome Them, Abram Risser; Short Talks; Prayer, M. S. Stoltzfus. (Evening) Workers' Meeting, John E. Kennel; Devotion (Acts 1:1-14), M. S. Stoltzfus; Children's Meeting, Ivan Leaman; The Lord's Return, Ira Hershey; Ser-

mon, "Occupy Until I Come," Walter Gable; Prayer, John A. Kennel.

Thoughts Gleaned:—The Word is not in error, but our understanding of it is sometimes in error. Many do not enjoy the Christian life because they do not crucify themselves. Consecration is like signing a paper and having God fill in the lines. The man who sows will also reap. Tell the message with love. For the one who trusts in God there are better times ahead. There is no substitute for Holy Spirit guidance. A person need not be saved to receive the Holy Ghost. If God had led Paul eastward, we today might have been heathens. Purposes of Christ's Ascension: To intercede for us, to prepare a place for us, that the Comforter might come. There is no wonder that we cannot understand all of the Scriptures, for the disciples could not understand them all.

Ray S. Yost, Sec.

La Junta, Colo.

Report of the annual Sunday School and Mission Meeting held at La Junta, Colo., May 19, 1935.

Organization:—Mods., Jesse Kauffman, Herman Heatwole; Secy., Amos Kulp; Chor., Harvey Driver.

Program and Speakers:—(Morning) Devotion, J. M. Nunemaker; The Holy Spirit in Christian Service (Essay by Ruth Lehman), read by Lettie Wenger; How to Conduct Teachers' Meetings so that Teachers will Attend and Take Active Part—(a) Walter Jones, (b) Bert Snyder; Why and How Maintain Our Summer Bible School, Fanny Hershey; Song by congregation; Missionary Sermon (Text, Col. 1:27—"Christ in You the Hope of Glory"), Milton Vogt; Dismissal. (Afternoon) Song Service, led by John Hartzler; Devotion, A. D. Driver; Missionary Hour—(a) Esther Vogt, (b) Milton Vogt; Song in Hindi; Special song arranged by Ellen Coffman; Children's Meeting, Esther Weaver and Alma Snyder; Song by congregation; Purpose and Plan of Teachers' Training, Nora Miller; Christ's Second Coming as an Incentive to Mission Work, Elias Miller; Missionary Offering; Song by congregation; Testimony Meeting; Business Meeting (Bro. Erb elected Mod. and Amos Kulp Secy. for term of three years); Dismissal. (Evening) Song service led by Beulah Good and Paul Weaver; Peace and Good Will in the Church, Ruth Ebersole; Peace and Good Will in the Community, Verna Enns; Peace and Good Will Among Nations, Mark Snyder; Sermon (Prov. 10:22), James Bucher.

Thoughts Presented:—The power of the Holy Spirit is necessary for full Christian service. The Holy Spirit guides, supplies every need, and protects us. Lessons should be studied at home, not at teachers' meetings. All teachers should be willing to co-operate; Sunday school problems should be discussed. Charity should be exercised. More Bible education is necessary to balance the present trend toward materialism. This is one way of obeying the Great Commission. Some requirements are: Prayer, able leaders, good teachers, house to house canvass, and confidence in God. Without Christ we are wasting our lives. Christ has delivered us from the power of darkness and has made us free. Unbelief is the greatest sin. For bondage and fear, Christ has substituted happiness. His purpose in leading us is to win souls. We are citizens of heaven. We may expect Satan to oppose us. Some difficulties in mission work are: The heathen want to accept God as another one of their idols, direct opposition, poverty—many are seekers for material benefit, indifference, social organizations, castes, economic persecutions. Purpose and plan of teachers' training—instruction, soul winning, training for service. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We should do our part to save others. Christ said, "I go to prepare a place for you; that

where I am, there ye may be also." Missionary offering taken to aid in purchase of car for Dr. Brenneman. A motion was made and carried that the mission board members of both congregations work for the organization and extension of work in local communities. A forgiving spirit among church members promotes peace in the Church. The greatest of all faults is to think that we have none. Love is the one supreme grace that makes for peace. Peace and good will are fruits of the Spirit. Love is essential to peace. Peace and joy go hand in hand. Peace is a characteristic of regenerated persons. Nations do not have confidence in each other; neither are the peace movements gaining their ends in full. Peace and good will among nations is hampered by communistic movements. Peace and good will reign where Christ is King.

Married

Dunithan—Weirich.—Bro. Ezra Dunithan of the Emma, Ind., congregation and Sister Irene Weirich of the Shore, Ind., congregation, were united in marriage by Bro. Josiah J. Miller. May God bless them with many years of joy and happiness in His service.

Osborne—Mast.—Bro. Herbert Osborne and Sister Charlene Mast were united in marriage on June 1, 1935, at the home of the bride. Both are members of the Howard-Miami congregation, Indiana. Bro. A. G. Horner officiated. May the blessing of God attend them through life.

Troyer—Christner.—Bro. Glenn S. Troyer of the Shore congregation, and Sister Luella May Christner of the Forks congregation, were united in holy matrimony at the home of the officiating minister, Bro. Y. C. Miller of Shippshewana, Ind. May God's richest blessing attend them through life.

Aucker—Eberly.—On June 8, 1935, Bro. Walter Aucker of Groffdale congregation, Pa., and Sister Esther Eberly of Metzler's congregation, Pa., were united in holy marriage at the home of the officiating bishop, Bro. John Sauder of New Holland, Pa. May God's richest blessing attend them through life.

Headings—Bontrager.—Bro. Earl Headings and Sister Martha Bontrager, both of the Winton, Calif., congregation, were united in holy marriage on Easter Sunday, at the home of the bride's parents, 758 Elm St., Atwater, Calif., Bro. J. P. Bontrager, father of the bride, officiating. May the blessings of God attend them through life.

Eash—Kauffman.—On Sunday, June 2, 1935, at the home of the bride's parents near Middlebury, Ind., Bro. Sanford Benjamin Eash and Sister Orpha Elizabeth Kauffman, both members of Middlebury Mennonite Church, were united in holy marriage by Bishop D. D. Miller. May grace, peace, and happiness be theirs all through life.

Landis—Shank.—Bro. Maurice Wiedner Landis of Lancaster, Pa., and Sister Velma Mae Shank of Harrisonburg, Va., were united in marriage at the home of Bro. and Sister J. H. Shank of Mt. Crawford, Va., on the evening of June 1, 1935, by Bishop Lewis Shank of Broadway, Va. May God bless them, that their home may prove a blessing to God and the Church.

Obituary

Musser.—Laura Peoria, wife of the late Jacob B. Musser, was born in Juniata Co., Pa., Feb. 9, 1866; died of complication of diseases at Saint Joseph's Hospital, Lancaster, Pa., May 17, 1935; aged 69 y. 3 m. 5 d. She is survived by the following children: Shelley Musser of New Holland, Pa., and Verna E. Martin of Ephrata, Pa.; also 1 brother (Erasmus P. Shelley

of Thompsonstown, Pa.), 1 sister (Mrs. Elizabeth Heckman of Oakland Mills, Pa.), and 12 grandchildren. She was a member of the Groffdale, Pa., Mennonite Church. Brief services were held at the home of her son conducted by Bro. N. N. Sauder, with further services at the New Holland Mennonite Church by Bros. Eli Sauder, Benjamin Wenger, and Mahlon Witmer. Burial in New Holland Mennonite Cemetery.

Brasport.—Frank Brasport was born in Holland, Oct. 31, 1879; died at the home of his friend, Mr. Brent, near East Lynne, Mo., June 1, 1935; aged 55 y. 7 m. 1 d. He came from Holland in his youth. For some years he resided in Montana and later moved with Mr. Brent to Cass Co., Mo., about twenty years ago. He was never married. He was baptized on the confession of his faith and united with the Methodist Episcopal Church of East Lynne, Mo. His mother and father died in 1905. He leaves to mourn his departure his only sister, Mrs. T. E. G. Timmerman Brasport, Weltevraden, Java, East India. He had no other living relatives known to him and none were present at the funeral services. Funeral services were conducted at the M. E. Church, East Lynne, Mo., by I. G. Hartzler, assisted by Pastor Bay. Text I Thess. 4:13-18.

Kauffman.—Arthur Lyle Kauffman was born near Kalona, Ia., March 8, 1903, the son of Ben J. and Barbara (Miller) Kauffman; died Sunday evening, June 2, 1935, at his home, 807 Emerson St., Goshen, Ind. He had been ill for seven months with a heart ailment and dropsy. He was married on Oct. 8, 1928, to Zoe Baker Gotham. Surviving are his wife, a son—Arthur Lyle, Jr., a foster daughter—Mary Kathryn Gotham, his father, mother, and two brothers—Rollin and Paul of Goshen, and two sisters—Emily (Mrs. Dana Christner) of Lagrange, Ind., and Dorothy (a student nurse at Iowa City, Ia.). He was baptized when a young man at the East Union Mennonite church, near Kalona, Ia. Later he transferred his membership to the Goshen College Mennonite Church. Arthur was of a sweet, quiet disposition, never uttering a word of complaint during his long and painful illness. He was loved by all who knew him. Funeral services were held in Goshen, Ind., Tuesday, June 4, with burial in the Violette Cemetery.

Habig.—Philip Habig was born Jan. 13, 1886; died May 26, 1935; aged 49 y. 3 m. 26 d. On Dec. 22, 1909, he was married to Helen Pawlisch. To this union were born 2 boys and 2 girls: Raymond Oscar, Bernard James, Hazel Leona, and Dorothy Mae. His father predeceased him ten years ago. Surviving are his beloved companion, 4 children, his mother (Pauline Habig), 1 brother (Hubert), 2 sisters (Emma Culp and Clara Green), and 1 grandchild (Marylin Patricia). He was a faithful and active member of the Mennonite Mission congregation at Fort Wayne, Ind., where his seat was seldom vacant as long as health permitted. He was of a kind and quiet disposition, always having a kind word for every one. Funeral services were conducted on May 29 by Bro. Newton S. Weber, assisted by Bro. Frank Martin. Text, Isa. 43:7, second clause. The large attendance at the funeral was an evidence of the esteem in which he was held.

"Now in heaven he is rejoicing
With the ones who've gone before,
And some day we hope to meet them
On the peaceful, golden shore."

—By his family.

Spenler.—Peter Spenler was born in Waterloo Co., Ont., April 22, 1857; died at his home near Poole, Ont., June 8, 1935; aged 78 y. 1 m. 16 d. He united with the Amish Mennonite Church in his youth. He was married to Elisabeth Steinman, Mar. 18, 1879, who preceded him in death 5 years ago. He leaves to mourn his departure 2 sons and 8 daughters (Christian, Woodrider, Neb.; Katie, widow of Jacob Bast, Wellesley, Ont.; Mary, wife of Geo. Poole, Poole, Ont.; Lizzie, wife of Norman Beachy, Meyersdale,

Pa.; Fannie, wife of Daniel Yutzi, Milverton, Ont.; Peter, of Poole, Ont.; Barbara, wife of Samuel Beachy, Salisbury, Pa.; Leah, wife of Rudolph Beller, Grabill, Ind.; Lydia and Bena at home). Two sons and 1 daughter preceded him in death. 37 grandchildren, 9 great-grandchildren and one sister, Mrs. Christ Bender, survive. He was ordained to the ministry nearly 44 years ago. He has been failing in health for nearly a year with complication of diseases and old age, which he bore patiently. He was confined to his bed less than 4 weeks. Funeral was held June 11, 1935, in the Mornington A. M. church by John Albright and Jacob Lichty. Texts, II Cor. 5:1-10 and Jno. 5:20-29. Burial in adjoining cemetery.

Yoder.—Jonas D., son of David and Mary (Summy) Yoder, was born near Meyersdale, Pa., Nov. 25, 1868; died at his home at Springs, Pa., April 22; aged 67 y. 4 m. 22 d. He was one of a family of 13 children who grew to maturity, of whom the following brothers and sisters survive: Mrs. Barbara Bender; Annie (Mrs. R. J. Engle), and Jacob, all of near Meyersdale, Pa., and a half brother (John D.) of near Springs, Pa. He was a member of the Amish Mennonite Church since his youth. On Dec. 10, 1893, he was married to Sarah Hersberger, who passed away twelve years ago. To this union were born 3 children: George E. of Springs; Elizabeth (Mrs. Ira J. Stevanus) of Los Angeles, Calif.; and 1 son who died in infancy. He is survived also by 4 grandsons, another grandson having passed away two years ago. Funeral services were held April 25, at 10:00 A. M. in the Springs Mennonite meeting house, conducted by Pre. Jonas B. Miller of the Amish Mennonite Church, assisted by Pre. Guy Wampler of the Church of the Brethren. A brief service was held at the late home, in charge of Bro. Shem Peachey, also of the Amish Mennonite Church. Burial in the church cemetery near by. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept." "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God" (Col. 3:1).

Jantzi.—Sister Christina (Miller) Jantzi was born in Petersburg, Ont., June 8, 1858; died May 9, 1935 of a lingering heart disease, at the home of her daughter in Baden; aged 76 y. 11 m. 1 d. In October, 1877, she was united in marriage to Rudy B. Jantzi. To this union were born 5 children. She leaves her beloved aged companion, 1 daughter (Mrs. Noah G. Steinman), 4 grandsons, 1 granddaughter, and 9 great-grandchildren. Two sons (Michael and Rudy), 2 daughters (Mrs. Peter Nafziger, and one who died in infancy), 2 grandchildren, and 2 great-grandchildren preceded her in death. Also surviving are 4 brothers, 1 sister, and a host of other relatives and friends. In her youth she joined the Wilmot Amish Mennonite Church, and remained a faithful member to the end. She was a kind, loving, and faithful companion, mother, grandmother, and friend. She was very much devoted to her grandchildren for whom her willing hands were always busy as long as health permitted. Funeral services were conducted at the Upper Street Amish Mennonite Church by Bros. Dan S. Jutzi and Christ Schultz. Burial in adjoining cemetery.

"As we loved her so we miss her; in our memory she is dear;
Loved, remembered, thought of always, bring many a silent tear.
Your loving smile and kindly ways are pleasant to recall;
You always had a cheerful word, and were dearly loved by all."—By her granddaughter.

Kauffman.—Mary Thelma (Nickerson) Kauffman was born in Portland, Oreg., on Easter Sunday, April 16, 1911; died in the hospital in Woodburn, Oreg., April 26, 1935; aged 24 y. 10 d. On May 18, 1934, she was united in marriage to Vernon L. Kauffman. They made their home near Hubbard, Oreg., where they lived at the time of her death. In the spring of 1925

she was received by baptism into church fellowship at the Mennonite Gospel Mission in Portland where she was a faithful member until her death, although she with her husband since her marriage has worshiped and served with the Hopewell congregation near Hubbard. Following her conversion she served faithfully as a teacher in the Sunday school and was active in children's Church work. She endeared herself to those who knew her by her quiet, unassuming nature and rewarded those who gained her confidence by a deep and lasting friendship untainted by sham or pretence. She leaves a sorrowing husband, an infant son (Vernon Livingstone), father, mother, 3 sisters (Ethel—Mrs. Albert W. Snyder, Winona, and Sarah Nickerson), 2 step-sisters and a step-brother (Leetha, Buell and Arthur Martin), her grandparents (Mr. and Mrs. W. G. Busbee), 1 niece (Phyllis Snyder), and a host of friends who mourn her sudden departure. Funeral services were held April 30, at the Hopewell Mennonite Church in charge of Bro. H. A. Wolfer assisted by Bro. N. A. Lind and Bro. F. J. Gingerich. Bro. Lind preached from Rev. 2:10, last clause. "It is little matter at what hour of the day

The righteous fall asleep. Death can not
Come to him untimely who has learned to die.
The less of this brief life, the more of heaven;
The shorter time, the longer immortality."

Lehman.—Miriam Gladys, daughter of Bro. Henry and Sister Ada Lehman, was born at Middlebury, Ind., Elkhart Co.; died at Molalla, Oreg., April 13, 1935; aged 19 y. 4 m. 22 d. She leaves her father and mother, 3 brothers and 2 sisters—Rolena (Mrs. Ivan Emmert) of Hubbard, Oreg.; Ernest of Goshen College, Ind.; Harold of Middlebury, Ind.; Elwood of Monotor, Oreg.; Ruth of La Junta, Colo.; 3 nieces, 3 nephews, 9 uncles and aunts, and a host of other relatives and friends. In the beginning of her illness she said she never wanted to get well. When her mother talked to her of the heavenly home where no more sickness or pain were, she was thrilled so joyously and was so delighted that she wanted to go. She was always very patient and content with her lot, and thanked her mother for the least little thing. She was very cheerful and was a great lover of song and music. She could sing most any song after hearing it once. She asked the Church to sing for her, "Rescue The Perishing." Her mother sang for her, "Now I'm Resting, Sweetly Resting." She was ill almost a year, and when her time came to depart, she called her mother, saying, "Oh, Mother, Mother, come quick," and thus she went home to Jesus. She was laid to rest in the Hopewell Cemetery, Bro. Henry Wolfer officiating. Scripture lesson, I Cor. 15 and Jno. 11:25. Soon we shall meet her again.

"A bud the Gardener gave us,
A fair and lovely child;
He gave it for our keeping,
To cherish undefiled;
It lay upon my bosom,
It was our joy and pride—
Perhaps it was an idol
Which we must be denied."

By the Mother.

Mumaw.—Malinda Blosser, wife of the late Dr. Henry A. Mumaw of Elkhart, Ind., daughter of the late Andrew and Salome (Mericle) Blosser, was born as the 9th of 10 children, Dec. 27, 1852, in a farm home near Logan, Ohio; died at the home of her daughter Phoebe (wife of Aaron C. Kolb), Kitchener, Ont., the only surviving member of the family, May 11, 1935; aged 82 y. 4 m. 14 d. At the age of 12 she was left motherless, and made her home with her sister Lydia (Mrs. Jacob Huber) near Logan, Ohio. When she was 17 years old, she united with the Turkey Run Mennonite Church in Fairfield Co., O. She has been an exemplary member of the Mennonite Church for over 65 years. In October, 1871, she went to Elkhart, Ind., to visit her sister Matilda, wife of the late Henry B. Brenneman, where she remained until April, 1872, being employed in the book bindery of John F. Funk & Bro., later known as the Mennonite Publishing Company. She was a charter member of the Elkhart congregation,

EASTERN MENNONITE SCHOOL

Young People's Institute

July 24-28, 1935

What is a young people's institute? It is the Church's answer to the impelling call of earnest youths for help in the solution of their problems. The program for the coming Institute at Harrisonburg seeks to grapple with these problems and to furnish an answer to them that is in harmony with the principles of the Word as understood by the Church.

Do you long for the opportunity of studying a bit of the Bible with the special purpose of gaining help from it for your particular needs? The Institute furnishes just such an opportunity. What a wealth of practical teaching is found in study of Israel's experience in the wilderness, of the First Epistle of John, of the Holy Spirit, and of Christ's atoning work!

Has the Lord been laying a burden on your heart to yield your life to His service? Do not seek to cast away the burden, rather open your heart completely to the Spirit's conviction by allowing the needs and appeals of the various parts of the Lord's vineyard to challenge you to a full consecration to His service. Our mission fields all call for set-apart-for-the-Lord workers.

Are you satisfied with your service as a Sunday-school or Summer Bible School teacher? If not, then join company with a large number of others with the same feeling and in a few days of intensive study gain a new vision of your work, and learn from the experiences of others ways and means of solving your perplexing problems.

Have you found reality in your devotional life? A vital prayer-life is possible. It is possible to live a victorious Christian life. Come and learn the secret of a happy satisfying Christian experience.

Do the problems of conduct, of vocation, of life-work, of social life trouble you? A faithful effort will be made to lead you safely through these difficulties.

Do you need the inspiration of the challenges made by the beauty and holiness of the Christian life? The source of inspiration is the fellowship with those of common aims and aspiration.

Program and Personnel

Bible Study

1. Israel's Experiences in the Wilderness, by A. D. Wenger.
2. First Epistle of John by Aaron Mast.
3. The Holy Spirit by Aaron Mast.
4. Christ's Atoning Work by J. Irvin Lehman.

Missions

1. South America by T. K. Hershey.
2. Africa by O. O. Miller.
3. City Missions by J. L. Stauffer.
4. Bible Teaching on Missions by T. K. Hershey.

The Sunday School and Summer Bible School

1. Laws of Learning by D. W. Lehman.
2. Methods of Teaching by J. R. Mumaw.
3. Christ the Master Teacher by E. G. Gehman.
4. The Teacher's Preparation by John H. Gochbauer.
5. The Summer Bible School by A. J. Metzler.

Devotional Studies

1. Prayer by H. B. Keener.
2. Worship by J. Irvin Lehman.
3. The Victorious Life (2 classes covering different material) by J. D. Mininger.

Life and Work of Menno Simons by H. A. Brunk.

Christian Ethics by Chester K. Lehman.

The Church by John H. Gochbauer.

Non-conformity in Principle and Practice by J. L. Stauffer.

Nonresistance in principle and Practice by O. O. Miller.

Reservation for Rooms

Applications are being received for reservations of rooms. In order that adequate provision may be made for the accommodation of those attending the Institute, it is desired that all who are planning to come write us as soon as possible. Send for bulletin which gives full description of the Institute.

Chester K. Lehman, Director
Young People's Institute
Harrisonburg, Va.

CONFERENCE ANNOUNCEMENTS

Ontario A. M.

The Ontario A. M. Church Conference will be held at the Maple View A. M. Church near Wellesley, Ont., on Tuesday and Wednesday, June 18 and 19, 1935.

All cordially invited.

By Sec'y Ont. A. M. Church Conf.

Dakota-Montana

The Dakota-Montana Mennonite Conference will hold its annual meeting with the Fairview congregation near Minot, N. Dak., June 25-28, 1935, D. V.

Tuesday, June 25, there will be a ministers' meeting.

The first public session on Tuesday evening will mark the beginning of Sunday School Conference, followed by Mission Conference, to conclude with Church Conference on Thursday afternoon and Friday.

Any one desiring further information, write Bro. L. A. Kauffman, Surrey, N. Dak.

Everybody welcome.

J. C. Gingerich, Secy.

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the West Zion congregation near Mazeppa, Alberta, July 2-4.

On Monday, July 1, a ministerial meeting will be held at 1:00 P. M. All members of the ministry are urged to be present. Tuesday, July 2, Sunday School Conference; Wednesday, July 3, Mission Board Meeting and program; Thursday, July 4, Church Conference.

Preaching services will be held each evening. Visitors are cordially invited.

M. D. Stutzman, Sec., Kingman, Alta.

MENNONITE PUBLICATION BOARD

The Lord willing, the Mennonite Publication Board will hold its next biennial meeting with the East Zorra congregation near Tavistock, Ont., August 21-23, 1935. A fuller announcement will be made later.

O. N. Johns, Secretary.

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and was the last of that little group of nine to be called by death. On June 27, 1872, she was married to Henry A. Mumaw who at that time was foreman of the job department in the printing business conducted by John F. Funk & Bro. In the fall of 1874 she and her husband moved to Orrville, O., where he engaged in the printing business, and began the publication of "Words of Cheer," our pioneer Sunday school paper. In 1879 they moved back to Elkhart where he resumed his position with the Publishing Company, which in the meantime had acquired the "Words of Cheer," continuing its publication uninterruptedly. Three children were born to Bro. and Sister Mumaw—Phoebe (Mrs. Aaron Kolb) of Kitchener, Ont., the only surviving member of the family; Andrew, who died in 1918; and Clara (Mrs. Glenn G. Unzicker) of Elkhart, who died in Nov., 1932. Her husband predeceased her on April 1, 1908. In June, 1934, Sister Mumaw accompanied her daughter Phoebe to Kitchener, Ont., for an indefinite stay, having on previous visits found a warm welcome in the hearts of many friends. She took seriously ill on Feb. 10, 1935, gradually losing strength until she fell peacefully asleep in Jesus May 11.

"Grandma Mumaw" as she was affectionately called by a host of friends, was an outstanding character in her Church life. Always modest and unassuming, she possessed a quiet friendliness which immediately endeared her. She was deeply interested in all the activities of the Church and Sunday school, promoting the work of the Home Department as long as health permitted, and was exceptionally regular and punctual at all services. She took a special interest in attending conferences. Her saintly life was an inspiration to all who knew her, and her kindly ministrations to all who were in distress betokened the true Christian qualities which characterized her life. Patience and godliness were virtues nobly exemplified in her life and manner, and her kindly smile and disposition won for her multitudes of friends.

During her last days she often spoke of going to the better home, and spent much time in prayer. She was fully resigned to Him whom she learned to love in her early girlhood as her personal Savior. She was indeed a living example of what the grace of God can do in developing a young life into a perpetual fragrance which lends delight to all who have the good fortune to come within the range of its aroma. She leaves 1 daughter (Phoebe M. Kolb), an only granddaughter (Elmeda M. Kolb), and 1 half-brother (Andrew Blosser of Junction City, O.), besides a host of nieces and nephews and other relatives. Though somewhat frail in body, she was always busy doing good;—kindness, patience, confidence, and good-will personified. A service was held in Kitchener First Mennonite Church on Sunday afternoon, May 12, conducted by Bro. O. Burkholder (Text, I Thes. 4:13-18), assisted by S. F. Coffman, S. M. Kanagy, M. M. Brubacher, and U. K. Weber. After this service the body was forwarded to Elkhart, Ind. On account of illness, the granddaughter was unable to accompany them. At Elkhart, provision was made for a short service at her home, 1300 S. Prairie St., on Wednesday morning, May 16, conducted by Bro. Chris. Reiff. This was followed by a regular service at the Prairie St. Mennonite Church, conducted by Bro. D. A. Yoder, assisted by Brethren C. L. Graber, J. S. Hartzler and John Palmer. The Scripture reading, Psa. 90, a great favorite of Sister Mumaw, as well as the text, and also the general order of service, were practically a duplicate of that held in Kitchener. Interment was made in the family plot in the Prairie St. Cemetery, conducted by Bro. John C. Gingerich. Peace to her ashes. One of her nephews, learning of her severe illness, sent her the following lines, which she much appreciated:

"I am going to pray

That we'll meet some sweet day

In that home, blessed home, up there:

We'll be free from all sin

When we dwell there with Him,

In that home, blessed home, up there."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JUNE 27, 1935

(Herald of Truth)
(Established 1864)

No. 13

A WEEK AT HOPEDALE

The annual meeting of the Mennonite Board of Missions and Charities was held at Hopedale, Ill., June 15-18. But, as usual on such occasions, there were a number of committee meetings held in the community; some because they were directly connected with our General Mission Board, some because the committee members are connected with Mission Board activities and, because they were brought here by the annual meeting, they availed themselves of the opportunity to hold other committee meetings at this time as a matter of economy in traveling expenses.

* * * *

It was Thursday forenoon, June 13, that the writer first got sight of the Mennonite church near Hopedale, the first time that we saw the new building. It is a substantial building, but one does not have to take the second look to decide that the building was intended for a plain Mennonite church. We commend the idea to others who are thinking of rebuilding or remodeling their houses of worship.

* * * *

Coming to the home of Bro. and Sister Joseph Springer, we found the Mission Study Committee at work. This committee has for several years been studying a number of problems connected with our missionary activities with a view to making such readjustments as may be considered wise. When their work is finally completed, it will probably result in a revision of both the Constitution and system of Mission Policies maintained by the Board.

* * * *

Thursday afternoon the Executive and Mission committees began their work in joint session. Their business was to arrange the work for the consideration of the Board. They continued their joint work on Thursday afternoon, all day Friday, and met in subsequent call sessions from time to time as there was opportunity and need for such meetings.

* * * *

There were two vacancies noted in the deliberations of the Executive Committee. The office of Treasurer having been vacant since our last annual meeting, the management of the affairs of this office was assumed largely by the Financial Agent of the Board. Added to this, another vacancy was created recently through the death of Bro. Levi Mumaw, Vice President of the Board. The remaining members of the committee applied themselves faithfully to the task before them, and there was a general feeling that they had performed their duties well.

* * * *

On Thursday, June 13, the General Sunday School Committee held a meeting at the Home for the Aged near Eureka. This is one of the committees that is loaded down with responsibility and avails itself of every opportunity to hold a meeting, considering the live problems before it.

* * * *

Thursday evening found a good-sized congregation at the Hopedale Church, with Bro. J. L. Stauffer as the principal message-bearer.

* * * *

The same evening marked the beginning of the Summer Bible School Conference, held at the Metamora Church. This meeting was held Thursday evening and all day Friday. At the meeting were representative men from many sections of the Church. It was an enthusiastic meeting, and we believe that the cause of summer Bible schools was strengthened through the labors and influence of this meeting.

The Young People's Topics Committee held a meeting at the home of Bro. Andrew Nafziger near Hopedale on Friday. The work of this committee will be known when we begin to study the series of topics to be used in our young people's meetings next year.

* * * *

Friday evening found us again in Hopedale Church, with Brethren Aaron Mast and S. E. Allgyer as the message-bearers. This evening also marked the close of the Summer Bible School Conference at Metamora.

* * * *

The Executive Committee of Mennonite General Conference, working conjointly with the Interboard Committee part of the time, held several meetings during the few days we were together. Among the things attended to were the arrangement of a schedule of preliminary meetings to be held during the few days just preceding the Mennonite General Conference to be held at Kitchener, Ont., two months hence, putting the finishing touches on the program for General Conference, and decided a number of other things pertaining to the work and welfare of General Conference. An official announcement of this meeting will appear on the announcement page of the Gospel Herald within a few weeks. We also hope to have printed programs ready for distribution within a month.

* * * *

Saturday afternoon we met in the capacity of an executive session of the Board. Among other things, the minutes of the eight meetings held by the Executive Committee of the Board during the past year were read before the meeting. These minutes showed a commendable amount of work accomplished during the year. There was a live discussion on a number of points, and we felt that a profitable afternoon session had been held.

* * * *

Saturday evening found us again assembled in the church. In the congregation were a number of people who had been in attendance at the Summer Bible School Conference at Metamora. On the other hand, quite a few who had been with us during the few days previous were absent, having been called to other congregations to have a part in the Sunday meetings. Bro. M. C. Lehman brought us the principal message of the evening.

* * * *

Following the plan used a year ago, the same program rendered at Hopedale Church was also rendered, with some variations, at the other Mennonite churches within reach—with the exception that different speakers were assigned to the different congregations. Following are the congregations where such meetings were held: Metamora, Roanoke, Flanagan, Goodfield, Tremont, Fisher, Pleasant Hill. By this arrangement the Sunday missionary message was heard by many more people than there would have been had all been asked to come to Hopedale.

* * * *

On Monday morning the first regular open session of the Board was begun. There was not only a quorum of members of the Board present, but the house was filled with interested listeners. The forenoon was taken up largely in listening to reports from officers of the Board. As a rule, reports are considered dry and uninteresting; but this was not the case in this instance. It is possible to make figures, as well as words, inspirational.

* * * *

Monday morning there were two committees to hold meetings. The first was the Executive Committee of the Mennonite Board of Education. This committee met early, so as not to interfere with any of the functions of the Mission Board. Later in the forenoon there was a meeting of the General Problems Committee. The work

of the former committee was confined largely to routine matters; that of the latter will be made apparent in the report to General Conference a few months hence.

* * * *

Monday afternoon's session was begun with the usual devotional services, followed by the reading and adoption of a number of reports.

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One of the reports that awakened a lively interest among Board members was that by the Mission Studies Committee. After an extended discussion it was decided to refer the whole question back to the committee for further study and submission to a later meeting.

* * * *

A cheering news item from the mission field is the report that the work on the new building for the Children's Welfare Home at Kansas City, Kans., is nearing completion. About \$1200 more are needed to complete the building, and those interested are invited to join in raising this amount. The Executive Committee was authorized to bring the work to completion.

* * * *

Monday evening found a well-filled house. An interesting feature of the meeting was a number of short talks by mission superintendents. On the platform were Bros. Maurice O'Connell of Lima Mission, F. B. Raber of Detroit Mission, J. M. Nissley of Altoona Mission, Herbert Groh of Toronto Mission, Nelson Kauffman of Hannibal Mission, Norman Hobbs of Iowa City Mission, and Newton Weber of Fort Wayne Mission. One of the things which impressed us is the fact that nearly all of them are young men. May the Lord preserve them for many years of faithful, fruitful service.

* * * *

One of the committees that labored faithfully in performing its duties and bearing its responsibilities was the Nominating Committee. There having been several vacancies in the Executive Committee, it placed an unusual responsibility upon the Nominating Committee. We believe that this committee performed not only faithful but valuable service.

* * * *

The Sisters' Sewing Circle organization held an interesting session on Monday afternoon, beginning at four o'clock. Not only were the sewing circles well represented, but there were many present who were not members of any sewing circle. This phase of our mission activities has been valuable in the service of Christ and the Church during the past year.

* * * *

"Providing Activity for Our Youth in Missionary Service," was discussed by Bro. C. F. Yake. This was followed by another practical discussion of the theme, "Practical Ways of Promoting the Missionary Enterprise," by Bro. T. K. Hershey. Both spoke in their usual challenging and instructive style.

* * * *

Tuesday forenoon, like that of the previous day, was devoted to matters pertaining to the business of the Board. Among other things it was decided to appropriate \$10,000 of the South American fund for investment in needed work in that land: one-half to be used as a permanent church building fund, and the other half to be invested in small tracts of land connected with the several mission stations in Argentina.

* * * *

Among those in attendance at the Mission Board meeting were our three aged brethren—C. Z. Yoder, D. J. Johns, and J. S. Shoemaker—who have been closely connected with the Board since its organization. Bro. Yoder served at the head of the Board for many years. Bro. Shoemaker did efficient work as Secretary of the Board from the time of its organization until about fifteen years ago, when he found the burden too great. Bro. Johns served for many years on the Mission Committee. These three brethren, all past four score years, are still taking an active interest in the affairs of the Church, lending their lives to the service.

* * * *

A rising interest in mission study was in evidence. A committee that had been entrusted with the work of preparing an appropriate course of study brought in its report. This report showed that considerable progress had been made. A number of books are already in use, and several more are in preparation. We hope to be able

to publish an article in the near future, giving our readers a recital of the work and aims of this committee.

* * * *

Following is a list of officers elected for the coming year:

President, D. D. Miller.

Vice President, Edwin Yoder.

Secretary, S. C. Yoder.

Treasurer, M. C. Cressman.

Fifth Member of the Ex. Com., E. B. Frey.

Mission Committee: S. F. Coffman, S. E. Allgyer, J. L. Stauffer, Daniel Kauffman, J. D. Mininger.

Relief Committee: O. O. Miller, J. L. Horst, J. H. Mellinger.

* * * *

Among those present at the meeting were Bro. and Sister C. F. Ferster of Juniata Co., Pa., who have recently been appointed by the Eastern Mennonite Board of Missions and Charities as missionaries to Africa, and who expect to sail July 9 for their new field of labor. Bro. Ferster favored the meeting with a brief address, after which an appropriate service was held, and our brother and sister felt that they were going on their mission with the prayers and best wishes of the Board.

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An offering was taken, which amounted to \$336. By vote of the meeting, this was placed into the General Fund of the Mission Board.

* * * *

One of the impressive features of Tuesday afternoon's services was a brief service with the missionaries who were present at the time; both home and foreign—about twenty of them. Among the recommendations adopted were the following: (1) That Bro. and Sister Lloy A. Kniss be sent back to India this fall; (2) that Bro. and Sister Edwin Weaver be sent to India and Sister Elsie Shank be sent to South America as soon as the proper arrangements, financial and otherwise, can be made; (3) that the Executive Committee be empowered to send other workers to either India or South America as the need arises and the necessary finances can be procured.

* * * *

Sister Cora Buzzard read a paper setting forth the Sewing Circle Activities. She represents an organization that is becoming recognized as a valuable asset in the work of our General Mission Board.

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The last subject of the afternoon, Our Present Standards of Faith and Service in the Mission Fields, was discussed in an impressive way by Bro. S. F. Coffman. Christ laid the foundation when He commanded His disciples to "teach all nations to observe all things whatsoever I have commanded you."

* * * *

Just before the close of the afternoon session the Committee on Resolutions submitted a series of ringing resolutions which were unanimously adopted by the Board.

* * * *

There were "showers of blessing" both inside and outside the building. Copious rains fell upon the fields, but the hard-surfaced roads kept most people out of the mud. Copious rains fell on the assembled multitudes as they sang together the songs of Zion, united from time to time in fervent prayer, and listened to the stirring truths brought before them. May these showers continue and many golden sheaves be gathered for the Master's final and eternal harvest.

* * * *

The local people, both in the community of Hopedale and in other communities in Central Illinois, did their part well. This being a very busy season of the year did not keep them from doing their full duty in caring for the visitors and making them feel at home. Christian hospitality is no small part in meetings of this kind. Long may this spirit continue in evidence among us wherever public meetings are held.

* * * *

On Wednesday, the day following the Board meeting, the Church Polity Committee of General Conference held a meeting at Eureka, Ill., in which past work was gone over and plans made for the future.

* * * *

Tuesday evening's service opened with a spirited song service led by Bro. Ernest G. Gehman. This was followed by the Home

Institutions' Hour, with Bro. Laban Swartzentruber, presiding. Bro. J. R. Shank led in the devotional period. During this hour we heard from Bros. J. P. Brubaker, Chris Miller, Allen Erb, Sister Selena Gamber, and Bro. Swartzentruber. These workers spoke instructively and interestingly concerning their work.

* * * *

The next number on the program was the singing of two Hindi songs by our India missionaries. The messages were translated by Bro. M. C. Lehman. This was followed by the singing by the audience of several German hymns, led by Bro. D. D. Miller.

* * * *

Bro. Henry Garber next spoke on the subject, "New Fields and Unfinished Tasks." He brought before us very vividly a picture of the unreached masses of people in the United States and foreign countries, and made a strong appeal for us to be diligent and faithful in evangelizing the world according to the command of our Lord.

* * * *

The closing address of the evening was given by Bro. J. D. Mininger on the theme of "Ambassadors in Christ's Stead." It was

an inspiring address, sparkling with illustrations, strong in Scriptural basis and challenging in its content and appeal.

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Bro. M. C. Lehman made an announcement concerning mission study course material.

* * * *

Bro. D. D. Miller made some fitting closing remarks, Bros. Simon Litwiller and J. W. Springer of the Hopedale congregation expressed appreciation for the privilege of entertaining the Mission Board, and all visitors. With singing of "Blest Be the Tie That Binds" and a closing prayer by Bro. T. K. Hershey, the twenty-ninth annual meeting of the Mennonite Board of Missions & Charities not only passed into history but into the memories of those who attended where it will be often recalled with pleasure and as a source of Christian inspiration. May this year's work prove to be one of the most active and fruitful years in the work of our various missions at home and abroad. To this end may our prayers and our labors be devoted. We praise the Lord for His sustaining grace and for the unmerited favors He bestows upon us.

HOW TO LIVE IN THE FULLNESS OF THE SPIRIT

By Myrtle Yoder

For the Gospel Herald.

Are you a Spirit filled Christian? Fullness of Spirit is a command of God, and one that may be obeyed if we so desire. But, as Eph. 5:18 indicates, the fullness depends upon what we give our thoughts over to think about. If we speak to ourselves "in psalms and hymns and spiritual songs," we prepare our minds for the Spirit's operation.

But someone may question the Spirit's personality because, as contrasted with the other Persons of the Godhead, the Spirit seems impersonal. The visible creation makes the personality of God the Father, somewhat easy to conceive, but the acts and workings of the Holy Spirit are so secret and mystical, so much is said of His influence, graces, power, and gifts, that we are prone to think of Him as an influence, a power, a manifestation, or impersonal creature of the divine nature, an agent rather than a person. We must accept the supernatural.

God refers to Him as "another Comforter." That this Comforter is not merely some influential being, is evident from the fact that the pronoun "He" is used in the Bible many times to describe Him. Now then, let us conclude that the Holy Spirit is God Himself, being so recognized in His Word.

Some have made much of the idea that since the Holy Ghost is but the Spirit of God, He cannot be God Himself but simply His Spirit, similar to the relationship of man and man's Spirit. Is it not true that the Spirit of man is man himself?

What more proof do we need, that the Holy Spirit is a person, than the fact that the Spirit speaks, makes intercession, calls missionaries, and over-see the church? He has all power, is all knowing, is ever present, and has a part in the creation, regeneration, and

resurrection of God's people. Besides this, He convinces the world "of sin, of righteousness, and of judgment." He quickens, makes alive, and guides into all truth.

Is it not a privilege, a joy, a blessing to have so mighty a Person living within us? What would become of us were we not led by the promptings of the Spirit? Does not our success lie in the trust we put in the Spirit of God? There must be a spiritual walk in our lives that gives the Spirit of God full right of way, so that His will may be done in all things.

But how can we receive the indwelling Spirit unless we experience a spiritual resurrection? We must crucify the flesh and be raised spiritually. A new life comes forth. The Spirit of God must now occupy the place in our life which the Spirit of sin occupied before.

Now that we have obtained the indwelling Spirit, we should do all in our power to keep Him ever present in our hearts and lives and be careful not to grieve Him. If the Spirit is to have full room in our hearts, we must make a large place for Him by driving out, and keeping out, everything that prevents His coming in. If our thoughts are never on the good things of God, they are ever on things not good, and this will crowd the Holy Spirit out.

To keep the fullness of the Spirit in our lives, we may reach out in the field of Bible study, spiritual conversion, meditation, and prayer, and find peace, spiritual strength and understanding. It is the worshipful attitude in the things we have upon our mind that welcomes the Spirit's presence and gives Him the fuller leeway to do His work in us and through us.

The high standards that enable us to rise in our spiritual relationship with God, should be cherished. We should give the more earnest heed to the things which we have heard, that concerns the salvation of our soul. We should let the Word of God dwell richly in us

(Continued on page 283)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is there a place in the Bible stating it a sin not to move where told to, or giving some the right to tell others where to sit? A member.

Perhaps the most direct scripture bearing on this question is that found in Heb. 7:17: "Obey them that have the rule over you." There are many things which are not clearly or directly commanded or forbidden in Scripture which are assumed by either Church or individual members as a matter of course; as, for example, the organizing of a Sunday school, beginning meetings at a specified time, etc., etc. Where there is no direct Scripture forbidding such things, or where the assuming of certain liberties does not conflict with the liberty or rights of others, we should take such things as a matter of course, in all cases "submitting ourselves one to another in the fear of God."

Coming more directly to the question at issue, it is frequently the case that where congregations are large and the finding of seating room is a problem, ushers serve a good purpose. In many congregations the old rule of having the sexes segregated, each occupying a side to itself, is still being kept up. Personally, we call that a good rule, but there are others who prefer it otherwise. For purposes of maintaining order, it may be that regulations governing the seating are not always wise. But since no Christian principle is involved in obeying orders, we do well to submit ourselves to such regulations even if they seem to us unwise. This does not mean that we may not, in a Christian spirit, go to those responsible for such regulations and talk matters over. "They that loved the Lord spake often one to another." As a rule, overseers are always ready to talk over matters pertaining to the welfare of their congregations.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Fla.

(1513 Lake Ave.)

Bro. J. Paul Sauder and family of New Holland, Pa., arrived here last Friday. We welcome them into our midst. Bro. S. is now superintendent of the Mennonite Mission here. The change will allow us more time to devote to visiting and distributing tracts, papers, etc., in transient camps, convict camps, in jails, and to others living a distance from the Mission who have no way of attending services. This will explain the reason for us at times being absent from Sunday school and other services held here at the Mission.

June 20, 1935.

C. B. Byer.

Iowa City, Iowa

(609 Riverside Drive)

Readers of the Gospel Herald, Greeting in Jesus' Name:—May His richest blessing be upon you.

We have had a wonderful privilege to have Bro. C. F. Derstine with us for a series of meetings, of which we have a number who expressed themselves as not satisfied with their experience and ask for prayers to live the overcoming life. There were two public confessions to receive Christ as their Savior, and one brother, 81, who has been bedfast for sixteen years. One thing we notice: all converts were men, and a number more struggling for victory also men.

Bible school began today, June 20. The Lord willing, we expect to have baptismal services Sunday, June 30.

Pray for us.

Sincerely,

June 20, 1935.

The Workers.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 23, 1935)

Greetings of love to all Herald Readers.—A bookseller received several of our tracts entitled—"The Bible" and also "The True Way" and one day while passing his store he invited me in for a chat about books and religion although he confessed that he was an atheist. Born in Spain he was assistant to a priest until 14 years of age. His father had a Bible and taught the children the Way as he understood it but it included obedience to the Romish teachings which he could not believe. A noted Jesuit teaching is—"Independent thought is put entirely on one side; the mind is always ready to obey the Church in order to be entirely unani-

mous and agreed with the Catholic Church, if there is anything that appears to be white in our sight, and She declares it to be black we should also say that it is black." There are many more which we cannot mention here.

Before I left he had ordered a Bible from me and when I delivered it and helped him to get a start beginning at the Gospel of St. Luke, he offered to place a Bible and a Testament in the show window and sell some for me.

Then last Saturday the whole town was Catholic as the Bishop from Mercedes was coming past here on a visit of inspection, pleasure and propaganda. He arrived 2 hours late; bombs were set off; bells began to ring and people ran to the edge of town to welcome the guest. After the speech of welcome all walked to the Chapel and there a dame read a speech in which she asked the Bishop to send a priest here as soon as he could. (The other left because there was no money coming to him.) After a blessing, a mass and some drinks at the social club he was off to another town.

Later I heard the following comments. That the school director who had welcomed the Bishop was a politician and an atheist who afterward made fun of all. The business houses closed during the festival so that the clerks could see the proceedings and mix with the crowd. One time the privilege of taking the Bishop in an auto for about 4 miles was auctioned off to the highest bidder for about 200 dollars. On another occasion that much was paid to carry an image. Again we ask you to pray for the work in this neglected continent. Matt. 9:38.

Yours in His Glad Service,

D. Parke Lantz.

KEEPING THE MISSIONARY SPIRIT ALIVE IN OUR CHURCH

By Esther Detwiler

For the Gospel Herald.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:19, 20.

The Great Commission has lost none of its greatness because of the stress of time that the present age presses upon us; nor has it lost its individual responsibility because of the intricacy of organizations. Yet in many places the weight of its message is lost for various reasons, and it seems that the most outstanding reason is the lack of teaching and rightly exemplifying the true meaning of the message.

"Go ye therefore and teach all nations," demands a broad "outlook" and a thoroughly consecrated "inlook." In this age of inventions we have conveniences that bring to us world-wide mes-

sages. We understand the ways and customs of nations, their governing principles, the religion they profess, and can glimpse their need so materially speaking we feel we can teach all nations. And our professedly enlightened nation has assumed that she has taught all nations, and in science, literature, industrialism and invention she has taught some to their ruin. How far have we taught the nations the "all things" commanded by Christ?

"Where there is no vision, the people perish: but he that keepeth the law happy is he" (Prov. 29:18). Our vision must be broad if we get the true meaning of the missionary message and feel the responsibility it brings with it. Every Christian has a part in the great missionary program of the Church. We must all go and go to all nations. This may seem impossible but it is far from it. As a further discussion is given on the going phase of this subject, keep in mind we must all go and go to all nations.

Usually the first thought of missionary work is that of giving of our material means. This phase is far from the most important, yet it is far from unimportant. Giving to mission causes is touched very lightly in these times of want and depression. It seems to the writer that right now is the most blessed time to teach diligently the worth of giving our money or other material gifts, because they now are gifts of our living and perhaps our need. The amounts of our gifts may be decreased, but praise God the reward for giving never lessens and now more than ever the missionary cause needs our material support.

In homes where several years ago children were taught to give and to lay aside as gifts to the great cause some of their money, we now find little giving and in such homes indifference toward the missionary program of the Church is the result. Sunday school offerings offer a way for all to give, general and monthly collections provide opportunities for giving to the financial aid of the program. As stewards of the great Master of the harvest field, can we do our part and withhold our means?

Time was when going was considered only in leaving home and homeland and entering work in the foreign fields, or entering specially recognized homeland fields; but now we feel all Christians must go. The Great Commission was meant for all who know the Christ of promised power. If I live in a community where all families are not attending some church and Sunday school services, then surely if I do my part in the missionary cause of my church I will visit such families and invite them to services. Lonely, aged souls may be longing for song, prayer, God's Word, or words of encouragement, then go. Neighbors may be in want or distress, then go. We are not

"of the world" but are "in the world," and as missionaries we are to go and seek the lost. Blessed indeed are those who have been separated by the Holy Ghost for the work whereunto He has called them. Do we long to go far when going near is our work? Have we failed in going far because staying near was more convenient and pleasant?

Many destructive activities are accounted for by attributing their work to the "spirit of the age." Every great undertaking is backed by a spirit and the church whose missionary effort is successful can be attributed to the work of the Holy Spirit. This Holy Spirit work must be done by teaching. Teaching in the home, the Sunday school, in the pulpits, in the conferences and in all places where church work is carried on. Christ came not to be ministered unto but to minister so we should serve others.

No true missionary ever was selfish, jealous, envious or lazy. If "Others" as a motto is taught, all will be missionaries and possess the Holy Spirit.

Mission study classes and programs are avenues for teaching. Getting directly in touch with mission workers from other fields and learning of their efforts is beneficial. Missionary sermons are an inspiration.

Go to all nations by prayer. Go to your nearest duty by and in prayer. Prayer is the blessed privilege of every Christian and one that can be accepted and performed without human hindrances. We feel calls to pray and answer those calls with God alone. Prayers for God to spare and convict the lost are idle ones if we fail to go to the lost and show them an interest and encourage them to the right. We cannot be satisfied to fellowship with our brethren and let the sinner man go on to destruction. We must work as well as pray.

A praying church is a live missionary church. All may not be able to give money, all may not be apt to teach, all may not be physically able to go; but all can pray, and great is the work accomplished through another's efforts but sustained by your prayers.

May our Mennonite Church not fail in her missionary work because any has failed to give, to go, teach or pray.

Birch Tree, Mo.

YEARNING FOR HOME

Out in the world, where the crowd hurries by,

With your work you keep trudging along,
No one to notice, however you try,
You're just hustled on with the throng.

While out in the world, with no one to care,
The battles of life you pursue,
Successes and failures, with no one to share,
Make your longings for home come to you.

You try with your might to keep trudging along,
In the hope that your days will grow brighter,

You seek for true friends, try to hum a light song
To see if your load will get lighter.

All the tasks that you meet, you strive hard to do,
As you go from one place to another,
You work and you think, when at last you get through,
How I wish for home and for mother.

When out in the world, where no one will know
The sorrows and pain you endure,
You work and you toil, with nowhere to go,
While enticements and sins all allure.

With no God in the world, and home without mother,
Just a place to stay, without love,
A life here of sorrow and no hope for another,
There's nothing worth while, with no light from above.

With faith in our Lord to shield us from sin,
With thoughts of safety and home,
The battles of life, we can then enter in,
With bright hopes for a future to come.

In a home with our loved ones, we know we can rest,
There is warmth, there is love, we can share,
For a place like this, we can well do our best,
For we know there are those there, who care.
—D. C. Stroup in
The Christian Conservator.

SPECIAL MEETINGS

Beemer, Neb.

Report of the Twenty-ninth Annual Meeting of the Nebraska Mennonite Sunday School Conference, held with the Plum Creek congregation of Beemer, May 29, 30.

Organization:—Mods., Fred Reeb, Fred Yeackley; Secys., M. G. Eichler, Dan Oswald; Chor., Joe Stutzman.

Topics discussed:—A Sunday School that Evangelizes; My Responsibility in the Sunday School; The Influence of the Sunday School on My Life; The Influence of My Life on the Sunday School; Co-operation of Ministry and Superintendent; Our Duty to Non-attendants of Sunday School; The Need of Vision (Jno. 4:35); Pressing Toward the Mark; The Effects of Literature On Our Lives; The Power of the Word; The Power of the Holy Spirit; The Power of Prayer; The Power of the Surrendered Life; The Great Commission.

Thoughts Gleaned.—A Sunday school that evangelizes is one where God's Word is read and taught by Spirit-filled workers that have been endued with power from on high. Training and study in youth helps to qualify God's workers. As there always are those that choose some Christian worker as an ideal, it is therefore important that we feel our responsibility to God for the impression that we allow our lives to make. Co-operation of parents with ministry and superintendent is an essential factor in the winning of souls for the kingdom. Christ is our Ideal. Let us run with patience the race that is set before us. Shun questionable literature. Cling to the Bible. The Word is sharper than a two-edged sword. Earnest prayer will open the doors of prison and also the door of the heart.

A children's session was held; also two sermons preached. May God bless the work to the upbuilding of His Kingdom.

By the Secretaries.

Wadsworth, Ohio

The annual meeting of the Ohio Mennonite Mission Board, held at the Bethel church, Medina Co., Ohio, June 8 and 9, was well attended with good interest.

Ministers attending this meeting and who served in neighboring churches in the Sun-

day morning services, June 9, were as follows:

Canton, E. L. Frey.
Oak Grove, I. B. Witmer.
Salem, Lloy Kniss.
Martins, S. D. Greiser.
Crown Hill, William Brubaker and Abram Kauffman.
Bethel, S. E. Allgyer and E. B. Stoltzfus.
Other ministers present in this service were Bros. N. E. Troyer, D. M. Friedt, and M. L. Troyer (deacon). Secy.

Tremont, Ill.

Report of the Seventh Triannual Sunday school meeting of the Tremont, Goodfield, and Hopedale congregations, held at the Pleasant Grove Mennonite Church near Tremont, Ill., Sunday, April 28, 1935.

Organization—Mod., Vernon Ripper; Sec.-Treas., Mahlon N. Miller; Chors., Simon Birkey and Wilford Oyer.

Program and Speakers.—(Afternoon) Song service, led by Wilford Oyer; Devotion, Bro. Ben Springer; Children's Meeting—The Childhood of Jesus, A. H. Leaman; I will not Take Anything that is Thine, Mrs. Amos Roth; Lay by as God hath Prospered Him, Wilford Oyer; "Will a Man Rob God?" A. H. Leaman. (Evening) Song service, Simon Birkey; Devotion, Jonas Litwiller; Give an Account, Nelson Springer; "Who then is that Faithful and Wise Steward?" Margaret Zehr; What Shall I give Him? A. H. Leaman. Secy.

York, Pa.

Report of the Sixteenth Annual Sunday School Meeting, held at the Stony Brook Mennonite Church, June 1 and 2, 1935.

Organization:—Mod., Noah Mack; Chor., J. Eby Leaman; Secys., Beulah Throne, Elizabeth Kauffman.

Program and Speakers:—Each Person In His Place, William Martin; The Distinctive Doctrine of the Word as Held by the Mennonite Church, Melvin Bishop; Sermon, J. W. Weaver; The Church and Sunday School a Unit, J. W. Weaver; The Regenerated Life at Work in the Sunday School, William Martin; Social Activities for our Young People, J. W. Weaver; Occupy Till I Come, Melvin Bishop; Dangers Threatening the Church, Melvin Bishop.

Thoughts Presented:—Each one has a place in life to fill and no one can fill that place as well as you can. Let God choose your place. God in His plan all through the ages had men to occupy the places intended; and every time, if done according to His plan, they came through victorious. We must feel responsible to the work intended for us. Christ says, "Love your enemies." No Christian that is really consecrated will want any weapon in his house to protect his life. Those who hold to the doctrine of nonconformity are the called out ones. Jesus wore the distinctive garb of the Jews. The covering is necessary in honoring Christ the Head. The reason this is not practiced more widely is because it was left slip. Anointing of oil should be taught and practiced more in the Mennonite church. The Lord's day is one of the greatest blessings God has given to mankind. Teaching in the home is being neglected by our beloved church. Youth wants activity; unless the Church gives them something to do some one else will. We as a church must stand upon the faith once delivered to the saints. If cross-bearing would be removed we might add to our number by thousands. We dare not let down on one single Bible teaching. We are passing through one of the most critical periods of time. The only remedy is a mighty humbling before God. The way to the Throne was never closed unless by the individual. If we as a church will humble ourselves before God something is going to happen. Faithfulness in a little thing is a great thing. The children are the hope of the future. It is very important that we strive together. The Sunday school and Church

(Continued on page 284)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

PARENTAL RESPONSIBILITY

One of the very real and very grave problems before those in positions of responsibility is that of the rising generation. This is a fact so very apparent that it is recognized not only by people who are spiritually enlightened, but by others as well. Many right-thinking people of all classes, it seems, are becoming alarmed at the present state of things. And well might they be alarmed. The most serious part of the matter is that they are becoming alarmed too late.

And even yet there are many who are closing their eyes to the appalling facts at present existing. There occurred in a certain large city a few months ago an incident illustrating this. A supervisor of schools, at a parent-teachers' gathering, gave his audience a very clear and candid portrayal of grave facts as he knew them. He stated what he had discovered as existing among the youth of the schools, both boys and girls. He was tremendously alarmed, and sounded the alarm before the parents and teachers present. As a result he lost his position. A higher official, doubtless fearing the consequences, dismissed him from office. To ignore the facts, however, is suicidal.

"The United Presbyterian" recently printed an article, from which we quote:

CHILD CRIME ON THE INCREASE—WHY?

Juvenile delinquency has increased 50 per cent in New York City in the past year. The district attorneys of the five boroughs are credited with saying that there are startling increases in the number of young boys arrested and that the menace of the street gang is increasing. Scores of boys between 14 and 19 years are employed as "spotters" and gun carriers for older criminals. "Youth are the most persistent violators of the law."

Professor Corrigan, professor of sociology at Boston College, speaking at Fordham University said: "We are raising a generation of young pagans with little moral sense and the vaguest ideas of a religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct and a general let-down in the quality of youthful ideals. No religious training of youth is bad enough, but when to this is added the anti-religious training to which young men and women are subjected in many of our secular colleges and universities the destruction of youthful ideals is complete. In many our youth are being taught that the criminal is in no way responsible for his crime, that the ordinary citizen has not the slightest shred of freedom in his acts, that everything is predestined by heredity. Free will is pictured as a delusion, responsibility as non-existent, conscience as a

lie. What wonder that youthful conduct and morals are causing concern?"

There is little danger of the gravity of the present problem of youth being exaggerated. It is appalling. And everyone charged with the great responsibility of caring for children should take the alarm. Attorneys, juvenile court judges, welfare workers, and others whose duties bring them face to face with facts as they actually are, should be taken seriously when they bring these things before us. In no way will the trouble ever be remedied, except the facts be given due recognition.

In the quotation above, the "why" can very readily be answered. That answer is that there is no fear of God before the eyes of a very considerable number of the present-day youth. God is left out of all account. To be without the fear of God is to lack the only incentive to right living. Nothing but the fear of God and a heeding of His all-righteous law will exert a proper restraining effect upon the nature of youth. "The fear of the Lord is the beginning of wisdom." But how sadly has this great truth been set aside, both in the home and the schoolroom—and, must we say, in the church? Yes, it must be owned that in the church too, to a great extent, the sin-hating, holy God of the Bible has not been held before the rising generation.

There we have the "why" in the case. The only thing that could possibly avail has been set aside. Are we to suppose for a moment that God's command to ancient Israel was superfluous? That command was that youth should be taught to fear God, to heed His requirements. God's words were to be bound as frontlets between their eyes. "Remember now thy Creator in the days of thy youth," He cautions. What we see abounding on every hand today of lawlessness, disobedience to parents, forgetfulness of God, illustrates very clearly what it is to set God's all-wise provisions aside. The admonition is to bring up the children "in the nurture and admonition of the Lord."

But where are the family prayers and godly spiritual parental example that we read about as having exerted such an influence upon many who have gone before? Sadly absent from most homes in these days. Few there are among the youth of the present day who ever hear the voice of prayer of God-fearing parents. The hallowed influence of parental piety has been denied many who are living worthless lives or lives of sinful pleasure, in utter disregard of God, to say nothing of those who are behind the bars or who are headed straight in that direction.

The greatest responsibility for the training of youth is right in the home. It is in the hands of parents that the plastic nature of childhood is made or marred.

Say all that can be said about the school, the church—and much can be said—the responsibility reverts back to the precincts of the home. In all probability it is in the family circle that the child is to be saved from the wreck and ruin of this old world, if he is to be saved at all.

The impressions there made are deep. We think of a fair-haired boy, the eldest of the children of a widow, who was compelled to leave home at a very early age. He went to sea, mingling with men much older than himself, and very ungodly. But that boy had been instructed in the things of God and His Word. A sense of God and the remembrance of that widowed mother's prayers kept him from many a snare of the tempter. Stronger than the appeals of sin, was the sense of God that he had.

Fortunate indeed is the person who in youth has known the blessedness of godly instruction. How often have we been saddened as we have seen a long line of children awaiting admittance to a theater, on a Saturday afternoon. Why are they there? Simply because their parents allow or even want them to be there. What effect will the theater have upon them, but to give momentum to their downward course? The flames are being fanned that are going to consume every hope there might be for them.

But our concern is not alone with parents who frequent the theater or allow their children to do so. Perhaps not entirely with people who neglect family prayer. There are many readers of the "Burning Bush" who would be horrified at the idea of attending the theater. They would not think of neglecting the Bible or family prayer. But, are these something more than a dead form? After all, the matter resolves itself into the necessity of having God in one's life. No outward mere forms are going to go to any depth. The only influence that will be sure and lasting is that which emanates from a truly spiritual heart and life—made spiritual by a work of grace.

No labor has promise of so rich reward as that which has for its object the salvation of the young. Oh, that parents knew the sacredness of the ground on which they stand! If they could realize how brief is the hour of their opportunity, how earnestly they would labor for the salvation of their children!—Selected.

A congregation of 200 Mennonites, each winning one soul a year, would by such work win the unsaved world to Christ in 25 years.—J. Paul Graybill.

A man can not be right with God and reject the first three chapters in the book of Genesis.—J. L. Stauffer.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for July 7, 1935.—MOSES

Lesson Scope.—Ex. 24:1-18.

Lesson Text.—Ex. 24:3-18.

Time and Place.—B. C. 1571-1451; Egypt, wilderness, Transjordan.

Leading Character.—Moses.

Golden Text.—Blessed is the nation whose God is the Lord.—Psa. 33:12.

Points for Meditation.

1. The Word of the Lord.
2. Mediators between God and man.
3. Sacrifices.
4. The glory of the Lord.
5. In the presence of the Lord.

Introductory Thoughts.—With the beginning of this quarter we begin the study of a new series of lessons. During the last quarter we studied some of the great teachings of the Bible. This quarter our lessons are on the biographical line, very interesting and full of practical lessons for personal application. In the present lesson we have only a few glimpses of Moses, the greatest lawgiver, outside of Christ, that the world has ever known, but in these glimpses we have ample opportunity to study the leading characteristics of his life.

LESSON COMMENTS

The Law and the Covenant (3-8).—The circumstances under which the Law was delivered to the people of Israel are graphically described in the nineteenth chapter of Exodus. After this, Moses went up into a mountain where he remained forty days fasting and talking with the Lord. We think of him as a lawgiver. Really, it is the Lord who is the real Lawgiver. Moses simply recorded what God told him to write. Coming back from the mountain (omitting the narrative incident to the golden calf) Moses brought before the people the Word of the Lord, and explained its meaning and significance to the people. The people responded nobly. "All the words which the Lord hath said will we do," was their response. Let this also be our response. When Christ sent forth His disciples to "teach all nations . . . to observe all things whatsoever I have commanded you," we understand this not only to be a command to the disciples but also an obligation on the nations (of which we are a part) to be obedient to every commandment from the Lord.

The Law having been delivered to the people, Moses erected an altar, made an appropriate sacrifice, sprinkled the blood upon the altar, and the people repeated their pledge: "All that the Lord hath said will we do, and be obedient." It was a solemn covenant between God and man. God has always been true to His part of the covenant, but man has miserably failed. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning these words." In the sprinkling of this blood we have a type of the blood under the New Covenant, namely the blood of

the Lamb of Calvary, and it is written: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The cleansing is sure, for all who are true to this covenant.

Moses Alone with God (12-18).—The scene is changed. Instead of seeing Moses before the people, bringing to them a message from the Almighty, we find him alone with God, getting his instructions direct from Him. There is in this experience the thought that unless we have this direct communication from the Lord our appearance before the people is worthless, often misleading. While the hermit life is neither the ideal nor the God-honoring life, one of the essentials to a normal Christian experience and continual fellowship that touches both God and fellowmen is that of spending much time with God alone. Moses was mighty before men because of his intimate relationship with the Almighty God.

"Come up to me," said God to Moses, and he promptly obeyed. He also took with him his minister (or helper or aide)

Joshua, and the two went into the presence of God. There were the two tables of stone, upon which were written the Ten Commandments. But more glorious than any tables of stone was the presence and glory of the Lord. "And the glory of the Lord shone upon Mt. Sinai, and the cloud covered it six days: and the seventh day he called Moses out of the midst of the cloud. And the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."

This is typical of what we in this dispensation sometimes call "mountain-top experiences." It will be remembered that Moses in later times had another mountain-top experience when, in companionship with Elias and of the Lord he appeared, in the presence of three disciples, on the mount of Transfiguration. The glory of the Lord is always present when we are in fellowship with Christ. They who spend much time with the Lord in this present time will spend eternity with Him in the glory world. They who would share His glory in eternity must have foretastes of it in actual Christian life and experience.—K.

BIBLE MEETING TOPIC

NEW TESTAMENT CHARACTERS—
LYDIA (Jr.)—Acts 16:6-15

Topic for July 7

MOTTO

"Faithful to the Lord."

OUTLINE STUDY

I. A God-opened Heart.

1. God's Work of Opening.
 - a. Opening the ear to hear.—Isa. 50:4, 5.
 - b. Opening the heart to pray.—II Sam. 7:27.
 - c. Opening a door of utterance.—Col. 4:3.
 - d. Opening to spiritual understanding.—Acts 26:18; Luke 24:32.
 - e. Opening a door of blessing.—Rev. 3:8.
 - f. Knocking for an opening.—Rev. 3:20.
2. Responding to God's Work in Our Heart.
 - a. Giving attendance.—Acts 16:14.
 - b. When the veil is taken away.—II Cor. 3:14-18; 4:1-6.
 - c. When the Spirit of God is given.—I Cor. 2:12, 13.
 - d. When the Spirit prompts.—I Thes. 5:19-21.
3. Service for Christ.
 - a. In Christian hospitality.—Acts 16:15; I Pet. 4:9-11.
 - b. In kindness to God's messengers.—III Jno. 5-8.
 - c. In goodness to all men.—Gal. 6:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Open," "Opened," etc.
2. Paul Called to Macedonia.
3. Preaching by the Riverside.
4. Why Lydia Was Converted.
5. How Lydia Proved Her Conversion.
6. How the Blessings of Lydia's Salvation May Become Ours.

7. Heeding God's Opening of Our Hearts and Minds.

For Seniors.

1. God's Agencies in Opening the Heart.
2. Man's Part in Obtaining a Blessing.
3. The Inward and Outward Effect of Conversion.
4. The Service of Hospitality.

PERSONAL THOUGHT

Are we ready to respond to the opportunities that come our way for the enlightenment of our hearts in the things of Christ?

SEED THOUGHTS

Lord I am fondly, earnestly longing,
Into Thy holy likeness to grow;
Thirsting for more and deeper communion,
Yearning Thy love more fully to know.

Dead to the world would I be, O Father!
Dead unto sin, alive unto Thee;
Crucify all the earthly within me,
Emptied of sin and self would I be.

I would be Thine, and serve Thee forever,
Filled with Thy Spirit, lost in Thy love;
Come to my heart, Lord, come with anointing,
Showers of grace send down from above.

Open the wells of grace and salvation,
Pour the rich streams deep into my heart;
Cleanse and refine my thought and affection,
Seal me and make me pure as Thou art.

—E. A. Hoffman.

* * *

Use what talents you possess. The work of the world is done mostly by ordinary ability, while geniuses are waiting for splendid opportunities.—Sel.

* * *

A life is beautiful only as it is useful.—Sel.

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Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JUNE 27, 1935

Sunday, June 23. Bro. Jesse B. Martin, Waterloo, Ont., is expected to begin a series of revival meetings at the Detroit Mission. M.

Bro. Allen H. Erb of La Junta, Colo., preached for the congregation at Morrison, Ill., on Saturday evening and Sunday, June 15 and 16.

Communion services were held last Sunday at Glade Church near Accident, Md., with Bishops J. A. Ressler and I. K. Metzler in charge.

Monday, July 8 is the date for the Summer Bible School of the Waterloo, Ont., congregation to open, with Bro. J. B. Martin serving as director.

If previous plans carried Bro. Isaiah Rosenberger of Guernsey, Sask., Can., preached for the congregation at Waterloo, Ont., Sunday, June 16. M.

Called Home.—Bro. Menno Gingerich, deacon of the Mount View congre-

gation, Mazeppa, Alta., had a stroke on June 15 in his own home and died immediately. I. M.

Bro. I. K. Metzler of Accident, Md., filled the regular appointments at Ma-sontown, Pa., on Sunday, June 16. He was accompanied by Sister Metzler and other members of his family.

The Daytonville, Iowa, congregation has been organized with 87 members. Heretofore the members living in this community were numbered as members of the West Union congregation.

Owing to recent illness, Bro. C. C. Culp of Chief, Mich., was prevented from attending the Alberta-Saskatchewan Conference. May our brother's recovery be both speedy and permanent. M.

The brotherhood of the Johnstown, Pa., district is looking forward to a mission meeting at Stahl Church, to be held July 4. A welcome is extended to all. Instructors: Aaron Mast, John W. Hess.

We are in possession of a carefully prepared program of the second quarterly mission meeting, to be held with the Reading Mission June 29 and 30. Speakers: E. W. Kulp, Amos Myers, J. B. Gehman.

Bro. M. C. Vogt and wife, missionaries on furlough from India, are spending some time among the churches in eastern Iowa. Bro. Vogt filled appointments at Daytonville, West Union, East Union, and Wayland. F.

The young people's institute for Ohio will be held at the Midway Church, Columbiana, Ohio, Aug. 15-18. Brethren I. W. Royer and O. N. Johns assisted the local brethren in making final arrangements for the meeting. S.

Bro. J. D. Mininger of Kansas City, Kans., preached for the congregation worshipping in East Union Church near Kalona, Iowa, on Wednesday evening, June 19. He was on his return trip from the Mission Board meeting at Hope-dale, Ill. F.

The District Mission Board of the Ohio Mennonite and Eastern A. M. Joint Conference are planning to sponsor a number of summer Bible schools in the neglected districts in Ohio and Pennsylvania during the coming season. M.

The Summer Bible School Conference held at the Metamora, Ill., church last week was well attended and a healthy interest in the work was in evidence from the first session to the last. Among the attendants could be seen persons from such distant points as

Oregon, Pennsylvania, Ontario, India, and South America. M.

The brotherhood of Daytonville, Iowa, is looking forward to a series of meetings, July 26—Aug. 6, in charge of Bro. C. F. Derstine of Kitchener, Ont. To accommodate the crowds anticipated, a tent has been secured in which to hold the meetings.

Two courses of study have been organized to meet every Tuesday evening at the Midway Church near Columbiana, Ohio. One course in the book of Matthew will be taught by Bro. A. J. Steiner, and one course in teacher training by Sister Fern Yoder.

The summer Bible school for the Scottdale district is now going on in East Scottdale, under the direction of Bro. C. F. Yake and others. Besides local talent the list of teachers includes the following: Ada Stoltzfus, Elverson, Pa.; Mildred Kauffman, Manheim, Pa.; Edna K. Wenger, Bareville, Pa.

A brother writes: "The Lord willing, we expect to hold an inspirational song service at the Bossler Mennonite Church near Elizabethtown, Pa., the afternoon of July 21. The program will consist of groups of songs such as songs of praise, consecration and missionary hymns, etc., and a short talk on Song."

Bro. Milo Kauffman of Hesston, Kans., writes encouragingly of the late session of the Pacific Coast Conference held near Hopewell, Oreg., which meeting it was his pleasure to attend. He remained a few weeks after conference, for fellowship with the brotherhood and holding meetings at Zion Church.

Sister Mary Schload of the Publishing House force was called to Akron, Pa., recently by the death of her father, Bro. James Schload. She returned to Scottdale June 22, accompanied by her mother, who expects to spend some time here before returning to Lancaster Co. The bereaved family has the sympathy of many friends.

We are in possession of a copy of the mimeographic reports of addresses delivered before a peace conference at Goshen, Ind., a few months ago. A limited number of these copies was prepared for such as desired them. If space permits, some of these addresses will appear in later numbers of the Gospel Herald.

Plans are being made for a Sunday school meeting at the Bethel Church near Garden City, Mo., over the week-end of Aug. 11. The Missouri-Kansas Conference being held the following week, it is hoped that many who will be on their way to conference will avail themselves of this opportunity and

spend Sunday with the brotherhood at Garden City.

The brotherhood at Schellsburg, Pa., has made arrangements for an all-day meeting July 7. This is to be the beginning of a series of meetings at the same place, conducted by Bro. Roy Otto of Springs, Pa. A general invitation is extended for all interested ones to attend, and the prayers of God's people in behalf of the meetings are desired. G.

On Sunday, June 9, Bro. Willard Leichty of the Sugar Creek Congregation near Wayland, Ia., was ordained to the ministry. Bishops John Y. Swartzendruber, Perry Blosser, Abner G. Yoder, and Simon Gingerich of the home congregation had charge of this important service. May the Lord abundantly bless Bro. Leichty in his new and responsible calling. M.

Bro. Clinton Ferster preached for the congregation at Scottdale on Thursday night of last week. He was accompanied by Sister Ferster, Bro. Walter Graybill of Richfield, Pa., and Bro. and Sister J. M. Nissley of Altoona, Pa. They had been at the Mission Board meeting at Hopedale, Ill., and our brother filled appointments in a number of churches, both going and on his return trip home.

Recent visitors at the Publishing House include the following: A. P. Arnold, wife, and daughters Seyna and Rachel, Lyndhurst, Va.; Pearl Campbell and sons Delmas and Harold, Roseland, Va.; I. K. Metzler and family, Accident, Md.; David D. Hofstetter and wife, Stanley F. Hofstetter, Donna Jane Hofstetter, Oscar D. Gerber and wife and son Clifford, Dalton, Ohio; Clinton M. Ferster and wife, McAllisterville, Pa.; Walter Graybill, Richfield, Pa.; J. M. Nissley and wife, Altoona, Pa.; Ernest G. Gehman, Harrisonburg, Va.; Grace Nunemaker, Wakarusa, Ind.; Selena N. Gamber, La Junta, Colo.; Ada Stoltzfus, Elverson, Pa.; Mildred Kauffman, Manheim, Pa.; Edna Wenger, Bareville, Pa.

Mennonite General Conference.—In response to a number of inquiries as to the exact date of the next meeting of General Conference, will say that the meeting is to begin Tuesday evening, Aug. 27, and close Thursday evening, Aug. 29. This to be preceded by an all-day meeting in all the Mennonite churches in Ontario on Sunday, Aug. 25, followed by other meetings on Monday and Tuesday; the General Conference proper beginning Tuesday evening. We hope to be able to publish an official announcement of the meeting in next week's Gospel Herald. We are glad to note the general interest in this meeting, and are praying for a gathering that will prove to be a real help and a spiritual uplift and strength to all parts of the brotherhood.

Bro. Paul Sauder and family, formerly of New Holland, Pa., are now located in Tampa, Florida, where Bro. and Sister Sauder are in charge of the Mennonite Mission in that city. Bro. L. S. Glick and wife, who have served faithfully at the Mission for a number of years, have gone north for a much needed rest; as Bro. G's throat has given way under the strain of much preaching. We are praying and hoping that he may be restored to normal health, and that his preaching may be blest of the Lord for many years to come; also that the Lord may use our brother and sister Sauder in the winning of many souls for Him. The address of Bro. and Sister Glick, until further notice, will be Harrisonburg, Va., R. 5.

Sunday, June 16 might rightly have been called Missionary Day in a number of our Illinois congregations. The following were the Sunday subjects for discussion at the annual meeting of the General Mission Board held near Hopedale:

Mission Sermon—"Building the Church by Living and Giving."

"Ideal Missionary Methods" (Compared with Apostles).

"My Personal Part in the World-wide Program."

"Providing Future Workers."

"Working While Waiting"—The Ever-increasing Responsibility of the Church as the Day of the Lord Approaches."

Visiting ministers were scheduled to serve at Illinois congregations as follows:

Home for Aged, Henry Garber, Sem Eby.

Roanoke, Abram Metzler, Aaron Mast.

Metamora, Elmer Moyer, Lloy Kniss, Aaron Mast.

Flanagan, Laban Swartzendruber, Enos Hartzler, Nelson Kauffman, S. C. Yoder.

Pleasant Hill, J. D. Mininger, M. C. Lehman, E. L. Frey, J. M. Nissley, C. F. Yake, Paul Mininger, C. Z. Yoder.

Pleasant Grove (Tremont), J. L. Stauffer, J. A. Ressler, Lewis Showalter, Abner Yoder.

Goodfield, Frank B. Raber, J. R. Shank, J. L. Horst, Amos Gingerich, Milton Vogt.

Fisher, S. E. Allgyer, Clinton Ferster, Edwin Yoder, Paul Erb.

The general plan was that these speakers use the same subjects as designated for the Hopedale meeting. It is altogether probable that before the day was over there may have been some slight changes. M.

Correspondence

Dagmar, Mont.

Greetings in Jesus' Name:—This finds us all enjoying the spring rains and other weather.

Bro. George Kauffman and wife, Sisters Lucy Chupp and Lucille Miller were out May 30 and stayed until June 9. They held revival meetings and also Bible school for the children. The attendance was good.

Sister Lucy Chupp helped Rudy White out by taking two of his children to Bloomfield to take care of them until he wants them again.

Sister Vergie Gunther and family left June 6 for Idaho to visit relatives.

May the Lord bless the work at this place.

June 15, 1935.

E. A. Hueth.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Sunday, Feb. 3; baptismal services were held at this place when three young souls were baptized. A brother was also taken into church fellowship by confession. Pray for them that they may grow in the service of the Lord. Bro. David Yoder was with us at this service.

Counsel meeting was held at this place Tuesday evening, April 23; Saturday evening, May 4, we had preparatory services and the following Sunday forenoon we were privileged to commemorate the death and suffering of our Savior. Bro. David Yoder was present at these services.

Sunday evening, May 19, a number from the Olive congregation were here and took part in our young people's meeting, when Bro. Clarence Shank also brought us a very timely Gospel message.

Sunday, May 26, the semi-annual Sunday school meeting of the Elkhart, Olive and Holdeman congregations was held with the Olive congregation. "The Personality and Work of the Holy Spirit" and "The Secret of Interest and Success in our Sunday School," were the subjects for discussion in the afternoon session. "The Blessings of the Yielded Life" was discussed in the evening session, followed by a sermon on "Consecration" by Bro. John Gingerich of the Elkhart congregation.

Besides the above mentioned brethren the following were in our midst since our last writing: Bro. Aaron Mast, Belleville, Pa.; Bro. C. L. Graber, Goshen college; Bro. D. D. Troyer, Clinton Frame congregation, Goshen.

A number from this congregation attended the Indiana-Michigan church conference held with the Middlebury congregation June 5-7.

June 15, 1935.

Cor.

Leetonia, Ohio

Dear Herald Readers, Greeting:—On May 19, Bro. O. N. Johns from the Beech congregation preached a sermon for us on the subject of—The Blood Line. Bro. Johns' sermon was very much appreciated. On June 2 Bro. Steiner was with us and received three precious souls into church fellowship. Two were received by water baptism and one by church letter.

On June 12, in the evening at our prayer meeting, we were privileged to have with us Bro. and Sister J. J. Engbrecht and three daughters from the Sunny Side Bible School of Freeman, S. Dak. With them was the Superintendent of the school, also Bible teach-

(Continued on page 284)

Miscellaneous

I SHALL SEE THEM AGAIN

"I shall see them again in the light of the morning,
When the night has passed by with its tears
and its mourning;
When the light of God's love is the sun ever
shining
In the land where the weary ones rest.

"I shall know them again, though ten thousand surround them;
I shall hear their dear voice 'midst the blessed ones round them;
And the love that was theirs on the earth shall detect them
In the land where the weary ones rest.

"'Twas their lives in the past helped to fill me with gladness;
And the future in heaven, the home without sadness,
Where I see them today clad in bright robes of whiteness—
In the land where the weary ones rest.

"Would I wish for them back from their bright home in heaven?
No! in patience I'll wait till the veil shall be riven,
And the Savior restores me the friends He has given—
In the land where the weary ones rest.

—E. Husband. Sel. by Martha E. Buckwalter.

WHAT IS THE DIFFERENCE BETWEEN A CHRISTIAN AND A NOMINAL CHRISTIAN

By A. H. M.

For the Gospel Herald.

They are both taken into Church, under the same confession, by their promises; and they both know where they wish to be. The church member goes on in the same old way as he wants to go—to ball games, band concerts, shows, and all kinds of amusements. But when anything is said to him about it, he says, "Well, there is so and so; they go, and it is no worse for me than for them." If they are talked to, what can you do? There are so many doing the same thing, and they say to themselves, "If I must leave all of these things off, where is there any pleasure for me?"

He does not stop to think that the pleasures of this world are only for the time you are seeing or hearing them, while the pleasures of heaven are for ever and ever.

But you say, "How do I know I will get there?" It is very true that if you don't try you will never get there. You may say when you start on a journey, "It is no use to try;" but you say nothing of the kind. You go a little each day, even if you really think you will never get there. So it is with a person wanting to be a Christian; always learning. The Bible says we shall grow in grace and knowledge of Jesus Christ, which we must have if we want to be a Christian.

So we see we must continue; and when once we are born again, which we

must be, we do not want to go back because it is much more pleasant to be a Christian than a mere church member, or "black sheep," or "wolf in sheep's clothing."

So consider where you are. Have you stopped to think where you are?

What will one do if he wants to be a Christian? In the first place he has a different desire in his heart. He has seen the evils of this world and wants to do better. His resolve is that he will live in sin no longer. And so, on bended knees, he promises the same as others. He finds that it means to give up all pleasures of this world, which he is willing to do. The Bible says we must be born again, as Christ told Nicodemus, and also that we must become as a little child, humble and forgiving. As Christ says, "Except ye become as a little child, ye cannot enter into the Kingdom of heaven." I say that is what I want to do; what the Bible says the Christian must do. But the mere nominal church member says, "I will not bind myself down to that. I guess I will stay where I am. What pleasure will I have?" But stop and think a minute—which place do you want? Remember, when we die we go to one or the other, Paradise or hell.

You may say, "How do we know where we will go when we die?" What did Christ say to the thief on the cross, when he repented there before Him? He said, "This day shalt thou be with me in Paradise." Read Luke 23:43. Read also about the rich man and Lazarus (Luke 16:20-31). Lazarus lay at the rich man's table begging for the crumbs that fell, but the rich man said the dogs ate the crumbs of the table. The poor man, Lazarus, died and was carried by the angels into Abraham's bosom, or Paradise; but finally the rich man died and he was buried, and in hell he lifted up his eyes, and he saw Abraham and Lazarus and cried for mercy; that he might have Lazarus to come and dip the tip of his finger in water and cool his tongue, for he was tormented in the flame. But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Read the balance of the 16th chapter of Luke.

Now remember, you cannot be a Christian on Sunday and something else the rest of the week, for you are worse than if you had not joined Church at all. Besides, you are a hindrance to the Church and a curse to yourself and others. So think where you are, Mr. Church Member. We can in many ways disobey God's words. We put our minds too much on money, livestock, farms, and in many other ways, such as listening to certain kinds of talk or music or radios, or certain kinds of reading, such as continued stories instead of Bible stories or the Bible itself. We must also consider our wearing apparel. Dresses too short, short

sleeves, low necks—does this become a Christian woman? Is it not your pleasure to do so? If I am not mistaken, the Bible says the pleasures of this world are an abomination to God. If so, let us be careful and not displease Him, as we will have to pay for it sometime. If we pattern after things which are of the world, we will displease God.

Let us be careful what we do. We must consider where we have our minds centered. We can think of many things, but the right thing is to think of Christ, for He has died for us and we are His, and He will take care of us if we will only put our trust in Him, as we can do nothing without Him. Let us trust Him. We will never be sorry.

Why is it there is so much confusion in religious matters today? Is it on account of the people, or is it on account of the bishops, ministers, and deacons? The trouble lies somewhere, and it will soon be too late to stop it, if it is not already too late. The young converts, as well as the older ones, are not instructed as they should be. It is not properly explained to them what a Christian should be. They are not told what they must do and what they must not do, and what they must give up. When they are not doing right they are probably instructed a little. Do not the head leaders know that was why Sodom and Gomorrah were destroyed, and why the flood came? On account of disobedience. Now what is our world coming to? It will go the same some day, and it looks as though that day were not far off. God may punish this nation by letting other nations come and rule over us. So bishops, ministers, and deacons, get your eyes open before you get caught. Let us show our faith by sticking to the Bible. This world with its unrest lies to the bishops, ministers, and deacons of every denomination. You all want to follow the world as closely as possible, to keep in harmony with it. Consider where you stand and who must give account of all this. Take thought for yourselves. You may say, "What can we do?" Do what you have not done. Instruct them in what they must do to be a Christian. Explain to them where we are going and what the results will be, if we keep on.

The Bible has not changed, and will not. As God says, "Heaven and earth shall pass away, but my word shall not pass away." So consider where our denomination is. Where were we fifty years ago? How many years, if it is let go, till it will be with most of the churches of the world? They tried to get life insurance and many other things which were not in order with the Church—such as the dress question, tobacco, amusements, band concerts, etc. What is there that some would not do if they dared to? Are their hearts right? Other denominations take them anyway. They can go where they will, and do as they please. Do we ever hear of them being censured for so doing? No,

for their churches approve of such. And this is the way our church will go if there is no stop.

When we think of how things were fifty years ago, fifty more years would put us where the other churches are, and if we don't want to be there, we must put a clamp on it by explaining the conditions to them now. Consider what the Bible says. Do you want to go by the rules of the world when the Bible gives us plain rules to go by? What do you want to obey—the Bible or the world? Read to them the rules and give them a short time to change. If they will not, they will not be members. There would be more honor among a few Christians than a house full of church members, who are not Christians. So consider where the churches are and what will be the results after while.

I will say that I have written this, not of myself, but by the help of the Spirit which prompted me.

Middlebury, Ind.

HOW TO LIVE

(Continued from page 275)

with all wisdom. We should value the opportunity to teach and help others about us to get hold of the same Word, to their eternal benefit.

The Word of God is the Sword of the Spirit and is sharper than any two-edged sword. Spiritual strength is the product of an intelligent and obedient study of the Bible. Wherever in the Christian churches, the Bible is honored, and taught thoroughly, there will be spiritual life, evangelistic power, and initiative.

The next possible greatest factor in living in the fullness of the Spirit, is prayer, in a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit for such things as God has promised. There is no mystery about prayer; no mystery but its nearness, its easiness, its sureness, its fruitfulness, and its supreme, immediate, and everlasting blessedness. Only begin to pray!

There are times when particular power is needed to meet the issues of a particular duty, and in such times God will honor those who wait, in a special way for the fullness of the Spirit to do His service for Him.

Why pray for the missionaries? Very often their request for prayer is brought to our attention. It is because there is great danger of a spiritual drought. Even so is the condition of some Christians in the homeland. It is not easy to keep the Spiritual fires kindled and burning, when out on the field, cut off from former Christian fellowship. A missionary is like a sponge out under the sun. One must take in the things of God in order to give out. Am I ready to lay down life and honor in the world

for the cause of Jesus Christ and His Gospel of peace? We have a faithful promise that the Comforter, or Holy Spirit, will be with us even to the end of the world.

We must, indeed, live in the fullness of the Spirit if we would even attempt to pray for the missionaries, and our fellowmen. As mentioned before, the Holy One calls the missionaries; so much the more must we live in the Spirit in order to be called by the Spirit.

Through the Holy Spirit the children of God have a hope wherein all of our privations in this life fade into insignificance, while we gaze by faith on the eternal things which God has prepared for them that love Him. Do you, do I know of the fellowship that the believer may have with Christ by which our lives may be made partakers of His and thus become His instrument of power for the accomplishment of His work?

The departed Master, the Lord Jesus Christ, had promised that He would not leave His disciples comfortless. For, He said, "I will come to you." The Holy Spirit who dwelt in Jesus in unmeasured power was sent according to the promise. With the presence of this divine Person in a believer's heart there is power, limited only by the individual in whom the Holy One dwells. If we are very pliable in the hands of God and the moving of His Spirit, through the Word, and its operation on our hearts, there will be a fuller use of the power of the Holy Spirit than if we are too stubborn to yield our wills and too hard-hearted to change our preconceived notions.

The fact that there is a command to "be filled with the Spirit," will suggest to us that there is such a thing as being filled with other things that shut out the fullness of the Spirit's operation. After having met the condition of the plan of salvation so that a new birth has taken place in us, then we may walk in the Spirit, who has come to all those who are His. The Spirit is life, and they that have not the Spirit are none of His.

By walking in fellowship with the Holy Spirit and learning to know His will by a fully surrendered will of our own, we receive a fullness of power according to God's plan for our lives. As inheritors of power, do we walk in it? Do we realize our need of power, sufficiently to wait upon the Lord, to listen to His voice, and to go forth in His strength, being led by His Spirit? No power of the Holy Ghost can fill you while you are full of your own ideas, your own importance, all that must go.

If we are filled with the Spirit it is impossible to keep it hidden in our hearts, for it will surely be made manifest in the daily life of the individual, by the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

Where this perfect fruit of the Spirit is manifest in daily life there is the best

evidence of the abiding presence of the indwelling Spirit.

Let us yield ourselves to the Lord and His Spirit that He may possess us to the fullest extent of our being. He that loseth wealth, loseth much; he that loseth friends, loseth more; but he that loseth the Spirit of God, loseth all.

—Midland, Mich.

"FIVE MINUTES MORE TO LIVE"

A young man stood before a large audience in the most fearful position a human being could be placed—on the scaffold!

The noose had been adjusted around his neck. In a few moments more he would be in eternity. The sheriff took out his watch and said: "If you have anything to say, speak now; as you have but five minutes more to live."

What awful words for a young man to hear in full health and vigor.

Shall I tell you his message to the youth about him?

He burst into tears and said with sobbing: "I have to die! I had only one little brother. He had beautiful blue eyes and flaxen hair. How I loved him! I got drunk—the first time. I found my little brother gathering strawberries. I got angry with him without cause; and killed him with a blow from a rake. I knew nothing about it till I awoke on the following day and found myself closely guarded. They told me that when my little brother was found, his hair was clotted with his blood and brains. Whiskey had done it. It has ruined me. I have only one more word to say to the young people before I go to stand in the presence of my judge. Never, never, never touch anything that can intoxicate! Whiskey did it!"

The last words of this doomed young man make our hearts ache and cry out to God, "How long? How long shall our nation be crazed with rum? When, oh when, will the American people wake up?"

Oh, that the professed people of God would live and teach and pray aright!

What about the licensed places that deal out this poison that sends millions reeling and crazed with drink to hell?

What about the multitudes of innocent people who are killed by inches and sacrificed to the god of rum?

By law we protect and license a man who deals out death and destruction, and by law we hang a man who gets drunk and kills his neighbor.

Who was most to blame, this young man or the saloon-keeper who made him crazy? or the government that gave the saloon-keeper license not only to make crazy but to ruin soul and body?

God help us to decide this question in the light of the coming judgment, and teach and work and pray accordingly.

Tract.—Sel. by Maggie Good.

Fling wide the portals of your heart,
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer and love and joy;
So shall your Sovereign enter in
And new and nobler life begin.—Anon.

CORRESPONDENCE

(Continued from page 281)

ers and students, making a group of twelve in all. They gave us talks and Gospel songs suitable for the evening.

Let us not neglect to pray for all the efforts put forth for good, that souls may be saved.

We are glad both our ministers, Bro. David Lehman and Bro. I. B. Witmer, are enjoying better health than they did some time ago. We hope the Lord will continue to bless them in this way.

June 16, 1935.

Cor.

West Point, Nebr.

(Beemer Plum Creek congregation)

Dear Readers of the Gospel Herald:—We have been enjoying many blessings, both temporal and spiritual, for which we thank the great Giver of all good and perfect gifts.

On April 21 we held counsel meeting, and on the following Sunday Bro. William Eicher of Milford, Nebr., served us with communion. Bro. Eicher gave us a number of messages at this time. We very much appreciate his labors of love among us.

On May 29 and 30 our annual Sunday school conference was held at this place. Although the weather and other things were not very favorable we enjoyed a real spiritual blessing. Quite a number of delegates were unable to attend on account of being delayed so much with their farm work on account of the rains.

Bro. J. E. Zimmerman came into our midst today (June 16) and officiated at a very impressive service when one brother was reinstated and his wife was received into the Church by baptism. May the Lord bless them and help them to be faithful and true to Him through life.

May the Lord have all the honor and praise due Him for His blessings to us.

June 16, 1935.

Sam Oswald.

Garden City, Mo.

(Sycamore Grove congregation)

Dear Herald Readers, Greetings:—After listening to a series of three sermons by our home ministers along the line of self-examination so that none partake unworthily of the emblems of the body and blood of Christ, we met on May 5 for our communion service. Bro. S. S. Hershberger opened the service reading Luke 22:1-34, after which our bishop, Bro. I. G. Hartzler, forcibly reminded us of the suffering and death of our Lord Jesus Christ and the eternal blessings secured for us thereby. The ordinance of feet washing was also observed at this time.

Our regular monthly preaching service at the County Home for the Aged at Harrisonville, was held on May 19. These meetings have been carried on for a period of five years or more and have been a source of much comfort and encouragement to those who otherwise would be denied the privilege of hear-

ing God's Word preached. The singing in connection with the service is also much appreciated.

Last Monday evening several of our aged brethren who have been confined to their homes for several years past because of the infirmities of age were made happy by a song service conducted by some of the young people of the church.

We had with us in our worship last Sunday Bro. B. F. Hartzler of Pryor, Okla. While our brother was physically unable to deliver the message, we were glad for his presence and his few words of testimony were an inspiration to all. We pray that the Lord will restore his body so that he may again be permitted to preach the Word.

Bro. Jno. W. Oesch and wife, and son, Vernon of Creston, Mont., who have made an extended visit here with his aged father, left last week for a short visit in the Ozarks, after which they will start on their homeward journey.

Last Sunday two souls were received into church fellowship with us by letter.

Pray for us, that we may be found watching when He comes.

June 16, 1935.

Alice Schrock.

Cullom, Ill.

Dear Herald Readers, Greeting in Jesus' name:—On May 12 Bro. Sam Zehr and wife of Fisher, Ill., were with us. Bro. Zehr preached both morning and evening.

Albert Zehr and family of Fisher, Mr. and Mrs. Clinton Reedy and Orlin Reedy of Flanagan, and Dan Christophel, wife and daughter, Lorene, of Tiskilwa were also here to worship with us on May 12.

On June 2 Bro. and Sister Leland Bachmann of Morton worshiped with us. Bro. Bachmann brought the morning message. Bro. A. H. Leaman preached Tuesday evening, June 4.

We feel grateful to these brethren for their willing services in our behalf.

June 17, 1935.

Cor.

Harrisonburg, Va.

Dear Readers, Greetings:—This year thus far, the Lord has blessed us with an abundant supply of rainfall.

He has also blessed us with showers of spiritual blessings. We need to thank and praise Him daily for the wonderful way in which He has provided for us, both in the spiritual and temporal things of life.

On Sunday evening, May 19, Bro. Amos J. Martin of Smithsburg, Md., filled the regular appointment at Weavers Church, using for a text Psalms 139:7. The annual ministers' meeting was held at the above named place on May 23 and 24. Theme of the meeting was: "The Glory of the Gospel Ministry," which was based on the book of II Corinthians. A feast of good things were presented, which if put into practice

will enrich the lives of all who were present.

Bro. J. H. Mosemann of Lancaster, Pa., preached the communion sermon at Weavers Church, on Sunday, May 26. He also filled the regular appointment at the Mt. Clinton Church on June 2. The theme of his message was "Soul Winning." Text, Jno. 4:29.

On Thursday evening, June 13, Bro. Henry Bechtel of Spring City, Pa., brought a message to the Weaver congregation from Heb. 13:8.

May the Lord abundantly bless His message bearers, as they continue to labor for Him, and may many souls yet be born into the kingdom of God before the Lord's return.

June 17, 1935.

In Jesus' name,
Laura E. Kulp.

SPECIAL MEETINGS

(Continued from page 277)

are united, laboring together for the advancement of His cause. We are called by the same Lord and each one of us can do a little, so let's do it faithfully. We should show by our lives that we have an interest in the Lord's work. The Christian is keeping this world a fit place to live in. God never planned sin in any one's life. He planned our life, and no one can do the work God planned for us. We must be regenerated seven days in a week. A regenerated life will be looking for opportunities. We as fathers and mothers need to help our young people. The Church needs to throw out safeguards for her young people. If she does not give her young people something to do the devil will. We must first get rid of Satan before Christ can occupy our temples. We all have a place to fill; are we occupying till He come? We are ambassadors for Christ. Souls are being saved because some one is being occupied till He come. We are entrusted with gifts. What are we doing with them during our Lord's absence? If our lives are not on the altar, we are not occupying for Him.

Remarks.—This was one of the best meetings we have enjoyed. Surely the Holy Spirit was present. We all felt it was good for us to be there. The speakers have not shunned to declare unto us the whole Gospel. Some of the messages we have heard have struck the bottom and we are sure they were not sugar-coated. We all need to take inventory of our lives and do a little checking and find out just where we stand in the sight of God.

Secretaries.

Protection, Kans.

Report of the Semi-Annual Sunday School Conference of the Larned, Greensburg, and Protection congregations, held at Protection, Sunday, June 16.

Organization:—Chairman, Chas. Schwietzer; Chor., Thurman Selzer; Devotional, Albert Schultz; Prayer, Levi Hershberger.

Theme:—"Give of your best to the Master."

Program and Speakers:—How to Improve the Spirit of Reverence, Mary Miller; Sunday School Teacher as Christ's Ambassador, E. M. Yost; Blessings I've Received from Obedience, Paul Miller; Menno Holdeman, Myrtle Schwietzer; How May We Know the Holy Spirit, S. A. Yoder.

The next conference will be held at Greensburg, next fall.

Secy.

For the Lord Jesus Christ's sake,
Do all the good you can,
To all the people you can,
As long as ever you can.—Tombstone
Inscription, Shrewsbury, Eng.

INDIANA-MICHIGAN CONFERENCE

Minutes of the Indiana-Michigan Mennonite Church Conference held with the Middlebury Congregation, near Middlebury, Ind., June 6, 7, 1935.

At the appointed time the Moderator called the meeting to order. Bro. Erie Bontrager led in singing and Bro. Newton Weber conducted devotional by reading Ephesians 4, and leading in prayer.

After a few brief, pointed remarks by the Moderator, the roll was called. There were sixty-two responses.

The minutes of the preceding conference were read and approved.

The Resolutions Committee was appointed as follows: Menno Esch, Edwin J. Yoder, and John W. Horner.

Bro. D. D. Troyer preached the Conference sermon. Text, Matt. 16:18.

Christ is the Rock spoken of in this text.

I have faith that the Mennonite Church is built upon this Rock, Jesus Christ.

Jews and Gentiles are both in this church built upon this foundation Rock.

The work of the apostles was blest because they continued steadfastly in the doctrine of the Lord Jesus Christ.

It is needful for any church, in order to prosper, to hold to the doctrines of the Lord Jesus Christ.

Some churches are not holding to these doctrines. There is danger of our own church letting some of them go. We should take close notice of ourselves.

Of Samson it was said, "And he wist not that the Lord was departed from him" (Jgs. 16:20).

Every conference member should take heed unto himself.

The following brethren gave testimony to the conference sermon: J. K. Bixler, George Sommers, I. E. Burkhardt, Edward Jones, Harold Alexander, Anson Horner, S. C. Yoder, Y. C. Miller, Simon Beck, Edward Frey (Wauseon, Ohio), J. I. Weldy.

Other conference members and the audience gave testimony to the Conference sermon by standing.

Forenoon session closed with prayer led by Bro. E. L. Frey of Wauseon, Ohio.

The afternoon session opened with Bro. J. I. Weldy leading in song and Bro. Amos Cripe leading the devotional by reading II Cor. 6 and leading in prayer.

By motion it was decided that the New Constitution and Discipline, as adopted by this Conference at a called session of conference members, be printed and some be sent to each congregation.

By motion it was decided that the Executive Committee for next Conference year decide as to the number to be printed.

The Secretary of Conference gave the annual congregational report. There are 31 congregations. Total membership of the district, 5028. Conference members as follows: Bishops, 12; ministers, 42; deacons, 26; total, 80. Report accepted.

The general subject for the Conference was as follows:

Standards of the Word. Suggestions How these May be Maintained:

1. In Business.
2. In Dress.
3. In Morality.
4. In Nonresistance.

In Business, was discussed by C. L. Graber.

The conference Treasurer gave his report. Total receipts \$527.88. Total paid out, \$189.01. Balance in treasury \$338.87.

Report accepted.

The Sunday School Conference program was read and on motion approved.

The Secretary of the District Mission Board gave his annual report to Conference. Report accepted.

The superintendent of the District Mission Board gave his annual report to Conference. Report accepted. (These reports are in the files of the secretary of the District Mission Board.)

The fourth division of the general theme for this conference was discussed at this time, viz.:

In Nonresistance, discussed by D. D. Miller.

The member on the Board of Missions and Charities gave a verbal report. Report accepted.

Afternoon session closed with prayer led by Bro. Jonas Loucks.

The evening session opened with Bro. Leander Garber acting as song leader. Devotion conducted by Bro. Frank B. Raber, by reading Psa. 19 and leading in prayer.

The theme for the evening service was based on Jno. 15:1-17.

1. Abiding in Christ, discussed by J. E. Gingerich.
2. The Fruit-bearing Christian, discussed by Floyd Bontrager.
3. Continuing in His Love, discussed by Ed. P. Schrock.

Since fruit-bearing in the Christian depends upon the following:

1. The new birth. Jno. 3:3, 5.
2. Union with Christ. Jno. 17:5, 6.
3. Cleansing by the blood of Christ. I Jno. 1:7, 9.
4. Constant abiding in Christ. Jno. 15:5.
5. Continuing in His Love. Jno. 15:10.

Be it, Resolved, That every believer devote his whole mind, soul, and body to the Lord, realizing that it was the sacrificial love of God that provided the way of salvation and the wonderful privilege of divine union and fellowship.

Evening session closed with prayer led by Bro. E. A. Bontrager.

Friday

On Friday morning Conference again convened at the appointed time.

The song service was led by Brethren Floyd Bontrager and Arthur Weldy. Devotional conducted by Bro. George Sommers, who read Romans 12 and led in prayer.

By motion it was decided that the bishops shall be responsible to present and explain the New Constitution and Discipline to their congregations.

By motion it was decided that the Mission Superintendent be granted the privilege to distribute the work of the superintendent among the bishops until such time as Conference may make other provision.

The two remaining divisions of the general theme for this Conference were discussed at this time, viz.:

In Dress, discussed by T. E. Schrock.

In Morality, discussed by John W. Horner.

Whereas, we as Christians are constantly coming into direct contact with the world in business, and are influenced by the world in dress, in morality, in the principle of nonresistance, and in view of the following scriptures:

1. In business. I Cor. 10:31; II Cor. 6:14-18.
2. In dress. Tit. 2:9; I Pet. 3:3, 4; I Tim. 2:9, 10; Deut. 22:5.
3. In morality. Tit. 3:8; Rom. 12:17.
4. In nonresistance. Matt. 5:39; Rom. 12:17-21; II Cor. 10:4.

Therefore be it, Resolved, that we continue to steadfastly lift the standards of Jesus and His Word, that we encourage all the believers to take more earnest heed to their devotional life so that these standards of the Word be maintained until He comes again. May we implore the Holy Spirit's guidance to this end.

Forenoon session closed with prayer led by Edwin J. Yoder.

Afternoon session opened with singing led by Bro. Arthur Weldy. Devotional conducted by Bro. D. A. Yoder by reading Psa. 103 and leading in prayer.

Subject—**The Sewing Circle as an Auxiliary to the Church**. Discussed by Edwin J. Yoder.

The Tent Committee gave their report. Reported that the tent should be redressed. Report accepted, and tent committee granted privilege to redress the tent whenever they deem it necessary.

The member on Board of Education gave a verbal report. This report was accepted.

The School Problem's Committee gave their report. Report accepted.

School Problems' Report.

Having been appointed by Conference as a committee to study the school conditions as they exist and arise and their effect on our conference district, we wish to submit the following report:

In the first place we wish to commend the School Administrators for the effort and success they have made to improve the religious and social atmosphere of the School.

We also recognize the fact that many problems arise in the School and are handled by those in charge which we, who are not connected with the School, are inclined to criticize too freely because we do not fully understand. We do not mean that criticism should never be offered but, that we be more careful in our criticism, that we do not offer prejudiced criticism but that we criticize from a Biblical point of view.

We wish to have the School so conducted that there may be a freedom of exchange in service between the members of the school and the churches in the district. We wish the school conducted on a Mennonite basis from a Biblical point of view. We assume the right to expect each member of the faculty to be in full sympathy with the standards as upheld by the Mennonite Church and to exemplify it by both precept and example.

We therefore submit the following recommendations and interpretations for the School Faculty and the Board of Education.

1. We urge that the School Administrative Committee guard carefully against developing social life at the expense of Spiritual life.

2. We recommend that the Board of Education require the distinctive doctrines of the Mennonite Church to be upheld and clearly taught in a public way by the Faculty.

3. We look with disfavor to the rendition of musical programs in churches of other denominations. And we recommend that a closer supervision of musical programs be exercised.

4. We interpret Sec. 6, of The Statement of Policies of the Board of Education, of the Feb. 18, 1935 Board Meeting, to mean (That any students of the school who wish to commune with the school congregation must be at peace in the home congregation where they hold membership and be in harmony with the church standards in this conference district.) We also refer you to Sec. 3 of Art. 2 of the By Laws of the Board of Education.

5. We ask, when collegiate debates are sponsored that only subjects which are in harmony with the Doctrines of the Mennonite Church be used; We further recommend Intercollegiate debating to be discontinued, as it has a tendency to weaken conviction, and unsettle youth, proving detrimental to spiritual life.

6. We believe that the Mennonite Church Schools should be different from other schools as the Mennonite Church is different from other Churches.

7. We hold that the Mennonite Church Schools are agencies of the Church, organized for the purpose of safeguarding the young people of the Church in securing an education. We interpret this to mean that the Church is parent of the School, thus the School comes under church

supervision. We therefore ask that the School fully comply with the requests and recommendations of General Conference.

8. We recommend that during the next School Year "CONTACT MEETINGS" be observed. These meetings to be composed of the School Problems Committee, The members elected by this conference on the Board of Education, and the Faculty of Goshen College. We believe these meetings to be essential, that the Church and school may have a closer connection and a better understanding of each other's problems.

9. We believe that the barriers which seem to exist between church and school for complete success should be overcome. We therefore plead that each conference member pray much for the school officials in their grave responsibility, that they may be directed by God's guidance in training the young people of our beloved church. We also plead that each faculty member commune much with God that he may prove a faithful servant of the church.

The Committee.

The Relief Committee gave their report. Report accepted.

First:

According to the motion passed by conference last year by the Ministerial Body in regard to Bro. John Garber's need, this Committee with Bro. D. H. Coffman (Deacon of the Clinton Brick Congregation) interviewed Bro. Amos Nusbaum and others concerned. We also interviewed Bro. Garber in his home.

Finding Bro. Garber in need, we decided to ask the Executive Committee for their counsel and advice for securing best methods of procedure.

We met with the Executive Committee on Sept. 11, 1934. At this meeting it was decided that we present our findings to the Clinton Brick congregation. In co-operation with the Clinton Brick ministry the matter was presented to the congregation Sept. 26, 1934: - Recommending to them that inasmuch as Bro. Garber has served them for many years it would only be their Christian duty to pay the rent of \$6.00 per month and give such other help as they could. This they have done.

We have tried to keep in touch with Bro. Garber since, and find that he has now a convenient place to live and his needs are supplied.

In our last visit with Bro. Garber, June 4, 1935, we were made to feel that because of physical conditions at present it would be well to keep in close touch with him.

Second:

Inasmuch as no other appeals have come to us for help we have not asked for any contributions to the fund and no disbursements have been made during the conference year. Thus a balance of \$17.38 is in the fund as per last year's report.

The Committee.

The following resolutions were presented and adopted:

Whereas, it has pleased the heavenly Father in His wisdom and love to remove from our midst our brother, Noah W. King, deacon, who was an active member of this Conference; and

Whereas, we miss him and no longer have his fellowship and encouragement, be it

Resolved, That we as a Conference hereby express our humble submission to our Father, knowing that His way is best, and that we hereby express our sympathies to the bereaved family.

Resolved, further, That a copy of this resolution be sent to the family of the departed brother.

Whereas it has pleased our Heavenly Father to call our Bro. Levi Mumaw to his eternal home, and since he was widely used of the Lord in various capacities in the work of the Church, be it

Resolved, that we, the Indiana-Michigan Mennonite Conference in session on June 5 to 7, 1935, at Middlebury, Indiana express our heartfelt sympathy to the bereaved companion and the Publishing House, and humbly bow in submission to God's will, looking to Him to supply workers to carry on His work, be it

Further resolved, That copies of this resolution be sent to Sister Mumaw and the Publishing House.

Resolved, That we the Indiana-Michigan Mennonite Conference in session at Middlebury, Indiana hereby express our appreciation to this congregation for their hospitality and fellowship manifested during the Mission Board and Conference sessions. May the Lord richly bless them for their sacrifices.

Be it, further resolved, that we thank all others who contributed in a material way to make these meetings possible.

The Flag Salute Committee gave a verbal report. Report accepted and committee retained.

The member of the Publication Board gave a verbal report. Report accepted.

By motion it was decided that we take highest number of votes to decide all elections except Conference officials who shall be elected by majority.

Moved and seconded that the present members of the local Boards of Ft. Wayne and Detroit Missions be declared elected for the coming year. So ordered.

Moved and seconded that the Executive Committee decide the mileage rate to be paid to delegates attending general conference. So ordered.

By motion it was decided to elect one member on Board of Education for two years and one for one year.

At a called session of the Bishops and the Executive Committee of Conference Bro. O. S. Hostetler was elected as Mission Superintendent.

At different called sessions of the ministerial body the following actions were taken.

Resolved, that we welcome as members in full standing in this Conference the following brethren: Bro. Anson Horner, minister, Howard-Miami congregation, Bro. Harold Alexander, deacon, Prairie St. congregation and Bro. Edward Jones, minister, located with the White Cloud congregation. Also that we recognize as a bishop, Bro. Floyd Bontrager, who has already been a Conference member.

Since Bro. Floyd Bontrager was ordained to the office of bishop in the Midland congregation, Bro. O. S. Hostetler asked the Midland congregation to be released from all bishop responsibility in connection with the bishop work for that congregation. This release was granted by the congregation and approved by conference.

The Constitution Rules and Disciplines as revised by the Revision Committee were gone over section by section. With a few changes the revised Constitution Rules and Discipline were adopted.

The brethren, Newton Weber and S. C. Yoder, having previously handed in their Conference letters, thereby expressing their desire to be received as members of this Conference, were asked to stand and the following question was asked each one:

Are you willing to accept the Constitution, Rules, and Discipline of the Indiana-Michigan Mennonite Conference? Do you promise to support and assist in carrying forth the same; harmoniously working with this Conference body in advancing the cause of the Lord?

To this question they affirmed and Conference voted to receive them as members.

Elections are as follows:

Moderator, O. S. Hostetler; Asst. Mod., Ray F. Yoder; Sec., Ira S. Johns; fourth and fifth members on Executive Committee, D. D. Troyer and D. A. Yoder.

Treasurer, Earl Miller.

Delegates to General Conference: S. J. Miller, C. C. Culp, Clyde Kauffman, Ray F. Yoder, Edwin J. Yoder, J. S. Newhouser, and Ira S. Johns.

Member on School Problems' Committee for three years, C. C. Culp.

Members Local Board for Ft. Wayne Mission: Homer North and Simon Beck.

Members Local Board for Detroit Mission: Albert Wyse and Joseph Swartzendruber.

Member on Mennonite Board of Missions and Charities, J. S. Hartzler.

Member on Publication Board for two years, Edwin J. Yoder.

Member on Board of Education for two years, Menno Esch; for one year, Ira S. Johns.

Member on Relief Committee for three years, Merrill C. Weaver.

Member on Committee of Arrangements for General Conference, J. K. Bixler.

After a few fitting remarks by the Moderator, Conference closed with prayer led by Bro. Ray F. Yoder.

Ira S. Johns, Sec.

Married

Shelley—Gramley.—On June 11, 1935, at the home of the bride's parents near Freeport, Ill., Bro. Jacob R. Shelley of Juniata Co., Pa., to Dorothy E. Gramley, Bro. J. S. Shoemaker officiating. May the Lord richly bless this union.

Lapp—Bieler.—Bro. Christian K. Lapp and Sister Naomi Bieler, both members of the Amish Mennonite Church, were united in marriage by Bro. Abraham Martin on May 27, 1935. May the Lord bless them through life's journey.

Kauffman—Keim.—Bro. Orie Kauffman and Sister Erna Keim, both of the Pigeon River congregation, Pigeon, Mich., were united in marriage on May 5, 1935, at the Pigeon River Church, Bro. M. S. Zehr officiating. May God's richest blessings attend them through life.

Rushly—King.—Bro. Lawrence Rushly of near Garden City, Mo., and Sister Ruth King of Kansas City, Kans., were married on Sunday, June 9, 1935, at the home of the bride's brother, Bro. D. D. King in Kansas City, Kans., with Bro. J. D. Mininger officiating. May the Lord bless this union.

Long—Smith.—On June 15, 1935, Bro. Clayton W. Long of the Towamencin, Pa., congregation, and Sister Laura S. Smith of the Blooming Glen, Pa., congregation were united in holy matrimony at the Perkasio Mennonite Church. Officiating minister, Melvin A. Bishop. May the blessing of God attend them through life.

Swope—Hertzler.—On Saturday evening, June 15, 1935, at the home of the bride's parents, Bro. and Sister I. Z. Hertzler, Belleville, Pa., their daughter, Sister Mary, was united in holy wedlock with Bro. Joseph Swope, son of

Emanuel Swope, Columbiana, O., by Bishop A. J. Steiner. May God abundantly bless this union.

Harrisberger—Hostetler.—Bro. Roger Harrisberger and Sister Erdine Hostetler, both of Walnut Creek, Ohio, were united in marriage Sunday morning, June 16, 1935, at the home of the officiating minister, Bro. I. W. Royer. May the blessings of heaven attend our brother and sister in all their labors of home and Church.

Martin—Yoder.—On Wednesday forenoon, June 19, 1935, Sister Effie Yoder, daughter of Sister Howard Clark, was united in marriage with Bro. Paul E. Martin, Youngstown, O., son of Bro. and Sister Alph Martin, Columbiana, O., at the home of the officiating bishop, Bro. A. J. Steiner. May God's blessings attend them through life.

Schultz—Schultz.—Bro. Samuel N. Schultz, oldest son of Bro. and Sister Noah Schultz of Kingwood, was married to Sister Beatrice Schultz, only daughter of Bro. and Sister Sam Schultz of Wellesley. The ceremony was performed by Bishop Daniel Lebold in the Maple View Church of Wellesley, Ont., of which they are both members.

Shaffer—Stutzman.—On May 26, 1935, at the home of the bride's parents, Bro. and Sister Christian Stutzman, Bro. Glenn Shaffer and Sister Myrtle Stutzman, both members of the Plainview congregation near Aurora, O., were united in marriage by Bro. E. B. Stoltzfus. May the Lord's richest blessings accompany them through life.

Leatherman—Zimmerman.—On March 16, 1935, Bro. Allen Leatherman of the Blooming Glen, Pa., congregation and Sister Virginia Zimmerman of the Doylestown, Pa., congregation were united in holy matrimony, at the Doylestown, Pa., Mennonite Church, by Bro. Melvin A. Bishop. May the blessing of God attend them through life.

Steiner—Metzler.—On the morning of June 15, 1935, at the home of the bride's parents, Bro. and Sister Harvey Metzler, Columbiana, O., their daughter, Sister Ruth, was united in the holy bonds of matrimony with James Steiner of North Lima, O., by Bishop A. J. Steiner, father of the groom. May God's choicest blessings attend them through life.

Obituary

Smeltzer.—Elizabeth, daughter of Henry and Sarah (Wansettler) Culp, was born June 8, 1858, near Nappanee, Ind.; died June 14, 1935; aged 77 y. 6 d. She was married to Jacob Y. Smeltzer March 11, 1877. To this union were born 6 children: Carrie E., who died in 1893; Edna F., who died in 1928; Dr. Warren H. and Carlton C. Smeltzer of Chicago; Mrs. Elva C. Black of Elkhart, Ind.; and George L. Smeltzer of Goshen, Ind. She also leaves 1 sister (Maulinda Culp of Nappanee, Ind.), and 10 grandchildren. Her husband preceded her in death 14 years. She is also survived by a host of relatives and friends. She has always been a devoted member of the Mennonite Church. Funeral services were held in the Prairie St. Mennonite Church, Elkhart, Ind., conducted by Christian Reiff and John Gingerich.

"You have taken your long journey,
Gone to Him who died to save;
And our hearts are sad and lonely
When we see that new-made grave."

Short.—Jennie, daughter of Seth and Lydia Nofziger, was born near Howe, Ind., Oct. 19, 1871; died very unexpectedly at her home near Archbold, O., May 28, 1935; aged 63 y. 7 m. 9 d. She was united in marriage to Joseph S. Short Feb. 4, 1892. To this union were born 2 sons and 1 daughter. Bro. Short and wife and son-in-law and wife lived together in the same home. Sister Short was of a kind and loving disposition and was friendly to everyone. During her lifetime she was seriously ill a number of times, but through all her illness and suffering she never murmured or complained, but always could put her trust in her God who doeth all things well. In her passing she leaves her sorrowing companion, 2 sons (Seth and Alfred), 1 daughter (Mrs. Ben Bowers), 8 grandchildren, 2 brothers, 4 sisters, a step-mother, and many relatives and friends. Her parents and 1 brother preceded her in death. In her younger years she confessed Christ as her Savior and united with the Mennonite Church, remaining true to the faith until death. Funeral services were held at Lockport Mennonite Church, conducted by S. D. Griesser, assisted by E. B. Frey. Text, Rom. 8:18. Burial in adjoining cemetery.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Metzler.—Rebecca Sloat Metzler died at her home near Mt. Joy, Lancaster Co., Pa., on May 14, 1935; aged 73 y. She was born in Manheim Twp., Sept. 24, 1861, and was a daughter of the late Samuel and Rebecca Gingrich. She was a faithful member of the Mennonite Church for many years. Her death was due to complication of about three years lingering illness. Her husband, Elias Metzler, preceded her in death December, 1932. She is survived by 3 children: Dora, wife of Jacob W. Snyder near Petersburg; Bessie, wife of Albert B. Erb residing at home, Martin G., residing on a farm near the home. There survive also 4 grandchildren, 4 great-grandchildren, and the following sisters: Annie Martzall of E. Petersburg; Mary Hess and Mrs. Rudolph Herr, of Millersville; Mrs. Andrew Hertzler, of near Rohrerstown. Funeral services were held at Erismans Church, Saturday, May 18, conducted by Bros. Henry Lutz and Abram Risser. Text, II Tim. 4:6-8. Her body was laid to rest in the adjoining cemetery.

"Into Heaven's mansions she's entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep."

The Family.

Mummaw.—Mary, wife of the late Abram W. Mummaw, was born Oct. 16, 1872, near Manheim, Pa.; died of complications June 1, 1935, at her home near Mt. Joy, Pa.; aged 62 y. 5 m. 15 d. This union was blessed with 11 children of whom 10 survive: Reist, Paul, Martin, Elizabeth (wife of Samuel Longenecker) all of Mt. Joy; Verna (wife of Norman Grove), Levi and wife, both of Elizabethtown; Mary (wife of Norman Rohrer), Anna (wife of John Drescher), Jacob and wife, Abram and wife, all of Manheim; also 19 grandchildren, 5 sisters (Mrs. Amelia Buchwalter, Mrs. Hiram Witmer, Mrs. John Hershey, Mrs. Monroe Metzler, Mrs. Daniel Stoner), who mourn their loss. Father left us 5 years ago; also 2 grandchildren. Mother's hands will toil no more. She was always so concerned about her family and the welfare of their souls. She was bedfast almost 6 weeks, going through an operation, bearing it all so patiently. The last week she was in great distress, often saying,

"O, come, angel band,
Come and around me stand;
O bear me away on your snowy wings,
To my immortal home."

Mother had chosen her text and ministers. Services were held at the home June 4 by Bro. Samuel Fry and at Mt. Pleasant Church by Bro. Noah Risser and Bro. Graybill Wolgath. Text, Psal. 17:15. Interment in adjoining cemetery.

"We miss you here,
We miss you there,
Our mother, dear,
We miss you everywhere."

By the children.

Blosser.—Jonas H., son of the late Jonas and Margaret (Burkholder) Blosser, was born July 16, 1851, near Harrisonburg, Va.; died on the farm where he was born, reared, and spent his entire life; aged 83 y. 10 m. 23 d. He was twice married. On Dec. 18, 1873, he was united in marriage to Anna Wenger who preceded him in death on April 21, 1907. There were no children born to this union. His second marriage was to Myrtle Showalter who survives him. Four children were born to this union, two having died in infancy. Two daughters survive (Ruth and Mrs. H. Amos Coffman, both at home), and two small grandchildren (Ella and Irvin Coffman). He was the youngest of a family of 11 children, and is survived by one sister, Mrs. Elizabeth Metzler of North Lima, Ohio. He suffered a stroke of paralysis on July 19, 1933, and was bedfast for nearly 2 years, gradually growing weaker until the end. He was very patient through it all. He united with the Mennonite Church at the age of 19 years, and remained a faithful member until death. He lived a quiet and consistent life, being a good friend and neighbor, and was loved by all who

knew him. He took an interest in the work and welfare of the Church, contributing to many worthy causes. The funeral was held at the Weaver's Mennonite Church, conducted by Bros. S. H. Rhodes and Henry Keener. Text, Psal. 91:15, 16. Interment in adjoining cemetery.

"Silently and peacefully father passed away;
So long you waited for your rest.
His place is vacant, 'tis God's way;
Grant us again to meet in that land of rest."

—The Family.

Martin.—Amos Z., son of Jonathan and Elizabeth Martin, was born in Weaverland, Pa., May 2, 1885; died May 19, 1935; aged 50 y. 17 d. He was married to Mary Harnish. To this union were born 2 sons: Monroe H., of Hartford, Conn., and Galen at home. The following brothers and sisters also survive: Leah (wife of Geo. E. Lehman), Emma (wife of J. Clair Witmer), Mamie (wife of Lester Eber-sole), and Mabel, all of Sterling, Ill.; Martha (wife of Clair Ressler), Elizabeth, of Lancaster, Pa.; Christian Z. Martin, Mountville, Pa. In his early life he attended Goshen College. He lived in Annville, Pa., for a number of years. The last three years he lived in Lancaster, Pa. Early in life he was a member of the Mennonite Church, and when he moved to Annville he became a member of the United Brethren Church. He was of a cheerful disposition and had many friends. For the last several years his health was failing. He was very sick for a short time and death relieved him of his suffering. Funeral services were conducted at Mellinger's Church. Interment in adjoining cemetery.

"The lights are out in the mansion of clay,
The curtains are drawn for the dweller's away;
He silently slipped o'er the threshold at night,
To make his abode in the city of light."

Swartzendruber.—Mary (Schlabaugh) Gingerich Swartzendruber was born in Johnson Co., Iowa, Aug. 6, 1858; died June 11, 1935; aged 76 y. 10 m. 5 d. She was united in marriage to Jacob Gingerich Feb. 15, 1881, who preceded her in death 39 years ago. Together they established their home on the Schlabaugh homestead in Johnson County, which remained her home until 14 years ago. To this union were born 3 children: Emery of Wellman, Ia.; Noah of Nappanee, Ind.; and Charles of Kalona, Ia. On Sept. 25, 1921, she was united in marriage to Joel Swartzendruber. They established their home in Kalona, and lived together a little more than 13 years. From early childhood she showed a deep love and interest in Christian service, and at an early age took a step closer to her Savior by uniting with the Amish Mennonite Church, and remained a faithful member until her death. No task was too small or too tiring for her to do for her friends and neighbors, and whenever sickness entered a home, she was one of the first to extend help and encouragement to those in need. It can be truly said that she was an earnest Christian, a devoted mother, and a sympathetic and charitable neighbor. Although her health had been failing during the past five years, it took a serious turn for the worse several weeks ago. She probably realized her condition for she arranged for her burial, and was prepared to go. Besides her faithful husband and the afore mentioned children, she leaves 13 grandchildren, 2 great-grandchildren, and a host of other relatives and friends. There is a vacant place in the home which no one can fill as she did, but we know that now she is at rest. Funeral services were held on June 13 at the Lower Deer Creek Church, near Kalona, Ia., in charge of David Miller and John Y. Swartzendruber in English, and J. L. Hershberger in German. Text, Mark 14:8.

Hertzler.—Susie, daughter of Pre. Daniel and Matilda (Hilty) Shenk, was born near Elida, Ohio, Oct. 16, 1898. When yet a small child she moved with her parents to Denbigh, Va., where she grew to womanhood. She accepted Christ as her Savior and became a member of the Warwick River Mennonite Church at Denbigh. After her marriage (Dec. 10, 1924) to

YOUNG PEOPLE'S INSTITUTE

Manitou, Colo.

July 17-21, 1935

The Lord willing, a Young People's Institute will be held at Manitou, Colo., under the auspices of the Kansas-Missouri District Conference from Wednesday evening, July 17, to Sunday evening, July 21. The program will appear in the Herald in a later issue.

Plan to enjoy inspiring Christian fellowship with many other young people, in a locality abounding in the wonders and beauties of God's handiwork.

For information write Emery Hartzler, Pikes Peak Ave., Colorado Springs, Colo., or Milo Kauffman, Hesston, Kansas.

ANNOUNCEMENT

At the recent annual meeting of the Ohio Mennonite Mission Board, a change was made in the treasurer of the Board. Bro. A. D. Frey was elected, instead of Bro. I. B. Witmer. After July 1, please send all offerings to Bro. A. D. Frey, Wauseon, Ohio. We appreciate the faithful service rendered by Bro. Witmer. S. E. Allgyer, Sec.

CONFERENCE ANNOUNCEMENT

Alberta-Saskatchewan

The annual meeting of the Alberta-Saskatchewan Mennonite District Conference will be held with the West Zion congregation near Mazeppa, Alberta, July 2-4.

On Monday, July 1, a ministerial meeting will be held at 1:00 P. M. All members of the ministry are urged to be present. Tuesday, July 2, Sunday School Conference; Wednesday, July 3, Mission Board Meeting and program; Thursday, July 4, Church Conference.

Preaching services will be held each evening. Visitors are cordially invited.

M. D. Stutzman, Sec., Kingman, Alta.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

P. L. Frey, Chairman.

I. W. Royer, Sec'y.

MENNONITE PUBLICATION BOARD

The Lord willing, the Mennonite Publication Board will hold its next biennial meeting with the East Zorra congregation near Tavistock, Ont., August 21-23, 1935. A fuller announcement will be made later.

O. N. Johns, Secretary.

YOUNG PEOPLE'S INSTITUTE

Eastern Mennonite School

July 24-28, 1935

Eastern Mennonite School under the supervision of the Virginia Mennonite Conference is again sponsoring a Young People's Institute to be held Wednesday to Sunday July 24-28, 1935.

A very attractive program is being arranged and we trust that God will again shower upon us great spiritual blessings during this season of Christian fellowship, Bible study and Christian growth.

Inasmuch as many young people plan for a vacation some time during the summer we suggest spending it in a way that will be profitable spiritually as well as affording a change from work. Plan now to spend that vacation to God's honor and glory.

Last year over four hundred and fifty young people attended the Institute and we feel were enriched by its influence. The Young

Melvin L. Hertzler of Elverson, Pa., her membership was transferred to the Conestoga Amish Mennonite Church near Morgantown, Pa. Before her marriage, Susie did nursing, which was practical in caring for her family. Her health was not as strong as she would have liked, thus she requested the ordinance of anointing with oil. She was much interested in Church work as a S. S. teacher and served her Lord with gladness. We were told after her death that she gave the first money (\$1.00) toward starting a mission in Newport News, Va. The mission was started and has now been doing good work for a good many years. The last Sunday she attended church was at the communion service, where she partook of the sacred emblems. Susie was in her usual health until May 2, 1935, when she took sick with pneumonia and quietly passed away in the early morning hours of May 6, 1935; aged 36 y. 7 m. 20 d. She leaves her husband and four children: Daniel Levi, Katherine Ann, Truman Ray, and Martha Carol. Little Paul Melvin preceded her in August, 1934, and an infant daughter passed away an hour later than the mother. Both mother and baby were laid away together. There also remain her parents and the following brothers and sisters: three full sisters—Elizabeth and Mary V. of Denbigh, Va.; Alice, wife of J. Paul Sauder, now of the Tampa, Florida mission; 5 full brothers—William, Daniel, Amos and John, Denbigh, Va., and Raymond of Cottage City, Md.; also 2 half sisters—Emma, wife of Jno. T. Stemen, Elida, Ohio, and Anna, wife of H. P. Hertzler, Denbigh, Va.; and 2 half brothers—Menno and Andrew Shenk of Elida, Ohio. She was a faithful wife and a tender loving mother. Her greatest pleasure was to be able to do something for her family, especially teaching the Bible to her children. An impressive incident was on Good Friday when she had her children gathered around her, reading to them the Bible account appropriate for the day. Of her it may well be said that "she hath done what she could," and "She hath chosen that good part which shall not be taken away from her." She was gifted with a beautiful voice and delighted in singing hymns of praise to her heavenly Father. Funeral services were conducted in the home by Bro. Christ. Kurtz and in the Conestoga Church near Morgantown, Pa., by Bro. David Yoder and Bro. John S. Mast. Interment in the adjoining cemetery.

YOUNG PEOPLE'S INSTITUTE

Kalona, Iowa

(August 7-11, 1935)

There will be held at the East Union Church, near Kalona, Iowa, on August 7-11, 1935, a Young People's Institute. This Institute is for the purpose of providing for the young people who can attend a means of spiritual instruction and inspiration. While it is being sponsored especially by the churches of eastern Iowa, young people of other sections of the state and from neighboring states are cordially invited to attend. The faculty will consist of J. D. Mininger, G. F. Hershberger, C. F. Yake, Alta Erb, and Paul Erb. Additional speakers will be used, among whom we expect C. F. Derstine and T. K. Hershey. The four-days' program is packed with a feast of good things. All who expect to attend should be present at two P. M. on Aug. 7 to register. Lodging and breakfast will be furnished free by the homes of the community. Dinner and supper, served at the church, will cost the partakers \$1.50 for the entire period. An enrollment fee of \$1.00 will be paid by all who register. Arrangements for lodging may be made by corresponding with D. J. Fisher, Iowa City, Iowa, Route 4, who can also supply bulletins and further information. "Come thou with us, and we will do thee good."

Paul Erb, Director.

Silas Horst, Sec. of Committee.

People's Institute is a special effort put forth by the Church to supply young people with instruction, guidance, counsel, and help with the special purpose of solving the problems of youth.

A special bulletin announcing the program will be published in the June number of the Eastern Mennonite School Bulletin, as well as in the columns of the Gospel Herald.

Program and Personnel

Bible Study

1. Israel's Experiences in the Wilderness, by A. D. Wenger.
2. First Epistle of John by Aaron Mast.
3. The Holy Spirit by Aaron Mast.
4. Christ's Atoning Work by J. Irvin Lehman.

Missions

1. South America by T. K. Hershey.
2. Africa by O. O. Miller.
3. City Missions by J. L. Stauffer.
4. Bible Teaching on Missions by T. K. Hershey.

The Sunday School and Summer Bible School

1. Laws of Learning by D. W. Lehman.
2. Methods of Teaching by J. R. Mumaw.
3. Christ the Master Teacher by E. G. Gehman.
4. The Teacher's Preparation by John H. Gochbauer.
5. The Summer Bible School by A. J. Metzler.

Devotional Studies

1. Prayer by H. B. Keener.
2. Worship by J. Irvin Lehman.
3. The Victorious Life (2 classes covering different material) by J. D. Mininger.

Life and Work of Menno Simons by H. A. Brunk.

Christian Ethics by Chester K. Lehman.

The Church by John H. Gochbauer.

Non-conformity in Principle and Practice by J. L. Stauffer.

Nonresistance in principle and Practice by O. O. Miller.

Reservation for Rooms

Applications are being received for reservations of rooms. In order that adequate provision may be made for the accommodation of those attending the Institute, it is desired that all who are planning to come write us as soon as possible. Send for bulletin which gives full description of the Institute.

Chester K. Lehman, Director
Young People's Institute
Harrisonburg, Va.

The fellow who says he has "no use for the Church" ought to go where there are no churches. A civilized community would not miss him and would be better off without him.
—A. R. Adams.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, JULY 4, 1935

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No. 14

EDITORIAL

"O how love I thy law! it is my meditation all the day."

This is not only the Christian's privilege and the Christian's rightful standard, but also the Christian's safety.

We often quote: "As a man thinketh in his heart, so is he." It places the emphasis upon the thought-life of the individual. And our thought-life is largely determined by whether we set our "affections on things above," or "on things on the earth."

We also quote: "Where there is no vision, the people perish." This does not say, however, that having a vision saves people from perishing. Many people perish because their vision does not extend beyond this earth. It is the vision of faith that lifts us into the presence of God and prompts us to seek and to stay within the bounds of the safety zone.

The Executive Committee of the Mennonite Publication Board spent two days last week at the Mennonite Publishing House. They were called here to look into problems occasioned by the death of Bro. Levi Mumaw, Secretary-treasurer of the House. Among other things, they appointed Bro. A. J. Metzler acting Manager and Bro. C. B. Shoemaker acting Secretary-treasurer of the Publishing House. These appointments are to remain in effect until the time of the Board meeting in August. The action was taken in the interests of having all departments of service in the House function normally in getting the work out promptly and properly.

In the midst of the present financial depression, felt with emphasis here in America, they found time to pull off a brutal prize fight in New York, which probably cost several million dollars for tickets, railroad fares, betting on results, etc. The prize at stake was a big, fat purse and the honor (?) of be-

ing accounted the champion pugilist of the world. Brute force, under the guise of "science," was the deciding factor in the result.

This fistic encounter is but a small incident in the general stream of events showing the drift of the times. Legalized Lord's day desecration, legalized alcoholism, the moving picture craze and other kindred evils, liberalized marriage laws, a break-down in moral standards, and a number of other popular evils are responsible for present-day conditions. The only remedy lies in getting back to God. "The course of this world" is "the way that seemeth right," but in the end will prove to be "the ways of death."

The Joy of Service.—To many people service means a drudgery, an irksome obligation, something to be avoided if possible but to be endured if need be. To others, those in the Spirit of the Master, service is a privilege, a sense of duty well performed being among life's most pleasant experiences.

For our highest and most impressive example of service, we look at Christ. From beginning to end, His earthly record was one of service—faithful, willing, efficient, joyful, God-honoring service. Though "a man of sorrows," of no other being is it more frequently recorded in Scripture that he "rejoiced." The joy of service was His to perfection, and this joy will not be diminished by the fact that in eternity His joys will be shared by millions who were, are being, and will be won through His faithful and conquering service.

If we would know what it means to be living for the good of others, let us take a look at our great Leader, Christ. If we would know by heart experience what it means to have the joy of faithful service, let us follow the example of our Leader. One of our greatest privileges on earth, both in the way of securing peace and satisfaction in the soul and in promoting the cause of Christ and the Church, is that of making faithful service a lifelong record.

MENNONITE GENERAL CONFERENCE

VI. Our Coming August Meeting

We are looking forward to August 27-29 as the time for the next biennial meeting of the Mennonite General Conference.

What the Lord will have in store for us at that time, He alone can foretell; but those most responsible for the work are praying and working and hoping to the end that a very profitable and spiritually edifying meeting may be held. The Ontario brethren are well organized in a united effort to prepare for the meeting and to take care of the crowds. The Executive Committee of the General Conference has had a meeting recently, preparing the program and attending to other matters connected with Conference preparations for the meeting. It will probably be a month before the programs will be ready for distribution, but those on the program will probably receive notification of their assignments by the time this paper gets into the hands of the readers.

According to present plans the meeting will be conducted largely in the same manner as that of two years ago. A Fundamentals or Christian Life conference is to be held in about twenty or twenty-five churches in Ontario and western New York, in which the same subjects will be discussed in all the churches, different speakers having been assigned to each place. Those coming a few days earlier will have the privilege of attending the biennial meeting of the Mennonite Publication Board at Tavistock. All of these meetings are to be definitely announced through the columns of the Gospel Herald, so there is no need of going into details here.

There will be the usual two-day session of the Committee on Arrangements, and the usual associate meetings while the Committee on Arrangements is attending to these labors. The arrangement of these meetings on Monday and Tuesday will be somewhat different from what they have been before, as only two half-days will be al-

lotted to meetings sponsored by the different Boards and committees so as to give time for the meeting described in the next paragraph.

One new feature will be the holding of a Nonconformity Conference on Monday evening and Tuesday afternoon. Perhaps a little history on this point will be of interest to some readers. Last February a three-day meeting was held at Goshen, Ind., devoted to a Scriptural discussion of the great subject of Peace. One of the speakers on this occasion, impressed with the importance of this kind of a meeting, offered the suggestion that a somewhat similar meeting on Nonconformity would be a good thing. The thought took root in many hearts, and in response to an urgent request on the part of many, the Executive Committee, meeting conjointly with the Interboard Committee, decided to set apart one evening session and one afternoon session devoted to the Bible doctrine of Nonconformity. To some people the idea of Nonconformity means only one or two things, while others see in it an important Bible doctrine of many applications. It is from this latter viewpoint that this meeting was ordered. We are hoping great things from this meeting, and are praying that God may so lead that these hopes will be fully realized.

Another change from former meetings is that this year the opening session of General Conference will be held on Tuesday evening instead of Wednesday morning, as heretofore. Two years ago there was such a pressure to get away Thursday evening that the meeting was cut short a half-day and the usefulness of the meeting curtailed to that extent. This year it was decided to have an evening session at the beginning, thus giving us the usual two and a half days of work.

Another feature of the Conference that has received more attention than heretofore is the matter of holding executive sessions of Conference. Two of these sessions, lasting between two and three hours, have been provided for. There are always some questions coming up before Conference that need careful consideration and which can not profitably be considered before a crowd of several thousand people. All questions of this kind will be taken care of in our executive sessions. A place holding several hundred people—where bishops, ministers, delegates, and others will be assembled together—has been arranged for. While this executive session is going on, there will also be an inspirational meeting, specially prepared, in the main tent or tabernacle, so that none will be without opportunity. Both these meetings have been carefully planned, and people will be given their choice as to which meeting they will attend—to the extent that the smaller tent will accommodate the people wishing to attend the executive

meeting. After the smaller tent has been filled, the only opportunity will be attendance in the tabernacle. The divided attendance will be very similar to that at Hesston two years ago, only there has been more care exercised beforehand in making preparations for both meetings.

So far as we have been able to learn, there is an unusual interest manifested in the coming meeting, and our prayers continue to ascend in behalf of the work. Recognizing that "in the multitude of counsellors there is safety," let our supplications before the Throne in behalf of the meeting continue, looking for the showers of blessing to come upon us as we wait upon the Lord in our devotions and counsels. The size of the meeting does not always determine its value; but if the same Spirit will illuminate the multitudes in the coming meetings at Kitchener that brought the three thousand to the foot of the Cross on the day of Pentecost, we will thank the Lord for the privilege of being there and will say with Peter of old, "Lord, it is good for us to be here."

WORLDLINESS

By Esther Sommer

For the Gospel Herald.

Worldliness is the spirit of the present age. It is so contagious that unless it is steadfastly resisted it will saturate one's whole personality.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (Jno. 17:15). These words of Jesus were spoken just before His departure. If His chosen ones would have been taken out at that time it would have left the world unbled by their testimony and unpreserved. For Jesus prior to this said, "Ye are the salt of the earth. . . . Ye are the light of the world." And I am glad that we are commended to God for safe keeping.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So in like manner, the Christian is not ruined by living in the world, which he must needs do whilst he remains in the body, but by the world living in him. How careful is the mariner to guard against leakage lest the water entering into the vessel should, by imperceptible degrees cause the vessel to sink. And ought not the Christian to watch and pray lest Satan find some unguarded inlet to his heart? We conclude that it is the characteristic attributed to those who live under Satan's system, no matter how cultural, refined, or religious they may be or though they be vicious, coarse, or vulgar.

"If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the

lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15, 16). So we may say that worldliness consists in the wrong use of things, in themselves quite lawful.

Although God has ordained that man must work to support himself and rest and eat to recuperate his body and marry and replenish the earth, yet the Scriptures abound with warnings against worldliness on these lines. "Therefore take no anxious thought saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" (Matt. 6:31)? So we see luxury, idleness, worry or anxiety, over-indulgence in eating or drinking, nonsense, immodest and extravagant clothing, all belong to the lust of the flesh.

The lust of the eyes is the avenue through which outward things of the world, riches, pomp, and beauty inflame us, and 85% of what we receive comes through this avenue. David prayed, "Turn away mine eyes from beholding vanity" (Psa. 119:37).

Pride manifests itself in a display of material things, but there is that pride of birth or station or intellect or attainment and religious pride. In all this man ignores the fact that he is but a weak worm of the dust, entirely dependent upon his Creator. Satan fell through the desire to be exalted above God.

The Pharisee prayed, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as the Publican" (Luke 18:11). The apostle James warns the Church not to have respect of persons. Paul said, "Beware lest any man spoil you through philosophy or vain deceit."

Can we not see this pride of life in the apostasy of today? In fact, worldliness all belongs to the anti-Christian spirit which knows nothing of humility or godliness.

Satan surely has the world in ideal condition for the destruction of spiritual life. Perhaps more than ever, in this age when nations are faltering on the verge of chaos, when governments are powerless to cope with the multitude of problems, when finances are in a condition such as they never were before, when there is not a ruler who feels secure in his throne, a living faith is needed to thwart Satan's plans, who if it were possible would deceive the very elect of God. Capitalization and the labor element are arrayed against each other with carnal weapons and clenched teeth. The Book tells us that the foundation of the sin of Sodom and Gomorrah was idleness and fulness of bread, and no one can walk in the path of these cities without having their immoral experiences.

There is no show of want at amusements where such throngs gather that many are turned away. Liquor has its liberty, military training is enforced, and the multitudes of people seem to

sit like birdlings in a nest, ready with widely open mouths to swallow anything, and the spirit of carelessness is taking a grand sweep, Idolatry in general has never ceased in the world, and it will be at its worst the very time of the coming of the Lord.

But there are two kinds of pleasure. In Heb. 11:25 we have the pleasures of sin which are only for a season; then in Psalms 16:11 we have the pleasures at God's right hand which are forevermore.

"Turn away from each pleasure you'd shrink from pursuing,
Were God to look down and say, What are you doing?"

Live always as under the eye of the Lord."
"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." The following was written to John Wesley while at Oxford by his mother, Susannah Wesley:

"Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes away your relish for spiritual things. Whatever increases the authority of body over mind, that thing is sin to you, however innocent it may seem in itself."

In I Thess. 5:22 we read, "Abstain from all appearance of evil."

Worldly pleasures if indulged in will destroy the prayer life of a Christian. Prayer is one of the Christian's barometers. Inseparably with prayer is Bible study. A person with a deep prayer life will realize the unsatisfying nature and hollowness of worldly pleasure.

"For pleasures are like poppies spread
You seize the flower, its bloom is shed;
Or like the snowfall in the river
A moment white, then melts forever."

It will affect the conscience that it will become seared as with a hot iron. Many things that one time we thought would not meet the approval of our Master are now thought to be all right. We will be like the dog that can sleep soundly during the blacksmith's labor at the anvil with the showers of live sparks falling upon him. Would that somehow it might be emblazoned upon the walls of every Christian home and indelibly fixed in the hearts of Christians everywhere.

What is the main purpose of your life? Is it for me to live is business, money, self, pleasure, or is it Christ?

What a privilege it is to shun companionship or amusement that tend to mar the sacredness of our bodies which are temples of the Holy Ghost. May our aim ever be to wear the white flower of a blameless life. Paul says, "Keep thyself pure." Then God wants us to be a spiritual magnet.

May we not offer to Christ the ashes of a misspent life, but we should bring to Him the best—the most precious hours of our time, the finest gold of our youth, the sweetest fragrance of our hearts' desires. Dalton, Ohio.

THE DIFFERENCE BETWEEN OUR PEACE PROGRAM AND THE PROGRAM OF OTHER RELIGIOUS PEACE MOVEMENTS

By John Horsch

(An address delivered before the Mennonite Conference on Peace and War, at Goshen, Ind., Feb. 15, 1935.)

In considering this subject we take notice, first, of the historic position of the Mennonite Church on the principle of nonresistance. Our early church fathers emphatically taught this principle. Whether they at the same time had a peace program in the sense of putting forth efforts toward ridding the world of war, is another matter.

A recent Mennonite writer expressed the opinion that the conversion of the world is our task as regards world peace. Without any possible doubt the conversion of the world to true Christianity would put an end to all war and bloodshed, but is there any ground to hope for the conversion of the world?

The early Mennonites, while they were distinguished for their missionary zeal, did not look for the conversion of the world. They accepted the teaching of Scripture regarding the natural condition of the human heart and the inherently unchristian nature of the world. They held, as a contemporary of Menno Simons correctly says, "that no other condition of Christ's kingdom is to be expected than that which exists today, namely persecution by the world." While, as Menno Simons expressly states, they hoped for a time of cessation of open persecution and liberty of conscience, they believed nevertheless that the spirit of the world is inherently opposed and inimical to true Christianity, and that such an attitude on the part of the world to Christianity will continue until the second advent of the Lord.

World Peace through World Conversion

It is seen then that the idea of world peace through world conversion was out of the question for our spiritual ancestors. In plain fact, they gave no attention to the thought of putting forth efforts for the abolition of war. They believed that causes of war abound in the world, and a change of the world's inherent nature would be necessary for removing the most outstanding of these causes. They had, as a matter of fact, a program for spreading their doctrine including, of course, their teaching on nonresistance and peace. If by a peace program is meant a plan looking for a warless world, the early Mennonites had no peace program.

Having set forth the historic Mennonite position on nonresistance we will now point out some phases of modern religious peace movements with which our position is at variance. We shall give attention first to the so-called

peace sects, or pacifist churches comprising, besides the Mennonites, principally the Quakers and Dunkards. It has sometimes been supposed that the attitude of the two churches just named does not differ from ours on the point in question. However—we say it in all kindness—neither of these two denominations officially or as a church takes the same position as we hold on the principle of nonresistance, and in the late war their leaders did not consistently and unitedly maintain their historic testimony against participation in war. The consequence was that only a comparatively small percentage of their young men who were drafted for military service, took the position of Conscientious Objectors.

History of the Modern Religious Peace Movement

A strong Pacifist movement has developed within the last decade in some of the more prominent Protestant denominations, as was pointed out in an article by Bro. Edward Yoder in the current number of the Christian Monitor (February, 1935). This movement originated within a few years after the late war and in more recent years has developed noteworthy strength. The present-day religious peace movement had an antecedent in an earlier movement whose beginnings date back to the last quarter of the 19th. century. It had a remarkable development in the first decade of the present century. This earlier peace movement in the United States came to an abrupt ending in the late war, at the time when it became evident that the United States would be drawn into the world conflict. The Federal Council of Protestant churches in America, which had been outspoken in condemning all war, at that time abandoned its pacifist position. The same is true of the more prominent Protestant churches that had declared themselves for Pacifism.

A sorry spectacle indeed it was to witness the formerly pacifist sections of the larger denominations turning, as it were, into recruiting agencies in the World War. Also in some of the more liberal sections of the so-called peace sects the refusal to support the war was frowned upon. The Board of Managers of Haverford College, one of the most prominent Quaker Colleges in America asked for the resignation of a professor who had protested against the prevalent "orgy of hate," and in a Mennonite college a "service flag" was placed in the auditorium to which a gold star was added whenever a student or alumnus landed in France.

The Army Chaplaincy

As already stated, the origin of the strong present-day religious Pacifist movement dates from within a few years after the end of the War. The outspoken manner in which today some of the great Protestant denominations disapprove and condemn war is remark-

able. These utterances, declaring war to be utterly contrary to Christian principles, are of great interest from the Mennonite point of view. They prove that conscientious objection against war is not due to a mere sectarian bias but is shared by large sections of the general Christian church. At the same time we cannot help noticing that the problems involved have not been given thorough consideration before the anti-war resolutions were passed by these religious bodies. This is apparent from their attitude on various questions involved, such as that of the army chaplaincy. The Federal Council and the denominational bodies concerned have failed to sever their official connection with the military chaplaincy. Charles Clayton Morrison, who is probably the most outstanding and the most radical leader in the present-day religious pacifist movement, has recently published an article, declaring that so long as the official connection of the churches with the army chaplaincy is continued, the pacifist resolutions which were adopted by these churches "are hollow words, having no meaning at all," to use his own expression.

The Position of Most of the Churches on Warfare

We may further notice here that before the beginning of the first religious pacifist movement, something like fifty years ago, all Christendom, with the exception of the so-called peace sects, taught officially that military service is included in the Christian's duty toward the secular authorities, thus differing radically from the historic position of the Mennonite Church. And not only did the churches in question approve of military service when rendered upon the command of the authorities, but also when it was performed voluntarily. No exception was made in the case of a war for an unrighteous cause, such as aggressive and imperialistic wars. Among the leading reformers of the Reformation period Martin Luther alone taught early in his career that a Christian can have no part in a war that is fought for an unrighteous cause. Later he held that the responsibility rests with the government alone. This view was subsequently accepted not only by the Protestant state churches of Europe but by Protestantism in general, including the American churches.

In the official theology of the more prominent Protestant churches (in so far as there was not recently a modification of it through Pacifist influences), war is recognized as an evil, but yet is not held to be contrary to Christian doctrine and principle. Since warfare, and participation in it, are not believed to be inconsistent with Christian principles, it is evident that, from this point of view, there can be no serious objection to declaring war on the part of a government of a so-called Christian

country. True, it is expected that those in authority, if they are Christian professors, will avoid a war for an unrighteous cause. However, all governments which have gone to war have in every instance claimed that it was for a righteous cause. The fact that two nations going to war with each other can not both have a righteous cause, was always ignored. Since, according to the official theology of the more prominent churches, there is from the Christian viewpoint no serious objection to warfare, and it is considered the Christian's actual duty to do military service whenever the government declares war against any nation, it was but natural that those in authority, even if they were professing Christians, often had no scruples against declaring war in the interest of their own unholy ambitions.

Could War be an Evil if Participation in it Were a Christian Duty?

Again, the opinion which is generally held, that war is a great evil, would be unwarranted if participation in it were in agreement with Christian principles. The idea that the spread of the Gospel will promote peace on earth is a delusion so long as peace is considered merely a condition of the heart, and it is believed that carnal warfare is not inconsistent with peace of heart according to Gospel teaching.

So it came about that the greatest wars in history were carried on with the approval of the Christian Church by so-called Christian nations against other Christian nations. Neither the secular nor the ecclesiastical authorities had conscientious scruples against asking Christian believers to maim and kill their fellow-believers, as well as non-Christians, in war. The rights of the Christian conscience were entirely ignored on the curious supposition that the Christian is not responsible for the

unchristian deeds which he may commit in war. As already stated, such was the attitude of the leading Protestant churches before the beginning of the general peace movement toward the end of the last century. At that time some of the churches modified their attitude, at least in theory. And yet, in these churches the Christian conscience against war sometimes asserted itself in individual cases. A conspicuous example is that of D. L. Moody who, at the time of the Civil War, declared that his conscience would not permit him to use a weapon in war.

(To be continued)

FORGETTING

There is no more awful word in the Scriptures than just this word "forget." It expresses the quintessence of disunion. It marks the culmination of spiritual tragedy. It suggests the uttermost poignancy of the pain of abandonment. Whenever it appears in any book of Scriptures it seems to record the climax, the very maturity of alienation. Here is an example from Deuteronomy: "Thou hast forgotten God who formed thee!" Here is another from Jeremiah: "My people have forgotten me!" That cry is repeated again and again. Here is another from Ezekiel: "Thou hast forgotten me!" Here is still another from Hosea: "Israel has forgotten his maker!" These are only a little handful of a great number. And to these accusations must be added an equal number of warnings. "Beware lest thou forget the Lord thy God." There is agony in the words. Forgetfulness is outrage and indignity at the worst. When we forget God we are a long way astray. The far country is the land of forgetfulness.—J. H. Jowett.

PREACHER'S PAGE

"ONE OF THE SWEET OLD CHAPTERS"

"One of the sweet old chapters,
After a day like this—
The day brought tears and troubles,
The evening brings no kiss,
Nor rest in the arms I long for—
Rest and refuge and home;
Grieved and lonely and weary,
Unto the Book I come.

"One of the sweet old chapters,
That always will avail,
So full of heavenly comfort
When earthly comforts fail.
A sweet and blessed message
From God to His children dear,
So rich in precious promises,
So full of love and cheer.

"One of the sweet old chapters,
When comes the lonely night,
When all things earthly fail us,
And tears have dimmed our sight;
This only can relieve us,
A message from above,
Then we can rest so sweetly,
In faith, and hope, and love."
—Sel. by Martha L. Buckwalter.

SERMON OUTLINES

LET NOT

Text.—Let not your heart be troubled. John 14:1.

I. A Command as Well as an Exhortation.

1. When Deity commands, He also enables. See Josh. 1:6, 7, 9.
2. Be strong as commanded in Eph. 6:10.

II. The Evil of Being Troubled.

1. Christ's strength is made perfect in our weakness (II Cor. 12:9), hence we have no excuse for failure.
2. Worry is an evidence of lack of trust. Lack of trust is evidence of unbelief. Unbelief is sin—hence ALL WORRY IS SIN.
3. Worry saps our strength. We need all our strength for work. Hence all worry is sin.

III. Example of Nehemiah in Meeting discouragement.

1. Opposition by ridicule—answered by prayer (4:1-6).
2. Opposition by anger—answer by prayer (4:7-9).

3. Opposition of brethren weak in faith—answer by courage and faith (4: 10-23). Extend examples from Nehemiah.

IV. The Confirming Promises of Christ.

1. I AM in the midst of those who pray.—Matt. 18:20.
2. I AM with you alway . . . unto the end of the world (age).—Matt. 28: 20.
3. Once He was in the MIDST of thieves on a cross.—Jno. 19:18.
4. Now forever in the MIDST of the throne of God.—Rev. 5:6.
5. Jesus Christ identifies Himself with Jehovah.—Ex. 3:14.

V. The Responsibility for Obeying this Command Rests with Us; the Responsibility for Fulfilling the Promises of the Verses Following Rests with Him to Whom All Power in Heaven and in Earth is Given.—J. A. Ressler.

A FRIEND IN JESUS

Texts.—Psa. 142:4; Mt. 11:19.

Introductory.

I. Whose Friend is He?

1. Saints.—Jno. 11:11; 15:15.
2. Sinners.—Mt. 11:19.

II. What Kind of a Friend is He?

1. An Abiding Friend.—Prov. 18:24.
2. Unchanging.—Prov. 17:17; Heb. 13: 5.
3. That reproves.—Prov. 27:6; Lu. 12: 28.
4. That Counsels.—Prov. 27:9.
5. That Comforts.—Jno. 16:33.
6. That is able to help.—Psa. 46:1.

In the measure that Christ lives in us, we are friends like He is.—Gal. 2:20.

—O. N. Johns.

ONE THING NEEDFUL

Text.—Luke 10:42.

I. Introduction.—The scene is the Bethany home. Not many homes given in detail in the N. T., but Jesus gave His sanction to the home through the incident of the marriage at Cana, His blessing of the children, etc.

II. The Inmates of the Bethany Home Were Friends of Jesus.—Jno. 11:5, 35, 36.

1. What a privilege it is to be a friend of Jesus.—Jno. 15:13-16.
2. Friends of God.—Enoch (Gen. 5: 22-24), Noah (Gen. 6:9), Abraham (Jas. 2:23).
3. What it meant to the Bethany home to be friends of Jesus: Comfort, restoration of a loved one, teaching, companionship, blessing.

III. The Needful Things.

1. Fellowship with Jesus.—I Jno. 1.
 - a. Father.
 - b. Jesus.
 - c. Believers.
2. How obtained.
 - a. Walking in light.
 - b. Confession of sin.
3. Results.
 - a. Forgiveness of sin.
 - b. Cleansing from sin.
4. Friendship with world bars us from fellowship with Christ.—I Jno. 2: 15; Jas. 4:4.

IV. Nothing Can Take away Our Fellowship with Jesus.—(Luke 10:42; Rom. 8: 34-39) but we must guard against forsaking it ourselves.

1. We are anchored in Jesus.—Heb. 6:19, 20.
2. What a privilege to sit at the feet of Jesus! It is the needful thing. Let us not forsake our position as friends of Jesus, enjoying full fellowship with Him.—J. L. Horst.

SEVEN MANIFESTATIONS OF THE HOLY SPIRIT EXPERIENCED BY THE SPIRIT-FILLED BELIEVER

And they were all filled with the Holy Ghost.—Acts 2:4.

1. The Spirit Produces Christian Character (Gal. 5:22, 25).
2. The Spirit Produces Christian Service (John 7:38, 39, R. V.).
3. The Spirit Teaches (John 16:12-15).
4. The Spirit Promotes Praise and Thanksgiving (Eph. 5:18-20).
5. The Spirit Leads (Rom. 8:14).
6. The Spirit Witnesseth with Our Spirit (Rom. 8:16).
7. The Spirit Maketh Intercession for Us (Rom. 8:26).—Lewis Sperry Chafer.

THE EMPTY PEW

Act 1. The Empty Pew—

Sunday motoring.
Week-end gaiety.
Mental indisposition.
Physical indolence.
Minister depressed.
Church officers wandering.
Church slipping.

Act 2. An Empty Heart—

No time for God.
No time for prayer.
Not interested in the Bible.
Not interested in others.
Cobwebs grow over spiritual vision.
Anxiety supplants poise.

Act 3. An Empty Life—

Influence for God—nil.
Influence for church—nil.
Influence over children, helping them to select the best—nil.
Bank resources may be accumulating all the time, but no spiritual wealth laid up.
Materialistic and self-centered.

Act 4. An Empty Heaven—

No "Well done, good and faithful servant."
No "Thou hast been faithful over a few things."
No home erected by the consecrations of life.
No crown of life.
No training for service in the kingdom.
No "Enter thou into the joy of thy Lord."

—Quoted in Presbyterian Survey.

CHRISTIAN WORK

I. What It Is to Work for Christ.

1. Teaching (Matt. 28:19).
2. Preaching (Mk. 16:15).
3. Living (John 14:15).
4. Representing (II Cor. 5:20).

II. What It Is to Work with Christ.

1. Laborers together with God (I Cor. 3:9).
2. Christ's presence promised (Matt. 28:19, 20; John 14:23).

III. The Workers Described.

1. His saved ones (Eph. 2:8-10).
2. His followers (John 14:12).
3. His servants (Lk. 17:10).
4. His friends (John 15:15).
5. His brethren (Matt. 12:48-50).

IV. Necessary Qualifications.

1. Love, the motive (II Cor. 5:14).
2. Love, the test (I John 4:8).
3. Prayer (Acts 4:31).
4. The Word, the instrument (Heb. 4: 12).
5. The armor for protection (Eph. 6: 11-17).—Selected.

THE CHRIST OF THE TEMPLE DOOR

John 7:37, 38

I. The Occasion (37a).

1. "In the last day."
2. "That great day."
3. "The feast day."

II. The Offer (37b).

1. The inclusiveness of the offer—"If any man thirst."
2. The specification of the offer—"let him come unto me."
3. The participation in the offer—"and drink."

III. The Object (38a).

1. To effect faith—"He that believeth."
2. To direct faith—"on me."
3. To correct faith—"as the scripture hath said."

IV. The Outcome (38b).

1. Experience—"out of his innermost being."
2. Expression—"shall flow."
3. Example—"rivers of living water."—Arthur E. Glass.

"PLEASE OMIT FLOWERS"

No preacher, old or young, should think lightly of advice from Joseph Parker, of London, who was admittedly one of the world's great preachers. We are indebted to the **Watchman-Examiner** for reminding us of this wise counsel once given by Dr. Parker: "Write your sermons fully and then strike out all the long words and all the superfluous expressions; let them go without murmuring! Particularly, strike out all such words as 'methinks I see,' 'cherubim and seraphim,' 'the glinting stars,' 'the rustling wings,' 'the pearly gates,' 'the glistening dew,' 'the meandering rills,' and 'the crystal battlements of heaven.' I know how pretty they look to a young eye, and how sweetly they sound in a young ear; but let them go, without a sigh. If you have spoken of God as the deity, put your pen through the word 'deity,' and write 'God' in its stead; and if in a moment of delirium you should write 'my beloved, come with me on the pinions of imagination,' pause and consider soberly whether you had not on the whole better remain where you are."

This is really a plea not only for simplicity, but also for sincerity and absence of affectation. Avoid at any cost the semblance of artificiality. Too many sermons are doomed by big words, saccharine phrases, or honeyed similes, or are permitted to smack too much of oratory and declamation. The man who has an object as well as a subject, and who is pleading for a verdict which he ought to consider as a matter of life or death, will use simple and straightforward language that comes right out of his heart. There will be in his phraseology as well as in his purpose, the seriousness and soberness of the man described by Richard Hooker, who preached "as never sure to preach again, and as a dying man to dying men."

Wouldn't it be a good idea for every preacher to hang over his study desk, not only as good advice but as an urgent warning this earnest plea: "Please omit flowers?"—Moody Monthly.

The work of the conscience upon the altar of the Lord and the leadings of the Holy Spirit are closely related.—Jonas Miner.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

COMMUNION,

or

A Little Talk With Jesus

A little talk with Jesus,
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load.
When my heart is crushed with sorrow
And mine eyes with tears are dim,
There's naught can yield me comfort
Like a little talk with Him.

I tell Him I am weary,
And I fain would be at rest,
That I'm daily, hourly longing
For a home upon His Breast;
And He answers me so sweetly,
In tones of tend'rst love—
"I am coming soon to take thee
To my happy home above."

Ah, this is what I'm wanting,
His lovely face to see;
And I'm not afraid to say it,
I know He's wanting me;
He gave His life a ransom
To make me all His own,
And He can't forget His promise
To me, His purchased one.

I know the way is dreary
To yonder far-off clime,
But a little talk with Jesus
Will while away the time.
And yet the more I know Him,
And all His grace explore,
It only sets me longing
To know Him more and more.

I cannot live without Him,
Nor would I if I could;
He is my daily portion,
My medicine and my food.
He's altogether lovely,
None can with Him compare—
The chief among ten thousand,
The fairest of the fair.

I often feel impatient
And mourn His long delay,
I never can be settled
While He remains away;
But we shall not long be parted,
For I know He'll quickly come,
And we shall dwell together
In that happy, happy home.

So I'll wait a little longer,
Till His appointed time,
And glory in the knowledge
That such a hope is mine,
Then in my Father's dwelling,
Where "many mansions" be,
I'll sweetly talk with Jesus
And He shall talk with me.

—Selected.

YOU CAN HELP

We are thankful to the many friends who have given their help in writing or sending in selected material suitable for the Shut-in Page. Another way that you can help is, by sending in a subject for someone to write on. If you can not think of a subject maybe you can give an idea of a line of thought that

you think would be of help to someone of your shut-in friends. Do this at once or within the next few weeks. Material or suggestions sent in to the above address or to the Publishing House for the Shut-in page will be much appreciated.

H.

BY THE WAY

By the way we may see nature's response and expression to the divine will of God. The green grass and the shrubbery, the flowers with their bright colors make the way more cheerful. The busy bee gleaning a bit of food for the season when there is none. The birds happily singing their morning song with a tone that is true to its name and clear in its expression, the shocks of barley and wheat remind us that we are in the midst of harvest. Then we think of the harvest that Jesus said was white and ready to be gathered in. While the harvest is great and the laborers few, the more we ought to labor to gather in the sheaves.

By the way are many things that picture life true to name. Each in its place and true to the purpose of the creation. In our impatient hurry we often miss the beautiful things about us. Two men while traveling on their way to Emmaus, and BY THE WAY Jesus became their companion and with interest joined their conversation, but soon passed on. How they wished for another opportunity, but He was gone. So we may also miss our opportunities. It depends so much on what we are looking for. The poet raised the question:

"Are you looking for roses and songs by the way,

Oh the round world is full of its cheer."

H.

"THY LOVING KINDNESS"

By Moses G. Gehman

For the Gospel Herald.

When I remember thee upon my bed, and meditate on thee in the night watches.—Psa. 63:6.

The psalmist here gives expression to a universal privilege regardless of outward conditions; namely, the joy of thinking on God and His kindness. This psalm was written when David was "in the wilderness of Judah." It is among the sweetest in the whole psalter. David was at this time "in a dry and thirsty land, where no water is." His soul was thirsting for God.

Under such pressure came forth this

sweet portion of God's Word which has brought satisfaction to many a soul thirsty for God. The sweetest of Paul's epistles were penned while in bonds. If bonds bring brightness, God has great reason to send them into this dark world. As we realize our earthly limitations, the chords of the soul send forth the sweetest notes. To trust in the "loving kindness" of God in a "thirsty and dry land, where no water is," is the soul's highest ecstasy. Touching indeed is this psalm. God preserved it for our encouragement, lest we despair in our circumscribed circle. We live, like David, in the wilderness of uncertainty as to our physical lives and prospects, but we can, like the psalmist, exult in the "loving kindness" of a heavenly Father by faith in Christ Jesus.

This condition caused a longing in the heart of David to "see thy power and thy glory, so as I have seen thee in the sanctuary." The thing that is, often is a blessing in disguise to the child of God. David felt that the "lovingkindness" of God was better than life itself. Hence, despite the pressure he bursts out, "My lips shall praise thee." In this world one's condition may be such that he keenly feels his limitations, but if the Lord has given birth "from above" we have the assurance that our "soul shall be satisfied as with marrow and fatness."

Our physical bodies cannot always go and come at will. God has not designed these corruptible bodies to last forever. But there is "an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven" for His children. All of us mortals share these limitations in a degree, at some time or other in our earthly life. Some of you who are reading this page may be in pain and bodily suffering "shut-in." Notwithstanding the lowness of the ceiling, the nearness of the walls where you lie, or sit, day in and day out, there remains this all-embracing opportunity to traverse the realm of God's "loving kindness." This Kingdom of Love has no bounds, it has no end.

In the stillness of the night loom up precious experiences that occurred a long life's pathway which were incentives to let the Holy Spirit lead you to Christ. Here in the night watches you happily anticipate the deeper drinking at the Fountain of Life. Your incompleteness rejoices to be complete in Him.

The psalmist said, "My soul followeth hard after thee: thy right hand upholdeth me." May we all follow close after our Lord.

Denver, Pa.

"Like combat, like victory. If for you He has appointed special trials, be assured that in His heart He has kept for you a special place. A soul sorely bruised is a soul elect."

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for July 14, 1935.—RUTH.

Lesson Scope.—The Book of Ruth.

Lesson Text.—Ruth 1:14-22; 4:14-27.

Time and Place.—About 1300 B. C.; Moab and Bethlehem.

Leading Characters.—Naomi, Ruth, Orpah.

Golden Text.—A woman that feareth the Lord, she shall be praised.—Prov. 31:30.

Points for Meditation.

1. Decision of character.
2. Deciding for God.
3. Orpah's fatal error.
4. The power of influence.
5. The gain in sacrifice.
6. The influence of Naomi.
7. Ruth as a Bible character.

The Book of Ruth.—This book may be considered as an appendix to the Book of Judges, or as an introduction to the books of Samuel and Kings. As the opening words of the book state, it belongs to the "days when the judges ruled." By comparing the genealogy at the close of the Book of Ruth with the genealogy in Matthew 1, we learn that Salmon, the father of Boaz, was a contemporary of Joshua; and we also learn that only two generations, Obed and Jesse, occur between Boaz and David. So we are safe in locating the Book of Ruth, so far as time is concerned, about the same time as the events that concerned Deborah and Barak. I wonder if Ruth and Deborah ever met, and whether they talked things over together! The writer of the Book of Ruth is unknown, but he must have lived as late as the reign of David or later. This entire book should be read by every pupil old enough to read.

The Moabites, as their name implies, were descendants of Moab, the son of Lot, Abraham's nephew. They were traditional enemies of Israel, were idolaters, and were by law forbidden to come into the congregation of Israel unto the tenth generation (Deut. 23:3), and yet, so far does grace transcend law, it happened under the providence of God, that Ruth, though a native of Moab, was admitted as an honored member of an honorable family in Israel, and became the great-grandmother of David, through whose lineage came Jesus Christ the Savior.

Ruth is one of the purest and most noble of Bible characters, and the Book of Ruth is one of the finest pieces of literature ever written in human language. Ruth's love for her mother-in-law was genuine and unselfish—true loyalty and devotion—not tainted by any hope of material or earthly reward. Her loyalty to God was equally devout and genuine. So far as she could see, there was nothing to be gained by her leaving her home people and going to a land of strangers. Her rewards were wonderful: rest and peace in her home on earth, a name among the faithful servants of the Lord in the divine rec-

ord, and a home in blissful eternity.—J. A. R.

The Lesson Story.—It was in the time of Judges that a famine came over the land of Judah. A man called Elimelech, of Bethlehem, moved to the land of Moab on account of the famine, taking his wife and two sons with him. His sons married daughters of the Moabites. The names of these daughters were Ruth and Orpah. Elimelech died. Then a little later the two sons died leaving the wife and mother, Naomi, with her daughters-in-law.

Naomi soon got homesick for her native land and people. Having heard that they again had plenty in the home country she started for her home at Bethlehem. The young women started with her. But after a little way, Naomi advised them to return to their parental homes. They insisted that they would go along. But when Naomi told of the poor chances for them, Orpah was prevailed upon to return to her people. But Ruth clung to Naomi and pleaded that she should not be entreated to leave her. She declared that she would go where Naomi went and lodge where

she lodged, Naomi's people should be her people and Naomi's God her God. Where Naomi dies she would die and there be buried. Nothing but death, she declared, could separate them.

Naomi consented to take her along when she saw how steadfast she was. So they came to Bethlehem together. The neighbors were much moved when they saw Naomi and asked "Is this Naomi?" Naomi declared that they should rather call her Mara, which means bitter, because the Lord had dealt bitterly with her. She had gone out with plenty and had come back empty. Ruth proved to be as good as her word, becoming a faithful daughter to her mother-in-law.

During the time of harvest Ruth was noted by the kinsman of Naomi's husband as a faithful woman. Boaz, being a kinsman, was willing to redeem the land which had been theirs which included the marriage of Ruth. And when this was consummated Naomi had a home as well as Ruth. And when their first son was born the neighbors came to Naomi and blessed the Lord who had not left her without a redeemer in her old age because Ruth, who was better than seven sons had borne her this son. It was the joy of Naomi's heart to nurse the son of Ruth whom they called Obed.—J. R. S.

BIBLE MEETING TOPIC

CHRISTIAN PURITY.—I Pet. 1:13-25; 2:9-12; I Cor. 6:15-20

Topic for July 14

MOTTO

"Be ye holy, for I am holy."

OUTLINE STUDY

- I. Characteristics of Christian Purity.
 1. Purity of heart.—Matt. 5:8; Psa. 24:3-5.
 2. Purity of conscience.—Heb. 10:22; I Tim. 3:9.
 3. Pure thoughts.—Psa. 139:23, 24.
 4. Pure words.—Col. 4:6; Eph. 5:3-5.
 5. Pure deeds.—I Pet. 2:14; I Pet. 1:14-16.
 6. Pure body.—I Cor. 6:19, 20.
 7. Pure from filthiness of the flesh and spirit.—II Cor. 6:14-7:1.
 8. Washed in the blood of the Lamb.—Rev. 7:14.
 9. Washing of regeneration and renewing of the Holy Ghost.—Tit. 3:5.
 10. Indices of pure religion.—Jas. 1:27.
 11. Washed, justified, sanctified.—I Cor. 6:9-11.
 12. Without spot or wrinkle.—Eph. 5:25-27.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Purity," "Holiness," "Clean."
2. Christian Cleanliness.
 - a. Clean hands.
 - b. A pure heart.
 - c. A good conscience.
 - d. Clean talk.
 - e. Clean behavior.
 - f. Clean thoughts.
 - g. Clean bodies.
3. How We Are Made Clean.
4. How We Are Kept Clean.
5. Helping Others to Be Clean.

For Seniors.

1. The Sources of Purity.
2. The Power for Purity.
3. The Blessings of Purity.
4. Evidences of Christian Purity.

PERSONAL THOUGHT

Do we value Christian purity? God helping us, let us be clean.

SEED THOUGHTS

It takes purity in your own heart to see it in others.—Sel. * * *

Impure speech never comes from a pure heart.—Sel. * * *

Saints are not white-washed, but washed white.—Sel. * * *

No decent man can enjoy indecency.—Sel. * * *

Purity and power are inseparable.—Sel. * * *

"You are pure you say; are your thoughts as white
As the snow that falls with the midnight's hush?
Could you see them blazoned in letters of light
For the world to read, and feel no blush?"

"If you stood in the court of heaven, mid swift
Glad greetings of loved ones who know no wrong,
Could you bare your heart to them all, and lift
Unshrinking eyes to that spotless throng?"
—Selected.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."
—H. A. Walters.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JULY 4, 1935

Field Notes

A Sunday school and harvest meeting will be held at Rohrerstown, Pa., Church on Aug. 15. Everybody welcome.
J. W. T.

Baptismal services were held at Pinto, Md., last Sunday, when one precious soul was received into fellowship, with Bro. J. A. Ressler of Scottsdale in charge of the services.

The brotherhood at Springs, Pa., has arranged to hold the annual Bible conference in that community at the Oak Grove Church on July 4. An interesting meeting is in prospect.

Evangelistic meetings are to be held, the Lord willing, at Elverson, Pa., July 5-12, with Bro. T. K. Hershey, missionary on furlough from South America, as evangelist. H. M. K.

Sister Mary Wenger, missionary on furlough from India, and her sister Viola of the Portland, Oreg., Mission, planned to spend Sunday June 23, with the brotherhood at Minot, N. Dak. They were bound for Portland.
M.

Quite a few letters from our mission stations appear in the correspondence department this week because they came too late to find a place in the Mission Supplement which usually goes to press a day or two before the regular Herald.

The monthly Bible conference at the Columbia, Pa., Mennonite Mission is to be held Saturday evening and all day Sunday, July 6 and 7. Subjects: Repentance, Regeneration, Adaptation, Separation, Nonresistance, Feet Washing, Prayer Head Covering, The Holy Kiss. Instructors: Noah Risser, E. W. Kulp.
Committee.

An interesting and profitable meeting was held at the Kansas City Mission Sunday evening, June 23, at which time reports were given both of the Summer Bible School Conference held near Metamora, Ill., and of the General Mission Board Meeting near Hopedale, Ill.

The Lord willing, the open air revival services formerly announced to begin June 25 have been postponed and will commence Sunday evening July 14 on the Mission plot, Columbia, Pa., with Bishop Noah H. Mack in charge. Pray for the work. Come and help by your presence.
L.

Among recent visitors at the Publishing House are the following: Mabel Monticue, Ligonier, Pa.; D. D. Troyer, Goshen, Ind.; O. N. Johns, Canton, Ohio; Henry Hershey and Lloyd D. Hershey, Intercourse, Pa.; M. H. Shantz, New Dundee, Ont.; E. J. Bontrager and wife, Midland, Mich.

There will be an all-day harvest and Gospel meeting at Bowmansville, Pa., Mennonite Church on Wednesday, July 17. Brethren T. K. Hershey, Henry Lutz, Martin Kraybill, etc., will, the Lord willing, have a part in the program. Your prayers and presence will be appreciated.
M. G. G.

Bro. J. A. Heatwole of La Junta, Colo., has been in Virginia, his former home, since June 19, since which time he has been filling appointments in a number of congregations. In company with his three brothers—Melvin A., Enos, and John A.—he made a trip to Job and Roaring, W. Va., filling a number of appointments.

At the last meeting of the Ohio Mennonite and Eastern A. M. Conference a change was made in the treasurership of that organization. Bro. J. C. Frey, because of other duties, asked to be relieved, and Bro. E. J. Varnes elected in his stead. All bills pertaining to that office should be sent to Bro. Varnes at Millersburg, Ohio, R. 3.

The Mennonite Church at Daytonville, Iowa, is arranging for a series of meetings in a large tent at Wellman, Iowa, for the inspiration of the Church, and the spreading of the teachings of the Church in the hearts and lives of others. Bro. C. F. Derstine, Kitchener, Ont., will assist the local congregations. Pray for the effort, that the Lord may bless graciously. The date of the meetings will be July 28-Aug. 7.

A very interesting mission meeting was held at Casselton, N. Dak., over Sunday, June 23. A number of the Lake View congregation, near Detroit Lakes, Minn., attended. Some of the John Williard family of near Hawley, Minn., were present. One car load came over from Wolford, N. Dak. Thomas Yoder

from Valley City and some neighbors were also here. Bros. J. D. Hartzler of Illinois and Peter Kennel of Nebraska, delegates on their way to Conference at Minot, N. Dak., stopped off to attend this meeting.

This meeting has meant much to the Red River Valley congregation. I. S. M.

Since the General Mission Board meeting held near Hopedale, Ill., Bro. and Sister Milton C. Vogt, missionaries on furlough from India, have been busy visiting churches in Iowa, Missouri, and Kansas. The following have been some of the congregations visited:

Wednesday evening, June 19, Daytonville, Iowa.

Thursday evening, June 20, West Union.

Friday evening, June 21, East Union.

Sunday, June 23, Sugar Creek, near Wayland.

Monday evening, June 24, Cherry Box, Mo.

Tuesday evening, June 25, Kansas City Mission.

Bro. Vogt is programmed to serve at the Manitou, Colo., Y. P. Institute July 17-21, at the Indiana-Michigan S. S. Conference Aug. 8, and at a Sunday school conference near Garden City, Mo., Aug. 10. From there it is his plan to attend the Missouri-Kansas Conference near Versailles, Mo., and soon after attend the Mennonite General Conference, Kitchener, Ont. His address is Hesston, Kans., in care of C. M. Vogt.
M.

Correspondence

Dundee, Ohio

(Kolb and Longenecker congregations)

Dear Readers of the Herald, Greetings in His precious Name. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

On May 5 our little congregation on the hill (Kolbs) had the happy privilege of listening to a talk given by Sister Elma Hershberger, missionary nurse to Africa. It was the first talk given here by an outgoing missionary. Sister Hershberger set sail for Africa May 31. Our prayer is that she will have a safe voyage to her field of labor, and receive many souls for her hire.

On May 12 we had our first Sunday school and church service at the Longenecker Church this spring. The church was closed during the winter months. Services every two weeks in the afternoon. The attendance has been fair so far.

Sunday evening, June 9, Bro. O. N. Johns, our bishop, began a series of one-week meetings at the Longenecker Church. Beginning Monday evening, preceding each sermon, a talk was given on God's wonderful plan of salvation. A miniature tabernacle was used to illustrate the talks which made it very interesting and easy to understand. The attendance was good throughout the meetings. As a result of the sound

teachings, two young men accepted Christ as their Savior, and there was one other public confession. Pray for these young men, that they will remain true to God and their calling.

Sunday, June 16, we had our communion services at the Kolb Church.

We welcome anyone who desires to visit our congregations.

Pray for us, that we may be faithful in our daily witnessing for Him in this sinful world till He comes.

In His service,
June 19, 1935. Ruth Friedt.

Peabody, Kans.

Dear Herald Readers:—

"Oh give thanks unto the Lord; for he is good: for his mercy endureth forever."

We have certainly had an unusual spring. A number of days in March and April the air was filled with fine dust coming to us from Western areas, and everything was thickly coated with dust. During May and early June we had an abundance of rain which greatly refreshed the dry, dusty earth and replenished natural water supplies. Some corn and spring crops have had to be re-planted because of the moisture, but in general crops look quite good and gardens better than usual in our community. Harvest is just commencing.

Since last writing, various events have occurred. On the evening of Feb. 3, the Christian endeavor organization of the Emmaus General Conference Mennonite Church at Whitewater, Kans., gave us a very inspiring program using the theme: "Wanted: Youth for the Kingdom." A large representation of their group was present.

On March 3 Bro. and Sister Amos Gingrich and several of their children of Hesston worshiped with us in our morning services and Bro. Gingrich brought us a message from Jno. 10:14.

We appreciated having Bro. and Sister Sam King and his parents of Newton, Kans., with us at Y. P. M. March 24. Bro. King gave an address about the Philippines and their work there, and Sister King gave an interesting talk about India from a slightly different angle than the missionaries give.

Bro. E. M. Yost of Greensburg, Kans. was with us in a series of meetings from March 26 to April 3. We greatly appreciated Bro. Yost's inspirational messages. The visible result of his being with us was one reconsecration, but we feel that all were strengthened and encouraged by his being with us.

On April 21 we had our counsel meeting conducted by our deacon, Bro. L. L. Beck, as Bro. Ebersole was not well enough to be present. Bro. and Sister Ben. Horst of Overbrook, Kans., and Sister Mabel Chaney of La Junta, Colo., were visitors.

Bro. Harry Diener was with us Saturday night, May 4, and Sunday morning, May 5, for preparatory and com-

munion services. We were happy to have Bro. and Sister Clifford Stutzman transfer their membership to our congregation at that time. Sister Vera Newcomer and Bro. Frank Horst, who have been teaching in other communities, were here to partake of communion with us. Other visitors were Bro. and Sister Arthur Diener and Rachel of Canton, Kans., and Bro. and Sister Charlie Good of Burrton, Kans.

Bro. Amos Gingrich of Hesston preached to us on May 26. He was accompanied by Sister Gingrich, Clayton, Lois, and Eunice Mae Gingrich.

Susie Harnish of San Francisco, Calif., formerly of our congregation, worshiped with us May 26, and on June 9, Bro. and Sister Harry Selzer and daughters, formerly of this place, worshiped with us and visited Beck relatives.

In the evening of June 9, we were favored in having the Pennsylvania congregation of near Hesston render us a Y. P. M. program, using the theme "Spirit-filled Men." We appreciated the goodly number of visitors present from Pennsylvania to enjoy the program with us.

Our minister, Bro. Noah Ebersole, has not been very well this spring, and several times has been unable to attend church services. Remember him and our congregation in your prayers.

June 22, 1935. Cor.

Alpha, Minn.

Greetings to all Herald Readers:— We have been enjoying a very pleasant spring and summer here, with plenty of moisture for the crops.

On Sunday, May 12, we enjoyed having with us Bro. and Sister Edwin Swartzendruber and a group of singers from Manson, Iowa. They had entire charge of the evening services and gave some very inspiring messages, both in song and talks. During the afternoon they spent some time visiting and singing for the feeble and shut-in people of the community.

Bro. Simon Gingerich, our bishop, was with us over Sunday, the 25th. We had our communion service on Tuesday evening, and the following day he went to Manson, Iowa, from here. We always appreciate the Gospel messages he brings us.

Last Sunday, June 18, we enjoyed the Sunday school conference, which we enjoy each year with the Manson congregation. Quite a number of the Manson people were here and some very good thoughts were given in the talks and sermons.

The meeting proved to be a real blessing to us.

June 24, 1935. Iva Garber.

Spring, Pa.

Dear Herald Readers, Greeting:— Bro. Chas. Shoemaker and family of Scottsdale worshiped with us Sunday morning, June 23. In the afternoon Bro.

Shoemaker visited one of our mission Sunday schools, at the Lageer school house. We greatly appreciate their visit.

Reorganization of church activities has had a prominent place the last while.

The Sunday school reorganization resulted in the following: Supts, Herman Bender, Floyd Maust; Secy., Florence Bittinger; Treas., Kathryn Miller; Chors., Grace Miller and Alva Yoder; Librs., Mayo Maust, Martin Tressler, and Allen Schrock; Custodian of library, Ray Stevanus; del. to conf., Allen Wengerd; Home Dep't. Supt., Roy Miller; Cradle Roll Supt., Annie L. Miller.

The young people's meeting officers elected are as follows: General Leader, Walter Otto; assistant leaders, Alva Yoder and Paul Miller; Secy., Viola Tressler; Treas., Samuel Haning, Merle Kolb.

Our Bible school is in progress. Enrollment the first day, 52. There has been a gradual increase since. It being strawberry time has caused a number not to attend this year. Interest seems not to be quite as high as we think it should be, but we trust this lack can be turned into greater zeal until another year. May the Lord bless this work.

May the Lord's blessing accompany those of responsibility for the coming year; those already elected and those yet to be chosen, as the Church organization proper has not been elected.

June 24, 1935. Secretary.

Millersville, Pa.

(Mennonite Children's Home)

Two children were returned to the Home and two were placed into foster homes during the last month. Several admissions are under consideration. We are glad to say that a home was found for our crippled girl and hope she may bring joy to those associated with her in her new home. We are looking for a home for a boy, nearly fourteen years old, who has been on a farm for three years. If interested, write to the Superintendent.

The strawberry patches yielded bountifully and were enjoyed by both workers and children in the Home. We are thankful for more than one hundred quarts of sweet cherries, that were grown on the Home grounds. Several bushels of sweet cherries were picked on the B. F. Weber farm, near Lititz, by the superintendent and workers.

Our children are again attending the six-week session of summer school at the State Teachers College Training School. The visiting committee finished the annual visit to the foster homes in Pennsylvania last week, and found the one hundred twenty-five children who are now in foster homes, well and happy in their respective homes. Pray for us who are here as stewards.

(Continued on page 300)

Miscellaneous

GOD IS IN EVERY TOMORROW

God is in every tomorrow.

Therefore, I live for today,
Certain of finding at sunrise
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for each sorrow,
Sunshine and joy after rain.

God is in every tomorrow.

Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing
Soothed by the touch of His hand,
Confident in His protection,
Showing my life is planned.

God is in every tomorrow.

Life with changes may come.
He is behind and before me,
While in the distance shines home!
Home where no thought of tomorrow
Ever can shadow my brow,
Home, in the presence of Jesus,
Through all eternity, I know.

—Selected by a Sister.

A FEW ITEMS PERTAINING TO MENNONITE GENERAL CONFERENCE

For the Gospel Herald.

The Local Committee on Arrangements for General Conference wishes to correct the erroneous report, that those wishing to attend General Conference at Kitchener, Ont., in August, would have to pay head tax. **THIS IS NOT TRUE.** Those attending Conference come under the status of tourists; car, driver, and passengers free. The only expense is the bridge fee, of 50 cents, and 5 cents per passenger.

Inquiry has reached the Local Committee on Arrangements concerning camping space. Two acres among the trees is available for those coming to General Conference with their own tents. Tents can be rented from the Tabernacle Association at the following prices:

8 tents, 8x10x3.....	\$2.75
15 tents, 12x14x3½.....	3.00
15 tents, 14x14x3½.....	3.50
10 tents, 12x12x6.....	4.00
5 tents, 14x14x6.....	4.50

The above prices are for the length of the stay during all the sessions of the Conference. Those interested, please write Bro. Moses Hunsberger, Bridgeport, Ontario, and reserve your tent.

Fraternally,
C. F. Derstine, Secretary
Local Committee.

THE PALM TREE CHRISTIAN

By Sarah Stoltzfus

For the Gospel Herald.

"The righteous shall flourish as a palm tree" (Psa. 92:12). The palm tree is a beautiful picture of a true Christian. While being privileged to see the many beautiful palm trees in Flori-

da and how perfectly they grew (with the exception of a few crooked ones), I was made to appreciate this verse more than before. It has been said that the palm tree has 365 different uses, one for each day of the year. This may seem a little exaggerated, but we read of many things for which its leaves, sap, fibre, and fruit can be used.

Although the world may not see the value of the true saint of God now, their prayers will live long after they are gone. "The righteous shall flourish," does not mean all professors of religion or those who wear plain clothing or the preacher, but those who are righteous and God-like.

Secondly, we notice that the palm tree is noted for growing straight, which is another picture of the true Christian. The reason so many professors are not righteous is because they haven't gone far enough in the Lord to get a straight start; too many professors and not enough possessors. Sometimes present-day conditions are blamed for our doing what we would not do otherwise. This may be true, for I think we have all had a little taste of the depression; but God knows how forgetful we are and how weak, therefore we all need to take care lest we fall into one of Satan's snares. If we would always have prosperity, I'm afraid we'd be inclined to forget Him. It again serves to remind us that God is still on His throne and He will remember His own whether it be Jew or Gentile.

It is better to have a clear conscience than to live on First Street and drive a new car.

The palm root is very deep. It grows down and down until it finds moisture. It does not depend on surface moisture. Just so the deep rooting is the secret of a Christian, and Bible study and most of all **prayer** are the main roots for happy Christian lives. Even though the palm doesn't depend on surface moisture, it at the same time receives showers from heaven. The palm tree is not greatly affected by outward circumstances. Its growth takes place in the heart. The life of the human tree is affected by surface conditions.

If a two-inch piece of bark is cut from the trunk of an ordinary tree that part of the trunk will die. But the exterior of a palm tree can be chopped completely around the tree and the bruise will heal. Many of us can't stand much chopping. Let us become more like the palm tree. Because the life of the palm is inside the tree, it will not submit to grafting as most other trees will. Just as the palm will not mix with other trees, so the child of God will not mix with the world without some suffering. All Christians must suffer persecution.

We are also told that the dust will not remain on its leaves which are very glossy. Another picture of God's children keeping clean of the world. A warm climate is also necessary for

palm trees, otherwise the fruit will not mature properly. Therefore, palm tree saints like a warm climate, and will not want to be found among sinners, nor in the seat of the scornful.

I fear many Christian professors are uncomfortable where there is a religious fire because of some idol or unconfessed sin in their lives. It takes a very small matter to rob us of our communion with God. They would rather go to a meeting where it is zero, where fashions and pride exist, no bending of the knees.

The palm tree bears its sweetest fruit in old age. The date-palm bears the best when it is over 100 years old. My grandmother is 95 years old, and longs to die; but we tell her God has a purpose in allowing her to live so long. Even though she cannot work with her hands she can pray, which is worth more than all the work she has ever done. Her prayers will live long after she is gone. She is constantly singing and praying when awake, and always has a ringing testimony for her Lord.

"The eyes of the Lord are over the righteous and his ears are open unto their cry" (Psa. 34:15).

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55:22).

"Precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

Gordonville, Pa.

A REQUEST FOR PRAYER

In behalf of Sister Marietta Detweiler, wife of Bro. Alfred Detweiler of the Rock Hill congregation near Sellersville, Pa., who has suffered much these last years and who expects to undergo an operation in the near future. May those of us who know the value of prayer lift them up before the throne of grace, that if it may be according to His divine will that she be restored to full health and strength, that she and her companion can together labor on many years in His service. The dear brother and sister have gone through very severe testings and trial. How soon the hand of the Lord can be laid upon us! "It is not in man to direct his steps." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." R. K. S.

WHY IS GOSSIP HARMFUL?

Gossip is harmful because it is most always untrue or inaccurate. God has forbidden in the Ninth Commandment, the bearing of false witness or the repeating of untrue statements about another. Ex. 20:16. "Lying lips are abomination to the Lord" (Prov. 12:22).

Gossip is harmful because, even when it is true, it is unkind and unloving, and it is directly contrary to the principle laid down by the Lord Jesus when He

said, "Whatsoever ye would that men should do to you do ye even so to them" (Matt. 7:12).

A young man in a moment of temptation used some of his employer's money, fully intending to pay it back. But before he had opportunity some one found it out and spread a report that he was a thief. The report was literally true, but it prevented a friend from helping this young man in time of need. It wrecked his reputation. It almost broke the heart of his mother. And it seriously interfered with helping that young man to avoid further mistakes.

The love of Christ in the heart "suffereth long and is kind" (I Cor. 13:4). It "rejoiceth not in iniquity" (I Cor. 13:6). On the contrary, instead of exposing the faults and shortcomings of others, love covers "a multitude of sins" (I Pet. 4:8).

But terrible as is the effect of gossip upon others, its effect upon the one that indulges in it is still worse. Some one has well said, "Never throw mud; you may miss your mark, but you will have dirty hands." In James 3 we read that the evil speaking tongue, "defileth (or spots or stains) the whole body." Every evil word leaves its blot upon the character, and a gossiping tongue becomes the very agent of hell itself.

Furthermore, gossip brands the one who stoops to it, before all who know him as empty and insincere. We have all seen the instructions that come with some fountain pens, that read, "When this pen flows too freely, it is a sign it is nearly empty, and should be filled." A tongue that flows with gossip is a sign that the owner needs to be filled with the Holy Spirit.

But what are we going to do about gossiping? James tells us, as we will find, that no man can tame the tongue (Jas. 3:8). It requires that wisdom "that is from above" (Jas. 3:17). We need the fruit of the Spirit in the life which is gentleness, goodness, meekness, self-control. Gal. 5:22, 23.

The advice given by Chas. H. Spurgeon is excellent: "When you hear an ill report about anyone, halve it, then quarter it, and then say nothing about the rest." But it will take the grace of God in the heart to enable us to do this. Only as we yield ourselves to Him and trust in His miracle-working power to cleanse our hearts and to set a watch over our lips to keep them from speaking guile (I Jno. 1:9; Psal. 141:3; Psal. 34:13) can the selfish, jealous, egotistical nature that is at the root of all gossip be victoriously dealt with. Will you trust Him for this? And let me add that as a Mennonite Church we might hold up some Bible principles higher than some of our sister churches, but on the other hand we need to step up higher to lift us out of the filthy gutter of gossip. If Christ were here today I believe some of us would be dismayed to have Him enter our church and drive

out some of the "worldly merchandise" that has been the result of a lack of love. If we have the "love of God perfected in our hearts" (I Jno. 2:5), then we learn the depth of the meaning that "love is as strong as death" but "jealousy is as cruel as the grave" (Cant. 8:6).

—Sel. by Ruth K. Souder.

MUNITIONS-MAKERS

Among the insanities of our modern civilization is a system by which we allow private corporations to enrich themselves by war.

The "New York Post," under the title, "The Peace-Loving DuPonts" carried recently the following interesting item:

"The DuPonts have been having a hard time of it on the witness stand in the Senate munitions' inquiry. Several weeks ago they warned that 'reds'—the same 'reds' who started the Morro Castle fire, no doubt—were behind the inquiry. Early this week they decided it was bad to appear too concerned and declared publicly that the munitions business meant little to them. They were more interested in peace than in war, they pointed out.

"After that statement appeared, it developed that the World War increased the DuPont business 1000 per cent; that dividends of \$458 were paid on each \$100-par-value share of DuPont stock during the years 1915-18 inclusive; that the war boosted annual DuPont profits from \$6,000,000 to \$58,000,000 while it lasted."

Not only are conscienceless munitions concerns allowed to become rich out of war, but it has been proved again and again that while many of them talk patriotism they care not to whom they sell their wares or who are killed by them, so long as they are made rich. German munitions-makers are perfectly willing to sell cannon that will kill German soldiers, English munitions-makers are willing to sell guns that will be used to kill Englishmen, and American munitions-makers are willing to sell weapons with which Americans may be killed. It is the profits that count, not the devastation that ensues.

We allow these harpies to prey upon us and to scare and drive us into war. Our dealing with munitions-makers is as brilliant as the license system for the regulation of the liquor traffic.—Exchange.

The study of everything that stands connected with the death of Christ, whether it be in the types of the ceremonial law, the predictions of the prophets, the narratives of the Gospels, the doctrines of the epistles, or the sublime vision of the Apocalypse, this is the food of the soul, the manna from heaven, the bread of life. This is "meat indeed" and "drink indeed."—John Angel James.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Why does a certain conference say "shall" when specifying articles of apparel for women, and simply "advise against" the use of tobacco? A brother and sister.

Just what that certain conference had in mind when passing its resolutions and writing its discipline, we are unable to tell, for we were not there, and did not hear the discussions. The proper persons to consult are the ones responsible for the points in question. But, without justifying any particular actions of this or any other conference, here is one thing that is quite common in all deliberative bodies: Whether it is the dress question, or the temperance question, or any other vital subject that is under consideration, the more objectionable things are prohibited and some other things, not quite so flagrant, are advised against. In such discriminations we may not always be wise, but to thinking people they are in order when wisely and scripturally made.

In the above question two scriptural teachings are implied: Modest apparel and temperance. In both of these things our conferences have seen fit to say "shall not" in some things and "advise against" in other things. To charge partiality, or treating the two subjects unfairly or unscripturally, especially after the manner inferred in the above question, helps neither the cause of temperance nor that of modest apparel. Let us hold fast to the "shall not" when it comes to the wearing of apparel condemned or forbidden in Scripture, as well as to the forms of intemperance that are clearly unscriptural, and prayerfully consider whether some of the things "advised against" should be transferred to the "shall not" column, or vice versa.

A LIVING SAVIOR

The Savior we want is something more than a divine statue, even though that statue be the crucified corpse of the Son of God transmuted into heaven's own gold. We want the inspirations of a risen, vitalizing, communing heavenly Friend. And this the resurrection of our King gives us. Because He lives, we also live. Ours is not the Church of the Entombment; ours is the Church of the Coronation. March forth then in exultant might, O Church of the First-born from the dead! Stride forth with mien elate and step triumphant. Thine is not a funeral procession, following with wail and coronach an embalmed Galilean; thine is a triumphal progress, following with bugle and paeon the risen, living, diademed Immanuel.—G. Boardman.

CORRESPONDENCE

(Continued from page 297)

Fifty-three Sunday school classes have responded to our appeal for the one dollar monthly contributions for maintenance of the Home. Where are the remaining forty-seven? Who will be next?

In His name,
June 26, 1935. Levi Sauder.

Minot, N. Dak.

All delegates present spent Tuesday in an all-day ministers' meeting. Bro. Milo Kauffman of Hesston, Kans., was here and assisted in the work.

Wednesday was a busy day. A special prayer service was held at 8:30 A. M. This apparently was a great help in the work of the conference. The evening meeting was stirring; a number of souls accepted the invitation to accept Christ. There were also some reconsecrations.

The Worker's Conference ended Thursday noon. The Church Conference convened immediately in the afternoon. Bro. E. G. Hochstetler brought the conference message with convicting power.

Bro. Oscar Burkholder of Breslau, Ont., came in as a surprise to many. He stopped here over night on his way to the Alberta District.

Bro. Paul Roth of Portland, Oreg., will go from here to attend the Alberta Conference during this next week. After that he will again return to the Dakota and Montana district to engage in several series of meetings.

June 26, 1935. I. S. M.

Fisher, Ill.

Dear Herald Readers:—On June 16 Bro. Paul Erb and wife and son John Delbert of Hesston, Kans., Bro. Edwin Yoder and wife of Topeka, Ind., Bro. S. E. Allgyer of West Liberty, Ohio, and Bro. Ferster, newly appointed mis-

sionary to Africa, were with us and conducted a program in connection with the Mission Board Meeting held at Hopedale, Ill.

Bro. Erb preached the sermon of the forenoon session on the subject of "Building the Church by Living and Giving." At the beginning of the afternoon session Sister Alta Erb conducted a children's meeting, after which Bro. Yoder and Bro. Allgyer spoke on missionary subjects. Bro. Ferster spoke on the subject, "Working while Waiting," on the evening program, followed by a sermon by Bro. Erb.

We were very glad to have these visitors with us, and were thankful for the privilege of receiving the inspiration of their messages.

We ask an interest in your prayers for the work at this place.

June 26, 1935. Alta Heiser.

Chambersburg, Pa.

(Marion congregation)

Greetings of love to all Herald Readers:—We wish to write concerning some of the events in our congregation during the recent past.

A large congregation enjoyed the messages brought to us by Bro. Milton Brackbill and Bro. T. K. Hershey at our S. S. Meeting on May 29 and 30. These meetings have been held annually for the past thirty years. Surely all who come hungering and thirsting after righteousness are filled.

On the evening of June 4 Bro. S. J. Miller of Pigeon, Mich., gave us a message from Phil. 3:10. He stressed the thought of our acquaintanceship with the Lord. This message gave us a craving for a closer walk with God.

On the evening of June 15 bishops Amos Horst and Henry Lutz of Lancaster Co., came here and held our preparatory services. They brought appreciative messages from Matthew 6.

The following day they also conducted our communion services. In a very impressive manner they spoke to us concerning our Savior, what He endured and what He became for us. About 75 or 80 brethren and sisters partook of the emblems. We are sorry for the absence of a number of our members, who because of sickness and other reasons could not be here. The ordinance of feet washing was also observed in a quiet and worshipful way.

Three of our number who were present at our previous communion, have passed on to the glory world. Among them was our beloved bishop, Bro. J. S. Burkholder. During the time of his bishopric (about 26 yrs.) he only missed two of his appointments at our church, and this was because of unavoidable circumstances. Some of his oft repeated statements will accompany us as long as life lasts. We miss his silvery locks on our pulpit. May the Lord call some one to fill this vacancy.

Our Sunday school has decreased some in numbers, due to the fact that two families have gone to a neighboring district and started a Sunday school which we are pleased to know the Lord is blessing. This is the third Sunday school our church has started and helped to supply with workers in the past 26 years. To God be all the praise and glory. May this extension work continue, that souls may be saved and built up in the Lord.

June 26, 1935. Clarence Shank.

It is a very important thing for every Christian worker, before he goes out to work, to get a vision of the Lord.—I. B. Witmer.

The atonement through the blood of Jesus is as a scarlet thread running throughout the entire Bible.—Harvey Shank.

THE EIGHTH ANNUAL REPORT

of the

OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

Held at the Martins Creek Church, near Berlin, O., May 28-30, 1935

On Tuesday, May 28, at 2:30 o'clock, a meeting of conference members was called to order by the moderator, S. E. Allgyer.

After a song service, led by Aaron Mast, and Scripture reading and prayer, conducted by E. M. Detwiler, the tentative program for Conference, arranged by the Executive Committee, was read and accepted.

By motion it was decided that if time will permit the following subject and question should be discussed.

Subj. **A Fully Organized Church.**

Ques. **Should this Conference take steps toward relieving our evangelists from the pastoral responsibilities in their home congregations?**

Assignments to be made by the Executive Committee.

The question **What can we do to help the cause within our Conference district?** was openly discussed.

A few suggestions given: Have a week's Bible school for all the Conference members. Deacons do more personal work, especially with the young. Set a special day or two through the year for fasting and prayer in behalf of our Church, the young people, etc.

Closing prayer, led by D. S. Lehman, Columbiana, Ohio.

Tuesday Evening

Song service, led by Christian Kurtz, Elverson, Pa.
Scripture reading and prayer, Gabriel Brunk, Elida, O. Scripture read, II Tim. 3:1-17.

Subject—**Present Day Deceptions**, by Rudy Stauffer, Wooster, O.
Resting on our own righteousness instead of resting on the merits of Jesus Christ.

Depending on the wisdom of men instead of the power of God.
A social gospel instead of the Gospel of Jesus Christ.
Every man doing that which he thinks is right, instead of Gospel discipline.

Federation instead of separation.

Setting our thought up against God's thinking.

Partial obedience considered sufficient.

That God will overlook things at the judgment.

Closing prayer, led by Elmer Yoder, Allensville, Pa.

Wednesday Morning

Song service, led by I. B. Witmer, Columbiana, O.
Scripture reading and prayer by Abram Kauffman, Hilliards, O. Scripture, I Jno. 3:1-24.

The minutes of the previous meeting were read by the secretary and approved by motion.

Conference sermon, by Aaron Mast, Belleville, Pa. Text, I Tim. 1:12.

Ministers must be born again.

Must live the life of victory. Talk will never take the place of walk.

The minister as a servant.

His call: Called by Christ; commissioned by the Church.

His Bible: Must know his Bible; the interpretation.

His sermon preparation. Needs a vision. Taken up with his message—not his audience. Preach the Word in a simple way.

His prayer life. Pulpit power begins with prayer.

His pastoral work. Be a good shepherd. Have intense spiritual sympathy. We must suffer in order to be able to sympathize. If the ministry does not suffer the Church will.

His income. Has a right to a support according to the Scriptures. There is a use to it, an abuse to it and a snare to it.

His God. It is all by the grace of God.

The following gave testimony: E. L. Frey, Wauseon, O.; A. J. Steiner, North Lima, O.; E. B. Stoltzfus, Hudson, O.; J. S. Gerig, Smithville, O.; Geo. Hostetler, Westover, Md.; B. B. King, Elida, O.

The following committees were appointed:

Resolutions: S. W. Sommer, M. C. Lehman, and Stanford Mumaw.

Nominating: E. F. Hartzler, Joshua Zook, and I. B. Witmer.

Closing prayer, Marion King, West Liberty, O.

Wednesday Afternoon

Song service, C. Z. Yoder, Wooster, O.

Devotion, Milo Yoder, Mattawana, Pa. Scripture read, I Tim.

4:1-16.

Testimonies continued: D. S. Lehman, Columbiana, O.; Joshua B. Zook, Allensville, Pa.; Wm. G. Detweiler, Canton, O.; J. A. Liechty, Orrville, O.; Calvin Mast, Millersburg, O.; Eli D. Yoder, West Liberty, O.; M. L. Troyer, Elida, O.; John D. Byler, Mattawana, Pa.

Roll Call. A quorum was declared present.

By motion, a hearty welcome was extended to Bro. Aaron Mast who has been ordained as a bishop within our Conference during the past year.

The following newly ordained brethren were installed as conference members: E. J. Varnes, Millersburg, O., and Eli Kramer, Amlin, O.; both deacons.

Subject: **Underlying Causes within the Ministry for the General Drift in the Church**, E. F. Hartzler, Marshallville, O.

Resolution adopted: Whereas, we recognize the following causes as some of the contributing factors relative to drifting, which is so prevalent;

1. Inconsistent living of believers hinders prayer. I Pet. 3:7, Job 42:8.

2. Failure to discipline transgressors according to I Cor. 5:13.

3. Lack of appreciating the Word of God. II Tim. 2:15.

4. Neglecting prayer. I Thess. 5:17.

5. Lack of conviction relative to holding and maintaining the Biblical and historical position of our beloved Church. Therefore be it Resolved, that we as a ministerial body and as a Church bestir ourselves to more faithful efforts to counteract all the influences which tend to cause drifting.

It was decided that Bro. Mast should write out his message in tract form.

Registration of bishops, ministers, and deacons, present: bishops, 13; ministers, 40; deacons, 22; visiting bishops, 1; ministers, 5; deacons, 1.

An offering was taken for local expenses, which amounted to \$52.42.

Question. **What attitude should we take toward the military training question?** E. L. Frey.

Resolution adopted: Whereas, our federal government resorts to armament and preparation for carnal warfare as a means of national defense, and

Whereas, the Supreme Court of the United States has declared constitutional state laws making military training compulsory in their universities, therefore be it

Resolved, that the Executive Committee of this Conference be asked to make efforts to secure exemption for Mennonite students of this conference area studying in institutions in which military training is compulsory; also that we petition the Peace Problems Committee of General Conference to make such representations to our Federal Government as they deem best.

Closing prayer by Paul Yoder, N. Lima, O.

Wednesday Evening

Song service, led by William Miller, Berlin, O.

Devotion, led by Eli Kramer, Amlin, O. Scripture read Psal. 19.

The following resolutions were adopted:

Inasmuch as it has pleased our heavenly Father to take from our midst Bro. S. L. Warye, a deacon in the Oak Grove congregation at West Liberty, Ohio; therefore, be it

Resolved, that this Conference express its sympathy to the congregation which he so faithfully served and to the bereaved family which has lost a loving father and faithful husband, by sending a copy of this resolution to the family and congregation.

Inasmuch as it has pleased our heavenly Father to take from our midst Bro. Levi Plank, a minister in the South Union Congregation at West Liberty, O.; therefore be it

Resolved, that this Conference express its sympathy to the congregation which he so faithfully served and to the family, bereft of a kind father and loving husband, by sending a copy of this resolution to the family and to the congregation.

The following subjects were discussed:

(1) Unconfessed Sin, by N. E. Troyer, West Liberty, O.

(2) The Doctrine of Separation, by J. B. Smith, Elida, O.

Closing Prayer, E. B. Frey, Wauseon, O.

Thursday Morning

Song service, led by I. B. Witmer, Columbiana, O.

Devotion, led by Eli Zook, Belleville, Pa. Scripture read, Psal. 90.

The Treasurer's report was read and accepted by motion.

Balance on hand May 23, 1934	\$161.77
Received during the year	169.29

Total	\$331.06
Total expense during the year	\$238.43
Balance on hand May 28, 1935	92.63

Total	\$331.06
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J. C. Frey, Treasurer.

The secretary gave the following report:

The Executive Committee had a number of meetings during the year to take care of the regular work and to work out some problems which arose from a number of petitions that were sent in, asking for conference help.

There were two deaths among conference members during the year: Levi Plank, West Liberty, O. (minister), and S. L. Warye, West Liberty, O. (deacon).

There were two ordinations: Aaron Mast, Belleville, Pa., as bishop and E. J. Varnes, Millersburg, O., as deacon. One deacon, E. F. Zook, New Castle, Pa., withdrew from the Church.

We have thirty-six congregations in the Conference district. There were thirty-eight series of meetings and fifteen Bible conferences held during the year.

No. of church members in the conference district, April 1, 1934, 7422. Members received during the year: by baptism, 268; by letter, 61; by confession, 41; unaccounted for, 9; total received, 379.

Members lost during the year: by death, 92; by letter, 53; by withdrawal, 45; by expelling, 21; total loss, 211.

Net gain, 168.

Total number of members, March 31, 1935, 7590.

No. of conference members, 104; bishops, 19; ministers, 55; deacons, 31.

There are three ordained men in our conference district who are not conference members, namely A. Roy Payne, M. S. Stoltzfus, and Nelson Kanagy.

Election of officers which resulted as follows:

Moderator, Aaron Mast.

Assistant Mod., S. E. Allgyer.

Secretary, O. N. Johns.

Members of the Executive Committee: E. B. Frey and A. J. Steiner.

Treasurer, E. J. Varnes.

Mennonite Mission Board: Noah Hilty and Wallace Kauffman.

Ohio State Mission Board: N. E. Troyer and D. M. Friedt.

Mennonite Board of Education: J. B. Smith, J. C. Frey, and A. J. Steiner.

Mennonite Publication Board: Aaron Mast and I. W. Royer.

Trustees:

Orphans' Home (West Liberty): S. E. Allgyer, John I. Yoder, Eli D. Yoder, and Amos Hartzler.

Old People's Home (Wayne Co.): Philip Hilty, Noah Steiner, and Harry Mumaw.

Canton Mission: I. J. Buchwalter and John D. Miller.

Lima Mission: A. B. Yoder, S. M. Brunk, Henry Wyse, and Perry Smith.

Altoona Mission: Uriel S. Zook.

Committee on Arrangements for General Conference: J. S. Mast.

Delegates to General Conference: Sylvanus Stoltzfus, Elmer Yoder, I. B. Witmer, D. M. Friedt, Rudy Stauffer, N. E. Troyer, and S. S. Wyse.

Greetings from the President of Switzerland were read by S. W. Sommer and the following resolution adopted.

Inasmuch as the Ohio Mennonite and Eastern A. M. Joint Conference has received personal greetings from the honorable Mr. Stauffer Regirems, President of the Republic of Switzerland, therefore be it

Resolved, that we send to the former President our cordial appreciation of his well wishes and express to him our sincere and earnest desire for his continued success and for the peace and prosperity of the great Republic he represents.

Report of the Insurance Committee:

The Committee again wishes to emphasize the importance of loyalty to the Biblical doctrine regarding life insurance as stated in previous reports. Along with the many other modern deceptions, deception is also practiced in the promotion of this work and seemingly all the more as the end draweth nigh. In order not to be deceived, one needs to be well grounded in the Scriptures and established on them with a keen conscience that will take its stand on principles and not be severed from them by rosy dollar promises.

One of the latest deceptions in these days of hard finance is to disguise a paid up policy under the cloak of simply putting money at interest and receiving a large return not warranted by present sound business methods. Life insurance companies have practically no advantage over bankers in making investments. They make the same mistakes and practically the same gains with the advantage often with the banker. Promise of large returns has deceived many and later "pierced themselves through with many sorrows."

The general insurance problems have not decreased with the times. Chief among these is restricting insurance in protecting merchandise without putting a premium on life. With our members entering into practically every line of business, the problem must be met because insurance is so interwoven with business that it is difficult to separate them. In many lines of work insurance is compulsory. Perhaps the most important movement staring each one in the face at present is the proposed compulsory automobile insurance law. It might be well to formulate some concerted form of practice to meet this. One of our chief concerns should be that of loyalty to our Government in the observance of all traffic regulations in order that travel may be handled with least disturbance. We need to be reminded of this from time to time that there be no reproach on the cause of Christ.

Should Conference decide that a committee on insurance be continued, we recommend that problems that may arise, affecting the insurance question be submitted to them for future investigation and study.

Since there is a growing demand for some sound conservative plan in the way of furnishing a means whereby our people would be able to lay away for the future money to be properly invested by some of our able brethren and paid back by way of annuities, funeral expenses, etc., we recommend that this Conference petition General Conference to investigate the possibility and advisability of providing a permanent organization of our people as a whole for this purpose.

The report was accepted and the recommendation adopted by motion.

The Committee was also retained. The Committee: J. B. Smith, I. W. Royer, and H. N. Troyer.

It was moved and seconded that the appeal from Bro. Steiner for the privilege of ordaining a minister in his home congregation be granted. Granted.

The following resolution was adopted:

Inasmuch as we know, on the authority of the Word of God, that the world, with its dazzling exterior and correspondingly corrupt interior, is doomed, therefore be it

Resolved, that we reaffirm our present and historical position on the doctrine of separation according to II Cor. 6:14-18; Eph. 5:11; Jno. 15:19; I Jno. 2:15-17 and admonish our Conference members to faithfully teach by precept and example, this and related doctrines, that the purity and testimony of the Bride of Christ be preserved.

Closing prayer by I. W. Royer, Orrville, O.

Thursday Afternoon

Song service, C. Z. Yoder, Wooster, O.

The twenty-third Psalm was repeated by the audience.

Prayer by E. B. Stoltzfus, Hudson, O.

Question. What can this Conference do to sponsor a more effective preaching program? A. J. Steiner.

Resolution adopted: Whereas, we recognize the need of a more effective preaching program, be it

Resolved, that we adopt the following:

1. That ministers give themselves continually unto prayer, study of the Word and meditation, seeking God's direction, power and message. Acts 6:4; I Tim. 4:13.

2. That ministers read the book, "Helps for Ministers."

3. That ministers plan their preaching program as much as possible.

4. That this Conference suggest an approved list of books or periodicals on various departments of Bible study or formulate a suggestive course of study for ministers.

It was moved and supported that the present Problems Committee be retained. Committee: E. L. Frey, S. E. Allgyer, and I. B. Witmer.

An offering was taken which amounted to \$87.50.

The Conference expressed its gratitude to the brotherhood of the Martins Creek congregation for their kind hospitality in entertaining this eighth session of the Conference and their painstaking and efficient effort to make their guests comfortable in their homes and community by a rising vote; stating that we have enjoyed our fellowship with them and pray that God may bless them.

Subject. **The Future Outlook of the Church**, by I. J. Buchwalter, Dalton, O.

It was discussed from the angle of Men, Means, and Methods. The Mission Board has gone into the city and probably neglected the rural field. There are many young people ready for service. We need to teach the same things.

The Martins Creek Congregation adopted a resolution of thanks for the help given them.

After the closing remarks by the Moderator and Assistant Moderator, we sang the song, "God be with you till we meet again."

Closing prayer by the Moderator, S. E. Allgyer.

Outside of the regular Conference sessions, there were a few extra sessions held in which the following business was transacted:

The Problems Committee gave an oral report of their work during the year. The report was accepted by motion.

The minutes of the Executive Committee meetings were read by the Secretary and approved by motion.

The question of paying traveling expenses for delegates to General Conference was discussed.

It was moved and seconded that we allow ten dollars (\$10.00) if needed, to each of our delegates to General Conference (including bishops) for traveling expenses. Carried.

The Lord blessed us with a good meeting and with good attendance. Praise His holy name.

S. E. Allgyer, Mod.

O. N. Johns, Sec.

Married

Miller—Shank.—Bro. Willis Miller of the Fairview, Mich., congregation and Sister Ruth V. Shank of the Zion congregation near Broadway, Va., were married on June 20, 1935, at the home of the officiating bishop, Bro. Lewis Shank, Broadway, Va.

Ruth—Shank.—On June 6, 1935, Bro. Melvin L. Ruth of the Line Lexington, Pa., congregation, and Sister Sarah R. Shank of the Zion congregation near Broadway, Va., were married at the home of the officiating bishop, Bro. Arthur D. Ruth, Chalfont, Pa.

Charles—Eby.—Bro. Walter Charles of Lancaster, Pa., and Sister Maggie Eby of the same place were united in marriage at the home of the officiating bishop, Bro. John H. Mosemann, on Monday, June 24, 1935. May the Lord abundantly bless them in their new relations.

Kornhaus—Beyler.—Bro. Forest Kornhaus and Sister Lillian Beyler both of Orrville, Ohio, were united in marriage on Sunday morning, June 23, 1935, at the home of the officiating minister, Bro. I. W. Royer, Orrville, Ohio. May the blessings of heaven attend our brother and sister in all their labors of home and Church.

Kratz—Mininger.—On June 1, 1935, Bro. Wayne A. Kratz of the Souderton, Pa., congregation and Sister Amanda Mininger of the Plain congregation were united in holy marriage at the home of the officiating bishop, Bro. Jonas Mininger of Harleysville, Pa. May the blessings of God attend them through life.

Huber—Frankhauser.—Bro. Milton G. Huber and Sister Elva M. Frankhauser, both of Lan-

caster, Pa., were united in holy matrimony at the home of the bride on Saturday, June 22, 1935. Bro. John H. Mosemann performed the ceremony. May the blessings of our kind heavenly Father attend them all through life.

Hershberger—Yoder.—On June 20, 1935, at the home of the bride's parents near Kalona, Ia., Bro. Samuel L. Hershberger and Sister Marie Yoder, both of the East Union Mennonite Church, were united in holy marriage by Bro. D. J. Fisher. May God's blessings attend them through life.

Hershberger—Kropf.—On June 16, 1935, Bro. Albert Hershberger and Sister Ruby Kropf, both of the Zion congregation near Hubbard, Oreg., were united in the holy bonds of matrimony at the home of the bride's parents, Bro. and Sister Amos Kropf, Bro. J. G. Hochstetler officiating. May the Lord bless and make them a blessing through life's journey.

Brunner—Zehr: Ripper—Zehr.—On June 8, 1935, Bro. John Brunner of Tremont, Ill., and Sister Ethel Zehr of Hopedale, Ill.; and Bro. Vernon Ripper of Tremont, Ill., and Sister Lyla Zehr of Hopedale, Ill., were united in marriage at the home of the brides' parents, Bro. and Sister Emanuel Zehr, Bishop Simon Litwiller officiating. May the blessings of God attend them through life.

Men have performed wonders in the line of surgery. They have removed organs from the body, and the body continued to live. But there never was a body that continued to live after its head was removed. Jesus Christ is the Head of the Church. No church can continue to live after it has severed its connection with its Head, or has become paralyzed so that it is no longer moved by the directions from the Head.—N. E. Troyer.

Obituary

Bishop.—Daniel M. Bishop died very suddenly of heart attack at his home near Line Lexington, Pa., where he had lived about 50 years preceding his unexpected death; aged 74 y. 2 m. 18 d. A son (Raymond) preceded him in death. He leaves his sorrowing widow (Mary S. Bishop), 3 children (Stella, Harry and Wilson), also 9 grandchildren. Funeral services were in charge of Bro. Arthur Ruth assisted by Bros. Claude Meyers, and Aaron Freed. Interment in the Line Lexington Cemetery.

"We miss him, oh we miss him,

We miss him everywhere;

Can we help but shed a tear,

To see father's vacant chair?"

By the family.

Witmer.—Amos K. Witmer was born in Lancaster Co., Pa., Jan. 22, 1869; died in his home at Whispering Pines in E. Lampeter Tp., Mar. 23, 1935; aged 65 y. 3 m. 1 d. He was a son of the late Benjamin and Mary (Kreider) Witmer. His wife (who was Mary Martha Landis) preceded him in death 25 years. He is survived by 2 daughters (Nora A. and Mildred L. Witmer) and a son (David L. Witmer); also 2 sisters (Mary K. and Esther K. Witmer) and 2 brothers (John K. and David K. Witmer). Services were held at Mellingers Church, where he was a member, by Bros. David Landis and Elmer Martin. Burial in adjoining cemetery. "Gone, but not forgotten."

Halteman.—Israel N. Halteman was born in Montgomery Co., Pa., May 23, 1854; died April 23, 1935, of complications, at the home of his son, near Bergey, Pa., where he had lived for the past eleven years; aged 80 y. 11 m. He is survived by the following children: Henry of Telford, Elmer of Bergey, Melvin and Joseph

of Franconia, Lizzie of Bergey, and Benjamin of near Souderton; also 32 grandchildren and 1 great-grandchild survive. His wife preceded him in death over 3 years ago. Four sons and a daughter also preceded him. He was a member of the Salford, Pa., Mennonite Church for 55 years, at which place services were held April 29, in charge of the Brethren Henry Clemmer and Rhine Alderfer. Text, Phil. 1:21. Interment in adjoining cemetery.

Stutzman.—Raymond Junior, son of Raymond and Katie Stutzman, was born near Nappanee, Ind., April 12, 1932; died at the same place June 11, 1935. He was ill with pneumonia for about 3 weeks, but all that loving hearts and hands could do was futile. Besides his parents he is survived by 1 brother (Edwin), 2 sisters (Viola and Etta Fern), 1 grandmother (Mrs. Noah Miller of Goshen), and 1 grandfather (Joseph Yoder of near Nappanee), and many other relatives and friends. He was very kind and had a loving disposition and will be greatly missed in the home. Funeral services were held on June 13 at the North Main Street Mennonite Church, conducted by Homer F. North. Burial in South Union Cemetery.

"Jesus has taken a beautiful bud
Out of our garden of love;
Borne it away to the city of God,
Home of the angels above."

Quinn.—Mary Quinn, daughter of Jacob and Pollie Yoder Hooley, was born near Sturgis, Mich.; died in Detroit May 17, 1935; aged 52 y. 10 m. She fell from a second floor porch, about 12 feet. She had both arms broken, the left one crushed, from which she suffered much pain for three weeks before she died. She leaves 4 children (Jeanette, Albert, Marion, and Henry); also a brother and 3 sisters (Dan Hooley, Esther Hartzler, Sallie Yoder, and Emma Plank) to mourn the loss of a dear one. Her husband, parents, a brother, and a sister preceded her in death. Mary was a member of the Mennonite Church in Cass Co., Mo., where father moved soon after mother died. Mary went to Colorado and was married to Jim Quinn. After living with her companion several years, she joined the Methodist Church, where she was a faithful member till she was called home. She was a faithful worker, and with her faithful prayers she persuaded her companion to be a Christian. He enjoyed his Christian life much before he died about 20 years ago. Funeral services were held May 18 in Detroit.

—Mrs. J. B. Hartzler.

Beery.—William, son of George and Mary Beery, was born in Elkhart, Ind., July 13, 1896; died June 8, 1935; aged 38 y. 10 m. 25 d. He leaves 4 brothers (Charles of Nappanee, Fred of Bremen, Delbert of Mishawaka, and Simon of East Aurora, New York), 2 sisters (Mrs. Robert Andersohn, Miss Rhoda Beery, both of Chicago, Ill.), and a half-sister (Mrs. Clarence Nusbaum of Sturgis, Mich.). William united with the North Main Street Mennonite Church in Nappanee, Ind., some years ago with which congregation he held his membership until death.

Hunsberger.—Ernest, son of Aaron and Priscilla Hunsberger, was born near Nappanee, Ind., March 22, 1911; and died June 8, 1935; aged 24 y. 2 m. 16 d. He leaves his father and a brother (Otis), his mother having preceded him in death on April 11, 1925. Ernest accepted Christ as his Savior and united with the West Market Street Mennonite Church and later transferred to the North Main Street Mennonite Church in Nappanee, with which congregation he was a member until death.

Ernest and William lost their lives, both being burned to death in a barn fire near East Aurora, N. Y., on Saturday night, June 8, 1935. Their remains were laid to rest in St. Matthew Cemetery near Buffalo, N. Y., June 12, with short services at the grave by Frank Basford of East Aurora, N. Y. A memorial service for these two young men was held at the North Main Street Mennonite Church in

Nappanee on June 23, with Brethren J. S. Hartzler and Homer F. North in charge.

Weaver.—Oliver, son of Benjamin and Sarah (Troup) Weaver, was born near Bremen, Ind., Oct. 9, 1883; died in Marshall Co. Hospital, Plymouth, Ind., on May 6, 1935; aged 51 y. 6 m. 27 d. Death was caused by Nephritis, which set in following an operation April 25 for the relief of appendicitis. He bore his intense suffering during his last illness with great patience, putting all his trust in the Lord. On Jan. 1, 1910, he was united in marriage with Anna Middaugh, who with their son Harold survives him. He united with the Mennonite Church about 15 years ago and remained a member of the same until called by his Lord to a better realm, where all is peace and rest. He leaves his wife and son Harold, at home; 4 brothers (Cornelius of Plymouth, Ira of Nappanee, William of Goshen, Irvin of Elkhart), 2 sisters (Susan and Alice Weaver of Bremen), and a host of other relatives and friends.

"God in His wisdom has recalled,
The boon His love had given,
And though the body slumbers here,
The soul is safe in Heaven."

Funeral services were held at the North Main Street Mennonite Church in Nappanee, Ind., on May 8, conducted by Homer F. North. Burial in Bremen Cemetery.

Coble.—Leah L., daughter of the late Abram and Mary Horst, was born April 18, 1874, near Chambersburg, Pa.; died at her home near Mt. Alto, Pa., June 6, 1935; aged 61 y. 1 m. 18 d. On Jan. 1, 1901, she was united in marriage to Philip C. Coble. To this union were born 4 children. She is survived by her husband and 3 children. One son (Norman) preceded her in death. The children are as follows: Arthur of Dearborn, Mich.; Garnet and Mable at home. Two sisters also survive. She was a sufferer from a lingering illness of complications. She bore her suffering with much patience and desired to go to her heavenly home to be with Jesus. She was baptized on the confession of her faith and united with the Lutheran Church in her younger years. Afterwards she became a member of the Marion Mennonite Church, and was a faithful member until death. She was a devoted wife, a loving mother, a kind neighbor, and will be greatly missed by her many friends. She lived a useful life for Christ and her community. She was much concerned for the welfare of her family. Funeral services at the home and the church were conducted by R. W. Lind and Irvin Lehman. Scripture reading, I Thess. 4; Text, Heb. 11:10. Burial in Coble Cemetery, near Chambersburg, Pa.

"Aunt Leah, you have left us dreary,
And our hearts are filled with sorrow,
For we miss you and feel so weary,
But hope to meet you on some morrow,
In that dear heavenly home above
Where all will be joy, peace and love."

—By her nephew.

Clark.—Barbara Emma, daughter of John and Sarah (King) Plank, was born near Lancaster, Ohio, April 6, 1878; died May 30, 1935, at Colorado Springs, Colo. On Aug. 25, 1903, at Garden City, Mo., she was married to A. E. Clark of Colorado Springs. Emma lost her life in the flood that swept through the city on Decoration Day. One we loved so dearly was so suddenly snatched from us, but we have the assurance that she was ready to meet her God. Emma was converted in her youth and remained faithful to the last. She often spoke of the Lord's coming, and she was so burdened for those not prepared to meet Him. As she had no family of her own she was much concerned about her nieces and nephews. She had a kind and loving disposition, never too weary to help those in need or to care for the sick, where she spent many long weeks and months, reminding us of Dorcas of old. She lived for others. We feel sure if she could send us a message she would say, "Weep not for me, those I love so dear. Nor shed for me the sorrowing tear; I am not dead, but only sleep, My silent slumber, oh!

how sweet." In her letters to home folks she so often mentioned meeting some day around the great white throne where partings will be no more. Those left to mourn her sudden departure are her companion and 8 brothers and sisters: Henry Plank of Pasadena, Calif.; Sol Plank of Harper, Kans.; Mrs. Maude Stutzman of Florence, Kans.; Sam Plank of West Liberty, O.; Perry Plank, Mrs. Sadie Yoder, Mrs. Bertha Gerber, Mrs. Mamie Garber, all of Harper, Kans.; also 36 nieces and nephews, 28 great-nieces and nephews, besides a host of relatives and friends. Her parents and 3 brothers preceded her to the great beyond. On June 3 funeral services were held at the Nazarene church of Colorado Springs, of which she was a member. Officiating ministers were J. A. Phillips, assisted by R. G. Finch and Glen Griffith. The body was then taken to Harper, Kans., where services were held at the D. F. Yoder home and at the Pleasant Valley Mennonite Church, conducted by R. M. Weaver and H. J. King. Burial in the Pleasant Valley Cemetery beside her parents.

"A dear companion, a sister kind,
What a wonderful influence she left behind!
God watched her suffering, He heard her sigh,
Then in tender mercy He drew nigh;
He took her gently by the hand,
And led her to a safer land."

Risser.—Ida M., wife of Samuel M. Risser and daughter of the late Frank E. and Mary Ann Witmer, was born at Lampeter, Pa., Sept. 12, 1882; died at the Lancaster General Hospital, April 17, 1935; aged 52 y. 7 m. 5 d. Her death was very sudden, following a seemingly successful operation, after an illness of 14 days at the General Hospital. She was getting a long fine. We expected to bring her home in a few days. She counted on spending Easter at home with us. On the Wednesday before Easter we were called into the hospital at 6:30 in the morning. We cannot express the pain nor sorrow of our hearts when we saw mother unable to talk to us. Nothing could have been more painful. The doctors and nurses were as much surprised as we were. But we want to thank God who has given us His only begotten Son, who will never leave nor forsake us. She accepted Christ as her Savior in her youth, and united with the Mennonite Church, remaining true till death. She was united in marriage with Samuel M. Risser on Nov. 29, 1910. She leaves a sorrowing husband and 4 children: Clarence W., Mae A., Roy W., and Mary E., all at home; also her aged mother, 3 brothers, and 1 sister: Jacob H., Elmer J., Frank A., and Esther M. (wife of Frank Deiter). Short and sudden was the call of our loved one. The blow was great, the shock severe. We little thought her death so near. She is greatly missed in her home and neighborhood. She was a kind, loving, and sympathetic mother. A vacancy was made that only mother could fill. We cannot understand why mother was called away so soon, but we want to leave everything in the hands of Him who doeth all things well. She had fought a good fight; she had kept the faith. She went home to be with her Savior. That thought alone comforts us, and added to that, we know that if we fight a good fight, finish the course God has planned for us, we shall see her again. Before taking her bed she had been to church the same day. Funeral services were held April 20, the day before Easter, at the Willow Street Mennonite Church, conducted by Bro. Christian Brubaker at the home, and at the church by Bros. Frank Herr and Jacob T. Harnish. Text, Matt. 26:38. One of her favorite verses was, "No good thing will he withhold from them that walk uprightly" (Psa. 84:11). Interment in adjoining cemetery.

"As we loved her, so we miss her,
In our memory she is dear!
Loved, remembered, thought of always,
Bring many a silent tear.
Your loving smile and kindly ways
Are pleasant to recall;
You always had a cheerful word,
And were dearly loved by all."

—By the Family.

EASTERN MENNONITE SCHOOL

The Bible School

MENNONITE GENERAL CONFERENCE

and

ASSOCIATED MEETINGS

The Lord willing, the Mennonite General Conference will be held at Kitchener, Ontario, August 27-29, 1935. Previous to General Conference, a number of other meetings have been arranged for, as follows:

I. Associated Meetings

Wednesday, Aug. 21.—Interboard Committee meets.

Thursday and Friday, Aug. 22-23.—The Publication Board meets at East Zorra Church near Tavistock, Ont.

Saturday, Aug. 24.—Meeting (at Kitchener, if not otherwise specified by committee chairmen) of the Committee on Arrangements and all other committees desiring a meeting.

Sunday, Aug. 25.—Services at all our churches in Ontario and western New York, with Fundamentals conferences in the afternoon and evening.

Monday and Tuesday, Aug. 26-27.—Monday forenoon and afternoon, and Tuesday forenoon, will be occupied in meetings sponsored by a number of Church-wide Boards and Committees. Monday evening and Tuesday afternoon will be devoted to a Nonconformity Conference.

The Committee on Arrangements will continue its labors Monday and Tuesday until work is completed.

II. Mennonite General Conference

Tuesday Evening, Aug. 27.—Opening session of General Conference.

Wednesday and Thursday, Aug. 28-29.—General Conference continues in session, closing its labors on Thursday evening.

Boards and Committees reporting to General Conference are requested to write out their reports and have them ready to present to the Committee on Arrangements when it meets. A cordial invitation is extended to those interested in the cause of Christ and the work of the Church. May each one connected with this work seek divine guidance and utilize every opportunity to help make this session of General Conference a blessing to the Church.

Daniel Kauffman, Moderator.
Simon Gingerich, Secretary.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The sixtieth annual meeting of the Southwestern Pa. Conference will be held, D. V., at Masontown, Pa., Aug. 5-9, 1935. Following is the schedule of meetings:

Monday: 2 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday Noon, Mission Board Meeting.

Tuesday: 1:30 P. M. Associated Sewing Circles Program.

7:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday: 10 A. M. to Friday Noon, Church Conference.

Those coming by auto from east or west will follow route 40 to Uniontown; from the north, route 119 to Uniontown. Inquire at Uniontown for Masontown road.

All interested ones are cordially invited to all these meetings.

M. B. Miller, Secretary.

Bring the little ones to Christ. Lord Jesus, we bring them today, the children of our Sunday schools, of our churches, of the streets. Here they are; they wait Thy benediction. The prayer of Jacob for his sons shall be my prayer while I live, and when I die: "The angel which redeemed me from all evil, bless the lads."—T. DeWitt Talmage.

1. **Its Aim and Purpose.**—In accordance with the prime object of the founders of Eastern Mennonite School, the Bible School holds first place among its Departments. It is given this place first because the Bible is held to be the very Word of God, and second because it is believed that the doctrines of the Mennonite Church are in accord with the Scriptures. The teachers of the Bible School believe, defend, and promulgate the Faith as set forth in the Confessions of Faith. They feel that the distinctive doctrines of the Church are not only Scriptural but also vital to full-orbed Christianity.

2. **The Elementary Bible Curriculum.**—This is a well-rounded course of two years for those who have not completed the high school and desire elementary instruction in the Scriptures. It contains courses in Bible history and geography, Book-study, doctrine, prophecy, Church history, personal evangelism, missions, Christian education, etc. It is the special aim in these courses to make them of practical value to Christian workers, Sunday school teachers, and missionaries. We are highly gratified with the increased enrollment in this curriculum, which is proof both of its value and the increased interest in Bible study.

3. **The Bible College Curriculum.**—This is an extension of the Advanced Bible Course with no radical changes being made in the separate subjects. The Advanced Bible diploma will continue to be given for the completion of two years of properly distributed work, and the Bible College diploma at the completion of the four-year curriculum. This extension has been made in an attempt to meet the needs of an increasing number of young people who are looking to our Church schools for a training adequate to cope with modern problems, current false beliefs, false religions, aggressive agnosticism, atheism, evolutionary philosophy, and the like. All these are met by a solid foundation in Biblical knowledge, given in an atmosphere of strong Christian faith, with its basis in a vital Christian experience. "In these days, when every form of truth has its counterpart or opponent, it is highly important that the Church have those who are able to go to the sources of history and revelation and speak with authority from the standpoint of unmistakable evidence and indisputable facts."

The Faculty for this extended curriculum is well prepared to give thorough and proficient work. The teachers with the departments in which they labor chiefly are as follows.

Dorothy C. Kemrer, Elementary New Testament Greek.

Harry A. Brunk, Church History.

John R. Mumaw, Christian Education, and Practical Theology.

M. T. Brackbill, Biblical Literature.

Menno Brunk, Old Testament, and New Testament Greek.

Chester K. Lehman, New Testament, and Theology.

4. **Why Pursue a Bible course?**—To Timothy Paul wrote: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In similar strain Peter says: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Jude is still more pointed in his words: "Ye should earnestly contend for the faith which was once delivered unto the saints."

Send for the special bulletin that describes in greater detail this forward step in the Bible School. Send also for the regular catalogue which in addition to describing the Bible School gives full information concerning the High School, Junior College, and Bible Correspondence School. Address communications to Eastern Mennonite School Harrisonburg, Virginia.

YOUNG PEOPLE'S INSTITUTE

Manitou, Colo.

July 17-21, 1935

The Lord willing, a Young People's Institute will be held at Manitou, Colo., under the auspices of the Kansas-Missouri District Conference from Wednesday evening, July 17, to Sunday evening, July 21. The program will appear in the Herald in a later issue.

Plan to enjoy inspiring Christian fellowship with many other young people, in a locality abounding in the wonders and beauties of God's handiwork.

For information write Emery Hartzler, Pikes Peak Ave., Colorado Springs, Colo., or Milo Kauffman, Hesston, Kansas.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Lord willing the Indiana-Michigan Mennonite Sunday School Conference will be held with the Olive Congregation, five miles north of Wakarusa, Indiana, August 7, 8 and 9, 1935. A cordial invitation is extended to all.

Amos O. Hostetler, Secy.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

P. L. Frey, Chairman.
I. W. Royer, Sec'y.

Even some people who are without wealth forget their God. We are too much like the little boy who was taught to pray. Every evening he would pray, asking the Lord for things that he needed. One night he concluded his prayer with these words: "Good bye, God; Papa struck oil." When people strike oil, they forget God.—C. L. Graber.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

July 4, 1935

J. A. RESSLER, Editor

SOUTH AMERICA Thirteenth Annual Report of the Argentine Mennonite Mission

FOREWORD

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

The enlarging of our place of service, and the lengthening of our cords of Gospel testimony was not realized in 1935 as we had hoped to do on account of the continued depression and the consequent shortage of funds. It had been our intention to open Gospel work in some other part of this great Republic, but for the reasons already stated it was deemed wise to wait. However, one missionary couple, Brother D. P. Lantz and wife, have done general evangelistic and extension work in various unevangelized districts. Brother Lantz speaks of their findings in an interesting article in this report. It was possible also to commence regular weekly, or bi-weekly services in a few more towns of our present field. We trust that a real lengthening of the cords may occur during the year upon which we have just entered.

By means of the continued emphasis on Bible teaching and indoctrination we feel that we have been able to strengthen the stakes of our churches. This was accomplished by means of convert classes and general Bible study as well as by the more specific study in the Bible School whose report will also be found in the following pages of this booklet. A new effort for the deepening of the spiritual life of our youth was realized at the close of 1934 and the beginning of 1935, in the Young People's Spiritual Retreat. Instead of speaking of its merits here we shall present later on a translation of an expression of appreciation of this new effort by one of our young men.

We hope sincerely that the reports and special articles will be perused with much delight and profit. We also trust that the reader will make a faithful study of the statistical tables since they give a graphic representation of the activities of the Argentine Mennonite Mission for the year 1934.

We are sincerely grateful for the continued prayers and financial support rendered so generously by our many friends in the United States and Canada. We confess that what has been accomplished on this mission field was possible only by your whole-hearted co-operation. We pray that God may richly reward you for your part in this cause, and that He may guide the contributors, the Mission Boards and the missionaries in order that this task of evangelizing the lost multitudes may continue.

GLEANINGS FROM THE MISSION COUNCIL FOR 1935

Elvin V. Snyder

The following are some of the spiritual blessings as well as some interesting business items discussed in the Council held in the basement of the Pehuajo church December 27 to 31, 1934. The first number on the program was to eat the Christmas dinner (only a few days late), which, I think, was the first one the missionaries have had together. Each family brought something "christmasy" to eat, then one of the school rooms was converted into a dining-room where all gathered as one happy, Christmas family.

After this, the Litwillers brought us some news, inspiration and

glimpses of the conditions at home. It is at moments like these when the missionary gets an attack of something like homesickness for college, Bible Conferences, good singing, and big crowds.

Some of the business items were as follows:

1. Reports from Committees and department Secretaries which showed that the work of the Mission is growing in extent in problems and in spiritual life.

2. It was decided to ask the Home Board to grant the Snyders furlough during this year.

3. The problems and projects of the orphanage required considerable time, resulting in a slight reformation of the policy for the Orphanage children including some of the North American ideas of Orphanage work.

4. The plans for the Bible School have been amplified somewhat this year. The School will be taken to Bragado where the directors intend to rent a quinta (garden plot), thus giving work to the men students for their board, room, and tuition. This has always been the problem of the students since they do not come with sufficient money to take them through school—or more nearly—hardly enough for one month. Hence, by moving to Bragado where agricultural conditions are generally better, it was thought to solve at least partially this problem. Brother Litwiller is Director of the School.

5. With regard to the Printery, one phase that it was thought should receive some improvement was the tract department.

6. Brother and Sister Lantz, in their itinerary work, found a large number of scattered believers in the smaller towns who felt themselves abandoned and who did not have the initiative or courage to get busy and do something for the Lord. It is their purpose yet several months at least to continue this work, encouraging such persons and helping them to establish Sunday schools in their own houses, and distribute tracts and portions of the Scripture. The Lantz's have their headquarters in Quemu-quemu, F. C. O. y S., during this time.

The following are citations from devotional and inspirational messages during the Council:

Devotional—D. P. Lantz. "Fear not, O Land, be glad and rejoice for the Lord will do great things. . . . The floors shall be full of wheat . . . and I will restore to you the years that the locust hath eaten . . . and ye shall be satisfied and praise the name of the Lord; and my people shall never be ashamed . . . and I will pour out my Spirit upon all flesh, and your sons and your daughters . . . your old men . . . your young men . . . the servants and the handmaids . . . and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved. Behold, upon the mountains, the feet of Him that bringeth good tidings, that publisheth peace" (Joel 2:21-32, Nahum 1:15).

Devotional—J. L. Rutt.

"Thy righteousness is like the great mountains . . .
Thy judgments are a great deep. . . .
O God, How excellent is thy lovingkindness. . . .
Therefore the children of men put their trust
Under the shadow of thy wings" (Psalm 36).

Devotional—W. G. Lauver. "Knowing the terror of the Lord, we persuade men, we are made manifest unto God . . . we commend not ourselves . . . we be beside ourselves . . . we be sober . . . For the love of Christ constraineth us . . . He died for all . . . in Christ a new creature. . . . He hath given us the ministry of reconciliation . . . we are ambassadors for Christ . . . we be made the righteousness of God in Him" (II Cor. 5:11-21).

Devotional—L. S. Weber.

Peace in His presence.

Participation in His program.

Power for His projects.

("That's me, O Lord!") (John 20:19-23)

TOPICS

"Helps to greater Spirituality" N. Litwiller.

1. **Hindrances:** over-eating, over-sleeping, over-playing; worldly thinking, worldly conversing, worldly living; equipment that is unusable—David and Goliath; Discouragement, self pity—Nehemiah; worry—"Who shall roll the stone away?" dependence on the dollar—materialism, doubt; dissension, selfishness.

2. **Help:** There is only one life—the Christ life—that wins; no reservations in consecration; Romans eight; close fellowship with God; do not be satisfied with yourself; provoke one another to love and to the fear of God."

How to Secure Greater Co-operation between Missionaries and Nationals. W. G. Lauver.

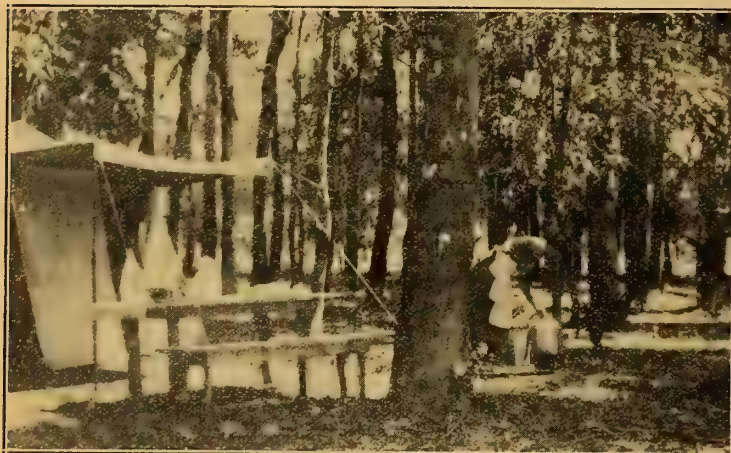
"More consecration on both sides; a better understanding of each other; criticise each other to the face and pray behind the back—instead of vice-versa."

Gleanings

Missionary Economy—J. W. Shank.

"We should economize because our money is the gift and sacrifice of others; we should be examples; we should 'gather up the fragments so that nothing be lost.'"

The Missionary's Use of his Time.—Mary Fretz Snyder.



Preparing the Supper on Tour

"Whether pastor, teacher, writer, deaconess, housewife, mother, etc., our time is the Lord's and nothing is too small or too great to do for Him."

What is a Consecrated Missionary?—L. S. Weber.

"Consecration is not telling the Lord 'I'll go where you want me to go, dear Lord,' and then go where you want to go yourself. Isaiah said, 'Here am I . . . commission me . . . send me . . . thrust me out.'"

The Relation between Bishop and Pastors.—A. Swartzentruber.

"We should cultivate a more sympathetic understanding, a more harmonious working together, and most of all, a greater emphasis on the high spiritual qualities."

The Field and the Opportunity.—D. P. Lantz.

"It is the same story as always—the fields are white . . . the labourers are few . . . the Lord of the harvest . . . Pray ye."

UNOCCUPIED TOWNS AND UNDEVELOPED FIELDS

D. Parke Lantz

As the title indicates we have two distinct themes for this article and we will begin with the first which is "Unoccupied Towns Near our Established Missions."

Beginning with our farthest east station Bragado and ending with the farthest west, Santa Rosa in the Pampa, a distance of about 240 miles, there are many towns and villages which do not have Gospel privileges outside of an occasional visit from the missionary who lives close and has time to go.

In the trip of investigation beginning August 1934 and continuing up to the present time (March 1935) we have visited forty-four towns without a Gospel hall and regular services and twelve with monthly or semi-monthly services and we think we have visited about one half of our district. The total population of these towns visited is close to 300,000 and the part not visited as yet would have much more, or about a half million. Nearly all these places are on the Western Railway Line, although some are on other lines which run through the district, and have from several hundred to several thousand inhabitants.

What has the Mission been doing for these towns? Our national workers have been doing colportage and visitation work, the expense of which has been paid by the Mission and has resulted in work being opened in some and visits by the missionary in others which have been a great blessing for these towns.

The Bible Coach and Tent Campaign have arranged to hold meetings for a week in several of the largest places and has resulted in conversions and regular services which were held in halls, the rent of which is paid by the converts.

With the little Bible Coach we have been enabled to visit places where the Bible Coach and the Missionaries could not go and families of converts have been visited, meetings held in private homes and believers have been strengthened in the faith and drawn closer to the Saviour.

We will ask you to look at some map of South America or Argentina and think of the 12 millions of Argentine people of which about three million have had an opportunity to know the Gospel as taught by Jesus and the Apostles. Whole Provinces without Pastors. Some are being worked by colporteurs and others receive occasional visits from missionaries or interested laymen.

There are large districts or fields which have never been developed or are being sadly neglected because of lack of funds or time to work them. Our hearts go out to these souls who need your prayers and your help.

We shall describe a few fields which are near our district. First, there is the chain of towns on the Central Argentine Railroad which included Lujan, San Andres de Giles, Salto Argentino and others in a large and neglected district which we hope some day can be worked as they ought to be. Then there is the district to the south of "Mar Chiquito"—small sea—on the northern border of the Province of Cordoba on the National Railway where there are a number of towns and villages rapidly growing in importance.

Next comes the Cordoba Mountains where we have visited town after town and on inquiring have learned that they do not have any open witnesses. Here there are many visitors all the year round who with the natives are all needing to know the story of Redeeming Love. Another is the San Luis Capital and Country Districts where very little Evangelistic work is being done among a number of towns of from 3,000 to 5,000. Last year when the Webers and we visited these districts we found the people very receptive to the Gospel message and we know that some are praying for work to be opened in these districts which we have just described briefly.

Now you will likely say: "What can I or we do in order that these who are in spiritual darkness may receive Gospel light and a chance to accept the Gospel and the salvation for which Christ gave His life on the cross?" You can pray for the missionaries, native evangelists, and colporteurs and also the UNOCCUPIED TOWNS AND UNDEVELOPED FIELDS almost at our door.

A BRIEF REVIEW OF MISSION WORK IN ARGENTINA

T. K. Hershey

September of this year (1935) it will be 18 years that the first missionaries (J. W. Shank, wife and two children and T. K. Hershey, wife and two children) arrived in Argentina. Actual work began in April 1919, or 16 years ago in April of this year, 1935.

The first Gospel services by the Mennonites were held, as stated, in April 1919 and conducted in the Spanish language at Pehuajo. At that time there were no Christians, no one to help us establish the work, no sympathizers, no one who thoroughly understood us or our mission. On the contrary, folks were told that we are protestants, heretics, a dangerous sect, and have come to poison their boys and girls with our erroneous and false doctrines. This propaganda came

from the religious leaders, the priests, "But none of these things moved us," and in a quiet way the work was launched.

Mennonite Church

At that time there were no Christians, no members of the Church that could join us in united prayer or to whom we could go for counsel. We were alone in a strange land wrestling with strange customs and a foreign language. Today, in spite of opposition and the many handicaps, we praise God that we are able to report a membership of 544, and that the work has been established in some 20 different towns in and around Pehuajo. Today a Mennonite Church Conference representing these members is the life of the Argentine Mission. Without a doubt the 1934 Church Conference was, in every respect, the best that was ever held here. Never were so many young people represented. Never was there felt such a prevailing spiritual atmosphere; such consecration, such a congenial spirit, such brotherly love and Christian fellowship, as there was manifested at that time. To hear the young native ministers discuss, in such a forceful and practical way, themes pertaining to peace and war, our attitude toward the Government, Nonresistance, Nonconformity, and Consecration, was to us missionaries most inspiring and very encouraging indeed.

Workers

Sixteen years ago, there were only four missionaries to launch the work. Today there are eighteen. Then there were no native ministers, now there are three ordained and three not ordained in charge of stations. Of these six brethren, four are graduates from our Bible School. Besides these brethren, God has given us a number of sisters, who for years, have been reading the Bible in the homes, teaching in our kindergartens and schools. They also are our dependable Sunday school teachers.

METHODS OF WORK IN THE ARGENTINE MISSION

Evangelism

During the sixteen years of actual missionary endeavors in Argentina, many methods of evangelism were used. Personal work, special series of evangelistic services, colportage, and Bible Coach and Tent Work. We found them all good. Perhaps the most effective is "Personal Evangelism." It is the most thorough and lasting method. The masses are reached in greater numbers through the Bible Coach and Tent Work. It is a remarkable way to arouse interest in the Gospel and the work of the mission. When this method is followed by personal evangelism, congregations spring up in isolated places.

Bible School

In 1919 there were no young people in training, but as the years rolled on and young men and women came in to our churches, we all felt the need of having our own Bible School, where they could get their training under our own teachers. God has granted this with the result that for a number of years the mission has had its own Bible School. A number of brethren and sisters have graduated from it and today a number are taking the regular outlined course either in the school or through its correspondence course. Thus our young people are preparing themselves to be more useful as Sunday school teachers and workers in general in the church.

Printery

Because of the many false teachings afloat in Argentina, we all felt the need of having our own printery. In 1926 our prayers were answered and our own printery was installed. Now with it thousands of tracts, and two monthly papers for our own people are being printed by our mission. "The Voz Menonita," (The Mennonite Voice), is the official organ of the Argentine Church. It is prepared especially for our members. Then the "El Camino Verdadero," (The True Way) a four page paper, is printed for propaganda and is awakening an interest in the country in behalf of the Gospel. Through the printery we have been able to place sound Gospel literature in thousands of homes that could not be reached in any other way. Many blessings have come to folks in Argentina, in and out of the Church as a result of the Printery.

Sunday School

Sixteen years ago there were no Sunday schools. Today there are twenty-four, with seventy-seven officers and an average attendance of around 1000. The same lessons that are taught at home in our Sunday schools, are taught in the Mennonite Sunday schools in Argentina. These Sunday schools represent many Christian and non-Chris-

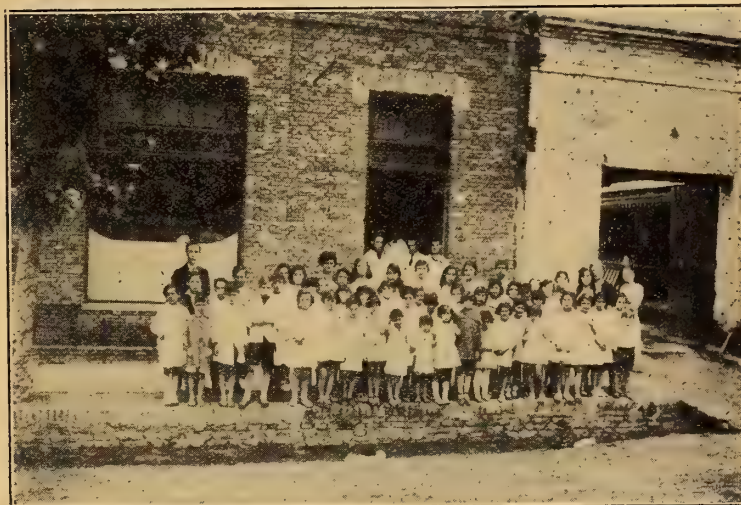
tian homes. Without a doubt the Sunday school work is the most effective and far reaching agency or department in the Church. Many of the five hundred or more members got their start, and first impressions of the Gospel and the Church there. These schools are self-supporting. They pay for their own supplies, and besides, in 1934 they contributed to this end more than \$300.00 U. S. cy.

Kindergarten and School Work

The educational side of the work in the Argentine mission, while essential, does not play the leading part of our efforts. More and more the workers feel that special stress should be placed on the evangelistic side of our activities. Yet the kindergarten and schools are necessary, for through them our members' children are educated and tutored under Christian influence and by our own teachers. Many children who came to our first Kindergartens are today members of the Church and have and are taking further training for service in the Church. While the school system in Argentina is good, the morals are such that we want to educate all our members' children in our own schools.

Local Board

It would have been like a dream to talk of a local Mission Board, back there in 1919, sixteen years ago. But today, one is organized with two native and three missionary brethren. It has direct control of all local affairs of the mission. Many times hard and difficult problems confront it, but God always has a way out. Among its many plans the most important now is to so interest the Church in the twenty year plan that gradually the Church may become self-propagating and self-



Vacation School in Bragado

sustaining. Both missionaries and natives look forward to the time when the Argentine Church shall be able to carry on the work without the aid of the missionaries. When this is realized the missionary will be free to establish missions elsewhere. The twenty year plan has been explained in the columns of the Gospel Herald many times. Suffice it to say here that it has been a great incentive to the Argentine Church. Pray for the Argentine local Mission Board and the twenty year plan.

Conclusion

Sixteen years ago on beginning the work at Pehuajo, as already said, there was no Orphanage work, Bible School, no Printery, no Bible Coach and Gospel Tent, Native Bible Readers, Native Ministry, nor Native Workers. Then there were no organized churches or Sunday schools, no members, no Local Board, in fact, nothing to begin with other than the Gospel and the Holy Spirit. With these, the most important factors in any mission work, we are able to report that we have all the things above mentioned. Now with more than five hundred members and these different departments operating, we cannot help but believe that God, through the Mennonite Church in Argentina, will be able to do even greater things for His Church there, than have been accomplished to the present time. With eighteen years of actual experience in mission work in Argentina, we believe that we are able to prophesy that sixteen to eighteen years from this writing (May 1935) the home Church will see a well organized and solidly established Mennonite Church in Argentina. To this end the prayers of the entire church are solicited.

ECONOMIZING IN TIMES OF DEPRESSION

A. Swartzentruber

To know how to economize is one of the qualities every missionary should have, for he must continually remember that the money he received for his allowance as well as the money for the different lines of the work in which he is interested and helps to carry on is given by those who often make a sacrifice in order to give. He therefore, must always try to make a dollar go just as far as possible. He need not necessarily be stingy to do this, but just always remember that a penny saved is a penny earned and that 100 pennies make a dollar. But in these last few years of depression we have had to learn a few new things.

When we first received word from the Home Board of a ten per cent cut in our budget allowance we at once began to adjust ourselves to the circumstances trying our best to arrange things so as not to cut down any of our work. We did not think it quite fair to the Natives to cut them ten per cent and not the missionaries. So we decided that each one of us would set aside ten per cent of his allowance (aside from the tithe) to be used for the work in general wherever the need was the greatest. This is not saying in any way that we were formerly receiving more than what we actually needed, only we now would do with still fewer things than we formerly were used to. We would also pay the postage for all the correspondence, pay the greater part of our auto expenses, the telephones were taken out (even though they were badly needed by a few of the Executive Committee). Our Kindergartens were put entirely on a self-supporting basis, the Bible Readers go out free or as the local Congregation may aid them, our annual conference was suspended for this year so as to save several hundred pesos for the mission. All these savings will help us to keep the work in general from declining and we are merely giving these facts to show that we are ready to co-operate with you that His work may go forward and to assure you, dear reader, that we appreciate the sacrifices you are making. May we unitedly work together for the salvation of the lost in the Argentine.

NEW POLICIES FOR THE BIBLE SCHOOL

Nelson Litwiller

To appreciate fully what is implied by the new policies for the Bible School it is necessary to review what the old policy or method has been.

In the first place I would like to emphasize that all the missionaries are agreed that the Bible School is one of the important factors in the future development of our Argentine work. To adequately supply spiritual oversight and teaching to all the different groups of believers in so many of our towns we must look to our Argentine Church for material.

The need for native workers is evident and has been ever since the work was started. Because of this need the missionaries have always been alert to discover talent and invite promising young men and women to study and later enter the work. While this method has produced some results yet it is not altogether satisfactory. The tendency in the Bible school today is not so much to solicit students with the purpose of preparing them for future workers. There is a growing conviction that the Lord must call the workers. The Bible School invites young people to study, in fact, urges young people to know Him better and love Him more as a result of their acquaintance with His Word. But very little is being said about becoming a mission worker or a preacher.

There are at least two reasons for this. One was already stated namely, the ones whom we may choose may not be the ones the Lord has called. The second reason for not inviting people in a formal way to study with the purpose of becoming a worker is because of the financial element involved. The current conception is that if the mission invites people to study the mission is obligated to employ them and guarantee them a monthly allowance. This policy has been discontinued. In our Bible School prospectus we specifically state that the school does not promise employment to anyone, nor does the mission as the fostering agency of the school. Future workers in our mission in Argentina will make application to enter the work through our local mission board, which must also respond at least partially for any financial outlay.

The Bible School formerly was supported directly through the mission and students were allowed living expenses from the mission

budget. From now on we hope to be at least partially self-supporting. The arrangement for this year is that the students earn their own board. To be able to do this we have rented twenty acres of land, a small farm. Here the students will work to earn their board and possibly a little extra money which they may need to buy shoes and clothes. The mission will supply the rooms for dormitory and classroom space.

Brethren, this is an important work and there are many problems connected with it. Our hope is in Him who works and does far more exceedingly and abundantly above that which we can pray or think. Pray for us and for this institution that God's will may be done. Pray with us that the Lord send for those whom He will and can use in this great work.

SHEEP WITHOUT A SHEPHERD

J. L. Rutt

Our Lord Jesus Christ said in John 10, after speaking to those of His own nation: "Other sheep I have—they also I must bring, and they shall hear my voice." The well-known telegram of one world which circled the world a few years ago was "others." It immediately conveyed to the earnest Christian worker the responsibility he has towards others. The "other sheep" referred to are less than all other tongues, kindreds, tribes, and nations not Jews. And since many less than one percent of these are really professing believers of our Lord Jesus Christ the responsibility increases. All through the Christian era the church has advanced from a small unrecognized group until its power is felt in all nations; yet it has not advanced in proportion to the great increase of the un-Christian masses or 99% of the world's population has never heard the glorious message of love. Because of this faltering or failing of past generations our responsibility to those unevangelized masses is not diminished, but we must haste and carry the Word despite the crisis. In this land of the Argentine Republic there has been and continues today a rapid increase of the ungodly as the majority of the children of Catholic parents have turned completely from Catholicism to unbelief and atheism. In our own districts we have only touched the hem of the garment; the thousands in the country have not been evangelized and the many hundreds of thousands in the smaller towns and villages have not heard or read a tract of the Gospel. Our responsibility does not end in knowing where these thousands live, but it is imperative that they have the opportunity of hearing the only message of salvation. In former years it was possible to make more visits to the smaller towns and villages because we received funds towards gas, oil, and auto expense, now it must come from our allowance. Nevertheless feeling our responsibility we must carry it, making greater sacrifices. The towns are far apart, necessitating the use of the autos. In the district of Rivadavia in which we labored before there are four towns which have only been visited occasionally and the country districts remain practically untouched. This can be said of all districts. These untouched are just as precious in His sight as any soul here or in the States.

Therefore the sheep without a shepherd are the untouched masses, here throughout the world; for these also our Savior died that they might live. "He that believeth in me, though he were dead, yet shall he live." Will you pray that these "other sheep" may have the opportunity to hear and live and this can only be accomplished as the Lord moves upon the hearts of His dear people in the homeland.

A MONTH IN LUJAN AMONG IMAGE WORSHIPPERS

Lillie F. Lantz

It was the month of October, 1934, when the whole Argentine Republic was occupied with the Catholic Eucharistic Congress and the delegates from all over the world arrived at Buenos Aires in order to take communion in front of an immense cross with the papal blessing amid religious pomp and rites.

The patron saint for this occasion was the celebrated "Virgin of Lujan" whose adoration was a part of the program and thousands of pilgrims, Argentines and foreigners, visited Lujan in special trains, busses, and jitneys.

Many years before there were any railroads the colonists drove their ox-teams across the country carrying all their possessions to their long desired homes. One day a group arrived at the river north of what is now the town of Lujan. The oxen refused to go any further,

and the record states that the drivers could not imagine why. At last they decided that the "Virgin" did not want to go further. They then camped after making a small chapel for the virgin and of course all who went that way soon heard of the marvellous manner in which the chapel was built and for three centuries people have been visiting the place leaving their gifts and fulfilling their promises until now the chapel has become a cathedral with twenty-six chapels and confessionals which thousands visit and adore.

The "Virgin" is or resembles a small doll about fifteen inches high, richly and lavishly dressed in golden garments adorned with precious stones of high value. She is supposed to have wonderful power for healing and miracles and the fact is that for many years the people have gone with their sick, lame, halt, and blind to offer gold, silver, or precious stones or promising all kinds of things in case that their wishes were granted. Some even go on their knees or barefooted from the station to the cathedral in order to merit a favor that they really desire.

What power the devil has in getting people to believe his superstitions! If the followers of Jesus Christ were as willing to make sacrifices and obey the guidance of the Holy Spirit, what wonderful things could be realized for Him! Oh, for a stronger faith that will lead us out to do the unexpected and realize that God is waiting to do that for all who will only believe and follow where He leads.

During our stay in Lu'an we were enabled to put out thousands of tracts and sell many Bibles and Testaments from our little Bible Coach. From the endgate, which served as a platform, the Gospel was many times preached to open air crowds who listened gladly and with good order.

A show window on the main street was rented for the month and in it we had an assortment of Bibles and Testaments, some opened so that the passers-by could step and read a portion if they were so inclined. And many did that very thing.

An atheist (who had formerly studied Catholic theology) who has a bookstore in the center said he had Testaments for sale but sold very few as the people wanted images but he did not even sell them as they were only fakes.

On the main street you can see on both sides stores with the sign "Santeria" "Saints for sale." "Buy here." "We sell cheaper." Here, as well as in front of the cathedral, there are stands where candles are sold which value from one to twenty pesos each. These are bought and taken into the church in fulfillment of some promise. They are then blessed by the priest who sets it up on a high place before the "Virgin" and the next day the priest takes it down and sells it to the peddler to resell while the devout and deceived go on their way rejoicing in the sacrifice made.

We found that the people of Lujan were religious only in so far as it touched their pocket books. Many do not believe that the "Virgin" has any power nor do they have any faith in the priest but at the same time they are getting their living from the people who do believe and therefore do not accept the Gospel.

But we did find a group of believers from different denominations who are working together and by the grace of God are carrying the good news to every family in Lujan and we are praying and ask you time they are getting their living from the people who do believe and therefore do not accept the Gospel.

PEACE MOVEMENTS IN THE ARGENTINE MENNONITE CHURCH

Elvin V. Snyder

Up to the present time what we have done regarding "Peace" in a large sense would hardly fall under that general heading we call "Movements." At the most it has been talk, with the naming of a committee whose duty it was to put in motion whatever forces were at hand. One thing, however, that seemed to be the spirit of those who have expressed themselves in reference to our peace movement was that we should not be mere motion makers—that repeat, parrot-like, the pacifist phrases of the peace talkers.

We do not mean to underrate the work of the newspapers and societies who have entered the pacifist movement in a political sense. There is perhaps no other popular power so strong in the formation of public opinion as the newspapers. And two or three dailies that raise their voices in a country against the diabolic lunacy called war, must necessarily influence the thinking of the people who read. Here in the Argentine almost all the newspapers publish articles against war but

I do not know that there is one that has a definite peace philosophy that it preaches officially and systematically.

There is one widely-read magazine, "Carasy Caretas" (Faces and False Faces) that seems to delight in defending the military evolution of the country. Many do not see the false logic of denouncing war and praising acquisition of armaments by their own country. The war cry of the national defence guards is the inspiration for high-headed patriotism and bravura. In the "Voz Menonita" we expect to make a reply to the arguments in favor of military training published by "Caras and Caretas" last November (1934).

There is in Buenos Aires a small group of persons interested in peace sufficiently to do something. They are called "El Circulo — Pro-Paz," (The Circle for Peace). Being small, about all they have done so far is to publish four tracts on "War" and "Peace," and the secretary has given a number of addresses in distinguished society circles, schools, and other places.

The movement in favor of peace in the Argentine Mennonite Church was started perhaps through the activities of our Young People's societies. In Trenque Lauquen first, then in Pehuajo, the Young People took great interest in peace oratorical contests that were held

from time to time. Then at the Annual Conference in January 1934 a series of peace topics appeared on the program. The speeches were the occasion of a lively discussion at the close of the session. The Resolutions Committee of that conference proposed that a Peace Committee be appointed to study our problem and attitude, and in the meantime do what it can to awaken a Scriptural interest in the subject.

Most of this task remains to be done. A number of peace articles have appeared in the Voz Menonita, such as, "The Basis of Patriotism" by Santina Cavadore, "Peace and . . . among Men" by Elvin V. Snyder, "How much does War Cost?" by Ines Luyaza, "What is 'My Country'" by Carlos Barbosa, "The Cost of the Last War" by Juan Brena, "The Next War" by Juan



Elvira Armanino and Marion Snyder
Behind America Mission House

Battaglia, "The Christian and War" by Isabel Carranza, "The Foolishness of War" by Elvira Armanino, "The Responsibility of the Church" by Ernesto Pineyro, and "Put Up Thy Sword" by Elvin V. Snyder.

As you will notice, the majority of those who write are young people. And we expect them to stand by their word. But there are still some, and the majority of those are middle-aged or old people, who have a sort of a repulsive feeling when one talks about the Higher Patriotism. They seem to say that it is all right to preach "Peace in Christ" but that that has nothing to do with the national defence, or offence either. Dying a hero in the battlefield in honor of one's country appeals to them, and when they hear a military march it makes their patriotic blood swing into step.

That is not Christian patriotism. Nor is it patriotism of the higher sort and much less is it the practice of the teachings of Jesus. But how shall we make people see it, believe it and practice it? That's our problem. And it will be almost impossible to present to the government a petition freeing the young men from military service until a more definite attitude has crystalized among our members.

So our first task seems to be to create that pacific instinct which seems to be a Mennonite characteristic. And I suppose that must be done through writing and preaching. The Committee is planning to publish in some permanent form translations of Mennonite Peace

literature such as, "Peace Principles" by Edward Yoder, "The Present World Situation and Our Peace Witness" by O. O. Miller, "The Sixth Commandment" by S. F. Coffman, Nonresistance in whole or in part. There is plenty of room for some one to write profusely on this subject in Spanish.

Under the auspices of this Peace Committee was held a Peace Poster Contest in which a number of young people made posters expressing more or less vividly our peace teaching. Being something new only a few entered the contest but around the poster exhibit one would hear the enthusiastic remark—"Next year I will enter too."

Besides the above activities the Committee encourages peace programs and preaching as much as it is possible to do.

THE ORPHANAGE

J. W. Shank

The Girls

During the past year six of the girls were cared for in the Shank home in Pehuajo. The basement of the church has ample space that was fixed up for them. Several other young women occupied the same quarters thus helping to see after the girls. All of the girls attended our own Mission School here on the grounds. The arrangement was fairly satisfactory, due to the fact that the church and school are both here on the mission grounds. The hardest part was the management of a group of girls in the home when all are so near the same age. It



The Lantz Auto Coach on an Evangelistic Tour

was quite a care for my wife, especially because their room was so far from our regular living quarters.

The older girls were with the Hersheys until they left Trenque Lauquen. Then one remained with the pastor in Trenque Lauquen, another went with her relatives in Casares and another was in Bragado.

The Boys

During the first part of the year the boys were at the mission in Trenque Lauquen. Later, when the quinta was secured, they were moved to Bragado and kept out on the quinta. This quinta, or small farm, is quite a satisfactory place for boys, at least it was after some remodeling was done on the house to make room for them. The one great lack was that we did not have a proper family to take charge of them.

The Existing Situation Regarding the Orphanage

We have the quinta or small farm, a thing that we have long desired to have for our orphanage. We feel that the place for boys is near the soil. Our handicap consists in the fact that there are no buildings adapted to take care of more than about six boys, and no place at all for girls. This means that, until this lack is supplied, we can make no plans about taking any more needy children.

Furthermore, the problem of providing a proper family to take care of the children presents itself. It is difficult to find a native family adapted to the task. There should be a suitable married couple among our members but there happens not to be just now. It is a

question with some whether it is advisable for a missionary family to be tied to that task. We can hardly expect to run the orphanage on a very large scale at any time, and to take the time of a missionary couple for the management of a small orphanage does not seem like good economy.

The orphanage committee has decided that until we have sufficient housing space and a proper family to put in charge that we cannot take in more children. Cases of special need will be handled by placing children temporarily in Christian homes.

The Present Arrangement for the Orphanage

The present arrangement is of course only temporary until the two special needs mentioned in the paragraph above are met. Most of the children are temporarily placed either in the homes of the missionaries or in those of native Christians. Since the homes where they are placed are not financially able to take them without help, a small monthly allowance is given from the orphanage fund for those children who cannot earn their support themselves. This arrangement is satisfactory as long as the proper homes are available, where children will be given religious and moral teaching. All of the children who are of school age are attending our own mission schools where we are sure that they get their religious instruction daily.

The quinta is being managed so as to bring as much income as possible toward the support of the children.

While conditions have never been ideal since this institution has been started, there being no very suitable quarters and not always satisfactory arrangements for their instruction and care, yet we believe that all of the children we have taken are better off by far than they would have been had they been left to drift without the care of people interested in them. Some day, when they are all grown up, we can tell more definitely how to measure the worth of this work.

THE MISSION PRINTERY

J. W. Shank

What the Printery Does

The most important work of the printery is the production of two monthly papers:

1. The Camino Verdadero

About 12,500 copies are printed monthly, 9,500 for our own mission and the rest for other missions and individuals. The paper is similar in content to the well-known paper you call "The Way" and is used in the same manner, to distribute as one would hand out a tract. Its mission is to attract people's attention to Gospel truths.

2. La Voz Menonita

This little paper, a 24-page monthly, is printed to meet the needs of our Christian people. It is like the Gospel Herald in purpose and content. The fact that our membership is comparatively small, makes it impossible to have a large circulation. At present there are less than 500 copies printed monthly. Those who understand the cost of printing will know that we cannot do well financially with this paper, since such a small number is printed.

Besides these regular periodicals the printery puts out during the year the following variety of printed matter: from thirty to forty thousand other tracts; topics and outlines for our young people's meetings; conference reports; programs of all kinds for the various stations and the mission; report blanks of all kinds for propaganda for special meetings, etc.

Who Does the Work?

Brother Juan Battaglia is our chief operator at the printery. He is assisted by another young man. Both are good workers and very dependable. Their wages are extremely small in comparison to wages in general. The general management of the printery is this year in the hands of the writer of this report. Being new at the job we find some difficult problems sometimes. The editorship of the Voz Menonita is in the hands of our native brother, Albano Luayza. The Camino Verdadero receives its material from various sources, the final editing falling also to the writer of this report.

The Finances of the Printery

Among the statistical tables of this annual report will be found a statement of the financial standing of the printery. It seems very difficult to run the printery on a completely self-supporting basis for the following reasons:

1. Our congregations have a hard struggle to raise enough

money to pay their monthly quotas for the general support of the work. Thus they cannot pay a high price for literature or other printed matter.

2. The great need of tracts for general distribution has made it necessary for the printery to furnish considerable free propaganda material.

3. Since we charge the minimum price for everything, it is clear that but little money can be saved for building up our printery.

During the year only fifty pesos were received direct from the treasurer for the printery. But aside from this the treasurer at Elkhart paid the bills of a part of our Sunday school supplies, such as were ordered from publishing houses in the States. These bills totaled several hundred pesos. The rest of the receipts, totaling \$2433.00 pesos, came from local sources.

We feel that this work is very much worth while and for that reason desire that the printery may continue to receive the necessary aid to keep it in operation.

THE BIBLE COACH AND TENT

W. G. Lauver

When the last annual report was given the Bible Coach and Tent were being used in the campaign which lasted from October 1933 to April, 1934. In April the cold weather made it impossible to continue, so the outfit was stored during the winter months.

Reports have already been given regarding the work that was done during the above campaign, so we shall not go into detail, but only wish to state that many souls heard the Gospel for the first time. Although it could not be expected that the majority of those who, having heard the Gospel for the first time, manifested their desire to accept Christ would really be willing to make the complete surrender necessary to go all the way with Christ. Some, however, were willing to make the full surrender, and are now members of the different congregations. The work done with the tent cannot be measured by the number of faithful converts. Many people who would not enter a church or hall where the Gospel is preached, will readily enter a tent. Many of these people know nothing about the Gospel except what some enemy of the truth may have told them. In the tent they hear the truth of the Gospel and are convinced, at least, if not converted. Thus the Gospel will at least have a chance to work in their hearts and lives. In one of the towns of this district, a young sister had to listen to jokes about her religion from many of the inhabitants of the town. After we had spent some time there with the tent, and most of the people had been present in the meetings, some of the same people who laughed at her before, came to her to ask her pardon, saying that they had a mistaken idea about her religion before attending the meetings in the tent. This is just one example among many where eyes were blinded before, and are now opened to the truth.

The Bible Coach and Tent were again called into service during the latter part of October of last year. The first services were held in Pellegrini, Lonquimay, Santa Rosa, and Toay. During the present season, different ones of the missionaries and native workers are giving part time to this work, instead of having several workers dedicate all their time to this work, as heretofore. It is rather difficult to take care of the tent work in this way, since all of the workers have all they can do in their station and surrounding district. The work has been blessed in spite of the unfavorable weather, especially during the first part of the campaign. The tent was used in Pehuajo during the Annual Meetings which were held in January, and reports have been given in the Herald.

After the meetings in Pehuajo, it was necessary to paint and repair the Bible Coach, which took several weeks. From Pehuajo it was brought to the Casares district, where we had meetings in Moctezuma, La Sofia, Ordoqui, and Casares. We took our whole family along to these towns while holding meetings, and we arranged to live in the tent, Bible Coach, or rooms which some of the interested folks allowed us to use. Several heavy rain storms made it rather dangerous and unpleasant in the tent. But no special harm was done. Some of the interested folks helped along in this work by giving their offerings in spite of their limited means.

Some literature was sold in the different towns to help along in the expenses, but the amount was not very large. Much literature was distributed free:

Please continue to pray for the Bible Coach and tent work, that through it many souls may find salvation.

THE MISSION BIBLE SCHOOL DURING 1934

J. W. Shank

On account of necessity the Bible school was managed on different plan during the past year. It was started out with three regular classes, one in each of the towns, Pehuajo, Trenque Lauquen, and Carlos Casares, each class taking the same work. This plan required much travel back and forth by the teacher. Because of change in residence of the only pupil in Casares, the work there had to be discontinued after several months. The other two classes continued throughout the year. There were seven regular pupils, but two of them had to drop out on account of work and home finances. The other five students, three in Pehuajo and two in Trenque Lauquen, continued and completed all courses started.

Besides these, two young people in other towns did regular correspondence work. This work was well done and merited full credit on the courses completed.

This was an experiment which necessity forced upon us. It was far better than having no school at all, though it was less satisfactory than having one well organized school.

The teachers during this last year were the writer and L. S. Weber. Brother Battaglia, our native pastor in Trenque Lauquen, also taught one class. Elsewhere in this report you will find another article which discusses the future of the Bible School. We solicit your interest and prayers in this important phase of the mission work.

ARGENTINE MISSION SCHOOLS

J. W. Shank

Our school in Pehuajo is called Instituto Americano. My first topic was to write about this school; but since it was my task at the



On Hamilton's Pig Farm—3,000 ready for shipment—this is a growing industry

close of the year 1934 to report on all the schools of the mission at our regular Mission Council, I shall incorporate that report in this one.

We have only one school in the mission that offers all the common grades. This is the Instituto Americano in Pehuajo. Last year we had four regular teachers. Besides those the singing and Bible classes and English were taught by others.

All the rest of the schools are in reality kindergartens that receive children under the regular school age. The purpose of having that sort of school is to accommodate children who could not otherwise be in school. Since so many of them have to leave school young to help earn the family living, the kindergarten is a great boon to the poor people. By this means their children by the time they are eight years old, the regular school age, many of them are ready for the third grade. From the above statement it is clear that we do more than the common kindergarten work. In reality it is the work of the first two grades of the common school.

Our Teachers

Three of the regular teachers were graduates of the National Normal School. The rest are young women of our congregation who

have special aptitudes to teach small children. They are required to follow a special outlined program of studies.

During the year there were schools in seven of our stations. The total enrollment was 394 pupils. The average attendance was not quite 300. The total receipts from pupils was \$2710.60 pesos. In addition to this \$304.70 came in as donations. All teachers except one were paid from these funds.

The special value of these mission schools may be summarized as follows:

1. Definite religious instruction is given daily.
2. The moral atmosphere of the schools is far superior to that of other schools.
3. Children get much more individual attention because our classes are not so large; as a result they make much more rapid progress.

4. Our schools make it possible for Christian families to have their children in a safe place at a much earlier age than other schools.

5. These schools are a great help to our Sunday schools. The attendance of the Sunday schools always increases with the opening of our day schools.

Since our schools are definite evangelizing agencies and since they entirely support themselves, we feel that this part of the work should be encouraged and continued.

SCHOOLS

Location of school and date of establishment	Enrollment	Receipts from Pupils	Other Receipts	Total Receipts
Pehuajo, 1919	52	\$682.00	235.70	921.70
Trenque Lauquen, 1921	182	828.40	32.00	660.40
Carlos Casares, 1929	50	342.50		342.50
Tres Lomas, 1928	50	425.45		425.45
Passo, 1934	15	137.00		137.00
America, 1934	29	226.25	37.00	263.25
Treinta de Agosto, 1934	16	65.00		65.00
	394	\$2710.60	\$304.70	3015.30

DIRECTORY AND STATISTICAL TABLES

I

Executive Committee

President	J. W. Shank
Vice President	L. S. Weber
Secretary	W. G. Lauver
Treasurer	A. Swartzentruber
Other Members	D. P. Lantz, J. L. Rutt N. Litwiller, E. V. Snyder

II

Department Secretaries

Building and Survey	A. Swartzentruber
Religious Education	L. S. Weber
Secular Education	J. W. Shank
English Publications	L. S. Weber
Spanish Publications	J. W. Shank

III

Standing Committees

Auditing	L. S. Weber, N. Litwiller
Arrangements	Bro. & Sister Rutt, Bro. & Sister Lantz
Orphanage	Shank, Swartzentruber, Litwiller
Bible Schools	Shank, Weber, Litwiller, Luayza
Bible Coach & Tent	Lauver, Lantz, Rutt

IV

The Argentine Local Board

President	A. Swartzentruber
Secretary	A. Luayza
Treasurer	J. W. Shank
Other Members	P. Cavadore, N. Litwiller

V

Organized Churches and Regular Preaching Points

Location	Opened	Members	Pastor
Pehuajo	1919	69	L. S. Weber
Trenque Lauquen	1920	105	Santiago Battaglia
Santa Rosa	1922	31	Albano Luayza
Carlos Casares	1922	86	W. G. Lauver
Francisco Madero	1924	34	Jose Zagami
Tres Lomas	1925	47	J. L. Rutt
Bragado	1926	36	A. Swartzentruber
America	1927	20	E. V. Snyder
Meridiano Quinto	1927		E. V. Snyder
Mechita	1928	7	N. Litwiller
Passo	1929	6	J. W. Shank

Pellegrini	1930	18	Pablo Cavadore
30 de Agosto	1930	14	J. L. Rutt
Maza	1931	2	Pablo Cavadore
Moctezuma	1931	16	W. G. Lauver
Smith	1932	6	W. G. Lauver
Guanaco	1932	9	W. G. Lauver
Martinez de Hoz	1932		Carlos Barbosa
Alberti	1933	18	Feliciano Gorjon
Quiroga	1933	2	Carlos Barbosa
Lonquimay	1934	18	Albano Luayza
Toay	1934		Albano Luayza
O'Brien	1934		N. Litwiller
Olascuaga	1934		N. Litwiller
Quemu Quemu	1935		D. P. Lantz

Total Membership 1934 544

VI

Missionary Directory for 1935

Name	Address	Date of Arrival
T. K. and Mae Hershey (On furlough)	Elverson, Pa., U. S. A.	Sept. 1917
J. W. and Emma Shank	Pehuajo, F. C. O.	Sept. 1917
D. P. and Lillie Lantz	Quemu Quemu, F. C. O.	June 1921
W. G. and Florence Lauver	Carlos Casares, F. C. O.	June 1921
A. and Edna Swartzentruber	Bragado, F. C. O.	March 1924
J. L. and Mary Rutt	Tres Lomas, F. C. O.	Feb. 1925
N. J. and Ada Litwiller	Bragado, F. C. O.	Sept. 1925
E. V. and Mary Snyder	America, F. C. O.	Nov. 1928
L. S. and Edna Weber	Pehuajo, F. C. O.	Nov. 1931

VII

Supported Native Workers

Name	Address
Albano and Querubina Luayza	Santa Rosa, F.C.O.
Pablo and Marcelina Cavadore	Pellegrini, F.C.O.
Anita Cavadore, Bible Reader & Tea.	Treinta de Agosto, F.C.O.
Santina F. Cavadore, Teacher	Pehuajo, F.C.O.
Santiago and Amalia Battaglia	Trenque Lauquen, F.C.O.
Juan Battaglia, Printery	Trenque Lauquen, F.C.O.
Jose Zagami and wife	Madero, F.C.O.
Carlos and Celina Barbosa	Quiroga, F.C.O.
Feliciano and Maria Gorjon	Alberti, F.C.O.

VIII

Self-Supporting Native Workers

Name	Appointment	Address
Laura Rivas	Kindergarten Teacher	Pehuajo
Angelita D'Amatto	Kindergarten Teacher	Tres Lomas
Delia N. Cappa	Kindergarten Teacher	America
Enrique Sarda	Kindergarten Teacher	Quiroga
Amelia Sarda	Kindergarten Teacher	Bragado
Lucia Battaglia	Kindergarten Teacher	Trenque Lauquen
Anita Battaglia	Kindergarten Teacher	Trenque Lauquen
Isabel Pithan	Kindergarten Teacher	Trenque Lauquen
Pilar Fernandez	Kindergarten Teacher	Carlos Casares

IX

Church Membership

	1933	1934
Ordained Argentines	3	3
Unordained helpers	3	3
Members at the beginning of the year	376	477
Received by baptism	104	91
Received by letter	5	13
Received by confession	12	3
Lost by death	8	8
Lost by letter	5	11
Lost by discipline	2	7
Lost by withdrawal	4	14
Total gain	121	107
Total loss	19	40
Net gain	102	67
Membership at close of year	477	544

X

Sunday Schools

	1933	1934
Number of Sunday Schools	24	25
Average attendance per Sunday	735	912
Average attendance per school	31	38
Number of Officers and Teachers	85	77
Total offerings in pesos	\$1079.40	\$1087.45

XI

Educational Work

	1933		1934	
	Grades	Kindergarten	Grades	Kindergarten
Number of schools	2	4	3	7
Number enrolled	65	218	111	266
Average attendance	40	161	88	184
Number of teachers	3	10	6	11

XII

Bibles and Tracts

Bibles sold	185
Bibles given away	34
New Testaments sold	129
Gospels and portions distributed	1835
New Testaments given away	500
Tracts distributed	192150

XIII

Funds Raised on the Field

	1933 (pesos)	1934 (pesos)
Church offerings	\$4,651.45	\$4,705.05
Sunday School offerings	1,079.40	1,087.45
Women's meetings	84.15	94.15
Young people's organizations	39.20	69.90
Kindergartens and Schools	2,210.65	3,015.30
Printery	2,134.65	2,605.90
Bible Coach and literature	923.15	385.60
Orphanage	440.00	581.75
Miscellaneous		302.65
Totals	\$11,562.65	\$13,484.25

REPORT OF RECEIPTS AND EXPENDITURES OF THE ARGENTINE MISSION BOARD FOR 1934

(In Argentine Pesos)

J. W. Shank

Receipts

January 1, 1934 balance on hand		419.55
Offerings from congregations	2452.15	
Annual Church Conference	40.00	
Conference meals	157.00	
World S. S. Sec.	25.00	
Bible Societies	69.70	
From the Mission	180.00	\$2923.85
Total Receipts		\$3343.40

Expenditures

Conference meals	157.00	
Conference Delegates	192.55	
Printing of El Camino Verdadero	354.00	
5% of expenses of the Mission until July, and 10% from July to the end of the year	2202.60	
Miscellaneous Conference expenses	15.55	
Blank receipt book	3.50	
To the Bible Societies	69.70	
To World S. S. Sec.	25.00	
Rents in Smith and Maza	50.10	\$2923.85
Cash balance on hand, January 1, 1935		\$273.40

FINANCIAL STATEMENT OF THE ARGENTINE MENNONITE MISSION (SOUTH AMERICA)

Treasurer's Summarized Report for the year 1934

(In Argentine Pesos)

A. Swartzentruber

Resources

Opening cash balance January 1, 1934	2239.30
Received from General Treasurer	72528.62
(This is equal to about 17,078 U. S. dollars)	
From local sources	9.20
Total resources	74,777.12

Disbursements

Paid to stations	9,526.00
Direct by treasurer	1,249.55
Native Workers.	12,858.55
Orphanage	14,969.50
Publication	50.00
Bible School	221.50
Bible Coach and Tent	350.00
Allowances	25,318.52
Property and Repairs	1,059.05
Steamer passage	1,639.00
Personal	383.70
Furniture	776.00
Various (authorized by the Ex. Com.)	643.00
	69,044.37

Treasurer's bank balance

TOTAL

5,732.75
74,777.12

Printery

Receipts in the printery for the year 1934.
(In Pesos)

January 1st, balance of former year	\$ 76.35
Received from general treasurer	50.00
Received from local sources	2383.00
	\$2509.35

Expenditures:

Freight, drayage, postage	136.40
Merchandise, literature, etc.	1018.10
Labor	1087.50
Miscellaneous	200.25
	\$2442.25

Balance June 1, 1935

67.10

Auditors' Certificate

Bragado, F. C. O., January 25, 1935.

To the Mennonite Board of Missions and Charities

Elkhart, Indiana

Dear Brethren:

The undersigned auditors appointed by the Argentine Mennonite Mission, have carefully revised the books and records of the Mission Treasurer for the year 1934, and after a detailed comparison of the General Treasurer's vouchers with the bank credit slips; the deposit slips with the ledger entries; the ledger entries with the monthly reports; and the station receipts with the ledger, we certify that the funds have been accurately administered and applied to the ends for which they were designated.

We further certify that the records have been kept systematically and are in agreement with the accompanying summarized financial statement prepared by the Treasurer.

D. Parke Lantz, L. S. Weber, Auditing Committee.

CALENDAR OF EVENTS

January

- 2-6 The annual Mission council convened at Pehuajo.
- 2-25 Tent meetings in Madero and Passo.
- 25-28 Annual Church Conference in Trenque Lauquen during phenomenally hot weather.
- 30 Tent meetings began in Trenque Lauquen. The Lantzes and the Webers started on a tour of investigation, heading for the province of San Luis.

February

- 4 The six youngest orphan girls were moved to Pehuajo to be placed in the Shank home. Lantzes and Webers had a service with the pastorless believers in the city of San Luis, Brother Weber preaching.
- 5 Tent meetings began in Treinta de Agosto. Anita Cavadore took charge of this town as pastoral assistant and kindergarten teacher.
- 14-21 Tent meetings in Tres Lomas.
- 23 The Lantzes and Webers return from their trip of investigation.
- 24 Executive Committee Meeting, which heard the favorable report of the Lantzes and Webers, but decided to launch no new work because of the lack of funds.
- 25 Tent meetings began in Maza, Santa Rosa, Lonquimay, and Catrillo.
- 28 Brother and Sister Hershey with Santiago Battaglia visited in Pellegrini for baptismal and communion services.

March

- 1 School opened in Pehuajo.
 - 12 Bible school began classes, the teacher, Brother Shank, visiting the students in their respective towns.
 - 15 Brother and Sister Hershey with the orphanage boys moved from Trenque Lauquen to the newly rented truck farm near Bragado.
 - 25 Opened a new Sunday School in the Maruf home in Pehuajo with an attendance of 63.
- America, F. C. O., began a series of tent meetings.

April

- 1 Baptism and communion in Madero.
- 2 Baptism and communion in Pehuajo.
- 3 Tent meetings began in Meridiano Quinto.
- 13 Tres Lomas doctor gave permission to place a Bible in each room of the new hospital.
- 29 Delia Cappa came from Carlos Casares to Pehuajo to attend the Bible School and to take charge of the Kindergarten.

May

- 6 Hall rented in Pehuajo for the new Sunday school.
- 21 Manuela Galvan, a member of the Pehuajo church, died being 113 years of age.
- 27 Communion and baptism in America.

June

- 1 Church organized in Lonquimay with 18 baptisms.
- 11-14 Series of meetings in America in charge of Pedro Gulino.
- 13 Mother's Day program in Treinta de Agosto and in America.
- 22 The Webers, Mrs. Shank, and Pablo visited in Tres Lomas. Evening services in charge of Brother Weber.

July

- 6 Paula Zagami and Ramon Gutierrez from Madero were married in the Pehuajo church.
- 11 Brother and Sister Rutt and Eileen arrived in Buenos Aires, returning from furlough in North America.
- 12 Baptism and communion in Carlos Casares.
- 16 Mission Council in Pehuajo. Welcome given to the Rutts.
- 25 Brother Swartzentruber ordained bishop.
- Executive Committee meeting in Tres Lomas.

August

1-15 A time of flittings! Bro. and Sister Rutt moved their things from America to Tres Lomas, where they took charge of the work. Brother and Sister Swartzentruber and family moved from Tres Lomas to Bragado, where they took charge. The Lantzes began a tour as traveling evangelists, leaving their former station in Bragado.

September

2 Communion and baptism in America. Doris Swartzentruber stricken ill, pronounced beyond help of earthly physicians, but began to mend as the result of the united prayers of the congregations.

14-30 Series of meetings in America in charge of Luis Farre.

23-28 Brother Hershey visited Lonquimay and Santa Rosa for baptismal services.

30 Baptismal services in Pehuajo, eight being received.

October

1-3 Meetings in Meridiano V and Fortin in charge of Luis Farre.

4

Baptism and communion in Bragado.

10

Executive committee meeting in Buenos Aires.

12

The Hersheys leave Buenos Aires for their furlough.

27-28

Special services in Bragado in charge of Luis Farre.

29

Five baptized in Pellegrini. Tent meetings began in this same town.

November

11

Armistice Day program in Pehuajo.

9-30

Tent campaigns in Lonquimay, Santa Rosa, Toay.

December

4

The Litwiller family arrives in Buenos Aires, returning from their furlough.

5

The Vacation Bible School begins in Pehuajo with an attendance of 60. Superintendent, Brother Weber. Teachers: Delia Cappa, Quintina Gutierrez, Santina Cavadore, and Esther Brunk.

15

Peace Program and display of peace posters in Pehuajo.

25

Christmas programs in all stations.

GLEANINGS**For Moslems in Paris**

Two young men of the North Africa Mission, Messrs. Warren and Hocart, are carrying on a fruitful work among North Africa Moslem students in Paris. Though very difficult, the work is not in vain. Moroccans are eager to buy tracts and Gospels. The method is to take up a position in a restaurant, or on a bench in the public square and read aloud to all who will stop to listen. Many a Kabyle student has listened attentively, and expressed deep interest. One Kabyle was brought to a confession of faith by reading a tract, "Which of the Two, Christ or Mohammed?"—The Life of Faith.

Paris Tabernacle Church

The Paris Tabernacle Church is undenominational, but co-operates with other evangelical movements. It is self-supporting. With only 300 members and none of them rich, it nevertheless accepts responsibility for spreading the Gospel in Paris, and even in the French colonies, so that beside its own support the church gives about \$10,000 a year to the benevolent and missionary purposes. It has six outstations around Paris and in Brittany and a mission on the Ivory Coast, West Africa, with six white missionaries and three native evangelists. There is a home for aged women and a summer home for children. A religious bookshop is maintained.—Sunday School Times.

Christian Missionary Church, Belgium

Two French-speaking churches in Brussels of the Christian Missionary Church of Belgium celebrated their centenary recently. The churches came into being as a protest against the invasion of rationalism into the one Christian community in Brussels at that time. Subsequently, a doctrinal difference rent this church and a secession followed. Still later both churches became part of the Christian Missionary Church of Belgium. The organization today has 42 congregations, 67 Sunday schools, 22 ministers, and three evangelists. Communicants and adherents total over 10,000. Financial straits threaten to curtail this work seriously.—The Christian.

Children at Anvik

Miss Dorothea McHenry, R.N., of Christ Church Episcopal Mission, Anvik, Alaska,

writes that she has furnished a room for six Indian boys of the mission, ages 4 to 18, who have tubercular hips, spine or lungs. Of this miniature hospital, Miss McHenry is the whole staff, doctor, supervisor, student body, orderly, maid, laundress, cook, dish washer, seamstress, and chaplain.

At the time of Miss McHenry's writing the whole station was listening for the first air mail to Anvik. When the work began there 40 years ago, there was scarcely one mail a year.

Missions Go On

Evangelical Christianity is adjusting itself to the situation in Mexico, and finding ways to prove how useful a church can be. In some ways the work has been enlarged. A pastor in one of the well established churches of the American Board Mission was forbidden to carry on services of worship in his church. This proved to be a challenge to him and to his congregation; they are using the church as a center of social service, thus reaching people not influenced by it before.

To prepare pastors of other churches for similar emergencies, should they arise, a training conference on the social approach was arranged in Guadalajara in the early winter.

Two of the most important leadership training schools conducted by the American Board still go on with the permission of the authorities; lay leaders who can minister to congregations that have no ordained leaders are being trained increasingly. The emphasis on religious education and on the production of suitable Christian literature is being strengthened.—Missionary Herald.

New Work at Ocana

A little over a year ago the Presbyterian Board assigned Rev. Thomas E. Barber and his wife to open up work in Ocana, located in the valley among the mountains formed by the head waters of the Rio de Oro, a branch of the Catatumba which flows into Lake Maracaibo, Venezuela. The population is estimated at about 28,000. A group of fine towns lie around Ocana and a road connecting eight or nine of these is being converted into a highway, thus forming a convenient circuit. Reporting their year's work, Mr. Barber said the experiences had been the richest of their missionary life. He described Ocana as a place which needs

everything; one where most people have no conception of what the Gospel is.

Scarcely two months after his report was written, Mr. Barber was brought to New York critically ill, and died in the Presbyterian Hospital, February 4. He had carried on evangelistic work for the Colombia Mission for 25 years.

Sturdy Christians in Bahia

From seven to 165 members in ten years is the record of a Baptist church in Bahia, Brazil. From the parent hive another church has swarmed off, which carries on five Sunday schools.

Bahia is intensely Catholic, and when these people learned that the converted priest, Dr. Raphael Martins Gioia, was coming to preach there, they went on their knees for a week, asking for a hall large enough to accommodate the crowds they knew would want to hear him. Their faith was honored, for the city turned over to them the largest auditorium in Bahia without further charge than the cost of electric lighting.

As a result of these meetings nearly three hundred persons asked for instruction in the things of Christ. Among the converts was a Carmelite monk. The little church had to provide him with a civilian's suit and a ticket to Rio de Janeiro, for further residence in Bahia would have meant certain death. The visiting preacher, Dr. Gioia, had to be accompanied constantly by a bodyguard of evangelical church members.—Sunday School Times.

Propose Union in Italy

Methodist work in Italy has been carried on by two separate British and American societies. If plans for unions are approved by British Methodists, the work promises to gain in strength. American Methodists have offered to leave the field to the British brethren. The essentials of the proposed union are:

1. That the Board of Foreign Missions transfer to the Missionary Society of the Methodist Church the present work and most of the properties used for religious purposes, including the Casa Materna Orphanage, near Naples.

2. That the International College, on Monte Mario, Rome, be continued by the American Church.

The two churches are essentially one in origin and faith. Their union will more than double the Methodist impact in Italy.—Christian Advocate.

INDIA MISSION PAGE

June 1, 1935

Hill Station Number

Last month we tried to give a picture of the hot season on the plains. This month we give our attention to those who are away at the various hill stations to escape the heat of the plains and to get some much needed rest. Those who have children in school enjoy this opportunity for spending some time with their children. Darjeeling and Landour, in the northern part of India are always represented. This year Kashmir, a native state in the northwestern part is also reported. The hill stations in south India, Ootacamund, Kotigiri, and Conoor, each about 7,000 ft. high, in the Nilgiri hills, and Kodaikanal, about 6,855 ft. high in the Palni hills have no visitors from our Mission this year.

Darjeeling

is a hill station a little more than a night's ride on the train from Calcutta. It is 7,000 ft. high. The main city presents a beautiful panorama as it is stretched out on a long hillside having its main streets running parallel with the top of the hill. During the summer months the seat of government of Bengal moves from Calcutta to Darjeeling. About two miles to the northwest is the Mt. Hermon estate on which Queen's Hill school has been built. Near this school in the vales and on the hillsides under the many cryptomaria trees are cozy cottages of different sizes in which missionaries may live for a short time and give their children, who are in school, home privileges. There are dormitories for boys and girls in which they live when the parents are not in the hills with them. Out from Darjeeling one may take hikes along picturesque roads lined with fern and moss laden trees and green grass to different points of interest. The snows visible from Darjeeling are the Kinchinjunga range. Nine miles away one can get a good view of Mt. Everest and other peaks where the snows are everlasting. Far below Mt. Hermon estate is the beautiful Teesta valley where the cold snow water rushes hurriedly down towards the sea.

News

Three missionary families are spending their hill leave in Darjeeling this year, namely Troyers, Hostetlers, and Grabers. Of the eight children, Weldon Troyer and Lois Hostetler are not in school. Ronald Graber goes for the first time. Outside of school hours the children may be found playing on the open flats and terraced hillsides, which make Mt. Hermon, away from the town, a most congenial home for children and parents as well. The health of all has been good except for a round of "flu," which kept the Hostetler children in bed a week and oth-

ers of us uncomfortable for a shorter time. We are thankful for the heavenly Father's care.

Rev. Archiblad of the Children's Special Service Mission spent about a week in the school in the month of April. He gave very helpful sermons to the children in a way that all could understand. Miss Lang from the same mission was here for two weeks in which time she spoke in morning prayers each day and did personal work among the children. We appreciate this interest in the children's spiritual welfare.

Landour

hill station is really an extension up the hill above Mussoorie. In former days the only way of transport up the hill from Rajpur was on foot, pony back, or sedan chair, which was carried by four coolies and one extra one to relieve. But now a steep winding road has been constructed on which motor traffic is allowed but one way at a time. It goes to one of the lowest points in Mussoorie. From the end of this line one may travel through Mussoorie to one of the lower points of Landour by rickshaw, a two-wheeled buggy for two people which is propelled by two coolies before and two behind. From this point the rest of the ascent must be made by foot or in sedan chair. When one at last reaches the top of this steep ascent a line of snowy peaks comprising about one fourth of the horizon comes into view. Between the far away peaks and the observer may be seen the rolling hills with green trees and here and there a house with terraced farms, from which are brought the fresh fruits and vegetables for consumption in the hill station. The top of Landour hill is really in three peaks. A wide path running on one level around each knoll joins to the next one making the form of three links of a chain. The elevation is approximately 7,800 ft. On a lower point in Landour in the direction of Mussoorie is the Woodstock school where some of our missionary children attend school. Here and there, not too far from the school, are houses large and small, some of them cut up into apartments, where missionaries come to stay a few months and be near their children. Woodstock also has dormitories for boys and girls. There is also a Language School in Landour which has given much service to many of our missionaries in their first year of struggles with a new language. Here Hindi pandits and Urdu munchis (both of these nouns are respective words in each language for teacher) meet in class and in private with students to give them the proper pronunciations and help them in every way possible.

News

The Friesen, Smucker, Beare, and

Miller children comprise the representation of our mission in the Woodstock school. They are eight in number. This year the parents of all of these with the exception of Allene Beare's father were privileged to spend some time with them there. Donald Miller and Paul Friesen each had the unpleasant experience of falling down the steep cliffs, of which we find many in Landour. Donald seemed to have escaped without much injury but Paul was not so fortunate and had to spend some time in the hospital. In these experiences we are reminded that we are protected from dangers seen and unseen by the mighty hand of God Who sees all. Arthur Smucker and his mother had to spend some time in bed this year and for some time we were quite concerned about Sister Smucker. But in this case, too, God revealed His care and she is improving. Arthur recovered in a much shorter time.

The Brennemens are busy going to the language school and are having their appointments with the pandit. Little Juanita is happy in her daily routine of taking walks with her ayah. She too is making progress in language but we are not sure which predominates, the Hindi or the English.

Kashmir

is a native state in the northwest corner of India. Much of it is mountainous, and over its mountain passes for centuries trade caravans have passed between Western China and India and between Persia and India. The country has sometimes been ruled by Mohammedans and sometimes by Hindus, all of whom have oppressed the people. Most of the inhabitants of Kashmir are Mohammedans now because their ancestors were made to accept that religion at the edge of the sword. Many were killed. The present ruler is a Hindu. As the state is now included in the British Empire the persecutions have ceased for some decades.

Near the southwestern part of the state, surrounded by snow-capped mountains is the Vale of Kashmir. Through this vale flows the Jhelum River. The capital of the state, Srinagar, is on this river and it is also built along the banks of Dal Lake. This lake covers ten square miles and is fed by mountain streams and by springs in the lake bed.

The climate is like that in the southern states of America. Here we see flowers which grow nowhere else in India. When we first came the lilacs were blooming and that made us feel as though we were at home. Then came the snowballs, bridal wreath, iris, and locust. Now the roses are out in all their glory, much more profuse than on the plains. This is also a bird paradise and we have seen a number of birds which are seldom seen on the

(Continued on page 318)

SOUTH AMERICA MISSION PAGE

Report of the Investigation Committee
to the Mission Council assembled
at Pehuajo, June 4, 1935

(Abridged by L. S. Weber)

The Committee appointed at the last meeting of the Executive Committee has made the investigation trip, with the following things in mind:

1. To arrive at a fair estimate of the population of each town.
2. To observe what sort of community surrounded it, farming lands, colonies, class of people, type of farming, etc.
3. To observe how the life of the town is maintained, by agriculture, special industry, by railway shops, etc.
4. To observe if any mission work was carried on in the towns.
5. To get general information about schools, Catholic churches, climate, etc.

The Trip and Some Findings

We left Bragado on Monday, May 6, at about 1:30 p. m. going by way of Warnes and Chacabuco to Rojas, where we arrived at 8 o'clock, after having lost almost two hours in tire repairs in Warnes, as a result of picking up a piece of heavy wire. The distance covered from Bragado to Rojas was 180 kilometers. The Methodists have work at Rojas, and have erected a small chapel.

Tuesday, May 7.—We left Rojas at 7 o'clock, arriving at Pergamino at 7:45, where we took coffee at the Hotel Sarmiento, the proprietor of which is an Evangelical. He is German, but also speaks English. From here we traveled on the paved road through San Nicolas to Rosario. After leaving Rosario we ate our lunch by the roadside. The thoughtfulness on the part of Brother Shank in coming prepared with plates, cups, knives, forks and spoons, a small frying pan and small tea-kettle, and Brother Swartzentruber's coal-oil burner, and with Brother Shank as "chief cook and bottle-washer" made it possible for us to have our noon meals in the open air, and thus save quite a few pesos on meals. We arrived at Santa Fe, where we made inquiries as to the best route to Ceres. We were told that the paved road continues as far north as San Justo, so we took this route. We arrived at San Justo at 7 p. m., after having covered a distance of 514 kils. from Rojas to San Justo, the only mishap was a small nail puncture in one of the tires. San Justo is a live town of about 8,000 inhabitants surrounded by a prosperous agricultural section. It is also a R. R. centre. The Baptists from Santa Fe had started a branch work in this town, but the work seems to be abandoned for the present. They say they had a flourishing work in the beginning, but the R. S. priest got them all sacred except a few families. A young man who claimed he was a believer

said he wished the priest would "burst", and that he would be so happy that he would go on a spree for three days. (What a believer!)

Wednesday, May 8.—We left San Justo at 7 a. m. for San Cristobal where we arrived in two hours. This town is also an important R. R. centre with shops. The Adventists have a small work here. We arrived at Ceres, our farthest point north, which is a flourishing new town in a good agricultural centre. The population is about 6,000. Going south we passed through a few small towns ranging from 1,000 to 2,000, and after traveling 132 kils., we arrived at Morteros, a prosperous town of about 8,000, situated about 20 kils. from Mar Chiquita. After our investigations here we decided to continue to Sunchales for the night, a distance of 65 kils. from Morteros. The entire distance covered today is 429 kils. Sunchales is a growing town of about 6,000, newer than most of the towns visited so far, and the farming section that surrounds it is also the best we have seen up here. The farmers, mostly land-owners are Italians and Swiss. We are told that there is much flax raised here and there are also many dairies. There is no Gospel work in any of these last named towns.

Thursday, May 9.—We drove 35 kils. from Sunchales to Humberto, and found the latter to be a town of 3,000 inhabitants. Other towns visited and observed during the day are Atalivia, Brinkman, La Paquita, and Alto de Chipion, which are small, ranging from 1,500 to 2,000. Later we came to Balnearia, where we were glad to receive a telegram from our home folks stating that all was well. Balnearia is a town of about 6,000 inhabitants, although it seems larger. The town gets its life from three principal sources: A very prosperous colony, large and important shops of the State R. R., and the tourist trade at Mar Chiquita, which is only a few miles away. The distance covered during the day was 217 kils. In none of these towns did we find any trace of Evangelical missions.

Friday, May 10.—After leaving Balnearia we followed the State R. R. line on which we found a number of small towns of about 2,000, such as Marull, La Para, La Puerta, Obispo Trejo, Canada de Luque, and General Mitre on another R. R. is a little larger. In this section the rainfall is scarce, which makes the land unsuitable for farming purposes. There are a few saw-mills, but the chief industry is the manufacture of charcoal, and the cutting and marketing of fire-wood. Later we visited Dean Funes, which is a good sized town in the Sierras of Cordoba. We spoke with the Chevrolet agent in this place who is one of the leaders of the Plymouth Brethren

work established here. At 6 p. m. we arrived at Cruz del Eje, in time to have the auto greased. Cruz del Eje has a population of nearly 15,000. The State R. R. has some of its largest shops here. The Brethren from Dean Funes visit this town, but it is large enough to have a pastor and established work. There are small towns to the north and west but none of importance. The distance traveled was 346 kils., from Balnearia to Cruz del Eje.

Saturday, May 11.—Today we passed through the most scenic part of our trip through the Cordoba mountains. We found a number of towns with a population from 2,000 to 6,000, such as Capilla del Monte, La Cumbre, Los Cocos, Cruz Chica and Cruz Grande, La Falda y Cosquin. The last named is the largest, and has no Gospel work. At La Cumbre the Brethren have a work which does not progress because of a split between two factions. At 6 p. m. we arrived at Cordoba City where there are a number of denominations working. We visited with Mr. Clifford of the Brethren who gave us information about several other towns without the Gospel. The distance from Cruz del Eje to Cordoba is 207 kils.

Sunday, May 12.—After attending services in Cordoba this forenoon, we left for Alma Fuerte. Here we attended an interesting Mother's Day program in the River Brethren Church, and stayed in the home of the missionary C. F. Yoder. The distance from Alma Fuerte to Cordoba is 140 kils.

Monday, May 13.—We had a nice visit with the Yoders, who told us of an unoccupied district including two branch lines of the Central Argentine R. R. between Rio Cuarto and Rosario. There are 18 towns with a population ranging from 2,500 to 15,000. Brother Yoder also mentioned the fact that a few of their towns in the south are too far removed from their centre of activity, and that they could be cared for better from our Mission.

Tuesday and Wednesday, May 14 and 15.—On our way south we passed through Rio Cuarto, Sampacho which was nearly destroyed by an earthquake a year ago, Mackenna, Del Campillo, Huinca Renanco and Parera to Luigi where we arrived at 7 p. m. The last named town has about 4,000 inhabitants and no mission. The next day we went through various small towns to get to Intendente Alvear. Alta Italia is composed of about 3,000 and Int. Alvear of 5,500. These towns have no evangelical work. After lunch we went to Quemu Quemu where we had tea with Bro. and Sister Lantz, and then on to Tres Lomas for the night. The car got balky before reaching Bragado and Bro. Swartzentruber had to telephone to Bro. Litwiller to tow his car in for quite a number of miles. The entire distance covered on

(Continued on page 318)

SEWING CIRCLE CORNER

"Launch out into the deep, and let down your nets for a draught" (Luke 5:4).

* * *

The deep was indicative of a larger venture for the disciples. The command from the Master was a challenge. Perhaps much of our work is small because we fear to undertake and expect more.

* * *

During our Sewing Circle Committee meetings at the recent Mission Board meeting at Hopedale, Ill., we all felt that there are vast opportunities for more work, vast fields of usefulness yet untouched. May we share with you a glimpse, so that you may help to think and pray and, when the time comes, act? It has been most gratifying to see in our younger girls a growth in interest and efficiency in various Sewing Circle work. We are glad for the groups who help in the mothers' and older sisters' groups. They are doing fine. There are still younger groups who look longingly on and would like to help. Some Sunday school teachers have made timid ventures along this line with marked success. Your General Committee has been thinking and praying—if you have anything constructive to offer, or any questions to ask, please write to Viola Wenger, 2233 N. W. Xavier St., Portland, Oregon.

* * *

Mistakes? Oh, yes, we hear about them, and make them, too. Here is one we want to tell you about. Sister Walter Yordy, Eureka, Illinois, wrote and read a good paper about mothers instilling a missionary spirit in their children, at the Illinois state meeting, and the Secretary, Sister Susie Koerner sent the article in to be published. We were very glad for the article, and just now you'd better turn to the June 6 Circle Corner and read it again and take the message as coming from Sister Yordy. We are glad that the sisters both smiled at the mistake, and just here let us remind you, when you send in an essay or a paper to be published, please sign your name, and tell us who is the author of the paper. We withhold the names of writers when we are specially requested to do so, but we always wish to know the author at any rate.

* * *

Another important step at the Board Meeting was to elect Sister Mattie Good (Mrs. S. R. Good), of Sterling, Illinois, as a new member of the General Sewing Circle Committee. May God bless her in her new work.

* * *

We share with you a letter from India, a bit late, as it has been here for some time, and we still appreciate it: Dear Sister Ressler,

Greeting in Jesus' name.

Sometime ago we received a bale shipped from Scottsdale. It contained some skirts and jackets for the Widows' Home, some quilts and baby blankets and dresses, also some parcels for individual missionaries prepared and sent by the Southwestern Pa. Sewing Circles.

Not knowing to whom I should write to acknowledge the receipt of these things, I am writing to you as President and asking you to please express our many thanks to all those who had a share in sending these things to us. Everything was nice and useful and they represent to us the love and interest and willingness of our sisters at home to help along in the work of the Lord to supply in a measure the material needs of the poor in this part of His vineyard.

We realize that at this time there is great distress everywhere and many calls for help come to our sisters and no doubt many are making great sacrifices in order that they may be able to help more needy ones.

We have had very good "Jalsa" meeting during the Christmas holidays and felt that the Holy Spirit was present and we want to press on and do more for the salvation of souls in the coming days if He tarries.

May the Lord bless all those who are serving Him in the homeland; and for your love, confidence, care and prayers for us we thank Him in whom we trust for more blessing in 1935.

Yours in His service,

Eva H. Brunk,
Secretary for Sewing Circles,
India Mission.

GIVING GOD THE RIGHT PLACE
IN OUR WORK

By Lena Metzler

For the Gospel Herald.

It is important for us to acknowledge God in all our undertakings whether they be small or great, personal or as a group. "In all thy ways acknowledge him and he shall direct thy paths." What a blessed promise!

This is our first thought—as we gather together the first Thursday of each month: It is essential as well as profitable to kneel down and ask the Lord's direction and help in our work. When we think of the devoted life of Hannah it makes us glad to know we have such a beautiful example of a life that asked and received. She realized that her God could give if she asked in faith. Then she also promised to give her child Samuel to the Lord all the days of his life.

Now we come to the time in her life that we are especially interested in—each year she would take a little coat to Samuel made and sewed with her own fingers. We can imagine very

clearly in our minds as she made those little coats, how her heart rejoiced to know her own little son was doing something for God in return for what He had so graciously done for her. We feel sure that Hannah was glorifying God with her needle. She was making only a little coat, a small thing we say, yet was it not a great thing because she was making it for one in the Master's service?

Secondly, we know it is giving God the right place in our work when we are helping those in need. "In as much as ye have done it unto the least of these my brethren, ye have done it unto me." We may help either with clothing or money. Here, in our Sewing Circles, we have a grand privilege to find out who the needy are among our neighbors and also those in foreign lands. As we make these small garments, we should be made glad to know that in this way we can do our bit for our dear Master.

Thirdly, let us think of love. That love of Christ in our hearts which makes us thrill for joy to do something for others. It is that Spirit that enters our lives and takes possession of our inner selves when we are born again and enter the family of God. So also in our Circle work love should fill us and be the means of leading us to do the very thing Christ would want us to do. "The love of God is shed abroad in our hearts by the Holy Ghost which was given unto us." May we give ourselves with whole-hearted obedience to the command of Love and act out in our lives the helpfulness and self-sacrifice of Christ Jesus that is so much needed in our work.

Let us consider the two graces mentioned: helpfulness and self-sacrifice. We should cultivate that spirit of helpfulness among ourselves especially with those who are in need. At many places circumstances are such that families need help in many ways. These may be helped by giving clothing and also money. "God loveth a cheerful giver." Helping one another is the Spirit of Christ. He spent His life almost entirely going about doing good and helping those in need.

Self-sacrifice we may well consider a true virtue. I believe each member if at all possible should lay aside her work on Sewing Circle day and take part with that work. Sometimes it is impossible especially with younger Mothers who have a great work at home but many times if neglected once or so it becomes easier. Here is where we miss a blessing by neglecting to give God the right place. Perhaps we oftentimes simply get together to talk and have a good time and forget to carry along that real spirit of love, helpfulness, and self-sacrifice that is the main theme in our work. We should consider this as our work as sisters and should feel responsible for part of the work. Not long ago

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INDIA MISSION PAGE

(Continued from page 315)

plains. There is a plain brown thrush which sings like robin redbreast.

Sister Sarah Lapp, Sister Mary Hol-sopple and we are living in a houseboat on Dal Lake. Our home has four rooms and we also have a small row-boat in which we can go ashore. There are hundreds of houseboats at different places along the lake and along the banks of the Jhelum River. Some people are living in tents in groves or at higher altitudes. A number go on hikes up to the glaciers or to the snow line. Missionaries from all parts of India come here for vacation. We have met a number of old acquaintances and also made new ones. We have been out on one day trips with some of them at different times.

The mountains, the flowers, the birds, the fruit and other things remind us anew of an Almighty God who raised up the mountains and opened the springs of water, and of a loving Father who made all these beauties of nature for His children to enjoy.

Fannie Lapp.

News

The next day after our arrival in this city we asked our landlady if there were any Russian refugees in Srinagar. She informed us that all but Dr. Yelevento had left. She advised us to call on the doctor as he most likely knew Bro. and Sister Dick, who had come through year before last and are now in South India as workers in the Mennonite Brethren Mission. Sister Lapp and I walked to his house. He welcomed us very warmly especially when we mentioned that we knew the Dicks. He had been in the consular service in Kashgar, the capitol of Chinese Turkestan. When the revolution took place in Russia and the Czarist regime came to an end he took up the practice of medicine. His practice was flourishing and he was living well until the Reds defeated the Chinese and set up their own rule. He lost most of his property and medical equipment and was forced to leave. Now he is trying to work up a practice in Srinagar and also keeping hives of bees. As soon as possible he wishes to return to Kashgar.

Mr. Laschinsky is a native of Poland and staying with Dr. Yelevenko for the present. He was working on the railway in China for a number of years. Then he took employment with a motor transport company and worked north of the Gobi desert. As a result of the changes that took place and the difficulties that arose from banditry in those parts the transport business ceased to flourish. Cars and trucks were captured and he was forced to leave to other parts and finally reached Srinagar.

Mr. Yohansen is a Dane who had been carrying on a very flourishing

commercial enterprise in the heart of China for a number of years. He bought produce, shipped it out of the country via India and western and eastern China. He would import produce to be sold or bartered to the people of the country. Due to the depression his business ceased to flourish and he is now in Srinagar dealing in a small way, until he will be able to return and develop his business enterprise.

Although these three have seen much strife and misfortune, the lure of the wilds is upon them and they are anxious to get back to those simple people of central Asia and again carry on their former work. They appreciate the influence of Christianity and stable government and are hoping that peace and quiet may again be the lot of the lands from which they have come.

G. J. Lapp.

News from the Plains

A Refresher Course for a limited number of teachers and evangelists was held in Dhamtari from April 22 to May 11. This is the first time in our mission that we have had such a course. For some time we have felt the need of refreshing the minds of our workers who spend day after day in handing out the Word of God.

We have received word that Sister Hartzler has been in bed with cough, pain in side, and high fever. As there was no mission doctor on the plains our Indian doctor asked for consultation and the Civil Surgeon from Raipur was called. He pronounced it Pleurisy with effusion. Due to this the other missionaries on the plains are required to double their responsibilities to tide over until we in the hills can join them. We are remembering them in our prayers and trust that God will not let His work suffer.

SOUTH AMERICA PAGE

(Continued from page 316)

the trip was about 1920 miles or 3200 kils. Our beds cost us 35 pesos or about 10 dollars, and the committee supplied the cost of the meals. We are thankful to the Heavenly Father for His care during this trip. Committee, J. W. Shank, A. Swartzentruber, W. G. Lauver.

At the special meeting of the Mission Council of our Mission held at Pehuajo on June 4, the report of the investigation committee was accepted and discussed, and a resolution was made that Bro. and Sister Lantz begin work in Cosquin, Cordoba. We solicit your prayers that this new venture may redound to the glory of God and the salvation of many souls. L. S. W.

Note.—The kilometer, referred to in this article, is about 6-tenths of a mile in length. To roughly reduce distances given in kilometer to miles, divide

the number of kilometers by ten (put a decimal point 1 space from the unit figure) and multiply by 6.—Editor.

SEWING CIRCLE CORNER

(Continued from page 317)

it was said in a sermon by one of our brethren that making ourselves too busy with our own housework at home and neglecting the Lord's work or our devotional life is a sin in the sight of God. How true this is. If we think we must always have our work done we would never get to Sewing Circle. What we need is self-sacrifice. Sacrifice for others and forget ourselves sometimes. Forgetting self is giving God place to work.

Unity is another factor in our work. We need to stand together as Sewing Circle workers and work to one end. If each Circle would try to do something alone very little could be done but all together we can do greater things for God's glory. It has been said, "They approach perfection as they approach unity." Circles have broken up at times because they could not agree on what kind of work should be done. Here I believe God was not given the right place. The spirit of love was not present in the heart and separation prevailed. This brings us nicely to our next point.

Consecration on the part of all workers. Before we as a body can do much for our Master by helping those in need each member must be consecrated to a life of service.

"By their fruits ye shall know them." We love to read of that beautiful character, Dorcas, how she helped by sewing for those around her and was remembered by her good works. Much was accomplished by one consecrated worker, how much more could be done were there a group of workers. If Christ is dwelling in our hearts and we are rooted and grounded in love our whole life will go out in helpfulness, love, sacrifice for those around us. To give God the right place in our work we must first give Him first place in our lives.

Martinsburg, Pa.

REPORT

of Martinsburg Sewing Circle,
Martinsburg, Pa.

Number of Meetings	12
Number of Members	18
Average Attendance	9
Visitors	18
Garments made	21
Quilts	9
Cash Received—On Hand	\$.42
Offerings	50.75
Bible School	6.13
Disbursements	
India Bible Woman	\$44.00
Material	12.82
Balance June 30, 1935	.48
Provisions for Altoona Mission	—\$28.30
Donated by Rebecca A. Provins	2 quilt tops.
Secretary.	

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For May, 1935

GENERAL

Sharon Cong O	6 05	Howard-Miami SC Ind	25 00
Forks Cong Ind	14 75	Prairie St SC Elkhart Ind	5 00
A Bro & Fam Pa	7 25	Mo-Kans Dist SCs	40 20
Pigeon Cong Mich	9 31		92 20
Orrie D Yoder	1 00	Total India Missionary	398 89
Albert Sommers SS Cl III	67 50		
Freeport Cong Ill	50 00	Missionary Children	
Pl Hill SS Ill	6 23	Nappanee SS Pr Dept Ind	17 20
Mt Pleas Church & SS Va	20 00		
Masontown Cong Pa	3 00	Evangelist	
Schellsburg Cong Pa	1 00	A Brother Pa	15 00
Kauffman Cong Pa	5 65	Matt 6:3 Pa	5 00
Scottdale Cong Pa	7 46	A Family Berea Cong Ind	44 00
Salem SS Alta	46 94	E Petersburg SS YMB Cl	25 00
Mountain View SS Mont	3 00	Pa	44 00
Kitchener SS Harvey		Hess SS Pa	44 00
Snider Cl Ont	6 60		133 00
O Grove & Pl Hill Congs		Bible Women	
Wayne Co O	38 42	Mrs Willard J Durham	44 00
Mt Zion Cong Mo	1 00	Scottdale SS Pa	12 50
Roseland Cong Nebr	2 35		56 50
Sugar Crk Cong Ia	55 00	Educational	
Martins Crk Cong O	24 55	A Lorne Burkholder	1 00
Bethel SS Medina Co O	31 00	Blooming Glen SS Pa	
Martins SS O	25 96	Martin Wenger Cl	25 00
O Gr Cong Cham Co O	56 89	Wm Moyer Cl	25 00
Bethel SS O	37 33	Chambersburg SS Pa	50 00
	528 24	Ont 942	2 00
		Bro & Sis S Brownsberger	10 00
		Ont 936	15 00
		Kitchener SS Ont	
		G A Weber Cl	6 00
		M C Cressman Cl	13 60
		A Bro & Sis Lanc Pa	10 00
			157 60

INDIA

General

Pigeon Riv SS Mich	49 00	Willis K Lederach	9 00
Sue F Landis	5 00	A Bro & Sis Kans	9 00
E E Swartzendruber	3 35	Matt 25:40 Va	22 00
Detroit Miss Cong Mich	3 55	Sue F Landis	10 00
Waldo Cong Ill	15 44	Shore SS Ind	30 01
Morrison SS Ill	8 75	Millwood SS Children Pa	9 00
L Salford SS Pa	68 55	Blooming Glen SS Quintus	
Spr City Cong Pa	87 00	Leathermans YM Cl Pa	5 28
Fairview Cong Ore	20 52	Walnut Crk SS Cl 5 O	18 00
Bethel Cong Ore	1 00	A Bro & Sister Mich	17 00
Lloyd Cressman	46 00	Metamora SS Ill	
Salem Cong Alta	12 13	Madeline Garber Cl	36 00
Acadia Val Cong Alta	45 00	Martha Schertz Cl	9 00
Wideman Cong Ont	18 11	Mary Bachman Cl	18 00
Wanner Cong Ont	19 36	Blooming Glen SS Wm	
Elmira Cong Ont	15 00	Moyer Cl Pa	9 00
Floradale Cong Ont	16 70	Forks SS Ind	18 86
Waterloo Cong Ont	46 00	Waldo SS Ill	71 00
Scottdale SS Pa	7 50	Bethel SS Cl 8 Ore	2 35
E Holbrook SS Colo	5 73	Mt View SS Alta	8 00
Argentine Cong Kan	50	Paradise & Millers SS Md	31 00
Mt Zion Cong Mo	3 25	Olive SS Ind	125 66
LaJunta Cong Colo	8 50	Clinton Fr SS Ind	72 00
Wood Riv Cong Nebr	12 00	Howard-Miami SS Cls Ind	11 00
Roseland Cong Nebr	30 00	Argentine SS Pri Dep Kan	9 00
A Sister Pa	5 00	Alpha Cong Minn	14 94
Ira S Miller	35 00	L Deer Crk Cong Ia	42 00
A Sister Mellinger Cong Pa	3 00	W Union SS Pr Dept Ia	16 60
Pleas View SS O	9 00	Paradise SS Sam Ressler	
	599 94	& Aaron Metzler Cl Pa	36 00
		Strasburg SS Pr & Beg	
		Cl Pa	10 00
		Elizabethtown SS Dora	
		Aungst Cl Pa	8 00
		Verna Brandt	9 00
		Landisville SS Boys Cl 5	
		Pa	11 00
		Lititz SS Lester Wenger	
		Cl Pa	9 00
		Landisville SS Pri Cl 1	
		Pa	11 00
		Bethel SS Medina Co O	
		Class 2	11 00
		" 3	9 00

Missionary

Kolbs Cong O	8 81		
Walnut Crk SS Nettie			
Glick Cl Ohio	15 00		
Maple Gr Cong Pa	21 00		
Lockport SS O	26 22		
Willow Spgs Cong Ill	38 47		
Salem SS Alta	37 50		
Elkhart Cong Ind	32 17		
Elkhart SS Cl 19 Ind	16 66		
Goshen Cong Ind	19 77		
Spg Val SS Kan	37 50		
Mt Zion Cong Mo	1 00		
Penna Cong Kan	8 65		
Manson Cong Ia	33 94		
Bethel SS SC Planks Cl O	10 00		
	306 69		
SC Contributions			
Syc Grove SC Mo	22 00		

Classes 4, 5, 6, 7, 11	11 00
Class 8	11 00
" 9	11 00
" 10	11 00
	781 70

Widow

Sue F Landis	5 00
Shore SS Ind	5 50
Elmira SS Ont	22 00
Kitchener SS C Gingrich	
Cl Ont	8 65
Scottdale SS Pa	5 50
Kate Kauffman SS Cl Ia	4 00
Bethel SS Medina Co Cl 1	
Ohio	5 50
Bethel SS Mothers Cl O	5 50
	61 65

Medical

A Sister Ohio	10 00
Marion SS Pa	10 00
Fairview SS Mich	22 00
Metamora SS Martha	
Nofsinger & Lena Schertz	
Cls Ill	40 00
Acadia Val Cong Alta	5 00
Scottdale SS Pa	10 00
A Strasburg SS Teach Pa	10 00
	107 00

SC Contributions	
Fairview SC N Dak	10 00
Sugar Crk SC Ia	16 55
	26 55

Total India Medical	133 55
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Evangelistic Budget

Willis K Lederach	13 00
Mr & Mrs H F Reist	13 00
Holly Grove SS Md	3 88
Thos J Byler	13 00
G G Marner	5 00
	47 88

Lepers

Sue F Landis	5 00
Mary L Bower	5 00
G E Yutzzy	2 00
	12 00

Personal

Hesston Coll YPCA Kan	30 00
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Brenneman Auto

Salem SS Alta	5 00
Acadia Valley SS Alta	5 00
LaJunta & E Holbrook SS	
Conference Colo	43 00
	53 00

Total India Mission	2,482 91
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SOUTH AMERICA

General

Sue F Landis	5 00
Milford AM Cong Neb	20 00
Detroit Miss Cong Mich	3 55
Ind-Mich Dist Miss Bd	200 00
Sci Ridge SS Ill	20 09
Stahl Cong Pa	2 02
Bethel Cong Ore	1 00
Lloyd Cressman	46 00
Salem Cong Alta	12 13
Acadia Val Cong Alta	40 00
Wanner Cong Ont	8 15
Ont 936	10 00
Olive SS Ind	42 28
Scottdale SS Pa	16 00
E Holbrook SS Colo	5 72
Argentine Cong Kan	51
Mt Zion Cong Mo	1 10
LaJunta Cong Colo	8 50
A Sister Mellinger Cong Pa	3 00
A Bro & Sister Rohrerstown	
Pa	5 00
Beech Cong O	29 88
James Hostetler	20 00
	499 93

Missionary

Souderton SS Pa	37 50
Weavers SS Pa	10 90
A Bro Miller Cong Md	10 00
A Bro & Sis Ont	37 50
Map View AM Cong Ont	30 00
E Zorra AM Cong Ont	75 00
Wilnot AM Cong Ont	70 80
Hay AM Cong Ont	9 00
Pl Val SS Kan	20 00
Syc Grove Cong Mo	11 45
Daytonville Cong Ia	12 85
	325 00

Missionary Children

Elizabethtown SS Pa	
Mary Newgard Cl	5 00
Martha Ebersole Cl	6 25
Edna Ebersole Cl	12 50
	23 75

Evangelist

Mr & Mrs H F Reist	12 75
Lloyd Cressman	50 00
Hesston Coll YPCA Kan	20 00
Ont 942	2 00
Scottdale SS Pa	12 50
SW Pa Dist Conf	
Miss Fund	16 00
	113 25

Bible Reader

O Grove SS Wayne Co M	
J Smucker Cl O	17 00

Orphan

Sue F Landis	5 00
Shore SS Ind	10 00
E Chestnut St SS Lanc Pa	
Emma B Rohrer Cl	10 00
Landisville SS Wom Cl 9	
Pa	5 00
	30 00

Publication

Hershey SS Pa	25 00
A Bro & Sister Lanc Pa	10 00
	35 00
Total S America	1,043 93

CITY MISSIONS

Altoona, Pa.

Allensville Cong Pa	15 01
Dist SS Conf Treas	
(SW Pa)	11 00
Kaufman Cong Pa	8 75
Blough Cong Pa	20 20
	54 96

Canton, Ohio

John Hershberger	1 00
Plain View Cong O	25 58
Beech YPBM O	5 70
Jacob H Landes	2 00
Cora Hostetler	5 00
A Brother Pa	5 00
Rufus Amstutz	75
Canton SS O	5 05
Souderton Cong Pa	15 00
Martins & Pl View	
YPBM O	4 77
	69 85

Chicago, Ill.

Helen Hess	3 00
Glenn Hershberger	10 00
J J Wagner	2 00
Iva Martin	3 00
A member Ill	1 00
F N Burkey	5 00
Bessie Berkey	1 00
Mrs A L Neff	1 00
Miss Martin	1 00
Chicago Cong Ill	8 73
A Bro & Sis Ill	5 00
Metamora Cong Ill	49 99
Hopedale Cong Ill	35 00
Metamora SS Ill	25 00
	150 72

Mexican Work, Chicago, Ill.
Ill Dist Miss Board 15 00
W Zion SS Alta 10 40

Detroit, Mich.
Ashley Cong Mich 22 80
Detroit Cong Mich 5 15
Clyde X Kauffman 5 00
Harvey Hartzler 1 00
Peter Smucker 1 00
Simon Smucker 1 00
Mrs J B Hartzler 75
Clifford Mann 2 00
Ind-Mich Dist Miss Bd 225 00

Fort Wayne, Ind.
A Sister Ind 15 00
Ind-Mich Dist Miss Bd 225 00
Leo Cong Ind 9 39
Hopewell Cong Ind 17 56
Midland Cong Mich 12 50

Hannibal, Mo.
Woodriver Cong Nebr 12 00
Mt Zion Cong Mo 50

Iowa City, Ia.
Salem Cong Nebr 6 25
Roseland Cong Nebr 2 04
W Union Cong Ia 97 95
Sugar Crk Cong Ia 45 35

Kansas City, Kans.
Mary S Benner 1 00
A Brother 5 00
Mrs C T Kauffman 1 00
M M Buch 5 00
Souderton Cong Pa 35 00
Ont 942 3 00
Mt Zion Cong Mo 65
Tuleta Cong Texas 5 64

SC Contributions 56 29
Sonnenberg SC O 10 00
Total Kans City Mission 66 29

Lima, Ohio
S Union Cong O 63 66

Los Angeles, Calif.
Nampa Cong Ida 2 94

Peoria, Ill.
Telephone Tolls 45
Hopedale Cong Ill 1 00
Peoria Cong Ill 6 04
Roanoke Cong Ill 17 00
Metamora SS Ill 25 00
Pleas Grove SS Ill 11 80
Willow Spr Cong Ill 10 55

SC Contribution 71 84
Roanoke SC Ill 5 00
Total Peoria Mission 76 84

Portland Miss. Bldg., Ore.
Bethel Cong Ore 2 00

Toronto, Ontario
Mission Friends 61 50
Blenheim Cong Ont 14 13
Elmira Cong Ont 20 00
Hagey Cong Ont 11 00
Hagey SS Ont 15 00
Kitchener Cong Ont 30 50
Shantz Cong Ont 7 75
Ont 936 15 00
Wanner Cong Ont 14 40

189 28

Toronto—Special Offerings—Ont
Shantz Cong Ont 7 75
Waterloo Cong Ont 32 25
Cressman Cong Ont 11 36
St Jacobs Cong Ont 30 00
Cedar Grove Cong Ont 10 75

Latschar Cong Ont 13 00
Kitchener Cong Ont 19 00
Total for City Missions 1,533 29

CHARITABLE INSTITUTIONS

Children's Home, Kansas City
A Bro & Sis Kans 1 00
Milford AM Cong Neb 10 59
W Zion SS Alta 5 10
Argentine Cong Kan 8 16
Mrs D S Weaver 1 00
Mt Zion Cong Mo 1 75
Farm Income 30 00
Special Support 156 50
A Bro Okla 5 00
Sis Nancy Kauffman 1 00
V R Clark 4 00
Sis Mary Gilliom 10 00

234 10

Children's Home Bldg.
Roanoke SS Quar Mtg Ill 18 73
Salem Cong Neb 10 00

28 73
Children's Home-Roof Repairs
Dedication service at Childrens Home K C 35 00
Millersville Children's Home, Pa.
Sue F Landis 5 00
Towamencin SS Pa 32 12
Souderton Cong Pa 25 54

62 66
Orphans' Home, Ohio
Goodfield Cong Ill 12 00
Pl Grove Cong Ill 1 00
Farm Income 18 50
Special Support 72 00

103 50
Home for Aged, Ill.
Maple Gr Cong Pa 13 00
Special Support 212 06
Simon Rufenacht 1 00
Home Miss Chicago Ill 1 00
Live Stock 119 07
Produce 26 40

372 53

Home for Aged, Lancaster, Pa.
Sue F Landis 5 00

La Junta Hosp. Nurse Support
SC Contributions 13 12
E Fairview SC Neb 4 87
Daytonville SC Iowa 3 25
Sci Ridge SC Ill 5 00

13 12
La Junta Hospital, Colo.
Hesston Coll YPCA Kan 20 00
Pl Grove Cong Pa 1 00
Lina Kauffman 3 00
Hosp Sales-Charged 2,496 48
Hosp Sales-Out Patient 34 00
Hosp Sales-Cash 1,080 04

3,634 52
Total Char Institutions 4,489 16

AFRICA
Sue F Landis 5 00
Salem Cong Alta 12 13
Acadia Val Cong Alta 15 00
Souderton Cong Pa 12 63
Towamencin Cong Pa 19 58

64 34

ANNUITY
A Bro Ill 2,000 00
A Bro & Sis Kan 1,400 00
A Bro & Sis Pa 150 00

OTHER FUNDS

Church Buildings
Metamora SS Ill 50 00
General S. S. Committee
Scottdale SS Pa 2 82
Masontown SS Pa 3 51

6 33
Hesston College
Spg Val SS Kan 27 76
Mt Zion Cong Mo 2 75
L Region Cong Minn 2 20
Alpha Cong Minn 4 28
Salem Cong Nebr 5 65
Manson Cong Ia 42 04

84 68
District General
Fairview Cong N Dak 15 00
Spg Val Cong N Dak 1 65
R Riv Val Cong N Dak 10 00
Pottstown Mission Pa 4 71
Deep Run Cong Pa 31 87
Finland Mission Pa 9 25
Miss Mtg Offg Pa 123 33
Plumstead Cong Pa 9 00
Spg Mount Mission Pa 17 63
Howard-Miami Cong Ind 34 56
Middlebury Cong Ind 12 95
Clinton Fr Cong Ind 37 82
Emma Cong Ind 11 75
Clinton Fr Cong Ind 33 33
Sycamore Gr Cong Mo 7 56
Tuleta Cong Texas 2 50
Spg Val Cong Kan 26 88
Palmyra Cong Mo 6 75
W Liberty Cong Kan 14 00
Pl Val Cong Kan 12 50
Crystal Spgs Cong Kan 12 18
Cherry Box Cong Mo 3 00
Penna Cong Kan 10 86
Filer Cong Ida 9 44
Bethel SS Ore 1 38
Virginia District 142 23

602 13
S. C. General Expense Fund
SC Contribution 2 00
Pacific Coast SC's

Circle Letter
SC Contributions 20
Protection SC Kan 3 00
Iowa Sc's 60
Forks SC Ind 20
Topeka SC Ind 60
Mt Joy SC Pa 20
Mrs Alonzo Wingard Pa 4 80

13 69
Dak.-Mont. Dist. Farming Project
Ben Martin 5 00
A L Glick 6 00
Refund 2 69

13 69
Ind.-Mich. S. S. Conference
Emma SS Ind 4 39
Olive SS Ind 10 70
Shore SS Ind 5 84
Berne SS Mich 4 75
Pl View SS Mich 2 50
Holdeman SS Ind 9 08
Howard-Miami SS Ind 10 00
Fairview SS Mich 3 82
Zion SS Mich 2 00
Bethel SS Mich 4 75
Hopewell SS Ind 6 00

63 83

Rural Missions

Leo Cong Ind 14 79
Shore Cong Ind 37 11
Salem SS Ind 14 25
Berea Cong Ind 3 93
Bowne Cong Mich 20 00
Mt Zion Cong Mo 1 50
Cressman Cong Ont 6 15
Wanner Cong Ont 7 20
Kauffman Cong Pa 10 05
Glade Cong Md 2 44
Casselmann Cong Md 3 90

121 32

S. W. Pa. Conference Fund
Stahl Cong Pa 1 01

Johnstown Bible School
Masontown Cong Pa 3 00
Schellsburg Cong Pa 1 00
Scottdale Cong Pa 7 45

11 45

Medical Missionary Preparation
Ont 957 10 00

Evangelistic
Mt Zion Cong Mo 50

Personal
Pl Valley Cong Kan 5 00

Sunday School Field Worker
Bethel SS Mo 4 05
Gulf Haven SS Miss 2 85
W Liberty SS Kan 9 00
Palmyra Cong Mo 1 39

17 29

Colportage & Tracts
Berne Cong Mich 6 41

Total Other Funds 1,000 44

RELIEF FUNDS
Russia
G E Yutzzy 2 00

SUMMARY

Alta-Sask Dist 262 33
Dak-Mont Dist 52 54
Franconia Dist 607 71
Illinois Dist 579 55
Ind-Mich Dist 718 72
Iowa-Nebr Dist 449 24
Lancaster Dist 307 75
Mo-Kans Dist 334 14
Ohio Dist 324 38
Ontario Dist 763 71
Pac Coast Dist 40 63
SW Pa SS Conf Dist 86 33
SW Pa Conf Dist 104 94
Virginia Dist 173 13
Wash Co Md Frank Co Pa Dist 91 00
SC Contributions 153 67
Men Bd of M & C Inc 9,644 54

14,694 31

India Mission Funds 2,482 91
S America Miss Fds 1,043 93
City Miss Fds 1,533 29
Char Institutions 4,489 16
Africa 64 34
Annuity 3,550 00
Gen & Other Miss Fds 1,528 68
Relief Fds 2 00

14,694 31

Respectfully submitted and

Gratefully acknowledged,

D. D. Miller, President,

1711 Prairie St.,
Elkhart, Indiana.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, . . . and, lo, I am with you alway, even unto the end of the world. Amen."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JULY 11, 1935

(Herald of Truth
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No. 15

EDITORIAL

"In the beginning God created the heaven and the earth . . . The grace of our Lord Jesus Christ be with you all."

From these two quotations we are impressed with the fact that God's message to man begins with a recital of His power and mighty works and ends with a declaration of His grace—two mighty factors connected with God's dealing with man that should never pass from the sight of man.

Worship God.—In several cases recorded in Scripture, where men sought to worship either fellow men or angels, they were rebuked and directed to worship God. He alone is worthy of our worship. As Christ expresses it, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Thank God for the privilege of worshipping Him. It lifts the worshiper into the realms of the heavenlies, and causes one to shine in His image.

The fault-finder may find one of his richest instructions in Jno. 8:7: "He that is without sin among you, let him first cast a stone." No one is qualified to offer constructive criticisms or to find fault with others, who is not himself living a blameless, consecrated, God-honoring life. Or, as our Savior puts it so clearly and forcibly, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"Shall we continue in sin that grace may abound? God forbid." Paul had just concluded a most forceful exposition of the doctrine of justification by faith. Then, as now, there were people who abused wholesome Bible doctrine by forming conclusions which such doctrines do not warrant. This is one of them. The grace of God is no excuse for the claim that no matter how

deeply we may be imbedded in sin if we "only believe" we are saved in spite of our sins. Such "only believe" is of the kind to which James referred when he said, "Faith without works is dead." The Bible not only teaches the sinless life, but God through Paul emphatically declares that "they which do such things (i. e. commit sin) shall not inherit the kingdom of God." The same apostle also propounds another question which should set all Christian people to thinking: "How shall we that are dead to sin live any longer therein?"

Blessings of Total Abstinence.—The other day, while looking through some of our exchanges, our eye fell on the following:

"I defy you to find a single total abstainer who has (1) ruined his home through total abstinence; (2) threshed his wife through taking water; (3) sent his children out into the street—shoeless—to beg in order to supply him with water; (4) suffered from cirrhosis of the liver, delirium tremens, Bright's disease, or gout through drinking water."

So much for total abstinence from strong drink. The same logic applies to total abstinence from every other form of sin or evil. It is sin—whether it be in the form of drunkenness, murder, licentiousness, covetousness, blasphemy, dishonesty, lying, hypocrisy, foolishness, unbelief, etc. etc., etc.—that destroys. Only through total abstinence can any one be on safe ground. "Unspotted from the world," expresses the standard to which all Christian people should seek to rise.

Noise.—"Make a joyful noise unto the Lord." But there are many kinds of noises that are neither joyful nor "unto the Lord." Take, for instance, the noises we hear around Fourth-of-July times. Years ago there was a crusade in favor of a "safe and sane Fourth;" but the noise of fire-crackers and boomerangs of various kinds kept merrily on; so did the record of a mounting number of accidents and consequent injury to persons and property continue to be in evidence.

Noise means several things to thoughtful people. In the first place, we observe that as a rule people are more charmed with their own than with other people's noises. Again, the more empty the vessel the greater the noise it makes. The admonition, "Study to be quiet," means most to people given to sober thinking and to walking "after the Spirit." And whether you are talking about Fourth of July demonstrations, about demonstrations at revival meetings, or anything else, other things being equal the greater the noise the less the good that comes from the demonstrations. Whatever the impressions of the noises you make have upon the ears of your fellow men, be sure that they are of a kind that make a favorable impression upon the ears of God.

Change of Address.—This item is sometimes found on our Field Note page. It is more frequently in evidence in our subscription department. Scarcely a day passes by but that a number of changes are recorded there. We take this opportunity to state that all our subscribers are requested to notify us promptly whenever a change is made in your post office address. We want you to get your papers promptly, without missing a single number. Should you fail to get your paper promptly when the change in address is ordered, drop us a card and the matter will be attended to without delay.

There is another sense in which we wish to discuss this subject. All people having come to years of accountability, and who are mentally responsible for their moral and spiritual condition, are living either in God's territory or under the dominion of "the god of this world." If the latter, you need to put your case into God's hands and He will change your address at once. But don't forget that the change will never be ordered unless God sees in you a change in affections and in manner of living. If we claim to be the children of light, let us "walk as children of light." If we are not living in

God's dominions, subject to His jurisdiction and obedient to His Word, we need a change of address.

Heathen Depravity.—We noticed recently, in one of our exchanges, an article on the spiritual condition of the heathen. Heathen depravity was stressed, as it should have been, but in our own mind it awakened another line of thought.

For an adequate description of heathen depravity, turn to the latter half of the first chapter in the book of Romans. For an object lesson on the effects of heathendom on the life and character of any people, compare the mental, moral, and spiritual condition of heathen nations in Africa, Asia, and the isles of the seas with that of nations where the Gospel is taught freely, the Bible is found in the average home, and the land dotted over with churches where God is worshiped without hindrance or fear of persecution.

But for an illustration of the rankest kind of depravity and wretched-

ness and heathen darkness and unspeakable crimes you must go to our large cities in "civilized" countries rather than in nations reeking with heathen savagery. Carnal warfare, social vice, awful profanity, wretched poverty, intemperance, greed for gain or power, and every other vile sin known to man, while bad enough among heathen people who know little or nothing about the Gospel, is known in its most abject and revolting savagery in the wicked districts in so-called "Christian" lands. If Christ were here today He would doubtless say, in substance as He did of enlightened sinners in His day, "The men of Abyssinia, and of Tibet, and of the isles of the seas will rise up in that day and condemn you; for if the mighty works would have been done among them that have been done among you, they would long ago have repented in sack-cloth and ashes." The deepest depravity found among men is that existing in districts where the Gospel has been heard, accepted for a season, and afterwards rejected.

THE DIFFERENCE BETWEEN OUR PEACE PROGRAM AND THE PROGRAM OF OTHER RELIGIOUS PEACE MOVEMENTS

By John Horsch

(Continued from last issue)

"Rightly Dividing the Word of Truth"

A point deserving notice in this connection is the fact that in the popular Pacifist movement of today the leaders are representatives of Modernism. There is a definite reason for the failure of the Fundamentalists in the larger denominations to disapprove of participation in warfare. The Fundamentalists in general, outside the so-called peace churches, believe that the Old Testament Scriptures, except the ceremonial law, are binding for the Christian church, the same as the Scriptures of the New Testament. Most of the Fundamentalists are of the opinion that it would be dishonoring God's Word to say that the New Testament Scriptures teach anything at variance with the Old Testament. And yet Herbert Booth, the author of the book "The Saint and The Sword," which is the most thorough-going defence of the principle of nonresistance from the Scriptural viewpoint, is a Fundamentalist and at the same time a member of one of the more prominent denominations.

Our Lord, after quoting literally from the Old Testament law: "An eye for an eye and a tooth for a tooth" (Ex. 21:24; Lev. 24:20; Deut. 19:21), goes on to say: "But I say unto you that ye resist

not evil. . . . Love your enemies," etc. (Matt. 5:38-48). On such points as war, the oath and divorce Christ's teaching is at variance with the Old Testament law. He is pre-eminently the Lord and Lawgiver, as well as the Saviour of men. In the light of His teaching, the law of the Old Covenant is not faultless (Heb. 8:7). War, being contrary to His teaching, is sin. Nevertheless there is no Scriptural warrant for the opinion that war is murder. War and strife, it is true, engender hatred, and the Scriptures teach that hatred is the same sin as murder. He who harbors hatred in his heart against any man is before God a murderer. But to denounce war itself, or the execution of criminals, as murder, is to go beyond New Testament teaching.

The Fundamentalists do not accept the claim of the Pacifists that a golden age of perpetual peace can be reached through human efforts, such as educating the world on the horribleness and futility of war and its unchristian character. They believe that Pacifism, in making such a claim, fails to take into consideration the real nature and inherent character of the world.

A Period of Transition

The popular religious peace movement of today is in a period of transition. It is gradually losing its religious

character and is being brought down to a merely humanitarian basis. Not many years ago the leading Pacifists placed great emphasis on the idea of the fatherhood of God; in fact, they based their argument for Pacifism mainly on this idea. Today some of the prominent Pacifist theologians have accepted views of God which exclude the idea of divine fatherhood. They have defined God as "a cosmic drift or trend." They would follow the Jesus way of life, as they say, and yet, even if Jesus had been only a man, as they assert, the fact would remain that His relationship with the Father was the very heart and soul of His religious life. The Jesus way of life is out of the question, if God is considered to be nothing beyond a cosmic trend. They say, and indeed say rightfully, that war is contrary to Christ's teaching, but some of the Pacifists, when speaking on subjects other than Pacifism, have ridiculed the idea that laws laid down by "a Galilean peasant," as they put it, should be considered binding for people living two thousand years after His time. So the popular religious peace movement of today is gradually losing its religious character.

The Position of European Mennonites

In conclusion we shall give attention to the question of the difference between the historic Mennonite position on the principle of nonresistance, as held by our brotherhood, and the pertinent position of the Mennonites of other countries. It goes without saying that formerly the Mennonites of all countries stood with the early Mennonite church fathers for the principle of nonresistance. This cannot be said of all Mennonites of today. Sad to say, the Mennonite Church of most European countries does not teach today the doctrine of nonresistance, in fact, the European Mennonites, with the exceptions to be presently noted, do not even take the Pacifist attitude. In Switzerland, France, Germany, and Poland the Mennonites have abandoned the principle of nonresistance and have also lost their testimony against military service. In the World War none of these countries had any Mennonite conscientious objector to military service.

The small group of conservative Mennonites, which emigrated from Holland to America in 1853 and settled near New Paris in Indiana, were apparently the last of the Mennonites of Holland to uphold the principle of nonresistance in that period. But at a later date a revival of interest in this ancient landmark of Mennonitism took place in Holland. In 1923 a "Committee for Advancing Nonresistance" was organized among the Mennonites of the Netherlands through the influence of a few men of a more conservative trend. This committee has existed as an organization ever since that time. It is operating today under the more appro-

appropriate name, "Mennonite Committee to Oppose Military Service," the majority of the committee favoring the general Pacifist attitude rather than the principle of nonresistance. However, the anti-war attitude for which this committee stands, is shared by only a small minority of the Mennonites of Holland. To counteract the influence of this committee another committee was organized under the somewhat voluminous name, "Mennonite Committee to Warn Against Propaganda for Refusal to do Military Service and Against One-sided Disarmament." Some of the members of this last named committee hold positions as officers in the standing army of Netherlands.

Conditions in Russia Today

In the Russia of today some of the Mennonites have under the most difficult and trying conditions, indeed under severe persecution, upheld the standard of nonresistance. Under the government of the Czar, before the Bolshevik revolution, the privilege of doing alternative service in forestry work was granted the Mennonites. Today the Mennonite youths of military age in Russia are given the choice between serving in the Red army or accepting alternative service of a type that is exceedingly hard; in fact, in this alternative service as a rule demands are made which are almost physically impossible to perform. On the other hand, the choice of service in the army involves in nearly every instance giving a written statement in which not only the principle of nonresistance is renounced but the statement is a declaration of the acceptance of Bolshevik principles. The young men who under such exceedingly trying conditions stand true to their Christian convictions—their number is apparently considerable—certainly deserve our deep sympathy and our earnest prayers, as does in fact the Russian Mennonite Church as a whole. Such relentless oppression and persecution as the Church in Russia is undergoing at the present time has had no equal since the days when our spiritual ancestors were subjected to actual martyrdom.

Summing up our observations on the latter point in a sentence we note that the Mennonites of America are today well-nigh the only defenders of the vital Christian principle of nonresistance.

Scottdale, Pa.

THE LORD'S DAY

By E. J. Berkey

For the Gospel Herald.

There are many who are confused about this day. Why do we keep the first day of the week as our Sunday, or "The Lord's Day"? When God, who is unchangeable, instituted the seventh day as the day of rest why should we change the observance of it now?

God is unchangeable. His laws, also, are unchangeable, but we note many changes in administration, while the principle of that law is unchanged.

When God finished His great work of creation He rested, called that day the Sabbath, and commanded that His people keep it as a Sabbath unto the Lord.

Man entered, spoiled God's greatest handiwork—man—brought the sin-curse upon man and all he had to do with. God again went to "work," labored hard through His prophets and holy people who responded to do His will. Finally Jesus Christ came, and as the second Person in the great Godhead, finished His great work of atonement for His creatures, and on the Cross cried "It is finished." God the Father honored this great sacrificial work of His Son by His resurrection from the dead.

What was finished on the cross? The means, the material, the plans for a new creation, a new era, and new laws to govern His new creation.

These new laws involve the principles of the old (original) law, but are governed in a different administration. Now the law (principle) of love in the "new commandment I give unto you" (grace) which is to govern and control the "new creation" in Christ Jesus" (Eph. 2:10) are manifested in five different aspects, viz.: (1) Nonresistance, the harmless principle of love and good will that underlies all other commands (I Pet. 3:9; Rom. 12:21); (2) Nonconformity, to the old world, nature, which was ruined by sin (Rom. 12:2; I Pet. 1:14); (3) Nonswearing of oaths, since in Christ all is yea and amen (II Cor. 1:20; Matt. 5:37); (4) non-going to law—taking advantage of our blood-bought brother (I Cor. 6:1-8; Matt. 5:40); (5) non-secrecy—since the principles, walk and conduct of Christians should be open to all that they may be a light to the world (Luke 11:33-36).

Who gave us these commandments? Our Lord Jesus Christ. The principle (love) was established when the sin question was settled on the cross.

Under the old law the Sabbath was kept in honor of God's great finished work of the natural creation. Under grace (the new law) we keep the Sabbath of our rest in honor of our Lord when He finished His greater work of redemption. Please read Colossians 1:12-23. We notice that Jesus Christ (our Redeemer in the new creation) is also the first Creator. Therefore we do not dishonor Him as God, in the keeping of the new day—our Sunday.

Our rest (Sabbath) from sin, condemnation, worry, etc., is in the "finished" work of redemption—the new creature, creation. As the rest (Sabbath) under law was in honor of God's finished work as natural creator, we (Christians) now honor God in the finished work of the same God as Re-

deemer. "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him" (Jno. 5:23).

How can we honor the Son (God) better than by keeping the day of His Resurrection (day of the new creation) as the Lord's day? This is the day of triumph over our enemy, day of power, the day of hope. We keep the Lord's day (our Sunday, first day of the week) not by idleness, doing nothing, but by busy, willing service in worship, in teaching and proclaiming glad tidings of salvation; by being busy, as we have opportunity, guided by His Spirit, in doing the things that glorify Him and help Him in His work of delivering precious souls from sin for whom He has made atonement.

Oronogo, Mo.

SEDUCING SPIRITS

By Ruth E. Buckwalter

For the Gospel Herald.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.—I Tim. 4:1, 2.

In our second article, "Divisions Contrary to the Doctrine," notice what class of people are deceived by this spirit of iniquity—"the hearts of the simple." Those who are wise concerning the truth know not the voice of this spirit.

It is very likely that the apostle when he spoke the words of our text referred to a prophecy then furnished by the Holy Ghost. This prophecy contains things nowhere else spoken of in the Bible. They should be read with reverence for they are of the utmost importance to the Christian Church.

In verse 1 notice, "The Spirit speaketh;" or, the Holy Ghost speaketh expressly to the Church what is going to happen in latter times. This does not necessarily imply the last ages of the world, but any time in which the Church then lived and is living today. "Some shall depart from the faith." Notice it does not say, "They shall depart from the Church;" but, they will apostatize from the faith. A man may hold all the truths of Christianity, and yet render them of no effect by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine, though he may appear to be orthodox.

"Giving heed to seducing spirits." The apostasy belongs to the future, but the heresy to the present. Deception has its spirits of every kind, which she employs to darken the hearts and destroy the souls of men. Pretenders of inspiration and false teachers of every kind belong to this class.

(Continued on page 331)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Fla.

(1409 Ida St.)

There is no doubt but that Tampa is in the South. The other day the writer stood in the sunshine at 1 o'clock and the sun cast a shadow only four inches beyond the tips of the shoes. But if proper care be exercised the weather is quite comfortable, as the shade is always cool because of the ever-present breezes.

Doubtless some of the readers will be interested to hear that we found U. S. routes 301 to 401 to 17 all that could be desired in the way of travel and we are informed they are as short as any other combination. There are practically no hills and the quality of roadway is everywhere good. It would be good for any travelers to Florida to remember these numbers. We found Florida to be a pretty state indeed, in very many places. Surely there is room for thousands (and one is tempted to say, millions) of people here in the unoccupied lands of the southernmost state of the Union.

The city of Tampa as needy as any. On Saturday night the roar of traffic on Nebraska Ave., made one wonder, "Who is going, whither and why?" The Latin section of this city cries its need and seems for the most part to be unconscious of its need. One cannot fail to get the impression that if Christians had lived as Christians should, this whole complex problem would not be. But it is here, and we are to be ambassadors for Him. Will you support by way of the Throne?

We want to say in passing that upon arrival here we noticed what might be called the tracks of other Christians. Into the work at Tampa there has gone a good deal of devotion and time. Pray for the present force of workers, that they may build wisely, as the Lord counts wisdom on the foundation already laid. Pray for those workers who have relinquished duties here to take up work elsewhere, either in other states or in this city, and pray that their work might be blessed. Pray that all Christian workers may be given grace to do that which is given them to do, wherever that service may be.

We who are just a bit out of the beaten track will cheerfully accept the letters you may write in lieu of the visits you cannot make. We thank you in advance.

In His vineyard, colaborers with you,
J. Paul and Alice Sauder.

June 26, 1935.

Hutchinson, Kans.

(818 East B. St.)

Dear Herald Readers, Greetings:—Ministers filling the pulpit since our last writing were Bro. Harry Diener (May 26) and Bro. Joe Hartzler. Bro. Diener and Bro. Oliver Hostetler were with us on June 2 and we had communion services. We enjoyed the sweet fellowship together. The Lord indeed makes us to "sit together in heavenly places in Christ Jesus." June 9 Bro. Joe Hartzler filled the pulpit. June 16 and also the 23rd. Bro. Oliver King preached.

We are glad to have Sister Headings (one of our workers) with us again. She has been in the Hospital a month. May the Lord give her health and strength that she may accomplish much more in His service. Remember our colored sister in prayer, as she suffers much. She expresses her willingness to go when the Lord is through with her here. We are glad for her testimony. She has a son who is unsaved. Remember him in prayer.

We have been having interesting prayer meetings. Attendance, from 40 to 50. We are thankful for the many blessings the Lord is bestowing upon us; the beautiful rains we have received this spring. Our God has been supplying all our needs "according to His riches in glory by Christ Jesus."

The farmers are busy in the harvest fields taking care of the golden grain. May we also be busy in our Master's harvest field, gathering precious souls into His fold. Remember the little band of workers here.

June 27, 1935.

The Workers.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—"If the Son therefore shall make you free, ye shall be free indeed." National freedom is a wonderful thing, but how much greater is that freedom we receive through Christ Jesus coming into our hearts!

The Lord willing, our next monthly Bible Conference will be held Saturday evening and Sunday all day, July 6 and 7, with the brethren Noah Risser, Hershey, Pa., and Elias W. Kulp, Bally, Pa., as instructors. The theme for the conference will be, "What We Believe and Why We Believe It." Bro. Risser will discuss the following topics: Regeneration, Separation, and a sermon; Bro. Kulp, Repentance, Adoption, Non-resistance, Feetwashing, The Holy Kiss, Prayer headcovering. We also expect to have Bro. Frank Stirup, the converted Jew of Norristown Mission, present and speak at each service. Come and spend some time with us and enjoy a real spiritual feast.

On June 12 in the evening preparatory and baptismal services were held when two souls were baptized and one was reclaimed. In the afternoon an

aged man who cannot come to services was also baptized. Another aged man whose home was under quarantine could not be received at present but will be in the near future. Bishop John H. Mosemann officiated. There are three more souls under instruction. Pray for each one in a definite way. On Sunday morning communion services were held. Bishop Mosemann officiated. Nearly all were present.

Bros. Willis Kling and Abner Stoltzfus were present and served as speakers in the last two boys' meetings. We plan to have Sister Hazel Stauffer Miller with us in our next girls' meeting, July 9. Sixty-two were present at our last girls' meeting and 36 at the boys' meeting. We surely appreciate the ice-cream donated by Bro. and Sister Harry Shank for the last girls' and boys' meetings. There is no question but that they enjoyed it!

On Monday evening, June 14, about a dozen brethren from the vicinity of Lancaster came to Columbia and sang at about six places on the street. It does not take long for a crowd to gather. We surely appreciate this work of the brethren.

During the month of May we made 78 calls in visitation work, coming in touch with 55 different homes. Eighteen men stopped for something to eat. At present Sister Williams is added to our list of sick folks. The Lord bless each one.

The brethren who preached for us since the last writing have been Aldus Brackbill, John F. Bressler, John K. Charles, Joseph Lehman, and C. Z. Martin.

Visitors for the past month have been Bro. Martin Z. Miller, Sisters Mary Horsh, Lizzie Hershey, Mary C. Wiker, Muriel Taylor, Beulah Swineford, Blanche Brubaker, and Susie Snyder. Sister Blanche Brubaker spent a week here helping in the work.

The Lord willing, our open air revival services which were formerly announced to begin June 25 have been postponed and will begin Sunday evening, July 14. They will be held on the Mission lawn in charge of Bishop Noah H. Mack. We earnestly solicit your prayers and presence in behalf of this coming work.

We also request your prayers in behalf of a home where trouble and an unpleasant situation has arisen. Also for a sister under instruction that she may have complete victory in her life. With God all things are possible. Pray for the ones who have confessed Christ and have gone back into the world again. We are also still waiting God's definite special leading in finding a sister to fill the vacancy here. "He will be our guide, even unto death."

Yours till He come,

June 27, 1935. Gertrude M. Lefever.

"Faith honors God; God honors Faith."

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—"The Lord is good to all: and His mercies are over all His works." Baptismal services were held at this place Sunday, June 30. Four young folks were received by water baptism and one sister upon confession of faith. Bro. Amos Horst of Akron, Pa., officiated at this service in the absence of our Bishop, Bro. Noah H. Risser, whose absence was due to illness. We praise the Lord for these new-born babes in Christ and desire to see them "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Death has again entered our midst (June 30) and claimed one of our members—Sister Sperla. She had been in ill health for a long time. We are confident that she has gone home and is at rest.

On Sunday afternoon, June 16, many of the town folks were favored by special music rendered by a quartet composed of Bros. Mervin and Lehman Longenecker, Edwin and Samuel Keener of Elizabethtown, Pa. They sang at various places in town on the street and in several homes for sick folks. This service was appreciated very much, and we are sure that both singers and listeners were inspired by the blessings received from the Lord at this particular time. We are planning for more street singing this summer, and would be glad to hear from those interested in joining us.

Visitation work continues to be interesting with its varied experiences. We visit in homes of those who cannot attend services and those who do not care to attend, but we are glad for the privilege of taking the Gospel message to them and pray that as the Word is being taught the Holy Spirit will convict them of sin and lead them to repentance.

The following brethren preached for us recently: Martin Kraybill, Seth Ebersole, Noah Risser, Simon Garber, David Miller, and Amos Horst. May the Lord richly bless them for their service rendered at this place. We are sure it was not in vain.

We are looking forward to our two-weeks summer Bible school, which begins July 15, and are expecting a good attendance. We will appreciate your prayers in behalf of this work.

Our tent meetings are scheduled to begin July 23, with Bro. Richard Danner of Hanover, Pa., as evangelist, and continue until Aug. 4, when we expect to have an all-day Bible meeting. You are invited to these meetings and will be welcome. Especially do we covet earnestly your prayers for this phase of our work, for the work in general, and for the workers that we may be faithful in our calling.

July 1, 1935. Ella V. Zook.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers, Greetings:—June has been a busy month at the Canton Mission. Our summer Bible school was held from the 10th to the 28th. There was an average daily attendance of 122. The closing program given the last evening of the school was well attended. The teachers gave their time and efforts unselfishly. We appreciate very much their fine work and spirit. The teachers were: Orpha and Mildred Troyer, Ross Gerber, of the Walnut Creek congregation; Sara Hartzler of the Martin's congregation; Gladys Johns of the Beech congregation; Ella Smucker of the Oak Grove congregation; Sara and Lydia Slabough, Grace Schwary, and Elsie Pustay, of the Canton congregation.

On Sunday, June 9, Bro. Eli Frey gave us an appreciated visit and message. This last Sunday we had baptismal services, at which time three were received by water baptism. A fourth could not be baptized because of objections of parents. May the Lord open the way for her, is our prayer. Bishop O. N. Johns had charge of this service. Bishop Louis Amstutz was with us also, and took part in the service.

The writer's mother has gone to eastern Pennsylvania for the summer months. She went earlier than planned because of the death and funeral of a sister-in-law.

A Gospel team from the Beech congregation gave an appreciated program here on Sunday evening, June 30.

We acknowledge with thanks provisions and clothing received from the following during the past month:

Provisions

Mrs. Fritch, Canton Cong.	\$1.00
Beech Cong.	27.63
Becher's Dairy Farm, Beech Cong.	10.43

Clothing

Pleasant View S. C.	\$2.40
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Wm. G. Detweiler, Supt.

July 2, 1935.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greeting in Jesus' Name:—We are very thankful to our heavenly Father for the many blessings we are enjoying.

With the approach of warm weather our Sunday school attendance has dropped some. But we are glad that some new scholars have come in. There are still some who do not attend any religious services anywhere. Special efforts are made to gather them in, that they too may be taught the Word of God. Satan has so many ways to draw them away from the house of worship. The average attendance of the Sunday school for June is 141.

The visiting brethren who spoke in our Workers' Meeting were, Paul Mingner, Frank Stirrup, Witmer Barge, and Lloyd Weaver. Bro. Jacob Har-

nish was with us June 23 in the evening services and preached for us. A number of other brethren and sisters visited with us. These visits are much appreciated and a help to the work. "Thank you; come again."

We still have a class of applicants under instruction. Will you remember them in your prayers? We feel specially burdened for the young people of the city. Also continue to pray for us as workers, that we may ever be faithful in teaching them the Word of God, that we may realize the sacredness of it, and also what it means to deal with human souls. We are very thankful for the interest and co-operation of the brethren and sisters of the country who have been helping in this work. There may be those who cannot visit with us. You also can have a share in this work by remembering us at the Throne of Grace.

The Lord willing, our tent meetings will be held at the same place they were held last summer on the Correy field south of Lincoln Highway, West Coatesville, on Bethlehem office grounds, beginning Aug. 9, with Bro. S. G. Shetler of Johnstown, Pa., in charge. Arrangements are being made for an all-day meeting to be held Aug. 17. Pray for these meetings. We have a great God who can do great things for us.

Yours for the Needy,
July 2, 1935.

Anna Yoder.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(May 30, 1935)

Greeting of love to all Herald Readers:—Last week we found a Syrian family living comfortably in a small house on the edge of town. The man and son have been here for about 8 years working and saving their earnings for the home and to send for the wife and mother. When she had the passage money and went to the medical examiner he informed her that she was suffering from trachoma and would have to be cured before she could get a passport. She was very much afflicted but the doctor cured her and she was able to obtain her passage and now she is united with her husband and son and is quite happy. She always smiles when we talk, although she does not understand Spanish as yet and the others must interpret for her.

A member in Bragado who is from Poland also sent passage for his wife and daughter to come to Buenos Aires. This week he wrote that the medical examiner had told his wife that she must also be cured of the trachoma before she could leave there. So after the treatments given for that disease she was declared cured but the examiner said that she still had several small spots which would prevent her from securing a passport. The hus-

(Continued on page 332)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

JIMMIE'S WISH

By Edith B. Kennel

For the Gospel Herald.

To Papa and Mamma Sauder and the workers of the Mennonite Children's Home at Millersville, Pa., this poem is affectionately dedicated.

It was bedtime for the children
At the "Home" in Millersville;
Each one dressed in clean, white nightg,
Paused beside their bed to kneel.

Twenty-seven little voices,
Raised to God in childish prayer,
Asked the Lord to keep and bless them
And all children everywhere.

"Bless the sick folks, Lord," they pleaded
"And all missionaries too;
All the poor folks O Lord bless them
Help us all be kind and true."

Into bed they quickly scrambled,
And with eager voice they said,
"Won't you please tell us a story,
Oh please do," each small voice plead.

Then I told them of the Father,
And a happy home on high,
Where the homeless and the orphans
Go if in the Lord they die;

How the Lord will be their Father,
And will claim them as His sons;
If they give their heart to Jesus,
Serve Him till this life is done.

But a curly head was lifted,
And two blue eyes wet with tears,
Called me to his little bedside,
Filled his heart with grief and fears.

Quickly to his bed I hastened,
"What's the matter, Jimmie lad?"
"I've no home," he sadly whispered
"And I often wished I had."

"For my father he's a drunkard,
And my mother she is sick;
Oft' when he came home at evening
He would beat us with a stick.

"Once he threw me from a window
To the pavement far below;
For we stayed up in an attic
'Cause we had no home you know.

"Oh I wish I had a father
Who would love a little boy;
One that would not beat and kick us
And with drink our home destroy.

"But some folks so kindly brought me
To this Children's Home you see;
And they're all as kind and loving,
As a mortal e'er could be."

But as he smiled so sad and touching,
As he lay his curly head
'Gainst my shoulder as he whispered,
"Won't you stay here by my bed?"

Then I thought of many homes where
Jimmie would just love to be;
For the Lord has richly blessed them,
But they have no child, you see.

Or, perhaps, for still another
In their family there is room;
And the Lord would surely bless them
If they shared their Christian home.

Won't some tender-hearted reader
Open wide their heart and home
For poor little homeless Jimmie
And provide for him a home?

Don't you want a little Donald,
Or a smiling Betty Jane?
Be to them a father, mother,
In God's ways their feet to train.

Oh, the Lord will richly bless you,
Now and in eternity,
If you help these orphan children
As for homes they raise their plea.

Come to Millersville and see them.
You will love them, this I know;
For they're kind and sweet and helpful,
And with life they are aglow.

If poor Jimmie now a knocking
At your heart's door, let him in;
Help him to become a blessing,
In this world of grief and sin.

Inasmuch as to the least ones
Ye have done it, saith the Lord,
Ye have done it unto me and
Great shall be your soul's reward.

Gap, Pa.

TEACHING THE FEAR OF GOD

By Lydia Martin

For the Gospel Herald.

To teach effectively on any subject, we must have a knowledge of that subject. To teach the Word of God, we must have a knowledge of the Word and also the Holy Spirit to guide us that we may rightly discern it. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Evidences of sin are all about us. The commandments of the Lord are being violated on every hand. We must conclude that the people have not the fear of God in their hearts. Surely there has been a neglect of duty toward God to bring about such an apostate age as we are living in.

The duty and privilege of teaching the fear of God rests largely upon parents. We are taught to bring up a child in the way he should go and when he is old he will not depart from it. God's promises are true. If His commandments had been obeyed in every home how much better the world would be today. The parents have the privilege of teaching the child while its mind is still plastic and impressions are easily made.

We can see the value of early training in the life of Moses. Though his mother only had him with her a few years, she had so thoroughly taught him of the Word of God that after many years, when the time came that he must make a great decision, he chose rather to suffer the affliction of God's people than to enjoy the pleasures of sin for a season.

We can not do all our teaching in words. Our actions and attitudes make deep impressions on the minds of children. Can we teach a child that drunkenness is a sin and say it is right to drink moderately? Can we teach that profanity is sin if he hears his parents swear? Or can the mother who appears in public places in bathing suits teach her daughter modesty and sobriety? That is a contradiction of teaching which is hard to overcome.

A friend of mine was trying to teach her little nephew to say window instead of winder. He would not be corrected, because he said, "Mamma says it that way, and that's the way I am going to say it."

It is essential that we live God-fearing lives if we hope to bring up our children in the fear of the Lord. When the child disobeys he needs to learn that there is a penalty for disobedience. And when he is older he will know and feel that sin brings him into condemnation before God.

If the child is permitted to commit sin—such as lying, stealing, etc.—without being corrected, his parents are doing him an irreparable wrong that will spoil his chances in this life and for eternity.

Children should attend all church services with their parents, as it helps to create a reverence for God which they could not get elsewhere.

As parents and teachers we need to be careful to avoid one-sided teaching. We love to teach about the love of God but hesitate to talk of the wrath of God. Since Jesus distinctly teaches that there is a hell, we can not ignore it and we must try to impress the reality of it. If we wish to create a fear of God in the hearts of our pupils, we should make their salvation our greatest concern in life, and put other things as secondary, that those for whom we are responsible may flee from the wrath to come.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." If every person knew and realized just what this means, there would be a changed world very soon. The truth of this verse is proved to us very clearly when we see the awful reaping in the lives of some people. We need to warn those who are disobedient, especially young people; as Satan is a great deceiver and lets them think they can cover up sin, which we know is impossible. As the Word says, "Be sure your sin will find you out." When opportunity affords, we should point out to our youth some of the results of sin in the lives of people and give Bible instances when the wrath of God was poured out upon sinners who refused to repent; and remind them that the same God rules over us that reigned over Sodom and Gomorrah, the children of Israel, Ananias and Sapphira,

(Continued on page 331)

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for July 21, 1935.—DAVID.

Lesson Scope.—I Sam. 26:5-12; II Sam. 1:23-27; 23:14-17.

Lesson Text.—I Sam. 26:5-12; II Sam. 1:23-27.

Time and Place.—About 1085—1015 B. C.; Bethlehem and other places in Palestine.

Leading Character.—David, son of Jesse.

Golden Text.—Look not every man on his own things, but every man also on the things of others.—Phil. 2:4.

Points for Meditation

1. Returning good for evil.
2. Courage.
3. Respect for the Lord's anointed.
4. "The tie that binds."
5. Loyalty.

Introductory Thoughts.—David stands out in sacred history as "a man after God's own heart." That is not saying, however, that David was free from faults. Revolting as some of his missteps seem to be, there is something good to be learned from them if we take these things in the right way. They put emphasis upon the Scriptural warning, "Let him that thinketh he standeth take heed lest he fall." From the fact that the men of old who did valiant service for the Lord were, like ourselves, imperfect men, we are impressed that our own shortcomings do not necessarily bar us out from the grace of God; provided we, like David, repent of our sins promptly when we become conscious of them. The preaching of "repentance and remission of sins" is one of the outstanding commandments to the children of God in the present dispensation.

LESSON COMMENTS

David Spares Saul (5-12).—Several outstanding lessons are to be learned from this portion of Scripture:

1. "Jealousy is cruel as the grave." Notice the career of King Saul from the time his jealousy was first aroused by the women singing, "Saul hath killed his thousands and David his tens of thousands," until the time when this jealousy had been fanned into an insane rage of murderous fury which finally resulted in the king's shameful and ignominious death. At first he tried to hide his jealousy but he finally discarded this pretense and openly sought to slay his "rival" continuing until God brought him to an inglorious end.

2. The folly of fighting God. Saul in his earlier life had been a valiant and God-honoring leader. But later he turned. After knowing what the will of God was he kept on desperately fighting against God, but his courage and valor proved to be of no avail. He who fights God makes straight tracks in the direction of certain defeat.

3. "If God be for us, who can be against us?" We have an illustration of this in the case of David. In God's own time and way David was brought to the throne, notwithstanding Saul's great power and desperate efforts to put David out of the way. With Christ as our Leader, victory is sure, no matter who or what powers are against us.

4. Respect for God's anointed. We admire David for respecting Saul's position, no matter how unworthy the king. So long as God tolerated Saul in his position, it was not for any of his subjects to molest him or try to remove him. Submission to constituted authority—whether in home, Church, school, or nation—is a trait of Christian character that should never be violated.

David's Lament for Saul and Jonathan (23-27).—Here again the character of David shines out. He had scrupulously respected the position and person of God's anointed. Though Saul had been delivered into his hands, he not only refused to harm him but also refused to allow others to do so. Finally the Lord decided that Saul's cup of iniquity was full and He permitted the Philistines to overcome him. Saul, wounded, escaped falling into the hands of the Philistines by taking his own life. He had met his just doom. In him was verified the saying that is written, "Vengeance is mine, I will repay, saith the Lord."

What does David do under such circumstances? Does he rejoice that now his mighty foe had fallen; that now his life was no longer in danger and that the throne of Israel was now within his grasp? Ah, no! Hear his words of lament: "Ye daughters of Israel,

weep over Saul How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me . . . How are the mighty fallen, and the weapons of war perished!"

In this did David prove himself "a man after God's own heart." He was not vindictive against his enemy. He was especially tender in his memories of his friend Jonathan. It is the characteristic in one's life that has since been described in these words: "With charity for all, and with malice toward none." Nor is this the only case where David manifested a similar disposition. Absalom, his well beloved son who had turned traitor, though he had proved himself totally unworthy of such affectionate remembrance, was remembered in like affectionate way—"O my son Absalom . . . would to God I had died for thee, my son." It is remarkable that notwithstanding the grievous sins of which David, during a part of his life, was guilty, he is invariably referred to after his death in the most commendatory language, as portrayed in the language of inspiration. We account for this by the fact that after David's sincere repentance God remembered his sins against him no more. So may we, if we sincerely repent of all our sins and shortcomings, enjoy the pardoning grace of God and stand out in the light of His Gospel and of His redeeming grace as people "after God's own heart."—K.

BIBLE MEETING TOPIC

CHAPTER STUDY—THE VICTORIOUS LIFE.—Rom. 8

Topic for July 21

MOTTO

"If God be for us, who can be against us?"

OUTLINE STUDY

- I. The Believer's Walk in the Spirit.—vs. 1-13.
 1. No condemnation in Christ Jesus.—v. 1.
 2. When the walk is not after the flesh but after the Spirit.—v. 1.
 3. The law of the Spirit of life makes free.—vs. 2-4
 4. The flesh and Spirit are not for the same thing.—vs. 5, 6.
 5. The flesh cannot please God.—vs. 7, 8.
 6. The believer is not in the flesh but in the Spirit.—v. 9.
 7. The Spirit means life and victory.—vs. 10-13.
- II. The Believer is a Son of God.
 1. Because he is led of the Spirit.—vs. 14-16.
 2. He is an heir through Christ.—vs. 17-25.
 3. The Spirit intercedes according to God's will.—vs. 26, 27.
- III. The Believer's Victory.
 1. All things work together for good.—vs. 28-30.
 2. Who can be against us?—vs. 31-39.
 - a. Since Christ was delivered up for us.—vs. 31, 32.
 - b. Since God Himself justifies us.—vs. 33, 34.

- c. And Christ intercedes.—v. 34.
- d. Conditions that cannot separate us.—vs. 35-39.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. The Walking of the Christian after the Spirit.
3. The Walk of Those after the Flesh.
4. The Inheritance of God's Children.
5. The Helper of Our Infirmities.
6. When God Is On Our Side.
7. Evils That Do Not Separate Us from Christ.

For Seniors.

1. The Contrasted Laws.
2. The Witness of Our Sonship.
3. The Hope of Redemption.
4. The Assured Victory.

PERSONAL THOUGHT

Do we live in the power of the law of the Spirit of life?

SEED THOUGHTS

"O Holy Ghost, the Lord and Lifegiver, Thine is the quickening power that gives increase; From Thee have flowed, as from a pleasant river, Our plenty, wealth, prosperity and peace."

* * *
"Spirit of purity and grace,
Our weakness pitying, see:
O make our hearts Thy dwelling place,
And worthier of Thee."

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
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THURSDAY, JULY 11, 1935

Field Notes

Bro. J. D. Hartzler of Gridley, Ill., was billed to preach for the congregation at Detroit Lakes, Minn., Sunday, June 30.

June 30 was the date fixed for Bro. Milo Kauffman to begin a series of meetings at the Zion congregation near Hubbard, Oreg. M.

Bro. J. N. Kaufman, Portland, Oreg., preached the Conference sermon at the Pacific Conference recently held near Hubbard, Oreg. M.

Bro. Peter Kennel of Shickley, Nebr., was one of the speakers at the Missionary Meeting held near Casselton, N. Dak., Sunday, June 23. M.

Bro. M. H. Shantz of New Dundee, Ont., preached for the congregation at the East Zorra Church near Tavistock, Ont., on Sunday evening, June 30.

A movement is on foot to erect a building in connection with the Hutchinson, Kans., Mission to be used as a home for the Mission workers there. M.

Bro. Daniel Shenk of Denbigh, Va., has recently spent some time at Cottage City, Md., where his son, Bro. Ray Shenk, is in charge of the Mennonite mission at that place.

Brethren Paul Roth of Portland, Oreg., and **George Kauffman** of Bloomfield, Mont., served as moderators of the Sunday School Conference recently held at Minot, N. Dak. M.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., July 1, at which time considerable

business of importance to the Mission cause was transacted.

Bro. Harry A. Diener of Hutchinson, Kans., preached twice at the Kansas City Mission on Sunday, June 30. It will be remembered that Bro. Diener was a former worker at this mission. Bro. D. was on his way home from the Dakota-Montana Conference. M.

Bro. Ira Miller and family of Fentress, Va., spent several days at Scottsdale last week, visiting friends and looking through the Publishing House. They are on an extended trip west, expecting to go as far as the Pacific coast before turning their steps homeward.

The recent conference held at Minot, N. Dak., proved to be an interest-awakener, as evidenced by letters from those who attended the meeting. May the influence of this meeting result in continued activities and growth in spirituality and size of congregations.

In **Fulton Co., Ohio**, the brotherhood is remodeling Clinton Church. It is a good sign when houses of worship get too small to accommodate the congregations. May the good work go on. As the congregations outgrow their accommodations, one way to supply the needs is to move out a few miles and build new houses of worship.

Bro. L. S. Glick, formerly of Tampa, Florida, but now (temporarily) of Harrisonburg, Va., writes interestingly of his new location. His throat affection is gradually improving, and he is allowing himself to be used to a limited extent in filling the pulpit in a number of churches. His address, probably until next spring, is Harrisonburg, Va., Rt. 4.

A brother writes from Bloomfield, Montana: "Excavating for our new church building, was begun July 3. Our resources are still composed largely of Phil. 4:19. But with what material funds we have on hand, and good prospects for more, it was decided after much prayer for the Lord's guidance, that it is the Lord's will that we begin. Pray for us."

Jonas T. Nice.—After a record of half a century in the ministry, Bro. J. T. Nice of Warwick Co., Va., answered the heavenly summons and passed on to his reward. See obituary notice on another page. Bro. Nice was well and widely known, having served in the ministry in three different states: Nebraska, Louisiana, and Virginia. May the Lord comfort the bereaved family and congregation.

Recent visitors in the Publishing House, and with friends in Scottsdale, include the following: Paul Ressler and wife, Orrville, Ohio; Ira E. Miller and family, Fentress, Va.; John R. Mumaw, Harrisonburg, Va.; John

Shenk, Denbigh, Va.; Orpha D. and Mildred Troyer, Walnut Creek, Ohio; Vesta A. Nafziger, Wauseon, Ohio; Alice O. Hostetler, Barr's Mills, Ohio; Fern Miller, Millersburg, Ohio.

Bro. Harry A. Diener of Hutchinson, Kans., held a series of evangelistic meetings with the Detroit Lakes Congregation (Minn.), and another series of similar meetings with the brotherhood at Wolford, N. Dak., just prior to the Dakota-Montana Conference held near Minot, N. Dak. The Lord graciously blessed the efforts put forth and a number of souls made the good confession, besides the believers being strengthened.

An Opportunity.—A sister, having been bereft of both her parents, is looking for an elderly couple who would be willing to move in with her and make that their home during the rest of their life-time. As to terms, she would be willing to accommodate herself to their wishes or circumstances. Should any be interested in this kind of an opportunity, you may write to this office and we will put you in touch with the sister making this request.

Change of Address.—Bro. T. K. Hershey and family, from Lancaster, Pa., to Elverson, Pa. Those desiring to write them will please note the change. Bro. Hershey is still busy "resting," being engaged in a series of meetings at the Rock Church, a branch of the Conestoga Church near Morgantown, Pa. These meetings are to close July 12, after which he is to spend some time in the Franconia Conference district, meeting with the Doylestown congregation July 14.

Bro. John R. Mumaw of Harrisonburg, Va., accompanied by Bro. John Shenk of Denbigh, Va., and by his mother, Sister Catherine Mumaw, who had been visiting with her sons in Ohio for a number of weeks, made a brief stop in Scottsdale on his way homeward on Saturday of last week. The two Johns, Mumaw and Shenk, had spent several weeks in the interests of the Eastern Mennonite School, also in evangelistic meetings, going as far west as Michigan.

A brother writes us from North Lima, O.: "Brethren Eli L., J. C., and Aaron Frey and S. S. Wyse of Fulton, Co., Ohio, spent Sunday, June 30, with the brotherhood in Mahoning and Columbiana counties. Bro. Aaron addressed the Sunday school and Bro. Eli L. filled the pulpit in the morning at Midway. Bros. Wyse and J. C. Frey were at Leetonia, handing out the bread of life. The purpose of their visit was to take over the accounts, books, etc., of the Ohio Mission Board of which Bro. Aaron Frey is now treasurer."

People living in the drought-stricken regions of the West and Northwest are rejoicing because of the copious rains with which the Lord has been blessing them during the past month. One brother writes from North Dakota that fields there look greener than they have for a number of years. Where people have been talking of moving out to some more favored quarters, they are again talking of brighter prospects in their home communities. May the Lord continue to shower His blessings upon them, and the congregations in those regions take on new life and growth.

Perhaps there is none of our conference districts where the help of visiting ministers and bishops is more genuinely appreciated than in the Dakota-Montana District. The latest Conference in this district was held June 25-28 near Minot, N. Dak. Bro. Eli Hochstetler, Wolford, N. Dak., preached the Conference sermon and brethren I. S. Mast and Harry A. Diener served as moderators. The following brethren served as delegates to this Conference: Paul Roth, Portland, Oreg., Pacific Coast Conf.; J. D. Hartzler, Gridley, Ill., Illinois Conf.; Peter Kennel, Shickley, Nebr., Iowa-Nebr. Conf., and Harry A. Diener, Mo.-Kans. Conference. Bro. Oscar Burkholder stopped off at the Conference one evening enroute to the Alberta-Saskatchewan Conference. M.

Correspondence

Fentress, Va.

Dear Herald Readers, Greetings of Love:—Though "the tumult of those that rise up increaseth continually," yet "great peace have they that love thy law, and nothing shall offend them."

This condition can be experienced alike, by the faithful individual or group, when in—"Perils among false brethren," as well as the whole true Church, within the compass of the "Distress of nations."

It has always been so—opposition to the truth has always driven lovers of the truth nearer to the great Author of truth. And why can we not praise our God for this chastening, rather than foster a resentful attitude toward it?

Last Sunday we enjoyed the privilege of having our bishop, Geo. R. Brunk, and his ministering son, Geo. R. Jr., with both their wives, and Sister Esther Brunk, with us for the morning and afternoon services. We enjoyed a preparatory sermon in the morning by the younger Geo. R. and communion services in the afternoon, by the elder Geo. R. All those in a position to know can appreciate the truth of the statement—that, "a wise son maketh a glad father," and others share in this gladness, even to the angels in heaven. Should say that differences were ad-

justed, so that nearly all partook of the sacred emblems. If it would take some as long to prepare for a natural meal, as it does to get ready to go to the table of the Lord, they would be lean indeed.

Harvest is about over, potato digging is in full blast. Not much unemployment among those who have a mind to work.

Yours in His service,
June 27, 1935.

S. H. B.

Culp, Ark.

(Table Rock School)

Dear Herald Readers.—We feel we have been blessed above that we deserve. May God bless every effort put forth to help us out here. The many papers and picture rolls are appreciated by many, and gladly read as well, while some are indifferent.

As I write, the Lord is sending refreshing showers. May we be showered with spiritual blessings is my prayer; not only us but other places like us. It seems poverty is going to stop our best Sunday school teacher. Needs have been supplied in the past, and I am sure our God is the same today. Personally my needs have been supplied in wondrous ways.

One of our Sunday school boys is suffering greatly with carbuncles. I am praying for funds to get medical aid to help the needy sufferers in these isolated hills. My service seems of little value when I have nothing to help with. Neither do they have, nor can they get it. Our needs are not great along this line, but when we do need medicine, what relief to have it! It is another way to serve God—relieving suffering humanity.

Many have asked about my work here. It includes a wide field. I never know what comes next. Outside of my own home duties, I visit the sick (many times doing the duties of a doctor), sew, can, keep Sunday school going at Table Rock. We supply City Rock with papers. They use Union helps there.

This year the Lord blessed me with a pressure cooker which will help the needy more in canning. Very few know the first principles of canning vegetables. Folks are wakening up to this way of supplying food for their families. We need your prayers.

Maude E. Douglas.

June 28, 1935.

Creston, Mont.

Dear Readers of the Gospel Herald:—On June 20 Bro. N. E. Roth (our bishop) of Tofield, Alta., came into our midst. We had two evening meetings on the 20th and 21st. On Sunday morning, June 23, counsel meeting was held, and in the evening we partook of communion, reminding us of what our dear Savior did for us and that He is coming again to take the faithful to Himself. Bro. Roth brought to us very timely admonitions while with us.

There are a few of our members going to our Conference which will be held at Mazeppa, Alta.

For some reason unknown the letter that was written the first of the year failed to find its place in the Gospel Herald, so I will briefly go over the reorganization for this year: Supts., J. A. Birky and J. N. Birky; Chors., Lela Lapp and Anna Birky; Sec.-Treas., Carl Bachman; Mission Board Member, John Boss; Church Chors., Rosella Bachman and Sarah Birky.

Grandma Sutter has been quite ill for some time. The Lord is again blessing us with a nice rain.

We ask an interest in the prayers of God's people, and invite all who go through this way to stop with us.

Carl A. Kauffman.

June 28, 1935.

Orrville, Ohio

(Martins congregation)

Dear Readers of the Herald, Greetings:—We have many reasons to be grateful to the Lord for the material and spiritual blessings He has bestowed upon us.

A number of brethren have come into our midst and brought unto us the Word of life. On May 5 Bro. J. B. Hartzler, a veteran of the cross, brought some encouraging words to the congregation. On Wednesday evening, May 8, Bro. M. C. Lehman of Goshen, Ind., brought a message on the subject, "For what is your life?" It was a very profitable message. On June 9 Bro. S. D. Greiser of Fulton Co., worshiped with the congregation at this place and brought the morning message. Bros. Lewis Kletzly and Homer Mumaw also took part in the service; the latter having returned home for a few days to attend the funeral of his uncle, Bro. Levi Mumaw, and for a short visit among relatives and friends. On June 16 Bro. J. A. Leichty preached for us in the absence of Bro. Stanford Mumaw who attended the meeting of the General Mission Board at Hopedale, Ill.

Sister Martha Falb (Mrs. David Falb) has been on the sick list for some time, but we are glad to say that she is somewhat improved. Sister Mary Ann Metzler, who has been sick for some time, is improving again. May all praise go to the greatest of all physicians who is able to heal our physical bodies as well as the sin-sick souls of men and women.

A chorus has been formed among the younger members of the congregation under the leadership of Bro. Marvin Hostetler.

On the evening of May 19 the Walnut Creek Y. P. B. M. rendered the program at this place.

This morning Bro. John R. Mumaw of Harrisonburg, Va., brought the morning message. He was accompa-

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Miscellaneous

TALENT

By Barbara Cripe

For the Gospel Herald.

God gave us a talent;
Perhaps only one;
But with that one talent
We can hear, "Well done."
We should not be slothful
And bury it low,
But use it for Jesus
And spiritually grow.

Through service the talents
Are bound to increase;
And with it there cometh
Sweet joy and deep peace.
For we are but stewards
Of all we possess;
The steward that's faithful
God richly does bless.

Our life's God's investment,
The goods are His own;
To rob God is losing
Our heavenly home.
A reckoning is coming,
The day draweth near:
"Well done," are the words that
The faithful shall hear.

Delavan, Illinois.

THE NAME BARNABAS APPROPRIATE TO HIS CHARACTER

By Eva Burkholder

For the Gospel Herald.

The name Barnabas was originally Joseph. He received from the apostles the surname Barnabas. Luke interprets the name Barnabas as "the son of consolation." It is supposed this name was given to Barnabas on account of his mild and gentle disposition. We don't find so much in the Bible about Barnabas. We find enough to know that his character does not betray his name.

We think of Barnabas as one who could console, cheer the distressed and depressed, giving relief and comfort, helping humanity wherever and whenever possible.

In Barnabas we find a fully surrendered will, ready to fulfill his mission whatever it might be.

The foundation for the splendid characteristics that make up the life of "the son of consolation" are contributed to this, that he was filled with the Holy Ghost accompanied with faith. "For he was a good man and full of the Holy Ghost and faith" (Acts 11: 24).

Barnabas was one of the believers in the early Church. His name is given special attention as one of those who sold their possessions, bringing the money received for his possessions, laid it at the apostles' feet, having all things common. Surely this was an encouragement to those who were interested in the Lord's work, to see men giving their lives and bringing their earthly possessions too.

After Paul was converted he went to

Jerusalem and assayed to join himself to the disciples. They were all afraid of him, and believed not that he was a disciple.

Paul's problem was soon solved. Along comes faithful Barnabas, "the son of consolation," takes Paul and brings him to the apostles, and declares unto them how he had seen the Lord in the way, how He had spoken to him, how he had preached boldly at Damascus in the name of Jesus. The apprehensions of the apostles were removed and Paul was one with them.

At the time Stephen was persecuted some of the believers went into Phoenicia, Cyprus, and Antioch, and there they preached Christ. A great number believed and turned to the Lord.

When the home church heard of these things they decided to send "the son of consolation" to Antioch. A man full of the Holy Ghost and faith is just what was needed to aid the growth in grace and knowledge of Jesus Christ.

When Barnabas came he saw the grace of God and was glad. He encouraged them very much, exhorting them all that with purpose of heart they should cleave unto the Lord.

The work is so great that Barnabas sees the need of another helper, and sets out to find Paul. Barnabas hasn't forgotten the zeal of Paul and his wonderful conversion. He finds him and brings him to Antioch. For a whole year they assemble themselves with the Church and teach much people.

I am sure the character of these two men had a wonderful influence with the people, bringing them to Christ and helping them to grow in grace.

It was by the hands of Barnabas and Saul that relief was sent to the brethren in Judea in time of drought, the disciples at Antioch sending it.

God's all-seeing eye was not closed to the character of "the son of consolation." He and Paul, by the direction of the Holy Ghost, are sent forth on a great missionary tour. They came in contact with many people, telling them of Jesus and the wonderful salvation.

The news of the Savior's love for sinners was the comforting and consoling words Barnabas and Paul brought to the people.

When Paul and Barnabas disagreed about taking John Mark with them, this question was soon settled. Paul takes his desired companion. Barnabas in a fatherly way takes John Mark and goes on telling the consoling news.

Friends, I wonder if the name Christian appropriately describes your character. Is your life, like that of Barnabas, full of the Holy Ghost and faith? Have you surrendered your will to Christ's will? Have you fully consecrated your life to the service of Christ? Are you allowing the Lord to mold and make you after His will? Is your life a consolation to your fellowman? If not, will you just allow the Lord to create in you a clean heart

and give you a character that appropriates the Christian name?

May we heed the words of Joshua: "Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord."

Nampa, Idaho.

ALCOHOL AND CRIME

The use of intoxicants is not the only or the chief cause of crime and immorality. The lack of high ideals, defects in modern education, unwholesome home and family life, a dominating desire to gratify selfish instincts, and above all a disregard for God and the supreme claims of Jesus Christ are the real causes of weakness and deterioration in individuals and in society today.

At the same time sociological studies reveal the fact that increase in the use of intoxicating drinks promotes disease, crime and immorality. Alcohol as a beverage lowers resistance, weakens inhibitions, interferes with judgment and takes away self-control. Physicians and police officers declare that even one drink is enough to incapacitate a man or a woman for safe driving of an automobile. There is good reason why locomotive engineers are forbidden to use intoxicants and yet their engines run on rails! The number, freedom and power of the modern motor cars make it essential that every driver have all his mental and physical powers under perfect control. Men and women do many foolish and hurtful things when strong drink has taken away or lessened their powers of calm judgment and self-control, giving in their place false courage and greater disregard for results.

Advocates of the repeal of prohibition stated that crime would decrease with the return of license. As a matter of fact the Department of Justice states that crime is increasing since the repeal. Jails and prisons are overcrowded—very largely as a result of strong drink. Mr. Sanford Bates, Director of the Bureau of Prisons, stated to a subcommittee of the House of Representatives Committee on Appropriations (March 4, 1935):

There was a great decrease in liquor offenses which continued through the repeal. As soon as the Treasury Department undertook the enforcement of the revenue act of May, 1934, the cases began to come in again under the revenue procedure. . . . The increase in practically all kinds of crime has carried us beyond the estimate. In other words, the lag we were expecting to get through the repeal of prohibition did not materialize.

If prohibition does not "prohibit," even more is it true that licensing the manufacture and sale of alcoholic drinks does not decrease crime or the cost of law enforcement. The Department of Justice also states that there has been no decrease in the number of prisoners since the repeal and that "appropriations must be increased to pro-

vide for more inmates in penal and correctional institutions."

It is encouraging on the other hand to note the number of Christian educational and welfare agencies that are studying the situation and are endeavoring to cope with the problem through the introduction of scientific instruction and character-building programs. The "Allied Youth Movement" and similar organizations are working diligently to enlist the youth of the country in promoting moral and spiritual strength and to increase true patriotism and the observance of the laws of God and of the State.—Missionary Review of the World.

RESPONSIBILITY OF THE STRONG

In one of Tennessee's cities a special friend of mine walked down to the Tennessee river with two bright promising boys. He said: "Boys we will take a swim together." And with his boys at his side they swam together out toward the current of the river. Away out in the stream the father called a halt and advised a return, but as they turned to go back to the shore the waters proved too swift, the distance too great, and the two boys sank by his side. He swam to shore piteously crying, "My boys are gone." He said, "The mistake I made was, I swam out too far with the boys." I am talking to men who are swimming out into the current of social life and amusements and dissipation with their bright boys at their side. Some of these days they will call a halt and start back to the shores of sobriety and piety; but the boys will be carried off with the current, and they will walk the shores of life sad and lonely, breathing from their broken hearts the saddest of all sentences! "My boys are gone! my boys are gone!"—From an address by G. P. Stewart.

SEDUCING SPIRITS

(Continued from page 323)

"And doctrines of devils;" doctrines inspired by Satan by which he secures his own interests, and provides for his own worship, not doctrines concerning demons, but doctrines proceeding from demons. A man never stands isolated; if the divine Spirit does not lead him, the evil spirit will. So the heresies are here represented as inspiration of demons, ministers of Satan.

The apostle no doubt refers to these kinds of ministers when he says, "Though an angel from heaven preach any other doctrine let him be accursed"; and also in II Cor. 11:14, he says, "For Satan himself is transformed into an angel of light."

"Speaking lies in hypocrisy"—persons pretending not only to have divine inspiration, but also to have extraordinary degrees of holiness, self denial, etc. Thus they make a loud

profession of their consecrated lives and works of charity, in order to cover the lies and false doctrines they are teaching.

"Having their conscience seared with a hot iron." This will be the scripture for the last article I shall write on the subject, "The Mark of the Beast."

Paul to Timothy says, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine whereunto thou hast attained" (I Tim. 4:6).

Hannibal, Mo.

TEACHING THE FEAR OF GOD

(Continued from page 326)

and others. God's Word is sure and will stand forever. Though divine laws are broken, they are never repealed.

A young man was recently electrocuted because he had been convicted of murder. He was converted while in the death cell. Friends and relatives did all they could to save his life. On the eve of the execution his father sat on the steps of the governor's mansion until after dark, hoping to get a reprieve for the boy; but the governor would not see him. When he knew it was hopeless to wait he went sorrowing home, to be with his wife when the body arrived. Two ministers stood by the boy's side when he was in the chair. But he had to pay the penalty, though his conversion may have been genuine.

So are the laws of God. They will not be changed for any circumstance or person. Hypocrisy and sham religion are a great hindrance in teaching the fear of God. While the church was yet in its infancy and purity, as we learned in our Sunday school lessons a few Sundays ago, "fear came upon every soul."

Let us keep the Church pure that her influence will reach out, that souls will have a reverence and fear of God. Let us pray for our ministry that they will not fail to preach the whole Gospel that people everywhere might repent. A soul that has the fear of God in his heart can not be indifferent to the eternal welfare of those about him. Let us go on teaching and preaching, remembering that duty and today are ours, that results and futurity belong to God.

Let us diligently teach that "he that covereth his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy."

Hebron, Ind.

Persecution or adversity has always been a proper element or condition to keep the Church in proper order before God.—Ezra Baer.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Do bishops or ministers of a congregation have a right to know and to have a list of how much each individual of the Church gives to the cause of missions or to some other cause, just because the Lord knew what the poor widow gave? What about the following reference: "Take heed that ye do not your alms before men, to be seen of them . . . but when thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:1-4). A Reader.

It depends largely upon what construction you put on the word "right" as to how the first question should be answered. The less legalism and the more brotherly co-operation and matter-of-fact common sense you can connect with such "rights" the more satisfactory the results. When it comes to the work of the Church there should be a close enough connection between the overseers and the members of their congregations that they are not only confidential advisers of their members but also have a pretty fair idea of their habits and life, including the grace of giving. Should it be decided, through the counsel and voice of the congregation, that each member should give his or her proportionate share of the contributions, and an understanding arrived at whereby it may be determined what each member's proportionate share is, we see no reason why this understanding should interfere with the individual rights of any member.

On the question of not letting the left hand know what the right hand is doing, we understand that to be a testimony against making a display of what we are doing for the Lord. In the matter of prayer, we are not to make a display of our piety by long and pompous prayers before the public, "to be seen of men." But we do not thereby understand that Christ thereby condemned public prayers. In fact, there are a number of His public prayers on record, among them His memorable prayer recorded in John 17. The same with our giving. We are not to make a display of our generous gifts; yet we do not thereby understand that it is unscriptural when other people find out how much we have given. Our prayers, whether public or private, should be sent direct to the Throne, without display or ostentation; our gifts, whether known or unknown to others, directed to the Lord's cause. As to how many people we should take into our confidence in the matter of giving, "let every man be fully persuaded in his own mind."

NEWS LETTER

(Continued from page 325)

band is downhearted and asks prayers of the Christians for his wife and himself. He hopes that she may be cured and join him here and that they may have a happy home. It surely is sad, and is an illustration of how small sins (in our sight) if not cleansed with the Blood of the Lamb are sufficient to bar a soul from enjoying spiritual blessings here and hereafter.

On Sunday we visited the Rutt family in Tres Lomas. Arlene is talking, and you would enjoy listening to her English and Spanish. The Sunday school was quite interesting with a lot of little children. In the evening the Church, as usual, was full and the attention was very good. We came back the next day by way of Trenque Lauquen and brought Bro. Santiago Battaglia along.

The weather is very dry, having rained but very little since Christmas. Pray for the natural and also for the spiritual drouth in this country.

Yours in the glad service of our Lord and Master until He comes,

D. Parke Lantz,
Quemu-Quemu, F. C. O. y Sud.

CORRESPONDENCE

(Continued from page 329)

nied by Bro. John Shenk of Denbigh, Va., who took part in the song service. Bro. Mumaw is in the community in the interests of Eastern Mennonite School.

We are always glad for these visits, and invite others to stop and worship with us. We also ask an interest in the work at this place, that we may be a light shining in this dark world.

Yours for Christ,
June 30, 1935. Esther Eshleman.

Rockton, Pa.

Dear Herald Readers, Greetings in the Master's Name:—We have been enjoying many spiritual blessings here. On June 9 we held our communion service. Bro. James Saylor of Johnstown was with us. Several who were not able to come to the service were given communion in their homes, thus proving their desire to partake of this blessing.

June 29 we reorganized our Sunday school with the following results: Supts., Lester Spicher, Ross Metzler; Sec., Mary Brubaker; Treas., May Brubaker; Del. to S. S. Conf., E. Pearl Hummel; Mission Board Member, John A. Hummel; Church Sec., Velma Brubaker; Treas., Alice Hummel; Cor., E. Pearl Hummel; Chor., E. J. Blough.

May we fulfill our duties in faithfulness, realizing that our Christian life depends much in our service in His cause. As we enter the new year's work we need to put forth more effort

that we may, by God's help, increase and build firmly in the Master's kingdom.

We are grateful to our Father in answering prayer in behalf of a needed worker here. Bro. Ross D. Metzler, Paradise, Pa., has answered the call and is now working among us and assisting our pastor, Bro. Blough. May the blessings of God rest bountifully upon him.

Services are still being conducted at the Brooks Hall with much interest.

Continue to remember us at the throne of grace, that our little band may strive together to do the Father's full will.

In His service,
July 1, 1935. E. Pearl Hummel.

Morrison, Ill.

Dear Readers of the Gospel Herald, Greetings:—Since our last letter our congregation has been blest by messages from several visiting brethren.

Bro. J. S. Shoemaker of Dakota, Ill., conducted our communion service on Sunday, June 9. He also preached for us in the evening service. We deeply appreciate the fatherly counsel of our aged bishop.

On June 15 Bro. Allen Erb and wife and little Mary Catherine Zook of La Junta, Colo., and Bro. and Sister J. A. Coopridge of Hesston, Kans., arrived as guests in the home of Bro. J. Kore Zook and family. The latter are the parents of Sister Zook. Bro. Erb favored us with three messages before going to the Mission Board Meeting at Hopedale, Ill. After their return from the Board Meeting, Bro. Erb conducted a week of evangelistic meetings at this place. We appreciate very much the inspiration that has come to the congregation through the faithful service of Bro. Erb. One young boy was willing to take a stand for Jesus. The children's meetings were enjoyed by all.

Bro. M. C. Lehman of Goshen, Ind., preached for us on the evening of June 28. His message was greatly appreciated.

Death has entered our midst since our last letter, claiming the life of our aged Sister Whorley, who had been ill quite a long time.

We are always glad for visitors.
July 3, 1935. Eunice Deter.

SPECIAL MEETINGS

Hollsopple, Pa.

Report of the Annual Sunday School Conference of the Johnstown District, held at the Thomas Church on Ascension Day, May 30, 1935.

Organization.—Mods., Kermit Yoder, Lorrans Kaufman; Secys., Katie Thomas, Grace Cable; Treas., S. K. Eash; Song Leader, Alva R. Yoder.

Program and Speakers.—Devotional (Acts 1), L. A. Blough; Worship in the Sunday School, D. L. Kauffman; The Aim of (1) The Superintendent, David Alwine; (2) The Teacher, Harvey Hershberger; (3) The Pupil, (an essay written by Anna Weaver, read

by Mary Lauver); Gospel Sermon (Lu. 24:50, 51), J. M. Nissley; Business Session; Devotional (II Cor. 4), Sanford G. Shetler; Children's Meeting, Ruth Eash; The Importance of Singing in the Sunday School, A. N. Blough; The Teacher—His Life, John A. Thomas; His Teaching, U. Grant Weaver; His Influence (an essay written by Laura Baumgardner, read by Fannie Thomas); The Home and Sunday School as Factors in Moulding the Future Church, John L. Horst; Devotional (Psa. 65), Harry C. Blough; Our Young People in the Work of the Sunday School, Harold Thomas; Recitations—The Little Child's Amen; To the Departed, Carrie Spory; The Sunday School as a Factor in Promoting the Mission Cause, Ralph Wingard; The Call of the Cross, J. M. Nissley.

Thoughts Gleaned.—Our every day life has an effect in the Sunday school. In worship we show our internal feelings through our external acts. The Sunday school has two great aims, the saving of souls and building of Christian character. The superintendent's aim should be to please God rather than man. The teacher's aim should be to make the teaching plain and full of meaning. The aim of the pupil should be to get a better knowledge of the Bible. Music will give comfort. A Sunday school teacher is next to the preacher in his life. The teacher must know how to save souls. It is the business of the home and the Sunday school to teach children for the future Church. Have youth feel they have a part in Sunday school work. The Sunday school has a great advantage in promoting the mission cause. There can not be a cross unless there is a suffering. The time to accept the call is when it comes.

Secretaries.

Kansas City, Kans.

Report of Second Annual Sunday School Conference held at the Mennonite Gospel Mission in Argentine, Kansas City, Kans., June 8, 9, 1935.

Organization.—Mod., Bro. Wm. Smith; Chor., Paul Erb; Secy., L. A. Weaver.

Speakers.—Paul Erb, Alta Erb, William Smith, Chris. Miller, Edward Yoder, and Freedly Schrock.

A Few Thoughts Presented.—Know your pupils; get acquainted with their life outside the class. Plan a point of contact. The pupil must be made to think. If problems arise, give definite Scriptural help; do follow-up work. Learn if the truths that have been taught have made any difference in the thinking or the life of the pupils. Unless we recognize our appointment as teachers as of God and not man only, we will soon tire and not give our best efforts. Unless my teaching shows results in the lives of those taught, then it is not real teaching.

Within a radius of thirty minute drive from Kansas City there are 101 small villages. On Sunday morning we pass many groups of boys, out on the street playing that would make a fair-sized Sunday school class. The Great Commission is to teach. A taught church is a strong church. Present sad conditions are the result of wrong teaching. Two enemies of true teaching are ignorance and emotionalism. Vacation Bible school work opens up a new field for the Mennonite Church. Many children attend them whose parents are not Mennonites. Our goal is increased attendance, better teaching and more souls brought to Christ.

Secretary.

Preaching is the announcing good news. It may be accompanied by gestures and emotions, but not necessarily so. And when one feels that he has a message from God to announce he is encouraged to throw his whole life into it.—I. E. Burkhart.

There's only one thing should concern us—
To find just the task that is ours;
And then having found it to do it
With all our God-given powers.—Sel.

ONTARIO CONFERENCE

The Annual Conference was held at the Latschar Church, near Mannheim, Ont., on Wednesday and Thursday, June 5, 6, 1935.

Wednesday Forenoon

The private session of Conference opened at 9:45. Bro. J. W. Birky read Psa. 16 and led in prayer.

The Moderator appointed the following committees:

On Arrangements: A. L. Fretz, M. H. Roth, A. D. Grove.

On Resolutions: O. Burkholder, R. Detweiler, Moses M. Brubacher.

Nominating Committee: J. B. Martin, H. D. Groh, Oliver D. Snider.

Church Records: Menno M. Brubacher, I. B. Witmer.

The following subjects were presented by the secretary of the Executive Committee and were accepted for discussion in public session:

1. Approval of the Bible school faculty.
2. The enlargement of the Executive Committee.
3. Should our members be involved in the Baker estate or in similar speculative schemes?
4. In view of the specific relation of other Conference organizations to Annual Conference, what is the relation of the Sunday School Conference to this body?
5. The request of a loan to the Canadian Board of Colonization at Rosthern, Sask.
6. The inclusion of outside assistance in our Church activities and programs.
7. Our procedure in the opening session of Conference. Shall we begin with a communion service?

The public session of Conference began at 11:00 A. M. Brethren Reuben Detweiler (minister) of the Floradale congregation, Simeon Weaver (deacon) of the Floradale congregation, and Amos R. Burkholder (deacon) of Cedar Grove congregation, were introduced and recognized as Conference members ordained since our last meeting.

Brethren Isaiah Rosenberger and Aaron Biehn of the Sharon congregation, Sask., I. W. Royer of Orrville, Ohio, J. R. Bender, Peter Nafziger, and M. O. Jantzi of the A. M. Conference of Ontario, were invited to take part in Conference discussions.

The minutes of our last annual meeting were accepted as having been read. The secretary read the report of the meetings of the Executive Committee of Conference, which were accepted. The reports of the secretary and of the treasurer of the Mission Board with the auditors' report, were read and were accepted, after which adjournment was made for the noon recess.

Wednesday Afternoon

The opening services were conducted by Bro. Isaiah Rosenberger, who read the third chapter of Ephesians and led in prayer.

At this time Bro. I. W. Royer preached the Conference sermon, of which we give a brief outline, the subject being, "The Church and Her Ministry."

The Church of God, who is the Creator of all things, the Father of our Lord Jesus Christ, and Father of all who have been born anew through Christ, the Word and the Holy Spirit, is the pillar and ground of the truth, as testified by Christ upon Peter's confession. Everything stands or falls on this truth.

The apostle Paul refers to his own experience as a sinner and also as a servant of Jesus Christ, and points out to Timothy the way to greater usefulness and pleasure in the service of the Lord. The outstanding theme in the sermon was, that the minister should be burdened with the message of salvation rather than with organized duties and obligations.

All the bishops who were present, and several of the ministers, gave words of testimony, and the entire Conference body gave assent by standing.

The Moderator appointed a committee of three brethren—Ephraim Snider, Noah Weber, and Jer. Good—to make a decision on traveling expenses for Conference members.

The remainder of the afternoon was occupied in reading of reports of standing committees and short discussions relating to them, the following being heard: Conference Treasurer, Rural and City Mission, Finance Committee of the Mission Board, Trustee on the Mennonite Board of Missions and Charities, Bishop in charge of Toronto Mission, Historian, the Principal and the Treasurer of the Bible School.

Adjournment was made at 4:30.

Wednesday Evening

At 7:15 the meeting was opened with devotional and song service, after which an inspiring Workers' Meeting was conducted by Bro. Lorne Schmitt until 7:50.

Bro. J. R. Bender, of Tavistock, gave an address on the subject, "The Benefits of Bible Study in the Life of Young People." The underlying theme of this message was the reality and the necessity of being born of the Spirit before we enjoy spiritual blessings. The brother emphasized the fact that if Jesus brought the Word to us today it would be just the same message.

Following this we listened to a message from Bro. I. W. Royer on the subject, "The Spiritual Life and Its Expressions."

Thursday Morning

Conference convened at 9:15. Bro. A. D. Grove opened the meeting with 1 Thess. 1 and prayer. Bro. Aaron Martin, newly ordained deacon in the Elmira congregation, was introduced and recognized as a member of Conference.

The brethren, Daniel Lebold of Wellesley, Peter Boshart and C. H. Brunk of Poole, were invited to share Conference privileges. The Moderator was appointed to release Conference reports for the press. The report of standing committees was then continued, the following reports being read and accepted: Members of the Boards of Colonization, Publication and Education, Educational and Y. P. Problems Committees, Conference Charity Fund, Bishop for Rural Missions, Home Evangelist, and Church Records Committee.

This concluded the report of standing committees and Conference proceeded to reports of special committees.

1. The Peace Propaganda Committee. The report was accepted and the recommendations were referred to the Resolutions Committee.

2. The Pastors' Bible Study Committee. Report was accepted.

3. The Benevolent Board Committee. The Committee is retained and the report held for future consideration.

4. The Historical Committee. Report accepted.

5. Local General Conference Committee. Report accepted.

At 11:15 committee reports were suspended. A few minutes were taken up in observing and commenting upon the date of ordination, fifty years ago, of our oldest living minister, Bro. Gilbert Bearss of Welland. The Resolutions Committee was requested to prepare a commemorative message, a copy to be sent to Bro. Bearss.

The next on the program was by Bro. S. F. Coffman on the subject, "The Officers of the Church from a Scriptural Standpoint."

Conference adjourned at 12 o'clock.

Thursday Afternoon

The Conference session was opened at 1:00 o'clock with devotion by Bro. Daniel Lebold, who read the second chapter of Philipians and led in prayer.

The Committee on Conference Fares reported with the following recommendation: (1) that when motoring, a car be fully occupied, when practicable, with Conference members; (2) that an allowance of five cents per mile be allowed the driver of a five-passenger car and four cents per mile to the driver of a three-passenger car. The recommendation was accepted.

Conference then took up the consideration of questions as follows:—The approval of the Bible school faculty. The following names were submitted by the Board and were ratified by Conference: S. F. Coffman, O. Burkholder, C. F. Derstine, J. B. Martin; Bro. Coffman and Bro. Martin to act as principal and business manager respectively.

The enlargement of the Executive Committee of Conference. A motion was passed that a Committee be appointed to consider the revision of the Constitution, with the above question in view.

Investments in the Baker estate and similar schemes. A motion was passed that we strongly urge our members to refrain from such speculative enterprises.

The relation of the Sunday School Conference to Annual Conference. A motion carried that the Committee on Revision also consider this subject.

The request of a loan from the Canadian Mennonite Board of Colonization. This matter was referred to the Finance Committee of the Board.

The further disposition of the legacy of Bro. Josiah Cressman's home.

Our procedure in the opening session of Conference. Shall we begin with a communion service? See resolution. This was also referred to the Committee on Revision.

The Resolutions Committee then presented their report which was accepted by Conference. The Committee on Revision of Constitution and the delegates to General Conference were appointed by Conference.

The Nominating Committee was given charge of the meeting and the election of officers, committees, etc., was carried out.

Closing prayer was then offered and Conference adjourned.

Conference Members Present

Bishops.—S. F. Coffman, Manasseh Hallman, C. F. Derstine, Moses M. Brubacher, S. M. Kanagy.

Ministers.—L. J. Burkholder, A. B. Snyder, O. H. Wismer, N. Hunsberger, M. H. Shantz, B. B. Shantz, O. D. Snider, O. Burkholder, C. C. Cressman, H. W. Stevanus, A. L. Fretz, A. D. Grove, H. D. Groh, C. Schrag, J. W. Birky, J. W. Witmer, J. B. Martin, Simon B. Martin, M. H. Roth, Reuben Detweiler, Lorne Schmitt.

Deacons.—Ira Yoder, J. N. Wideman, Moses M. Cressman, E. Snider, Dan. Shantz, N. S. Weber, G. A. Weber, E. S. Shantz, G. Bergey, Jer. Good, I. B. Witmer, Menno M. Brubacher, Abram Good, Alson Cressman, Amos R. Burkholder, Sim. Weaver, Aaron Martin.

(Visitors)

Bishops.—Daniel Lebold. **Ministers.**—I. W. Royer, I. S. Rosenberger, J. R. Bender, Peter Boshart, C. H. Brunk. **Deacons.**—Aaron Biehn, M. O. Jantzi, Peter Nafziger.

Conference Appointments

Moderator, M. H. Shantz.
 Assistant Moderator, C. C. Cressman.
 Secretary, Gilbert Bergey.
 Assistant Secretary, H. W. Stevanus.
 Treasurer, Ephraim Snider.
 Auditors: Angus Weber, A. C. Kolb.
 Executive Committee: S. F. Coffman, Manasseh Hallman, Moses M. Brubacher.
 Member on Colonization Board, S. F. Coffman.
 Member on Publication Board, M. H. Shantz.
 Member on Board of Education, S. M. Kanagy.
 Members on Bible School Board: (2 years) Moses M. Brubacher, H. W. Stevanus, C. C. Cressman; (1 year) M. H. Shantz, G. A. Weber, J. B. Martin; (3 years) O. D. Snider, J. W. Birky, A. D. Grove.
 Bishop for Toronto Mission, S. M. Kanagy.
 Conference Member on Mission Board: B. B. Shantz (1938), O. Burkholder (1937), M. M. Brubacher (1936).
 Bishop Rural Missions, Moses M. Brubacher.
 Chairman Rural Mission Committee, M. H. Roth.

Chairman City Mission Committee, Alvin Culp.
 Chairman Finance Committee, Angus S. Weber.
 Educational Problems Committee: J. C. Fretz, O. Burkholder, S. Brownsberger, S. M. Kanagy, L. R. Wambold.
 Y. P. Problems Committee: Lorne Schmitt, J. B. Martin, A. L. Fretz.
 Ministers' Aid Fund Committee: G. A. Weber, E. G. Reesor, Eph. Snider, Addison D. Snider, Gilbert Bergey.
 Conference Charity Fund: G. A. Weber, Jacob N. Wideman, Ira Yoder.

(Special Committees)

Committee to Revise Constitution: S. F. Coffman, L. J. Burkholder, J. B. Martin, Oscar Burkholder, M. H. Shantz, C. F. Derstine, G. Bergey (chairman).
 Pastors' Study Committee: J. B. Martin, S. F. Coffman, H. D. Groh, S. Brownsberger, J. C. Fretz.
 Benevolent Board Committee: Alvin Culp, Angus S. Weber, A. C. Kolb, and all deacons.
 Delegates to General Conference: Simon B. Martin, A. D. Grove, M. H. Roth, H. W. Stevanus, A. L. Fretz, M. M. Brubacher (on arrangements).
 Gilbert Bergey, Secretary.

Married

Brubaker—Carles.—Bro. Clarence B. Brubaker and Sister Catherine Carles were united in marriage June 15, 1935, at the home of the officiating bishop, Bro. A. S. Horst of Akron, Pa. May God's choicest blessings be theirs.

Whitcraft—Ebersole.—Bro. John L. Whitcraft and Sister Amanda Ebersole, both of Lititz, Pa., were united in holy marriage June 1, 1935, at the home of the officiating bishop, Bro. A. S. Horst, Akron, Pa. May the blessings of the Lord be their happy lot.

Schrock—Connell.—On Sunday evening, June 30, 1935, Bro. Vernon R. Schrock and Sister Alma Connell, both of Eureka, Ill., were united in holy marriage at the home of the officiating bishop, Bro. Ezra B. Yordy of Eureka. May God's blessings attend them through life.

Ebersole—Sutter.—On Wednesday morning, June 19, 1935, Bro. Allen Ebersole of Kokomo, Ind., was married to Sister Carrie, daughter of Bro. and Sister Chris. Sutter, at the home of the officiating minister, Bro. Dean Birky of Kouts, Ind. May God abundantly bless them.

Longenecker—Habecker.—Bro. Jonas Y. Longenecker and Sister Esther Habecker were united in holy marriage at the home of the bride's parents near Washington Boro, Pa., Bro. Amos S. Horst of Akron, Pa., officiating. May God's blessings attend them through life.

Clemmer—Souder.—On June 9, 1935, Bro. Erwin Clemmer and Sister Miriam Souder, both of the Souderton, Pa., congregation, were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. Arthur D. Ruth. May the blessings of heaven attend them through life.

Carter—Hershey.—On June 15, 1935, at the home of J. W. Martin, Sheldon, Wis., Bro. Howard Carter of Ladysmith, Wis., and Sister Beulah Hershey were joined in the holy bonds of matrimony by the officiating bishop, Bro. I. S. Mast. Both are members of the Paradise congregation.

Martin—Zook.—Bro. Ora Martin and Sister Lela Zook were united in marriage at the home of the bride's father, Bro. D. B. Zook, in Larned, Kans., June 15, 1935. Edgar Stauffer, pastor of the Church of the Brethren officiated. May their home be a blessing to the Church and community.

Wenger—Brunk.—On Sunday morning, June 30, 1935, at the home of the officiating bishop, Bro. A. J. Steiner of North Lima, Ohio, Bro. David, son of Bro. and Sister Adam Wenger, and Sister Letha, daughter of Bro. William Brunk of Columbiana, Ohio, were united in the holy bonds of matrimony. May God's richest blessings attend them through life.

Hollinger—Smith.—Bro. Russell Hollinger of the Weaverland, Pa., congregation and Sister Edith Smith of Hess congregation near Lititz, Pa., were united in holy marriage on May 25, 1935, at the home of the officiating bishop, Bro. A. S. Horst, Akron, Pa. May Heaven's blessings attend them through life.

Wideman—Yoder.—On June 2, 1935, in the Mennonite Church of Sheridan, Oreg., were united in marriage Bro. Oscar B. Wideman and Sister Dora Louise Yoder, both of the Sheridan congregation, Bro. G. D. Shenk performing the ceremony. May their matrimonial life be sanctioned with heavenly benediction.

Grabill—Miller.—On June 23, 1935, Bro. Wilmer Grabill and Sister Fern Miller, both members of the Middlebury congregation, were united in holy marriage at the home of the bride's parents, Milo Miller's, of Middlebury, Ind., Bro. Silas Yoder officiating. May God's blessing be upon them through life.

Karn—Mishler.—On June 16, 1935, Bro. Frank Karn and Sister Ethel Mishler, both members of the Middlebury, Ind., congregation, were united in holy marriage at the home of the bride's parents, Jacob Mishler's, of near Middlebury, Ind., Bro. Silas Yoder officiating. May the blessing of the Lord be theirs.

Ressler—Kendel.—Bro. Paul L. Ressler of the Pleasant View congregation near Bowdill, Ohio, and Sister Florence Kendel of Martins Creek congregation near Berlin, Ohio, were united in the bonds of holy matrimony on June 30, 1935, at the home of the officiating bishop, Bro. I. J. Buchwalter, near Dalton, Ohio. May God's blessings be theirs to enjoy.

Snyder—Kauffman.—On June 4, 1935, at the Zion Mennonite Church, near Hubbard, Oreg., were united in the bonds of holy matrimony Bro. Menno S. Snyder of Hammett, Idaho, and Sister Lina Kauffman of La Junta, Colo. Bro. E. Z. Yoder preached the wedding sermon, with Bro. G. D. Shenk performing the ceremony. May they enjoy a peaceful voyage through life.

Obituary

Snyder.—Samuel H. Snyder was born in Oxford Co., Ont., Oct. 16, 1864; died at his home in Kitchener, Ont., June 25, 1935. He was in his 71st year. He grew to manhood in the county where he was born. On Sept. 20, 1893, he was united in marriage to Angeline Shantz. This union was blessed with 3 daughters. There survive him his companion and 2 daughters (Mrs. Simeon Groff of New Hamburg and Mrs. Lincoln Shantz of Kitchener), 4 grandchildren and 2 brothers. They lived on a farm near New Dundee until about twelve years ago, when they moved to Kitchener. As a young man he united with the Mennonite Church to which he was faithful to the end. Funeral

services were held June 28, with Bro. M. H. Shantz at the house and in the First Mennonite Church, Kitchener, Bro. M. Hallman using Heb. 11:13 as a text. Interment in adjoining cemetery.

Geise.—Thomas S. Geise died June 28, 1935; aged 82 y. 10 m. 5 d. His wife (who was Annie M. Hostetter) died 12 years before. Surviving are a daughter (Mrs. Frances Eiford), a granddaughter (Mrs. Martin Newcomer) and four great-grandchildren; also one brother (John Geise). He was a member of Mt. Joy, Pa., Mennonite congregation. He died from the effects of a stroke, after one week of sickness. Funeral services were conducted June 30 from the home of Martin Newcomer by Bro. Henry Garber and at Mt. Joy Mennonite Church by Bros. Simon Garber and Henry Lutz. Text, John 14:2. Interment at Cross Roads Cemetery.

"All is over, hands are folded
 On a quiet and peaceful breast;
 All is over, toils are ended,
 And dear grandpa went home to rest."

—By the granddaughter.

Zimmerman.—Martha Fahsbender Zimmerman was born in Germany Aug. 26, 1860; died at her home near Foosland, Ill., May 26, 1935; aged 74 y. 9 m. She came to America when 12 years of age. She was united in marriage with John B. Zimmerman June —, 1887. To this union eight children were born. One daughter preceded her in death. She leaves the aged husband and the following children: Mrs. John Birky, Mrs. Joseph Oyer, and Mrs. Silas Heiser of Foosland, Ill.; Mrs. Louis Gregerson of Ludlow, Ill.; William and Ernest of Gibson City, Ill., and Charles at home; also 20 grandchildren and 2 great-grandchildren. Four grandchildren preceded her in death. She also leaves a brother (Ernest Fahsbender of Chicago) and a half-brother (Charles Fahsbender of Pontiac). She will be sadly missed, as she was always a loving mother and a kind neighbor, and was loved by all who knew her. Funeral services were held at the East Bend Mennonite Church with Bros. J. A. Heiser of Fisher, Ill., and — Zimmerman of Nebraska in charge. Interment in East Bend Cemetery.

Clemens.—Esther, daughter of the late David and Sarah Allebach, was born in Skippack Tp., Montgomery Co., Pa., June 19, 1873; died at her home near Hatfield, Pa., May 25, 1935 (where she had lived for about 35 years); aged 61 y. 11 m. 6 d. She died from a weak heart condition and congestion of the lungs. She was the last of the family, 3 brothers and 1 sister preceding her in death. She was married to Silvanus C. Clemens, Dec. 1, 1894. To this union were born 2 sons (Leroy and Earl) and 2 daughters (Sarah and Viola). Viola preceded her in death. Funeral services were held on May 29 at the house, where short services were conducted by Bros. David N. Cassel and C. Warren Moyer, and further services were conducted at the Towamencin Mennonite Church,

of which she was a member, by Bros. Isaac Kulp and John E. Lapp. Text, II Tim. 4:6-8. Interment in adjoining cemetery.

"Fold her, O Father, in Thine arms,
And let her henceforth be
A message of love between
Our human hearts and Thee."

—The Family.

Schload.—James S., son of Levi and Maria (Snyder) Schload, was born near Akron, Pa., Oct. 30, 1853; died of infirmities of old age at Akron, Pa., June 15, 1935; aged 81 y. 7 m. 15 d. He spent most of his life in the vicinity of his birth place, with the exception of a few years, when he and his parents lived in Fayette and Washington counties. May 24, 1885, he was married to Martha Leisy Gockley, who died May 10, 1889. To this union were born two children, Walter and Minnie. Aug. 24, 1895, he was married to Mattie Leisy Herneisen. To this union were born two children, Daniel and Mary. He is survived by his wife, one son (Walter of Ephrata, Pa.), one daughter (Mary of Scottsdale, Pa.), a step-son (James Herneisen of Denver, Colo.), one brother (Wayne Schload), and three grandchildren. He was preceded in death by a son (Daniel) and a daughter (Minnie), who prior to her death had been an active and faithful member of the Mennonite Church. He united with the Mennonite Church in July, 1919, and remained a faithful member to the time of his death. Funeral services were held June 20 at the home, followed by services at the Ephrata Mennonite Church, in charge of Bro. A. S. Horst assisted by Bro. N. L. Landis and Bro. A. A. Landis. Burial in Akron Evangelical Cemetery.

Brubaker.—Mary Alice, daughter of David and Lydia Brubaker, was born near Smithville, Ohio, Feb. 4, 1881; died at the home of her sister, Bro. and Sister Ray Hackman, near the place of her birth, June 23, 1935; aged 54 y. 4 m. 19 d. She died just 19 years and 1 day after the death of her invalid mother, whom she cared for about 8 years. About 18 years ago Sister Mary became afflicted with arthritis and gradually became helpless until about 3 years ago, when she became unable to walk or even to feed herself. She gradually grew weaker until the Lord saw fit to take her home. She bore her pain and suffering with much patience, and in it all she never lost her concern for others, speaking more of others and their welfare than of her own pain and suffering. At the age of 14 she confessed Christ, and on Christmas Day, 1895, she was baptized by Bishop Jno. K. Yoder and united with the Oak Grove A. M. Church. About 19 years ago she transferred her membership to the Crown Hill Mennonite Church, in which faith she continued until death. All but 7 years of her life was spent in Wayne Co., these years being spent in North Dakota. She leaves 3 brothers and 2 sisters: William of Harrisonburg, Va.; Phares of Sterling, O.; Amandus of Lima, O.; Mrs. Clara Hackman of Sterling, O.; Mrs. Minnie Yoder of Clarence Center, N. Y.; 1 half-sister, Mrs. Ella Glick of Harrisonburg, Va.; 8 nephews and 10 nieces, with many other relatives and friends. Her parents and 1 sister preceded her in death. Funeral services were conducted at the home by Bro. R. L. Stauffer, and at the Oak Grove Church by Brethren J. S. Gerig, N. E. Hilty, and E. F. Hartzler. Text, II Tim. 4:7, 8. Burial in cemetery near by.

Brenneman.—Timothy H. Brenneman, son of Daniel and Susannah Brenneman was born in Fairfield Co., Ohio, Sept. 20, 1860. Passed away at the Goshen hospital on Monday, March 25; aged 74 y. 6 m. 4 d. He was on his way home from church, when he was stricken with a cerebral hemorrhage, from which he did not regain consciousness. On Sept. 23, 1883, he was united in marriage to Laura E. Dalrymple, of near Goshen. Four children were born to the union—one boy and three girls. He is survived by his wife, 1 son (Jesse in Manhattan, Kans.), 3 daughters (Miss Ruth, Indiana, Pa.; Miss Naomi, Bluffton, O.; Mrs. Paul (Orpha) Huber of Goshen). He was converted at an

early age of sixteen, and united with the Mennonite Brethren in Christ Church, in which he lived and died. For more than fifty years he lived and loved the cause of God. He was, as the son of one of the founders of the church, very closely connected with its growth, and was a charter member of the Goshen class. In the early history of the church he was connected with the founding and establishing of the publishing interest and with the origin of the church paper, The Gospel Banner, and acted as editor from 1882 to 1885, and from 1888 to 1889 he lived in Kitchener, Ont., working in the printing office of the Banner. From 1912 to 1917 he was acting Secretary-Treasurer of the Indiana Christian Association, an organization that was opposed to all fraternal orders. In 1893 he entered the railway mail service from which he was retired in 1923, having served for thirty years. He was an active deacon in the church for many years, also acted as trustee; both places were held by him at his death. He was a faithful attendant to all the services, a firm believer in the virgin birth, and the Blood atonement. Funeral services were held from the Brenneman Memorial church, Goshen, Ind., March 27, conducted by the pastor A. B. Yoder, and S. C. Yoder of Goshen College. Burial was at Prairie Street Cemetery.

Gingrich.—Menno M., son of Elias and Annie (Martin) Gingrich, was born in Waterloo Co., Ont., Sept. 5, 1879; died June 15, 1935; aged 55 y. 9 m. 10 d. When a boy of eight years he with his parents moved to Iowa, where he grew to manhood. On March 10, 1901, he married Mary Ann Bauman. Soon after their marriage they gave their hearts to the Lord and united with the Mennonite Church. In 1903 they moved to Mayton, Alta., and here they helped to establish a flourishing congregation. In 1910 they moved to Mazeppa, Alta., where they resided at his death. In 1927 he was ordained a deacon in the Mount View Mennonite Church, where he served faithfully for the past eight years. In the fall of 1934 he was called to Ontario by the death of his brother. He also spent some time visiting his parents, brothers, and sisters in the East. For a few months previous to his death he had not been feeling so well, but was active and about his duties. Saturday morning he went about his work as usual, but had a bad headache. He came in to lie down, succumbed to a stroke, and in a few minutes he died. He leaves his grief-stricken widow, 3 sons (Urias B. and Clarence B. of Mazeppa, and John of Calgary) and 1 daughter (Ermina at home); also 4 grandchildren, his aged parents, 3 brothers and 2 sisters (Sidney, Elias, John, Mrs. Jacob Brubaker, and Mrs. Elam Martin, all of Pennsylvania). He was an affectionate and devoted husband and father, a kind neighbor, friendly to all whom he met. He will be sadly missed in his home, community, and church. Funeral services were held June 18, from the Mount View Mennonite Church. Services were conducted by Brethren H. B. Ramer of Duchess (reading Ps. 90), H. J. Harder of Didsbury (leading in prayer), M. D. Stutzman of Tofield (preaching from I Cor. 15:55-57), and Isaac Miller (Text, Rev. 14:13). The church was filled to capacity. Friends gathered from far and near to pay their last tribute of respect to the departed. Interment in adjoining cemetery, where services were conducted by N. E. Roth of Tofield, Alta.

"Dearest father, thou hast left us
For that home beyond the skies,
But we long again to meet thee
In the land of Paradise."

Stutzman.—Abraham, son of Abraham and Magdalene (Troyer) Stutzman, was born in Holmes Co., Ohio, Oct. 31, 1865; died at the Chewelah, Wash. hospital, June 24, 1935, of a heart attack; aged 69 y. 7 m. 24 d. He was one of a family of 10 children. When he was but 9 years of age, he with his parents moved to Milford, Neb., and there grew to manhood. From there he went to Chappell, Neb., where he met and married Miss Ida Kauffman on Oct. 28, 1893. To this union were born 3 daughters and 1 son: Lula (Mrs. Joe P. Gingrich) of

Kalona, Ia.; Mayme (Mrs. Perry Schrock) of Filer, Ida.; Carrie Stutzman and Charles of Deer Park, Wash. His wife preceded him in death 15 years ago. He leaves 4 children, 13 grandchildren, 2 sisters (Mrs. Ed Roth and Mrs. Dan Hostettler), and many other relatives and friends. Father had been visiting at the home of his daughter, Mrs. Perry Schrock, for a few months. When he first felt ill his one desire was to be taken to his son Charles' home in Washington, as he had not been there for the past 5 years. By doctor's orders he was taken home. After that he felt much better for a short while, although he could not give up and go to his bed, but was around and cheerful and happy because he knew that his Master would soon come to claim that which was His. His last days were spent in singing and praying and rejoicing because his days would soon be over. The children were all present at the funeral except Mrs. Joe P. Gingrich, but she had been to visit him just 4 months before his death. A nephew, Mr. and Mrs. Pete Slatter of Filer, Idaho, were also present at the funeral. Father was taken to the hospital June 17, and was there just one week when he passed away. Funeral services were held in the Chewelah Chapel and burial in adjoining cemetery.

"He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door;
Nor his voice be heard by his loving tone
By the loved ones left 'round his own hearth
stone;
However painful it may be
To know that he is gone,
The thought is sweet that we may see
Father in that Heavenly home."

Two daughters.

Nice.—Jonsa T., son of Bishop Henry and Sister Livina (Tyson) Nice, was born Nov. 25, 1855, near Wadsworth, Ohio; died June 19, 1935; aged 79 y. 7 m. 5 d. When nine years old he moved with his parents to Illinois, growing to manhood near Morrison, Ill. On Jan. 23, 1879, he was united in marriage to Rebecca Longanecker. They then moved to Roseland, Neb., where they built their home among the early settlers, and where a few years later he and his companion took a stand for Jesus, and united with the Mennonite Church which was yet in its infancy at that place, of which Bishop Albrecht Shiffler and Deacon Samuel Lapp were in charge. In 1891 he with his family moved to Roseland, La., from thence with the exception of one and one half years, they resided near Lake Charles, La., until coming to Denbigh about fifteen years ago. Five sons and three daughters were born unto them (Frederick Allen of Wenatchee, Wash.; Frank A. of Houston, Tex.; Mrs. Olive Jones, of Crowley, La.; Byron L. and Henry L. of Denbigh). Seventeen grandchildren, two great-grandchildren, and his faithful companion are left to cherish the memory of a dear loving husband and grandfather, two daughters and one son having preceded him into the glory world. He had four brothers: Benjamin, Philip, Henry, and John. Two were deacons, one a preacher, and one a bishop; also three sisters: Hannah, (deceased) wife of Pre. J. M. Nunemaker of La Junta, Colo.; Mrs. Elnora Steiner of Sterling, Ill.; and Mrs. Levina Kornhaus of Denbigh, Va.

In 1885 he was ordained to the ministry, in which calling he was zealous and faithful, working in the vineyard of his Master until six years ago he suffered a stroke of paralysis of which he rallied and preached one sermon; but experiencing slight strokes at intervals, his ability was weakened, finally losing his speech, and for the last eighteen months he was unable to help himself in any way. Through it all he was very patient and resigned, never complaining, but always grateful for the loving care he received until finally the Lord called him home and he peacefully and quietly slipped away.

Funeral services were held June 20 at the home by Bro. Daniel Shenk and at the Warwick Church by Bro. Geo. R. Brunk assisted by Bro. Truman Brunk. Text, Rev. 14:13. Interment in Warwick Church Cemetery.

EASTERN MENNONITE SCHOOL

The Bible School

MENNONITE GENERAL
CONFERENCE

and

ASSOCIATED MEETINGS

The Lord willing, the Mennonite General Conference will be held at Kitchener, Ontario, August 27-29, 1935. Previous to General Conference, a number of other meetings have been arranged for, as follows:

I. Associated Meetings

Wednesday, Aug. 21.—Interboard Committee meets.

Thursday and Friday, Aug. 22-23.—The Publication Board meets at East Zorra Church near Tavistock, Ont.

Saturday, Aug. 24.—Meeting (at Kitchener, if not otherwise specified by committee chairmen) of the Committee on Arrangements and all other committees desiring a meeting.

Sunday, Aug. 25.—Services at all our churches in Ontario and western New York, with Fundamentals conferences in the afternoon and evening.

Monday and Tuesday, Aug. 26-27.—Monday forenoon and afternoon, and Tuesday forenoon, will be occupied in meetings sponsored by a number of Church-wide Boards and Committees. Monday evening and Tuesday afternoon will be devoted to a Nonconformity Conference.

The Committee on Arrangements will continue its labors Monday and Tuesday until work is completed.

II. Mennonite General Conference

Tuesday Evening, Aug. 27.—Opening session of General Conference.

Wednesday and Thursday, Aug. 28-29.—General Conference continues in session, closing its labors on Thursday evening.

Boards and Committees reporting to General Conference are requested to write out their reports and have them ready to present to the Committee on Arrangements when it meets. A cordial invitation is extended to those interested in the cause of Christ and the work of the Church. May each one connected with this work seek divine guidance and utilize every opportunity to help make this session of General Conference a blessing to the Church.

Daniel Kauffman, Moderator.
Simon Gingerich, Secretary.

YOUNG PEOPLE'S INSTITUTE

Kalona, Iowa

(August 7-11, 1935)

There will be held at the East Union Church, near Kalona, Iowa, on August 7-11, 1935, a Young People's Institute. This Institute is for the purpose of providing for the young people who can attend a means of spiritual instruction and inspiration. While it is being sponsored especially by the churches of eastern Iowa, young people of other sections of the state and from neighboring states are cordially invited to attend. The faculty will consist of J. D. Mininger, G. F. Hershberger, C. F. Yake, Alta Erb, and Paul Erb. Additional speakers will be used, among whom we expect C. F. Derstine and T. K. Hershey. The four-days' program is packed with a feast of good things. All who expect to attend should be present at two P. M. on Aug. 7 to register. Lodging and breakfast will be furnished free by the homes of the community. Dinner and supper, served at the church, will cost the partakers \$1.50 for the entire period. An enrollment fee of \$1.00 will be paid by all who register. Arrangements for lodging may be made by corresponding with D. J. Fisher, Iowa City, Iowa, Route 4, who can also supply bulletins and further information. "Come thou with us, and we will do thee good."

Paul Erb, Director.
Silas Horst, Sec. of Committee.

1. **Its Aim and Purpose.**—In accordance with the prime object of the founders of Eastern Mennonite School, the Bible School holds first place among its Departments. It is given this place first because the Bible is held to be the very Word of God, and second because it is believed that the doctrines of the Mennonite Church are in accord with the Scriptures. The teachers of the Bible School believe, defend, and promulgate the Faith as set forth in the Confessions of Faith. They feel that the distinctive doctrines of the Church are not only Scriptural but also vital to full-orbed Christianity.

2. **The Elementary Bible Curriculum.**—This is a well-rounded course of two years for those who have not completed the high school and desire elementary instruction in the Scriptures. It contains courses in Bible history and geography, Book-study, doctrine, prophecy, Church history, personal evangelism, missions, Christian education, etc. It is the special aim in these courses to make them of practical value to Christian workers, Sunday school teachers, and missionaries. We are highly gratified with the increased enrollment in this curriculum, which is proof both of its value and the increased interest in Bible study.

3. **The Bible College Curriculum.**—This is an extension of the Advanced Bible Course with no radical changes being made in the separate subjects. The Advanced Bible diploma will continue to be given for the completion of two years of properly distributed work, and the Bible College diploma at the completion of the four-year curriculum. This extension has been made in an attempt to meet the needs of an increasing number of young people who are looking to our Church schools for a training adequate to cope with modern problems, current false beliefs, false religions, aggressive agnosticism, atheism, evolutionary philosophy, and the like. All these are met by a solid foundation in Biblical knowledge, given in an atmosphere of strong Christian faith, with its basis in a vital Christian experience. "In these days, when every form of truth has its counterpart or opponent, it is highly important that the Church have those who are able to go to the sources of history and revelation and speak with authority from the standpoint of unmistakable evidence and indisputable facts."

The Faculty for this extended curriculum is well prepared to give thorough and proficient work. The teachers with the departments in which they labor chiefly are as follows.

Dorothy C. Kemrer, Elementary New Testament Greek.

Harry A. Brunk, Church History.

John R. Mumaw, Christian Education, and Practical Theology.

M. T. Brackbill, Biblical Literature.

Menno Brunk, Old Testament, and New Testament Greek.

Chester K. Lehman, New Testament, and Theology.

4. **Why Pursue a Bible course?**—To Timothy Paul wrote: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In similar strain Peter says: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Jude is still more pointed in his words: "Ye should earnestly contend for the faith which was once delivered unto the saints."

Send for the special bulletin that describes in greater detail this forward step in the Bible School. Send also for the regular catalogue which in addition to describing the Bible School gives full information concerning the High School, Junior College, and Bible Correspondence School. Address communications to Eastern Mennonite School
Harrisonburg, Virginia.

YOUNG PEOPLE'S INSTITUTE

Manitou, Colo.

July 17-21, 1935

The Lord willing, a Young People's Institute will be held at Manitou, Colo., under the auspices of the Kansas-Missouri District Conference from Wednesday evening, July 17, to Sunday evening, July 21.

Plan to enjoy inspiring Christian fellowship with many other young people, in a locality abounding in the wonders and beauties of God's handiwork.

There will be classes in Missions, Resurrection of Jesus, Sunday School Teaching, Ephesians, Young People's Activities, Book Study, Young People's Problems, and Music. Evangelistic message each evening.

Victorious Life Conference Sunday Afternoon.

Faculty: M. C. Vogt, Allen H. Erb, E. M. Yost, Jesse Kauffman, Milo Kauffman (director).

For program and other information, write to Jesse Kauffman, La Junta, Colo.

CONFERENCE ANNOUNCEMENT

Southwestern Pennsylvania

The sixtieth annual meeting of the Southwestern Pa. Conference will be held, D. V., at Masontown, Pa., Aug. 5-9, 1935. Following is the schedule of meetings:

Monday: 2 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday Noon, Mission Board Meeting.

Tuesday: 1:30 P. M. Associated Sewing Circles Program.

7:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday: 10 A. M. to Friday Noon, Church Conference.

Those coming by auto from east or west will follow route 40 to Uniontown; from the north, route 119 to Uniontown. Inquire at Uniontown for Masontown road.

All interested ones are cordially invited to all these meetings.

M. B. Miller, Secretary.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

P. L. Frey, Chairman.

I. W. Royer, Sec'y.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
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SCOTSDALE, PA., THURSDAY, JULY 18, 1935

(Herald of Truth
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No. 16

EDITORIAL

"Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren."

We are taught to pray, "Lead us not into temptation." And well may we pray this prayer; for it is the power of the tempter that is responsible for all the evil that has come into and is being wrought in this sinful world. Yet, through loyalty to God and relying upon His power, the very presence of the tempter brings to us the opportunity to live the overcoming life. As James says: "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Yet we err if we stop there. Let us get the rest of this instruction: "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any man lack wisdom, let him ask of God."

On the Faith Basis.—Paul gives expression to this scriptural attitude when he says, "We walk by faith, not by sight." By this he meant that he put his trust in God, followed His instructions and directions, even though the future seemed dark at times, looking at matters from a human standpoint. When "we walk by faith" the future is always bright, even though a martyr's death may be between us and the eternal brightness of the glory world.

Some people, claiming to walk by faith and trusting the Lord for all their needs, have the knack of making their prayers loud enough so that other people might hear their demonstrations of faith. In other words, they not only pray that their material needs may be supplied but they are not slow to tell other people how they

have been praying and trusting and to throw out hints that a little contribution would be a very convenient thing. Perhaps they conclude, while praying the Lord to open the purse-strings of other people to help supply their needs, that it is not a bad policy to help the Lord (by throwing out hints) to answer their own prayers.

A Costly Celebration.—On the morning following the Fourth of July celebration we noticed this news item in one of the city dailies: "Fourth Takes 54 Lives." The causes are enumerated as follows: Automobile accidents, 27; drownings, 16; all other accidents, 11.

This is only one item in considering the expense account. This preliminary survey of casualties made no mention of the number of injuries that did not prove fatal; neither was there any mention made of the huge sums spent in fireworks, pleasure trips, drinking bouts, etc., etc., etc. Considering the large percentage of the American people who are on relief, this vast expenditure of the Lord's money is doubly sinful.

And still we have not gotten to the most serious item of expense. Money is a serious consideration, but there are other losses and expenditures more serious than that of money. The sinful indulgences of thousands who were out for "a good time" may have cost them dollars, but their most serious loss is that of character. "What shall it profit a man, if he shall gain (or squander) the whole world, and lose his own soul?" Money spent for sinful indulgences is worse than wasted. It means not only loss to the pocket book but also loss to the soul. If you are looking for "a good time" in life, you will find real soul-satisfaction by seeking the joy of the Lord rather than the vain and foolish things of time and sense. In so doing you will have foretastes of that delightful time of which it is written, "In thy presence is fulness of joy; at thy right hand are pleasures for evermore."

The Mind of Christ.—On this subject Paul says two striking things which all people should ponder in their hearts.

The first of these is found in I Cor. 2:12-16, in which he contrasts the spirit of the world with the Spirit of God. Speaking of Christian experience he says:

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teacheth; comparing spiritual things with things spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned. . . . For who hath known the mind of the Lord, that he may instruct him? But we have THE MIND OF CHRIST."

This striking difference in understanding between the man of God and the man of the world challenges our profoundest and most reverential thought. The first has the mind of Christ, looking at things from a heavenly viewpoint; while the second, looking at matters from the viewpoint of the world, has the mind of "the god of this world." But what is it to have the mind of Christ?

We have the mind of Christ when we are moved by the same constraining love that moved Him while on earth, and follow in His steps because our standards of thought and life are identical with His. On this point Paul gives us wholesome instruction, as recorded in Phil. 2:5-11:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

"Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Notice the instruction: "Let this mind be in you, which was also in Christ Jesus." What was His mind?

It was an attitude of humility, of meekness, of sacrificial love; though His greatness was such that He told the truth when He said, "I and the Father are one." In other words, "He made himself of no reputation." His was a life of reverential service, dedicated to the good of humanity. That is the pattern for all Christian people to follow. Not the glory of self, but the glory of God and the salvation and spiritual enlightenment and uplift of fellow men, is the chief end of all

Christian endeavor. There is, however, an exaltation connected with the sacrificial life of the child of God which the man of the world can never reach—save through the acceptance of Christ and His salvation. As Christ was crowned with "a name that is above every name," so is the follower of Christ, as a joint heir with Christ, blest with an exaltation that makes him a member of God's happy family in time and a king and priest in His realm in eternity.

fer that by milk is meant the first principles of the Christian religion, "the simplest elementary truths of the Gospel." As a newborn child of God, the new beginner in the faith must learn the new relationship that exists between him and his God. He must learn the duties and privileges of a child of God, and to exercise himself in those things that lead to a more mature Christian life; while strong meat rather refers to the deeper, more profound truths that lead the believer to a deeper, fuller knowledge of God and His Word and will, and give greater power in the Christian life.

PREACHER'S PAGE

FEEDING THE FLOCK

By Jacob H. Mellinger

For the Gospel Herald.

(This article appeared in the columns of the Gospel Herald several years ago. Since then the writer of this message has answered the heavenly call and gone to meet his Lord. But he "being dead, yet speaketh." To give our readers another opportunity to read this message, we gladly send it forth the second time.—Editor.)

When Jesus called Peter and Andrew to follow Him, He told them He would make them "fishers of men." When, after His resurrection, He had His memorable conversation with Peter, He said unto him, "Feed my lambs . . . Feed my sheep."

We see here that the work of the minister of Christ is to gather souls into the Kingdom and to feed or shepherd them there. We can easily understand what is meant by gathering souls into the Kingdom. But we want to notice just now some things concerning feeding them, that the spiritual life within them might be sustained and nourished. Life, according to the dictionary, "is the quality or character that distinguishes an animal or plant from inorganic, or dead organic bodies." Spiritual life is that spiritual quality that distinguishes a soul that is alive in Christ from one that is dead in trespasses and sins. One that is spiritually alive is one that believes in the Lord Jesus Christ, has been born again from above. "He that believeth on the Son hath everlasting life" (Jno. 3:36).

Life that is normal grows and develops under proper conditions. The oldest living tree or plant or the oldest living body, still has the elements of growth within it. And the oldest as well as the youngest child of God has the same in a spiritual sense. What do we understand by Christian growth? "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). We are to increase in the grace or love of God shed abroad in our hearts, and increase "in the knowledge of our Lord and Savior Jesus Christ." Growth means increas-

ing in holiness, which according to Cruden's Concordance "consists in a conformity to the nature and will of God, whereby a saint is distinguished from the unregenerate world," etc. It is an increasing or development of the Christ life within, and is characterized by bringing forth more bountifully of the fruit of the Spirit (Gal. 5:22, 23) and the Christian graces enumerated in II Pet. 1:5-7 and being more fruitful in good works unto which we are created in Christ Jesus.

In order that there may be growth, the Christian must have food. What is food? We all understand the meaning of bodily food, or plant food. But what is spiritual food? Anything that sustains or develops the spiritual life is spiritual food. God has supplied this spiritual food in abundance. The Word is such a wonderful storehouse of food, and the Spirit is such a wonderful helper, and prayer is such a wonderful key, that the child of God need never suffer want.

We learn from the Word that there are different kinds of food for different degrees of Christians. In I Cor. 3:2 Paul tells the brethren at Corinth that they had not previously been able to bear strong meat, and even at that time were not able. So they had to be fed with milk. Heb. 5:13, 14: "For every one that useth milk is unskilful in the work of righteousness: for he is a babe. But strong meat belongeth to them that are of full age." "As newborn babes desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:2). From this we conclude that milk is for new beginners and strong meat for those more advanced in the Christian life. But we know that natural milk has all the elements necessary to sustain and build life; and, according to Peter, the same seems to be true spiritually. And it is possible that while we may think that we are past the milk stage and need only strong meat, there may be times when a liberal supply of the "sincere milk of the Word" would be very helpful to any of us.

What then is milk? and what is strong meat? We would naturally in-

There is, however, no time in our Christian life when we can wholly discard milk. We need to keep these first principles alive within us at all times. Spiritual life, like natural, is not nourishing in proportion as it is hard to get and digest. Sometimes the food that is easiest to get and easiest to digest is the most nourishing, while that which is harder to get and to digest, often has much less real nourishment. God has not hidden the rich and nourishing truths of His Word from His little ones. Very often the seeming weak Christians, who understand little of the profound things hidden in the prophets and elsewhere, have nevertheless a good understanding of the rich truths found in the simpler parts of the Word, because they live close to God. They are the babes, to which Jesus says (Matt. 11) His Father has revealed those things which He has hidden from the wise and prudent. Theirs is an experimental rather than an intellectual knowledge. Their food, while it seems simple, is very nourishing.

The writer is acquainted with a brother in a sister denomination who is considered not very smart; a little weak, perhaps. But in a conversation with him he gave evidence of having a hold on the real gist of the spiritual life, such as the strongest "meat eater" might be glad to have. There is nothing that supplies real spiritual food to a greater degree than a knowledge of God and the Word that comes from living close to Him. Jesus calls attention to this truth in John 15, where, in the parable of the vine and the branches, He emphasizes the need of abiding in Him and enjoying unbroken communion with Him. Real nourishing spiritual food does not consist in having a wide spiritual knowledge, so much as in living close to God, and applying to our lives the things He teaches us. No matter how much we hear or learn, if it does not make us better Christians, more nearly perfect, more ready to do God's will it is no real food to us.

Now it is the work of the Christian minister to supply this food, so that it will bring Christian growth and development. In Acts 20:28 Paul charged the Ephesian elders to "Take heed therefore unto yourselves, and to all

the flock, over the which the Holy Ghost hath made you overseers: to feed the church of God which he hath purchased with his own blood." And in I Pet. 5:2, Peter admonishes the elders: "Feed the flock of God which is among you."

To feed or shepherd the flock, the minister needs first of all to take heed to himself. He needs to know God, and to live a correct life. He needs to be apt to teach. He needs to have a love for those he desires to teach. There are, as a rule, spiritual babes and more experienced Christians in the average congregation and in order to feed them he needs to teach them those inspired truths contained in the Word—man's depravity and God's power, justice, love, mercy, and goodness; Christ, the Son of God, His Divinity, His humanity, His wonderful birth, life, death, resurrection, ascension, His coming again; His ability and willingness to save and to keep all who come to Him in the appointed way; the ground of man's salvation and acceptance with God.

He needs to teach those truths that tend to bring about an orderly, systematic spiritual growth; the need of living an obedient, holy life. Like Paul he needs to teach "the whole gospel of Christ;" teach them "to observe all things" that Christ and His inspired messengers have commanded. He needs to explain, expound, and divide those things needful for a full understanding of God's will.

Then there are the deeper and harder things in the Word. Fulfilled prophecy is wonderfully fascinating, and proves conclusively the truth of the Word. Unfulfilled prophecy is also interesting; but different students of the Word have different interpretations for some of these prophecies, and where there is room for differences of opinion we can well afford to wait; having a confident faith that if we do not fully understand these things, God does, and that He will bring them to pass in His time and way and to His own glory. And we believe that the Word gives us the assurance that our salvation, and our growth, and our joy in the Lord does not depend so much in knowing and being able to explain every hard thing, as it does in hearing the Word of God and keeping it (Luke 11:27,28) to the best of our light and ability. And then to "still go on to know the Lord, and practice what we know."

The great objective point which every child of God should keep in view and toward which every shepherd should strive to lead his flock, may be summed up in Paul's wish to the Ephesian church (Eph. 3:16-19): "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted

and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Everything that any child of God may need to cheer and edify and feed and strengthen his Christian life, the conscientious minister wishes to give, with all the light and ability God gives him. And it is a serious moment for him when he arises before his people and thinks of the many natures and needs before him; of the many hungry or faint or weak or discouraged or sorrowful or tempted or fallen ones, who are eagerly looking for spiritual help and food. And when he thinks in addition to these of the careless, the thoughtless, the self-righteous, the critical, and the hardened, it is no wonder that his heart is often too full for utterance, and he feels himself unable to meet the needs of the congregation, and that God only can supply the message and prepare the soil to receive it. When he knows that there are those who are praying for him, and who receive food and encouragement from what he says, like Paul he thanks God and takes courage.

At any gathering for Christian worship, when the minister is a child of God, with any ability at all, with at least a fair knowledge of the Word, obedient and consecrated; and when there is any desire among the people to be shown the way, when they are living consistent Christian lives and are praying for the minister; and when they are looking for food rather than for entertainment, it is almost certain that the flock will grow in grace and in numbers.

We are made to wonder to what extent many weak ministers would become strong workers in the Church, if their congregations would hold them up in prayer, instead of criticizing them or taking little interest in them. There is danger that we often lack in this respect. We are naturally hero-worshippers, and are ready to drive far to hear an able man speak, but take little interest in the man who is not so able. Then again the best or the most fully equipped minister can not accomplish very much with a flock that is dissatisfied, or critical, or lukewarm, not ready to accept the food given it because it is not to their taste or they do not like the minister. Possibly when we are complaining about our spiritual food, God is sending us through our ministers the food we need, only we are perhaps too little interested to receive it.

May there then be a real hunger for spiritual food among God's children, with a willingness to accept what God provides, coupled with a diligent reading and study of the Word, and with prayer and holy living. And may there

be a fervent desire on the part of every minister to give the very best that God gives through him. That will be a great advance toward the time when we can "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Soudersburg, Pa.

MEETING THE NEEDS OF THE CONSTITUENCY

By J. Paul Graybill

For the Gospel Herald.

Lord, teach us to pray, as John also taught his disciples.—Luke 11:1.

Introductory

In the passage before us the disciples of Jesus noticed that John taught his disciples to pray. They then felt that Jesus as their leader and guide in life's way should also teach them to pray. In this message we do not aim to discuss the subject of prayer but rather to notice the obligation and opportunity given to those that are called upon to teach and influence those committed to their charge. By constituency we mean that individual or group of individuals that are looking to and expecting from those charged with their care, directions and outlines for the Christian life and service. Endeavoring to apply the word constituency in the various life relationships brings us to the first point.

To Whom the Constituency Comes

First, let us notice parents as a group of obligated ones. Children in the home as they grow in years and as their relationships increase in number they have many questions to ask their parents. Also, as they view life in its ever widening phases, they make many demands upon their parents. The children may make these demands known to their parents, or parents may see these demands in the needs and problems of the children. Wise are the parents who have an appreciation of their children's needs and endeavor to accept the responsibility and challenge.

Secondly, pastors are another group to whom a constituency looks. With the great charge of caring for their flocks they will necessarily be face to face with the problems of the congregation if they are awake to their work. In the text the disciples of Jesus felt the need of being taught how to pray, being incited thereto by the fact that John, a contemporary, fulfilled this obligation to his followers. The disciples expected Jesus to assume this responsibility, which, of course, He did, as we notice in the context. The congregation, if spiritual conditions are as they ought to be, have a right to expect the pastor to direct in the main the spiritual thought of the church. They have a right to expect him not only to give them advice, but to give

forth such teachings and expositions and interpretations of the Bible as will meet the demands of the complicated needs of today. Just as the disciples looked across the border of their own group and saw a contemporary teaching and desired the same, so people today are looking about and seeing what others are doing or teaching. Observation shows this looking out colors the thinking toward our own cause. This thinking may result in certain expressed or unexpressed desires or needs on the part of those who have been looking abroad. The teaching and example of other denominations has its influence on our constituency. The teaching of interdenominationalism and non-sectarianism has its bearing on Christian thought. The business and educational worlds have methods and plans of working that influence our constituency. The fact that the request comes as a result of outside influences does not say that it is necessarily evil, however in the majority of cases it is. But the pastor will have a large share of responsibility to discern and then meet the situations to the good of all concerned.

Similarly the church as a whole is influenced by outside agencies. To ignore these influences is a harmful attitude. But to recognize them—discern between the good and the evil, accept the good, and deal properly with the evil—is the wise policy. While the world is inherently evil yet Jesus says, "The children of this world are in their generation wiser than the children of light." Simply to say the world is evil and not to supply something in its place for our constituency will have the tendency to discourage them from having confidence in the Church. The Christian religion makes provision for every challenge that may be presented from every angle. This, however, does not mean that if people lose out in their Christian faith the challenge has not been properly met for there is no provision for people who of their own free choice turn down that which Christ and the church provide.

Things Implied

Our text implies a number of things. Some of these we wish to discuss briefly. It implies **leadership**. As the disciples of Jesus saw the teachings of John to his disciples concerning prayer, they assumed the right of having the same teaching from their leader. They looked upon Jesus as their leader not only in service but also in acquiring and experiencing spiritual knowledge. They had a right to expect this. We notice that Jesus at once set about to comply with their request, thus accepting His place as their leader. Parents need to accept the charge of being leaders in many different ways to their children, pastors to their congregations, and the churches to their membership and as well to the community to some extent.

Our text also implies **responsibility**. The request that the disciples brought to Jesus placed upon Him the responsibility to teach them to pray, even as John had accepted his responsibility. It is indeed a great responsibility that is placed upon parents to meet the needs of children in things for which they ask help on life's pathway and also in such problems and circumstances in which children do not ask for help but which after all constitute a call for aid though unexpressed. It is indeed a great responsibility that is placed upon the ministry to meet the needs of the members as adequately as possible. Especially is this so today with the complicated life situations in industrial, social, educational, and religious relationships. The Church living and laboring in the midst of the world and at the same time holding forth the way of life to the world, offering to it safe passage to glory has indeed a tremendous responsibility in meeting the religious needs, asked and unasked, of its constituency.

But then we wish to notice that our text also implies **opportunity**. When the disciples came to Jesus it was His opportunity to help them in the ways of life. As parents it is our opportunity to assist our children to live safely in this world and for the next. As we study, under the guidance and blessing of God, the various influences that may affect our children either for good or bad we have opportunities to guide them in safe ways. When parents are so much absorbed in the financial pursuits of life that they do not study the needs of their children from other and more important viewpoints, they are surely not using the opportunity that youth presents to its elders. The wide-awake and devoted pastor will not only feel his responsibility but will also recognize his opportunity under the blessing of God to so study circumstances, ideals, methods, and plans that have to bear upon his flock, so that he may lead, feed, and guard in such a way that they will come through life safely. With the modern influence of increased education, popular amusements, general lawlessness, the radio, the love of pasture outside the fold, the pastor needs to use every opportunity to properly shepherd his flock. His will be a great reward if he proves watchful and faithful as an under-shepherd.

This idea of opportunity is further to be noticed as we see some other things implied in our text. We see that the disciples of Jesus were desirous of help and were teachable. While it is far from true that our constituency whether the home, the congregation, the Church, or community, is always desirous of help or advice, yet it is nevertheless true that if those who are placed in responsible positions fulfill their work faithfully under the blessings of God, many among these constituencies will be seeking their help.

The constituency has a right to expect that since others, either present or past, have met the need, they may also have their present need supplied. In this respect, surely the Master Shepherd has done this down through the generations.

We notice also that the disciples came to Jesus with their request rather than to those outside personages and influences and thus showed that they had confidence in their Master. It is very sad indeed when parents, ministers, and churches lose the confidence of those that should look to them for guidance and advice and instead go to unsafe outside influences for help.

Then, in conclusion, may we as parents seek to answer every need of our families, whether expressed or unexpressed; as ministers be so concerned about our flocks that we will study to be able to answer every request on their part as much as is in our province, and as a Church to so represent the way of life to our constituency both in the Church and in the community that indeed they will come to the church with stretched out hands and say, "Teach us the true way of life, even as the world has taught us the wrong way of life," or, "teach us the Gospel, even as the faithful apostles and martyrs and our faithful forefathers have lived and taught it."

Philadelphia, Pa.

JESUS' INSIGHT INTO HEARTS

Jesus gives another proof of His insight into the human heart and of His omniscience—"Verily I say unto you, that one of you shall betray me," all things are naked and open to the eyes of Him with whom we have to do (Heb. 4:13). Jesus knew all the depths of Judas' heart, and He knows all the depths of our hearts (Jno. 2:25). It was no new discovery to Jesus (Jno. 6:70, 71). It had been prophesied hundreds of years before (Psa. 41:9). But the awful announcement came upon the disciples as a thunder-clap out of a clear sky. "They were exceeding sorrowful," as well they might be. But Jesus Himself was more deeply troubled at the thought (Jno. 13:21). Each one looked into his own heart and there saw the possibility of such infamy, and anxiously cried out, "Lord is it I?" When each of us look into our own hearts, what depths of evil possibilities we see. Many, of course, never look deep enough to see them. Others are too blinded by self-confidence to see them. But they are there. Thank God there is grace enough in Christ at our disposal to keep these possibilities from ever becoming actualities. He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy (Jude 24).—Torrey.

I am sure if we meet Pentecostal terms we shall receive Pentecostal power.—H. J. King.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

New Holland, Pa.

(Welsh Mt. Mission & Samaritan Home)

To the Herald Readers, Greeting:—Health in the Home has been good so far this summer, which is a blessing indeed. Last week a sister from Paradise congregation came to make her home with us, for some time at least. An aged brother from Reading is considering to come in the near future; also a man from Baltimore has sent in an application.

June 28 we closed our summer Bible school with an average attendance of almost 40. Interest, very good. It is real inspiring to see children and young people commit Scripture to memory. While children learn in school and from associates, worldly wisdom and much foolishness and sin, we have a great opportunity to teach them that which keeps them from committing sin (Psa. 119:11) and makes them wise unto salvation (II Tim. 3:15) and may furnish them "unto every good work" (II Tim. 3:17).

Sunday school attendance is not quite so good of late since some children left the mountain and others would sooner be some other place on warm days. So days come and go, some sunshine and some otherwise. May the Lord help us ever to do that which He wants us to do.

July 5, 1935. John L. Musser.

Hannibal, Mo.

(2313 Market St.)

Dear Readers, Greetings:—A public program was given here on the evening of June 28 by the pupils of the Summer Bible School. There was an average attendance of 67. Thirty-two were given rewards for perfect attendance. Those who assisted in the work of the Bible school were Sister Salina Swartzendruber of Noble, Ia.; Philip Kreider of Palmyra, Mo.; Sister Fannie Ruth Buckwalter of Pearridge; and Bro. and Sister Leroy Zook. Altogether we enjoyed many pleasant experiences here at the Mission home.

We enjoyed having the Paul Erb family and two Hesston College students, Beulah Nice and Pearl Kauffman, with us on June 10. Bro. Erb preached to an appreciative audience that evening. On the following evening, Bro. Mininger preached here. He was accompanied by Sisters Mininger, Mary Stalter, and Blanche Ropp.

June 16 Bro. and Sister Chris Miller and Sisters Ethel Good of Kansas City

and Lizzie Miller of Garden City were with us. Bro. Protus Brubaker of Edwards, Mo., visited us June 19. Bro. Wm. Smith of Kansas City preached for us July 7.

From July 1-6 we enjoyed fellowship with Bro. and Sister Hobbs at the Iowa City Mission, and also met the brethren of the East Union congregation. While there we received the death message, telling of the passing of our dear sister in the Lord, Mandy Salond. So we came home several days sooner than we had intended.

Those of you who were in her home while visiting here will appreciate hearing of her beautiful and victorious death. Her prayers and testimonies were always an inspiration to those who visited her. Much of her time during the last week of her life was spent in prayer and praise to the blessed Savior, with her eyes fixed on the ceiling, while a heavenly smile played on her face. Those who were with her at the last said at times her face became as the face of an angel, and she spoke to the Lord as though she saw His face. Her short Christian experience of less than four months was most remarkable. We will greatly miss a dear sister we have learned to love, but we are glad the Lord has taken her to her heavenly home, as she so often begged Him to do. Her funeral was a large one, much too large for our little mission hall, so it was held at the funeral home. Bro. Kreider, who baptized her and made many a trip to see her, assisted me with the funeral service. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

We appreciate the many letters of encouragement received during the past month, and to learn that many who know the worth of prayer are holding us up before the Throne. We have realized again remarkable answers to prayer. Pray for those who are preparing for baptism. May God, our Heavenly Father, bless you all.

July 8, 1935. Nelson Kauffman.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Readers of the Herald:—"Blessed be the God and Father of our Lord Jesus Christ who begat us again unto a LIVING Hope by the resurrection of Jesus Christ from the dead." We bless God in the sense of praising Him for His abundant mercies towards us who are unworthy of His goodness. By the resurrection of Christ we have been begotten unto a living hope, according to Peter. According to Paul, if Christ be not raised we are not living, but still dead in our sins. In the vision of John the Revelator he saw one like unto the Son of man who spoke saying: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive forevermore." We worship a living Christ, a living

Savior. Our Hope is in a LIVING CHRIST, therefore it is a LIVING HOPE.

Bro. M. C. Lehman and family were with us Sunday, July 7. Bro. Lehman preached for us in the morning and in the afternoon at a vesper service. We are expecting Bro. Ezra Yordy and family to be with us tomorrow, July 14.

On July 5 we closed our Bible schools. We had one school here with an enrollment of over a hundred and one at the other mission with enrollment around sixty. Average attendance here was a few over eighty, and at the Mexican Mission about forty or forty-five. We used the course of study as outlined by the S. B. S. Committee with some adaptations. We felt the schools were very successful. We certainly appreciate the work that is being done by the Summer Bible School Committee.

On last Wednesday, Thursday, and Friday 112 children of both Sunday schools were sent to the farms and country homes of our church in Indiana, Illinois, and Iowa. What a blessing these experiences bring to the children. You in the country who now have these children in your homes have a wonderful opportunity to do mission work right at home with these children there with you. It means sacrifice on your part, I know, but so does all mission work. The children never forget these experiences out in the country.

To the churches and friends who have sent us provisions and donations the past two months we want to express our appreciation and thanks and ask God's blessing upon you for your gifts. The following is a list of contributions received during the month of June:

Clothing	
Fisher, Ill.—Florence Heiser	\$6.00
Hopedale, Ill.—Mrs. Ralph Nafziger	8.00
	\$14.00
Eatables	
Lee Roeshley, Graymont, Ill.	\$3.00
Eli Yordy, Graymont, Ill.	3.00
J. Z. Birkey, Valparaiso, Ind.	9.85
Mrs. Geo. Reber, Wellman, Iowa	1.00
Mary Wade, Sterling, Ill.	1.25
Raymond Springer, Minier, Ill.	11.40
J. C. Orendorf, Flanagan, Ill.	3.00
	\$32.50

Sincerely,

July 13, 1935. Edwin I. Weaver.

MONEY

Money—that is what I want to learn from Him above all—money the cause of so much temptation and sin and sorrow and eternal loss; money as it is received and administered and distributed at the feet of Jesus, the Lord of the Treasury, becomes one of God's choicest channels of grace to myself and others.—Andrew Murray.

"God is our refuge."

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

EMPTY CHAIRS

By Dora Winey Landis

For the Gospel Herald.

"It is only an old red rocker,"
Folks looking on would say,
But to me it brings back memories
For father sat there each day.

Yes, there I would find him sitting
When I entered the kitchen door,
The smiles of gladness on his face
As we came home the more.

Close by I see another one,
A cozy, stuffed arm-chair;
Oh, how precious is the sight
But mother is not there.

How I loved to pull my chair
Close by her where she sat,
To touch the hands that for me toiled
Then she and I would chat.

She rejoiced when blessings showered us,
She sighed when trials came our way;
She gave us her love in its fullness,
That mother only could pay.

Yes, the chairs are vacant,
That meant so much to me,
But a painted beautiful, framed picture,
They in my memory forever shall be.

Witmer, Pa.

A TEMPERANCE STORY

"Would you like to hear the first temperance story I ever heard?" said Grandma.

"Oh, yes," said the children. So she began.

"When I was a little girl on the hills of Scotland my father had a large farm. We had never heard of temperance, and every day our drink and that of our visitors was beer and whisky.

"On market days men would come home sick, as the little folks were told. 'Folks must have a little fun,' they would say. I used to think getting sick was queer fun. As I grew older I knew that drink would make them sick, and wondered that they would make anything that would make them sick and cross a long time after they drank it.

"One day—I'll never forget it—we were in the kitchen with mother, who was speaking very kindly to an old crazy woman, as we supposed, who had stopped to rest and beg a cup of milk. Mother was sorry for her, and brought her some hot whisky. In one instant she hurled it to the back of the fire and screamed out, 'How dare you give me a drink of fire—fire, I say?' We knew not what to think and clung to mother, who tried to quiet the old

woman, but it was no use. She said, 'I want to warn you and your little ones, never to take the stuff that has burned my husband and child and left me to wander without a home.'

"I was married to as fine a lad as ever walked. We had a sweet baby and a cozy home. We always kept the jug in the corner of the cupboard. After a while I thought it ought to be filled oftener than when we were first married; and Joe, my husband, would stay too long with a friend, and would mix some hot drink to put me to sleep, and sometimes I would drink so much I could hardly remember even to go to bed afterward. So you see I was getting fond of it too.

"One night I left the baby in Joe's care and set the jug and glass on the table before him while I stayed with a sick neighbor. Before morning we heard a noise, and going out found my house in flames; but by the time we got there the roof fell in on Joe and the baby. They would never have been burned if he had not let the candle or his pipe fall into the cradle. I learned to hate it all too late; but I want you to hate it just as much as I do."

"My dear children," said grandmother, when she had finished the story, "that was our first lesson in temperance, and it was a good one. Not one of us who heard the beggar woman would drink after that."—Way of Faith.

THE UNGODLY HOME

By an Eye Witness

For the Gospel Herald.

I have worked for a number of years in different homes, but never did I live through such an experience as last night. The children and I had been having a nice time together when suddenly their mother appeared on the scene. Immediately I knew something was wrong, but didn't suppose it was anything serious. However, one of the children came to me and told me "Mom" was going to shoot herself. I knew she had been drinking, but as that was nothing new, I wasn't surprised until this remark was made.

I gathered the two small children to me and we all went to my room. Then I prayed for her. Before long she called me and I went downstairs and she was weeping and wild looking. I sat down and took her in my arms and tried to talk to her and reason, but over and over she said, "I hate her, I hate her," meaning her beautiful oldest child, fourteen years old.

"No, you don't," I said.

But she insisted, "I'll never forgive her."

I told her we have to forgive if we hope to be forgiven, but with a hard, bitter laugh she said, "I have no religion." She said the mother of a friend

of the fourteen-year-old child had shot herself before her daughter's eyes. I told her to think of the hereafter; that these troubles were just for a little while, but she tried to pretend she didn't believe in a hereafter. She finally calmed down a little and we went outdoors for a little walk.

While we were sitting there a little ways off from the house, one of the small children came with a note from the oldest child. She and her brother had run away. I was sent after them and about a mile from home I saw them. I called to them and they started to run. I lost sight of them, but kept on going and praying, and in a few minutes they turned and came toward me. They said they pitied me but that they were absolutely determined not to come home. I begged and pleaded for fifteen or twenty minutes, and finally they agreed to come near home, and if their mother would let them alone they would come into the house.

I told their mother I knew where they were and what they had said, and she wouldn't let me leave her. She said they would come home, and cried, "You'll not leave me; you will sit right here with me;" and she clung desperately to my hand. Finally the poor little things did come slinking in and she talked and talked to them. I went up to my room where the two small children were, and none of us got any sleep until late in the night.

From what I heard this morning I learned that she had promised to quit drinking except in a crowd, and her daughter claimed she had broken her promise. How can parents expect children to respect mothers like that?

This is the kind of life the society people are living. Perhaps not all, but far too many. This may not be worth printing, but it certainly should be a warning against drink. I always thought a drunken man was awful, but words cannot express what a drunken mother is. If ever I thanked God for a Christian home and Christian parents, it was last night.

THE POWER OF THE BLOOD

You have only to cast your life-long guilt, your ungodliness, your evil thoughts and wicked words, your sinful soul itself, into this crime-canceling, sin annihilating, soul-cleansing Fountain, in order to obliterate from God's creation your foul transgressions, and yet leave the Divine perfection fair as ever. The sin which the Savior's blood dissolves is the only sin which, after being once committed, is totally extinguished.—James Hamilton.

The home and the Church, the two outstanding among God's institutions on earth, must co-operate if we would do our best for our young people.—A. J. Metzler.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for July 28, 1935.—AMOS.

Lesson Scope.—The Book of Amos.

Lesson Text.—Amos 7:7-17.

Time and Place.—About 810-760; Tekoa, Bethel.

Leading Character.—The prophet Amos.

Golden Text.—But let judgment run down as waters, and righteousness as a mighty stream.—Amos 5:24.

Points for Meditation.

1. Visions.
2. Judgments against a sinful people.
3. Prophets, true and false.
4. The power of truth.

Introductory Thoughts.—One thing that becomes more and more apparent as we make a study of Bible characters is that each one has his peculiar traits of character and distinctive personality. Amos was not any more faithful than the other prophets were, yet there is a directness and outspoken denunciation of sin and sinners that marks his style peculiarly his own. Change the names of Israel and Judah to Europe and America, and you have a message that is as applicable to our times as it was to Judah and Israel in the time when these prophecies were written.

LESSON COMMENTS

Vision of the Plumbline (7-9).—Amos prophesied in the days of Uzziah, king of Judah, and Jeroboam II, king of Israel. His visions were from the Lord, and every one of them applicable to his day. In this vision Amos saw the Lord with a plumbline in His hand. This plumbline was typical of the judgments that were soon to be visited upon the people Israel. Earlier in the history of the human family God had said, "My Spirit shall not always strive with man." There comes a time in the history of all rebellious people when God ceases to plead and begins to visit judgment upon the rebels. This was about to happen Israel. "I will not again pass by them any more," He said, "I will rise against the house of Jeroboam with a sword." The high places in Israel were to be laid waste. Israel was about to have a taste of the results of its own folly. God had spoken. His Word is unchangeable. It is the plumbline by which His people, true and false, shall be measured. Israel, like Belshazzar a little later, was "weighed in the balance, and found wanting." Israel, of course, still had an opportunity to repent; but God knew that it would not. It was true of Israel, as it is of America: "Whatsoever a man soweth, that shall he also reap."

A False Prophet (10-13).—Now another prophet appears on the scene; one who was the exact opposite of the faithful prophet through whom God was bringing the message of warning and of judgment to Israel. It was Amaziah the priest of Bethel. He sent word to Jeroboam, telling him about how Amos had been prophesying against him, and advising that the land was not able to stand under the strain of these prophecies. Then he advised

Amos to flee back into the land of Judah, where he came from, as a matter of safety, and that he should cease prophesying in Bethel. Reason: "It is the king's chapel, and it is the king's court." That man, though a priest, seemingly had greater loyalty to Jeroboam than he did to God. But it was the loyalty of selfishness. To stand in with the king meant quite a thing to him, little thinking what it meant not to stand in with "the King of kings and Lord of lords." The foremost lesson that we ought to learn from Amaziah is that we should by all means avoid being like him. The more sacred the office that we hold, the more heinous the sin of betraying our trust.

Amos' Reply (14-17).—It is from the reply of Amos to Amaziah that we get the true measure of the man. Like Nehemiah in later times, Amos was not to be scared off by implied threat of danger. He was not in Bethel for the fun of the thing; not there to maintain the dignity of his office; not there to tickle anybody's vanity or to court the favor of those in high positions. He was there by direction of the Lord, having been selected from those in humble walks of life because God saw in him a faithful and courageous servant who was not lightly to be moved from his course of duty by either threat of calamity or hope of reward. He knew of but one thing, and that

was to be faithful to the Lord; danger was a matter of secondary consideration. Amaziah heard a few things that he had hardly expected to hear: "The Lord took me as I followed the flock, and the Lord said unto me, Go, Prophesy unto my people Israel. Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore, thus saith the Lord; Thy wife shall be as an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of this land."

The real friend of Israel in this case was Amos, not Amaziah. It was the course which Amaziah condoned, the downward course of Israel which he did not want to be interfered with, that was leading to the destruction of the nation. Had the nation listened to Amos, and had not the timeserving priests and others like Amaziah encouraged rather than warned against this course, Israel might have been spared its shameful fate. Shall America listen to Amos or to Amaziah? Shall we as individuals prove our faithfulness and our courage as did Amos, or shall we like Amaziah drift with the tide and be finally engulfed in the pit of destruction?

We thank God for the courageous loyalty of Amos. To each of us there comes the opportunity to heed the command, "Go and do thou likewise."—K.

BIBLE MEETING TOPIC

THE STEWARDSHIP OF TALENTS

Matt. 25:14-30; I Pet. 4:8-11

Topic for July 28

MOTTO

"Keep that which is committed to thy trust."

OUTLINE STUDY

I. Things are Entrusted to Us—

1. According to ability.—Matt. 25:15.
2. "As he will."—I Cor. 12:7-11.
3. There is no ground for boasting.—I Cor. 4:7.

II. Responsibility for the Use of the Things with which God Entrusts Us.

1. Faithfulness is required.—I Cor. 4:2.
2. Sacredly kept.—I Tim. 6:20; II Tim. 1:14.
3. Faithfully stirred up.—II Tim. 1:6; 4:14-16.
4. Serving others as God's good stewards.—I Pet. 4:10.
5. Prepared to render an account.—Rom. 14:12.
6. Accountable according to knowledge.—Luke 12:48.
7. Accountable for remaining in willing ignorance.—Jno. 3:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Steward," etc.

2. Talents God Gives.
 - a. A mind to learn.
 - b. A body to serve.
 - c. A tongue to speak, to sing, etc.
 - d. Hands to serve.
 - e. Feet to run.
 - f. Eyes to see.
 - g. Ears to hear.
3. Using God's Talents.
 - a. To glorify Him.
 - b. To help others.
 - c. That we need not be ashamed when He comes.
 - d. That they may bring rich increase.

For Seniors.

1. The Talents God Has Given.
2. Use and Misuse of God's Gifts.
3. Accountability for Talents.

PERSONAL THOUGHT

Are we making good use of our talents? Then we may expect a happy day when we shall meet with the Giver who entrusted us with them.

SEED THOUGHTS

For the talent God has not given He will not ask an account.—Sel.

* * *

No man can live out a life of sin without also living out all the Godward talent of his soul.—Sel.

* * *

Ability involves responsibility. Power to its last particle is duty.—A. Maclaren.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
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THURSDAY, JULY 18, 1935

Field Notes

"Over three hundred in summer Bible school," is the news brought us from Pinto, Md. It would be glorious news to have these three hundred enrolled in the Lamb's book of life.

Good interest, and a crowded house, are reported from the Bible instruction meeting at the Mennonite mission in York, Pa., on Saturday evening and Sunday, July 6 and 7. Instructors, J. W. Hess and A. J. Metzler.

A Correction.—Bro. B. B. King of Lima, Ohio, writes us: "Your announcement as to my touring in Kansas was a little premature, as I will not get to Kansas until some time in August, the Lord willing."

Bro. D. Y. Hooley of Crystal Springs, Kans., is making an extended trip north and west. During the absence of Bro. and Sister Hooley Bro. John Thut and family are occupying their home near Crystal Springs, M.

The ordination of a minister will take place, D. V., at Pleasant View Church near Bowdil, Ohio, on Sunday, July 21. Votes will be taken on Saturday, July 20, at 2 P. M. The prayers of the brotherhood are solicited in behalf of this important work. B.

Bro. A. S. Horst of Akron, Pa., preached for the brotherhood in Columbiana and Mahoning counties, Ohio, on Sunday, July 7. In company with Sister Horst and Bro. and Sister J. H. Franck of Ephrata, Pa., they had been called to Medina Co., Ohio, to attend the funeral of a relative.

Bro. J. M. Nunemaker of La Junta, Colo., is one of our aged veterans of the Cross who is still hale and hearty,

carrying a ready testimony for the Lord. He expects soon to make an extended trip east, attending the Mennonite General Conference at Kitchener, Ont., before returning home.

Ohio Mennonite Sunday School Conference.—An interesting program of the 41st annual meeting of this body, to be held with the Walnut Creek congregation, Holmes County, is before us. The meeting is to begin on Tuesday evening, July 30, and close on Thursday evening following. See announcement on last page.

Bro. Paul Erb and family of Heston, Kans., are spending several weeks at Lyman, Miss., visiting with Sister Erb's parents, Bro. and Sister Abram Eby. Later, they expect to travel north, taking part in a number of special meetings, among them young people's institutes at Kalona, Iowa, and Columbiana, Ohio.

A farewell meeting was held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Saturday afternoon, July 6. It was held prior to the sailing of Bro. and Sister C. M. Ferster of Juniata Co., Pa., for the African field. The large house was filled to capacity, and the interest according. May the blessings of the Lord attend the labors of our brother and sister in the far distant field.

Opening services in the new Pike Church near Elida, Ohio, are announced for Sunday, July 28, when an all-day meeting is to be held. The dedication service will begin at 2 P. M. The old building was burned to the ground several years ago. It is an encouragement to the work at that place, that a class of ten converts is to be received into fellowship by water baptism on Sunday, July 14.

Recent visitors at the Publishing House, and with friends in Scottsdale, included the following: A. S. Horst and wife, Akron, Pa.; J. H. Franck and wife, Ephrata, Pa.; H. S. Rutt and wife, Smithville, Ohio; H. J. Amstutz and wife and son Stanford, Smithville, Ohio; J. E. Nelson and family, Shipshewana, Ind.; J. T. Eash and wife, Johnstown, Pa.; Alice M. Housour, Elkhart, Ind.; Walter Horsch and family, Wheaton, Ill.

A brother from Duchess, Alta., writes under date of July 10: "Bro. Oscar Burkholder of Breslau, Ont., Bro. C. C. Culp of Brethren, Mich., and Bro. S. J. Miller, wife and son Junior of Pigeon, Mich., were attending the Alberta-Saskatchewan Conference at High River, Alta. At present Bro. Burkholder is at High River, Mount View congregation, in revivals, Bro. Culp at Creston, Mont., in same work, and Bro. Miller at Duchess in meet-

ings. Bro. M. expects to leave for To-field in same work July 18."

Young People's Institutes.—A glance at the announcement columns, from time to time, is a reminder that a larger number of these meetings is being held among us this year than ever before. One of these meetings, a notice of which has not yet appeared on last page, is the one to be held at Midway Church near Columbiana, Ohio, Aug. 15-18. It will be a matter of interest to many readers if a minute of all these meetings will be sent us—giving place, date, enrollment, name of instructors, etc.—to be published in these columns in tabular form as soon as the last of these meetings for the year has been held.

Bro. T. K. Hershey, missionary on furlough from South America, expects to be in many places during the months of July and August. Mail addressed to him may reach him as follows:

July 18-24, Elverson, Pa.
July 24-28, Y. P. Institute, Harrisonburg, Va.
July 30-Aug. 1, Ohio S. S. Conf., Walnut Creek, Ohio.
Aug. 2-7, Mennonite Conference, Masontown, Pa.
Aug. 8, 9, Ind.-Mich. S. S. Conf., Wakarusa, Ind.
Aug. 10, 11, Y. P. Institute, Kalona, Iowa.
Aug. 12-19, Elverson, Pa.
Aug. 20-22, Illinois S. S. Conf., Rocknoke, Ill.
Aug. 25-29, Mennonite General Conference, Kitchener, Ont.

Correspondence

Spring City, Pa.
(Perkiomenville Mission)

Dear Herald Readers, Greetings:—This mission was started June 1, 1935, with an attendance of 26 from the community. In the month of June the attendance reached 56. The average attendance was 38 in Sunday school. There have been no preaching services as yet. May the Lord bless this mission station and all who labor for Him in the great work. Remember this place and the people in your prayers. Pray for us as workers, that we might labor faithfully together in behalf of the lost and to teach the children that do not hear the Gospel.

In Jesus' name,
Secretary.

La Junta, Colo.

(East Holbrook congregation)

Dear Herald Readers:—At this time we are in the midst of our summer Bible school, the time being the last week in June and the first two weeks in July. The enrollment is 150 pupils who are conveyed to and from school by

cars. Bro. Jesse Kauffman is president, assisted by 7 teachers. We deem it a real opportunity to be able to plant the pure Word of God into the hearts of these young lives, both by precept and example.

On Sunday, June 9, our bishop, Bro. J. A. Heatwole, was with us in a communion service. We were glad to have with us Bro. S. F. Coffman of Vine-land, Ont., who brought the message from I Cor. 11:26. The previous night baptismal and preparatory services were held. Bro. Milo Kauffman of Hesston, Kans., brought the message on that occasion from I Pet. 3:18, and Bro. Heatwole officiated in the baptism of four precious young souls.

Revival meetings were held April 11-21, with Bro. Jesse Kauffman as evangelist. There were 20 public confessions. Among these were a number of reconsecrations. A few could not see their way clear to go all the way, and four were received into the Church by baptism. Others were counting the cost while saints were strengthened to press on.

A number of students have returned from school. Quite a few of our young people are helping in the Mennonite Hospital in La Junta.

Prospects for crops are good, although they are later than normally on account of late arrival of rains and snow water from the mountains.

Yours in His service,
July 4, 1935. W. N. Nunemaker.

Minot, N. Dak.

Dear Herald Readers:—The Lord is still continuing to bless us with showers, both spiritual and temporal. Prospects are very good for a crop, for which we truly are grateful. We want to give God all the glory, for He surely has proved to us how little we can do without His blessing.

Our annual conference is now history, and may we profit by it and not forget the many good things that were spoken. We had services Monday evening preceding conference, when Bro. Peter Kennel of Shickley, Nebr., brought us the message. Tuesday was ministers' meeting. Tuesday evening conference began and the sermon of the evening was delivered by Bro. J. D. Hartzler of Gridley, Ill. Conference continued all day Wednesday, Thursday and Friday. Sermons were preached by Bro. Milo Kauffman of Hesston, Kans., on Wednesday evening; Bro. Harry Diener of Yoder, Kans., on Thursday evening; Bro. J. D. Hartzler on Friday evening; and Bro. Paul Roth of Portland, Oreg., on Saturday evening. Bro. Oscar Burkholder of Breslau, Ont., also stopped with us over night during conference week, and gave a short talk.

Preceding conference Sister Mary Wenger, missionary to India, and her sister from Portland, Oreg., Mission, were with us a short time and allowed

themselves to be used in our services. Sister Mary gave a very interesting talk on the work in India which was enjoyed and appreciated by all.

Saturday evening, June 29, Bro. and Sister S. J. Miller and small son of Pigeon, Mich., and Bro. C. C. Culp of Chief, Mich., came into our midst on their way to Canada. They were present in our Sunday morning and Sunday evening services. Bro. Miller preached for us in the forenoon and Bro. Culp in the evening. Bro. Miller also conducted children's meeting in the evening, which was enjoyed by the older ones as well.

At present vacation Bible school is in session at our mission Sunday school at Logan schoolhouse. Teachers: Bro. Joe A. Yoder, Sisters Margaret Gingerich of Detroit Lakes, Minn., Lucy Chupp of Bloomfield, Mont., and Floy Kauffman of Minot.

The Lord willing, we expect to start revival meetings at the same place June 8, with Bro. Paul Roth as evangelist. Later we expect to hold meetings in our church, also conducted by Bro. Roth. Remember these meetings when you pray. There are many souls around us that know not the Lord.

July 4, 1935. Mrs. S. K. Zook.

Freeport, Ill.

Dear Herald Readers:—On the evening of June 14 Bro. and Sister J. M. Nissley and Bro. and Sister Clinton Ferster of Pennsylvania were with us and brought us a message, Bro. Ferster being a missionary for Africa.

A number from this place attended the Annual Board Meeting held at Hopedale, Ill.

June 27 Bro. M. C. Lehman of Goshen, Ind., preached for us. He came in the interests of Goshen College.

July 4 we held a joint meeting with Sterling, having forenoon and afternoon sessions.

Bro. J. Kore Zook of Morrison spoke on Our Relation to the Powers that Be in Peace and in War, while Bro. A. C. Good of Sterling spoke on Christian Liberty and the Contribution of the Christian Citizen to National Life. They were very inspiring messages.

July 5, 1935. Cor.

Wolford, N. Dak.

(Lake View congregation)

Since our last letter from this place the Lord has blessed us with a number of good things both spiritual and natural.

Bro. Harry Diener of Hutchinson, Kans., came into our midst and held our meetings June 14-24, preaching 13 sermons for us with power. There were five confessions and the brotherhood strengthened in the faith. May God bless our brother for his labor in our midst.

Sister Margaret Gingerich of Detroit Lakes, Minn., held our Bible

school, beginning with ten scholars and closed with 23. This was our first summer Bible school at this place, and we were glad for the results. We are looking forward to more Bible schools for our children from this place. Sister Rhoda Hochstetler of this place also assisted in teaching.

On June 24 we went to our annual conference, with nice weather, and again we can say we had a real spiritual feast and worked out our problems in unity. We are grateful to the Fairview Church for their kind hospitality to us all. We met new friends and learned many new truths. We feel that our responsibility is greater than before.

On July 4 we had our annual gathering. The sisters sewed in the forenoon then lunch was served for all, then in the afternoon there was a short program given. A song by the children and a few special songs, and two talks—The Christian Youth, and Extending the Work of Our Sunday School.

Sister Alta Yoder, who was in the hospital for some time, is home again and getting along nicely.

May our many Herald readers remember us in your prayers.

July 5, 1935. John H. Stoll.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greetings:—A number of brethren and sisters from other states have visited with us this summer and we gladly invite them back.

Bishop George Hostetler preached to the congregation at Oyster Point June 30.

Some of our young people expect to attend the Young People's Institute at Eastern Mennonite School this month.

We expect to hold our annual Sunday school and mission meetings the week of August 6. Bro. M. C. Lehman, returned missionary from India, will be with us at that time and conduct a week of revival meetings, the Lord willing.

We reorganized our Sunday school June 23 with the following officers elected: Supts., Bro. Will Stoltzfus, Bro. Vernon Detwiler; Sec.-treas., Sister Mary Miller; Chors., Bro. Menno Detwiler and Sister Susie Hostetler.

Remember us all in your prayers to your Father and my Father.

July 8, 1935. Mary Miller.

Hollsopple, Pa.

Dear Herald Readers, Greetings:—On June 3 our Bible school at the Thomas Church began with good interest. Enrollment, 61; average attendance, 57. It was in charge of Harold Thomas as principal and Joseph Saylor as secretary. Teachers: the principal, Ruth Eash, Mable Eash, Katie Thomas, and Fannie Thomas.

(Continued on page 348)

Miscellaneous

SOME ONE HAD PRAYED

The day was long the burden I had borne,
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Some one had knelt in—prayer;
Had taken me to God that very hour,
And asked the sharing of the load,
And He, in infinite compassion,
Had stooped down and taken it from me.

We cannot tell how often, as we pray
For some bewildered one, distressed,
The answer comes—but many times those
hearts
Find sudden peace and rest.
Some one had prayed, and faith, a reaching
hand,
Took hold of God and brought Him down
that day!
So many hearts have need of prayer—
Let us pray,—Oh, let us pray.

—Grace Noll Crowell, Sel. by Ruth K. Souder.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the second quarter of 1935, 181 obituary notices appeared in the Gospel Herald; ranging in ages from infancy to 95 years, 4 months, 7 days. Ages given are as follows:

Above 90, 2.
80 to 90, 11.
70 to 80, 45.
60 to 70, 37.
50 to 60, 21.
40 to 50, 7.
30 to 40, 9.
20 to 30, 14.
10 to 20, 10.
1 to 10, 16.
Under 1, 8.
Age not given, 1.

Average age, 52 years and 4 months. Among them were 1 bishop, 2 ministers, and 2 deacons.

Foreign births: England, 1; Germany, 1; Holland, 1.

Number of deaths in different states and provinces: Pennsylvania, 61; Ohio, 34; Indiana, 18; Ontario, 12; Illinois, 8; Kansas, 7; Virginia and Oregon, each 5; Nebraska and Michigan, each 4; Maryland, 3; N. Dakota and Mississippi, each 2; West Virginia, Missouri, Oklahoma, Montana, Saskatchewan, California, Minnesota, each 1; place not given, 2.

Kenmare, N. Dak.

SOME GOOD THINGS RECEIVED FROM THE LORD THROUGH OUR HOME MINISTERS DURING THE FIRST HALF OF 1935

Reported by Maude M. Hooks

God expects of us faithfulness and fruitfulness. To this end He exercises much patience and extends grace. If as a tree in God's vineyard, we insist on unfruitfulness, He will take us away. God is not satisfied with trees without fruit. He will spare nothing

in digging around us in mercy and grace so that we bear the fruit of the Spirit. Gal. 5:22-24. If we have the Holy Spirit we bear fruit; without it, there is no fruit. Let us be submissive to the Holy Spirit, taking this new year as the grace of God extended to us, to live for Him, not pleasing ourselves, but letting God use us as instruments in digging around His trees.

* * *

"What think ye of Christ?" is He divine? Does He give us power in our lives? Oh, that we might know He is divine, and that others might see Him in our lives. Many of us, when we get to the judgment seat, will be condemned because we put a stumbling block in our brother's way. What are we doing with God's Word? Are we going to live by it, embrace it, or just leave it go and do as we please? Christ didn't leave heaven for naught; He did the Father's will that we might be joint heirs with Him. Will we accept Him? Are you willing to take up your cross, and receive a blessing, or are you anxious to have your own way?

* * *

The thing that gives us the greatest boldness is a clear conscience. The wicked make boasts and threats and bluster around, but they are cowards. Real strength does not lie in natural strength. The Lord is my strength. God within gives us strength. If we are right with God, we can face any man. What makes us weak-kneed is that we are not right with God. If you are right with God, you have boldness.

* * *

We can only reach God through our Priest (not Catholic priest). There is only one Priest—that is Christ. We have confidence in God, that whether man, woman or child (regardless of the place), if we are in touch with Christ, we can reach God. The time to pray is while we have our right mind. Don't wait until you get sick. It is hard to pray then. God answers every prayer from His faithful children, to our best good.

* * *

Guard your feet, hands, lips, etc., but first of all your heart. Go to the source. You can not live right if your heart isn't right. The motive of your heart will be manifest. The proper place to begin is the heart, but it shouldn't stop there—it won't stop there. Outward things need attention. The fountain may be pure, but don't throw dirt into the water. It makes no difference how deficient your experience has been, watch and keep your own heart.

* * *

The things on which we center our affections determine our character. You can not think evil in your heart and act out of love. If the heart is full of love you can look for a good

life. You can put on an appearance for a while, but soon what is in the heart comes out. At the fountain of every act is a motive. We are here in this world to get ready for the next. If we do not like heavenly things here, we wouldn't like heaven. There will be changes in our body, but death won't change your character. God gives the new heart; you keep it, fill it with the Word, keep it yielded to God. You dare not neglect your devotions if you value your soul.

* * *

Christ dwells in a pure heart. I wonder if Christ cleanses the heart and leaves the outside dirty. I doubt that. If we come to Christ with our failings, He will not send us away. We are glad our sins can be put under the blood. It is necessary each moment to be right with God. Christ won't stay in a heart filled with pride or lying. It takes a close walk. We need to walk hand in hand with Christ. The moment we are living in is the only one we have promise of. Is Christ dwelling in my heart?

* * *

We are simply a hoe, willing to be used. The power is from God. We can make ever so much appearance, or do any sacrifice in the name of charity, but if we don't have charity, we are nothing. Charity is the greatest grace we can possess.

* * *

We should have fire, zeal, etc.; also a Christian forbearance. Christian forbearance is not ignorance of sin, not indifference, not excusing. Forbearance is to be not hasty or rash. The elements of forbearance are patience, longsuffering, kindness, "beareth all things," not easily provoked, lowliness, gentleness. It is possible to do a right thing in a wrong way. Reasons for forbearance: Scripture exhortation, Christ forgave you, we need to exercise this grace in order to have the correct view of others, and we need to exercise forbearance lest we sin ourselves; in our haste we'll say something wrong. We are the elect of God, therefore we should exercise forbearance. This requires heaven-born love.

* * *

As long as we are in God's will we have peace. When we disobey, life becomes toil. What does the cross mean to us? How much are we willing to sacrifice, or suffer for Him? He gave all to us. (Note: In this sermon such a picture of the suffering Christ was given as can not be given on paper. Our hearts were touched.—Reporter.)

* * *

Reasons for tithing: (1) The Lord sanctions it. (2) It is a safe financial plan. (3) To be a witness to the nations. It is God's plan. It is perfect and fair. You cannot change it for a better plan. We are depending on the

government too much. Let's look up and prove God, and He will open the windows of heaven and pour out blessings.

* * *

He who died on the cross is able to completely change a man. The cross gives us complete victory over our sinful habits. The joy that Jesus brings is abundant and infinitely better than the joy of the world. No human being will enjoy his social life without Christ as he would with Him. He sanctifies our social life. We need Him in courtship and marriage. Natural joys soon run out. What Jesus gives never runs out. Jesus will not come uninvited; invite Him. You'll be happy. He understands us. He will solve all our problems, and supply all our needs.

* * *

There is a preparation for us to make to meet our Bridegroom. Prepare to meet thy God. Obey all His commandments. Examine yourselves. It is important that we get ready to partake of the emblems of Christ's broken body and shed blood. It is a serious thing to partake with sin in our lives. It does matter whether we commemorate it or not. It brings blessings. If we take it unworthily, it is a curse. There should be no selfish indulgence, no joking about divine things. Do not examine yourselves by others. We may know where we stand if we're honest. God will help us. The more thoroughly we comprehend the Word, the more we can know ourselves. The most blessed privilege we have is to get right with God. This should be a constant attitude to be right with God.

* * *

Easter day is the happiest day of the year. The saints have reason to rejoice. Can people see Christ in our lives? What do we talk about when visiting? We are to be witnesses of His resurrection.

* * *

Before there is growth, there must be a planting. When growth stops, decay sets in. We can grow as long as life lasts.

* * *

The hour was determined when Jesus should bear the sins of the world. It was a tremendous time, when Satan and all his hosts did their worst, but they couldn't overthrow God's plan. We cannot realize the cost. We have felt the condemnation of our own sin, but Jesus bore the sin of the world. He not only suffered physically, but the suffering of the soul was His greatest suffering, and the separation from God.

* * *

We do not always know where our children are. What a blessed thing, when they become separated from us, if we can find them at a good place like they found the child Jesus!

We cannot reach our Bethel without giving up our will. Regeneration will solve most church problems. It is no use to tell people to be good who are not born again. What is regeneration? A person is down in sin; all at once he is changed. I can't tell how. I believe it is possible for people living in sin to have new life infused. There is something implanted in your heart that never was there before. We cannot explain it. You are not a Christian because your parents were. You must be saved the same way they were. The Spirit of God works on the heart. Every child of God is a definite Spiritual creation of God. Proofs of new life: love for the brethren, love for God, faith, victory over the world, right living, a desire for God's Word.

* * *

Rebekah left all, went to Isaac. We must leave all pleasures of this world. When we surrender all, it is the happiest moment of our life. Christ satisfies. The sweetest recreation is meditating on God's Word.

* * *

Love is the spice of life. If it wasn't for love, this world would be a horrible place to live in. We have accepted God's love, put our hand in Christ's hand, promised to be true, but are we reaching back to the world? Isn't Christ's love more to us than the pleasures of the world? Jude says, "Keep yourselves in the love of God."

* * *

The enemy is trying to rob us of the comfort of the Holy Spirit. I'm sure we are not living up to our privileges in this Holy Ghost age. The Holy Spirit is the Administrator of the Church. It is not what the bishop or minister says, but what the Holy Ghost says. We need not so much the power to rend rocks, or make a great noise, but we need the Holy Ghost. Do you have the comfort of the Holy Ghost? Let us thank the Father for the Holy Ghost, yielding ourselves to Him, obeying Him.

* * *

Unless we stand fast in the faith, when Christ comes to take His bride, our doom is sealed. Let us keep things settled up. Don't wait until tomorrow.

* * *

"Ye are not your own; ye are bought with a price." You have been sold, and bought. You are not your own boss. There is one of two powers governing you, either the Holy Ghost or the devil. God bought us. He has a right to exact of us what He will. How we should appreciate Jesus who bought us! We are not bought at the "5 & 10," but with the precious blood of Christ. Will we let God have His property? You are not your own, therefore glorify God in your body and in your spirit.

It is impossible to confess and forsake sin, and go on conforming to the world. If we would be ready for our mansion, we must forsake sin, and crucify the flesh.

Westover, Md.

RELIEF NOTES

(Conducted by O. O. Miller and A. Warkentin)

For the Gospel Herald.

The passing of Bro. Levi Mumaw, Secretary-Treasurer of the Mennonite Central Committee since July 28, 1920 (on which date the committee was organized), brings the first break in the personnel of its Executive Committee. The June 22, 1935, executive session held in Philadelphia seems to have been the first one held at which Bro. Mumaw was not present. The major portion of responsibility and work connected with the home-end of these co-operative Russian Mennonite Relief activities have been carried by him. The multitudes around the world who have in one way or another been reached by the M. C. C.'s arm of help and cheer will grieve at his passing. The committee will certainly miss his sane, steady counsel. We thank God for the service and life He enabled him to give, and rejoice that we can remember our brother's life as having been dedicated to His praise and service.

* * *

1935 reports from the Paraguay Colony indicate crop yields much below 1934. A cotton acreage double that of the previous year failed to bring a total harvest as big. Since this year's crop had not yet been marketed, the net cash income to the Colony is not yet known. The oil producing crops have also been very short, as well as feed for pigs—the combination causing a real shortage in fats. General colony health conditions, however, continue good. Among the present more urgent Colony problems are those of a depreciated currency and consequent unfavorable exchange, brought about by the disastrous Chaco War, final settlement of price and terms of the land on which the Colony has settled, and the need for better housing and equipment for schools and industry, and a resident physician and surgeon. The M. C. C. tries to maintain close touch with these problems and to assist in their more satisfactory solution.

* * *

The most pressing present need confronting our U. S. co-operating groups, however, has to do with the small group of Russian brethren still detained in Germany, and cared for there through Bro. B. H. Unruh in a Mennonite Home. Groups in Canada, Holland, and Prussia, as well as south Germany, are also helping in this need. A small debt totalling about \$3000.00 has accumulated in connection with operating the Home. Home expenses of about \$175.00 continue until the institution can be closed; plans for which are under way. The M. C. C. has presented this need to the various co-operating committees and has assured Bro. Unruh of its active interest until the need is met. Contri-

butions should be sent to the regular Relief treasurers.

* * *

The reports from Russia contradict each other. In some parts of the country famine still prevails; in others, the conditions have changed for the better. Some had to pay back the money which had been sent to them from foreign countries; others were allowed to keep it and express their great appreciation for the help. The little groups of refugees in China live in deplorable conditions. The M. C. C. is trying to get into direct contact with them in order to assist them in their need and effort to be united with their brethren in other countries.

* * *

Bro. O. O. Miller, Akron, Pa., who has assisted Bro. Mumaw for some years in the Secretary's office, has been chosen to succeed him as Secretary-Treasurer.

CORRESPONDENCE

(Continued from page 345)

On Sunday, June 9, reorganization of the Sunday school resulted as follows: Supts., Lloyd S. Croyle, Owen Lehman; Secys., Mary E. Saylor, Fern Thomas; Treas., Lawrence Thomas; Librs., Esther Shaffer, Paul Thomas, Ernest Lehman, Beatrice Blough; Cradle Roll Supts., Mrs. Freeman Thomas and Mrs. Wm. C. Hershberger.

June 22 a series of meetings began at the same place with good attendance, with Bro. J. Irvin Lehman of Chambersburg, Pa., in charge. His messages were scriptural and uplifting. We believe the church was strengthened. Sinners confessed Christ. Meetings closed Sunday evening, June 30. There were five public confessions. May the Lord abundantly bless them.

Our Bishop, Bro. James Saylor is in the Windber Hospital at present. He underwent a serious operation for the removal of the gall bladder and the appendix. He stood the operation real well. He is getting along as well as can be expected. Will you pray for him?

July 8, 1935. Joseph Saylor.

White Cloud, Mich.

Dear Herald Readers, Greetings in Jesus' Name:—We feel grateful for the many showers of refreshing rain we have received this spring. The Lord also remembered us spiritually as well.

Bro. Edward Jones, formerly of Middlebury, Ind., who has lately been ordained to the ministry, and who now has charge of the work at this place, has been with us since May 12.

In May we organized our Y. P. B. M. Good interest is shown and excellent attendance, even though some have quite a distance to go. There are others who would like to attend services but who have no way, as people in this part of the country are not blessed financially as they are in some places. There are some in this community

who would like to unite with the Church, but circumstances are such that they cannot. Then there is a family where the husband would like to unite with the Church, but his wife stands in the way. Will you pray that God may open the way?

We have been having quite a few visitors from time to time. June 16 Bro. Eli Bontrager of Midland was with us and delivered the message in the morning. On June 30 Bro. and Sister Ray Bontrager, son and niece of Midland were with us.

July 7 Bro. Protus Kauffman and family were here from Clarksville, Mich.; also Bro. and Sister Hooly and family of Elkhart, Ind., Argus Myers of Goshen, Ind., Ray Wise and family and Minnie Hochstetler of Midland, and Ervin Yoder of Topeka, Ind. We hope they will come again.

Pray for the work at this place.

July 9, 1935. S. L. D.

Masontown, Pa.

Dear Herald Readers:—Our sixth term of summer Bible school was held here June 25 to July 5. It was held in the Bessemer schoolhouse. The enrollment this year was 220. The teachers, besides our local ones, were Sisters Mary and Grace Metzler, Accident, Md.; Nancy Hernley, Scottdale, Pa.; Edith Hostetler, Denbigh, Va.; Alice Housour, Elkhart, Ind.; and Bro. Richard Martin, Hagerstown, Md.

Revival meetings were held in the schoolhouse each evening, except Sunday, from June 27 to July 3. Bro. Metzler was the evangelist.

We were very glad for Bro. and Sister Lloy Kniss' visit with us July 1-3. Bro. Kniss visited our Bible school and preached the last three evenings of the meetings.

Bro. Richard Martin of Hagerstown, Md., is now in our midst. He was called here by the congregation to assist in church activities—music, visitation, Summer Bible School—and to take the pastor's place during his absence.

July 11, 1935. Cor.

Elida, Ohio

(Pike & Salem congregation)

Dear Readers of the Gospel Herald:—The Lord has again blessed us with a bountiful harvest, and many other good things, which we believe come from His storehouse. For He has said His storehouse is full, and He is always willing to pour out His blessings upon us, though unworthy creatures as we are, He never forgets us. Praise His name for it. Our summer Bible school, which began May 27, and continued for 8 days, was much enjoyed by all who attended it. There was an enrollment of from 125 to 133 nearly every day. We hope the lessons learned will do all of us much good in future years, especially the boys and girls. May their young lives be dedicated to

the Lord's work as they grow older.

Sister Margaret Horst of Bloomfield, Mont., came into our midst, and made us a visit of 8 days which was much appreciated. In the meantime she gave us 3 very interesting talks to young people more especially. She was on her way to Reading, Pa. May the Lord abundantly bless her in her new field of labor at Reading.

Bro. John Mumaw of Harrisonburg, Va., was here and brought us a message on Friday evening, May 30.

Bro. David Ramer and family and Bro. Harold and Sister Lorene Shenk are making a tour through several of the states and on to Canada to visit Bro. Ramer's parents and relatives.

The date set for the dedication of the new Pike Church is July 28. All are welcome to be here at that time.

Death has again claimed one of our number and has taken our Sister Lydia Hoover. She underwent an operation, which was not successful.

Pray for us here, that the Lord's will may be done at all times.

July 12, 1935. Ida M. Horst.

Harman, W. Va.

Report of an All Day Meeting held at the Horton Mennonite Church, near Whitmer, W. Va., July 4, 1935.

Program and Speakers: The Event of July 4, 1776, and How It Affects Our Freedom, A. D. Wenger; An Appreciation of Freedom Under Our Government and How We May Show It, Wilma Lehman; The Greatest Event in History (Christ's first coming) and What It Has To Do With Our Freedom, James Shank; Children's Meeting, Ruth Wenger; Christ's Second Coming—Signs of His coming, Hiram Weaver; The Greatest Event in the Life of Each Individual (Passing out of this world into the next), William Jennings.

Thoughts Gleaned: It is due to the pious lives of the first settlers that we now enjoy freedom. We lack an appreciation of freedom because we have always had freedom. We can show our appreciation of our liberty by living consistent Christian lives. There have been many who have suffered, and in almost every age, because they did not have religious freedom. Our Constitution provides for religious freedom. We want to express our gratitude to God and men for this liberty. We need to pray mightily to God that our country may escape such awful conditions as now exist in Russia. In this present situation of our country may God's way be brought out. The less interest we take in religion the more we are helping to make this a godless country. By obedience and prayers we should do all we can to make this God's country. Christ's coming was not attended with great celebration. Through Christ we have Spiritual freedom. Christ made us free from sin and death. We belong to a Kingdom that has no end. Christ's own testimony, testimony of angels, and Paul's testimony are proofs of Christ's second coming. Signs of Christ's second coming are already being fulfilled. To be ready for Christ's coming requires faithfulness even unto death. Will we be ready when Christ will come for His bride? Passing out of this world means the closing up of opportunities. Death should not be spoken of lightly. All depends on our preparation what our passing out will be. For the Christian to leave this world means home. Death for the unprepared means a place without friends, without the Gospel. Let us be careful how we live. People read our lives more than they read the Bible. Secretary,

DAKOTA-MONTANA CONFERENCE

Report of the Conference held with the Fairview Congregation, near Minot, N. Dak., June 27 and 28, 1935.

Devotion: Reading Psalms 16 and prayer by Peter Kennel.

Organization.—Moderators, I. S. Mast, H. A. Diener; Chor., R. E. Meyers; Secy., J. C. Gingerich.

Resolutions Committee: J. D. Hartzler, Paul Roth, J. C. Gingerich.

Conference Sermon by E. G. Hochstetler. Texts, Eph. 2:20-22; Acts 20:28. Points emphasized: (1) Greatness of the House; (2) The Church in History; (3) The Doctrines of the Church. Remove the blood of Christ from the book and the Bible is profaned to the level of any other book. No blood, no life; (4) Ordinances—just as a house and its furnishings are given for protection and comfort of its occupants, so are the ordinances given to the Church; (5) Restrictions—signs and guide-boards are for the protection of the traveler, so restrictions are given for our protection, convenience, and safety; (6) Love—love permeates the entire Word of God; (7) Dangers confronting the Church. Danger makes either heroes or cowards. When the Church fails to live upon the bread and water of life, she is on the way to the cemetery; (8) Church activities. Why so many different kinds of programs, meetings, etc., in the church these days? It is because wickedness is increased and intensified in the earth, but reform, entertainment, culture, and scholarship are not spirituality for only the Spirit can give new life. (9) The cry against Form. Just as the physical body and different organs and their functions are essentially the same as in the beginning and are necessary to maintain life and usefulness, so God saw fit to give the church, form, ordinances, leaders, etc., to carry on the great plan of God in the world. (10) Separation. Just as surely as there is a difference between heaven and hell, God and the devil, daylight and darkness, so there is a mark of separation between Christian people and the world.

The following brethren gave testimony to the conference sermon: H. A. Diener, E. D. Hershberger, L. A. Kauffman, and George Kauffman.

Other conference members and the audience gave their testimony by standing.

The Dress Committee's report was accepted as amended and read, and was ordered printed in pamphlet form for distribution throughout the district.

The district evangelist (Bro. Archie Kauffman) gave his report. Same accepted as given.

The Publication Board Member (Bro. R. E. Meyers) gave his report. Same accepted as given.

The report of each congregation in the district was read by the secretary. Total membership, 317.

Report of the District Bible School Committee was given by Bro. Floyd Kauffman and accepted.

Bro. L. C. Kauffman gave his report as Chairman of the District Mission Board. Report accepted.

Bro. A. A. Kauffman gave his report as Secretary-Treasurer of the District Mission Board.

Bro. Archie Kauffman gave a report of the work done thus far and also plans for the future relative to Summer Bible School work in our district.

Conference Appointments

Moderator, E. G. Hochstetler.

Secretary, J. C. Gingerich.

Chairman of District Mission Board, L. C. Kauffman.

Asst. Chairman of District Mission Board, A. A. Kauffman.

Secretary-Treasurer, A. L. Glick.

Member of Board of Education, J. C. Gingerich.

Member of General Mission Board, E. D. Hershberger.

Member of Publication Board, R. E. Meyers.

District Bible School Committee, S. K. Zook.

District Evangelist, Archie Kauffman.

District Historian, ———.

The following bishops, ministers, and deacons were present:

Bishops: I. S. Mast, E. G. Hochstetler, H. A. Diener (Del. from Mo.-Kans. Conf.), Peter Kennel (Del. from Ia.-Nebr. Conf.), J. D. Hartzler (Del. from Ill. Conf.).

Ministers: Paul Roth (Del. from Pacific Coast Conf.), L. A. Kauffman, John Stoll, Archie Kauffman, E. D. Hershberger, J. C. Gingerich.

Deacons: L. C. Kauffman, R. E. Meyers, J. E. Hershberger.

Conference Questions and Resolutions

I. The Destructive Trend of Present Day Social Influence, by J. D. Hartzler.

Resolution: Since we as Christians are a people not of this world, yet we are sojourning in this world, be it

Resolved, that we express an appreciation for the financial aid through "relief" that has been given to those in need by our government. Since we feel that a continued support of "relief" from our government has a tendency to destroy the finer qualities of the Christian life, therefore be it

Resolved, that we as Christians put forth every honest effort to make our own living as far as possible by "working with our hands the thing which is good that he may have to give to him that needeth" (Eph. 4:28), and that we exercise ourselves in the service of God that we may have "a conscience void of offense toward God and toward man." Acts 24:14-16.

II. The Sacred Calling of the Minister, by H. A. Diener.

Since the minister is a servant called of God (Matt. 20:26-28) to preach the Word of Life and to "feed the church of God" (Acts 20:28), and since the demands of the ministry are such that great drains are made on his spiritual resources, Be it

Resolved, that we urge our ministers to consider the following: (1) the sacred calling of the minister; (2) the spiritual need of souls; (3) our responsibility in declaring the whole counsel of God; (4) our need of waiting upon God to replenish spiritual resources. We further urge the laity to support the ministry by prayer, encouragement, and financial support where needed, to enable them to faithfully discharge their sacred calling.

IV. Resolved: That we as a Conference express to our Heavenly Father our deep appreciation for:

1. Divine guidance and daily spiritual blessings during the past year, and for an interesting and profitable conference; for the unity, zeal and spirituality manifested during the various meetings on this program.

2. The material blessings, especially the copious showers of rain since the drought of past years, and the prospect for further temporal blessing.

V. We are duly grateful to our heavenly Father and our sister conferences for the faithful ministry of the delegates sent to us by these conferences. Be it

Resolved, that we thus express our appreciation to said conferences and our heavenly Father for their consideration of us in granting us this blessing.

VI. Resolved, that we express our appreciation to the Fairview congregation for their hospitality shown during this Conference in providing a place of meeting, lodging, meals, etc.

J. C. Gingerich, Secretary.

SPECIAL MEETINGS

Allensville, Pa.

Report of the Annual Bible Conference held at the Allensville Mennonite Church on June 21-23, 1935.

Organization:—Instructors, Chester K. Lehman and Aaron Mast; Mods., Eli K. Zook and John Y. Hartzler; Secys., Beatrice Hartzler and Lena Zook; Treas., Irvin Roth; Chor., John B. Kanagy; Food, Dorsey Yoder.

Subjects discussed by Bro. Mast:—Holy Spirit; Child Training; Ministerial Support; Fellowship vs. Sociability.

Subjects discussed by Bro. Lehman:—Sermon—Rom. 12:1; True Education, Its Value; Evils of Intemperance; How to Promote and Maintain Unity Among Members; Social Evils (men); Laying the Foundation for the Home Beautiful.

Social Evils (Women) was discussed by Sisters Mary Keener of Harrisonburg, Va., and Mrs. C. K. Lehman.

Thoughts Presented:—The Holy Spirit must possess us before He can influence us.

The Holy Spirit works on sinners, in the saint, through the servant. When you build a new home, build the protective banisters of faith, prayer, love, family altar. If you want to train your children in the way of the Lord, go that way yourself. Little children are often better church members than older people. It is the duty of the Church to support a minister who is faithful, economical, and will not allow his preaching to be hindered for the sake of support. We need good mixers in association, and good separators in fellowship. Frivolous amusements do not build up spirituality. In the merits of Christ's blood we are acquitted. We are set apart exclusively for God and His service. "Are we putting God first?" applies as much to us as to a missionary who goes to Africa or elsewhere. The function of the home is to perpetuate truth from generation to generation. Christian faith is a matter of believing what God told us. It is shocking how little some of us know about the Bible. If we want to defend the truth we must know it. Education teaches us to stay at a job, adjust ourselves to problems, to study intelligently, to solve problems, to teach ourselves to over-

come weaknesses, to deal with our failures, maintain faith and overcome doubt, and to administer the proper attention to our own Christian experience. Intemperance affects the physical, mental, and spiritual being. To overcome intemperance we must "be free from the law of sin and death," "be filled with the Spirit," "fight the good fight of faith," and exercise all our members in all their strength. If the Spirit of love has gripped our hearts as it should we are willing to bear persecution uncomplainingly and in love. If we give God supreme possession of our lives, our petty differences will vanish away. There is no limitation to God's grace. It pays to be patient for children will meet us more than half way. It is very desirable for parents to keep on easy speaking terms with their children. We as women of the Mennonite Church must hold up to the world the standards of purity. Without God we give way to our passions. When God is not honored, marriage and the home are not honored. Modern dress, trashy literature are two great causes of immorality. Let us associate with people who have the upward tug and draw us to Christ. If we want to carry out God's

plan in our lives we cannot accept the company of young men or women who are not Christians. The making of a home requires laying a foundation. Every beautiful home has had its period of preparation. Standards for a young man to maintain: Does he respect and love his mother? Is he dutiful at home? Has he learned to provide for a home? Has he learned to economize? Has he clean habits? Does he have proper respect for you in a personal way? Is he unselfish? Standards for the young woman to maintain: Does she appreciate the call of home-making? Does she recognize that God ordained headship in the home? Has she learned to work and to save? Does she attire herself neatly and modestly? Is she clothed with a meek and quiet spirit? Ideals which are mutual and which both should maintain: They should guard the sanctity of the home; pray for God's guidance; should not be a slave to their affections (their love to be controlled by reason and will); should not consider money and family connections—only in the Lord; should have proper regard for engagements. "Keep thyself pure."

Secretaries.

Aurora, Ohio

Report of the Annual Sunday School Meeting held at Plainview Church, July 4, 1935.

Organization.—Mods., Enos Detweiler, John D. Miller; Secy., John R. Mumaw.

Subjects and Speakers.—(Forenoon session) Sermon—"Am I My Brother's Keeper?" Wm. G. Detweiler; Stewardship of Talents, Alvin Miller; Stewardship of Means, Milton Hostetler. (Afternoon session) Children's meeting, Orpha Troyer (Theme: The Way to God); These subjects followed the theme—God's Provision. The Gospel of Christ, as a Revealing Power, Fern Miller; As a Saving Power, Stanford Mumaw; As a Keeping Power, I. W. Royer. (Evening session) Vision in Youth, John Shenk; Finding Our Place in Life, John R. Mumaw.

Gleanings.—We are held responsible for the souls of those who are lost. We have good tidings, and "we do not well if we hold our peace." As sons of God we should live to the praise and glory of God, that the Gospel may be known to others. The grace of giving takes care of itself if we first give our own selves. Give according to ability; bountifully, willingly, and cheerfully. We cannot find the way to God of ourselves. Christ seeks the command of our lives and invites us to learn of Him. The Gospel meets man's need in convicting him of sin and in providing a remedy. It is satisfying in its results for it gives hope. It brings men to life. We are kept by the power of God because of Christ's intercessions and through our feeding on His Word. "He that doeth the will of God abideth forever." Youth must make choices in the light of eternity. We can be happiest in the place God intended us to fill.

Secretary.

Married

Denlinger—McCann.—Bro. Robert Denlinger of Gettysburg, Pa., and Sister Pauline McCann of Masontown, Pa., were united in marriage June 22, 1935, at the home of the bride, Bro. A. J. Metzler, Masontown, officiating. May God abundantly bless them.

Inks—Shutts.—On July 3, 1935, Bro. Claud Inks of the Breder congregation and Sister Marion Shutts of the Shore congregation were married at the home of Bro. Y. C. Miller, near Shipshewana, Ind. May the Lord's richest blessing accompany them through life.

Martin—Weber.—On May 29, 1935, Bro. Paul Z. Martin and Sister Ella G. Weber, both of the Bowmansville, Pa., congregation, were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. John M.

Sauder. May God's blessings attend them through life.

Bechler—Litwiller.—On Tuesday evening, June 25, 1935, at the home of the officiating bishop, Bro. John Y. Swartzendruber, occurred the marriage of Bro. Albert Bechler of Pigeon, Mich., and Sister Ida Litwiller of Kalona, Ia. May the Lord's rich blessing attend them through their married life.

Yoder—Schrock.—On June 29, 1935, Bro. Harry V. Yoder of near Shipshewana, Ind., and Sister Goala Virginia Schrock of LaGrange, Ind., were married at the home of Bro. Y. C. Miller near Shipshewana. Both are members of the Shore Mennonite Church. May the Lord's richest blessings accompany them through life.

Nussbaum—Amstutz.—On June 2, 1935, Bro. Harvey S. Nussbaum and Sister Evalyn Amstutz, both of the Sonnenberg congregation near Dalton, O., were united in the holy bonds of matrimony at the home of the bride's parents by Bro. Louis Amstutz. May the Lord bless and make them a blessing through life's journey.

Malin—Wert.—Bro. Clarence Malin of the Frazer, Pa., congregation and Sister Phoebe R. Wert of the Dohner congregation, Lebanon Co., Pa., were married Saturday, June 29, 1935, in Annville, Pa., at the home of the bride's brother, Daniel D. Wert, who officiated. May God who instituted the home, richly bless this union.

Amstutz—Amstutz.—On June 30, 1935, at the home of the bride's parents P. J. and Barbara Amstutz near Dalton, O., Bro. George Calvin Amstutz and Sister Frieda Lydia Amstutz, both of the Sonnenberg congregation, were united in marriage, by Bro. O. N. Johns. May the blessings of God attend them all through life.

Schmucker—Nelson.—Bro. Daniel Schmucker and Sister Goldie Nelson both of the White Cloud, Mich., congregation, were united in marriage, June 30, 1935, at the home of the bride's parents, in Newaygo, Mich., the father of the bride, T. U. Nelson, officiating. May God bless them with many years of joy and happiness in His service.

Keyton—Gruber.—On Saturday evening, May 11, 1935, in their newly furnished home, Bro. Willis Keyton and Sister Frances Gruber, both of Waltonville, near Hummelstown, Pa., were united in marriage by Bro. David Z. Miller. May the Lord lead them to a saving knowledge of Him and so make their lives an abundant blessing.

Troyer—Stutzman.—Bro. Arthur Troyer of the Shore congregation near Shipshewana, Ind., and Sister Lydiann Stutzman of the Burr Oak congregation, Rensselaer, Ind., were united in marriage on June 22, 1935, at the home of the officiating minister, Bro. Edwin J. Yoder, Topeka, Ind. May their new home be one of prayer and happiness.

Lauver—Hess.—On June 9, 1935, Bro. Martin Lauver and Sister Mabel B. Hess, both of the Lititz, Pa., congregation, were united in the holy bonds of matrimony at the home of the bride's parents, Bro. Jacob Hershey officiating. After lunch they left for their new home on 310 S. Cedar St., Lititz, Pa. May the blessing of our kind heavenly Father attend them all through life.

Miller—Stauffer.—Bro. Menno E., son of Bro. and Sister David Z. Miller of Strickler's congregation, Middletown, Pa., and Sister Hazel Elizabeth, daughter of Bro. and Sister Isaiah S. Stauffer of Millersville, Pa., congregation, were united in marriage at the home of the bride's parents on Saturday afternoon, June 15, 1935, Bro. David Z. Miller, father of the groom, officiating. May the blessings of the Lord rest upon them.

Obituary

Geib.—Jacob G. Geib was born in Lancaster Co., Pa., Jan. 27, 1861; died at his home in Rexmont, Lebanon Co., Pa.; aged 73 y. 8 m. 18 d. He was married in 1895 to Rebecca K. Lehn, who survives him. One daughter, Mrs. Harvey Spangler of Lebanon, R. 5, and a sister, Mrs. John Yeagley of Lebanon, also survive. For 45 years he was a member of the Krall Mennonite Church, and as long as his health permitted, was a live worker there. Funeral services were held in Hernley's Mennonite Church, near Mannheim, Pa., by Martin E. Weaver, assisted by Warren Hess. Burial in adjoining cemetery.

Swartz.—Isaac Swartz died April 21, 1935, aged 83 years. His wife died several years ago. He was born in Bucks Co., Pa. After his marriage he bought an adjoining farm where he farmed till ten years ago, when he moved to Perkaspie, Pa., and lived with his daughter. He is survived by 3 daughters (Mrs. Edwin High, Perkaspie; Ida Swartz, Souderton; Mrs. Samuel Leatherman, Deep Run), also several grandchildren and 1 sister (Annie Strouse of New Britain). He was a member of the Deep Run Mennonite Church over 60 years. Funeral was held on April 25. Services conducted at Deep Run by the home ministers. Interment in adjoining cemetery.

Gortner.—Peter P. Gortner was born in Garrett Co., Md., July 21, 1858; died July 6, 1935, at his home at Gortner, near Oakland, Md.; aged 76 y. 11 m. 16 d. His wife preceded him in death several years ago. He is survived, in his immediate family, by three sons, a daughter, and four grandchildren. Bro. Gortner was a faithful member of the Mennonite Church for over fifty years, and for much of that time he taught a Sunday school class in the Gortner Church. The church building was erected in 1893, Bro. Gortner being prominent in arranging for the building and assisting by his own labor and financial contributions in its construction. Funeral services were held in the Gortner Church, Tuesday afternoon, July 9, conducted by Bro. Roy Otto of Springs, Pa., assisted by Bro. Spaide of the Church of the Brethren, and Brethren, G. D. Miller, Ed Miller, and J. A. Ressler.

Myers.—Isaac M., son of the late Lewis and Elizabeth Myers and grandson of the late Pre. Isaac Myers, died May 13, 1935; aged 49 y. 11 m. 2 d. On Saturday afternoon, May 11, he attended preparatory services at Deep Run where he was a member. After the service he went home and wanted to do some work with his tractor. In some unexplained manner the tractor backed on him and crushed his leg. He was immediately removed to Abington Hospital to receive treatment. Everything was done to save his life. On Sunday afternoon his leg was amputated near the hip. Gangrene set in and he died Monday afternoon. Our bishop, Bro. A. O. Hinstead, administered communion about 15 minutes before death. He is survived by his widow (Hannah Leatherman Myers), 3 sons (David, Samuel, and Paul), 1 daughter (Elizabeth), 1 brother (John) and 2 sisters (Mrs. Francis Swope and Mrs. Abram S. Leatherman). Funeral services were held on May 16 at the Deep Run Church by A. O. Hinstead, Abram Yothers, and Enos Wismer.

Simons.—Isaac V. Simons was born in Hardy Co., W. Va., August, 1873. Died at his home near Bridgewater, Va., July 10, 1935. Bro. Van, as he was known to us all, lived his entire life in the community with the exception of about ten years that he lived in Rockingham Co., Va., near Singers Glen, and about four months at the place where he died. The immediate cause of his death was pneumonia, following a week's illness from influenza. He was twice married, and is survived by his wife (who was a Miss Zepheniah E. Cowger) and 5 children (Jesse of Milan, W. Va.; Samuel, at home; Mrs. Ada Whetzel, Mrs. Nannie Dove, and Mrs.

Ruth Mook). Eight grandchildren, 2 sisters (Mrs. Ottawa See, and Mrs. Harvey May of Hardy Co., Va.), also survive. Two brothers and 2 children preceded him to the spirit world. Funeral services were held June 12 at the M. E. Church near Peru, W. Va., in the presence of a large number of relatives and friends, by J. R. Mumaw, S. A. Shank, and T. Showalter. Bro. Simons was a member of the Mennonite Church but a short while, but left the testimony that he was happy in the Lord.

Shank.—Susan Alice, wife of Pre. Peter D. Shank and daughter of the late Pre. Jacob and Mary (Weikert) Hostetter, was born near Hanover, Pa., Oct. 17, 1861; died June 30, 1935; aged 73 y. 8 m. 13 d. Her life was one of much suffering, at times being bedfast for weeks at a time. She was blind 16 years, and not able to read her Bible, which she much loved for 27 years. The last 4 weeks of her life were spent in bed. June 27 she was paralyzed, leaving her unconscious to the end. She confessed Christ as her Savior at the age of 16, and united with the Mennonite Church, remaining faithful. She had a deep concern for the welfare of her family and the Church, attending services whenever health permitted, but she was not able to do so for the last three years. On March 22, 1883, she was united in marriage to Peter Shank. To this union were born 3 sons and 2 daughters. Samuel died in infancy. Surviving are Jacob D. and Virgie E. (wife of J. Clinton Forry) of near Hanover; John D. and Mary S. at home; also 8 grandchildren, 2 great-grandchildren, 2 sisters, and 1 brother (Kate Krug of Lineboro, Md.; Samuel Hostetter of Denbigh, Va.; Maggie Burkholder of Ephrata, Pa.; and a half-sister, Minnie Bittinger). Funeral services were held July 3 at the home, and at Bair's Mennonite Church, in charge of Bros. Noah Mack, Richard Danner, and Harvey Grove. Texts, II Cor. 5:1 and II Cor. 12:10.

"Tis hard to part with Mother dear,
Never more to see her here;
But yet we're glad if God saw best,
To end her trouble and give her rest."

Plank.—Christian Y. Plank was born in McLean Co., Ill., Aug. 16, 1857; died at his late home in Belleville, Pa., May 30, 1935; aged 77 y. 9 m. 14 d. At the age of 3 years he came with his parents to Mifflin Co., Pa., where he has since made his home. On Jan. 4, 1898, he was united in marriage to Elizabeth Zook who survives him. Two brothers and two sisters survive: Samuel E. and Mrs. Levi Hartzler of Belleville, Pa., and Mrs. Kate Kauffman of Allensville, Pa., and Jacob H. of West Liberty, Ohio. In his youth he united with the Amish Mennonite Church, in which faith he died. In early life he was a farmer, but in later years he became a harness maker, at which trade he worked as long as health permitted. Early in the morning of May 26, he was stricken with a heart attack. After six days of suffering he answered the summons to "come up higher." Funeral services were held June 2 at his late home and at the Allensville Mennonite Church, in charge of Bro. Aaron Mast. Interment was made in the cemetery near the Church.

"The room is quiet, all is still,
His place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Falb.—Sister Martha, youngest child of Peter and Barbara Baumgartner, was born in Wayne Co., O., May 20, 1882; died July 3, 1935; aged 53 y. 1 m. 13 d. Her early life was spent in the home of her parents, and at the age of 18 years she gave her heart to Jesus and united with the Sonnenberg Church. On Sept. 12, 1907, she was united in marriage to Bro. David Falb. They located on a farm near the Martin Church. To them were born 5 children (Ivan of Ft. Wayne, Ind.; Mrs. Effie Yoder of Louisville, O.; Milton, Irene, and George of Orrville, O.). Though her illness was of several years' duration, she bore her sufferings bravely, knowing that the blessed Savior was watching over her. Those who survive, besides her husband

and children, are 3 brothers and 3 sisters (Solomon and William of Pandora, O.; Peter of Wooster, O.; Mrs. Delilah Bixel of Bluffton, O.; Mrs. Clara Steiner of Orrville, O.; and Mrs. Katie Shoup of Beach City, O.); also a large circle of relatives and friends. About 1904 she transferred her membership to the Martin Church near Orrville, where she remained faithful until death. She was endowed with those finer and nobler principles which characterize the lives of only those women who have risen to the highest degree of motherhood. By her passing, Bro. Falb and family have given up their asset here on earth so that she could enjoy her legacy in heaven. Funeral services were held July 6 at the Martin Church, in the presence of a large concourse of people, by I. J. Buchwalter, P. R. Lantz, I. W. Royer, J. S. Gerig, and O. N. Johns. Interment in cemetery near by. Peace to her ashes.

Yohe.—George M. Yohe was born near Abbotstown, Pa., June 20, 1848; died June 9, 1935, near Hanover, Pa., at the home of his son-in-law, Jacob D. Shank, with whom he resided for over 10 years; aged 86 y. 11 m. 19 d. He was married to Amanda Sebright Feb. 22, 1874. To this union were born 3 daughters. He was a member of the Mennonite church for some years and remained faithful until death. About 18 or 20 years ago he was paralyzed, not being able to use his left hand for some time. Was in fairly good health until the last few months seemed to be growing weaker. On June 2 he took sick with a complication for one week, followed by a stroke of paralysis. On June 9 votes were taken for the ordination of a bishop at the Hanover Mennonite Church, of which he was a member. Arrangements had been made for two of the brethren (Bros. Noah Landis and Amos Horst) to be at the home of Jacob D. Shank and family for dinner. The brethren had a short service with him just before dinner, after which his dinner being brought in, it was noticed he was about passing away. He is survived by his aged companion, 3 daughters (Mrs. Geo. Wonder, Mrs. Jacob Shank, with whom he had his home, and Mrs. Ralph Rebert); also 22 grandchildren and 30 great-grandchildren. Funeral June 12. Brief services at the house by Bro. Harvey Grove. Further services at Bair's meeting house, York Road, by Bros. Noah Mack and Richard Danner. Text, Phil. 1:21. Burial in graveyard adjoining the church.

"In our hearts his memory lingers,
Sweetly tender, fond and true;
There will not be a day, dear father,
That we will not think of you."

Flickinger.—Cyrus A., son of Jesse and Anna (Altman) Flickinger, was born in Mahoning Co., O., Aug. 29, 1853; died June 30, 1935; aged 81 y. 10 m. 1 d. With his parents, he came to Elkhart Co., Ind., in 1864, living the remainder of his life near Wakarusa. On Feb. 10, 1876, he was united in marriage to Margaret Holdeman. To this union were born 3 daughters and 1 son, all surviving, except Alice who passed away Sept. 20, 1901. After his marriage, they lived on his farm 2½ miles west of Wakarusa, just one-half mile in St. Joseph Co., for five years, when they moved to the Holdeman homestead 1¼ miles west of Wakarusa, where they lived together until Sister Flickinger's death, Dec. 25, 1933. After that, he had his home with the children, passing away at the Menno W. Weaver home. The survivors are the 3 children—Anna (Mrs. Ira Brown), Catherine (Mrs. Menno W. Weaver), and Joseph, residing on the homestead. There are also 21 grandchildren and 8 great-grandchildren. He was the youngest and last survivor of a family of seven. He had been in failing health for several years with hardening of the arteries and heart trouble. He was a faithful member of the Mennonite Church and the Holdeman congregation for over 50 years, and served the local congregation as trustee and treasurer for about 40 years. He was always interested in the physical appearances of the property of the Church as well as her spiritual welfare. Funeral services were conducted July 2

at the Weaver home and at the Olive Church by Brethren Silas L. Weldy and Jacob K. Bixler. Text, I Pet. 1:3-5. Burial in the Olive Cemetery.

Harshbarger.—Samuel Howard, youngest son of Jacob and Mary (Esch) Harshbarger, was born in McVeytown, Pa., Sept. 5, 1876; died June 27, 1935; aged 58 y. 9 m. 22 d. The immediate cause of his death was a sudden attack of hypostatic pneumonia which in turn was produced by complications arising out of a fractured skull, which he suffered in February, 1933. His childhood and youth were spent in the beautiful hills of Pennsylvania. There, at the age of 18, he accepted Christ as his Savior and united with the Mennonite Church. When he was 21 years old he came to Ohio, where he first secured employment at the S. E. Allgyer home and united with the Oak Grove Mennonite Church. The remainder of his life was spent in the country around West Liberty. On Oct. 8, 1899, he was united in matrimony to Edith Mae Yoder. This union was blessed with 7 children. Three of them (Paul, Floyd and Edna Grace) died in infancy. He leaves a loving wife and mother, 2 sons (Emmett LeRoy, of Bethel College, Kans., Luke Harold, of Urbana), 2 daughters (Mary Eva and Mildred Irene), 2 daughters-in-law (Eva Geiger Harshbarger, and Sara Zook Harshbarger), 4 grandchildren (John Howard, Ivan LeRoy, Kathleen Ann and Patricia Jean), 2 brothers (John Francis, of Johnstown, Pa., and Reuben Andrew, of West Liberty). His was a life of few words but of noble service and deeds. As father and husband his thoughts were for the welfare of his family; as father, his Christian life will serve as a guide for the lives of his children; as a friend and neighbor, his cheerful disposition, honesty, and integrity will long be a pleasant memory. In our hour of trial a stanza from a poem written by his daughter Mildred expresses father's ideals of life and offers comfort to us:

"When sorrows and troubles perplex us,
When at gladness we look with despair,
Remember that God alone blesses,
That it's Jesus who really does care."

Funeral services were held at Oak Grove Church, in charge of Bros. S. E. Allgyer and N. E. Troyer. Burial in Oak Grove Cemetery.

Schrock.—Noah J. Schrock was born near Middlebury, Ind., March 29, 1850; died in Kansas City, Kans., June 28, 1935. In his youth he accepted Christ as his personal Savior and throughout life lived a consistent, faithful Christian life. In April, 1874, he moved to Cass Co., Mo. In October, 1875, he was united in marriage to Mary J. Plank. To this union were born 6 children, 5 of whom grew to maturity. His wife and 3 children (Ellen, Ira, and Mrs. Laura Herwig) preceded him to the spirit world. He is survived by 3 children (Dave N., Phoenix, Ariz.; John E., Garden City, Mo.; and Mrs. Mamie Yoder, Kansas City), 15 grandchildren, and 14 great-grandchildren; also 2 brothers and 2 sisters (Jacob B. Dan J., and Mrs. Amanda Allison, Garden City, Mo., and Mrs. Emma Klopfenstein, Los Angeles, Calif.). On June 7 he suffered a slight stroke, which seemingly did not affect him much at the time, being able to enjoy the evening meal at the table as usual. However the next day he took to his bed; his condition gradually becoming worse until the end three weeks later. During his illness he suffered very little pain, but often expressed the desire to depart this life, yet withal willing to wait the Lord's appointed time. Much of his time on his sick bed was spent in praise to God and in prayer and concern for the spiritual welfare of his loved ones. On Friday afternoon, June 28, he peacefully passed away; aged 85 y. 3 m. 29 d. He will be remembered by his many friends and neighbors as one who was conscientious in his everyday Christian life and diligent in promoting peace and goodwill in his community. A short service was held at the home in Kansas City, Kans., in charge of J. D. Mininger, June 30, and funeral at Sycamore Grove Church near Garden City, Mo., in charge

of Levi J. Miller. The following lines were found written on a scrap of paper lying on Grandpa's dresser. They evidently had been written by him just in recent days.

"Now let me close my feeble eyes,
In this fainting watchful prayer;
And exchange this passing world,
To meet my precious Savior there.
I have finished my toiling here,
God, through Christ set me free;
And will waft me to a mansion,
He has prepared above for me."

YOUNG PEOPLE'S INSTITUTE

Kalona, Iowa
(August 7-11, 1935)

There will be held at the East Union Church, near Kalona, Iowa, on August 7-11, 1935, a Young People's Institute. This Institute is for the purpose of providing for the young people who can attend a means of spiritual instruction and inspiration. While it is being sponsored especially by the churches of eastern Iowa, young people of other sections of the state and from neighboring states are cordially invited to attend. The faculty will consist of J. D. Mininger, G. F. Hersherberger, C. F. Yake, Alta Erb, and Paul Erb. Additional speakers will be used, among whom we expect C. F. Derstine and T. K. Hershey. The four-days' program is packed with a feast of good things. All who expect to attend should be present at two P. M. on Aug. 7 to register. Lodging and breakfast will be furnished free by the homes of the community. Dinner and supper, served at the church, will cost the partakers \$1.50 for the entire period. An enrollment fee of \$1.00 will be paid by all who register. Arrangements for lodging may be made by corresponding with D. J. Fisher, Iowa City, Iowa, Route 4, who can also supply bulletins and further information. "Come thou with us, and we will do thee good."

Paul Erb, Director.
Silas Horst, Sec. of Committee.

EASTERN MENNONITE SCHOOL

Young People's Institute
July 24-28, 1935

Lovers of music will appreciate the inspirational singing connected with each general service as well as the Music Period itself. Come and enjoy this music with us.

The Special Meetings for men and for women will deal with some of the vital problems of life. Those in charge of them are qualified to deal wisely and sympathetically with them.

The Evening Addresses will grapple with the problems of choice of a vocation, the Christian life, social purity, and finding one's life-work (Christian service). These messages alone will make the Institute worth your while.

Sunday's program, starting off with the teaching of the Sunday-school lesson and a sermon on the theme, The Path of the Just, brings to a climax the several dominant themes developed during the week under the general topic of consecration. Consecration will be considered under three subheads: Unto a Holy Life, Unto a Life of Love, and Unto a Life of Service. Finally the Rewards of Consecration will be set forth in two addresses: Fellowship with God, and Joys of Heaven.

Those promised rooms in the dormitory should supply themselves with sheets and pillow cases and a light blanket if desired.

Do not forget the time for registration, 2 P. M., Wednesday, July 24; the equipment necessary, pens, note-books, and Bibles; the preparation needed, prayer; and the attitude required, Teach me O Lord.

Chester K. Lehman, Director.

YOUNG PEOPLE'S INSTITUTE

Manitou, Colo.
July 17-21, 1935

The Lord willing, a Young People's Institute will be held at Manitou, Colo., under the auspices of the Kansas-Missouri District Conference from Wednesday evening, July 17, to Sunday evening, July 21.

Plan to enjoy inspiring Christian fellowship with many other young people, in a locality abounding in the wonders and beauties of God's handiwork.

There will be classes in Missions, Resurrection of Jesus, Sunday School Teaching, Ephesians, Young People's Activities, Book Study, Young People's Problems, and Music. Evangelistic message each evening.

Victorious Life Conference Sunday Afternoon.

Faculty: M. C. Vogt, Allen H. Erb, E. M. Yost, Jesse Kauffman, Milo Kauffman (director).

For program and other information, write to Jesse Kauffman, La Junta, Colo.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The sixtieth annual meeting of the Southwestern Pa. Conference will be held, D. V., at Masontown, Pa., Aug. 5-9, 1935. Following is the schedule of meetings:

Monday: 2 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday Noon, Mission Board Meeting.

Tuesday: 1:30 P. M. Associated Sewing Circles Program.

7:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday: 10 A. M. to Friday Noon, Church Conference.

Those coming by auto from east or west will follow route 40 to Uniontown; from the north, route 119 to Uniontown. Inquire at Uniontown for Masontown road.

All interested ones are cordially invited to all these meetings.

M. B. Miller, Secretary.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet with the Mount Zion congregation near Versailles, Mo., Aug. 12-16. The following will be the schedule of meetings:

1. **Workers' Conference**—Monday eve, Tuesday, Wednesday. This includes Sunday School Conference, Young People's Conference, and Mission Conference.

2. **Mission Board Business Session**—Tuesday afternoon after 4 P. M.

3. **Ministers' Meeting**—Wednesday afternoon after 4 P. M. Other meetings will be announced by the Moderator.

4. **Church Conference**—Thursday and Friday. The Conference sermon will be preached, D. V., by Bro. I. G. Hartzler, of East Lynne, Mo., Thursday forenoon.

Forenoon sessions will be from 9:00 to 11:45 A. M. Afternoon sessions, from 1:15 to 4:00 P. M. Evening sessions, from 7:00 to 9:00 P. M.

A cordial invitation is extended to the brotherhood and to those of other districts who can come to be with us in this season of service for the cause of Christ. Any one wishing to be met at the station should inform either C. B. Driver, or J. S. Detwiler, Versailles, Mo.

J. R. Shank, Conference Secretary,
Versailles, Mo., R. 1.

The way to attain to larger gifts is to employ the gifts you have. Give Jesus the one talent, and then He may trust you with two. If you cannot speak glibly at prayer-meeting, then stammer out your heart's thanks in the best fashion you can. It may be your few broken words may accomplish more than another man's fluent harangues.—T. L. Cuyler.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

The Walnut Creek Church is located one-half mile south of Walnut Creek, Ohio, on State route 39 which connects with route 62 at Millersburg and Berlin. There is a bus line from Millersburg to New Philadelphia passing the place of conference. Any one desiring further information concerning transportation write to J. H. Weaver, Walnut Creek, Ohio. He will also hold any mail sent in his care. For further information concerning the program write to I. W. Royer, Secretary, Orrville, Ohio.

P. L. Frey, Chairman.
I. W. Royer, Sec'y.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Lord willing the Indiana-Michigan Mennonite Sunday School Conference will be held with the Olive Congregation, five miles north of Wakarusa, Indiana, August 7, 8 and 9, 1935. A cordial invitation is extended to all.

Amos O. Hostetler, Sec'y.

ETERNALLY MY FRIEND

A friend loveth at all times.—Prov. 17:17

It means so very much to me
To know you are my friend;
For friendship is a holy thing,
And constant to the end.
A true, true friend is never lost,
Though oceans intervene,
Or even death should separate
The seen from the unseen.

For friendships rooted deep in God
Are friendships that abide.
Our friends passed on are still the friends
They were when at our side.
Such friends are friends eternally;
They change not in their love
Since they have crossed the Jordan o'er
And made their home above.

Eternal life, eternal good,
Eternal love and peace.
Eternal health, eternal day,
And joys that never cease,
Are promised those who faithful are
Until the very end;
But 'mid them all I'll thank my God
That you are still my friend.

—Sel. by a Sister.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

July 18, 1935

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

Let us notice a few of the impressive truths brought to us in this wonderful portion of Scripture. In the first place, we notice the prominence of the word "ALL." It runs through this entire text; it runs through the entire Bible. There are no "non-essentials" in God's Word. The whole message is there for a purpose. The Bible would be an incomplete book if any portion of it would have been omitted. Let us remember that

"All scripture is given by inspiration of God." As Peter expresses it, "Holy men of God spake as they were moved by the Holy Ghost." God is the Author of the entire MES-SAGE. When the last word in the sacred canon was written, the impressive fact was evident that the whole was a message from God. The atheist, the agnostic, the rationalist, the so-called "free-thinker," and every other type of unbelievers, are all fools in God's sight. In the Bible we have a perfect Book, written by men of God who wrote by direction and dictation of a perfect God.

"All scripture . . . is profitable for doctrine." Too many people, when they think of doctrine, think only of a portion of this divinely inspired volume. Some think of what are sometimes called "the fundamentals;" others, of the tenets of faith peculiar to their own church; others, of some pet hobby or hobbies. But God says that ALL SCRIPTURE is profitable for DOCTRINE. From the first verse in Genesis to the last verse in Revelation, this perfect Book unfolds the great doctrines of the Bible which are profitable to all who accept them in faith. We can not afford to ignore a single portion of it.

"All scripture . . . is profitable . . . for reproof." The best of people are at best but erring creatures. As the imperfect human stands before this perfect mirror of righteousness, he finds his own imperfections revealed to himself. If he is wise, he will correct his faults as they are revealed to him. This does not mean that all people correct their errors as they are revealed to them, for too many peo-

ple insist on sinning against better light and knowledge. But for people having a clear conscience and a will to do God's will, their shortcomings being brought to light through the revelation of God's eternal Word, the whole of it is profitable to them for REPROOF.

"All scripture . . . is profitable . . . for correction." James says: "Be ye doers of the word, and not hearers only. . . . For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." It is to this latter class of people that the Bible is profitable for CORRECTION; for seeing their error, they profit by the reproof of truth and submit to the corrective power of the Gospel. Thank God for His warning voice and curative power.

"All scripture . . . is profitable for instruction in righteousness." From Genesis to Revelation the entire message of the Bible is a message of truth, of spiritual enlightenment, of "instruction in righteousness." It tells us how to find Christ, how to seek His pardoning grace, how to live, how to avoid the snares and pitfalls of sin, how to shine in the image of Him who has translated us from the darkness of this world into the Kingdom of God. For this reason the Bible should be our daily companion,

that we may know how to walk in paths of righteousness and true holiness. We need the Bible, the whole of it, because it is a lamp to our feet, a light to our path, a text book that teaches us the way of life, bringing to us the wisdom and truth and grace of the Perfect Teacher. Through it the man of God becomes "perfect, throughly furnished unto all good works."

Indoctrination.—Other things being equal, the more completely the members of a congregation become indoctrinated, the greater the power of that congregation in winning souls for Christ and building them up in Christ, in shining for the Master and standing steadfastly against the power of the tempter. Paul, telling about the work of the ministry, gives this as one of the reasons why God provided for the proper organization and shepherding of the Church: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine,

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by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

We need the light of the Gospel to shine into the heart and life of every member. Let there be a family altar in every home. Let the Bible be the most frequently read book in our possession. Let parents and preachers and teachers co-operate in the work of having each member thoroughly indoctrinated in the truth of God's Word.

A very vital Christian doctrine is that of meeting all obligations promptly as they become due. On this point we clip the following from one of our exchanges:

PAYING DEBTS

By E. E. Shelhamer

It is alarming how some people (including ministers) can shout and profess big things, and at the same time be careless, yea, tricky about keeping promises and paying what they owe. They must receive several "statements," and sometimes a threat, before they will pay. They can buy new clothes, cars and radios, and at the same time neglect to pay a cent on old accounts, such as groceries, rents, pledges, books, and even Bibles. What is the trouble? Are they stupid, ignorant, or dishonest? It would seem, if they were at all sincere, they would put forth an effort to diminish their old debts, if only a small amount per week. In so doing their creditors would soon come to believe in them, and perhaps be inclined to reduce or cancel the debt.

The writer has spent about \$50,000 in publishing books, but we have made it a rule not to let the printer press us for payments. If we could not send much, we managed to send a little every month, so that they were pleased to give us special rates because they never needed to worry. We mention this, not in a boastful manner, but to show that it pays to have a conscience in these respects.

When we borrow money from a banker we put forth every effort to be there on the dot, lest the sheriff come after us; but when we borrow money from a good old brother or sister, we take advantage of his or her leniency and let them wait for days, months, or years before paying even the interest. Now this is plainly unrighteous, and no one can do so and be consistent with a high profession.

Sometimes unforeseen circumstances make it physically impossible for honest people to pay their debts in full according to promise. The experiences of the past few years have furnished many examples of this kind. And these experiences should have the effect of making us doubly careful not to contract debts that we are not reasonably sure we can pay according to promise. God does not exact impossibilities from us, but He does expect all His people to be strictly on the square in all their promises and obligations.

A Complete Gospel.—The concluding message in John's Gospel reads as follows: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

From this we are not to conclude that the Gospel of Christ, as recorded in the New Testament, is only a fractional part of what Christ had intended as the complete message from God to man, but rather that man is capable of grasping only a fractional part of the wonderful revelation and works of God. As Paul says, "How unsearchable are his judgments, and his ways past finding out."

One of the things that impresses us most, as we read the Gospel of Christ is its completeness. In the Great Commission Christ commands His disciples to "Teach ALL nations . . . to observe ALL THINGS whatsoever I have commanded you." In becoming disciples of Christ we are required to "forsake all" that we have and follow Him. There is no such thing as "a fractional gospel," save in the lives of the professed followers of Christ. Men have undertaken the publication of "shorter Bibles," but they were but mutilated counterfeits, severely condemned in such scriptures as Gal. 1:8,9 and Rev. 22:18,19. There is but one authentic Gospel of Christ, and that is the complete message found in the sacred canon.

Another thing that impresses us, in connection with the complete Gospel, is its clearness. Take, for instance, John's narrative of the institution of feet washing the night of His betrayal. When Christ told Peter, "Ye are not all clean," the inspired writer saw fit to add this explanatory note: "For he knew who should betray him; therefore said he, Ye are not all clean." It is one of the rules of the Holy Scriptures to present truth complete, that he who will may understand. Whatever we fail to grasp is not due to the incompleteness of Scripture but rather to the incompleteness of man's vision, either because of neglect or of finiteness of mind.

Finally, there can be no such thing as a complete Gospel in our lives without a complete submission, on our part, to all that our Lord has commanded us to do. "If ye know these things, happy are ye if ye do them."

THE RESURRECTION

By John H. Mosemann

The matter of the resurrection has absorbed the attention of mankind in all ages. It was Job, as one of the earliest of writers who asked the question, "If a man die shall he live again?" He may not have known at that time whether a man after he dies shall live again or not. He evidently received light on this important subject, for later we read that he himself says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another; though my reins be consumed within me" (Job 19:25-27). He seemingly has a vision of the latter day, thousands of years after his

day, when the Lord Jesus Christ shall stand upon the earth, and that though worms would destroy Job's body after death, yet in the resurrection morning he would awake in a resurrection body and see Christ for himself. Another striking testimony to the fact of the resurrection by one of the prophets is the one found in the book of Daniel (Ch. 12:2). It reads thus: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." Such language is in harmony with the words of Christ Himself, when He said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and come forth; they that have done good, unto the resur-

rection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:28,29). This Scripture clearly indicates the fact that the body that has gone down into the grave shall also arise again, though it will without doubt be changed. As further evidence that the bodies of the saints will arise out of their graves I need only sight the scripture found in Matt. 27:52,53 which reads as follows: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many." There it is as plain as day that the bodies of the saints which slept arose and came out of the graves. If the bodies would not come forth out of their graves, it could not be called a resurrection. It was the apostle Paul who said, "If the dead rise not, then is not Christ risen,

and if Christ be not risen, then is our preaching vain, and your faith is also vain." It was a pertinent question of the apostle when he said, "Now if Christ be preached that he rose from the dead, how say some among you that there be no resurrection of the dead?"

The fact of the resurrection of Christ was an outstanding doctrine among the apostles, and they preached it with power! The 15th chapter of First Corinthians was written because there were some in the Corinthian church who said, "There is no resurrection of the dead." The whole chapter was written to show that there is a resurrection of the dead, for he says, "For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive; but every man in his order, Christ the firstfruits, afterward they that are Christ's at His coming." To deny the resurrection of the body is in essence denying the fact of the resurrection altogether. To do so, is denying the words of Christ, the words of prophets, and the words of the apostles. Can we afford to look upon the resurrection of the body, as unbelievers and infidels look upon it? Surely we cannot do so as Christians.

R. A. Torrey tells of two infidel lawyers in England who met one day and the one said, We cannot hold our position unless we prove that Christ was not raised from the dead as the Bible teaches, nor that Saul of Tarsus was converted as the Bible records. Both of them started on the job and searched for all that they could find for and against what they purposed to disprove. The one took the conversion of Saul, the other sought to disprove the resurrection of Christ. Being accustomed to weigh evidence, each of them were convinced after the evidence was all in, that what they had hoped and intended to write against was absolutely true, and each of them wrote their book in defense of their subject. The one writing in defense of Christianity, wrote a book defending the Scriptures which records the resurrection of Christ from the dead, while the other wrote his book in defense of Christianity and proved that Saul of Tarsus was converted just as the Bible records it. A long time afterward they met again, and they enquired of one another how the other was getting along with his book, and each gave the other his story of being convinced to the contrary, and wrote his book accordingly. Both were happy Christians in making the change.

There are lessons in nature which certainly speak of resurrection. In the fall of the year one is impressed with the work of the messenger of death to the blades of grass in the field, while he works havoc to the leaves of the trees. In the Spring we are reminded of the fact of the resurrection when all

nature is revived, the grass springing forth and the leaves of the trees again appearing and the flowers blooming in fresh vigor and fragrance. How suitable a symbol is the egg in reminding us of the resurrection. We do not understand how by incubator, or heat under the hen, the changes take place in the egg that finally produces a little chick and picks his way out of the shell, but it does demonstrate the wisdom and power of the Almighty. The butterfly is another striking example.

Let us note a few striking things in connection with the resurrection. We read in II Kings 13:21 of a dead man being buried, and when he was cast into the sepulchre of Elisha in haste, because of a band of men, who were spied, and when he touched the bones of Elisha, he revived and stood up on his feet. This is a remarkable case of coming back to life. In the case of Lazarus we are informed that he was dead four days, and "by this time he stinketh," they said. But Jesus brought him back to life just the same as if he had died only an hour before. It is written by the prophet Isaiah, "Thy dead men shall live," again we read in Hosea 13:14 the words of the Lord Himself, "I will ransom them from the power of the grave." Of Christ, the psalmist wrote, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10; Acts 2:27).

It is said there was a man who ordered himself to be buried in a sepulchre and large slabs of stone to be put over the top clasped together by heavy iron bands so that if there is a resurrection his grave will keep him from coming out. The wind blew dust into the crevices between the two large slabs of stone, the weather in turn caused the iron to corrode, while a bird or the wind brought a small seed that fell into the crevice which took root and grew to a good sized tree, the roots going down into the tomb received nourishment from the dead body, prying the great stones far apart, long before the resurrection morning, showing clearly the futility of man's efforts to prevent his body rising from the dead. Let us believe in the bodily resurrection of man for thus it is plainly written, "Many that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting shame and contempt" (Dan. 12:2). It is the body only that sleeps in the dust of the earth, not the soul, for that goes to be with its Maker at the time of death. Eccl. 12:7. The body is awakened when the spirit re-enters the body, but the body must certainly be formed again before the spirit can re-enter it. Paul says, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order, Christ the firstfruits, afterward they that are Christ's at his coming, then cometh the end, (when?)

When he shall have delivered up the kingdom to God. (When?) When he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet" (I Cor. 15:22-25).

"For this we say unto you by the word of the Lord, that ye which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:15-17). Can we say with the Apostle Paul, "O, the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out?"

We would know absolutely nothing about the future save as it has pleased our heavenly Father to reveal them unto us through His servants of old—the Prophets, and through His well beloved Son, and the holy apostles. "All Scripture is given by inspiration of God and is profitable." Praise His holy name.

Lancaster, Pa.

MENNO SIMONS

II. His Labors in the Netherlands

By John Horsch

Soon after his renunciation of Romanism, namely in the month of January, 1536, Menno Simons was baptized by Obbe Philips. He took this step in the face of the fact that in both the Netherlands and Germany the laws demanded that all Anabaptists be put to death whenever the civil authorities found it possible to lay hands on them. From sincere and compelling conviction he united with a people who had been summarily outlawed and condemned to death. His former life of ease, comfort, and worldly honor Menno Simons, for conscience' sake, exchanged for a life of homelessness, poverty, and continuous danger of a violent death.

Soon after his conversion he left Witmarsum. At the place where he was so well known and where his conversion must have caused not a little stir, he undoubtedly felt the least secure. And not only was his own life in danger, but his presence would endanger those who gave him food or shelter, or who knew of his whereabouts without giving the authorities information. They also were threatened with severe punishment. In the autumn of the same year two men, Herman and Gerrit Janz, were arrested in West Friesland on the charge that they had "given lodging to the former priest, Menno Simons, who has now

been received into the covenant of the Anabaptists." Queen Mary, the regent of the Netherlands, expressed herself on Oct. 24, 1536, to the effect that the sentence of death should be passed on these two men, although they were not Anabaptists. But since Menno Simons had not been baptized at the time they had showed him hospitality, it was finally decided that they be set free.

Menno Simons' Ordination to the Ministry of the Word

For a number of months after his conversion and baptism Menno Simons busied himself with study, particularly the study of Scripture, and writing, somewhere in the province of Groningen, due east of the province of West Friesland. The need of laborers for the Lord's vineyard was urgent in that time of religious commotion. The fields were white unto harvest, and the faithful laborers were few. The men needed were such as had the vital Christian message to bring, who had the courage of their convictions and the consecration to labor under the greatest hardships, privations, and dangers. Menno Simons' outstanding talents were recognized, and he had given evidence of his consecration by laying down his position of honor and influence in the world, to follow the dictates of his enlightened conscience.

In one of his later books he gives an account of his call to the ministry of the Word and his ordination. He relates that a group of his brethren (including Obbe Philips) urged him to consent to his ordination as a minister of the Gospel. He suggested that they unite with him in earnest prayer for divine direction. After this suggestion had been complied with and the brotherhood did not desist from their entreaties, Menno clearly saw his obligation and consented to his ordination. "I consecrated myself, soul and body," he says, "to the Lord and committed myself to His gracious leading." He knew full well that the cross of persecution would fall the heavier upon him if he undertook the work of a minister of the Gospel; nevertheless, his only question was, with one of old, "Lord, what wilt Thou have me do?"

Menno's Earliest Writings. His Labors in East Friesland

Among Menno Simons' earliest writings are his "Meditations on the Twenty-fifth Psalm," and the booklet on "The Spiritual Resurrection or New Birth." The "Meditations" were first printed in 1539, but were evidently written soon after his conversion. He states in this book "that he had not served the Lord before the present time," and again he says in the same

place that he was "ordained a minister of the holy Word," indicating that but little time had elapsed between his baptism and ordination.

Before the end of the year 1536 we find Menno Simons in East Friesland, Germany. Peter Jans of Blanckenhamp, who was beheaded for his faith at Kampen, in June, 1540, testified that he was baptized by Menno in 1536 at Oldersum in East Friesland. Presumably Menno Simons returned soon from East Friesland to Groningen or West Friesland. Toward the end of the year 1538 he was in the latter province, in a village called Kimsverd. Here Tjard Reynders, "a very pious and God-fearing man," as Menno speaks of him, was arrested because he had shown Christian hospitality to Menno, receiving him into his house. Tjard Reynders freely confessed that he had been baptized upon the confession of his faith. He was therefore condemned to death. On Jan. 8, 1539, he was broken upon the wheel and died "as a valiant soldier of Christ."

DISOBEDIENCE

The Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners.—I Tim. 1:9.

If . . . every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?—Heb. 2:2, 3.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—II Thes. 1:7-9.

A Letter of Imperial Counsellors

Important information concerning Menno Simons' early labors in West Friesland is contained in a document preserved in the royal archives at Brussels, in modern Belgium. This document was written in May, 1541, by the imperial counsellors of the province of Friesland to Queen Mary, the regent of the Netherlands. In this letter it is stated that Menno Simons, formerly a priest, was "one of the principal leaders" of the Anabaptists, and that this sect would doubtless have been extirpated in Friesland, had it not been for his labors. The writers of the letter complain further that for a number of years Menno had "wandered about" in this province, had led many people astray, and that despite the offer of a large sum of money for his arrest he was still at liberty. Furthermore, the counsellors asked permission to offer grace and pardon to a few Anabaptists who, having recanted their errors, would bring about the

imprisonment of the said Menno Simons.

This letter of the imperial counsellors is one of the many sources of evidence for the fact that the Anabaptists, even if they recanted, were held guilty of death. The queen authorized the magistrates to pardon two apostate Anabaptists, with the proviso, however, that the authorities must make sure of their being truly penitent, and must exact from them the promise "to report to the magistrates any Anabaptists whom they might find at any later time in Friesland." It was assumed that those who had once been Anabaptists would not find it difficult to aid in bringing about the arrest of other Anabaptists.

Notwithstanding such extraordinary measures for the arrest of Menno Simons, he continued his labors in West Friesland for some time. A document dated Nov. 14, 1542, in the Criminal Sentence Book of Leeuwarden, contains the statement made by a brother named Sjouck Hayes, that Menno Simons in the same year had preached in a field not far from the city of Leeuwarden.

The Emperor's Edict Against Menno Simons

Emperor Charles V of Germany published a severe edict of death against Menno Simons on Dec. 7, 1542. This important document shows vividly the untold difficulties and extreme dangers under which Menno labored. It also indicates the severity of the persecution to which his brethren and associates were subjected. In this edict a reward of one hundred golden Karolus guilders (a fabulous sum) was offered for his arrest. Grace and pardon were promised to any Anabaptist or anyone who was guilty of a crime, if he brought about Menno's apprehension by the authorities. All magistrates and officers of the law who failed to put forth their utmost diligence in the efforts to arrest him were threatened with "the most grievous penalties." Anyone who received Menno Simons into his house, or gave him food and shelter, was to be punished as a heretic, and the same punishment should be meted out to those who conversed with him, or in whose possession any book written by him would be found.

Menno's Labors in Friesland and Amsterdam

There is unmistakable evidence that, notwithstanding this edict, Menno Simons labored extensively in West Friesland in that period. Nevertheless, in the first years after his ordination the principal field of his ministerial labors was apparently the prov-

ince of Groningen including the city of the same name. This province is located between West Friesland and East Friesland. In Groningen, in 1539, Quirinus Peters, who later went to Amsterdam and in this city was, with five others, burned at the stake on April 16, 1545, about six years after his baptism. Of those who were baptized by Menno in Groningen—their number was presumably large—this martyr is the only one whose name has come down to us.

From 1541 to 1543 Menno Simons seems to have sojourned mostly in Amsterdam and North Holland. The names are known of two men whom he baptized in Amsterdam, namely the aged Lukas Lamberts and the bookseller, Jan Claeszoon (Claassen). Both suffered martyrdom on Jan. 19, 1544. Their martyrdom is described both in the "Martyrs' Mirror" (p. 451) and in the "Ausbund" (hymn 16). Claeszoon was a minister of the Gospel and made it his business to circulate Menno's writings. The meetings of the congregation in Amsterdam were held in his house. The martyr, Claes Gerbrands, who was burned at the stake at Wormer, Aug. 6, 1552, stated that he had heard Menno Simons preach in Amsterdam (probably previous to 1543).

The Greatest Persecution in Christian History

The difficulties, hardships, and dangers under which Menno Simons labored were of such a nature that they defy description. As already noted, in the Netherlands a large sum of money was offered as a reward for his arrest or betrayal into the hands of the magistrates. He says correctly that "nowhere has so fierce persecution prevailed in the times of the apostles." In plain fact, the persecution of the Anabaptists in the period of the Reformation was the most severe and relentless of all persecutions in the history of the Christian Church, not excepting the early persecutions of Christians by the pagan Roman emperors. This fact has been recognized by various historians.

Menno Simons, in his defense against Gellius Faber, says: "With my poor, feeble wife and our children I have borne great and various anxieties, sufferings, griefs, afflictions, miseries, and persecutions for these eighteen years, and have at all times been in danger of my life. While the ministers of the established churches are reclining on their soft beds and downy pillows, we oft spend the night in secluded corners. While some of them are celebrating the nuptials or natal days of their children with feasts and musical instruments, we are looking anxiously about, fearing the barking

of the dogs, lest persecutors should be suddenly at the door. While they are saluted by every one as doctors, lords, and masters we must hear that we are Anabaptists, hedge-preachers, seducers and heretics, and must be saluted in the devil's name. In short, whilst they for their ministry are remunerated with large stipends and prosperous days, our recompense and portion must be the fire, the sword, and death."

Comparatively Tolerant Attitudes of Certain Magistrates

The persecution of the Anabaptists was not of equal severity in all the states of Germany and the Netherlands. Menno Simons says that, but for this fact, it is difficult to see that a true evangelical church could have survived. He makes the pertinent statement that, "the merciful Lord has tempered the hearts of some of the authorities and magistrates" toward those who were persecuted because of their Christian convictions. Certain magistrates were inclined toward an attitude

account of our faith to every one, and to defend the truth whenever it is desired in good faith, without deception and secret intent at our lives." Again, he made this pertinent statement: "Although we do not teach in meetings which are publicly announced and to which every one is invited, nevertheless the truth is not kept by us as a secret but is preached here and there, both by day and at night, in cities and country places, by mouth and through the printed page, by living example and by martyrdom. Judges, officers, dungeons, water, the sword, and the stake must add their testimony to it. Yea, people must confess that the Word was preached to them in great power, for innocent blood was shed like water for the sake of the truth."

Obbe Philips

Menno Simons' most notable collaborators in the earlier years of his ministry were Obbe Philips and his brother, Dirck Philips. The Philips brothers rendered the cause of the early evangelical Anabaptist brethren inestimable service. Obbe Philips was the principal leader in their first organization as a brotherhood. He is the author of a work entitled "Confessions," which is of great historical value as a record of the beginnings of the Mennonite Church in the Netherlands. However Menno Simons, within a few years after his ordination, became more than the equal of Obbe Philips as a leader. Not long after Menno's ordination Obbe Philips' interest in the cause began to lag and he finally withdrew from the brotherhood.

It was a bitter experience for Menno Simons that Obbe turned back and "became a Demas" (II Tim. 4:10), as Menno refers to him. However, the assumption of various writers that Obbe Philips again united with the Roman Church is contrary to fact. He espoused the cause of what is sometimes spoken of as "come-outism," disapproving of all church organizations and of the observance of the Christian ordinances. In this respect his views were similar to those of Caspar Schwenckfeld and of Hans Denck in the latter period of his life. While they recognized the radically unevangelical character of Romanism, they were nevertheless of the opinion that the organization of another church required a special divine authorization which at that time no one possessed. From the available source material it is impossible to determine whether Obbe Philips' decision to abolish the Christian ordinances may have been partly due to the fact that baptism upon the confession of faith was one of the principal causes of the persecution. His following was always very small,

OBEDIENCE

Obey my voice, and I will be your God.—Jer. 7:23.

If ye love me, keep my commandments.—Jno. 14:15.

Ye are my friends, if ye do whatsoever I command you.—Jno. 15:14.

We ought to obey God rather than men.—Acts 5:29.

Hereby we know that we know him, if we keep his commandments.—I Jno. 2:3.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

of toleration toward the cause represented by Menno Simons and his associates. Such magistrates would molest them as little as possible, provided they did not attract public attention. By granting them the liberty to labor in public, the magistrates would have exposed themselves to great risks and dangers. If a public announcement had been made anywhere that Menno Simons would preach at a certain place, even such magistrates as were inclined to show them leniency would have sent officers to arrest him. The meetings were announced only to the Brotherhood and to "seekers" and other trusted men and women.

The Work of the Gospel Under Persecution

When Menno Simons was upbraided by Gellius Faber because he preached at night, he replied that he had taught far more in day time than at night, and that the apostle Paul also at times preached at night. Menno added: "We are prepared at all times to render an

indicating apparently that he had lost his former influence before he withdrew from the brotherhood. Menno Simons stated in 1554 that there were not ten persons who were of the same persuasion with Obbe Philips.

Was the Brotherhood in Danger of Extinction?

Menno Simons' most recent Dutch biographer expressed the opinion that, after Obbe Philips' withdrawal, the further existence of the brotherhood was due to Menno Simons' influence and leadership. Clearly, this opinion is without foundation. While it cannot for a moment be questioned that Menno Simons rendered the brotherhood in the Netherlands and North Germany service whose importance can scarcely be overestimated, the assumption that without his labors the brotherhood would have become extinct, has assuredly every probability against itself. It may be recalled that the Swiss Brethren, after the martyr's death in 1529, of George Blaurock, their last prominent leader, had no outstanding leader for over one and a half centuries. Moreover, in Switzerland severe persecution continued for over a century longer than in the Netherlands. And yet the Church in Switzerland existed during all these trying times. Moreover, Dirck Philips, Menno Simons' faithful collaborer, was also a man of strong convictions and an able defender of the faith.

Scottdale, Pa.

WHY MAN NEEDS FREEDOM

By Jewell Loucks

For the Gospel Herald.

The freedom in Christ is a freedom that makes all the natural limitations and bonds of earth sink into insignificance. Place a man who is in Christ behind prison bars, yet he is free because the bars do not hinder his favor and friendship with God. There is no wall so thick, nor doors so barred, but that the fellowship of prayer may go on unhindered, and the presence of the Spirit of God may dwell unhindered within the heart. What is true of prisons is also true of natural slavery. Though earthly masters may have the Christian in custody and use him according to their command, yet is he not in slavery as far as his relation to Christ is concerned. Christ makes even the bonds of the slave a service of love to Christ. The Christian knows only singleness of heart in service though that service may, by the will of God, be under the hand of an ungodly master or the forces of a tyrannical governor.

Freedom in Christ takes away the fear of death. Death holds no terror for those who receive pardon for sin and a deliverance from the wrath of God against sin. The dominion of Sa-

tan over the soul by making it submit to sinful habits and practices is broken. Christ brings into our life a new power by the Spirit that "makes us free from the law of sin and death." "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." We know that even though the body be killed or die, the same power that sets us free from condemnation and from the power of sin, will raise up our dead bodies and give us incorruptible bodies of glory.

Man needs freedom, therefore, because he is weak through the flesh and the flesh in itself is sin in the sight of God. Few things are more important to us than moral and spiritual strength. Milton in "Paradise Lost" puts into Satan's mouth this: "To be weak is to be miserable." We can go further and say: "To be weak is to be wicked." Yes, to be wicked is both the cause and proof of moral impotence. In Rom. 8:3, the **weakness** of man is pointed out, and the consequent **helplessness** of the law, but the law was not at fault; it failed through the weakness of the flesh. (After all, what can a good workman do with bad materials!) What the law could not do, God has done by way of the Cross.

Man also needs freedom to overcome sin. When a prisoner is convicted and condemned, the public learns by that act of the judge that this person was the guilty one who had broken the law of the land and harmed society. By that act of condemnation we learn the harmfulness of that individual. Alas, men and women do not know the true identity of their enemy, sin, or else they would not call it by so many fancy names—as "circumstance," "misfortune," "heredity," "weakness," "fate," etc.

STANDARDS OF THE WORD ON DRESS—SUGGESTIONS ON HOW THESE MAY BE MAINTAINED

(An address delivered by T. E. Schrock before the Indiana-Michigan Conference and, by request of that body, afterwards written out and sent in for publication.)

First, I want to thank all that gave suggestions, encouragement, and offered prayers in behalf of the discussion of this subject.

I. Standards of the Word. Are there any?

Yes, God has spoken; is there anything to be glad over?

We would like to direct your minds to a scripture found in Tit. 2:10: "... that they may adorn the doctrine of God our Saviour in all things." And we wish to carry the thought of "**adorning** the doctrine of God" clear through this discussion. I am glad that salvation does not depend on how much real estate, or how much of an account you have in the bank. We were not asked, When did you get your last suit of clothes? God does not require or ask, Can you afford to fuss and fix up? or How many suits have

Sin was not only condemned in the humanity of Christ but the sentence was carried out. "Sin is never forgiven (sins are); it is judged, condemned, sentenced, put to death, executed." "The great difference between a believer and an unbeliever," writes Marcus Rainsford, "is this—the believer has his judgment day behind him, whilst the unbeliever has his judgment day before him." What is the meaning of this? God condemns sin in Christ's flesh, for sin in ours; the sentence falls on sin and not the sinner; the sin shall perish, but not the repentant sinner. Thus Christ's mission was not only to atone for sin, but in virtue of that atonement, destroy its dominion. The Cross condemned sin in us, so as to loose sin's hold upon us.

In Col. 2:14 we have sin personified. Paul saw on the Cross not only another writing, but another thing. Sin is personified as dwelling in flesh. Certainly sin has made its fortress there. The flesh being the seat and origin of transgression, the atoning sacrifice was made "in the likeness of sinful flesh" that thus He might meet sin on its own ground, and destroy it. This is the deep and significant teaching of the brazen serpent. The brazen serpent is not an emblem of Christ in His sinless humanity—a serpent without a sting is, in a sense, a picture of Christ without sin—but of **sin personified** in Christ. He was counted as sin for us.

Scottdale, Pa.

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace. . . . Obey them which have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.—Heb. 13:9, 17.

you to change? but rather the contrary: I Pet. 3:3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; BUT let it be the hidden man of the heart, in that which is not corruptible, even the **ornament** of a meek and quiet spirit which is in the sight of God of great price" (I Pet. 3:3, 4). We don't have to ask a convert, How much jewelry can you afford to wear? neither do we have to ask, How little can you put on and not be too much ashamed to appear in public?

I believe we should be thankful and appreciative of the fact that the Bible asks nothing unreasonable of us; but **the world does**. Folks are actually worried over what the style is going to be next. I have sat in the presence of sisters of the Church, who would tug

at their dress to get it below their knees. They were ashamed; and they should have been; but it was the fashion of the world. God asks nothing like that of His children, but He forbids it. "In like manner also, that women **adorn themselves in modest apparel**, with shame facedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which cometh women professing godliness) with good works" (I Tim. 2:9, 10). I sometimes wonder whether the half-nudeness of man or woman; the transparent or abbreviated clothing are the kind referred to in Prov. 7:10. In verse 27 it is stated that it is the "way to hell". I remember some years ago, when fashion was demanding that women **must** have their hair cut off, I was in a grocery store when a barber came in and asked the proprietor how he liked his wife's hair-cut. He replied, "She looks terrible." I suppose she thought the same, and probably cried over it in shame like thousands of others did. Again the Bible had long before said that long hair is a woman's glory and to have them cut off is a shame to her.

I sometimes wonder whether we love God more because of His standards—or less. God never wrote anything in the Bible for nothing, and for the last half of my life I have tried to appreciate, and to find out what He meant by them. God's advice, like road signs, is there for a reason or purpose. We may not always understand just why, but usually as we go on we see the reason for them. They are not a challenge for violating, but for our protection. If we trust man's wisdom, then much more God's wisdom.

We believe this audience could be divided into three general groups this morning: (1) Those that are glad that this subject is on the program; those who are concerned that our Church be kept in accordance with God's Word. I would like it understood that I want to classify myself with this group. (2) Those who are neutral—see nothing to be alarmed over. (3) The negative group—who consider it a waste of time to discuss. They want no restrictions, neither from God nor the Church. You will find old, young, and middle aged in all three groups.

Words cannot express what we owe to our forefathers in the faith, because of their loyalty to God's Word; and it is with a deep feeling of gratitude to those who are still with us, some of whom were already earnestly contending for the faith before I was born.

I notice that this subject was discussed in 1864 at the first Conference recorded in our Conference Minute Book. In 1916 a resolution was drawn up (P. 222). In 1917 the united conference adopted it (P. 230). In 1921 (P. 254) it was somewhat revised but the beginning still reads the same. I want to read that part only, for lack

of time: "Worldliness in apparel is one of the sins which grows so stealthily that the individual often is not fully conscious of its progress." After 19 years it is still true. In 1923 (P. 263) a resolution was drawn up stating how any member of the ministry shall be dealt with if he does not help in enforcing the resolutions of Conference concerning dress and life insurance; also that sisters wearing hats and members carrying life insurance have one month time to consider, and if they will not yield, they forfeit their membership. Several years ago, on our program the dress question was referred to as **an impending crisis**. I trust it shall continue to occupy a place in our programs as needed.

I would like to refer to that Scripture again of

II. "Adorning the Doctrine of God."

How wonderfully Joseph **adorned** the doctrine of **purity**; an inspiration to millions since. Moses **adorned** the doctrine of meekness. Jesus made the doctrine of obedience illustrious. "For as by one man's **disobedience** many were made sinners, so by the **obedience of one** shall many be made righteous" (Rom. 5:19). "... he humbled himself, and became **obedient** unto death, even the death of the cross, wherefore God also hath highly exalted him" (Phil. 2:8). Obedience has almost gotten to the place where it is looked down on, and one that is obedient to God, the Church, the marriage vow, or is conscientious about obeying the laws of the land is thought a little weak-minded, to say the least. I wonder if even some Christians don't look at it a little that way? This is a doctrine that needs to be **adorned**—made attractive. What is more beautiful in a home than loving, obedient children? or what more unpleasant than disobedient ones? The same holds true with Christians.

Yesterday Bro. Schrock told us of a person in a western town who would long for, and then rejoice at seeing of our plainly dressed people. They were simply **adorning** the doctrine of **simplicity of attire**.

Bro. Frey told us in Ohio that some folks are inquiring about the Mennonites' interpretation of the doctrine of nonresistance. Why? Because in the World War many of our dear young brethren (by the grace of God) **adorned** that particular doctrine. The doctrines of the Lord are ALL beautiful—baptism, communion, marriage, etc., etc. Well did the psalmist say, "The law of the Lord is perfect" (Psa. 19:7-11). But, sad to say, millions know nothing of His doctrines, and to many who have heard, they are galling.

The Prayer of Power

The adorning of another doctrine of God we want to stress is the **sisters' sign of power in prayer or prophesying**, and its inseparable companion the

bonnet. It is a quite well known fact that among all denominations of a hundred years old or over, the sisters wore the prayer head covering and the bonnet. But Satan has made a determined effort to have folks drop this doctrine until nearly all have now dropped it. His reasons are hidden. In the garden of Eden, it was not knowledge for Eve that he wanted, but her separation from God. His reasoning is the same today, it is the **prayer of power** that the devil trembles at. Let us notice I Cor. 11:3-5. V. 3: notice God's order; God first, then Christ, man, woman. V. 4: "Every man **praying or prophesying** with his **head covered** dishonoureth his head"—Christ, God. V. 5: "But every woman that prayeth or prophesyeth with her **head uncovered** dishonoureth her head"—man, Christ, God. I want to say frankly, I don't know why God ordered it thus, but V. 10 sheds at least some light on it; "For this cause ought the woman to have **power on her head because of the angels**." Daniel the prophet was burdened for a certain thing concerning his people. He very naturally took it to the Lord in prayer, he fasted and prayed for a whole day but got no answer. The next day he did the same, and the next, and the next, for a whole week (too often we give it up), but he kept right on for three weeks. On the twenty-first day, an angel from heaven came and said, "O Daniel, a man greatly beloved, the first day you prayed your words were heard in heaven and I started to come to you, but I was hindered by the Prince of the kingdom of Persia (which I believe was none other than Satan himself) and the great archangel Michael came and helped me" (Dan. 10:1-13). Friends, I believe there are mighty battles going on in the spiritual world over God's children, which we little dream of, the thought of which makes very precious such scriptures as II Chron. 16:9: "The eyes of the Lord run to and fro throughout the whole earth to **shew himself strong** in the behalf of them whose heart is perfect toward him." "For this cause ought the woman to have **power** on her head because of the angels." Certainly one who loves to worship God has no difficulty to be obedient.

Christian Loyalty

But there are people, even Mennonites who believe that this is just a Church ruling. Then it would have to read, "any **Mennonite woman** that prayeth—". To such it is quite a simple matter to dispose of; just unite with a denomination where they don't practise it. Listen; in the Judgment day God won't ask, "Were you a Mennonite" but, "Have you kept the commandments?" Jno. 14:21. Changing denominations won't change the Word. If the Mennonite Church drops the ordinance (and we have just as much right to as any one else) the Word of

God will still read the same. Some one will think, What about all the Churches that do not practice this; are they all lost? Let me quote the words of Jesus Christ Himself: "What is that to thee? follow thou me."

It is time for us to take a definite stand on this question.

It is a wonderful thing to be "settled" on the Word of God.

The Case of King Uzziah

II Chron. 26: King Uzziah, because of his great success over his enemies, and his prosperity, undertook to burn incense to the Lord himself, instead of having the priest do it for him according to God's order. Surely, he might reason: "Certainly there is nothing wrong to want to worship God. And another thing, I am the great King Uzziah, God will give me special privileges." But listen to the results: The faithful priests told him he was wrong and should not disrespect God like that. Then the king became very angry; when, lo, the priest saw the dreaded and fatal disease leprosy stand out on the king's forehead. When the king realized his condition he hastened to come out. I have no doubt but that he repented, but the Bible says he was a leper to the day of his death. If king Uzziah was rejected and punished for dishonoring God **once**, pray what does He think of one who boldly insists on dishonoring Him time after time in wilful disobedience, ignoring His command!

"Obey God"

I am more and more convinced that according to God's Word, the woman that leaves the Church in order to avoid the wearing of the prayer head covering is **lost**, and the sympathizing man is "partaker of her evil deeds", (and out of love and fairness to their souls they ought to know it). I know this seems hard. Some may think I consider everybody lost that is not a Mennonite. **This is not Mennonite doctrine; it is Bible.** I believe I can truthfully say I am just as glad to see a soul **saved** in another denomination as in the Mennonite Church. I would just as soon see a letter granted to one that wants to unite with any other Church you can name, as with one of our own congregations—providing they keep the commandments of the Lord. Prov. 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." II Jno. 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God."

I have a growing conviction that the Church, and God, are expecting us younger people to be examples, and to take a definite stand on the dress question.

The persistent coming into the Church of the **near** hat, and then the hat, is not new. It isn't a problem that is just now confronting us for the first

time, nor is it one that cannot be handled, if done in time. About forty years ago the Clinton Frame congregation (will those people please pardon me) was confronted with this problem, and because of it there was a split, and about one-half left the Church. (This seems too disrespectful to say), but is there any question in our minds that had only toleration been shown at that time, would even Bro. D. J. Johns be with us this morning, let alone the congregation? (The moderator of Conference remarked later on this point, we might ask the question, Would we be here had they yielded at that time instead of handling the situation; because of the influence it has on other individuals, congregations and Conferences)?

I shall never forget a short visit one night at a depot with a brother. Though not of this conference district, he is well acquainted with the Church at large. In speaking of the split in our Conference about fifteen years ago, he said this, "It did look for awhile as if half the Conference would go, but after the people got their eyes open to the situation and began to think seriously, only about 500 went."

The Church's Duty

Friends, I am not afraid of what we are going to do if we have our eyes open and are thinking seriously, but I do want to raise the question, Do we want to get to the place toward which we are drifting?

Some people say, "**The Church has no right to say what shall be worn.**" **The world does!** Innocent children have to go half clad in the winter, etc., etc. If it became the style of the world for men to wear the regulation coat, or if fashion decreed that women wear bonnets and capes, the very ones who are loudest in denouncing the Church on this question, would be of the first to wear them. If you want to you can do that—but it is a solemn fact that "not every one that saith unto me, Lord, Lord, shall enter—" "To him that knoweth to do good and doeth it not, to him it is sin." "There is a way which seemeth right unto man, but the end thereof are the ways of death." Two classes of people are lost (II Thess. 1:8): (1) "them that know not God, (2) and that obey not the Gospel"; and one class is saved: Jno. 14:21.

III. Suggestions on how these may be maintained.

Maintained means to keep. Bro. Troyer told of the man who said his Church had "swung the doors open, and they can't close them anymore." They never come back, it is better to look where we might get to, than to look back in sorrow and say there is where we were.

1. The bonnet maintained—there is no substitute. Milliners unwisely, perhaps unconsciously, have at times looked on the dollar, rather than the

principle the Church stands for, and buyers the same way. Why not have a Mennonite bonnet shop, controlled by Conference? It is clear that the same standard must be held, in what shall be worn; one is as important as the other. Sewing circles can do much to help out, providing they do neat work. The Bowne sewing circle has undertaken to make them for their congregation; they have been furnished with money with which to buy material. The sisters have offered to give their time. While it is too early to say how much good will come from it, they have at least tried for the Lord's sake. A number of nice ones have been made. There is an advantage in having the large number interested.

2. **The effect of dress on the Lord's work.** Is the Church just contrary and wants to be out of style regardless? No; we have nothing to say if it is becoming to a person professing godliness.

Six Hindrances

1. Men and women waste hours dressing up; "God is not in all their thoughts" (Psa. 10:4).

2. The fashion devotee is not concerned about a lost world.

3. Wastes money on self, has nothing left for God. Like the children of Israel, I believe some gave their last mite to have a golden calf, and when later the tabernacle was built to worship God, they didn't have anything to give. How many are just like that today! When there is great need of funds for the Lord's work, they have spent it all on the "calf". Let the world do what it will, what we are interested in is that the child of God has an offering to bring to the Lord.

4. The dressing table is the only altar thousands worship at.

5. Many children and young people have the possibilities of sonship cut off, or their usefulness in the Church at least marred, by indulgent parents. That is one of the hard things in the minister's life. Most any one here, if he were to spend a week in any home having children, if they act as usual, they can tell which place they are headed for. I can't tell if a man with a gun will hit the mark, but I can tell in what direction he is shooting. I have always thought myself more responsible for my own children than the preacher is; I still think so.

6. It fosters and nourishes pride. Prov. 6:16-19—six things God hates, the first one mentioned is, "a proud look."

Seven Helps of the Plain Attire

1. It pleases God. That itself should be reason enough; "If ye love me keep my commandments."

2. It adorns the doctrine of simplicity.

3. It glorifies and attracts to God; not to self.

4. It beautifies the Christian's life.
 5. It helps greatly in obtaining the confidence of the lost (and saved).
 6. It protects from temptations.
 7. It helps to keep the Church pure.
- Eph. 5:26, 27.

Concluding Thoughts on Maintaining

1. A ministry thoroughly settled on God's Word.
2. Parents of the Abraham type: "I know he will command his children after him."
3. A united ministry; (a) in love, (b) in work, (c) in devotion to God.
4. A school faculty that is loyal to God and the Mennonite Church. I refer to this because one of the schools is located in this district. What wonderful opportunities they have to help young people.
5. Coupled to this teaching; kind,

faithful disciplining and putting away the spiritually dead. I Cor. 5.

"Pray for the peace of Jerusalem (the Church): they shall prosper that love thee. Peace be WITHIN thy walls, and prosperity within thy palaces." "Adorning the doctrine of God our Saviour in all things;" "till He comes."

May the Lord bless us.

Clarksville, Mich.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—II Tim. 4:2-5.

LINE FENCE TROUBLES

or

GOSPEL LANDMARKS WHICH MUST NOT BE MOVED

Remove not the ancient landmark, which thy fathers have set.—Prov. 22:28.

Did you ever hear of people getting into trouble because they tampered with a line fence between them and their neighbors? That is what we want to talk about in connection with the above text.

The "ancient landmark" referred to consisted of a stone, or a pile of stones, which marked the boundary line between farms. It was a mark designed to show exactly where one's land ends and another man's land begins. So sacred were these marks to honest folk that for many generations they remained where they were placed by the fathers of generations past. To move one of these stones, or marks, was the equivalent of stealing and sooner or later got people into trouble. Hence the solemn admonition, "Remove not the ancient landmark, which thy fathers have set." It was a solemn obligation, reverently regarded by all honest people.

Now for the application: In the Bible record are a number of sacred landmarks which can not be moved without people getting into trouble. These landmarks mark the dividing line between the Church and the world, between the dominion of God and that of "the god of this world." Move any of these landmarks, even though just a trifle, and it brings about a confusion of issues, because the line fence between the Church and the world has been trifled with. They must be kept just where the fathers, by direction of the Holy Spirit, have placed them. Let us examine some of them:

I. Inspiration of Scripture

Paul tells us that "All scripture is given by inspiration of God, and is profitable" (II Tim. 3:16) for four dif-

ferent things, namely; doctrine, reproof, correction, and instruction in righteousness. Peter informs us that "holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). For further study along this line consult Gal. 1:8, 9; II John 10; Rev. 22:18, 19, and similar inspired testimonies in Holy Writ. That the whole Bible is from God, constituting a foundation which can not be moved, being God's revelation to man, is so clearly taught in the Book of God and so fully attested to by the Book of Nature, that in the minds of men of faith there is no room for any doubt.

But unbelievers have undertaken to move this landmark—some just a little, others completely. In former times we called them "infidels," or "agnostics," or "atheists;" now we call them "rationalists," or "unitarians," or "free thinkers," or "modernists." But whether ancient or modern, they all belong to the same class; unbelievers, being but several classes of the same group, differing only in degree. It is true that the atheist seeks to remove the ancient landmark entirely, while some of the rest would remove it only part way; but whether you move it little or much, you stand in violation of the commandment that stands at the head of this message.

II. The Lord's Day

Formerly this day was called "The Sabbath;" now it is called "The Lord's Day." In the Dispensation of Law it was observed the seventh day of the week; in the dispensation of grace, the first day of the week. But the original purpose of the day, that of observing one day out of seven as a day of rest and worship, has never been changed. It is an ancient landmark which dare not be moved. Under the Law, the command was, "Remember the sab-

bath day, to keep it holy;" under Grace, "On the first day of the week, the disciples came together to break bread, and Paul preached unto them;" John "was in the Spirit on the Lord's day"—all of these and similar scriptures reminding us that in both the Dispensations of Law and of Grace the original purpose—"God blessed the seventh day, and sanctified it"—was held sacred by the devoted followers of God.

But many today are trying desperately to remove this landmark—some just a little way, some altogether. Laws designed to keep this day sacred as designed by the Lord of the Sabbath are contemptuously dubbed as "blue laws." Sabbath desecration is rampant on every hand. On this day many people, instead of regarding the day with sacred reverence, take pleasure trips, play ball, gamble, keep their place of business open, commit iniquity, and do many things that are both unscriptural and destructive of the highest interests of man. Move this landmark just a little, and you get on the devil's territory. Remove this landmark, and heathen barbarism is at your door.

Keep this day sacred. "Remove not the ancient landmark, which thy fathers have set."

III. Salvation Through Christ

We sometimes sing:

"O Lord, within my soul I long for purity,
To be complete and whole alone through Thee.

There is no other hope,
There is no other plea;
Salvation full, salvation free,
Must come alone through Thee."

Salvation through Christ is one of the Gospel landmarks that should never be lost sight of. To the testimony of Christ, "No man cometh unto the Father but by me," we add that of Peter: "Neither is there salvation in any other: for there is none other name given under heaven whereby we must be saved." To the question by the Ethiopian eunuch, "What doth hinder me to be baptized?" the reply was, "If thou believest with all thine heart, thou mayest" (Acts 8:37). The jailer's question, "What must I do to be saved?" was met with the reply, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30). Many more Scriptural testimonies might be given to show that the Gospel of Christ holds out no other hope of salvation save through Jesus Christ the Son of the living God who laid down His life that we might live.

But men have sought out some other way, thereby seeking to remove this Gospel landmark. Good works, respectability, liberalistic theology, universalism, intellectualism, high standing in society or in political circles, liberal giving, and many other things have been put forward as substitutes. But none of these things will do to

build on. Remove the landmark of salvation through Christ, and you put yourself on the enemy's territory. Keep this landmark where the Gospel of Christ put it, stay on the salvation side, and you are on a foundation against which the gates of hell can not prevail.

IV. The Christian Church

One of the wisest things which God has done for His people on earth was to establish for them an organization in which they may fellowship together, build one another up in the most holy faith, unite their forces and multiply their powers in advancing the cause of Christ and winning souls for the kingdom. It is upon this sure foundation that Christ builds His Church (Matt. 16:18), officered by God-chosen and Church-ordained men (Acts 6:1-6; 13:1, 2; Eph. 4:11-16) to the end that people may be saved, the Church may grow, and God may be glorified.

But many professing Christians have been working on the task of removing this landmark. They claim that it is not necessary to belong to Church in order to be a Christian; that membership in some denomination is a good thing but that there are many Christian people who are not members of any church; and in this spirit many a church has degenerated into a mere social club. If you would know how far such people have missed the mark, in their efforts to remove this ancient landmark, read Matt. 28:11-20; Acts 2:40-47; 8:30-40; Eph. 4:11-16; I Jno. 2:3-5 and other portions of Scripture upholding the same standard.

V. The Christian Home

The two God-ordained institutions, handed down from the time of the creation, are the Sabbath (in our Dispensation, the Lord's day) and the Godly home. In both the Old and the New Testaments is the sacredness of the home held forth. Christ tells us "that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh . . . What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6). The Christian home is an "ancient landmark" that should not only be regarded with sacred reverence but is in reality a citadel of Godliness where children are brought up "in the nurture and admonition of the Lord" and the material produced with which the Christian Church may be manned with men and women who by home training have become valiant soldiers of the Cross. It is an institution so sacred that the Gospel of Christ forbids divorce and remarriage so long as the "one flesh" is not broken by death, and Christian people are commanded to "marry, only in the Lord."

But many are seeking to remove this landmark. Divorce and remarriage is becoming more and more common, the family altar has in many instances been broken down, and the word "home" has lost much of its sacredness. In the language of inspiration we warn: "Remove not the ancient landmark, which thy fathers have set." Remove this landmark, and the last barrier of civilization and Christianity is gone.

VI. The Obedient Life

"Obey God," is one of the cardinal landmarks of the Gospel of Christ. The apostles set the proper pace in times of trial or persecution when they declared, "We ought to obey God rather than men." There are no Gospel promises to the disobedient. Eternal punishment is the doom for those "who obey not the gospel of our Lord Jesus Christ" (II Thes. 1:7-9). Read Matt. 28:18-20; Jno. 14:15; 15:14; Gal. 1:8, 9; II Thes. 3:6; I Jno. 2:3-5; Rev. 22:18, 19. Recognizing God as the Creator of all things visible and invisible, as the Friend "that sticketh closer than a brother," as the Infinite Being who is perfect in wisdom and love and power, we are fortunate in having the privilege to commit our all to Him, to trust Him in all things, and to take Him at His Word in all things that He commands us to do.

There is nothing in Scripture but that the world has something to offer as a substitute. The ordinances of the Lord's house, the kind of clothing which the Bible directs Christian people to wear, abstinence from the unequal yoke with unbelievers, keeping the Lord's day holy, the holy life, and everything else taught in Scripture is either opposed or perverted by world standards. But let us not be deceived. Obedience to God is our only path of safety and nobility of soul in time, our only path to endless glory in eternity. It is a Gospel landmark which MUST not be removed.

VII. The Missionary Spirit

One of the last things commanded by our Savior was that His disciples should "teach all nations . . . to observe all things whatsoever I have commanded you;" to "preach the gospel to every creature;" to witness for Him, even "unto the uttermost part of the earth." The burden for souls should be the ruling motive of our lives. We should not rest until we have done all that lies within our power to do to bring people to Christ—our children, our neighbors and neighbors' children, the rich and the poor, the strong and the weak, at home and abroad—as far as lies within our sphere of opportunity.

One way to remove this landmark is to be satisfied with nominal membership in some church; the church that demands the least sacrifice and self-

denial from us. To be a "minimum Christian" seems to satisfy some people, but it does not satisfy God. Neither does it satisfy Him if we merely keep the letter of the law without entering into the spirit of it. The missionary spirit is not only an essential to an acceptable relationship with God, but also essential to a working harmony with God's plan to have the Gospel of Christ brought to all people on the earth, in every generation. Here is one Gospel landmark which no faithful child of God should ever think of removing. K.

(To be continued)

RICHES OF LIBERALITY

The Macedonian Christians were being tested by affliction, but "in the great testing of affliction" the abundance of their joy and their poverty (down to the very depths of it) abounded unto the riches of their liberality. The deeper their poverty, the more their liberality abounded in its riches and the more their joy abounded. One of the fairest sights in the Church today is the abounding joy and the abundant liberality of God's poor ones. We hear a great deal about the enormous gifts of the few of the many millionaires but even the most munificent gifts of the rich givers seldom are proportionately as large as those of the poor who give (Lk. 21:1-4). The world and a worldly church has little regard for these necessarily small gifts of the poor, but God has a great regard for them. In Macedonia they not only gave up to the measure of their power, but even "beyond their power" and this of their own accord (There needed to be no urging by others).—Torrey.

THE OPPOSITE OF SELF-SACRIFICE

It is amazing how gullible human nature is when it comes to catering to the desires of self. We set a goal—a plan—and ask God's approval on it; and then proceed to work our plan towards our goal. Whoever comes in to hinder or destroy, receives our bitter condemnation—and if we can not reasonably blame any one else we are as liable as not to put the blame on God Himself for dealing hard with us and not answering our prayers or recognizing our zeal.

Surely it is not wrong to plan, subject to God's own leadings; and when He permits hindrances to check us, let us ask Him for guidance and for convictions according to His will.

—M. C. K.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Eph. 4:14.

WHICH IS THE LORD'S DAY, SATURDAY OR SUNDAY?

Compiled and Arranged by Levi Bontrager

A discussion of the Historical Aspects of the Sabbath Question, Showing How, When, Why, and by Whom the Change was Made from the Seventh to the First Day of the Week, between a Seventh day Adventist (a Law keeper) and a Christian (a disciple of Christ).

S. D. A.* Somewhere in the dim ages between the time of Christ and our time, the observance of the Sabbath has been changed from the seventh day of the week to the first day.

C.† What you mean in speaking of the Sabbath would mean Saturday, Is that right?

S. D. A. Certainly. Saturday, the seventh day of the week, called Sabbath, the day that Jesus in the beginning rested, blessed and sanctified it. Gen. 2:3.

C. And may I explain to you these dim ages, as you call them? Are you willing to accept and acknowledge, when plain Gospel and apostolic teachings are revealed to you, on this Sabbath day question?

S. D. A. If you can prove with the whole Bible; as I can not take your own statements, and opinions, or ideas.

C. Certainly, that is fair, and the only fair way; neither would I accept unless we have Scripture authority. But let us first consider and study the word and meaning of "Sabbath." What does "Sabbath" mean?

S. D. A. It is well known that the word "Sabbath" is the Hebrew equivalent for our English word "rest." Therefore "Sabbath" means rest. Evidently "the Sabbath of the Lord" must mean the rest of the Lord, and this was on the seventh day of the week.

C. Very true. Sabbath means "rest." Therefore we shall meditate on rest. When God's creative work was finished He rested. This is made mention of in Gen. 2:3. But by these words we are not told that man was brought into this rest, at this time, nor that this rest was imposed as a command. And if we now think of the death of Christ as the only way of bringing the sinner into the real "rest" of God, so also if the Sabbath were a shadow of God's rest in Christ, man could not possibly be brought into this typical rest until after the shedding of the blood of the Paschal lamb (Exod. 12; I Cor. 5:7; Heb. 4:3, 9), which pointed to the great sacrificial Lamb (Jesus). Accordingly, the lamb was slain—the passover blood was sprinkled—the Lord brings out His redeemed people—the song of redemption is sung—the manna from heaven is given—and then, and not until then, is the Sabbath expressly instituted. (See Ex. 16:22-30; Neh. 9:14.) The hallowing of the seventh day was the expression of God's rest in a finished creation, and a type of God's rest in a finished redemption. God's rest in the old creation was broken by sin. Hence the whole human family became entirely helpless, but now God's rest in Christ, the Head of the new creation, can never be broken. Heb. 7:24. Therefore, the seventh day Sabbath was a type and shadow. These types and shadows were laws for Israel to be strictly observed, but went into oblivion on the cross, being nailed to it. These laws were types and shadows of good things to come. Heb. 10:1. Also in Col. 2:16, 17 we see that the Sabbath days with other holy days, new moons and sacrifices were "shadows of things to come."

S. D. A. Do you mean to say that the Sabbath was not given to Adam as a command?

C. I do not find one instance that the Sabbath was given to man as a "law" until after the deliverance from Egypt. Ex. 16. While the seventh day was instituted a memorial of God's rest at creation, and a sign between God and Israel, commemorating their deliverance from Egypt, yet it pointed forward as a type and shadow of the eternal rest of the redeemed soul in Jesus Christ.

S. D. A. Well, even if it points to eternal rest and is a type and shadow, why should that make it wrong to observe the seventh day for a Sabbath?

C. Because that day belonged to types and shadows, and has been abolished with them (Eph. 2:15), and Christ is the end of the law (Rom. 10:4), and Christ is no effect unto us, if we justify ourselves by the law (Gal. 5:4). And another point Paul makes very clear is that the Sabbath was not given as a "law" to Adam, for he says, "Wherefore as by one man (Adam) sin entered into the world, and death by sin . . . for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned . . ." (Rom. 5:12-14). The apostle proceeds to prove that before the law, which was given in Horeb (Deut. 5:23), there was sin in the world, and if the people sinned, death followed just the same, but they were not accountable for law which was not yet given. And how can you make it a "law" to man when Gen. 2:3 does not say so? "And God blessed the seventh day, and sanctified it." It simply tells us what God has done, because that in it He had rested from all His work which God created and made. So our continued "Sabbath rest" is in our resurrected Christ which was on the first day of the week (the Lord's day) which will forever remain (Heb. 7:22, 24), after the order of Melchisedec (V. 17). "There remaineth therefore a rest" (Sabbath) to the people of God" (Heb. 4:9).

S. D. A. But Jesus said: "The Sabbath was made for man, and not man for the Sabbath, therefore the Son of man is Lord also of the Sabbath" (Mark 2:27, 28). Then tell me, if the Sabbath was made for man, why did not man use it, or did Adam never have a rest day?

C. Surely. Even in the absence of a positive command, or law, the rest period was blessed and sanctified for man, and the testimony of ages proves a rest day for physical, mental, moral, social, and spiritual welfare of man. Man needs this rest, and just as well as Abraham observed tithing (Gen. 14:20) long before the law required it (Lev. 27:30-32) so also was the Sabbath rest observed long before the law required it (Ex. 20:8). But while there was no law given regarding the Sabbath from Adam to Moses, we conclude that it was not strictly observed, for in Nehemiah's time, 445 B. C. or about 1046 years after the law was given from Sinai, we can easily see that the Lord "made known unto them his holy Sabbath, with other statutes, laws, and precepts." (Neh. 9:14). "The Sabbath was made for man," therefore, man shall not make a "hobby" of Sabbath-keeping as doth the Seventh Day Adventist. Christ is Lord of the Sabbath, therefore He has authority to control it; to change it as He will.

S. D. A. But if He is the same God and Lord, today as ever, has He changed? He said: "I change not" (Mal. 3:6).

C. No, the Lord never changes in His essential nature, and in wisdom and knowledge and that not "one jot or tittle shall in any wise pass from the law till all be fulfilled" (Matt. 5:18). Christ came not to destroy the law, but to fulfill" (V. 17). Did Jesus fulfill the Jewish sacrifices, precepts, statutes, and laws?

S. D. A. He certainly did, and kept the Sabbath commandments. Why should He change them?

C. Jesus was born and lived under the law till His death ("till all be fulfilled") when it was abolished on the cross. Surely, His laws and rules have changed. Let us

turn to our Bibles to the Hebrew letter and see chapter 7:11, 12, 19, 22, 24, 28—"If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a **change also of the law** For the law made nothing perfect, but bringing in a better hope, which draws us nigh to God . . . by so much as Jesus made a surety of a **better testament** But this **man** (Christ) because he continueth ever, hath an **unchangeable priesthood** For the law maketh men high priests which have infirmity; but the Word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." "For if that **first covenant** had been faultless, then should no place have been sought for the second. For finding fault with them (laws) he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers," etc. (Heb. 8:7-9). "He taketh away the **first**, that he may establish the second" (Heb. 10:9).

S. D. A. Yes, the Mosaic Law has abolished on the cross, but not the Moral Law, the Ten Commandments, as those will always remain in force, wherein the command is plain to "remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it" (Ex. 20:8-11). "And again the Lord spake unto Moses saying: Speak thou also unto the children of Israel saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant" (Ex. 31:12-16). When this Sabbath keeping is for a perpetual (everlasting) covenant, how can you limit it as being abolished at the cross?

C. And how can we limit circumcision at the cross, when it was to be an "everlasting covenant" (Gen. 17:13)? How can we limit the Passover at the cross when it was to be a covenant "feast of the Lord throughout their generations, by an ordinance **forever**" (Ex. 12:14)?

The circumcision question was settled at the Jerusalem Conference (Acts 15), after these Judaizers had disputed over this matter ever since these "laws of commandments contained in ordinances were abolished" (Eph. 2:15) and "blotted out the handwritings of ordinances . . . and took them out of the way" were nailed to the cross (Col. 2:14). This everlasting covenant of circumcision "is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God" (Rom. 2:29).

The way the Passover as a feast of the Lord as an ordinance **forever**, since the cross (a memorial of their deliverance from the bondage of Egypt to the promised land, and a type of the communion) pointing forward to the coming Savior in His redemption work of grace, is now Christ Himself, our **Passover**, which "is sacrificed for us" (I Cor. 5:7) not a Passover in the letter, but in the spirit (Jno. 6:63).

S. D. A. There is no need of the New Testament teaching it, after it being established so firmly by the finger of God and given to man as a "covenant forever." Have you never noticed that all the laws were given to Israel through Moses, except the Decalogues, which were given direct to the peo-

* S. D. A. Seventh Day Adventist.

† C. Christian.

ple from Jehovah Himself? Hear the words of Moses: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard the voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone" (Deut. 4:12, 13).

C. Yes, friend, the decalogues were given from God direct to Israel. Ex. 20 begins with God speaking the Ten Commandments aloud to all the camp of Israel and, as you quoted very plainly, the Bible calls these "tables of stone" the "tables of the covenant" (Heb. 9:4). The book in which it was written was called the "book of the covenant" (Ex. 24:7). The ark in which it was carried was called the "ark of the covenant" (Deut. 31:26). In the time of the dedication of the temple there was nothing in the ark save the two tables of stone, (I Kings 8:9) speaking of the "tables of the covenant" (Deut. 9:9). Thus the decalogue is the very heart of the whole covenant given to Israel, and in the very center of this covenant was the seventh day Sabbath commandment, and every time the Bible declares that the old or first covenant from Sinai is abolished, the seventh day Sabbath goes with it. Col. 2:16; Eph. 2:15; Gal. 4:24; Heb. 8:7, 13. So we agree that the Ten Commandments were engraved in "tables of stone" with the finger of God. So let us go with Paul into his II Corinthian letter, 3rd chapter, and notice the contrast he makes of the two covenants. The first covenant which is called the "tables of the covenant"—the covenant that the Lord made with Israel (Jer. 31:31), he terms as the "old testament;" "the ministration of death;" the "letter" which "killeth"; "the ministration of condemnation" which "was glorious," that which "was written and engraved in tables of stone," which is "DONE AWAY" and abolished.

The second covenant he terms as "the New Testament," "the Spirit" which giveth life (See Rom. 8:2); "the ministration of the spirit;" the "ministration of righteousness;" the "glory that excelleth;" that which is written "in the fleshy tables of the heart;" that which "REMAINETH." Here, very plainly, Paul is speaking of the "tables of stone," and none other which he says is "done away." Again, we find the two covenants contrasted in Heb. 8:6-13. The first is termed the "old covenant," "first covenant," "faulty covenant," which decaveth, "waxeth old," and is "ready to VANISH AWAY"—while the second is termed the "second covenant," "new covenant," "better covenant," "not according to" the first covenant, "written in our minds and hearts." In Gal. 4:24, 25, Paul again is showing the contrast of these two covenants; the one from Sinai, which gendereth to bondage (V. 30). "Nevertheless what saith the Scripture? Cast out the bondwoman and her son for the son of the bondwoman shall not be heir with the son of the freewoman" (V. 31). "So then, brethren, we are not children of the bondwoman, but of the free." We deem these scriptures sufficient to convince any reasonable man. The two covenants could not stand at the same time; hence Christ came and took away the first or old one. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10:9). Since the seventh day Sabbath lay in the heart of the old covenant, and since Christ removed that covenant by replacing it with the new covenant, and since the Fourth Commandment of the first covenant can not be found in the New Testament; hence, it went into oblivion with it, and is no part of the new covenant, while the other nine commandments are rewritten in the New.

S. D. A. How do you mean, nine are rewritten in the New, and where are they?

C. Like the "Sermon on the Mount" being the heart of the New Covenant, so were

the Ten Commandments the heart of the Old Covenant.

(1) John 17:3; I Cor. 8:4, 6; I Thes. 1:9.

(2) I Cor. 10:14; I John 5:21.

(3) Matt. 5:34-36; Jas. 5:12.

(4) No reference.

(5) Eph. 6:2, 3; Matt. 15:4.

(6), (7), (8), (9), and (10) Rom. 13:9.

And Paul testifies in this 9th verse, while quoting from the Decalogue: "And if there be any other commandment, it is briefly comprehended in this saying"; (then referring to other parts of the covenant (Lev. 19:18) namely: "Thou shalt love thy neighbor as thyself." If the seventh day Sabbath were as binding in Paul's time as it was under the old covenant, he would not have passed the Fourth Commandment so lightly without mentioning it. And do you still claim, after proving to you nine commandments of the ten, given after the resurrection of Jesus, which are moral and contain their full strength, that we can yet find one that "Sabbath rest" still continues on Saturday, the seventh day?

S. D. A. Well . . . I . . . am not sure; but why did Paul go into the synagogues on the Sabbath day and preach to them, "as his

THE SABBATH

I. Under the Old Covenant

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.—Ex. 20:8-10.

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

—Deut. 5:12-15.

manner was . . . and reasoned with them out of the scriptures" (Acts 17:2)?

C. Paul was a staunch missionary and evangelist and was also working with the Jews, which were still under the Old Law, and did not believe in the risen Christ. Therefore they observed Saturday, so this was the day Paul could reach them.

S. D. A. But Paul and Barnabas preached Christ to Gentiles as well as to Jews on the Sabbath. "The Gentiles besought that these words might be preached to them the next Sabbath" (Acts 13:42). So this proves that Gentiles also observed the Sabbath the seventh day.

C. While the Gentiles were not the "chosen generation" (Matt. 10:5; Jno. 4:9) until the time that all was fulfilled at the cross, and then the middle wall of partition was broken down and made in himself of twain one "new man," so making peace (Eph. 2:14, 15). Paul was preaching Christ the crucified, showing to the people that the Gentiles as well as Jews have the promise. "Neither Jews nor Greek, bond or free . . . for ye are all one in Christ Jesus" (Gal. 3:28; Col. 3:11). Many Gentile converts were under Jewish influence, and also assembled on

Saturday; and Paul, the great apostle among the Gentiles as well, preached any day of the week, day or night. But these Scriptures are no proof whatever that the Old Jewish Sabbath was still continuing among the Christians, for it was not. They assembled on the first day of the week.

S. D. A. Then tell me how, why, and when this change was made, and also the proof for it. This first day of the week, Sunday, is the day of pagan sun worship and is not a day fit for Christians to observe as the holy Sabbath, and why substitute a pagan day for God's day?

C. God created seven days, and what He made He called "good"; and how may we call His days pagan days and not fit for worship? And while it may be true that under paganism each day they worshiped a different planet, while they worshiped the sun as their god on this first day of the week, they worshiped the planet Saturn on the seventh day. If the first day of the week could not be fitting for a Christian to observe, how could the seventh day be? Tell me.

S. D. A. Well, I never thought of that so much. I really would not think it a difference, but they tell me that the Catholic Church changed the day.

C. No, the Catholic Church did not change the day. The day automatically changed when Christ triumphantly arose from the dead. The New Testament is full of the glory of the resurrection of Christ. Even a prophecy (Psa. 118:22-24) brings us consoling thoughts of rejoicing and gladness of His resurrection:—"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. **This is the day which the Lord hath made;** we will rejoice and be glad in it." Never in the history of God's creation was there a time that brings such joy and gladness as does the Resurrection Day, for "If Christ be not raised your faith is vain, ye are yet in your sins" (I Cor. 15:17). "Being then made free from sin, ye become servants of righteousness" (Rom. 6:18). Notice the sermon of Peter the apostle, in preaching "Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead . . . **This is the STONE** which was set at nought of you builders, which is become the head of the corner" (Acts 4:10, 11). See also Matt. 21:42 and Isa. 28:16. How Peter praised the Lord for the "lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

Now then on what day was this REJECTED STONE (Jesus Christ) raised from the dead and become the head stone of the corner?

S. D. A. On the first day of the week, of course.

C. And what did Jesus say in Jno. 11:25? Read it.

S. D. A. "Jesus said unto her, I am the resurrection and the life."

C. And when was this resurrection?

S. D. A. The day after the Sabbath.

C. And what occurred on the Sabbath, the seventh day?

S. D. A. They "rested the Sabbath day according to the commandments" (Luke 23:56).

C. And where was Jesus at this time?

S. D. A. Yet in the tomb.

C. Dead or alive?

S. D. A. Dead.

C. Well then, if Jesus, which is a Savior, was yet in the grave, and dead, where is the promise to Salvation if Christ is not risen? (I Cor. 15:13, 14, 17)? Where is the "LIFE"? Where is our "lively hope"? Was it on this seventh day Sabbath?

S. D. A. No, this all came about the next day.

C. Yes, and this was the first day of the week. Oh, the glorious resurrection day—**THE DAY WHICH THE LORD HATH MADE!** The Psalmist says: "This is the

Lord's doing." "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc. . . . The angel of the Lord said, "He is not here, for he is risen" (Matt. 28:1-6). "And when the Sabbath was past . . . and very early in the morning the first day of the week" (Mark 16:1,2). "Now upon the first day of the week, very early in the morning . . . and they found the stone rolled away . . . Why seek ye the living among the dead? . . . He is not here, but is risen" (Luke 24:1,2,5,6). "The first day of the week cometh Mary Magdalena early . . . and seeth the stone taken away from the sepulchre" (Jno. 20:1). These four Gospel writers harmoniously testify that Jesus hath truly risen from the DEAD unto LIFE. So this is truly the **RESURRECTION DAY**, not the Jewish Sabbath. Everything was quiet and rested "according to the old covenant commandments" (Luke 23:56). This is the closing of the Old Dispensation, and the dawning of the New (Heb. 8:8). Here God's laws, precepts, and statutes are changing. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). "This is the Lord's doing and it is marvellous in our eyes." How true, this is the Lord's day (Rev. 1:10). The first day of the week—the Resurrection Day. Now the New covenant is taking place—the rejected stone is now laid as the head corner of the building (The Church). We are now on resurrection ground. So after the Old covenant with its sacrifices, holy days, new moons, sabbath days, etc. (Col. 2:16) is abolished, the proper day is the Resurrection day or **Lord's day**. It is remarkable to note that Jesus remained in the silent tomb until the Sabbath was fully come to an end. And the Sabbath "as a shadow of things to come" (Col. 2:17; Heb. 10:1), having now served its purpose for Israel under the Old covenant, in pointing to Christ, under the New covenant and was our school master to bring us to Christ. "But after that faith is come, we are no longer under a school master" (Gal. 3:25).

S. D. A. But they tell me that the Sabbath days in Col. 2:16 mean yearly sabbaths—annual or ceremonial sabbaths or feast of weeks, of which much has been said in the Old covenant, and not the weekly seventh day Sabbath.

C. Ah! let us see—by the terms "holy days" and "new moons" Paul included all other feasts and rests, monthly and yearly. Let us look into Lev. 23, concerning the Lord's feasts and we see none other day is meant, but the seventh day. Verse three tells us that this day is named with the other days, "an holy convocation." "Ye shall do no work therein, it is the sabbath of the Lord in all your dwellings" (Ex. 34:21,22). It is also spoken of as the seventh day (not yearly sabbath) even in earing and harvest time, again in connection with "feasts of weeks." Again in Num. 28:9, in connection with the observance of offerings, of feasts, of first fruits we again find the Sabbath day mentioned, meaning the seventh day or weekly Sabbath (V. 10) and not yearly. And what is mentioned to us in Ex. 23:11 and Lev. 25:2,4 does not mean Sabbath day but **year**. But Paul is speaking of Sabbath day in Col. 2:16—holy days and new moon includes all these monthly and yearly feasts, and everywhere, where Sabbath days is mentioned, it refers to the seventh day. So the "Sabbath days" in Col. 2:16 means nothing more than the seventh day, that is "blotted out" and nailed to the cross with the holy days and new moon, and other sacrifices. And the apostle points to the cross as the correct date when this took place. The words "Sabbath" or "Sabbath days" occur about sixty times in the New Testament. Of these, you Seventh Day Adventists admit that every one applies to the seventh day, except one in Col. 2:16. They say it applies to "year." Does it not seem strange to think that every Sabbath mentioned means the seventh, except only one should mean

"year" when it says "day"? It is idle to contend that this is not the weekly Sabbath of the Decalogue. The Greek and English both support this word with the other words "Sabbath." There is nothing to evade this positive testimony of Col. 2:16, for it is the "shadow of things to come." But since we are under the new dawn, or since the substance has come, "which is of Christ," the shadow has disappeared and we are no more concerned about the shadow. Remember Paul says he is afraid of those who "observe days and months, times and years" (Gal. 4:10,11). Do you still claim that Sabbath days in Col. 2:16 means year?

S. D. A. Well . . . I . . . think . . . we are wrong in that interpretation, and I see this more clearly now.

C. Now, let us see what the disciples were doing after Christ's resurrection. You will notice that on the first day of the week how they came together to worship.

S. D. A. No, they did not come together to worship His resurrection, for they did not believe that He arose. (Mark 16:11,13,14). So this cannot be a proved statement for Sunday observance.

C. Yes, we agree that the disciples did not believe His resurrection at once, but on the

THE SABBATH

II. Under the New Covenant

The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.—Mark 2:27, 28.

It is lawful to do well on the sabbath days.—Matt. 12:12.

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.—Acts 20:7.

Now concerning the collection for the saints, . . . Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—I Cor. 16:1, 2.

I was in the Spirit on the Lord's day, and heard . . . a great voice.—Rev. 1:10.

same evening, when they were assembled, Jesus came into their midst and pronounced "Peace" unto them, and when He said this, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord (they believed), and Jesus pronounced **PEACE** again to them, and breathed the Holy Ghost unto them. Jno. 20:19-22. He said unto them, "As my Father hath sent me, even so send I you" (V. 21). So now the Father hath sent Him forth from the tomb, to life, on the first day of the week. "So send I you" under the Holy Spirit guidance, and started them also on the first day of the week. For in eight days again (being the first day after the seventh) they were again assembled, and Jesus came into their midst and said, "**PEACE** be unto you." If the seventh day (Saturday) observance would still have had any effect on His true disciples in the New covenant, as it had in the Old, how He would have rebuked them for worshiping on the first day, and not the seventh, but instead He said to them, "**PEACE**." How could they have had "peace" with Him, if they were violators of

the Law, if the Law still remained? Do you think He would have said, Peace?

S. D. A. No, I don't think He would have.

C. Does this not give you evidence and proof that there is a change made in the Law?

S. D. A. Yes, it seems that way.

C. And next you will notice "when the day of Pentecost was fully come, they were all with one accord in one place . . . and they were all filled with the Holy Ghost" (Acts 1:1,4). And this, like the resurrection, began early in the morning on the first day of the week.

S. D. A. Where is evidence that this service was held on the first day of the week?

C. Luke tells us, "And when the day of Pentecost was fully come."—And what is Pentecost?

S. D. A. Pentecost was the time when the sheaf of the firstfruits was waved before the Lord in the harvest time (Lev. 23:10) and "on the morrow after the Sabbath the priest shall have it" (V. 11).

C. The morrow after the Sabbath must have been the first day of the week. Understand?

S. D. A. Yes, I see.

C. And in Verse 15, "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath, shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." How wondrously this all has met in Christ! As Christ being the firstfruits in the resurrection (I Cor. 15:20) and this "sheaf of the first-fruit" (V. 10) being a type of the resurrection, which was on the morrow after the Sabbath, counting fifty days or seven Sabbaths shall be complete, leaving Pentecost on the first day of the week, and not on the seventh day—this wonderful Pentecostal revival was not held on a Jewish Sabbath but a Christian day of rest. Our rest in Christ, the Resurrection Day, the day the Lord hath made—thus it is the Lord's day. Do you understand this?

S. D. A. Yes, I must admit that I see this Pentecostal meeting was held on Sunday instead.

C. Also notice this, that Jesus told His disciples "to tarry in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). But why were they to wait? Was it not to show that the Sabbath, with the whole economy of the law, must have been utterly past, before God could begin to build the new-creation Church? So seven Sabbaths had passed, and the morrow after the seventh must be fully come, the Pentecost. When Pentecost was fully come, before the Holy Spirit came with power likewise, and it must have been a reason for the Lord Jesus to remain in the grave until the Sabbath was fully past. So what more proof and evidence do you want that the first day is the Lord's day? Again, very plainly does the Bible teach us that the disciples came together to break bread upon the first day of the week. Acts 20:7.

S. D. A. Yes, but this meeting was held at night, for there were many lights in the upper chamber, where they were gathered together, and Paul continued his speech until midnight (V. 8). This must have been a Saturday night meeting. Bible days begin and end at sunset. The "midnight" therefore, to which Paul continued his speech, must have been, could only have been, Saturday night, and on Sunday morning Paul left for Assos. If Sunday is the Lord's day, do you think Paul would have traveled on this important day?

C. Ah, my dear friend. Beware! This is again one of the many strange and dangerous propaganda that Adventism is putting out. "How readest thou" (Luke 10:26)? The statement that the day began at sunset and that therefore this meeting which lasted

till midnight **must** have been on Saturday night and that the next day, Sunday, was spent in travel is too puerile to deserve any serious notice. Read the verse again and judge with unbiased mind whether this was Saturday evening or Sunday evening when this meeting was held. "Ready to depart on the morrow" means, and only means, on the morrow after the day mentioned in the verse, namely "the first day of the week" when they came together to break bread. This would evidently mean on Monday morning he left for Assos, and not on Sunday morning. Such seventh day teachers that are teaching you such are either ignorantly or deliberately falsifying scriptures.

Such scriptures as Mark 16:1,2 ("And when the Sabbath was past . . . and very early in the morning the first day of the week . . . at the rising of the sun") are no question whatever to argue that this might have been in the evening before. The sun always must rise before it can set, therefore the morning of the first day of the week always comes before the evening of the same day, and it would therefore be unjustifiable to place such propaganda before the public, that Paul preached at Troas on the first day of the week, meaning Saturday evening. I repeat again, Paul preached on this Lord's day (first day of the week, not seventh day) until late in the night. Paul did not leave Troas until "on the morrow." Plain Bible proof. "How readest thou"?—Which will you continue to believe, Adventism or the plain Bible Scripture?

S. D. A. I'll admit that the words "ready to depart on the morrow" could not have been the same day, but the next day—Monday. But all you Christians also take I Cor. 16:1,2 for a proved Scripture that the saints came together for worship on the first day of the week, when no such proof is given only that the "collections for the saints were to lay in store, as God hath prospered him." Would you think that the members of the Church were admonished to come together to analyze carefully the business of the previous week, consider the gains made? Would this have been proper on such a holy day? The churches were counselled to do no work on Sunday, and this was not proper on the seventh day Sabbath. What do you make of this?

C. While we owe everything we have to the Lord—"The earth is the Lord's and the fulness thereof; the world and they that dwell therein" (Psa. 24:1), "The silver is mine, and the gold is mine, saith the Lord of

hosts" (Hag. 2:8)—these collections are the Lord's, and I would not think it proper. I Cor. 16:1,2 gives us no hint or word that they analyzed the business affairs of the previous week, and figured no gains whatever on this first day of the week; they were to have their collections as the Lord hath prospered them ready, and when the Lord's day is come and they came together to break bread and worship the resurrected Lord, they were to bring these collections along and lay them into the treasury. This was the Lord's money and intended for religious and missionary purposes, to help the poor and needy, and all that was to the honor and glory of God. We are not forbidden to do good on the Lord's day. We can always do good on the Lord's day, whether with money or whatever it may be. We do not claim that I Cor. 16:1,2 is a proof for worshiping on the Lord's day, but we do claim that we are on resurrected ground, and that the disciples of Christ came together on the first day of the week, eight days afterwards again, at Pentecost again, and afterwards continued every first day to break bread; and there is no doubt in the Christian's mind that the disciples were together for worship in I Cor. 16:1,2. And can you understand that this being the Lord's work, could righteously be done on the Lord's day?

S. D. A. Yes, after all, I see that if we give to the cause of Christ, and to His honor, that this may be done on a Sabbath day. And I'll have to admit that there are more convincing proofs in the New Testament against living under the law than I knew. But just why should this effect any change in the Sabbath from Saturday to Sunday?

C. You will agree that Christ is the end of the law for righteousness to every one that believeth, according to Rom. 10:4?

S. D. A. Yes.

C. You will agree then that we are not under the law, but under grace, according to Rom. 6:14?

S. D. A. Yes.

C. You will agree with me, that Christ, having abolished in the flesh (on the cross) the laws of commandments, contained in ordinances, all those that were not reaffirmed in the New (Eph. 2:14,15)?

S. D. A. Yes.

C. You will agree that the Lord God Himself said: "I will make a new covenant, . . . not according to the covenant that I made with their fathers, which they had under the law" (Jer. 31:31,32; Heb. 8:8,9)?

S. D. A. Yes.

C. You will then agree that "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" according to Gal. 5:4?

S. D. A. Yes.

C. Will you then agree that "we are delivered from the law, that being dead wherein we were held, that we should serve in newness of the spirit, and not in the oldness of the letter"? See Rom. 7:6.

S. D. A. Yes.

C. Will you then agree that Christ hath redeemed us from the curse of the law, being made a curse for us? (Gal. 3:13).

S. D. A. Yes.

C. Are you thankful for this plan?

S. D. A. Yes.

C. Will you agree that the whole question of salvation hangs on the resurrection of Christ, and that Christ is now risen from the dead and become the first-fruits of them that slept? (I Cor. 15:14,17,20).

S. D. A. Yes, I do.

C. Will you then agree, that Christ being dead over the seventh day, and everything being quiet, according to the commandments (Luke 23:56) and then on the following day, the first day of the week, LIFE came into existence, Jesus is the Resurrection and the LIFE for us, according to John 11:25? So which will you rather serve and honor—a day when Jesus was dead, under the law, or a day when our Savior brought life to us?

S. D. A. Yes, I see. And according to these Scriptures, I can agree as to why the disciples came together on the first day of the week, and I would rather honor Him who brought life for us.

C. Do you agree that the Catholic Church did not change the day in the dim ages, and that the "Sabbath rest" became ours on Christ's resurrection day, since we have rest in Him?

S. D. A. Yes, I see, and admit that our Adventists are misinforming us in the change.

C. And do you now understand the how, when, why and by Whom the change was made from the seventh day to the first day?

S. D. A. Yes, I do.

C. Thank you. May God bless you.

Greenwood, Dela.

When there is a lack of sticking together, of being welded together, of being knit together in love, it leaves cracks and crevices for sin to enter to do its deadly work.

—N. E. Troyer.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

WAR IS SIN

Of late years war has often been denounced as a sin. It is so labelled with increasing frequency and emphasis by writers and speakers on peace. Certain church organizations that in the past had given no direct testimony against war and against the participation of Christians in it have of late come out boldly with the declaration that war is a sin against God and against man. Just in what way these new witnesses against war understand the word sin is not always clear. Nevertheless it is a bold and courageous step, to denounce war as a sin against God, and particularly so in view of the fact that the masses of professed Christians have habitually been supporting wars for many centuries. It is a statement about war, a judgment against war which is amply justified by the spirit and the teachings of the New Testament Scriptures. To say that war is a necessity is to say that sin is a necessity. War is not a necessity, but it brings moral guilt upon not only those who plan and execute it, but upon all who have a part in the same.

War is an organized lie. At such times when war is being waged, the distinction between truth and falsehood is ignored. No nation when at war is concerned with telling the truth about the other side, or even about its own aims, methods, and motives. War's real causes, its conduct and conditions are all disguised and concealed in whatever way serves patriotic ends. Lies and misleading propaganda are spread among the people to inspire hate and fear. News and mail is closely censored to suppress such parts of the truth as might damage the national cause. Scarcely any large nation could today start a war or keep it going long if the full truth were accessible to all the people. In fact, at such a time it becomes a crime to tell the unbiased truth. Such Scripture precepts as to "put away lying and speak every man truth with his neighbor," "not bear false witness against thy neighbor," "lie not one to another", are simply ignored in war. "He that loveth and maketh a lie" is excluded from the fellowship and presence of God as guilty of sin, and war that thrives on lies is sin.

War is organized hatred and revenge. It would probably be impossible to carry on a modern war without first stimulating the vio-

lent passions of masses of people. False propaganda is absolutely necessary for arousing the base passions of hatred and revenge. Christ's commands, to love our enemies and do them good, to suffer wrong instead of taking revenge, have no place in the program of those who wage war. And as truly as hatred and the thirst for revenge are sin, so surely is war which feeds on such feelings a sin.

War is furthermore organized murder and destruction. Mass destruction directed against an enemy country is the professed goal of those who wage modern warfare. No human life—of youth, age, child, or woman—is held of importance in war's program of destruction. The strong and able young men are sacrificed to the war-god on the field of battle. The fruits of the ground—God's provision for the sustenance of life—are destroyed by war in wanton and purposeful ways. The consciences of men are destroyed, their moral sensibilities are blotted out at such a time when all ethical values are subordinated to the organized program to destroy, destroy, destroy enemies and all that pertains to them. "Love thy neighbor as thyself", "love worketh no ill to his neighbor", "thou shalt not kill", all these injunctions of the Word of God are trampled under foot in war. To injure, to maim, to weaken or destroy a fellowman, to do aught that is detrimental to his welfare, this is a sin. War which is an organized plan for doing just this on a colossal scale is a sin.

We need to present with emphasis the truth that war is a sin. Christians everywhere must be taught and instructed that war is unethical and contrary to the teachings of the New Testament. Many Christians still refer to the Old Testament for their instruction on what to do when war comes. They have not yet learned that the Lord Jesus Christ has abrogated the earlier Mosaic provision for retaliation and revenge, for hatred of enemies, and has expressly replaced these with the commands to love, to suffer, to avoid anger, to do only good to all. We need to witness to all men this truth, otherwise we will lose it ourselves. The time is ripe for giving this testimony. Many fellow-Christians, especially the young people, are groping for the truth on the war question. Let us tell them that war is sin and why.

BOOK REVIEW

Character "Bad". The Story of a Conscientious Objector, as Told in the Letters of Harold Studley Gray. Edited by Kenneth Irving Brown. 1934. Published by Harper and Brothers. New York. Price \$2.00.

A number of books were published not long after the World War dealing with the conscientious objectors of that time, both in the United States and in England. The writers of these attempted to survey the objector situation as a whole, approaching the matter from various official viewpoints. Not many of the conscientious objectors themselves have published any record of their personal experiences, during the war. One such narrative was widely published about six years ago, but this was so obviously written to make a breezy tale that its value as a serious record of the objector psychology was greatly reduced. But the book under review here is different in this respect. It is made intensely interesting by the intimate and unaffected revelation it gives of a sincere religious objector to war, his conflicts of thought and of soul, his defeats and victories as he struggled to find what was God's will for himself in the war situation, and his reflections on the experiences which came to him as he tried to carry out and live the truth as he saw it. And all this is here given in the exact language of personal letters written at the time.

Harold Studley Gray was born in Detroit with a goodly Christian heritage, for among his forebears were active ministers of the Methodist and Disciples denominations. He was himself a member of the latter communion. He had a vital Christian experience even as a young man and was active as a leader in Christian work and Bible teaching while a student in Exeter Academy and in Harvard College. In the middle of his college career (in 1916) he offered his services to the Young Men's Christian Association for work in the German prison camps in England. There he spent over a year and it was within this time that his conscience against war began to awaken. It was quickened through contacts with some Y secretaries who were pacifists. His work among German war prisoners, who proved to be human beings, in spite of Allied propaganda to the contrary, further impressed upon him the wickedness of the war. So rapid was his progress that he soon gave up his work with the Y,

because he felt this organization was too closely linked with the army in spirit and aim for a Christian to serve in it. In December, 1917, and against the wishes of his parents, he returned home and registered in the military draft.

The time from April to July, 1918, Gray spent in Camp Custer where he refused uniform and all forms of army service. Sent to Leavenworth in July, he appeared before the Board of Inquiry there and was taken on to Fort Riley after a month's time. Here he was among those objectors who refused to do any work, some not even cooking their own food. For two weeks he went on a hunger strike, an action which he later acknowledged to have been a mistake. In September he was confined to guard house for refusing to obey a military command. Court martialled in October, the death sentence was recommended for him, but this was later commuted to twenty-five years' imprisonment at hard labor. Four days after the Armistice was signed Gray entered the Federal penitentiary at Leavenworth as a prisoner where he was kept until the next July. In prison he did the work assigned to him, most of the time as orderly or nurse in the hospital. He made a difference for himself between doing non-military work under compulsion in prison and doing any work under conscription as a soldier in the army. From Leavenworth he was removed with others to Alcatraz. From this place he was released after spending altogether about ten months in prison. On the paper showing his dishonorable discharge from the army, the official wrote in the space under remarks: Character "Bad", which provided the title for this book.

Gray was a religious objector to war. He had, however, for his conviction against war no personal background of nonresistance nor of pacifist teaching. His experience was for that reason unusual and is very instructive to the reader. The defense of his position, as made before the court martial, is expressed in philosophical language and the process by which he arrived at the conviction he held was by thought and reasoning. At the same time his thinking was based on definite religious premises and was partly in religious terms. The "will of God" was his goal, as he expressed it over and over. Prayer was to him a very real experience and he speaks frequently of the help received through it. The commonest ground for complaint in the letters from camp, guard-house, and prison is the lack of privacy and sometimes lack of time for the cultivation of God's fellowship. While it is evident that the Bible was the source of much of the conviction that sustained him as well as much of the material for his thinking, he did not quote the words of the Bible much, though he speaks frequently of reading in the New Testament and in the Bible. He did not think in terms of Scripture texts, but rather in terms of Scripture principles, such as love, forgiveness, sacrifice, the cross of Christ. In fact, a few times he alludes with regret to the "painful literalness" with which some religious objectors he met took the Bible, though he generously credits them with having their "hearts in the right place" and trying to live up to the light as they see it.

There is no mistaking the spirit of the man who wrote these letters. They breathe a trustful, happy, optimistic atmosphere at all times. They reveal a patient, uncomplaining soul that is humbly committed to following the light of God, never casting reflection on the sincerity and honesty of those who held views different from his own, including members of his family. The letters are model messages of love and filial affection. He possessed a strong passion for winning men personally to Christ. Repeatedly the conclusion is stated that the only way to save society is to get men's hearts changed.

The motive force behind Gray's scruples against war was undoubtedly religious and he was deeply religious by nature. It is a little surprising, in view of this, to note how little he felt he had in common with the other religious objectors with whom he made contact. At Leavenworth he had a Mennonite objector as cell mate for a time. He writes about this man only to say that he appreciates his quiet manner, adding that he has nothing in common with him. Once he observes that he found the religious objectors very ready to listen to what he had to say about war, with the implication that this was about the extent of their response to his advances. The explanation probably is that Gray's line of approach to the subject and the terms in which he thought of it were quite foreign to most young men from the nonresistant sects. He had thought through the matter every step of the way to his convictions and grasped more fully the logical implications of his position. The others had been

indoctrinated in nonresistance but had generally done little speculative thinking on the matter. Gray was probably to them as one who spoke in another tongue. In fact, Gray admits that he felt more at home with the radical political objectors in camp than with the religious objectors. He remarks that he was often the only Christian believer among the groups where he found himself. He welcomed and used his opportunities for testifying to his Christian faith and viewpoint.

The reading of this book gives one occasion for serious thought on the Christian's attitude toward war. Not all the statements in it, nor all the theological implications, are acceptable. The mental and spiritual struggle of the drafted man as he tries to adjust himself to trying situations is well portrayed. There is urgent call that we should think through our personal beliefs about war and what goes with it and be able to express our beliefs not only in the language of Scripture texts, but in rational and logical language that army men and others can understand. The path of the war objector would probably not be made any easier thereby, but he would at least have the satisfaction of knowing that he had given an intelligent reason for the hope that is in him.

WAR'S REACTION

War is destruction on a mammoth scale,
Expression of the passion to tear down,
En masse; and thereby, men have sought renown,
Despite disease and death that hound their trail.
When nations join their forces to assail
Those whom they hope to crush—white, black, or brown,
Because of jealous hate—they frown
Upon advances made; they fight and fail.

Rough hands destroy what gentler hands have built;
A moment—and the work of years is spoiled;
A selfish group would exercise control,
Regardless of men's blood that may be spilt;
But those who fight will find their purpose foiled,
Engulfed in ugliness that sears the soul.

—J. R. W. in *The Messenger of Peace*.

WAR IS INCONSISTENT WITH MERCY, AND IS THEREFORE CRIMINAL

Mercy is the grand characteristic of the Gospel, and the practice of mercy is the indispensable duty of man: "Be ye merciful, as your Father also is merciful"; "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"; "Blessed are the merciful, for they shall obtain mercy"; "For he shall have judgment without mercy, that showed no mercy."

Mercy is that disposition which inclines us to relieve distress, to forgive injuries, and to promote the best good of those who are ill deserving. Mercy in us towards our enemies implies seeking and pursuing their best good for time and eternity. It is sinful to exercise any affection towards enemies short of the benevolence or mercy which involves the advancement of their best good, and Christians may not suspend this disposition, or do evil that any supposed good may come; for no law can be of higher authority than the express precept of Christ and of course no other consideration can be paramount to this, for nations are as much bound as individuals.

It is surely too grossly absurd for any to pretend that destroying the property or lives of enemies is treating them mercifully, or pursuing their best good for time and eternity. Nor can any so impose upon their imaginations as to think that injuring mankind is treating them with benevolence or mercy.

But the direct object of war is injury to enemies; and the conduct of soldiers generally speaks a language not easily to be misunderstood. Though soldiers are not always as bad as they might be, their tender mercies are often but cruelty. When they storm a fortified place and do not put all the captives to the sword, they are complimented for exercising mercy, merely because they were not so cruel as they might have been. But shall a highway robber be called an honest man because he takes but half the money of him whom he robs? Is it an act of mercy, when a man encroaches on your property, to take away his life? Do nations exercise mercy towards each other when they enter into bloody wars in consequence of a dispute which shall govern a small portion of territory? Or does a nation show mercy to another that has actually invaded its rights by falling upon the aggressor and doing all the injury in its power?

This surely is not forgiving injuries. And when two contending armies come in contact and rush on each other with all the frightful engines of death and cut each other to pieces they do not appear to me as merciful, kind, and tender-hearted, forgiving one another in love, even as God for Christ's sake forgives His children. Yet this is the rule by which they should act and by which they will at last be judged.

But the whole system of war is opposed to mercy, and is therefore altogether unlike the spirit of the gospel, and must be criminal. (Quoted from David Low Dodge in *War Inconsistent with the Religion of Jesus Christ*.)

PEACE ITEMS OF INTEREST

The naval maneuvers that were staged in May in Pacific waters by the United States Navy Department attracted wide attention as soon as the plan to hold them had been announced. According to reports it was the "greatest armada ever assembled under one command in the history of the world." They were generally interpreted as a move calculated by the Navy Department to show Japan the strength of our navy and our readiness for a war. The maneuvers cost the lives of nine men. They not only failed to arouse much public enthusiasm in the United States, but large sections of the population expressed themselves emphatically against all attempts to stir up jingoism and to create interest in a war with Japan. Before the scheduled maneuvers were held, protests against them poured into Washington from many quarters. When it became apparent that the Navy Department's plans would not be changed, thousands of American citizens, some individually and some in groups, took the unprecedented step of sending messages of assurance directly to Japan that this action of the United States government did not represent a united public opinion. Many of these messages were sent by peace organizations, some by denominational bodies, ministerial associations, young people's church societies, and occasional congregations. It was a bold line of action, and reflects the determination felt by many Christians to let the people of Japan know that the common people of the United States do not wish a war with their neighbor to the West.

* * * *

On June 14 the war in the Chaco, which has been going on for nearly four years, came to an end when a truce was signed. The armies are to be demobilized and the boundary dispute between the two countries, Paraguay and Bolivia, is to be submitted to arbitration. More than 100,000 lives have been sacrificed in order to bring the combatants to the same point they were four years ago, when they refused to accept the results of arbitration proceedings over the same question. Whether the attempt will be more successful this time than before remains to be seen. It is a mystery as to what has kept this war going for so long, since the two nations involved were reported broken almost from the start. Wars cost money and, as has been brought out by the arms inquiry of the United States Senate, the armament firms always demand their payment in cash. Where has the money been coming from? The answer to this question, if it could be discovered, might shed a good deal of light on the causes of wars.

* * * *

Dr. F. W. Norwood, of the City Temple, London, after a world tour, gives a warning in his presidential address to the Evangelical Free Churches. "The Christian Church," he says (*London Times*, April 10, 1935), "is rapidly becoming intolerable to the militarized states of today. In modern war the key word is 'regimentation.' Every activity of the state must be brought under automatic control. The machine closes down instantaneously upon every human being and every human enterprise without distinction, save as they subserved the winning of the war. All round the world today religion tends to be eliminated or reoriented to conserve nationalism. It has been eliminated in Russia, nationalized in Germany, neutralized in Italy, secularized in other countries. In England power has been taken under the Sedition Act which could be used against Christians as effectively as against Communists. In Japan religion has been reorganized in a way that insures its support for the military purposes of the government. It is scarcely possible today to propagate anti-military views in any country in the world, save where the English tongue predominates." (Reported in *The Sunday School Times*, June 15, 1935).

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

In this wonderful text there are three expressions which challenge our prayerful attention: (1) "opportunity;" (2) "do good unto ALL men;" (3) "household of faith." Make these a part of your daily record, and you will hear the Master's "Well done" at the end of life's journey.

Stephen.—There are several things said about this remarkable man that stand out as secrets of his great power and wonderful achievements: (1) He was "full of the Holy Ghost and wisdom," "full of faith and power." (2) His enemies "were not able to resist the wisdom and the spirit by which he spake." (3) In the face of severest accusations against him, "all that sat in the council . . . saw his face as it had been the face of an angel." (4) In his dying hour he made two requests: "Lord, lay not this sin to their charge;" "Lord Jesus, receive my spirit." Though they crushed his body to the earth, he had an unconquerable soul. The least talented among us may do mighty works for God provided that we, like Stephen, will lay our all upon the altar and permit the mighty God to work through us.

One thing that calls for serious thinking is that of placing a proper estimate upon the things which God would have us do, without underrating things spiritual and eternal. Whether it is things pertaining to this world or to the world to come, every Christian duty is sacred and ought to be done to the glory of God.

These are serious times. Whether men talk about finance, about politics, or about other issues that stir men's souls, they talk about them as though there were very serious issues at stake.

But the most serious thing about it all is that the issues which stir most men's souls are those pertaining to this world only and not to things pertaining to the world to come. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

An exchange suggests "a sure cure for the divorce evil." The suggestion is that those making the solemn promises of perpetual faithfulness to the ones to whom they have been joined for life remain true to what they have promised. That is correct; and the same may be said of all other things to which people promise to be true. Nevertheless, this does not settle the question of what should be the attitude of churches toward members who are not true to their promises. Shall divorce and remarriage, on the part of unfaithful members, be tolerated or shall it not? One great reason why the divorce evil has gained such impetus here in America is because churches have weakened on it and are tolerating in their communion, members who according to Rom. 7:1-3 and similar scriptures are living in adultery.

One thing that is heard less and less in our conference deliberations is the question as to whether this, that, or the other brother was formerly Mennonite or Amish. We have all but forgotten the distinction between the names, for, finding ourselves one in faith, we went back to the time before Reist and Amman, when the division that made so many hearts bleed had not yet occurred. Now the burning question is not, Is this "Amish" or "Mennonite?" but Is it Scriptural? There are still differences among us, and will be so long as humanity remains imperfect. But there is no question known to man where all the Mennonites are arrayed on one side and all the Amish Mennonites on the other. Let this "bond of perfectness" continue to be strengthened among us, being

assured that "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The only difference we want to think of is the distinction between the Church and the world. It was this that Christ had in mind when He said that He came not to give peace "but rather division." The only possible way that the chasm between the Church and the world can be wiped out is to have the world converted to Christ. And because of the hardness of men's hearts this is impossible.

Builders, or Destroyers, Which?—

As members of the Church we may be builders or destroyers, depending upon our personal lives and our attitude toward others and toward the Cause. We are

Builders

Provided:

1. We have had an experience of genuine salvation—born again, saved from a sinning life, obedient to God, consecrated to His service.
2. We are upon the altar of the Lord, carry a ready testimony for Jesus, are devoted to His Gospel, dedicated to the Cause for which He gave His all.
3. We give liberally to the cause of Christ—in time, money, and personal sacrifices.
4. We "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."
5. We are faithful exemplars and defenders and promulgators of the whole-Gospel faith.
6. We faithfully improve our opportunities in Bible reading, in prayer life, in the home circle, in the social circle, in business life, regular attendance at the house of the Lord. As such we are assured that our "labour is not in vain in the Lord."

Destroyers

On the other hand, if we fail in life's opportunities, we are more liable to

be destroyers than builders. There are three ways in which we may occupy the role of destroyers:

1. Through disloyalty. The Church has standards which it expects all its members to uphold. But we may be so set in our own ways and ideas, that we propose to stand the Church a battle rather than yield to its demands. We are perfectly willing to do what we want to do, but neither Church nor preachers must ask us to do anything that interferes with our business or standing in the world, or anything that is humiliating or flesh-denying. If they ask anything like that of us, they might as well read our names out of the Church. In so doing we are not only destroyers of our own spiritual life or influence, but we become a stumbling block in the path of others, either leading them or driving them out of the fold of Christ.

2. Through indifference. In such a frame of mind if it suits us, we attend church services; if not, we stay at home or go visiting. We seldom read the Bible, our prayers are either vain repetitions or a mumble of words, we are not concerned about the salvation or spiritual standing of others, and about all the evidence people have that we are professing Christians is that they see us commune once in awhile. Otherwise, they see nothing in us but indifferent worldlings. We are destroyers in a double sense: (1) in what it means for ourselves; (2) in what it means for others. It is of this class of people that the prophet wrote, "Woe unto them that are at ease in Zion!" and to whom God says, "Because thou

art neither cold nor hot, but lukewarm, I will spue thee out of my mouth."

3. Through being a striker. Paul, enumerating the qualifications of a bishop, sees fit to warn, "Not a striker." In our day we call them "knockers." In the eyes of such people things are in an awful shape, and rapidly getting worse. Those making an effort to live an exemplary life are only hypocrites; while those who do not live as they ought, should be turned out of Church immediately—and the preachers silenced because they fail to turn them out forthwith. Before their families and wherever they can find a listening ear they continue to tell the story of the awful condition of the Church, not sparing those who are actually trying to do something but are thwarted in their efforts because of the railings of the fault-finder. God severely rebuked Elijah while in that frame of mind, and in Matt. 7:1-5 Christ tells what He thinks of that class of people. Such a frame of mind is not only destructive to one's spirituality but also to the cause of Christ in general, because it discredits, in the eyes of others, some consecrated workers who might be of help to others if it were not that they are being discredited. More than this: it is usually the case (just about enough exceptions to establish the rule) that the professional fault-finder's family goes to the bad. For our own sakes, for the sake of our families, for the sake of the cause of Christ and the Church, let us pray to be delivered from the role of the professional fault-finder.

Are we builders or destroyers? Let

us turn to the first part of this editorial and find our measure. "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

THE OVERCOMING LIFE

By Isaac R. Herr

For the Gospel Herald.

Rivet it upon your thought and attention, emblazon it upon your memory, that it is the highest and best thing any man can do, when he is owned and possessed and empowered in the truth, to struggle in gaining his liberty and independence in living day by day an overcoming life, and in the assurance of his moral and spiritual vindication in Christ Jesus, his Lord and Savior.

Live a crucified life and you will have a ringing testimony, full and free and flowing with fire in the Holy Ghost.

Lancaster, Pa.

HORACE GREELEY'S ADVICE

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding." The editor replied: "Try religion."

—The Presbyterian Record.

NEGLECTED, REJECTED, AND FORGOTTEN TRUTHS RELATING TO CHRISTIAN LIFE AND CONDUCT

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Revelation 3:2.

One of the strange things to behold is how the various Christian groups differ on the many simple statements found in the Word of God, especially is this true in the face of the fact that practically all believe the Lord's last commission to carry the Gospel into all the world. Notice that His command to teach them "to observe ALL things whatsoever I have commanded you" is just as imperative as the "go ye therefore, and teach all nations." In the following words we desire to call attention to truths that are most surely taught in the Word. Does not the above message from our Lord in the glory, sent to one of the seven churches of Asia, emphasize the importance of holding to His words in order to receive His approval?

I. The Bible teaches the wearing of a devotional covering or veiling for all Christian women when praying and prophesying. I Cor. 11:1-16.

1. This ordinance is one of the two referred to in chapter eleven.
2. All Protestant denominations formerly believed and practiced it.
3. The Corinthian epistle was written for "all that call upon

the name of the Lord." I Cor. 1:2.

4. The apostle Paul taught in all of the churches as he taught at Corinth. I Cor. 4:17.
5. The spiritually-minded acknowledged Paul's teachings as the "commandments of the Lord." I Cor. 14:37.
6. The devotional covering is a sign of authority and a recognition of the spiritual headship. I Cor. 11:4-7.

II. The Bible teaches the washing of the feet as a Christian ordinance. John 13:1-17.

1. Jesus washed the feet of His apostles the night of the betrayal.
2. He gave them an example, commanding them to do as He had done. v. 15.
3. He was their Lord and Master, hence the institution of this ordinance is authoritative. vv. 13, 14.
4. It was given to the same group that received the communion command.
5. The emphatic "ye should do as I have done to you" is of equal force with "this do in remembrance of me."
6. The apostle Paul refers to the washing of the saints' feet. I Tim. 5:10.
7. "If ye know these things, happy are ye if ye do them." v. 17.

III. The Bible teaches that marriage is a Christian ordinance. Matt. 5:31, 32; Mark 10:2-12; Rom. 7:1-3; I Cor. 7; Eph. 5:22-33; Col. 3:18-21.

1. Christ and the apostles lay down standards to govern marriage.
2. Marriage is typical of the relation of Christ (Bridegroom) to the church (Bride).
3. A Christian should always marry a Christian, never a worldling. Amos 3:3; II Cor. 6:14-18.
4. Divorce is contrary to the Scriptures.
5. Remarriage is never allowable while the first companion is still living.

IV. The Bible teaches the "kiss of charity" as one form of Christian greeting.

1. Greeting by name is taught in III John 14.
2. Greeting by the right hand of fellowship is taught in Gal. 2:9.
3. Greeting with the holy kiss or kiss of charity is taught in Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Pet. 5:14.

V. The Bible teaches non-resistance regarding evil.

1. Christ and the apostles taught this truth. Matt. 5:38, 39; Rom. 12:14-21.
2. Christ and the apostles practiced it. Matt. 26:51, 52; John 19:8-10; Luke 23:33, 34; James 5:5, 6; Acts 7:59, 60.
3. This practice reveals the grace of God as no other. Luke 6:32-35; Heb. 7:26; Rom. 5:8, 10.
4. This practice affects the use of the tongue (I Pet. 2:23), the use of civil law (I Cor. 6:1-7), the use of physical force (Luke 6:29) and participation in war (James 3:1; John 18:36; II Cor. 10:3, 4).
5. A striking contrast between non-resistance that belongs to the church and resistance as the right of the civil power is found by comparing Rom. 12:14-21 and 13:1-7.
6. Consistent war-time exemption requires a consistent peace-time practice of the principle.

VI. The Bible teaches non-conformity to the world.

1. This teaching is found in the Old and the New Testament: Gen. 6:7, 8, 18; Deut. 7:1-6, 22, 24; Deut. 22:5, 9-11; II Chron. 18:1, 2; 19:2; John 15:19; 17:16; 18:36; II Cor. 6:14-18; Gal. 1:4; James 1:27; 4:4; I Pet. 2:9; I John 2:15-17.
2. God has always demanded a difference in the conduct, the conversation, the thought-life, and the appearance of His own as contrasted with the world.
3. If we are not aiming to share in the world's destiny, we should not be conformed to it. Rom. 12:1, 2.
4. The godless world itself is not slow to detect the inconsistency of the one who professes to be different in character, conduct, and destiny from what they are.

VII. The Bible teaches against law-suits for Christians:

1. Law-suits between brethren are wrong. I Cor. 6:1-8.
2. Christians should rather suffer wrong than do wrong. I Cor. 6:7.
3. Arbitration with the unsaved is always recommended. Matt. 5:25.
4. Law-suits are usually the most costly way of making settlement.
5. God's way is always the best here as well as in other problems.

VIII. The Bible teaches against the swearing of oaths:

1. Christ and James condemned it. Matt. 5:33-37; James 5:12.
2. Our witnessing or testimony should be with a "yes" or "no."
3. An oath is not needed by an honest man.
4. An oath will not make a dishonest man truthful.
5. The law of the land allows the right to "affirm" instead of "swear" when giving testimony or filling out legal papers.

IX. The Bible teaches against membership in secret societies:

1. Many secret societies require an oath of secrecy which is unscriptural.
2. Secrecy violates the principles of Christ and the apostles. John 18:20; Acts 23:12, 13; 26:26; Eph. 5:8-13; John 3:18, 19.
3. Secret societies involve the unequal yoke for Christians. II Cor. 6:14-18.
4. Their burial services usually hold out a hope of heaven upon unscriptural grounds.
5. Secret societies are not needed by a Christian for any good purpose and they have been used by wicked men for evil purposes.

X. The Bible teaches against membership in labor unions:

1. Unionism resorts to violence and force which violates the Bible teaching of non-resistance.
2. Unionism manifests a "boycott spirit" which is anti-Christian. John 8:32-36; I Cor. 7:23; Rev. 13:16, 17.
3. Unionism destroys personal freedom and individualism. I Tim. 1:5; I Pet. 3:16, 17.
4. Unionism has failed to solve the problems of capital and labor, because there is no remedy outside of the Gospel of Christ. Eph. 6:5-9; Col. 3:22-4:1.

XI. The Bible teaches against life-insurance for Christians:

1. The life of the Christian is to be one of simple faith in God. Matt. 6:25-34; Phil. 4:6, 19; Jer. 49:11; Psa. 118:8; Heb. 13:5.
2. The Bible provides through the promises of God and the fellowship of saints, all that life-insurance offers, without its objectionable features. Gal. 6:10; Rom. 12:13; Gal. 6:2; Heb. 13:16; Acts 4:34; 11:29, 30; I Thess 4:11; II Thess. 3:10-12; Eph. 4:28; I Tim. 5:4, 8.
3. It is wrong economically because not one-half of the money paid in premiums by the policy-holders is returned. For Christians this is a violation of the Biblical teachings regarding the stewardship of money.
4. The hope of getting something for a small investment is anti-Christian.
5. The placing of a money-value upon human life is likewise unscriptural.

XII. The Bible teaches the anointing with oil for the sick.

1. It was practiced by the twelve apostles. Mark 6:13.
2. It is taught in James 5:14 and is left optional with the one who is sick.
3. It symbolizes the Lord's work as the Healer of the body.
4. It requires soul-searching regarding sin and the prayer of faith.
5. It is the healing of the body and not an unction for the soul of the dying.

XIII. The Bible teaches against worldly amusements, sports, and entertainments.

1. Moses renounced the "pleasures of sin" for Christ and the people of God. Heb. 11:24-26.
2. Worldly amusement and spiritual death go together. I Tim. 5:6.
3. Banqueting and idolatry do not belong to the Christian life. I Pet. 4:1-4.
4. A birthday party that included dancing, drunkenness, and an oath cost John the Baptist his head. Matt. 14:6-12.
5. The social intermingling of Moabites and Israelites brought the displeasure of God upon the Israelites and the loss of many lives. Numbers 25; Rev. 2:14.
6. Pleasures highly esteemed among worldlings as cards, dancing, swimming pools, prize-fighting, ball games and such like are an abomination to God. Luke 16:16.
7. The Christian's pleasures and recreations must meet the test of I Cor. 10:31 and Col. 3:17.

XIV. The Bible teaches against the wearing of gold, pearls and costly or immodest apparel.

1. Read the testimony of Paul and Peter. I Tim. 2:9, 10; I Pet. 3:3, 4.
2. Christians who do not want to be like the world in principle or character, should not desire to look like them in appearance.
3. Modesty adorns a Christian, while display misrepresents our Lord who was "meek and lowly of heart."
4. The clothes problem troubles the unsaved world (Matt. 6:24-34) while the Christian should have it settled by adopting a modest, church-approved garb.
5. A plain bonnet is the most consistent headwear in connection with the devotional covering.
6. The terrible Jezebel was the first woman named in Scripture who painted her face and fussed up her hair.
7. Let every Christian seek the ornament of a "meek and quiet spirit" in preference to external ornamentation, to be "clothed with humility" instead of the fashions and fads of the Christ-rejecting world, to pattern after the godly of all ages, rather than the underworld and fashion-designers of Paris and New York.

Reader! what will you do with these Biblical teachings? Jesus Christ has said:

"And why call ye me, Lord, Lord and do not the things which I say?" Luke 6:46.

"Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20.

Obedience is essential for the saved:

"Salvation unto all them that obey him." Heb. 5:9.

"The Holy Ghost whom God hath given to them that obey him." Acts 5:32.

"Ye have obeyed from the heart that form of doctrine." Rom. 6:17.

"Vengeance (at the second coming of Christ) on them that obey not the Gospel." II Thess. 1:8.

The security of Christ's sheep

is conditioned upon the fact that they "hear MY voice and follow ME." John 10:27-29.

The Mennonite Church is endeavoring to uphold a full Gospel. Will you aid to the same end by precept and practice?—J. L. Stauffer in *Sword and Trumpet*.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Wichita, Kans.

(Woodland Mennonite Church)

Greetings in Jesus' Name:—The Lord has wonderfully blessed and encouraged our hearts during the last year's work. Sometimes we have to stop and count our many blessings. Then it is that we can rejoice and say, "The Lord hath done great things for us."

There have been twenty precious souls at our altar of prayer since this time last year. May the good Lord add His blessing. We ask an interest in the prayers of our neighboring congregations.

July 18, 1935. A. Leroy Thayer.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—Since our last writing we have had an interesting course in Summer Bible School. Beginning on June 24, our Bible school continued until July 5. Besides the regular workers, we had as teachers, Sisters Anna Showalter, Augusta Co., Va.; Elizabeth Showalter and Nannie Showalter, Broadway, Va. Their fellowship and help, both in Bible school and Sunday school, was much appreciated. The interest in Bible school was very good. The number on roll totaled 142, while the highest total attendance for one day was 101. The daily average was 83. The program, which concluded the Bible School, given by the children, was well attended by parents and friends of the children.

Sister Lena Wenger accompanied Sisters Nannie and Elizabeth Showalter to her home in Virginia. She will spend a number of weeks there with her relatives and friends. Sister Anna Showalter stayed here to help with the work.

Interest and attendance in the Sunday school are not quite as good as usual. The weather is hot and many have gone to the country to spend the summer to avoid the heat of the city.

May you continue to remember the Lord's work in your prayers.

In His service,

Homer Mumaw, Supt.

July 18, 1935.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—The month of July has been very busy. After quite a long series of measles

cases, we think that at last we are through with that. We are glad that the children are all well again.

The children who were admitted this summer are getting along as well as can be expected, in an attempt to make such a change, and readjustment.

Sister Dora Hostetler, the boys' matron, is planning for a few weeks vacation during which time she will attend the young people's institute at the Eastern Mennonite School. She will be accompanied by Sister Alda Steiner, our cook, who is at present at her home, on a leave of absence. Sister Emma Bauman, our girls' matron, is planning to spend the month of August at her home in Waterloo, Ont., where she will also attend General Conference before returning.

We have had many applications for small children, and infants, but we are not able to fill these applications. We do have however, a little girl of eighteen months, but she is not for placement. This girl and her brother were left here for care after the death of their father, which was the result of a suicide attempt.

We want to take this opportunity to express our thanks to the various groups of sewing circles, and other groups who are taking fruit jars this season. And in answer to the question, "What shall we put into the jars?" we will say, "Anything to eat;" fruit, vegetables, or meat, or anything with which you are blessed. We do have quite a lot of pickled goods on hand, but can use some yet this year.

The following items have been gratefully received here at the Home since our last letter to the Herald:

Sewing Circle, Sterling, Ill., clothing	\$7.00
Joy Casters, Dakota, Ill., clothing	3.00
Sewing Circle, Dakota, Ill., clothing	8.00
Urial Hostetler, W. Liberty, O., eatables	3.00
Clinton Mennonite Church, Junior S. C., Archbold, O., clothing	2.00
Mr. and Mrs. Simon King, W. Liberty, O., eatables	5.00
Sew. Circle, Wolford, N. Dak., eatables	3.75

Gratefully yours,

L. L. Swartzentruber.

July 18, 1935.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(June 8, 1935)

Dear Readers of the Herald:—Often in our hearts we have echoed the words of Jeremiah, "Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps;" and then how glad we are to remember that, "our sufficiency is of God . . . in all thy ways acknowledge him, and he shall direct thy paths." How surely He leads!

The first few days of June were of special interest to our group of workers, for there were several important matters respecting the placing of workers that were pending as a result of the

postponed furlough of Brother Snyder and family. On Tuesday, the fourth, all of the missionaries came together in Pehuajo. There are eight families, and when you remember that the distance they had to come ranged from forty to eighty miles, you will realize that it required early rising on the part of some so that our meeting could begin promptly at nine that morning. (We have no paved roads, you know.)

To make the serving of meals as easy as possible, each family had been asked to provide a certain part of the "eats". Thus it was that the sisters could all attend the meetings. The occasions are rare that we all get together, and so these are always times of Christian fellowship as well as of business. There is business and visiting until far into the night, even to the small hours of the morning.

On the following day, Wednesday, our six native pastors joined the group of missionaries. They also had to come long distances. Brother Luayza and Brother Gorjon each had come about a hundred miles, as they occupy towns at the extreme points of our district. After considering existing conditions it was decided that Bro. and Sister Lantz should go to a new district in the province of Cordoba, locating in the town of Cosquin, in the Cordoba hills. It is hoped that, in addition to bringing the Gospel to a needy district that has no missionary, Brother Lantz may also find the higher altitude and dry climate a real benefit to his throat.

It was also decided that, as soon as suitable arrangements can be made for Bro. Gorjon and family in one of the towns in the Carlos Casares district, Bro. and Sister Weber shall move to Alberti. Bro. Gorjon's have been working in this town for several years.

Many other details of business and the discussion of subjects of spiritual importance to the work were attended to during the stay of the missionaries and the native pastors. On Thursday all returned to their homes carrying with them the thought of "extension and added responsibility."

Things for Which Our Readers can Pray

1. For Bro. Lantz's and Gorjon's, as they go to these new towns.

2. For Bro. Weber's as they take up their work in an entirely different place from where they have been since their arrival in this country.

3. For the rest of the missionaries who, although they remain where they were, still desire your fellowship in intercession for the souls for whom they are responsible.

We know, as did the apostle Paul, that "there is no difference between the Jew and the Greek (for us this means the Argentines and the North Americans) for the same Lord over all is rich unto all that call upon him. For who-

soever shall call upon the name of the Lord shall be saved." But along with this glorious truth and precious promise, we ever have before us, just as did Paul, those challenging questions: "How then shall they call on him in whom they have not believed? and How shall they believe in him of whom they have not heard? And How shall they hear without a preacher? and how shall they preach except they be sent?"

Emma H. Shank.

Pehuajo, F. C. O., Argentina.

BETHESDA SANITARIUM

In Isa. 63:7 we read as follows: "I will mention the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us."

When I recall and think back of how wonderful the Lord has led and guided us, my heart is filled with praise. We have received so many blessings, even though we had to encounter deep experiences of suffering which sometimes seemed unbearable. I take reference especially to my dear wife, who suffered 8 wounds within 2 years, and had to spend 3 years in the wheel chair. Later, she had to walk on crutches. All of this was rather hard, but nothing compared to the time of her nervous break-down. In these dark and trying hours, we vowed and promised our Lord faith in service for Him if He would only remove the conflict.

The Lord has graciously released us from all of the suffering, and now we are especially thankful. Our hearts are also filled with thanks for the opportunities we had in giving a helping hand to the ones in need. To begin with, we served first at an orphanage, then at the old folks home, and later at the hospital—15 years in the Lord's service. During the last 9 years we are operating our own "Bethesda" (House of Mercy).

This type of work is often very hard, and there is much that has to be overcome; nevertheless, we are courageous to go forward, also in the future, realizing our weakness in all of this.

We have felt for many years, but more of late, that we should express our appreciation publicly, and so bring thanks unto the Lord, to His honor and glory. Such a program has been endorsed very highly by our staff of workers, and others. We herewith set aside the 1st and 2nd day of Sept., 1935, as the time for our festival. These days shall give everybody an opportunity to share with us the marvelous ways of our Father's program of redemption, and learn more clearly God's Word in power; to all those that are seeking the truth, and are yearning for a blessing, such are invited to come.

We would like to bring before the

public the following information: We have in Kansas City a home that is well adapted for nerve-weak people, as well as for rescue-work. For this home we have prayed for several years, that the Lord may so lead, that His will only may be met.

Different people, especially friends of missions, have urged us to dedicate this home for rescue purposes as well as home mission needs. This we have done, under the guiding hand of our heavenly Father, who will also take care of the financial end.

The first steps have been taken; several consecrated workers for this work have been found. These workers are very much interested, and will be faithful in their duties. One person in need has been taken into the home already.

The more we weigh this type of work, the more we feel the need, due to the little work done by Mennonites. The shortage may be grounded on the many hindrances in the way. Yet, a great blessing rests upon such work, and for that very reason, this type of work should be carried out.

We, and our staff of workers, are encouraged to take up this work, placing our faith in God and His children who have sympathy with those who have fallen a prey to this world of sin.

Your Brother and Sister in His work,
J. V. and Justina Wiebe.

July 15, 1935.

ONLY A BRANCH

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.—John 15:4.

The wisdom and kindness of the Lord Jesus caused Him to reveal to us our helplessness, our utter dependence upon Him. "Without me ye can do nothing" (Jno. 15:5). Never before in all the history of the world, were people so busy doing things as now. And we are sure that few are going to scratch their heads in trying to think of something to do, or in seeking to find the means to accomplish it.

This is not what Jesus meant. To be sure, even saints are doing many things; often very good things. Busy. Very busy. Sometimes burdened beneath the weight of great undertakings for God.

What could He mean then, "Without me ye can do nothing?" and yet we are as busy as can be in the Lord's work, and worst of all—the Spirit of God seems to be in very little of it. What is He telling us?

This is it. Apart from Jesus, nothing can be done that will stand for eternity. No real work of God can be accomplished except as He does the work through us. It must be His life flowing like sap through a branch.

Not our work but His. Great undertakings and much labor—indeed. But whose undertakings are they? Is it

the labor of the Spirit or of the flesh? The Lord is telling us that all the hustle and bustle, all the strong endeavors—are **nothing**, unless it be the life of the true Vine bringing forth the works.

"As the branch cannot bear fruit of itself," He is explaining. We know this. In the early spring, before the first bud appears, cut off a branch from a vine. Watch it as it lies by itself on the ground. Watch it for a long time. Do you expect to see it bear fruit ever? "No more can ye." Of what use is a branch of itself? Not good even for firewood. The branches are brought forth for the purpose of bearing fruit. So, beloved, without the fruit of the Spirit, the precious children of God are of no use to Him. Oh, He will make use of their failures, but they—

How much heaviness, hardness and deadness attend the works of zealous believers. Or should we say, doubters? No fruit. The tenderness and warmth of love, the rest and sweetness of peace, the refreshing and uplift of joy—not there.

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye." And if no fruit—dead works—nothing—powerless labors that will not stand before God.

But "he that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5). He did not say we had to do anything. He simply said, "I am the Vine; ye are the branches" (John 15:5).

Does a branch work to bring forth fruit? Let there be no obstruction to the flow of the sap; the fruit appears of itself. "The earth bringeth forth fruit of itself."

The Lord wants us to understand that we cannot help bearing fruit if we abide in Him. "He that abideth in me, and I in him, the same bringeth forth." Bringeth forth what? Bringeth forth the fruit of the Vine. Bringeth forth **much** fruit. Our concern is not to bear fruit, but to abide in Him.

We fret ourselves over the work which the Lord alone can do, the fruit which must appear if we will only abide in Him. Are you worried about your Christian growth? Imagine a branch doing such a thing. Consider rather the richness of the life in the true Vine, the marvelous flow that may cause buds of childlike trust to burst open into faith. Submit to God and leave your growth to the care of the Vinedresser. He will provide windbreaks, supply water and kill insects. There will be fruit. You will grow, and there will be more fruit, much fruit. No fault in the Vine or in the soil. Let the Expert care for the branches. What is there to worry about?

Of course if **you** have to do it, that is different. Mark it—"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye ex-

(Continued on page 381)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

WOULD JESUS SANCTION TRIAL MARRIAGE AND DIVORCE?

The marriage and divorce question is a paramount social problem the world over. Various experiments are being advocated concerning it. Trial marriage and experimental promiscuity, before any permanent relationship is agreed upon, in order to find compatible companions are being advocated by such people as Judge Ben Lindsay and Mr. and Mrs. Bertrand Russell.

Various conceptions and a varied terminology are being disseminated dealing with the marriage question. Such terms as "trial marriage" and "companionate marriage" may be capable of different definitions. But for the purposes of this discussion we may accept a broad and rather loose definition and, therefore, suggest: that any marriage relationship which is not permanent, regardless of the intentions of the contracting parties at the beginning, is a trial marriage.

Of course, today all too many people are entering the marriage relationship lightly and unadvisedly. They rush into it with the idea that it is a contract which can be set aside at will. The idea of trial marriage has thoroughly saturated and permeated the atmosphere of modern society. The whole conception of the relationship of the sexes is a cheapened and degraded conception. This may explain why it is that twenty-five years ago you seldom heard of a divorce between members of the Church of the Brethren, while today they are alarmingly common in our church.

These new ideas concerning the relationship of the sexes are very disturbing to thoughtful people everywhere. A couple of years ago the editor of *Forum* asked Dr. Logan Clendenning, M. D., to express his opinion on some letters which were sent to the office of *Forum* protesting against the publishing abroad of these new experiments in sexual relations. These letters calling attention to the problems created by the new ideas of marriage were from high school teachers. It appears that high school boys and girls have been only too ready to follow the advice of Ben Lindsay and Mr. Russell. The teachers charge that, as a result of this, there is an enormous increase in venereal disease among high school students.

Dr. Clendenning's statements concerning Mr. Russell, and others of his

school of social reconstruction, such as Ben Lindsay, Maria Stopes, Ivan Hamilton, and William J. Robinson are worth quoting in this connection: "I have examined the plans for the reconstruction of marriage promulgated by these ladies and gentlemen and, according to my experience, have found them totally inadequate. They would create more sex problems than they would solve. Thus, at least for the reason that such ideas expose young people to half-baked, untried philosophies of conduct, I agree with the protesting teachers.

"To say, as the Russells do, that promiscuity before marriage will make for more happiness in the world is simply to deny all the experience of the race.

"Therefore I range myself with the teachers because I believe that a rigid code of conduct in sexual matters will make better men and women. And if I am asked what I mean by 'better' I answer: men and women who have personal qualities that we value—loyalty, dependableness, restraint, courage, unselfishness and companionship. And those who are loose in their sexual ethics are likely to possess all those qualities which make acquaintance with people a personal tragedy—shiftiness, lightness, selfishness, callousness, coarseness, jealousy, and lack of faith. The richness and devotion of life are due to its devotions and not to its treasuries.

"Mr. Russell's theories are advanced as scientific. They are not scientific at all. They are mere vague speculations. The method of science is experimentation—trial and error. And the code of sexual morality under which most people in the world operate—the customs of marriage, of child education, of female chastity, of social ostracism for infringements—has been tried out through thousands of years of human history. It continues in force because it is the plan that is scientific. Its fitness is indicated by its survival. All the plans of the modern social reformers were squeezed out of it, I suspect, before the dawn of history. Our present rules for sexual conduct are the shrewd wisdom of the race." (*The Forum*, October, 1930).

Dr. Will Durant in commenting on Mr. Russell's ideas about marriage, concludes by saying: "For my part, I would surrender all the delights of change, all the varieties and follies and scandals and beauties of Broadway, for an old-fashioned home." (*The Thinker*, June, 1930).

A low conception of the sex relation and promiscuous relations, which follow as a consequence, are gravely detrimental to all the better elements of one's nature. It results in dangerous emotional disturbances. It creates a recurring and constantly increasing craving for such excitement. Even Cicero warned his generation of Ro-

mans: "Hold off from sensuality, for if you give yourself up to it, you will be unable to think of anything else." To allow an abnormal emotional and sensual appetite to develop will interfere with and damage one's best aspirations, worthy interests and stability of character.

Promiscuous relations are apt to destroy the power of a single loyalty. When such intimacies have been indulged in, without any intent at permanent loyalty, there develops an attitude of general disrespect, a cheap and vulgar way of thinking, and a bold selfishness in all such matters. Is it likely that one who has spent several years in a roving life will suddenly restrict himself to a single loyalty?

What was the attitude of Jesus toward all such matters? All who make sincere claims at being Christian must accept the moral authority of Jesus. The teachings of Jesus are decisive for all Christians. Accepting His authority we must make His teachings the standard for all our conduct.

However, it is with great chagrin that we must admit that there are many church members who do not accept the standards of Jesus, but take their standards from society which is pagan. But Jesus Christ should be the supreme authority for all Christians.

Jesus regarded the human personality as sacred. Promiscuous sex relations is a prostitution and a degradation of personality.

Jesus regarded marriage as a divine institution. Marriage is not a civil contract nor a business transaction, but a holy partnership and a sacred promise of life-long love.

"What God hath joined together" was His ideal.

Marriage is the supreme relationship between a man and a woman. It takes precedence over all other human relationships. The husband and his wife must come first in each other's thought and life.

Jesus taught that marriage makes the husband and wife one in all their interests. "Therefore, they are no more twain."

Jesus taught that marriage is for life. It is not a temporary arrangement. Marriage is a permanent relationship "for better or for worse, for richer or for poorer, in sickness and in health."

Would not Jesus' conception of marriage make for greater happiness between men and women, if taken seriously?—Earl M. Bowman in *Gospel Messenger*.

In agony unknown He bleeds away His life; in terrible throes He exhausts His soul. "Eloi! Eloi! lama sabachthani?" And see! They pierce His side, and forthwith runneth out blood and water! This is the shedding of blood, the terrible pouring out of blood, without which, for you and the whole human race, there is no remission.—Sel.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Aug. 4, 1935.—**JOSIAH.**

Lesson Scope.—II Kings 22:1-23:30.

Lesson Text.—II Kings 23:1-23.

Time and Place.—About 640—609 B. C.; Jerusalem.

Leading Character.—Josiah, king of Judah.

Golden Text.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4:10.

Points for Meditation.

1. Influence of heredity.
2. Influence of near and dear friends.
3. Opportunity of youth.
4. The power and glory of God.
5. Keeping the ordinances.
6. Importance of faithful leadership.
7. Reaping what we sow.

Introductory Thoughts.—Josiah is rated as one of the best kings of Judah. His ancestry was none of the best. Hezekiah, his great-grandfather, was a faithful ruler, but his grandfather, Manasseh, was a wicked king—until his imprisonment in Babylon, after which he tried to make restitution for his former sins. Amon, his father, was a wicked king, but reigned only two years, when he was slain by some of his subjects who rose up in rebellion against him. Josiah owed much to his faithful high priest, Hilkiah, and to his mother. At the age of sixteen he made the solemn vow to serve the God of his fathers, and as a reformer he ranked among the foremost in the history of Judah. However, the kingdom had already drifted too far from its moorings that even the faithful reign of Josiah could not save it from its doom. Though much was accomplished in the way of reform, idolatry was not wholly destroyed in the kingdom. Josiah himself was slain in battle, and the kingdom of Judah was conquered and became a part of Babylon during the life-time of his sons.

LESSON COMMENTS

The Law Read and Proclaimed (1-3).—After a long disuse the Book of the Law was brought to light by the priest Hilkiah and Josiah entered whole-heartedly into the work of giving this Law prominence throughout his kingdom. He sent and gathered together "all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets and all the people, both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." There he entered into a solemn covenant with the Lord that henceforth he and his people should keep the whole Law "with all their heart and soul," and "all the people stood to the covenant." God has never yet broken a single covenant; and had all the people proved themselves true to the covenant with God to which they had attested by standing, the subsequent history of Judah would read entirely different from what it does.

Idol Worship Destroyed (4, 5).—Josiah entered into his work with a zeal which means success. Though he failed to accomplish all that he would have accomplished had his people remained

true to the covenant, it is marvelous what he did accomplish. "And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove . . . and he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem . . ." Verses 6-20 give a description of what took place in this earliest effort to rid the kingdom of idolatry and to bring the people back to God. In this work he was faithfully supported by Hilkiah and others, and many more among the people gave him partial support. That he did not wholly succeed is due to the fact that sin and idolatry had been so deep-rooted in the hearts of the people that this soul-destroying condition remained though outwardly there was a house-cleaning in the affairs of Israel that had not been witnessed for many years.

The Passover Kept (21-23).—Josiah

did not confine himself to the task of exterminating idolatry. To fight sin is a part of our Christian duty, but over and above this is our other duty to obey the Lord. This is an obligation that Josiah recognized. It is to be expected, therefore, that the keeping of the ordinances instituted by the Lord should be part of the record of this faithful king. He commanded the people of Israel to "keep the passover unto the Lord your God, as it is written in the book of this covenant." Of this passover it is said, "Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." It is an object-lesson showing us what may be accomplished for God provided we throw ourselves whole-heartedly into the service of the Great King. May this lesson from the life and labors of Josiah be indelibly stamped upon our every heart and life.

The message to the angel of the church at Laodicea was, "I would thou wert cold or hot." It is also a message to us. The record of Josiah teaches us that it is out of the question to be "cold," and that the only thing worth thinking about is that of being completely upon the altar and "white hot for God."—K.

BIBLE MEETING TOPIC

NEW TESTAMENT CHARACTERS—

TIMOTHY (Jr.).—Acts 16:1-3; Phil. 2:19-23.

Topic for August 4

MOTTO

"Be strong in the grace that is in Christ Jesus."

OUTLINE STUDY

- I. **Historical Facts about Timothy.**
 1. His mother and father.—Acts 16:1; II Tim. 1:5.
 2. A good reputation.—Acts 16:2; I Cor. 4:17; 16:10.
 3. Chosen to go with Paul.—Acts 16:3.
 4. Sent by Paul on important missions.—I Thes. 3:2; Acts 19:22; I Cor. 4:17; Phil. 2:19, 23; I Tim. 1:3.
- II. **Zealous.**
 1. For the cause of the Gospel.—Phil. 2:19-22.
 2. In standing for the Lord Jesus.—I Tim. 6:12.
- III. **Gift for the Ministry.**—I Tim. 4:14; II Tim. 1:6.
- IV. **Dearly Beloved by Paul.**—I Tim. 1:2; II Tim. 1:1, 2-4.
- V. **Charged to Faithfulness by Paul.**—I Tim. 1:18; 6:13, 20; II Tim. 4:1-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Timotheus," "Timothy."
2. The Story of Timothy.
3. Timothy as a Model Boy.
 - a. A good report.
 - b. An unpretended faith.
 - c. A Bible knowledge.
 - d. Unselfish service.
 - e. A good confessor.
4. A Model Man.
 - a. As Paul's helper.

- b. A preacher.
- c. A faithful bishop.

For Seniors.

1. Timothy, the Prospective Worker.
2. Timothy, Proving the Confidence Reposed in Him by Paul.
3. Qualities of Timothy to Be Sought after.

PERSONAL THOUGHT

What a blessing is in response to the call of God! Shall we also faithfully keep that which is committed to our trust?

SEED THOUGHTS

The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.—Matthew Henry.

* * *

A workman that needeth not to be ashamed is one who is not afraid to have the Master come and inspect his work. In hearty devotion to it, in thoroughness and skill, he presents himself approved to him who employs him. God's workers are to give diligence to present themselves approved to Him; to have their work worthy of Him unto all well-pleasing. They are to be as workmen that needeth not to be ashamed. A workman is one who knows his work, who gives himself wholly to it, who is known as a working man, who takes delight in doing his work well. Such every minister, every Christian worker, is to be—a workman that makes a study of it to invite and expect the Master's approval.—Murray.

* * *

"All Christian parents are divinely appointed priests to their household: they are to have access to God in behalf of their children. If they all recognize their sacred office, by precept, example and prayer, what should hinder the whole host of the children of the Church from becoming children of the kingdom?"—Daniel Steele.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 25, 1935

Field Notes

Change of Address.—Bro. I. F. Burkhardt and family, from 1135 S. 8th St. to 1410 S. 8th St., Goshen, Ind. This is one place where figures count.

Bro. H. N. Troyer of Hudson, Ohio, worshiped with the congregation at the Canton, Ohio, Mennonite mission, filling the regular appointments at that place.

A brother writes from Elverson, Pa.: "The evangelistic meetings held at this mission station by Bro. T. K. Hershey were well attended, with good interest. Results: eleven public confessions and others counting the cost."

Bro. John Stoll was used of the Lord in a series of meetings near Kenmare, N. Dak., July 9-14. Bro. S. serves as minister at Wolford, N. Dak. A. K.

The Lord willing, a series of meetings will begin at the Cocalico Mission, Lancaster Co., Pa., Aug. 7, with Bro. Martin Hershey in charge. Pray for the meetings. C. H. M.

Bro. E. W. Kulp of Bally, Pa., will preach at the Philadelphia Mission on Sunday, July 28—morning, afternoon, and evening—the afternoon service being a harvest meeting. J. P. G.

Bro. C. I. Kropf is the new bishop in the Zion congregation near Hubbard, Oreg., having been ordained July 7. May the Lord abundantly bless him in his new and added responsibilities.

Good interest is reported from the tent meetings, conducted at the time of this writing in Lancaster, Pa., with Bro. J. F. Bressler in charge. May these meetings be the means of reaching many hearts.

Bro. J. W. Hess and wife of Akron, Pa., were with the congregation at South Boston, Va., on Sunday, July 14, at which time the brother delivered two interesting, practical sermons.

L. H.

The Lord willing, the annual open air singing will be held in the woods of Bro. Jos. G. Kennel, near Atglen, Pa., on Sunday, Aug. 4, at 1:30 P. M. standard time. Bring the new Church Hymnal. Everybody welcome. J. K.

The brotherhood of the Miller Mennonite Church, near Leitersburg, Md., has arranged for an all-day harvest meeting on July 31, with Brethren A. D. Ruth, M. R. Hershey, and J. K. Charles as the principal speakers.

We are in receipt of an interesting report of the Alberta-Saskatchewan Conference, held recently with the Mountain View congregation near Mazzeppa, Alta., which we mean to publish in next week's Gospel Herald.

Mennonite Publication Board.—A program of the biennial meeting of the Mennonite Publication Board, to be held with the East Zorra congregation near Tavistock, Ont., Aug. 22-23, is before us. See announcement on last page.

Southwestern Pa. Conference.—We are in receipt of a program of the Mennonite conference of the Southwestern Pennsylvania district, to be held with the Masontown congregation Aug. 5-9. It is an interesting program, and we are looking forward to a profitable meeting. See announcement on last page.

We are in receipt of a program of the harvest home and Sunday school meeting to be held with the Mechanics Grove Mennonite Church near Quarryville, Pa., Aug. 15. All interested ones are invited to attend the meeting.

Change of Address.—Bro. L. S. Weber and family, from Pehuajo to Mission Evangelica, Alberti, F. C. O., Argentina, S. A. See mission letter from South America, which appears on another page. May the Lord direct and bless their labors in the new field.

Bro. S. C. Yoder of Goshen, Ind., has been spending a few weeks in Oregon, preaching in the several Mennonite congregations in the state. On his return trip toward home it was his intention to stop with the brotherhood at Nampa and Filer, Idaho, for several appointments.

Young People's Institute.—A program of the young people's institute, to be held with the brotherhood in the Columbiana-Mahoning district in eastern Ohio and sponsored by the Executive Committee of the Ohio Sunday School Conference, is before us. See announcement on last page.

Bro. M. A. Yoder and family of Hesston, Kans., are spending some time in Lancaster Co., Pa., the former home of Sister Yoder, visiting friends and relatives. Bro. Y. preached for the congregation at Millersville Sunday morning, July 14, and performed a similar service at Landis Valley in the evening.

Martins Church near Orrville, Ohio, enjoyed an interesting missionary meeting on Sunday, July 14. Among those from a distance and taking an active part in the program was Bro. Lloyd A. Kniss of Johnstown, Pa. Bro. Kniss remained in the community a few days, filling appointments in a number of churches.

The brotherhood at Gantz's and Hernley's church near Manheim, Pa., have taken steps leading to the ordination of a deacon for that congregation. Votes are to be taken Sunday, July 28, at Hernleys with the ordination service to follow the following Wednesday forenoon, July 31. The prayers of God's people are desired. R.

A live interest is being manifested by a considerable number of the members at Springs, Pa., in the work of teacher training. Some sixty or seventy were enrolled in previous classes. At a meeting on Thursday evening of last week it was decided to continue the work; with a decided sentiment in favor of personal evangelism as the line of study and activity to be taken up next.

Since it has become known that the next meeting of the Mennonite Publication Board is to be held with the congregation worshipping in East Zorra Church near Tavistock, Ont., naturally more interest is being aroused in that place. In next week's Gospel Herald we mean to publish a descriptive article by Bro. Jacob R. Bender giving a history of that congregation.

Bro. Paul Roth of the Portland, Oreg., Mission is at present laboring in the Dakota-Montana Conference district. July 18 he closed a series of meetings at the Logan Mission Sunday School near Minot, N. Dak. From there he went to Casselton, N. Dak., and from there, if plans carry, he will hold meetings at Bloomfield, Mont.

A. K.

Among the recent visitors at the Publishing House are the following: A. M. Burkhart and daughters Anna Mae and Irene, I. W. Royer, Orrville, Ohio; O. O. Miller, Akron, Pa.; Mrs. C. Hertzler and daughter Anna, Hesston, Kans.; J. H. Gingrich, Canton, Ohio; Mary Miller, Hutchinson, Kans.; Erma Miller Erb, Wellman, Ia.; David L. Hestand, Norman R. Landis, and Allen O. Hestand, Doylestown, Pa.

The summer Bible school enrollment passed the 300-mark, at Kitchener, Ont. This is greatly appreciated, since a number of schools nearby have heavily drawn upon the local school. 21 teachers and workers compose the staff, of whom 5 are from Ohio: Bro. and Sister Timothy Breneman, and Sisters Kristina Smucker, Laura Troyer, Anna Mary Stalter. The Ontario Mennonite churches are conducting 11 summer Bible schools this year, and all are and will contribute to the welfare of the Cause. D.

Dress.—The third edition of this booklet, known to most of our people, is just off the press. It has been out of print for several years, and as the need for its further distribution was felt by many, another edition was ordered printed. While reprinting, it was thought best to revise it. Three new subjects were added. There is an entire new list of conference actions on the subject in the new booklet. Those interested in the distribution of the 49-page booklet may write to our Book Department, ordering single copies or in quantities. Price: single copy, 5c; per dozen, 50c; per hundred, \$3.00.

An Opportunity.—Several weeks ago a field note appeared in these columns under this caption, in which a young sister offered to furnish an opportunity to some aged couple to move into her house. Since that time we have had so many responses to this notice that we are safe in suggesting

that the opportunity may have passed, as the sister undoubtedly has a wide enough range of inquirers from which to make her selection. We suggest therefore that people seeking this kind of an opportunity seek it elsewhere than in response to the field note referred to. The proposition submitted opens up a wide field of (perhaps) similar opportunities.

Correspondence

Sterling, Ill.

(Science Ridge congregation)

Dear Herald Readers:—This time of the year finds us busy in the fields. Due to so much rain, the fields need much attention, as the weeds grow even though not cultivated. Though we are busy we are not too busy to thank God for all these rich favors and blessings that come from His bountiful store.

On Sunday, July 7, Bro. Oyer of Metamora and Bro. Ira Eigsti of Tiskilwa were with us. Both brethren contributed to our morning services, which were much appreciated.

On Sunday, July 14, Bro. Simon Litwiller of the Hopedale congregation visited with us and brought us the morning message. Text, Isa. 26:3. A very timely message concerning peace and how we can be recipients of perfect peace.

We have dispensed with our sectional meetings for the summer months and are giving most of the entire evening for our young people's meeting. However, at the same time the children from 5 years through 8th grade are meeting for a Bible drill. Much interest is being shown in both meetings.

We ask an interest in your prayers that the work here might be carried on to the honor and glory of God.

July 15, 1935. Mildred Mellinger.

Parnell, Ia.

(West Union congregation)

On June 23, our Sunday school was reorganized. The Brethren G. G. Marner and Samuel Rodgers were elected superintendents, Lester Yoder and Harold Yoder secretaries; Orville Kinsinger chorister. For the Primary Department, Omer Yoder was elected superintendent; Carrie Swartzendruber chorister; Audrey Swartzendruber secretary.

We were made to rejoice to have Bro. and Sister Lewis Schrock, formerly of Wood River, Neb., and Truman Gingerich of Versailles, Mo., to unite with this body of believers.

On the evening of July 2, we were privileged to have with us Bro. M. C. Lehman. His subject was, "What Place Should the Church Hold in the Life of the Christian," based on I Tim. 3:15.

Matt. Dowling with his family, from

Concord, Tenn., and Francis Becker of Orrville, O., worshiped with us over June 30. On July 14, the voice of the church was taken as to whether or not more help should be added to the ministerial staff. The voice carried strong in favor. Sunday, July 21, will be set apart for special prayer and fasting in behalf of this great work.

On July 14 a goodly number from the East Union congregation worshiped with us, due to the fact that their house of worship is being painted. Bro. W. S. Guengerich brought to us a short but timely message from Luke 10:2, on the above date. Mrs. Chris Hertzler and daughter, Anna, of Hesston, Kans., are spending a few weeks with Sister Hertzler's daughter, Mrs. Walter Martin, as they sojourn to the eastern states.

Bro. Sam Buckwalter and family of California worshiped with us over Sunday, July 14. On the morning of July 15, Roy Buckwalter and wife, Mrs. Ed Diener, Grandpa Buckwalter and daughter Martha left for Ohio to attend the funeral of a grandchild of Grandpa Buckwalter.

The harvest looks bounteous and weather conditions are ideal.

July 15, 1935. C. J. Gingerich.

Schellsburg, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, July 7, we had our all day meeting. All speakers on the program were present. The following week we had our revival meetings, which were in charge of Bro. Roy Otto of Springs. He preached with power.

Sunday, July 14, we closed our revival meetings. While we did not have any confessions, there were many counting the cost. May we keep on praying that they may in due season give their hearts to Christ. I am sure we all received an abundance of spiritual food. Although there were no confessions, we as a little band of worshipers were drawn nearer to God during our revival. We had many visitors from the Johnstown district, which we appreciated very much. Pray for the work at this place.

July 15, 1935.

R. N. G.

Bay Port, Mich.

(Pigeon Mennonite congregation)

Dear Herald Readers, Greetings:—May the Lord be praised for the many blessings we have received during the recent past.

On June 20 our summer Bible school began, with Bro. S. G. Shetler as principal. Interest was good. Enrollment reached 267. Many were the testimonies as to the need and opportunity of such work, from both the membership and from others. There were eight denominations represented; also 50 from homes without church connection.

(Continued on page 380)

Miscellaneous

HELL

We used to hear in days gone by
About the fires of hell;
And of the fearful judgment day
Our ministers would tell.

The sinner trembled in his seat
Beneath God's searching Word,
And cried with contrite humble heart,
"Have mercy on me, Lord!"

But now it seems that God has changed;
His Word is but a myth;
There are no burning fires in hell
To be tormented with.

For hell, they say, is but the grave—
Just an unconscious state;
No one can have a feeling there,
The modernists relate.

For God could hardly be so cruel
To man down here below;
We thought He was a God of love,
Says not the Bible so?

Yes, God, my friend, indeed is Love—
(But He is Justice too)
He proved the greatness of His love
At Calvary for you.

For there He gave His spotless Son
To die for you and me,
That we might now be saved from sin,
And through eternity.

But they who trample under foot
The blood of God's dear Son,
Cannot escape the awful doom
That they have justly won.

So friend, heed God's eternal Word
And be thus timely warned—
If you reject His love and grace
To hell you shall be turned.

And there the gentle Saviour said
Was wailing, gnashing teeth,
Undying worms, and fire unquenched,
For all who go beneath.

The rich man, Jesus said, was there,
These torments all among;
He cried for but one water drop
To cool his burning tongue.

And John in Revelations wrote
And warned men of God's ire,
How all who spurned His mercy here
Must meet the Lake of Fire.

And there he said that they would be
Tormented day and night
For ever and for evermore,
Far from God's holy sight.

You ask how God can be so cruel?
If you His love refuse
'Tis you who seal your fearful fate,
'Tis hell you madly choose.

For God has made provision full
Your soul to save from hell,
And if you go there 'tis your fault,
And that you know right well.

For God is Justice, too, my friend,
As well as being Love,
And if He did not punish wrong
How could He reign above?

I would not bow to any God,
Or call Him Deity,
Who would allow His name blasphemed,
And still let me go free.

You ask how can God be so cruel?
My friend, He's only just,

And if you sow your wilful way,
Reap punishment you must.

Think of the awful cost to God
To save your precious soul;
The greatness of Christ's sacrifice
Makes great the sinner's goal.

But friend, you need not go to Hell
If you will take God's way;
Confess your sins—believe on Christ,
You shall be saved today.

Then follow Him whate'er betide;
From sin each day keep free;
Be faithful even unto death—
Thou art saved eternally.

Warren W. Faw.

THE SOURCE OF TRUE COURAGE

For the Gospel Herald.

(This article has been on hand a year or more. For some cause the name of the writer failed to get on the paper when it was copied, and the original copy has been destroyed. The message carries its own weight. Our apologies are due to the writer.—Editor.)

Wait on the Lord, be of good courage,
and he shall strengthen thine heart:
Wait, I say, on the Lord.—Psa. 27:14.
Be of good courage and he shall
strengthen your heart, all ye that hope
in the Lord.—Psa. 31:24.

In both of these Psalms David admonishes one to be of good courage. We must stop to consider the kind of courage he is speaking of. It is not a courage of boldness, for some great deed we have accomplished, but by waiting upon the Lord. So often our best resolutions and deepest desires are shattered and crushed. We meant to be courageous, but perhaps a self-examination will reveal that we had not depended upon the true source for courage. Some tests may be headed as failure to do and say what the Lord asks; trial of patience and temper; complaining, which is so common to all. This was the sin of the children of Israel; and again, the most important of all, taking our eyes off Jesus, and failing in prayer life.

We can count on the faithfulness of God. He cannot fail. He will not fail us; let us rise and be courageous.

"The soul that to Jesus has fled for repose,
He will not desert that soul to its foes;
That soul, though all hell should endeavor
to shake,
He'll never, no never, no never forsake."

Peter is a striking example of how he lacked courage to own his Lord. One look from Jesus brought back to him vividly what he had done. He had denied his Lord. He had not meant to, but he did it nevertheless. Too often we fail. Our courage fails us in the temptations and trials of life. If we could only keep our eyes on Jesus when the struggles come. For a time we resist the temptations, but the strain becomes harder and harder, and we take our eyes off Jesus—hence failure.

Perhaps we feel others do not understand, and truly they may not. But

Jesus does understand, if we but keep in live touch with Him.

Others may be watching our lives. We do not live for ourselves alone, for any one day. We do not know what eyes are upon us in the common life each day. Our courage may or may not help some struggling soul. Our victory may mean to them a belief in Christ's power to help. But our failure may overthrow their hope and courage. So the outside world may be looking to us for courage.

It is also well for us in the Church to help and encourage one another. In Isaiah 41:6 we read—"They helped every one his neighbor, and every one said to his brother, Be of good courage." When the tasks are heavy and the doubts dampen our courage, it may mean so much to receive a word of encouragement. Perhaps others may not realize the heavy heart, and the dark doubts and fears which are crushing out faith and courage. Yes, we know there is a God; we know we have a Savior, but the burdens of life have stepped between us and our God. It may seem that we even dare not pray, because our courage has failed us. But it may be that a human touch filled with the Holy Spirit or a fitly spoken word prompted by the Spirit will help revive courage. Moses' last advice to Joshua, who was to take his place, was, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deut. 31:6). Also in Joshua 1:9—"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

These are promises which will not fail us. God is faithful that promised. So if our courage lacks, we have failed to hold on to His promises and neglected to claim them. There may be many things which destroy our courage; "be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

These are promises which will not fail us. God is faithful that promised. So if our courage lacks, we have failed to hold on to His promises and neglected to claim them. There may be many things which destroy our courage. Some may claim boldness and courage in material and physical ways, but a strong courage in the true source means a faith in God that will not shrink, and to claim Jesus as our own, our all in all, and to be a witness for Him at all times, in all places, whenever, wherever, called upon to witness for Him.

Forward then with Jesus sharing
In the warfare here below!
Forward! in His name unfearing,
Boldly meeting every foe.

Count it never a disaster,
When the shame for Him you bear,

But rejoice that such a Master
Gives you in His cross a share.

Unto sin be daily dying,
That His life may through thee shine;
Find thy strength in lowly lying
At the pierced feet divine.

Soon the earthly conflict over,
Christ will come to claim His own;
Oh, the grace—the grace, my brother!
If He then shall say, "Well done!"

THE PARABLE OF THE LEAVEN

By Adam Kauffman

For the Gospel Herald.

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened" (Matt. 13:33; Luke 13:21). Matthew uses the term, "kingdom of heaven," while Luke says, "kingdom of God."

What does the Master mean in this and the other parables of the kingdom in this chapter? I have heard several explanations and read several articles on this since we had it in our Sunday school lesson not long ago. Some seemed good and other explanations seemed not so good.

Is the kingdom of heaven like a grain of mustard seed, or like leaven, or again like a treasure hid in a field, or a pearl of great price? No, it is not, only in certain respects is the kingdom of heaven like these things mentioned by our Master. Since I heard this explanation and took special notice of it, I went to my Bible several times to see if I read it right: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal." I looked up all the English translations and read the German, and asked a friend of mine what the Greek said about it, and in all cases it had the same meaning. The old commentators seemed to understand it the same way. So I had to settle down to the fact that the kingdom of heaven was like unto leaven. It seemed to me that some had forgotten to read this before they started to comment on it.

I shall proceed with this: First, to see what the Bible has to say about leaven; then the kingdom of heaven; and last, about the kingdom being hidden.

In the first place, where leaven is mentioned in the Bible, it is used in most cases to represent something bad or corrupt. Only in one case in the Old Testament, I think, it is used in worship (Lev. 23:17), and in Ex. 12, the Israelites are commanded not to use it during the Passover week. But they were also commanded to do no work, so that if God meant that they should not use leaven because it was evil, then I would judge too that it was evil to work. And this, we all agree, is not right; so we will have to conclude that they are not commanded to leave out the leaven because of the evil influence. Let us turn to Deut. 16:3—"Thou shalt

eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste, that thou mayest remember when thou camest forth out of the land of Egypt, all the days of thy life." In this verse and the two before it, we learn the reason for keeping the Passover and the reason for eating unleavened bread, namely that they might afflict themselves so that they would not forget their bondage in Egypt. It seems clear to me that God did not have in mind that leaven was bad or corrupt, but that His people should eat this bread in a state that they did not like it (and also the lamb, I think, was prepared in such a way that they did not relish it) so that it would cause them to think back to the time of their bondage. (The bitter herbs might also be mentioned here.)

Bro. Geo. L. Robinson, in his comments on the parable of the leaven, has this to say: "Jesus' view of leaven differed decidedly from that of the pagan's conception which regarded it as an evil influence. Because the Bible uses it in both senses, certain modern expositors contend that in Scripture, leaven is invariably used in a bad sense; but this is an error and has misled many. The wave offering of the priest is explicitly prescribed to be baked with leaven" (Lev. 23:17).

Jesus referred to leaven in speaking of the Pharisees, saying, "Beware of the leaven of the Pharisees," and called it hypocrisy, but I think it would be just as reasonable to speak of the leaven of the apostles, and call it good deeds.

Paul mentions leaven a few times too, and used it in a bad sense. It seems it was in customary usage among the Jews. I might go on and give all the references on leaven, but it would take up space and time, and I think there is enough said about leaven.

Let us now turn to the "kingdom of heaven." "Repent ye, for the kingdom of heaven is at hand" (Matt. 3:2). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). "For the kingdom of God is not in word but in power" (I Cor. 4:20). "Therefore say I unto you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43). "The kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you" (Luke 17:20, 21). "And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

We can see from these references that the kingdom is not something that we see or handle but can see the operations or power of it. I would conclude from these references that the kingdom has spread to nearly all parts of the globe, for each Christian is a part of this kingdom that Christ came to set up. The

visible Church is not the kingdom, although there are some perhaps in all churches who belong to the kingdom of God, for anyone having the spirit of Christ belongs to Christ.

We might also take this in a personal sense. When a person comes under the influence of the Gospel of Christ and accepts it, he is making his start, or the kingdom is making its start within him, for Christ said, "The kingdom of heaven is within you." So then Christ sets up His kingdom within us, and it is only as the world sees the Christians' good deeds that they gain any knowledge of the kingdom or the work that Christ is doing here on earth. I often think of what Christ said to the ruler: "Thou art not far from the kingdom of God." And at another time He said, "Strive to enter in at the strait gate." While it is easy to enter into this kingdom, it nevertheless takes effort on our part. Christ has not promised salvation to any who do not try to enter.

The kingdom too is something that can be lost, for Christ said to the Israelites that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof.

Let us now see if the kingdom of God is hid: "I thank thee, Father, Lord of heaven and earth, that thou didst hide these from the wise and the prudent" (Matt. 11:25). "If thou hadst known in this day the things that belong to thy peace: but now they are hid from thine eyes" (Luke 19:42). "Even the mystery which hath been hid for ages and generations, but now hath been manifest to his saints" (Col. 1:26). "And if our gospel be hid it is hid to them that are lost" (II Cor. 4:3).

These are only a few references that might be given, but it will suffice to show that the kingdom is hid to the world; hid from the wise and understanding, not that Christ wants anyone outside the kingdom. It is not His will that any should perish, but that they should come to Christ in a penitent way and receive the light of life. Why then, is the Gospel hid? Because men are wise and understanding in themselves, and not in Christ. The world does not want Christ and His kingdom, or salvation, for they imagine they have something better.

When the prodigal son left home, he left the best place he had on earth. He left his best friends, left the best comforts this life had for him, but he had a vision that was deceptive to him so he wanted to go. He thought he saw bigger and better things, and more comfortable places to live, but it was all vain show. So when he came to himself, his eyes were opened and he saw what he had left. Christ has riches in glory for us as soon as we can see them and take courage to enter in and accept them.

I know no better illustration than the life in a seed. We can handle the seed and examine it closely, but cannot see if the life is there; but if the seed is

placed in the soil in proper condition, the life is manifest. So it is in the spiritual things. They are hid; we only see the operations of it.

In conclusion, I must say that the parable gives us a good picture of Christ's work here on earth. Christ came and hid the blessed Word in a few apostles there in the holy land, and gave them the Great Commission: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 18-20).

We have here the command to go and make disciples of all nations. Like the leaven that leavened the whole lump, so Christ's good news was to be carried to all nations and planted in the hearts of all people. This does not mean, however, that all will believe, for they will not; but it seems that some of all nations will be saved. In Matt. 25, we read that all nations shall be brought before Him and He shall separate them as a shepherd divideth his sheep from the goats. So it seems that some of all nations shall be saved, or else there would be no separation.

"But ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Notice they were to receive **power**, something that would move out. At the persecution that arose after the stoning of Stephen, we read that they went about preaching the Word, and in Acts 17:6 they accuse Paul and his company of turning the world upside down, so there must have been much power there. He tells them also where to start and where to finish so that would take in all the earth.

If we take the history of Christianity we find that in the first few centuries the Gospel of salvation was carried to most all, or all the civilized world (and much of the uncivilized). Some of the places mentioned are Persia, Mesopotamia, Media, Parthia, Arabia, Bactria, and India. In Egypt, Alexandria, Cyrene, Upper Egypt, Africa, Gaul, Carthage, Asia Minor, Germany, and Britain.

We have it by legend that the apostles were divided into groups and traveled in different directions—Mark in Scythia; Thomas in Parthia and later in India; Mark founded the Church in Alexandria, Dionysus and Lazarus to France, and even Paul to Britain. These statements may be true and they may not be true of the apostles.

Some seem to think that the time will come when the Church will be corrupt. They say that the leaven stands for the evil, and it will pervade the Church until all will be corrupt. Well,

from what Christ said I do not think that can ever happen. The time may come when the true Christians will be few, but Christ said He will build His church and the gates of hell shall not prevail against it. There may be much persecution, but the Church will not cease till Christ comes.

Jetmore, Kans.

CORRESPONDENCE

(Continued from page 377)

tions. Those from a distance who assisted in the teaching were Sisters Vesta Nafziger of Pettisville, Ohio, Bonnie Neuhauser of Leo, Ind., Alice Hostetler of Walnut Creek, Ohio, Edna Beachy of Martins Creek, Ohio, Ida Bontrager of Midland, Mich., and Evelyn White of Detroit, Mich. Revival meetings were also conducted each night during the school. Many inspiring messages were delivered, to which six precious souls responded and made the good confession; also three renewed their covenant with the Lord. May the Lord bless Bro. Shetler in his labors for Christ and the Church.

On July 4 an all-day meeting was held, during which many truths were given on the subject of Church and Missions.

On July 15 C. L. Eicher of the Chicago Missionary Alliance was with us and gave us a helpful missionary message. His son, a returned missionary from India, was also with us, who with his wife gave us a few remarks on conditions and hindrances to mission work in India.

Pray for the work here at this place.
July 16, 1935. Sherman Maust.

Birch Tree, Mo.

Greetings of Love:—Again we realize it has been some time since a report of the Lord's work at this place has been given. The appointments are the same as they have been. Good interest especially at the out-stations. Satan is busy working on all sides. In our Wednesday night prayer meeting and Bible study, we just finished the book of Hebrews and have taken up the study of the book of Ephesians. Our Sunday school attendance is not quite so large as last year because several of our Mennonite families have moved away. We miss them because they became loyal, faithful members before leaving. They need your prayers, that Satan may not deceive them again and lead them into wrong.

The children of our Sunday school rendered an Easter program Easter Sunday; also a mothers' day program and a children's day program which seemed to be enjoyed by all. Another interesting phase of the work this summer is our children's meetings being conducted by Sisters Ruth Alltop and Ruth Cowan the 1st and 3rd Thursday afternoon of each month.

Subjects considered: (1) God, (The creator and maker of all things); (2) The Life of Christ; (3) The Word of God; (4) Sin; (5) Being a Christian; (6) Prayer; (7) Sabbath Day. Most of the children seem interested and are anxious for these children's meetings.

We are glad to say the Word is being taught and preached with power at this place, the minister not shunning to declare the whole Gospel of Christ in the face of opposition and cruel criticism; also persecution and ill-report. Please pray for the work here at this place, that the cause do not suffer. The results we see from this straightforward teaching are consecration and deeper spiritual growth among most members.

Certainly God has wonderfully blessed us and been so good to us in so many ways.

We appreciate and thank all those who have an interest in the work at this place. We thank you for your prayers, and we need your support. God bless you.

July 16, 1935.

Cor.

Clarence Center, N. Y.

(Sand Hill congregation)

Dear Readers of the Gospel Herald, Greetings:—The Lord has blessed us at this place with heavy rains, and crops in general are good. June 2 Bro. Noah Miller of the Alden congregation was with us in our Y. P. Meeting, serving on our program. July 4 our annual S. S. and mission meeting was held at this place, where young people from several sister congregations took part. Brethren, J. W. Whitmer, Moses Roth, and J. C. Fretz of Ontario, rendered very helpful services which were greatly appreciated. Also our bishop, Bro. S. F. Coffman, was with us in this meeting, and officiated in baptism, when eight precious souls sealed their vows and united with the Church. We feel grateful to our young people of around here and Ontario for their response in service and in the word of truth brought out. Now as much has been said, God's Word says it is the doer that shall be blest. Let us practice what we said and heard and thereby be a blessing and glory to our Maker or else our meeting will be in vain.

In His glad service,

July 16, 1935. Mrs. Ira Yoder.

We are living in a world of compromises. We are living in a time when the Ten Commandments and Sermon on the Mount are making very little impression upon the minds of Christian professors.—Jesse B. Martin.

It is stirring to think that all about us there are thousands of souls who are going down into Christless graves.—W. G. Detweiler.

ONLY A BRANCH

(Continued from page 373)

cept ye abide in me." What folly: we keep renewing our determination and trying to bear fruit, rather than yielding all to Him and letting the fruit appear. We stumble over the stumblingstone of works even as Israel did. No wonder we fail. We work along on a self-made plan instead of listening to Him that we may learn His plan. We must do something; so we think.

The Holy Ghost tells us about the "hearing of faith." Hear what He says and believe it from the heart; then He works according to His good pleasure.

If we make a full, universal surrender of ourselves to God, He will give us the "hearing of faith"—the power to hear what He says, to rest upon it and trustingly let the Spirit bring forth the fruit.

"I am the Vine," He tells us. Our life and strength, our leaves of profession, our buds and blossoms and fruit of joy or faith—all of it comes from the Lord. We are to make a complete surrender that He may work a complete cleansing of the branch; then, as we let Him, the Spirit will bring forth fruit of Himself.

"Let brotherly love continue"—Heb. 13:1.

"Let the word of Christ dwell in you richly"—Col. 3:16.

"Let each esteem other better than themselves"—Phil. 2:3.

"Let your moderation (gentleness) be known to all men"—Phil. 4:5.

"Let the peace of God rule in your hearts"—Col. 3:15.

"Let us watch and be sober"—I Thess. 5:8.

"Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice"—Eph. 4:31.

The old covenant of the law commands us to do, do, do; the new covenant of grace tells that it is done. The works are done for us; now let Him do the works in us. Brotherly love will continue if we let it. The word of Christ will dwell in us richly if we will let it do so. Instead, we let the idle talk of a neighbor or the suggestions of a demon dwell in us.

Patience will work for us, working in us her perfect work if we will let the sap flow through the branch. The bitterness, the anger and the evil speaking will be put away from us if we will let the Spirit put them away. They will go before the power of the Spirit, as old leaves drop off, pushed by new growth. Instead of yielding that He may work in us, we persist in being master of ourselves and try to accomplish what we never can do.

"The branch cannot bear fruit of itself." Reasonable enough. Why do we not submit then? Our wayward hearts are deceived by the blindness and pride of our own human spirit. Instead of

ruling our spirit, we let it rule us. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:31).

The subtilty of that pride which caused Lucifer, an angel of light, to fall and become the devil is leading us astray to attempt the impossible, and **blame God for the failure.** Jesus never said we could bear fruit if we did our best, nor if we were sincere, nor if we made an honest effort. He said, "Without me ye can do nothing." Yet we attempt this impossible thing, and feel we are justified in quitting when we fail.

Jesus did not mean that you could do nothing without the **help** of Jesus, or without prayer, or without being saved simply. He told the disciples that unless His life was flowing through them just as sap through a branch, no fruit of the Spirit could appear. It must be the work of the Spirit.

Give up **trying** to bear fruit, trying without submission to God. Let the proud spirit be subdued, the stubborn will yielded up to God, the heart and mind cleansed; let Christ take full possession and complete control. Fruit will begin to appear and will remain so long as we abide in Him.

Consider: we have a right to all the life, the nourishment, the enrichment of every good thing that is in the Vine. Nor need we worry about the pruning or other care of the branches. The Husbandman will prune us, and He will prune others, too. Do not fret about this.

"My Father is the husbandman" (Jno. 15:1). It is His work, His care. Our care is to watch unto prayer that nothing may entice us from **the walk after the Spirit.** Is it not plain enough? "If ye abide in me," Jesus said. All good things must follow from Him under the Father's care.

And what is my part? To let the Spirit **keep me** in constant submission that He may ever lead me, lead me each step of the way. Then I will always be fruitful. Constantly being led of the Spirit is not only possible, but the only way of receiving a full reward, of obtaining that special favor of the Lord which holy men of God have obtained in all ages.

Do you think that God has favorites? John 15:16 tells us that we are **ordained** to bring forth fruit. Is not that **the purpose** of a branch? Of what use is it otherwise? The same verse says, "And that your fruit should remain." Of what **use** is fruit on a branch unless it remains to grow and ripen for harvest?

There will be a harvest. Fruit will be gathered unto life eternal. There is no use for unripened fruit on the Master's table. He cannot partake of it. It is undeveloped and hard. No rich flavor. He offers us such precious fellowship; what kind of fruit are we of-

fering Him? Is it hard or sour? Is it bitter with hatred or worm-eaten by lusts of the flesh? Time is needed to ripen fruit. There must be sunshine and rain upon it. Fruit must grow and be filled with sweetness. Then He will gather it.

(To be continued)

—Sel. by D. F. Miller.

REMEMBERING THE LORD'S DAY

Many people seem to think that the Fourth Commandment reads, "Remember the Sabbath day to keep it jolly." They speak of it as "the week end"—and a very "weak" end they often make it. Once it was the "First day of the week," the beginning of all that is highest and finest in human experience, "day of all the week the best," "the Lord's day." Now it is "the week-end."

They have "humanized" it, they say—humanized it until often there is nothing divine left in it. It is a holiday rather than a holy day. They talk about going out to "worship God in nature," as if tearing about the country at forty miles an hour in an automobile and eating reckless meals at road houses bore any sort of resemblance to worshipping God in any form. When that habit is offered as an excuse for not going to church, the flat insincerity of it makes it ridiculous.—Selected.

"Holy Ghost with light divine
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

"Holy Ghost with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

"Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart;
Heal my wounded, bleeding heart.

"Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne;
Reign supreme and reign alone."

—Andrew Reed.

DID PAUL WRITE THE EPISTLE TO THE HEBREWS?

I know that it is generally understood that Paul wrote Hebrews. Is there anything in the Epistle itself to show that he did?—A Pennsylvania reader.

While the title in many editions of the Bible is "The Epistle of Paul the Apostle to the Hebrews," Paul's name is not mentioned in the book itself. But there are a number of passages so much like passages in Paul's other Epistles that they give good ground for believing that he wrote Hebrews. Such a comparison of literary style and expressions should not in any way detract from the truth that Hebrews is verbally inspired by God, for it is evident that God allowed certain personal characteristics of the writers of Scrip-

ture to show themselves in their writings, even while they "spake as they were moved by the Holy Ghost" (II Pet. 1:21). The following are similar passages in Hebrews and the other Epistles of Paul:

"For ye had compassion of me in my bonds," says the writer of Hebrews (10:34).

"I am an ambassador in bonds," says Paul to the Ephesians (6:20). "My bonds in Christ are manifest in all the palace" (Phil. 1:13). "The mystery of Christ, for which I am also in bonds" (Col. 4:3). "Remember my bonds" (Col. 4:18).

"We trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18).

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16).

"Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you" (Heb. 13:23).

"Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you" (Rom. 16:21).

"They of Italy salute you" (Heb. 13:24).

"All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:22).

"Grace be with you all" (Heb. 13:25).

Words very much like these are found at the close of Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, and Philemon, and not at the close of the Epistles not written by Paul.

It is doubtless not a matter of great importance for us to learn whether or not Paul wrote Hebrews, since God has not revealed the name of the author. The important thing for us to remember is that the Epistle is now included among the "things . . . written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). But it is always pleasant to recognize the marks of a friend in an anonymous and valuable writing, and many who have come to know and love Paul through his other Letters like to believe that they see his hand, infallibly guided by God, in the beautiful Letter to the Hebrews.—S. S. Times.

Here is a seven-fold vision which the Church must hold forth in order to prepare and to furnish workers for the Lord:

1. The holiness of God.
2. The sinfulness of man.
3. The world's need of the Gospel.
4. The sufficiency of the Lord Jesus Christ.
5. Our opportunities.
6. Our responsibilities.
7. The eternal realities.

—Wm. G. Detweiler.

TO THE NEWLY WEDS

From Moses D. & Nancy C. Evers

For the Gospel Herald.

Dear people, how old
Can the marriage vow be?
Just as old as the people,
The great family tree.

Old Adam, and Eve,
Were the first to begin,
They got into trouble,
Their trouble was sin.

God gave them a home,
Was of the very best,
Very little to do,
And plenty of rest.

Old Adam got busy,
And peered all around,
And before he knew it,
Some trouble he found.

Adam and Eve,
The man and the wife,
Both mixed in the trouble,
And were in it for life.

Not only Adam,
And Eve do we see,
Were mixed in the trouble,
But it caught you and me.

Now children, beware,
Beginning married life,
Trouble might get you,
You'd end up in strife.

Chase trouble away,
You'll soon find it so,
Trouble will find you,
Wherever you go.

This old trouble-maker,
We meet in married life,
Makes it his business,
To part man and wife.

But seek ye the GOAL,
Day after day,
You'll find it a help,
To keep trouble away.

Just a few more years,
And the time will come,
We will leave this world,
And we'll all go home.

To that better land,
To the home on high,
Where all is BLISS,
And we'll never die.

Elmira, Oregon.

Married

Johnston—Ely.—Bro. John Johnston of Leonard, Mo., and Sister Lois Ely of Inman, Kans., were united in marriage at the home of the bride's parents, Bro. and Sister E. J. Ely, on Sunday, June 30, 1935, Bro. J. G. Hartzler officiating. May the Lord abundantly bless them in their new relations.

Lauver—Graybill.—Bro. Chester Lauver, member of the Lost Creek congregation, Mifflintown, Pa., and Sister Freda Graybill, member of the Cross Roads congregation, Richfield, Pa., were married on Sunday, June 9, 1935, at the home of the bride's parents near Richfield, Pa. Bishop W. W. Graybill, father of the bride, officiated. May the Lord bless this union.

Bond—Hershberger.—The marriage of Bro. Chas. D. Bond and Sister Naomi O. Hershberger was solemnized at the home of the bride's

parents in Hubbard, Oreg., on Saturday evening, June 1, 1935. The ceremony was performed by Bro. Paul N. Roth. May God's richest blessing rest upon this union.

Obituary

Lefever.—Luetta, daughter of Israel and Susan Buckwalter, was born June 17, 1862; died at her home in Lancaster, Pa., May 7, 1935, after a lingering illness. Her husband (John K. Lefever), also 5 sons and 3 daughters, are left to mourn the loss of a faithful and loving wife and mother. One daughter preceded her in death Jan. 14, 1925. One half-sister, 1 step-sister, and 2 step-brothers also survive. She was a faithful member of the Mennonite Church for many years. Funeral services were conducted at the home by Bro. Elmer Martin, followed by services at Heller's Reformed Church in charge of Bro. Martin, assisted by Pentz. Burial in the adjoining cemetery.

Martin.—Annie W., daughter of Jonas and Mary Eshleman, was born near Reid, Ind., May 17, 1867; died May 27, 1935; aged 68 y. 10 d. She was united in marriage to Samuel S. Martin on Dec. 2, 1890. To this union were born 8 daughters and 2 sons. Two daughters and 1 son preceded her to the world beyond. She leaves a sorrowing husband, and the following children to mourn her departure: Francis Peck, Leah Christophel, Martha Shafer, Nora Frey, Mary and Bertha at home, Ernest; also 8 grandchildren. She will be missed at home, and also at church. She was a loving mother and a kind neighbor, and was loved by all who knew her. She always had a smile for all. She was sick 30 hours. Her last words were, "Let me go home." She was a member of the Miller Mennonite Church, and was always present at Sunday school and church whenever health permitted. Funeral services were conducted May 30 from the home by Bro. Dan Strite and at the church by Bro. John Grove and Bro. John Risser. Burial at Paradise, Md., cemetery.

"Let me go home where saints are going,
To the mansions of the blest;
Let me go home where my Redeemer
Has prepared His people rest."

—Samuel S. Martin and Family.

Riehl.—Jacob Washington Riehl of Yeagertown, Pa., was born Feb. 22, 1876; died in Lewistown Hospital, May 25, 1935; aged 59 y. 3 m. 3 d. He had been almost totally blind the last few years, and last January he underwent a surgical operation for a cataract on his left eye, with seemingly good results. On May 13, he again underwent an operation for cataract on his right eye, and got along all right until May 22 when he bursted a blood vessel in his eye. His death was caused by hemorrhage of the brain, which in some way was caused by his eye condition. He was a son of Levi and Mary Jane (Logan) Riehl, both deceased. He was preceded in death by one brother (Jonas) who died when quite young. He is survived by his wife (who before marriage was Miss Ella Messerman of Lewistown), 1 step-son (J. A. Yeigh of 149 East Market St., Lewistown, Pa.), 1 step-grandson, and 3 sisters (Mary E., wife of B. K. Stoltzfus of Gap, Pa., Carrie Ellen, wife of Roy Bragunier, and Eliza Jane, wife of C. A. Steidler of Florence, Mass.); also an aunt (Mrs. Wm. H. Logan of Shaw Ave., Lewistown, Pa.), a large number of more distant relatives, and a host of friends. The deceased united with the Amish Mennonite Church in his youth. A number of years later he united with the First Baptist Church of Lewistown, Pa., where he remained a faithful member until death. The funeral services were held on Tuesday, May 28, at the funeral home of W. Arthur Barr, Lewistown, Pa., conducted by Thomas Phillips, pastor of the First Baptist Church, Lewistown. Burial in Ort Valley Cemetery.

REPORT OF THE ANNUAL DAKOTA-MONTANA SUNDAY SCHOOL CONFERENCE

(Held at Surrey, N. Dak., June 25 and 26, 1935)

Organization.—Mods., Paul Roth, George Kauffman; Chor., Elmer Hershberger; Secy., Pearl Kauffman.

Program.—(Tuesday evening) Song and Devotion; Organization; Talk on Acts 10:35, Elmer Hershberger; Sermon, J. D. Hartzler. (Wednesday forenoon) Special prayer service, John Stoll; Song and Devotion; The Purpose of the Sunday School Conference, H. A. Diener; The Sunday School's Opportunity to Teach the Word, J. E. Harshbarger; What Standards shall we Set as a Goal for Our Sunday Schools? Margaret Gingerich, Floyd Kauffman; Working in the Highways and Hedges, Joe Yoder; The Power of Prayer in the Sunday School, Peter Kennel. (Wednesday afternoon) Song and Devotion; Children's Meeting, Milo Kauffman; The Importance of a Teacher's Meeting; How to Organize and Conduct, Andrew Glick; Proper Emphasis on Sunday School Workers' Qualifications, J. D. Hartzler; Essentials for Successful Sunday School Work—(a) Punctuality, Melvin Hochstetler; (b) Perseverance, Roy Kauffman; (c) Unity, Allen Stehman; Scripture Recitation (1 Pet. 1:1-9), Marion Yoder; Influence of a Sunday School Teacher's Life, Dora Becker, Emma Glick; (Wednesday evening) Mission Board Meeting; Song and Devotion; Sermon—Milo Kauffman. (Thursday Forenoon) Song and Devotion; Mission Work Does Pay! Paul Roth, J. D. Hartzler; Presenting Our Bodies a Living Sacrifice (Rom. 12:1), Eunice Mast, Raymond Jaques; Some Things I have Learned from This Workers' Conference, Tobias Slabaugh, Hazel Kauffman, Pauline Gingerich, Glen Martin; Obtaining Fullness of Power, George Kauffman.

Thoughts Presented.—The Lord brings men together for His work. Cornelius had faith and the right motive in coming to God. We must wait on the Lord, humble ourselves, pray, be reverent, hear, and heed. God has given us a charge, and we need the Holy Spirit to faithfully carry it out. There is a harvest to gather, but the laborers are few. There are two views of the greatest treasure (a lost soul); man's and God's. The greatest ministry is that of prayer. We should be weeping messengers for God, standing as conductors between Him and men. Satan is busy, and the world is full of sin, unbelief and mockery. We must put on God's armour, and press on. The Sunday school conference offers the opportunity for needed fellowship in the Lord; help in solving our problems, as we are all human. It renews our enthusiasm and shows us again the field, its needs and open doors. It gives us new zeal. We are commanded to teach. The home must help. All life is an education. The home and Church must make up the deficit left by secular education. The young people must be given a knowledge of how to meet present-day temptations and problems. Idle hands are mischievous hands. Scholars need more memory work, more singing, and more consecrated teachers. "Every church member in Sunday school service and every Sunday school member in church service."

There is a need for consecrated young people who will prepare lessons, be present on time, and be willing to serve. We let opportunities slip and some soul is not helped. We must hunt and dig for souls. Help people temporally, and you have a chance to help them spiritually. We fail to grasp power in prayer. Christ prayed much, and how much more necessary for us to pray. The simple prayer of faith brings results. Children's lives can be either "lemon" or "orange." Let Jesus come into your heart, and you will be an "orange" instead of a "lemon." At a teacher's meeting, the teachers meet together to discuss, not study, the lesson, and ways of presenting its truths to the pupil. Teaching is a privilege and requires consecrated, unified teachers. Keep the Sunday schools going, and other institutions will not have so many of our young men. The Holy Spirit is needed to fit one for a teacher. Changed hearts and surrendered lives are needed to spread a good influence. Be prompt in (1) Lesson preparation; (2) attendance at services; (3) attention—be reverent; (4) in your giving. Persevere in God's work. Each one encourage others. Christians must be unified. Our likeness is inner, not outward. The Sunday school is the working force, and we should follow their leading. Children's minds are plastic, deeply impressed by the teacher's influence. The Holy Spirit is the directing power. We can not teach the love of Jesus, unless He dwells in us. The teacher should influence the community for good. It is every one's business to help others. Don't forget to live the life on week days that you profess on Sundays. Be concerned and have a live and praying interest in your pupils. What a wonderful word is "Come," and how much it means to us in songs and scripture! People are seeking the things of the world, but Christ offers living water and wealth. The sin-burdened soul is the heaviest-burdened soul. There is no satisfaction outside of Christ; but true happiness, joy, peace, and rest in Him. Come to Him and give Him your all.

Many instances show that mission work has surely paid in Portland and Chicago missions, and is still paying. Prospects are as bright as the promises of God. Hold up Christ as the only solution to the needs of man. All gracious principles reveal themselves through outward Christian lives. We must be careful of our bodies, for they are God's temples, and He wants no blemishes. We can never repay His sacrifice for us, but let us give Him our all. It is a reasonable and a joyful service. The world needs the service of young people who have given their lives to God. God's power still

holds good. There is a great need for more personal work, and the influence of Christian lives. We need to look for opportunities to serve, spend much time in prayer, and do what we can. Are we satisfied with what we have done? God's power is always available and unlimited, but we must be in the condition in which God can give it to us. We do not obtain power to the extent that we are satisfied, but get all we can from God. We must forsake all, have faith and trust in God, and be in the center of His will, to have power. Lack of power hinders our work. We must surrender our lives so God can work in and through us.

Secretary, Pearl Kauffman.

ALBERTA-SASKATCHEWAN SUNDAY SCHOOL CONFERENCE

Report of the Annual Alberta-Saskatchewan Sunday School Conference held with the Mount View congregation near Mazeppa, Alberta, July 2, 1935.

Organization.—Mods., J. A. Birky and Willis Yoder; Secys., Mabel Bushert and Marjorie Snyder; Song Director, Alvin Steckley.

Program and Speakers.—Devotional and Address of Welcome, Joel Riest; Salvation—Theme of Sunday School Teaching, Edwin Bauman; Is There a Duty for Me in the Sunday School and What is It, Ezra Stauffer; Shepherd Work of the Sunday School, Oscar Burkholder; The Blessings of Faithful Service in Sunday School Work, Wm. Boettger; Summary Essay, Mrs. M. Brubaker. (Afternoon) Devotional, Martin Brubaker; Children's Meeting, Mrs. John Harder; Utilizing the Class Period—Getting the Point, Clem Snyder; Holding the Theme, O. O. Hershberger; Clinching the Point, Clarence Ramer; Essay, Ruth Kauffman; A Talk to Sunday School Workers, N. E. Roth. (Evening) Song Service; Devotion, Paul Roth; The New Birth and Its Results, Howard Stauffer; Sermon, C. C. Culp (Text, Judges 16:20).

Thoughts Presented.—The purpose of Christ's coming was to bring salvation to the lost. As the Sunday school is "the nursery of the Church" it is therefore very essential that the children are led to Christ early in life. In order to make this possible, we should start at home, taking Jesus as our example and in order that the teacher may have the right influence she must live an exemplary life. One reason for the lack of interest in the Sunday school is that we consider our work a painful duty instead of a privilege. My part toward the Sunday school is always ready to be on duty, doing my part in helping to teach the Bible to those who know it not. Proper attitude toward Sunday school work would be not coming to Sunday school with any other purpose than to have a definite interest in salvation of souls. A teacher with this interest will come prepared, praying for her pupils, remembering God's concern for the human race. The Sunday school is the strongest arm of the church. The prime object of the Sunday school is spiritual nourishment. The surest method of shepherding is memorization of God's Word. The work of shepherding is not only the work of the pastor but also of the laity. It is necessary in order to gain a point of contact for the teacher to interest him or herself in the pupils' personal interest to open the way to show them Jesus as their best Friend. Faithfulness means a dedication of our lives and will to God. As a Christian we should gladly do for Christ as a worldly man would do for money or the world. God does not control by force but by love; a faithful worker has a life of joy and peace. If salvation is the theme there will be no respect of persons. Welcome strangers. The first duty is to know God, then find your talent and use it with all your God-given powers. Beware of making excuses or failure will be the result. Others are watchful of our lives more than we. In order to get the proper start on the Sunday school lesson we must study facts preceding the lesson. Get the central theme and golden text first and also get connecting links. Assume a cheerful attitude and also be accurate and on time. The Sunday school teacher is the hinge on which the Sunday school hangs. It is required that he or she lives every day what he teaches on Sunday. He must be willing to give time and preparation and work. He is a fellow worker with God, and as it was needful for our Savior to withdraw for meditation and prayer, so much more should we. Teacher must have lesson well in hand before presenting it. Sunday school should be entirely devotional. Educational points should be secondary. Repetition is necessary in order to clinch the truth in the minds of children. A truth acted out is better than a truth spoken and not acted out. Salvation is the point which must be clinched. A good teacher will present the lesson so that it stimulates the interest of the pupil, thus causing them to ask questions. Our Master used the most simple illustrations to explain the Scriptures to His many hearers. A teacher cannot teach something that he has not got himself. We must explain the lesson to our pupils in a language that they grasp. Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Four steps of the new birth: Conviction, repentance, faith, forgiveness. Results of new birth: A new creation, a new life, a new peace, a new love, a new evidence, a new outlook.

Secretaries.

"I am a debtor." "I am ready." "I am not ashamed." Did any one hear you say that? Did you say it? Do people get these three ideas of you from your actions? Does Christ see these in you? He should.

EASTERN MENNONITE SCHOOL

Young People's Institute
July 24-28, 1935

Lovers of music will appreciate the inspirational singing connected with each general service as well as the Music Period itself. Come and enjoy this music with us.

The Special Meetings for men and for women will deal with some of the vital problems of life. Those in charge of them are qualified to deal wisely and sympathetically with them.

The Evening Addresses will grapple with the problems of choice of a vocation, the Christian life, social purity, and finding one's life-work (Christian service). These messages alone will make the Institute worth your while.

Sunday's program, starting off with the teaching of the Sunday-school lesson and a sermon on the theme, The Path of the Just, brings to a climax the several dominant themes developed during the week under the general topic of consecration. Consecration will be considered under three subheads: Unto a Holy Life, Unto a Life of Love, and Unto a Life of Service. Finally the Rewards of Consecration will be set forth in two addresses: Fellowship with God, and Joys of Heaven.

Those promised rooms in the dormitory should supply themselves with sheets and pillow cases and a light blanket if desired.

Do not forget the time for registration, 2 P. M., Wednesday, July 24; the equipment necessary, pens, note-books, and Bibles; the preparation needed, prayer; and the attitude required, Teach me O Lord.

Chester K. Lehman, Director.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its biennial meeting at the East Zorra Church near Tavistock, Ontario, Canada, D. V., Aug. 22 and 23, 1935.

The Executive and Publishing Committees will meet Thursday morning, Aug. 22, and all the Board members are requested to meet at the church at 3:30 P. M.

Those coming by train—come via Canadian National R. R. to New Hamburg, Ont., and notify Jacob R. Bender, R. R. 1, Tavistock, Ont.

Those coming by auto—from the West: Crossing at Port Huron Ferry, take highway No. 7 out of Sarnia, Ont., to Shakespeare, there turn right on to No. 19 to Tavistock. Those crossing at Detroit, take No. 2 out of Windsor to Woodstock; there turn left onto No. 19 to Tavistock. From the East: Take Nos. 7 and 8 out of Kitchener to Shakespeare; there turn left onto No. 19 to Tavistock. At Tavistock inquire for the church.

For further information write to Jacob R. Bender, R. R. 1, Tavistock, Ont.

For information relative to the program write to the Secretary, Canton, O., R. R. 3. O. N. Johns, Sec.

ANNOUNCEMENT

The brotherhood which intends to come to the General Conference, in August, to be held at Kitchener, Ont., by train or bus, are respectfully requested to notify Bro. A. D. Snyder, Bloomingdale, Ont., as to time and place of arrival. The Transportation Committee will meet those who let them know in advance, or who will phone to the grounds, Kitchener, 4800. Train, bus and inter-urban service is satisfactory, only there are too many places to meet. Thus notification will be necessary.

Sincerely,
Local Committee of Arrangement,
C. F. Derstine, Sec.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The sixtieth annual meeting of the Southwestern Pa. Conference will be held, D. V., at Masontown, Pa., Aug. 5-9, 1935. Following is the schedule of meetings:

Monday: 2 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday Noon, Mission Board Meeting.

Tuesday: 1:30 P. M. Associated Sewing Circles Program.

7:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday: 10 A. M. to Friday Noon, Church Conference.

Those coming by auto from east or west will follow route 40 to Uniontown; from the north, route 119 to Uniontown. Inquire at Uniontown for Masontown road.

All interested ones are cordially invited to all these meetings.

M. B. Miller, Secretary.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet with the Mount Zion congregation near Versailles, Mo., Aug. 12-16. The following will be the schedule of meetings:

1. Workers' Conference—Monday eve, Tuesday, Wednesday. This includes Sunday School Conference, Young People's Conference, and Mission Conference.

2. Mission Board Business Session—Tuesday afternoon after 4 P. M.

3. Ministers' Meeting—Wednesday afternoon after 4 P. M. Other meetings will be announced by the Moderator.

4. Church Conference—Thursday and Friday. The Conference sermon will be preached, D. V., by Bro. I. G. Hartzler, of East Lynne, Mo., Thursday forenoon.

Forenoon sessions will be from 9:00 to 11:45 A. M. Afternoon sessions, from 1:15 to 4:00 P. M. Evening sessions, from 7:00 to 9:00 P. M.

A cordial invitation is extended to the brotherhood and to those of other districts who can come to be with us in this season of service for the cause of Christ. Any one wishing to be met at the station should inform either C. B. Driver, or J. S. Detwiler, Versailles, Mo.

J. R. Shank, Conference Secretary,
Versailles, Mo., R. 1.

OHIO SUNDAY SCHOOL CONFERENCE

The Forty-first Annual Ohio Mennonite Sunday School Conference will be held at the Walnut Creek Church, Walnut Creek, Ohio, July 30 to August 1, 1935.

The Walnut Creek Church is located one-half mile south of Walnut Creek, Ohio, on State route 39 which connects with route 62 at Millersburg and Berlin. There is a bus line from Millersburg to New Philadelphia passing the place of conference. Any one desiring further information concerning transportation write to J. H. Weaver, Walnut Creek, Ohio. He will also hold any mail sent in his care. For further information concerning the program write to I. W. Royer, Secretary, Orrville, Ohio.

P. L. Frey, Chairman.
I. W. Royer, Sec'y.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Lord willing the Indiana-Michigan Mennonite Sunday School Conference will be held with the Olive Congregation, five miles north of Wakarusa, Indiana, August 7, 8 and 9, 1935. A cordial invitation is extended to all.

Amos O. Hostetler, Sec'y.

Beware of doing anything that takes away the relish for spiritual things. P. Z.

YOUNG PEOPLE'S INSTITUTE

The Young People's Institute sponsored by the Executive Committee of the Ohio Mennonite Sunday School Conference will meet at the Midway Church located on Route 46, two miles north of Columbiana, Ohio.

The Institute will be held Thursday morning, August 15, to Sunday evening, August 18.

Expenses

Registration fee\$.70
Board 1.55
Lodging (free)

Instructors

Bishop S. F. Coffman
Paul Erb
Alta Mae Erb
M. C. Lehman

Officers

M. C. Lehman, Director
I. W. Royer, Secretary
I. J. Lehman, Business Manager

Other Speakers and Lecturers

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Committee.

The man that wrapped up his talent in the napkin and said, "Lo, there thou hast that is thine," was too sanguine. There was never an unused talent rolled up in a handkerchief yet, but when it was taken out and put on the scales, it was lighter than when it was committed to the keeping of earth.—A. Mac-laren.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Ought not Christ to have suffered these things, and to enter into his glory?"

Two impressive thoughts are found in this declaration: (1) Christ ought to have suffered; not as a punishment for wrong-doing, but as a matter of doing good and redeeming evil doers. (2) There was glory ahead. His work on earth having been ended, He was ready to return to His home in glory.

We also ought to share the sufferings of Christ—and with like motive. Christ saw that by laying down His life in the cause of rescuing sinners from a sinful life, He thereby brought about the redemption of millions of souls. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

And like Christ, we see a glorious eternity just beyond a suffering world. "If we suffer with Him, we shall also reign with Him." As Paul puts it: "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." To share the sufferings of Christ in time, and for His name's sake, means also to share His glory in eternity. "As we have therefore opportunity, let us do good."

Some people look upon Church problems as being about the only disagreeable experience there is in this life. In their estimation, the way to get rid of these problems is to forsake the Church. Well, different ones have tried it, but somehow life for them was not all roses. Judas struck a capital idea when he sold his Lord for money. Why should he bother about our Lord's troubles. He might as well make a little money, while he had the opportunity. But his troubles were not at an end. He died the death of a suicide and, when we remember the

words of our Lord to the effect that it would have been better for Judas if he had never been born, getting out of this world meant for him the beginning of troubles in eternity.

Pertaining to General Conference.—

On another page appears an article by a Canadian brother which is of special interest to those expecting to attend the coming meeting of General Conference, as announced on last page, and expecting to travel there by auto. This will be followed by two other articles, from the pen of Bro. C. F. Derstine, covering largely the same ground but much more extended. We suggest that all interested ones read this article and also the articles by Bro. Derstine, which are to appear in the next two issues of the Gospel Herald.

While on this subject, we suggest another thing: The two congregations referred to in the present article are not so large but they may be easily overcrowded when people are traveling through there by the hundreds. We therefore suggest, in addition to the suggestions found in the article on another page, that unless we have special reasons for stopping at this time, we pass on through and defer our visits with the brotherhood and friends in that vicinity to some other time.

"Moderation Leagues."—While the battle for the repeal of national prohibition was at its height, it was a common expression among the "wets" that "the saloon must never come back." We called attention, at that time, to the fact that it matters little whether the place where intoxicating liquors are sold is called a "saloon" or known by some other name. Now since the liquor evil has again been legalized, the system now in vogue is far more objectionable than the regulations in pre-prohibition days; for then, as a rule, only the abandoned sots and libertines patronized the saloons whereas now, since strong drink is kept on sale in restaurants, drug

stores, filling stations, and even in private homes, people laying claims to respectability patronize them.

One of the latest devices that is proving a snare to many well-meaning people is the organization of what are known as "moderation leagues." The promoters of this move profess to abhor drunkenness and claim to be promoters of the cause of temperance. Their proposition is that people drink in moderation and stop when they have enough. But they have a double purpose in such deception. First, they want to make drinking popular among respectable people, knowing full well that it is from the ranks of moderate drinkers that drunkards are manufactured. Through such deceptive devices many an innocent boy or girl is lured to some (thought-to-be) respectable restaurant or lunch counter for lunch or recreation, and while there is beguiled to take "just one glass" of beer or wine or "soft drink," not thinking that many who made that kind of a start thereby took their first steps on the road that leads to a drunkard's grave and a drunkard's hell!

Beware of so-called "moderation leagues" or kindred devices to beguile the unsuspecting youths in our land. We should practice total abstinence in two senses: (1) never touch a drop of intoxicating liquors whether known by the name of beer, whisky, alcohol, brandy, wine, hard cider, or anything intoxicating whether mild or strong; (2) never knowingly patronize any place of business that makes a practice of handling such intoxicating drinks.

"Is Thine Heart Right?"—Much depends upon the answer to this question. And there are several lines of thought that may be centered around it.

The thought that we wish the reader to meditate upon at this time is that the condition of the heart determines largely the effect upon others as to what we say or do. As the wise man says, out of the heart are the issues of life. As Christ says, "Out of the a-

bundance of the heart the mouth speaketh." We may cover our thoughts or our attitudes with a mantle of words, but this word-blanket does not always hide our feelings.

For illustration, let me talk to you about other people. It may be the Mennonites, the people in some back woods country, some colored people, some queer family, or somebody else. Of course, you and I, belonging to a superior caste, are not at all affected by their peculiarities. With an inward chuckle I talk about these peculiarities, expecting, of course, that you and I will have a good laugh at their expense. What happens when they get hold of what I said or wrote? To say the least, they do not appreciate it as much as we did. More than this, I, and possibly you, have forfeited the opportunity of being a real help to them. What was in our hearts became manifest on the outside, and our influence over them is gone, or at least greatly hampered.

We have a perfect example in Christ. The state of His heart was entirely different from that which has just been described. He was serious-minded. He knew that the world was not ideal, but instead of having a good laugh with the holy angels about our shortcomings, He offered Himself a ransom for our sins. In other words, "He came to save his people from their sins." When He saw evidences of the wickedness of Jerusalem, He wept. When He saw the sinful but seeking multitudes, "He was moved with compassion on them," because they were as sheep having no shepherd. When He reached the cross His prayer was, "Father, forgive them, for they know not what they do." His life was wrapped up with the welfare of the sinful people on earth, and the millions of glorified souls in eternity will bear witness to the never-ending results springing from the condition of His heart and His attitude of genuine love for the erring people of earth.

"Let this mind be in you, which was also in Christ Jesus." With our hearts right we are not only free from sin and therefore a proper example to others, but in our hearts there is the love of God which makes us the friends of all people whether friend or foe, which gives us a friendly and helpful grip on their lives which otherwise we could not have.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

ETERNAL PUNISHMENT

By D. H. M.

For the Gospel Herald.

In the blessed Book I read
Of a place for good and bad;
Where the soul of man shall dwell,
Eternally, in heaven or hell.

Oh, the awfulness of hell!
Words cannot its horrors tell,
Where the wicked shall be cast
When the last trump sounds its blast.

There's the fire that burneth hot,
There's the worm that dieth not;
There's the pit without a bottom,
For those that have the Lord forgotten.

There the crying shall never cease,
And the soul shall have no peace;
Forever falling from the Lord,
Because they would not Him accord
Praise and honor while on earth,
While He them with life had blest.

But thanks be unto God the Father
Who has said that we should never,
If we our thoughts on heaven center,
This dismal place of torment enter.

If we on Jesus have believed,
And have Him in our life received,
Then we'll know His blessed favor
Here, and in the life forever.

When the judgment shall be given,
We, His saints, shall enter heaven;
But all those who here sin cherish,
In everlasting anguish perish.

New Holland, Pa.

"RELIGION WITHOUT CHRIST"!

The world today is full of religion, professed by those who really do not know the Lord Jesus Christ as their Savior. Some one has said, and we fear the remark is a true one, that "Religion is the devil's instrument to blind men's eyes." Wherever you go you will meet men and women belonging to this or that system of religion who know nothing either of the sinfulness of their own hearts in the presence of a holy God, or of God's way of salvation for the lost, through His Son Jesus Christ our Lord.

When a great General told his Emperor that he was a lost sinner, and needed a Savior, just like any other sinner, the Emperor thought him crazy, and exclaimed, "Me! Why, I am the head of the Church!"

Recently in the hills of Southwestern Pennsylvania an Episcopalian rector was found, who was doing simple Gospel work in a scattered farming community, seemingly with some result. In the course of conversation he said: "For many years I was the rector of a fashionable Episcopalian church in New Jersey. I was quite a success-

ful preacher as they go, but I was myself unsaved. Many young people came into the church, but they were the children of those who were members, and simply followed along in the footsteps of their fathers and mothers. They were not saved. They only joined the church as the proper thing for one of their family to do. Then I suddenly woke up to the fact that I was myself unsaved. Now I am preaching as simple a Gospel as I know how."

Perhaps one who reads these lines may be a "Church member," or even a rector of a fashionable congregation, and yet himself be unsaved, for there must be individual dealing of the soul with God in order to be saved.

Nicodemus came to the Lord Jesus and said, "We know Thou art a teacher come from God." Jesus answered him and said, "Verily, verily, I say unto thee—Ye must be born again."

Reader, are you born again? Have you ever seen yourself a lost sinner before God, on your way to eternal perdition, and fled to the shelter of the precious Blood of Christ for salvation?

Nicodemus was a Pharisee; orthodox, and a teacher of religion, but he needed to be born again. Isaiah was a prophet who denounced sinners and pronounced woe upon those who broke God's holy law; but when he looked upon the Lord he said, "Woe is me." Job was a righteous man—none like him in the earth—but when he saw himself in God's presence he cried, "I am vile; I abhor myself and repent in dust and ashes."

You may be nominally a Christian, but have you ever seen yourself a vile sinner in the presence of God, lost unless a holy Substitute can be found who will die for you? or is yours a religion without Christ?

Christ Jesus came into the world to save sinners. If "Sinner" is your title, there is a Savior for you; a Savior whose precious Blood is sufficient for the chiefest of sinners. If you are simply religious you may be very respectable in the eyes of your fellow men, but yet going straight in the way to hell, and unless your eyes are opened before you die you will wake up in eternal perdition. May God save you from a "Religion without Christ," that you may find your only refuge and hope in Him who came not to call the righteous, but sinners to repentance.

"Thus Saith the Lord"

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. 7:21-23).—Tract, Sel. by Abram B. Thomas.

A PURE CHURCH (Eph. 5:25, 26, 27)

By Anna Mumaw

For the Gospel Herald.

The Foundation

The visible Church of today is one of the proofs of Christ's work here on earth. He Himself became the very foundation, the chief cornerstone.

Ideal

He loved the Church (though just in its infancy then). He gave Himself for it that it might be sanctified and cleansed. I believe that Christ's first and greatest concern during His ministry was that of establishing the Church, a Church that would be without spot, or wrinkle, or blemish, or any such thing. That it should be holy, a pure Church, a glorious Church. This was Christ's ideal.

Purpose

He also had a purpose in view. The Church was to have a definite work to perform. The word "church" means "to call out from." They are to be a separate people from the world, a chosen people. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light" (I Pet. 2:9). He was also preparing for His future Kingdom, and some day as a Bridegroom He would come for His bride, the Church.

The Apostolic Church

The early Church leaders had to be very diligent in their efforts that Christ's plan might be carried out. Satan was very desirous that this plan should be overthrown. In many ways we find him creeping in with his destructive powers, not only with his influences from without but also from within the Church. He would deceive the very elect which would almost work havoc. Paul, together with Peter and others, were very faithful in warning and exhorting the churches concerning these things.

There were men (influential men of the Church, evidently) who had made shipwreck of faith. There would rise up teachers who would speak perverse things (Acts 20:30); teachers with itching ears who would turn the truth into fables; false teachers who would bring in heresies; ungodly men that had crept in amongst the believers (Jude). Paul's letter to the Church at Ephesus is an example of how diligent they were in their striving to build up a pure Church. The fourth and fifth chapters give admonitions such as this: "Put off the old man which is corrupt according to deceitful lusts . . . put away lying, . . . let not the sun go down upon your wrath, neither give place to the devil. Let him that stole, steal no more, . . . let

no corrupt communication proceed out of your mouth. . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. . . . Let not fornication, all uncleanness, or covetousness be named among you, neither filthiness, nor jesting nor foolish talking. . . . Have no fellowship with the unfruitful works of darkness. . . . Be not drunk with wine." To the Colossians he wrote: "Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth," and many other such admonitions.

Failure

In spite of this, John's vision of the seven churches later on still revealed some failures. They had done well in some things but had allowed evils to creep in. The Ephesian Church had lost their first love. In others he found idolatry, false doctrines, false teachers, fornications. The Church at Sardis was in a bad way; apparently she was full of dead church members. The Laodiceans had reached the unbearable state of lukewarmness.

The Church Today

This is why the early Church leaders had to preach, reprove, rebuke and exhort that they might maintain a church that would be acceptable to Christ.

How about the Church today? Do you see any of these evils in the Church? These are the things that mar, blemish, make dark spots and wrinkles. Is it any wonder that Christ felt the need of a sanctifying and cleansing power for His Church, and was willing to give His life for this purpose, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14)?

Now! since the Church is made up of individual members, then the Church can be purified only as its individual members are pure. Therefore this becomes an individual matter. We cannot relieve ourselves of this responsibility. Peter speaks of the Church as a spiritual house built up of lively stones. Is my life merely a blemish, or a dark spot in this building, or is it neatly fit into its place, adding strength and beauty to the structure? Is my life pure: pure hands, pure lips, pure mind, "unspotted from the world," pure heart?

There is yet another phase of the Church, and that is the invisible Church. The real Church of Christ or invisible Church is pure. In fact, it cannot be otherwise. For when Christ as the Bridegroom comes to take unto Himself the Church as His bride, only a pure Church will be going with Him in the air, for nothing impure can enter His Kingdom. Again, this will be an individual matter. It will not only be a matter of having my name on the Church Roll, but will it be in the Lamb's Book of Life?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

"Keep Thyself Pure."

Scottdale, Pa.

THE WORK OF THE HOLY SPIRIT

By Harvey Spangler

For the Gospel Herald.

But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have told you.—Jno. 14:26.

This is a subject I was thinking on for some time. If I were to take a text it would be this one. I think of the Holy Spirit and His work in the believer, and His work in the unsaved. There are too many that call themselves Christians who, I am afraid, do not have the Holy Spirit in their lives. But this I would say: they are no Christians if they do not have the Holy Spirit. The spiritual life is that which brings us into fellowship with God. Without the Spirit of God we can not do anything in Christian service.

Jesus said, the Spirit "will guide you into all truth." It is the Spirit that tells us when we do anything out of the way. He will tell us when we do something wrong, and then it is our place to make it right. We can see in many places where the apostle Paul did not go because the Spirit bade him not to. Jesus said, (Jno. 3:5), when He was talking to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." So we see that if we do not have the Spirit we can not expect to get to heaven.

There are so many people that try to get to heaven on their good works; but we can not get saved on good works. The apostle said, "Not by works of righteousness which we have done, but according to his mercy he saved us."

There are so many spirits in the world. John said (I Jno. 4:1) we are to try the spirits and he said on in the chapter the way to tell the spirits apart. He said there are many false spirits in the world. That is the way we are to tell them. He that said that Jesus Christ is come from heaven is of God, and he that said that Jesus Christ is not come from heaven is not of God.

Now we see some more things that the Spirit will do. In Acts 13:2 we have these words: "Separate me Barnabas and Saul for the work whereunto I have called them." We see the Holy Ghost called. The Church answered. Men answered, then the Church sends—the Holy Spirit working through the Church.

In the ninth verse we read that Paul was full of the Holy Ghost. We see how he did wonderful work in the Lord. When they looked for men to look after the widows they wanted men "full of the Holy Spirit" (Acts 6). We see how Stephen was full of the Holy Ghost and it said they did wonders in the Lord's work.

It is only when we are full of the Spirit of God that we go out in mission work of any kind. Some may ask the question "How may we get the Holy Spirit in our life?" It is only when we yield our life to Him that we get the blessing.

I would like to say something on the Spirit's work on the unsaved. We have in the Bible times, when the Spirit of God moved on people, that did not believe in Him. We have on the day of Pentecost, when Peter preached that sermon there were three thousand souls came to him. It says they were pricked in their heart. It was the Spirit that did the pricking and they received the Word with readiness. Acts 2.

But we have another place in the Bible where people were pricked and they did not receive it with gladness. This was where Stephen was preaching to the Jews. In the seventh chapter of Acts it says they were cut to the heart. But men were not willing to receive it. It was the Spirit that moved them. It is in man's will to take salvation or not. It is the Holy Spirit that moves people when they hear the Word and they go home in the night and can not sleep. We have a verse in Gen. 6:3: "My spirit shall not always strive with man." When man will not yield to the Spirit's call any more, the Spirit will not come in the high voice; but in a little voice we have at one place. So we can see that the Spirit does not always move in a powerful way, as some would think of it. My burden is that all would have the Spirit of God in their lives. There would be more done for the Lord.

New Holland, Pa.

MODERNISM

What is it? It is a false religion opposed to real Christianity, but is passed on as Christianity.

It is atheism under a false cloak. It is opposed to Christianity and invented by the father of lies.

It is not modern. It had its origin in hell and its first teacher was the Devil in his approach to Eve.

Its principles are the enthronement of self and the dethronement of God. "I will exalt MY throne . . . I will be LIKE God" (Isa. 14:13, 14). It is the ambition of Satan to exalt himself above God. Modernism sets God aside and largely denies the supernatural. It sets itself up as authority against

the Word of God, basing its reasonings upon scientific research, intellectual investigation, and philosophical reasonings.

Satan wanted to be like God in receiving homage. He wanted to be worshiped like God. "All these will I give you if you fall down and worship me."

It is a self-evident fact that Modernism denies the deity of Christ. It humanizes Christ and deifies man.

Man's achievements are magnified while Christ's miracles are denied. It denies hell and future judgment, and treats with scorn the warnings of Jesus.

The first human to propagate this religion was Cain. He, like thousands today, insisted in his right to approach God as he chose. Cain's religion was a bloodless religion—like Modernism. He did not believe it necessary to shed blood. "Without the shedding of blood, there is no remission." His was a bloodless religion, and as such a lifeless religion.

Note that Abel's religion was acceptable because he recognized the blood. The Old Testament saints believed in the shed blood of Jesus, who was yet to come. The saints of this day believe in the shed blood of Jesus who has already come. "In whom we

have redemption through his blood."

The Pharisees were Modernists in the fact that they denied His Deity. Like the Pharisees, the Modernist rejects God's Son and pretends to worship God the Father. Man's only approach to God is by way of the Son, there is "one mediator between God and man, the man Jesus Christ, who gave Himself a ransom for all" (I Tim. 2:5, 6). "No man cometh to the Father but by me" (Jno. 14:6).

The Modernist is an unbeliever because he does not believe in God's record of His Son.

The question of the Truth of God's Word had its origin when that old serpent, Satan, the devil, wriggled his slimy carcass across the threshold of Eden and turned Eden into a weeping Gethsemane. After thousands of years we hear the same; "Yea, hath God said," echo from the halls of learning and Theological institutions. Did God really say what is recorded in the Bible? The Bible is not the Word of God, it merely contains the Word of God.

Education, proper environment, culture and training will never take the place of faith in the Blood of Jesus.

One of the fruits of Modernism is Atheism, the father of Communism and evolution.—Gospel Banner.

PREACHER'S PAGE

THE MINISTRY OF SONG

In God's great field of labor
All work is not the same;
He hath a service for each one
Who loves His holy name.
And you, to whom the secrets
Of all sweet sounds are known,
Rise up! for He hath called you
To a mission of your own.
And, rightly to fulfill it,
His grace can make you strong,
Who to the charge hath given
The Ministry of Song.

Sing at the cottage bedside;
They have no music there,
And the voice of praise is silent
After the voice of prayer.
Sing of the gentle Savior
In the simplest hymns you know,
And the pain-dimmed eyes will brighten
As the soothing verses flow.
Better than loudest plaudits
The murmured thanks of such,
For the King will stoop to crown them
With His gracious "Inasmuch."

When you long to bear the message
Home to some troubled breast,
Then sing with loving fervor,
"Come unto Him, and rest."
Or would you whisper comfort
Where words bring no relief?
Sing how "He was despised,
Acquainted with our grief."
Thus, aided by His blessing,
The song may win its way
Where speech had no admittance,
And change the night to day.

Sing on in grateful gladness!
Rejoice in this good thing
Which the Lord thy God hath given
thee,
The happy power to sing,

But yield to Him, the Sovereign
To whom all gifts belong
In fullest consecration
Your Ministry of Song,
Until His mercy grant you
That resurrection voice,
Whose only ministry shall be
To praise Him and rejoice.

Frances Ridley Havergal.

CHANGING FROM CHURCH TO CHURCH

A Consideration of a Temptation that is Common to Many

These are times of unrest in the church as well as in the state and in industry. When one is not getting on as he should in one place there is a tendency to think of a change. When things occur in one's church that do not set well it is easy to think of changing to some other church.

Reasons that are Sufficient

There are, of course, reasons that are adequate to make a change from one church to another expedient, and sometimes even imperative if one is to go on with the Lord. When one finds the church to which he belongs dominated by the modernist element so that evangelism is excluded and the pulpit teems with infidel utterances, a change is excusable.

Again when the church boards become so manned that one's contributions go to the support of colleges, periodicals, or missionaries that are mod-

ernist in doctrine it is time to seek a change.

Again, when one becomes convinced that the doctrines and usages of another denomination are more nearly his convictions of what the Bible teaches than the church to which he belongs, he may be excused for making the change. There may be other reasons for a change, but we are writing on the other side of the subject now.

Reasons that are Not Sufficient

When young people come up in a small denomination and begin to exercise their gifts, it is not an unusual occurrence that they receive flattering offers from other churches for their services. These other churches are larger, have better preaching points, from the financial standpoint, and appear to give a scope for their ministry beyond anything they can reasonably expect in their little denomination. Many yield to this temptation. We are not prepared to say they are sinners for doing this, but wish to give some reasons why it is not the best thing to do.

In the first place, the little denomination was perhaps instrumental in their conversion, has done much for their education and has borne with them in the practice of their ministry through its formative period. Now that they are equipped for effective and acceptable service it is reasonable to think of returning to the mother church the best service of which they are capable. The church naturally looks to its spiritual sons for its promotion and extension, and the more they are in demand in other denominations the more use they can be in the home church.

Another reason why a change may not be best is that convictions on some matters may have to be laid down in going to another denomination, and it is always detrimental to character to abandon a conviction, even in "non-essentials." It weakens one's resolution, and may pave the way for abandoning convictions on essential things.

It should also be remembered that the promises of other denominations do not always materialize as one thinks they will. A good many young preachers have found that there was just about as much sacrifice and as many limitations in the denomination to which they went, as there would have been if they had stayed where they were.

The Larger Opportunity Excuse

Sometimes a young minister who has been encouraged by officials of other denominations gets the idea that he has unusual talents. He is led to believe that the little denomination to which he belongs will never give scope to his gifts; that he is not appreciated and put forward as he should be. This sort of egotism is dangerous. One fac-

tor that makes one's ministry useful is humility. It is, of course, natural for a young minister to desire to reach with his ministry as many people as possible. But one never knows whether this will prosper or that. God only knows; and the first thing always to consider is God's leading, whether it be to the little place or the larger one.

Isaiah ministered to a remnant in Israel most of his career before coming to the king's notice. Jeremiah stayed with the little group in Judah after the deportation of the rest and an offer of good treatment by the king of Babylon. Paul took up with the despised and persecuted believers when offered a big job by the Jewish leaders. Even Jesus was approached by certain Greeks, who, from the answer He gave them, seem to have had an offer of a larger sphere if He would go to Greece.

Sometimes the young preacher supposes the older preachers have had no temptations of the kind they have. They do not know that there would be no church of this kind if all the older preachers had accepted offers they have had from other denominations.

Whatever you do young minister, do not be all the time looking over the fence into other fields. The far view is often deceiving. Every house has its back yard, and every church has its problems. Visitors do not always see what they would see if they became members of the family. If you move out in order to escape problems and trials you will only move into other problems and trials that will try your soul quite as much as anything that tries you now.

Rewards of Faithfulness

There are rewards for faithfulness. The thing to do is to dig into the work with all there is in you. If the church cannot give you a pastorate or back you in evangelistic work, perhaps they will give you a minute of good standing and let you go out and dig up a work for yourself. But if you have neglected the Sunday school class they gave you, or been negligent of the committee on which they appointed you, better not be too quick to go out to other fields. Faithfulness in little things prepares the way for faithfulness in the larger things.

It looked discouraging to go to David when he was in the cave of Adullam, but the time came when David came out of the cave to sit on the throne. Then the faithful four hundred and six hundred were promoted. Stick to the little work if that is what the Lord has led to, and better days are coming. The pioneers in every movement have their hard trials, but honor is awaiting them in due time.—The Gospel Minister.

"Cast thy burden upon the Lord, and he shall sustain thee."

THE GREAT COMMISSION IN ITS ENTIRETY STILL NEEDED

In this text (Matt. 28:19, 20), is given to the disciples, by the Savior Himself, very precise instruction in regard to spreading the Gospel and establishing the Church. The scripture tells us Jesus is "the same yesterday, today, and forever" (Heb. 13:8). Jesus told the disciples that His Word would not pass away (Matt. 24:35), and the inclination of man is more and more, as time goes on, to ignore the precepts of God's Word; (II Tim. 3:3, 4). Therefore we must conclude that the same principle must be adhered to, and the same diligence exercised, in this present day as in the apostles' time; if sinners are to be thoroughly converted, and the Church is to retain her primitive beauty, purity, and holiness. To omit or neglect any part of the Word is just as destructive as to add to, or emphasize, or stress above measure, any part of the same.

"Teach All Nations"

The Commission embraces two specific commands to be carried out by the Church, in the order given. The first, to which, perhaps, most all so-called Christian organizations will concede, is the command to, "Go and teach all nations" (or, as Mark records it, "Preach the gospel to every creature"), "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Observe All Things"

When this first command is carried out by the Church in any community, we feel the work is only half done, perhaps only begun; so if the Church is going to perform her duty in the light of the Great Commission, she must observe the next command: namely, "Teaching them to observe all things whatsoever I have commanded you." If she fails in this, the possibility is that her previous efforts will have been in vain, as far as the final result is concerned.

While this passage of scripture is, in these days, too much neglected as a whole, we wonder if the neglect of the latter is not responsible, to a great degree, for the neglect of the former command.

When the Gospel has been preached, and someone has believed to the saving of the soul, a child has been born; there is a new babe in Christ; and that babe needs nourishment and teaching, just as much as the natural new born babe does.

If this babe in Christ does not receive proper nourishment and instruction, the effect, generally speaking, will be much the same in the spiritual as in the natural; if left without food, it will die; if left without proper instruction, it may grow up seeking to satisfy his (or her) own desires and nat-

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A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

JESUS

When I can scarcely read or pray,
When troubled thoughts my soul dismay,
His precious Name I softly say—
Jesus, Jesus.

Oh, swifter than a Mother's ear,
Her infant's feeble cry to hear,
Is this, to catch the trembling prayer,
Jesus, Jesus.

When sins committed long ago
Cause bitter tears to overflow,
One thought alone can calm our woe,
Jesus, Jesus.

If sorrow like a thunder cloud,
In darkest night my soul enshroud,
Out of the depths I cry aloud—
Jesus, Jesus.

If worn by long continued pain,
I sigh for rest and sleep in vain,
Weary, I breathe this prayer again,
Jesus, Jesus.

Oh, let His precious Name be said,
In whispers o'er my dying bed,
So shall my soul be comforted—
Jesus, Jesus.

And when upon the other shore,
We sin and sorrow never more,
His praise shall echo o'er and o'er,
Jesus, Jesus.

—Sel. by Cora Kauffman.

(Note: Sister Kauffman, who selected the above poetry for the Shut-in Page, is at present in a hospital near Reading, Pa. Those who are interested in bringing a bit of cheer to the afflicted, may address mail to her at Box 943, Reading, Pa.—H.)

The providential circumstances that come into our experience, provide an opportunity for us to hear the call from the Lord, and help us to answer in His way. H.

OVERFLOWING GRATITUDE

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.—I Peter 1:3-8.

DEATH

O death, where is thy sting?—I Cor. 15:55.

When I read of the early Christians I am encouraged to find how they always felt about dying. They had such a sense of dying in Jesus, such a sense of the glory of the future state, that they could take their children and put them, as it were, into the hands of God, and rejoice and sing hymns of praise that they were about to go. They could meet together over their dead as men meet to celebrate a great victory. This feeling is lost out of the Church; it is largely lost out of men's comprehension; and it seems to me that it would be one of the features in the development of Christianity in our age, and in the future, to bring back again in the mind of men the beauty of death, the triumph of death, and the overhanging light and glory that ought to destroy that darkness which to us, for the most part, envelops the door of the grave.

When we comprehend the fulness of what death will do for us, in all our outlook and in all our forelook, dying is triumphing. Not any bower of roses is so festooned in June. Not where the jessamine and honeysuckle twine is there so fair a sight, so sweet a prospect, as where a soul in its early years is flying away, out of life and out of time, through the gate of death.

Stepping Ashore

Oh! think to step ashore
And find it heaven;
To clasp a hand outstretched
And find it God's hand!
To breathe new air,
And that celestial air;
To feel refreshed
And find it immortality.
Ah, think to step
From storm and stress
To one unbroken calm,
To awake and find it home.
—Sel. by Mary Alice Brubaker.

Dear Shut-in Friends:—This is my last message to all. I was helpless, but was left to read and write by the grace of God with pain and discomfort. I have tried to improve the time and praise the Lord, to witness for Him in that way, but now I am entirely helpless, but happy in the Lord. So you see it behooves you and me to get ready to move when these pillars of our temple are beginning to crumble (getting weaker) slowly. Look to the Lord in all your trials and sorrows for He does all things well.

Wishing you all an abundance of grace and that continued peace, the

gift of God's love, and great contentment unto the end of time. As we scan those lines above it gives us great consolation that death is the best friend to every child of God to be relieved from suffering. Remember, we need not go the way alone; Jesus will pilot us to the glory world. Be of great courage, be true, be faithful. Soon we shall enjoy the realities of heaven. Wishing you all God's choicest blessings, Farewell.

—Mary Alice Brubaker.

(Since this letter from Sister Brubaker was sent in for the Shut-in Page, she passed away. As you read it, notice how she passed her waiting moments, and how true. This is evidently her last message. "Now, Lord, what wait I for? My hope is in thee." H.)

THE GREAT COMMISSION

(Continued from page 389)

ural inclinations; and fail to be useful, or a benefit, or an honor to themselves or anyone else.

Gospel Standards

Therefore, it appears that it is just as necessary for the Church to have discipline, and a standard to measure up to, that corresponds with the principle of the Word of God, as it is for the home to have discipline, and a standard to go by. Having this, it is proper, as well as necessary for the Church to expect, and require, that each member measure up to the standard, at least as far as outward manifestation is concerned, as it is for the parents in the home to expect it of the children. This is as far as man can go; since it is impossible for man to know the heart of the other, except as it is manifested outwardly.

Ordinances

Sentimentalism, or sympathy for an individual, may result in action being taken, or not taken, to the detriment of the Church; to the extent that it shall never recover from the effect of the same.

Sometimes a question arises in regard to the commands and ordinances that were not spoken by the Savior personally; in answer to which, we shall turn to the words of Jesus; as follows, "He that receiveth whomsoever I send receiveth me" (Jno. 13:20). "He that heareth you heareth me; and he that despiseth me despiseth him that sent me" (Luke 10:16). Therefore, we must conclude, either, that the men who wrote these commands were not Godsent, or that the commands are to be observed.

There are many apparently spiritual people, including preachers, who can say a hearty amen, or even shout a little sometimes, while listening to a sermon on consecration and sanctification, if you just leave them to decide according to their own liking, what consecration and sanctification is. You

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SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Aug. 11, 1935.—DANIEL.

Lesson Scope.—Daniel 1:1-21.

Lesson Text.—Daniel 1:8-20.

Time and Place.—About 605 B. C.; Babylon.

Leading Characters.—Daniel and his three companions, officers.

Golden Text.—Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?—I Cor. 6:19.

Points for Meditation.

1. The total abstinence pledge.
2. The price of consecration.
3. Gain in sacrifice.
4. Tests of faith.
5. Shining for God.
6. God's care for His own.

Introductory Thoughts.—Daniel stands out in sacred history as a man of exemplary character. He had made it the rule of his life to remain true to God at whatever costs. The test recorded in the lesson before us was one that few people would stand, but he did. In all probability his courageous stand helped his three companions to stand the test also. Our responsibility is twofold: (1) our own standing before God; (2) our influence over others. We sometimes sing, "Dare to be a Daniel." We should not only be willing to sing it, but show by our life that we sing it out of the depths of our experience. The sublimest courage that any one can have is that of putting into daily practice the courage of our convictions.

LESSON COMMENTS

A Noble Purpose (8).—Daniel was among those whom the king had especially singled out for training looking to holding positions of usefulness and responsibility in the kingdom. To this end they were to be favored with special attention including choice wines and meats. But Daniel could not conscientiously indulge in any of these things. He had but one purpose, and that was to abstain from all things contrary to the will of God. It was contrary to the will of God, therefore he could not do it. It meant a struggle, but duty called for that kind of a course, and he could not think of doing anything else. Noble example! may we follow it at all times, no matter what it may cost. Let it be the one PURPOSE of our lives, under all circumstances, to do RIGHT. God will take care of the rest.

The Painful Test (9-13).—This was more than an ordinary test. Daniel had already won the esteem and affections of the prince of the eunuchs who had been set over him. What would this man think when his well beloved should take an attitude like this? Not only was he in danger of sacrificing the friendship of this man, but even if he should yield to this, the prince of the eunuchs would himself be endangered before the king. To the protest of Melzar, Daniel made this proposition: "Prove thy servants, I beseech thee, ten days." So great was his faith in God, that he did not doubt for one moment what the outcome would be,

With Daniel were his three companions—Hananiah, Mishael, and Azariah—who were ready to suffer whatever might be coming to them in the way of reproach and persecution rather than to suffer a violation of conscience. In our day we would call them "conscientious objectors." They stood the test, and God rewarded them for doing it. Are we ready, at all times, to make a like record during testing times?

Reward of Faithfulness (14-20).—Melzar finally consented to try out Daniel's proposition. It meant much to himself personally, for had the experiment failed he would have been endangered before the king. But he had ere this doubtless been impressed with Daniel's nobility of soul to a sufficient extent (and possibly also had learned to have some respect for Daniel's God) that he was willing to take the risk.

The results justified the experiment. At the end of ten days Daniel and his three friends showed in appearance that they had gained rather than lost because of their simple diet, "and in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that

were in his realm." It is one among many illustrations showing that it pays to remain true to God. From this lesson we learn:

1. That decision of character is a great asset in achieving success in life.
2. That loyalty to God is our first duty in life.
3. That total abstinence from every form of sin keeps us in the love and favor of God.
4. That "it is better to trust in the Lord than to put confidence in man."
5. That "every one that striveth for the mastery is temperate in all things."
6. That the wisdom of God is back of everything that He commands His people to do.
7. That man's highest courage is that of having the courage of his convictions.
8. That the way to win the favor and friendship of God is to take Him at His Word and conform to His holy will.
9. That the spirit of sacrifice is the key that unlocks the door into the treasure house of God.
10. That a continual purpose in our heart never to allow ourselves to be defiled by the corrupting things of earth, coupled with a clear conscience and the courage of our convictions, means safety from the power of the tempter, freedom from the defilements of sin, and prosperity in the faith and service of Jesus Christ.—K.

BIBLE MEETING TOPIC

PERILS OF LUKEWARMNESS.—Rev. 3:14-22

Topic for August 11

MOTTO

"Be zealous."

OUTLINE STUDY

I. The Character of Perils that Come to the Lukewarm.

1. Overthrow in time of storm.—Matt. 7:26, 27.
2. Many stripes in the day of reckoning.—Luke 12:47.
3. Cursed in the day of judgment.—Matt. 25:41-46.
4. No escape.—Heb. 2:3; 12:25.
5. Rejection.—Rev. 3:16.
6. Shut out.—Luke 13:24-30; Matt. 25:8-13.
7. Surprise in judgment.—I Thess. 5:2, 3.
8. Shame.—Rev. 16:15.
9. Candlestick removed.—Rev. 2:4, 5.
10. Blindness to the real conditions.—Rev. 3:17; Matt. 7:21-23; Luke 13:26-28.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Earnestly," "Zealous," etc.
2. The Ways of the Lukewarm.
 - a. The field of the slothful.—See Prov. 24:30-34.
 - b. The heart of the worldly.—Matt. 13:22; Luke 8:14.
 - c. Like the unfaithful servant.—Luke 12:42-46.
3. Avoiding the Danger of Lukewarmness.
 - a. By earnest attention to the truth.

- b. By obedience to parents and teachers.
- c. By responding to the call of God.
- d. By diligence in the work of God.
- e. If we are cooling get near to the heat.
- f. If we are warm stay close to the Lord.

For Seniors.

1. Lukewarm Perils to the Individual.
2. Lukewarm Perils to the Church.
3. Lukewarm Perils to the World.
4. God's Counsel to the Lukewarm.

PERSONAL THOUGHT

Have I registered my spiritual temperature with God's thermometer?

SEED THOUGHTS

Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes:
Watch and pray.

Gird thy heavenly armour on,
Wear it ever night and day;
Near thee lurks the evil one;
Watch and pray.

Hear the victors who o'ercame;
Still they watch each warrior's way;
All with one clear voice exclaim,
"Watch and pray."

Hear above all these thy Lord,
Him thou lovest to obey;
Hide within thy heart His Word,
"Watch and pray."

Watch as if on that alone
Hung the issue of the day;
Pray that help may be sent down;
Watch and pray.—Charlotte Elliott.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, AUGUST 1, 1935

Field Notes

Much of the material intended for publication this week is being held over for lack of room. It will appear in next week's Gospel Herald, the Lord willing.

If previous arrangements were carried out, Bro. Frank Leaman, superintendent of the Mennonite Mission in York, Pa., was ordained to the ministry on Sunday afternoon, July 28.

The monthly Bible conference at the Columbia, Pa., Mission is to be held on Saturday evening, Aug. 3, and all day Sunday, Aug. 4, with Brethren S. G. and Sanford Shetler as instructors. Committee.

The brotherhood at Good's Church, Lancaster Co., Pa., is looking forward to a harvest service and Bible meeting on Aug. 10, afternoon and evening, and all day on Aug. 11. All interested ones are invited to attend this meeting. M.

Bro. B. F. Hartzler of Pryor, Okla., passed away July 23 at the home of his daughter, Mrs. John Sutter of near East Lynne, Mo., where he had gone for medical treatment. Obituary later. May the Lord comfort the bereaved. J. P. S.

From Harrisonburg, Va., we get this information concerning the attendance at the young people's institute there over the last week-end: "392 at Institute." We are hoping to hear, also, that the interest was quite as satisfactory as the attendance.

A brother writes under date of July 26: "Deacon Landis Hershey's wife of Intercourse, Pa., died. Funeral Saturday." May the Lord comfort the bereaved family, especially Bro. Hershey, to whom his wife meant much in the responsibilities of his position.

Bro. Warren G. Bean of Creamery, Pa., sends us the following dates of harvest meetings to be held in his district:

August 3 (P. M.), Skippack.
August 8 (A. M.), Providence.
August 13 (A. M.), Worcester.

We are in receipt of an interesting program of a Sunday school meeting, to be held at Bethel Church near Garden City, Mo., Aug. 10-11. Those on the program at this meeting will probably all be at the meeting of Missouri-Kansas Conference to be held at Mt. Zion Church near Versailles, Mo., the following week.

A brother writes us from Allensville, Pa., stating that there is another brother in his community who drives a bus and is willing to haul passengers to the General Conference at the flat rate of ten dollars for the round trip. Those interested in this proposition will please write to Bro. Alpheus Smucker, Allensville, Pa.

A Correction.—In a note accompanying the article on Dress, by Bro. T. E. Schrock, published in a recent number of the Gospel Herald, it was stated that the article was published by request of Conference. Bro. Schrock informs us that the request came from individuals rather than from Conference. We gladly make the correction.

Among recent visitors at the Publishing House are the following: Mamie E. Strickler, Hellam, Pa.; Alice Strickler, Mt. Joy, Pa.; Adeline and Agnes Aschliman, Stryker, Ohio; Harold Bucher and wife, Amy B. Yoder, Orpha S. Horst, Olive M. Bucher, Paul J. Bucher, Upland, Calif.; Ora Keiser and wife, Wellman, Iowa; Arthur N. Blough and wife, Boswell, Pa.; Noah M. Weber and wife, Adamstown, Pa.; Musser and wife, Narvon, Pa.

An ordination service was held July 21 at West Union Church near Parnell, Iowa, at which time Bro. Chris Yoder, son of their former Bishop J. K. Yoder, was ordained by lot to the ministry. Bishops John Y. Swartzendruber, D. J. Fisher, P. J. Blosser, and Simon Gingerich were present and had charge of the services. Bro. Amos Gingerich of Hesston, Kans., and a number of other ministering brethren from our Iowa congregations were also present. Y.

Correspondence

Waynesboro, Va.

Dear Herald Readers, Greeting in Jesus' Worthy Name:—For some time the Springdale Church has been asked to organize a Sunday school in the Lyndhurst community, and it seemed the time was not fully come until last Sunday when it suddenly unfolded,

and at the same time action was taken. Today, July 14, there was an open-air meeting with 107 present. Plans were made to meet with these people every Sunday and teach the Word of God as it is taught by His faithful witnesses, thereby heeding the Great Commission.

We know by past experience that there is one adversary that always tries to hinder and discourage a good work. We ask the prayers of God's people in behalf of the work at Lyndhurst, that the name of Jesus be glorified and souls saved.

July 14, 1935. A. F. Burkholder.

Hubbard, Oreg.

(Zion congregation)

Greeting to all Herald Readers:—On June 30, Bro. Milo Kauffman entered our field and conducted a ten-day series of meetings here. He brought us the Word in his characteristic and forceful manner with the result that nineteen accepted their Savior.

On Sunday, July 7, a very impressive service was held at our church when Bro. Clarence Kropf was ordained to the office of bishop, after having been chosen by lot. Bro. Sanford C. Yoder of Goshen, Ind., was present, bringing us a timely message fitting to the occasion, after which he officiated at the ordination.

We trust you will remember us in this part of God's vineyard.

July 17, 1935. Loney Yoder.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers:—We have been enjoying some spiritual feasts at this place. On June 5 our revival meetings began, conducted by Bro. Harry Diener. Our attendance was not very good because of measles being so prevalent at that time, but interest was good and we as a church were strengthened and one young soul came out on the Lord's side. May she ever be a faithful witness for Him.

On June 23 the greater part of our congregation went to Casselton, N. Dak., to attend the mission meeting there, which was enjoyed very much by everyone. The following day a few from this place left for the District Conference at Minot, N. Dak.

Returning from Conference, Bro. J. D. Hartzler of Gridley, Ill., stopped with us and delivered the Sunday morning sermon.

Sister Lettie Wenger, who has been in training at La Junta, Colo., is spending several weeks of her vacation here with her father and brother and family.

We are having nice rains this summer and crops and gardens are good thus far. We praise the Giver of all these gifts to us.

July 19, 1935. Mary Wenger.

Kenmare, N. Dak.

From July 9-14 we enjoyed evening services with Bro. John Stoll of Wolford, N. Dak., bringing the messages. The messages were encouraging and gave us a desire to press on in the Christian life and service. The evangelist also brought his "Sankey" along in the person of Dan Yoder from the Wolford congregation. We certainly appreciated his help in singing, as we are few in number. Fellowship with these brethren was greatly enjoyed and we praise the Lord for all His wonderful works to the children of men.

At present we are studying the book of Genesis in our Wednesday evening prayer meetings. Our prayer meetings are well attended, considering our small number. So far we have not had regular Y. P. B. M. since last fall, but there is a program arranged for July 21 and we trust we can again have the privilege of enjoying these meetings. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His Name." "Forsake not the assembling of yourselves together . . . and so much the more as ye see the day approaching."

We were beginning to wish for rain and last night the Lord sent us a beautiful rain. So it has been since the rains started this spring. The Lord has been very good to us and the prospects for a crop are better than they have been for years. There is still time for hail or rust to take the crop, but we trust our heavenly Father will not see fit to let any of those things overtake us unless it is for our good.

Health among the small flock here is good. We hope that our spiritual health is also good.

Remember us in your prayers.

July 19, 1935. Archie Kauffman.

Kalona, Iowa

(East Union congregation)

Dear Herald Readers:—The harvest, rich and golden, is upon us and bounteous indeed. We are thankful to our heavenly Father for the sunshine and the rain to nourish the growing grain, for light of faith and love and showers from above. "Mercy drops 'round us are falling, but for the showers we plead." May the Lord continue to shower heaven's blessings upon us to the extent that we are able to use them to His glory.

Representatives from the harvest fields both near and afar, have been with us at intervals in the past.

On the evening of June 20, Bro. J. D. Mininger of Kansas City brought us an inspiring message from I Thes. 1:7. The following evening, June 21, Bro. and Sister Milton Vogt, missionaries to India on furlough, were with us.

Bro. Vogt spoke on some of the attitudes of the Indian people toward Christianity. They have a great task in attempting to properly enlighten this superstitious and caste-bound people. Shall we not all pray for them? We were very glad for their visit.

Thursday evening, June 27, Bro. Allen H. Erb of La Junta, Colo., preached for us on the theme, "The Scarlet Line." The line that was to be seen in the window of Rahab the harlot. Bro. Erb traced the scarlet blood line from Genesis to Calvary and to Revelation emphasizing its efficacy and importance to our salvation.

Sunday morning, June 30, Sunday school was again reorganized for another fiscal year as follows: Supts., Jacob Erb, C. C. Miller; Sec.-treas., Gordon Miller; Chors., Thomas Miller, Velma Easch; Prim. Supts., Abner Miller, Paul V. Snyder. Our Sunday school enrollment is now 500, with approximately 50 classes and teachers. Following the reorganization, Bro. M. C. Lehman brought the morning message.

On July 4th a goodly number met at the sanctuary of the Lord, in the capacity of an all-day annual workers' meeting, held conjointly between the five congregations in this section of Iowa. The meeting was directed by Brethren M. C. Lehman of Goshen and Nelson E. Kauffman of Hannibal, Mo., as moderators. They each were scheduled at various places on the program throughout the day. Bro. Samuel Swartz of Elida, Ohio, also had a part in the program. We sat together in heavenly places in Christ Jesus.

On Sunday, July 7, brethren Wm. Brenneman of Chicago and Albert Miller of the Conservative Mennonite congregation of this community worshiped with us. Bro. Miller preached to us on the theme of "Repentance."

Our large church is at this time being painted both inside and out, and for several Sundays is affording our people the privilege of worshiping with some of our neighboring congregations. By July 28 we hope to be able to worship again at East Union.

We are looking forward to the young people's institute to be held with us Aug. 7-11. We cordially invite all who can to meet with us in this season of refreshing and spiritual uplift. The Herald has given announcement and particulars. Our evangelistic meetings will be held following the institute in charge of Bro. E. M. Yost of Greensburg, Kans. Pray for these meetings and the work at East Union.

July 21, 1935. I. Mark Ross.

Denbigh, Va.

Dear Herald Readers, Greetings in Jesus' Name:—"He left not himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The summer is here at last with the promise of a bountiful harvest. We also wish to acknowledge the spiritual blessings. Last Sunday Bro. A. D. Wenger stopped on his way through to Fentress. He preached for us in the evening. Bro. Truman Brunk gave us the message in the morning. Today Bro. Daniel Shenk preached on the subject of Sowing and Reaping; Bro. Geo. R. Brunk conducted the opening.

The mission Sunday school in Newport News was closed today, by order of the health department of the city, because of an outbreak of infantile paralysis. There is one case in Newport News, one in York County, but there has been none reported from Warwick County. Some of the adult members of the Mission Sunday school were present at our morning services: Bro. Geo. Brantly, Bro. Ralph Palmer, Sister Clara Palmer, and Sister Beulah Weaver. Bro. Irvin Brunk and family of Scottdale, Pa., were visitors here. Bro. Brunk had charge of the children's exercises in Sunday school.

We expect to hold the dedication services for the addition to our church building some time in August. The building is completed with the exception of some of the interior finishing, equipment, painting, etc. The work has been managed so far without any interruption to the regular services. We are indeed grateful to our heavenly Father and all our interested friends who have helped to make this improvement possible.

July 21, 1935. M. L. Hertzler.

Bowdil, Ohio

On Saturday, July 20, a meeting was held at the Pleasant View Church, Stark Co., Ohio, for the purpose of choosing candidates for the ministry. Bishop E. B. Stoltzfus of Hudson, O., delivered a helpful message, after which votes were taken.

On the following Sunday Bishop A. J. Steiner preached a very practical sermon. Ordination services then took place. There were two brethren in the lot: Bro. Emerson Hostetler and Bro. Alva Wengerd. The lot fell upon the latter. May God's choicest blessing rest upon him in this very high calling. Other bishops present who assisted in the work were Enos Hartzler, O. N. Johns, and J. S. Gerig.

The writer is truly thankful to the heavenly Father for the fine co-operation and assistance of the congregation and these bishop brethren in this very important work, and asks an interest in the prayers of God's people in behalf of our new minister, as well as the Pleasant View Church.

July 22, 1935. I. J. B.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers, Greetings:—The Lord has blessed us at this place
(Continued on page 396)

Miscellaneous

MARVEL

By Anne Ellen Kittle

For the Gospel Herald.

To me it seems so wonderful,
So wonderful to me,
Why God should give His own dear Son
To ransom one like me.

Christ sought me when my days were fair,
He sought so patiently;
His wounded feet and bleeding hands
I had no eyes to see.

Through sunny days and cloudy ways,
Through pain and joy and fear;
He called me, O so tenderly—
I had no ears to hear.

I wandered many, many days
But still the Shepherd sought;
His still, small voice I heard one day,
"Come unto me, fear not."

I came and now I wonder why
So long I spurned His call;
So long I grieved that loving heart
Who gave His life for all.

Sugar Creek, Ohio.

EAST ZORRA A. M. CHURCH

By Jacob R. Bender

For the Gospel Herald

The East Zorra congregation, near Tavistock, Ont., was organized in the year 1837, holding church services in private homes until the year 1883, when the church house, 60 x 40, was built. It was later enlarged 17 feet to the east end and 12 feet to the west end in 1925; and again in 1935, the building being too small to accommodate the ever increasing number that assembled, it was decided to rent another church that had been vacant for a number of years, belonging to the Evangelical Association.

This church is situated one mile east and three miles south of the East Zorra Church. It was begun on May 5, and services are now held at both churches every Sunday morning, with Young People's Meeting alternating on Sunday evenings. The ministers—Bishop Dan S. Iutzi, Jacob R. Bender, Menno Kipfer, with two deacons, Dan Wagler and David Schwartzentruber, have charge of the work at the two places. It has increased the attendance and awakened more interest and has relieved the situation of over crowding.

We are looking forward with joy for the coming meeting, just previous to General Conference, of the Publication Board Meeting, and to Sunday, August 25, when the wonderful topics arranged for all the churches in Ontario and western New York will be presented.

May God bless and direct to His honor and glory, and for the welfare of never-dying souls.

Tavistock, Ont.

"God is our refuge" (Psa. 46:1).

ONLY A BRANCH

As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.—John 15:4.

(Continued from last issue)

Oh! what rejoicing at the marriage supper of the Lamb over fruit that remained to be gathered by the Husbandman, to be partaken of at the great supper. Rejoicing over love that was tried by many a provocation; but held firm in the storm until mellowed and luscious, developed and sweetened with patience. Thanksgiving will there be given for humility and gentleness that could not be destroyed. Fruit stayed on the branch because a saint was so beggarly (poor) in his human spirit that it could not rise up in pride to spoil. Only a branch, to bear fruit for the Master's table.

Moreover, He has ordained that we should bear fruit and that **our fruit should remain, for a definite purpose** in this life—that whatsoever we shall ask in His name, the Father may give it. The Lord wants the Father to give us things in Jesus' name, to give us whatsoever we ask in His name. The Father cannot misrepresent His holiness and the glory of His kingdom by bestowing great favor upon an unfruitful believer. He has **ordained** that our fruit should remain, that the Father may consistently give us whatever we ask, manifesting to the world His favor toward them that love Him.

The world must see that it is a good thing to serve the Lord of lords. The world must see the Father's disapproval of His disobedient children. His true character must not be misrepresented. The **fruit remaining** is a requirement of the **Father's giving**, in the full sense of it. The favor He shows will be in proportion to the fruit we bear that remains. Could anything else call forth such desire to bear fruit, to abide that we might keep on bearing fruit?

Blessings and rewards. Indeed, and whatsoever ye shall ask. Just anything that is good. And with His Word in us, we shall know what is good.

"I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: **that whatsoever ye shall ask of the Father in my name, He may give it you**" (Jno. 15:16). Why has He ordained us to bring forth fruit that remains? For this purpose, "That whatsoever ye shall ask of the Father in my name, He **may** give it you." God wants to give whatsoever you ask in Jesus' name; He has provided the way. The Father is glorified in it, as well as in our fruitbearing. See why Satan wants to destroy the fruit before it ripens on the branch.

There **must** be fruit that the Father **may** give us good things. He delights

to do it. Satan knows this secret. If he can destroy the fruit, we cannot get many answers to prayer. We will be dry and discouraged. The world will mock. God will be grieved. Then, the Father **may not** "give it you." This is not an arbitrary rule. See the wisdom of God's plan that the fruit should remain that the Father may give largely. See the necessity of it.

Wise and necessary, not simply on God's part—that He may faithfully represent His holiness and the glory of His kingdom—but on our part. If fruit does not remain, it will not be perfected. How could there be great faith to obtain things from God and to have authority concerning the things of God—except faith last, it may develop into full strength?

How could Elijah have faith to bring down fire from heaven, except he walked with God that faith might remain and grow into that perfection acceptable in the sight of God? We want Elijah's faith all at once, unwilling that it be brought forth with patience. And suppose we were given the full-grown faith all of a sudden, it would not operate; for faith "worketh by love" (Gal. 5:6). So then, love must continue firm and constant that it may be perfected. Else faith cannot operate perfectly, however well-developed it may be. I Jno. 4:16-18 tells us that love is perfected by our dwelling (abiding) in God, and that perfect love casts out fear, giving boldness. Consider the miracle-working power that would be in one who would let the fruit remain: fear cast out and replaced by boldness. Faith developed into strength that overcomes; love grown into perfection to give full operative power to faith. Gentleness and meekness that cannot be taken away, giving no foothold for the devil. Peace that has been tested, keeping so that the human spirit cannot be disturbed however the enemy threatens.

Think of it. Nothing to hinder God.

Every preparation completed. Fruit that must let the Spirit bring forth mighty works. God is waiting for this. "I have . . . ordained you, that . . . your fruit should remain that . . . the Father . . . may give." This is God's way for mighty things to be done—the way of power by faith and love and joy that is permanent.

See the simplicity and power of the proposition laid before us by the Lord Jesus Christ: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, He may give it you" (Jno. 15:16).

Whatsoever we shall ask: it shall be **done**; it shall be **given**. The Father, ready to do what we ask; ready to give what we ask. As for our part—to sub-

mit and abide in Christ that we may bear fruit that is lasting. All I need: to let the Spirit teach me God's way; reveal to me God's will; to let His peace keep my heart and mind that no assault of the enemy may have strength to overcome my soul; to let faith lay hold of any promise and keep hold (lasting faith).

Then the thing I am asking will be working whether I see it or not, even if I see the opposite; for love will be making it work. What can the enemy do in such a case? He cannot stop God. Satan can attempt to destroy the channel of faith through which God is working; and that, by trying to turn my heart from abiding in Christ. But this cannot be, for the peace of God is keeping my heart and mind. It will continue to keep me so long as I let His peace rule in my heart.

Wonderful. Unlimited possibilities for them who walk after the Spirit.

We, to let the Spirit keep us abiding.

The Son, to bear the fruit in us.

The Father, to do and give whatsoever we ask. Marvelous possibilities in the Lord Jesus Christ—loving favor beyond our understanding. Only a branch. Indeed. But a branch that bears permanent fruit for Him, a branch which He delights to honor.—Sel. by D. F. Miller.

TO NON-PROFESSIONAL USERS OF TYPEWRITERS

By J. A. Ressler

For the Gospel Herald.

I have belonged to the class addressed in the title above for about thirty-five years. I have read and marked typewritten manuscript with a view to correcting mistakes in it for a somewhat longer period. In this time I have taken on some pronounced opinions. I was going to limit this dissertation to one suggestion, but I find I shall have to make two suggestions. If I do not make the first suggestion the second cannot be followed.

First suggestion.—In writing for the paper, always write with wide spacing between lines. If paper is scarce, use blank writing paper or some sort of material that will take impressions, but please do not space with No. 1 spacing. When you are writing to an intimate, very intimate, friend, use any spacing you like, preferably old-fashioned hand writing—typewriters are so impersonal—but when you write for publication use wide spacing.

Second suggestion.—When the wrong letter comes up in spite of your honest effort to be very careful, you have several choices. First, and best, turn up the line so that the mistake is on top of the platen (roll) and erase the mistake and try again. This is the only correct way if you are writing an important letter, such as an applica-

tion for a position. Second, push back the carriage so that you can strike the correct letter over the wrong one. Then back-space, turn the platen down and strike the correct letter exactly above the space that has the right one and the wrong one. Printers will understand.

The reason for this address is that this very morning I was reading manuscript for the press, and I came across a foreign name. Two letters, an "r" and an "l" were struck on the same space. I did a very cruel thing—made an ink line to the margin and wrote, "Linotype and Proof-reader please decide." And now I wonder what the original writer will say when this comes out in print. Up there in the second line of this paper this very machine said "fove" instead of "five." I "corrected" it after the second method. I wonder what the Linotype and the Proof-reader will say.

Scottdale, Pa.

NO COMPARISON

The Germans are a clever and thorough people, and when they set out to stage mimic air raids over Berlin they went ahead and did a pretty lifelike job. News photographs show us supposedly shell-torn streets, stretcher parties, and ambulances, firemen in gas masks, and all those other little details which go to make modern warfare such a romantic and high-spirited undertaking.

As a dress rehearsal for the real thing, it must all have been very realistic and gripping—just the sort of thing to make any people glad that they are at last able to support air fleets of their own.

But let no one make the mistake of supposing that it was really a faithful reproduction of the genuine article. To get that, you need a fertile imagination . . . and a strong stomach.

Let's suppose we could have a look at the real thing for a minute. What would we see?

First of all we might come to a peaceful suburban garden. On the torn sod lies a 5-year-old boy. He was a sunny, happy chap up to five minutes ago. Then a bomb fragment knocked his lower jaw off. He is lying there now, moaning rather quietly. In a few minutes he will be dead.

Down the street a way is a schoolhouse—was a schoolhouse, to be more exact. Now there is a mass of bricks and broken beams. It wouldn't be advisable to go too near; we might see something that would spoil our sleep forever. You see, a 500-pound bomb landed there before the children had time to get out.

Farther along we come to a department store. That, too, is a good thing to stay out of. An incendiary bomb landed in the midst of a throng of shoppers. The results are the sort of

thing the devil in hell might dream about on an especially bad night.

Next we reach what is left of a hospital. Some of the exhibits are rather disturbing . . . the children's ward, for instance, where one bomb went off . . . or the maternity ward . . . no, we shan't go in there at all.

Down here is a smashed street car, with a few broken bodies still showing faint signs of life. Just beyond is a theater, where a bomb landed just as everyone was hurrying for the exits. You understand, of course, that as we go to see these things we have to pick our way along pavements that are more or less cluttered with legless bodies, scattered arms and heads, and the like?

. . . All this is a little too harrowing to go on with any longer. But it is only a pale, shadow-like imitation of what will actually happen when the next war breaks out.

And if you don't like the looks of it, you might meditate that that's what the nations of the earth are blithely and irresponsibly preparing for themselves these days.—Publisher Unknown.

THE GREAT COMMISSION

(Continued from page 390)

may preach as hard as you can against sin, if they may have the privilege of designating what is sin; or you may even mention separation from the world, if they may define separation to their fancy: but let the preacher begin to go into detail from a scriptural standpoint on such subjects, and many times the amens will cease to be heard. Too often the countenance will fall, and sometimes these spiritual people may even get quite restless in their seats.

There are good, well-meaning, Christian people who have drawn the line close for themselves, but seem to be very lenient and easy with others who are inclined to drift from the old paths; thinking that the better way is to tell of the blessings, joy, peace, and satisfaction that comes to a yielded, consecrated life; thus, creating a hunger for such an experience; believing that when the heart gets right, all else will come all right too.

An Illustration

Suppose a father and mother have four good, well-behaved, obedient children in their home, and about the time the fifth child is born, they decide that it will not be necessary to teach this child what it shall or shall not do, or require obedience; believing that when the child gets old enough it will see that the parents rejoice over the faithfulness and obedience of the older children; and that the older brothers and sisters get so much joy and satisfaction out of having the parents' smiles, love, affection, and approval lavished upon them daily; and that

they are loved and respected by relatives and friends; he (or she) will sense the value of such conduct, and just naturally grow up to be a good, obedient son or daughter in the home; and a respectable, law-abiding citizen.

You would say, what folly, and you would have a right to. You would expect to see a spoiled boy or girl; and perhaps nine times out of ten your guess would be right.

It is not absolutely impossible for some souls to be saved and obtain an experience without all this instruction, if the heart is open and obedient to the leading of the Spirit; and they walk in the light they receive: but generally the tendency will be toward leanness and worldliness if this method is used.

Sound Teaching Needed

We are living in an age when these facts are being lost sight of by many, and are not considered necessary by some, and are deliberately ignored by many others. Thus, we are confronted with a lack of this kind of teaching, and face to face with the fact that many are saying, "I think so and so," and are acting accordingly: others are measuring themselves by themselves, and comparing themselves among themselves, looking at, and judging themselves by those as defective as themselves, and are not wise.

The method of presentation without denunciation, we feel, does not correspond with the Word of God. If we turn to the Word we shall find, "Thou shalt not," embraced in the precepts and injunctions of the same, as well as "Thou shalt."

We need well balanced preaching and teaching that the hearers may be directed aright.

We need to declare the judgments of God as well as His love and mercy, else sinners will not realize the need of calling upon God for mercy.

We need to stress the putting off of, and non-conformity to, the old; or souls will not see the need of conformity to, or occasion for, putting on of the new.

Denunciation reveals the presence of that which is not consistent or profitable; presentation portrays, and points the needy or hungry soul to the marvelous grace and transforming power of God.

When we have faithfully observed these commands, then it is our privilege to claim the promise, "Lo, I am with you alway, even unto the end of the world."—G. G. Lyons in Evangelical Visitor.

ENTERING CANADA, TO ATTEND GENERAL CONFERENCE

By a Canadian Brother

For the Gospel Herald.

The Canadian Government makes provision for tourists entering Canada.

All such are welcome to the hospitality of the Government, and will receive the courtesies of the officers at the ports of entry by following the simple regulations of the Government. The regulations are intended to guard against undesirable entries and to keep a record of persons coming into the Dominion for a limited time.

The driver of every car entering Canada must have with him

1. The Bill of Sale, or other document, proving his ownership of his car.
2. His driver's license, if such is required from his home state.

He will receive from the Customs officer a Duplicate Permit which will allow him to drive and use his car for touring purposes while in Canada, but he shall not allow other persons to drive his car while here. His permit shall be returned to the Canadian officer where and when he leaves the country.

Whatever articles for personal use or apparel are needed while traveling or remaining in Canada may be brought in without payment of duty. Goods for sale or merchandise of any kind is dutiable.

Be courteous to the officers. It is their duty to investigate travelers, inspect cars, goods and baggage coming into the country. Help them to perform their duties and you will receive their appreciations.

The brotherhood in Ontario welcomes you to their homes and hospitality. There are two congregations within twenty miles of Niagara Falls. The Sand Hill congregation, near Clarence Centre, N. Y., is about twenty-four miles east of the Falls. The membership is widely scattered and should be notified of intended visits, in order to permit arrangements for accommodations. The Vineland congregation consists of a limited number of homes. It is located twenty miles west of Niagara Falls. The larger district and congregations in Waterloo County, surrounding Kitchener, is about eighty miles from Niagara Falls and about the same distance from Port Huron, Mich.

All persons familiar with conditions at such large gatherings as the General Conference recognize the problem of entertainment, and of the distribution of guests and the proper entertainment of them in the homes. It is the desire of the brotherhood to make their guests comfortable and entertain them to the best of their ability; and they ask the co-operation of their anticipated guests in this opportunity of serving them.

There will be a number of preliminary meetings, and meetings of committees prior to the sessions of the General Conference. There will be increasing numbers of guests arriving in Canada during these preceding days of meetings. Because of these conditions it is very probable that much of

the time of the Canadian hosts will be occupied with taking the part of Martha, and the good part of Mary may be somewhat neglected toward their guests.

However, overlooking the cares and necessary labors of the occasion, the pleasure of Christian fellowship and the blessings of service for and with the Lord during these days is anticipated. The presence and fellowship of all who come is invited and desired, and the hospitality of Christian homes and hearts is extended to all in the name of the Lord whom we serve.

ON BOARD THE S. S. REX

(July 14)

To Our Dear Ones in the Home Land: Greetings in the name of Him who said, "Go ye into all the world, and preach the Gospel."

It is now 5:40 P. M., and we are very near Gibraltar. We praise the Lord for a safe voyage thus far. We have looked upon Africa for the first time. It was less than an hour ago that the mountains on its north shores came into view. We have been feeling quite well, with the exception of Sister Ferster who had a 24-hour spell of sea sickness.

The ship is rather crowded, having on board about 1800 passengers. Our companions are nearly all Italians, with a teacher from Kentucky and a Methodist minister from Arkansas. It is hard to get these people to understand us. Pray for us, that we may shine before them as an example of holiness.

Yours for lost souls,
C. M. Ferster.

CORRESPONDENCE

(Continued from page 393)

with a number of good things both spiritual and natural.

On July 14 baptismal services were held. One precious soul was received into the church.

On Saturday, July 20, at 2 o'clock, the members met together to cast their votes for a minister, at which time two names were given: Bros. Alva Wengerd and Emerson Hostetler.

On Sunday morning, July 21, the lot fell on Bro. Alva Wengerd and he was ordained to the ministry.

Bro. I. J. Buchwalter was assisted by Bishops Steiner, Stoltzfus, Johns, Hartzler, and Gerig.

On Sunday evening, July 21, the Martins and Pleasant View Y. P. B. M. gave a program at the Bethel church in Medina Co.

Bro. I. J. Buchwalter has organized a singing class for the children.

Our attendance at Sunday school is larger than in the winter months.

Remember this place in your prayers.

July 22, 1935.

Cor.

Alberta-Saskatchewan Conference

Report of the Alberta-Saskatchewan Mennonite Conference, held with the Mount View Congregation near Mazeppa, Alta., July 4, 1935

A special meeting of the ministry was held at the church to arrange for the work of Conference and to discuss the problems that arise in their work. The unity of conviction among the ministry to maintain the standards of the Word of God as interpreted by the Mennonite Church was a matter of much gratitude. May the Lord be praised.

Bro. John B. Stauffer, who was recently ordained to the office of minister for the Salem congregation near Tofield, Alta., was received as a permanent member of this Conference.

It was moved and passed that the visiting brethren—Oscar Burkholder, Breslau, Ont.; S. J. Miller, Pigeon, Mich.; C. C. Culp, Brethren, Mich.; Paul Roth, Portland, Oreg.—be received as temporary members of this Conference.

Conference proper opened on the morning of July 4 with singing led by Bro. Alvin Steckley.

Bro. H. J. Harder read Eph. 1:1-14 and led in prayer.

The moderator, N. E. Roth, appointed the following committees: Nominating—M. H. Schmitt, H. B. Ramer, J. G. Hochstetler. Resolutions—Oscar Burkholder, C. C. Culp, C. J. Ramer.

The Conference sermon was preached by Bro. S. J. Miller, using the texts, Ezek. 3:17; II Thess. 3:1.

The minister is a watchman by divine appointment. A complete church consists of an ordained ministry and a called out membership. Two great elements of power in the Christian church are the pulpit and the pews.

I. What should the minister be?

1. He should be converted. Phil. 1:15; II Cor. 11:13, 15. With-out this experience he cannot sympathize with the unsaved.

2. He must be baptized with the Holy Spirit. This experience should express itself in love and unity in the work of the church, especially among the ministry.

3. He should be divinely called. To be effective the minister of the Gospel must be God-made. Training and education alone are not sufficient to prepare for the ministry. His first call is from the Holy Ghost. The second call is from the church. Rom. 10:12-15; Gal. 1:11, 12.

4. It is essential that he be a diligent student of the Word, so that he may rightly divide the Truth.

The minister is called upon to conduct his business faithfully, support his family and be well prepared to preach the Gospel.

II. The laity.

The laity should be in a position to assist in the work of the Lord. Aside from the necessity of the same spiritual experience as the ministry, they should,

1. Be witnesses. Acts 1:8.

2. Pray for the messengers of God. II Thess. 3:1.

3. Keep the decisions of conference.

Finally in eternity minister and member will share in glory.

Testimonies were given to the sermon by N. E. Roth, Isaac Miller, M. H. Schmitt, Oscar Burkholder, C. C. Culp, Paul Roth, David Ramer. The remaining ministers and the laity expressed their testimony by standing.

Afternoon Session

Singing led by Bro. Howard Stauffer.

Devotion by H. B. Ramer, reading I Cor. 1.

Minutes of last conference were read and accepted.

Church records were read.

Report of the delegate to Pacific Coast Conference by Bro. J. G. Hochstetler.

Subject 1. **Obligations of Church Membership**, discussed by Bro. Paul Roth.

I. Functions of the Church:

1. Worship. The Father seeks true worshipers. True worship is in the Spirit.

2. To witness to her Lord. Jesus Christ is the only one that can meet the world's need.

3. Feeding the flock.

4. Contending earnestly for the faith. In view of the sad condition of the human family, we need to stand firmly for the faith.

5. To fulfill a ministry of intercession.

II. Obligations.

1. Loyalty to Christ.

2. Availing themselves of the means of grace. Heb. 10:25; Acts 2:46, 47.

3. Prayer. Acts 12.

4. Testimony in Christian service. Personal testimony is a powerful means of spreading the Gospel.

5. Giving. God loveth a cheerful giver. II Cor. 8:5; Acts 2:44, 45.

6. Supporting church institutions. The programs and institutions of our own church should be given preference.

Subject 2. **What is the Christian's Relation to the State?** Discussion opened by Bro. J. G. Hochstetler.

Answer: We accept the teaching of Scripture that the governments of the world are instituted of God for the purpose of keeping law and order in the earth among men. To do this the State enacts laws, judges between parties in contention (I Cor. 6:16), threatens

and punishes the criminal and if necessary bears the sword in order to curb crime (Rom. 13:4). According to the same scripture the State is also given for the purpose of praising the well doer and protection of the good. I Pet. 2:14.

Since the Bible is our rule of conduct, we want to take the Christian attitude toward the State. The following we believe to be the scriptural relationship:

1. Honor the King. I Pet. 2:17.

2. Pray for the rulers, that we may lead a quiet and peaceable life in all godliness and honesty. I Tim. 2:1-3.

3. To obey the laws of the land, with this only exception that when the State asks something of us that is contrary to the teaching of the Bible, we ought to obey God rather than man. Acts 5:29.

4. In no case to resist the government (Acts 13:2), nor speak evil of rulers (Tit. 3:2), nor take part in seditions (Gal. 5:20).

5. To gladly pay tax, customs, and revenues that may be required of us. Rom. 13:6; Matt. 17:27.

6. We believe it to be unscriptural to seek or hold political offices and that it would therefore be inconsistent for us to vote others into office or ourselves take part in political or governmental issues. I Tim. 5:22.

The following resolution was passed at the ministers' meeting and read before open conference: Since Bro. Burton Weber has made application for church membership with the Sharon congregation, be it,

Resolved, that he be accepted as a member of the church, and upon satisfactory examination by a committee consisting of the brethren M. H. Schmitt and Oscar Burkholder, and request of the Sharon congregation he be permitted to serve as minister until next conference.

Resolution of Sympathy:

Since it has pleased the all-wise God to remove from our ranks Bro. Menno Gingerich, deacon of the Mt. View congregation, be it

Resolved, that we express our heartfelt sympathy to the bereft family and congregation.

Resolution of thanks:

1. We, the Alberta-Saskatchewan Mennonite Conference in session July 4, 1935, do hereby express our appreciation for the fellowship, help and advice of the brethren, C. C. Culp, Brethren, Mich.; S. J. Miller, Pigeon, Mich.; Oscar Burkholder, Breslau, Ont.; and Paul Roth, Portland, Ore., and send greeting of love and unity to their respective conferences.

2. We hereby express our gratitude and appreciation to the Mt. View congregation, near Mazeppa, Alta., for their hospitality and kindness, which was enjoyed by the visitors during this conference.

It was moved and carried that the bishops constitute a committee to arrange a preaching program for the Mt. View congregation during the absence of Bro. Isaac Miller.

It was decided that the next Conference be held with the Mountain View congregation near Creston, Mont.

Bro. J. G. Hochstetler made request to have the time of next Conference changed to an earlier date. The request was granted.

Election of officers:

Moderator for next conference, Isaac Miller.

Delegate to Pacific Coast conference, N. E. Roth.

Delegate to General Conference and member on committee on arrangements, Isaac Miller.

General Board Members:

Missions and Charities, H. J. Harder.

Publication, H. B. Ramer.

Educational, M. D. Stutzman.

Mennonite Board of Colonization, Alvah Bowman.

Members of District Mission Board: Pres., M. D. Stutzman; Vice Pres., M. H. Schmitt; Secy., H. J. Harder; Treas., Jacob Breneman. Executive Member of Sister's sewing circle for three years, Sister H. J. Harder.

Evening Session

Singing led by Bro. O. O. Hershberger.

Devotional by John Oesch, Psa. 1.

Subject 3. **The Christian's Standing State in the Lord**, Discussed by Bro. Oscar Burkholder.

I. The believer's standing.

1. Children. Rom. 8:17.

2. Heirs. Rom. 8:17.

Not co-heirs but joint-heirs. Each child is heir to all.

3. Alive in Christ. Eph. 2:1, 4. The very life of Christ has come into us.

4. Delivered from sin.

5. Made nigh. Eph. 2:15.

6. Safe in Christ. Jno. 10:28.

II. The Christian's State.

1. Abiding in Christ. 2. Obeying Christ. 3. Growing in grace. II Pet. 3:18.

Sermon by Bro. C. C. Culp. Texts, Gen. 31:5 and Gen. 35:1.

Theme: **Back to Bethel.**

Bethel is typical of the beginning of a Christian experience. When Jacob went out from Bethel his life was a life of trouble. God called him back but he did not obey until unpleasant experiences came to him. When he came to Canaan he settled at Shechem, only a short distance from Bethel, but his blessing was not promised until he got back to Bethel itself.

Moderator, N. E. Roth.

Secretary, M. D. Stutzman.

REVIVAL

Revival begins in prayer. The prayerful spirit is the spirit of the revival. The spirit of supplicating prayer is the pledge of the revival, its harbinger and source. The revival begins in prayer, continues by prayer.

In a certain town there had been no revival for many years. The church was nearly run out. The people were unconverted. Spiritual desolation reigned. There lived in the town an old blacksmith, who stammered so greatly in his speech that it was painful to hear him speak. At work in his shop his mind became greatly exercised about the Church; his agony was so great he locked the door and spent the afternoon in prayer. He prevailed with God. He then obtained the reluctant consent of his pastor to appoint a meeting, but with no hope on the preacher's part of any attendance. But the room was more than filled. All was silent for a time until one sinner broke out in tears and begged, if anyone could pray, to pray for him. Others followed, and it was found that persons from every quarter of the town were under deep conviction—all dating their conviction from the hour the old man was praying in his shop. A powerful revival followed. The stammering man prevailed and, as a prince, had power with God.—Gospel Banner.

We believe that in the earliest and most impressionable years a child should be taught the inspiring outlines of those eternal verities which form the substance of a reasonable faith. We believe that it will be well for a child never to remember the time when the love of God was not known, when prayer was not a practice, when praise and worship were not a delight.—Erdman.

SPECIAL MEETINGS

Los Angeles, Calif.

Report of Quarterly Mission Meeting held July 7, 1935.

Organization.—Mod., P. A. Heller; Chor., Menno Stoner; Secys., Lucile Culp, Elma Shoup.

9:45 Sunday School.

10:45 Talk to the Children, Esther Guengerich.

11:15 Mission Sermon, James Bucher.

Afternoon—The Need of the Church—"Christian Youth."

1:15 Devotion, M. M. Burkholder.

1:30 Obedience to Christ, Wm. Miller.

Jno. 4:9. Our work is for Christ, in obedience to Him. It is our duty to be perfect as Christ. Being obedient to Christ is a requirement of the divine law. A fully surrendered life is one of obedience.

Advantages of Having Christian Training, Dorothy Kauffman.

Doctors, teachers, nurses need a special training for their profession. Christian workers are even more important in their calling, because it is the work of the Lord. Christ was reared in a Jewish home where the commandments were strictly enforced. An education is useless if Christ is omitted. A firm Christian education more easily detects the erroneous doctrines afloat today. Opportunities are opened in the vineyard for laborers. The Future Church, John Koppenhaver (Substitute Bro. Zehr).

Church of tomorrow depends upon the youth of today. Good for the young man to bear the yoke in his youth. The youth of the Church must hold its strength.

Redeeming the Time, H. G. Erisman.

Jesus redeemed our souls, now we should redeem the time. It's time to be awakened spiritually. Redeem is to regain what is lost and save what is left. Christ has a set time, to be born and to die. We should use the time for the glory of God. Spending more time in closet is not a waste of time; and living close to Jesus is to redeem time.

Open Discussion.

South Boston, Va.

Report of the Christian Life Conference held at Ebenezer Mennonite Church, South Boston, Va., May 25, 26, 1935.

Organization.—Mod., Henry Good; Chors., John R. Mumaw, Ernest Gehman; Secy., Ruth Garber.

Topics Discussed, and Speakers.—Principles of Teaching, Sadie Hartzler; Efficiency in the S. S., John R. Mumaw; Objectives of the S. S., Ernest Gehman; In the Footsteps of Jehovah, Hartzler; Highlights in Mennonite History, Gehman; Sermon—The Bride of Christ, Mumaw; Sermon—The Three Aspects of the Church, Mumaw; Consecrated Living, Hartzler; The Present Evil World, Gehman; Christ, the All-Sufficient One, Mumaw; The Power of the Word, Edna Wenger; Is Conscience a Safe Guide? Gehman; Sermon—The World or Christ, Which? Mumaw.

Bro. Gehman illustrated different songs with chalk drawings while the congregation sang.

Thoughts Gleaned.—The big thing in S. S. work is to arouse interest. There must also be a love and burden for souls. Good organization, co-operation, and God's blessing are hinges of success in this work. Each worker needs to live his message and have a real experience of his own. The S. S. encourages souls to come to Christ early, establishes them; and drawing out latent talent fits them for future work. In any place we are, regardless of our station, we can fellowship with Jehovah. His are the only safe footsteps to follow, and we miss blessings if we turn aside. Instead of stamping out Christianity Satan's attacks only caused it to spread from Palestine to the Northeast and then to the Alps and Holland. Menno Simons, an early leader upheld liberty of conscience, separation of Church and State, and nonresistance. Those free from sin compose the bride of Christ. Preparation precedes the wedding day. The bride's love for Christ grows stronger and stronger. As citizens of heaven we respond to God's rule. We are bound together through Christ into one family. If we ring true we become stones in God's building. Jesus became the Son of man that we may become the sons of God. When we consecrate ourselves to God His chain of blessings reaches us, in turn we reach out to the lost. The Christian has no right with anything that will wreck his body. Satan is back of anything we hold to the hurt of the soul. Christ is sufficient for us and is our Anchor. He gives better things for anything the world has to offer. The Word has Christ for its glory and power. Love backs the whole message. It comforts, guides, convicts, and answers the questions of the universe. Conscience must be enlightened through the Word of God. Conscience tells us what to do or what not to do according to a previously accepted moral standard. Christ does not live in the heart of the worldling. A fadeless crown awaits those who live truly for God. Secretary.

Married

Derstine—Goshaw.—On June 30, 1935, Bro. Harvey H. Derstine of the Souderton, Pa., congregation and Sister Lizzie F. Goshaw of the

Franconia, Pa., congregation were joined in holy matrimony, Bro. A. G. Clemmer of Franconia officiating. May the Holy Spirit guide them through life's journey.

Kauffman—Kropf.—On July 11, 1935, at the home of Bro. and Sister C. L. Kropf, near Hubbard, Oreg., occurred the marriage of their daughter, Wilma, of the Zion congregation, to Bro. Harold Kauffman, son of Bro. and Sister D. G. Kauffman of Minot, N. Dak., Bro. A. P. Troyer officiating at the ceremony. May God's choice blessings attend them through life.

Wertz—Stevanus.—On Sunday afternoon, June 30, 1935, at the Springs Mennonite Church, Bro. Joseph L. Wertz, of the Pigeon River congregation, Bay Port, Mich., and Sister Orpha Stevanus of the Springs, Pa., congregation were united in the holy bonds of matrimony, Bro. A. J. Metzler of Masontown officiating. They are now at home at Bay Port, Mich. May the Lord bless and make them a blessing through life.

Obituary

Rhodes.—Albert Rhodes was born at Rodman Furnace, Pa., April 7, 1878. He was a son of Christopher C. Rhodes. He died July 17, 1935; aged 57 y. 3 m. 10 d. Funeral was held July 19 at Altoona. Services in charge of Joseph M. Nissley. Text, Heb. 12:27.

Lafferty.—Donna June, infant daughter of Charles and Margaret Lafferty of Mill Run, Altoona, Pa., was born June 30, 1935, and died July 17. Funeral was held at the grandmother's home, Mrs. Murtill of Altoona, Friday, 10:00 A. M. Services in charge of Joseph M. Nissley. Text, Luke 18:15, 16.

Charles.—Bro. Harry H. Charles was born near Lancaster, Pa., Sept. 2, 1867. His mother died when he was less than two years of age. He entered into rest July 22, 1935, having attended church and Sunday school on Sunday, July 21, of which he was a faithful, loyal member. Services by his home ministers. Texts, Heb. 9:27; Matt. 24:44; Jno. 7:6. "Be ye therefore also ready." D. N. Gish.

Smetter.—Ethel Jane, daughter of Edward and Katie Smetter, was born Dec. 8, 1910, near Beaver Crossing, Neb.; died in the state hospital, Lincoln, Neb., July 4, 1935; aged 24 y. 6 m. 26 d. At the age of 10 years her health began to fail. Her condition gradually became worse, until after much concern and care, when her condition grew critical, she was taken to the state hospital for treatment. Efforts there were unfruitful in bringing any permanent relief. In the last 3 or 4 days her condition suddenly became serious and on July 4 she passed on to her reward. She leaves father and mother, 3 brothers (Edward of Denton, Frank and Rex), 4 sisters (Mabel, Hazel, Lena, and Wilma), all of Geohner, Neb.; also 1 grandmother, 1 grandfather, 8 uncles, 10 aunts, many cousins, and other relatives, sympathetic neighbors, and friends, who have learned to know her during her brief stay here. Funeral services were held July 7 at the West Fairview Church, in charge of Wm. R. Eicher assisted by Ezra Roth and J. E. Zimmerman. Interment in cemetery adjoining the church.

Frey.—Loren Lemar, son of John and Sadie Frey, was born in Amboy, Ind., Nov. 16, 1914. The early years of Lemar's life were spent in Amboy, where he attended the public school. In 1928 he moved with his parents to Converse, Ind., where he completed his public school work, graduating with the class of 1933. He was identified with the musical and athletic activities of the school. He was friendly, considerate, kind and industrious, which made for him many friends. When a child he was baptized in the Methodist church at Amboy, and later with his parents was received in the Friends church at Amboy. After coming to

Converse he attended the Bible school of the Church of Christ, and was a member of the boys' class. On July 4, while in bathing at Mexico, Ind., he was seriously injured. This accident terminated in death July 7, 1935; aged 20 y. 7 m. 21 d. One brother and one sister have preceded him in death. Surviving are the parents, 1 brother (Keith), 2 sisters (Arlene and Helen at home), the grandparents (Mr. and Mrs. Ben Frey of Waupecong, and Mr. and Mrs. J. B. Hammer of Kokomo, Ind.). These with many other relatives and friends mourn his death.

Christeon.—Sybil B., daughter of Mr. and Mrs. David Lantz; was born March 26, 1904, near Thomas, Okla.; died at the Goshen Hospital, Goshen, Ind., July 20, 1935; aged 31 y. 3 m. 20 d. Death was caused by peritonitis, the deceased having been ill since April following the birth of a child. On Dec. 17, 1925, she was united in marriage to Gerald Christeon. She leaves a sorrowing husband and 4 children (Robert Eugene, Mary Alice, Irma Jean, and Janice Arlene), her father and mother of Midland, Mich., 2 sisters and 1 brother (Clara and Lydia Lantz of Midland, Mich., and Herbert Lantz of Geary, Okla.), also a host of relatives and friends. She bore her suffering with much patience and desired to go to her heavenly home to be with Jesus. Several days before she died she renewed her covenant with the Lord and was received into the fellowship of the Goshen College congregation. She was a devoted wife, a loving mother, a kind neighbor, and will be greatly missed by her many friends. Funeral services were held July 22, in charge of M. C. Lehman and C. L. Graber. Interment in the Oak Ridge Cemetery at Goshen.

Sybil, you have left us dreary,
And our hearts are filled with sorrow;
For we miss you and feel so weary,
But hope to meet you on some morrow,
In that dear heavenly home above,
Where all will be joy and peace and love.

By the family.

Byler.—Lydia, daughter of Benjamin and Mary (King) Kauffman, was born in Lawrence Co., Pa., Dec. 24, 1867; died at her home in Clarence Center, N. Y., July 12, 1935; aged 67 y. 7 m. 18 d. At the age of seventeen she united with the A. M. Church, and remained faithful until death. In 1890 she was united in marriage to Jacob H. Byler. Ten children were born to this union: Amanda (Mrs. Curtis Cressman of New Hamburg, Ont.); Mary (Mrs. Amos Yoder of Aberdeen, S. Dak.); Alice (Mrs. Chris Miller of Kansas City, Kans.); Elsie (Mrs. Roy Frey of Akron, N. Y.); Elmer, Joe, Archie, and Raymond of Clarence Center, N. Y.; Two infant sons preceded her. Her father, mother, 6 brothers and sisters also preceded her. Besides her children, she also leaves 17 grandchildren, 3 brothers, and 1 sister (Eli Kauffman of Clarence, N. Y.; Solomon of New Castle, Pa.; Amos of La Junta, Colo.; and Mrs. Amanda Hostetler of West Liberty, O.). In 1904 she with her husband and family moved to Thomas, Okla.; later to Guyman, Okla., and from there to East Lynne, Mo.; then to Maurice, Man., Can., and from there to their present home in Clarence Center, N. Y. Though we had watched her weakening condition, the end was a shock. She had been working as usual, and after thirty minutes of suffering, she said she was dying and passed on. The parting is hard but we mourn not as those who have no hope. Blessed are the dead who die in the Lord. From henceforth they shall rest from their labors. Burial in the Good Cemetery. Services were conducted by J. W. Birky at the house, using Psalms 90, and at the church by Bros. S. F. Coffman and J. W. Birky. Text, 1 Sam. 20:3—"There is but a step between me and death."

Klopfenstein.—Abbie (Roth) Klopfenstein was born July 15, 1873, near Middlebury, Ind.; died at her home in Beaver Crossing, Neb., June 23, 1935; aged 61 y. 11 m. 8 d. On May 8, 1890, near Chappell, Neb., she was married

to Levi Klopfenstein. To this union were born 7 sons and 2 daughters. One son (Raymond) passed on to his reward on April 7, 1913. In her early youth she was baptized and received into the Mennonite Church, in which faith she died. In her last days she was especially anxious to depart this life, and be with Christ which she realized was far better. In 1886 she moved with her parents to Chappell, Neb. Here she was married. In 1891 they moved to near Archbold, Ohio. In 1897 they moved to Fountain, Mich. In 1899 they moved back to Nebraska, locating near Lexington; in 1907 to Pulaski, Ia., and in 1908 to Seward Co., Neb., where they lived until death separated her from her family. She leaves her loving husband, 6 sons (Myron, James, Aden, Harley, Roy and Clyde, all of Beaver Crossing), 2 daughters (Mrs. Cora Glucken, of Lexington and Mrs. Pearl Burkholder of Beaver Crossing), 4 brothers (Frank, James, and Mont of Idaho, and Edward of Chappell), 2 sisters (Mrs. Emma Lehman of Chappell, and Mrs. Polly Schlegel of Milford). Her father (Nicholas Roth) a minister, also her mother (Polly Miller Roth), both preceded her. She also leaves 19 grandchildren and 1 great-grandchild. Two grandchildren passed on before. Besides these, she leaves many other relatives, friends and neighbors. Her ailment at first was diagnosed as heart anemia, a number of complications with it finally causing her death.

"Dear mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

Funeral services June 26 at West Fairview Church, in charge of Wm. R. Eicher, Geo. Miller, and Ezra Roth. Interment in cemetery adjoining the church.

GOSHEN COLLEGE BIBLE DEPARTMENT FOR 1935-1936

Growth in the Bible Department

(1) There are 48 semester courses of Bible on the college level to select from. Not all 48 are offered each year. Twenty-six were offered in 1934-1935. (2) From 1924-1935 56% of all college students took one or more courses in Bible. (3) In 1924, 56 college students received 142 semester hours of credit in Bible. (4) In 1929, 128 college students received 292 semester hours of credit in Bible; an increase over 1924 of 128% in the number of students studying Bible, and an increase of 106% in the amount of credit received. (5) In 1934, 179 college students received 703 semester hours of credit in Bible; an increase over 1924 of 220% in the number of students studying Bible, and an increase of 395% in the amount of credit received.

Christian Worker's Course

(1) A two year course composed of sixty hours of credit. (2) Subjects are Biblical Introduction, O. T. History, Prophecy, and Poetry, N. T. History, General Epistles, Book Studies in John, Romans, and Galatians, Evangelism, Missions, Bible Doctrine, Church History, Mennonite History and Doctrine, S. S. Methods, S. S. Organization, Public Speaking, English Composition, General Psychology, Practical Church Work, and Electives. (3) The course is adapted to brethren and young people who desire to work in their home congregations, home missions, Summer Bible Schools, Young People's Meetings, and personal evangelism. (4) For the first year of course students will receive the diploma given by the general Sunday School Committee of

General Conference. (5) The course is centered in the English Bible.

College Major in Bible

(1) Requires 24 semester hours in Bible, 12 hours to be of Junior or Senior grade. (2) Subjects are Life of Christ, Pauline Epistles, Introduction to Theology, Fundamentals of the Faith, Intermediate Greek, Electives. (3) Adapted to college students working for the B. A. degree. (4) Graduates are serving in India, South America, city missions and pastorates.

Bachelor of Theology Course

(1) Requires 54 hours of Bible in addition to courses in English, Science, foreign language, history, philosophy, and psychology. One year must be exclusively Bible Study. 24 hours must be senior or graduate courses. The course covers four years of study. (2) Subjects are O. T. Prophecy and Poetry, Life of Christ, Pauline Epistles, Greek Exegesis, Missions, Introduction to Theology, Fundamentals of the Faith, Church History, Evangelism, Practical Church Work, Christian Education, Numerous electives. (3) Adapted to Bible teachers, ministers, missionaries, Christian workers.

Graduate Bible Course

(1) Requires approximately 26 hours. (2) Courses are Hebrew, Greek Exegesis, Advanced Biblical Introduction, O. T. Theology, N. T. Theology, Homiletics, Work of Pastor, Electives. (3) Adapted to college graduates who desire to attend seminary. Course is equivalent to first year seminary studies.

Teachers

S. C. Yoder will teach Biblical Introduction, O. T. History, O. T. Prophecy, O. T. Poetry, Missions. H. S. Bender, courses in Hebrew, Greek Exegesis, Advanced Biblical Introduction, O. T. and N. T. Theology. I. E. Burkhardt (on leave of absence from Hesston College), courses in Evangelism, Homiletics, Practical Church Work, Life of Christ, Pauline Epistles. Silas Hertzler, courses in Psychology and Sunday School Pedagogy; Edward Yoder, Greek; Mary Royer, Child Study.

Objectives of Bible School

(1) Thorough courses to increase Bible knowledge. (2) To train students to study the Bible when out of school. (3) To build up Christian experience. (4) To teach loyalty to the doctrines of Christ and the church. (5) To increase usefulness in the service of the church. (6) To encourage unity among the believers. (7) To encourage the fellowship of Christian young people.

Free Tuition and Reduced Expenses

In order to encourage still more students to study the Bible free tuition is offered to full time Bible students. Those who board and room at the college pay only \$100 per semester. Those who do not board and room at the college pay a small fee of \$12.50 per semester. Compared with regular college expenses this is a saving of \$87.00 per semester.

Write us about your plans and problems. We will help you if we can. Address S. C. Yoder, President, Goshen College, Goshen, Indiana.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its biennial meeting at the East Zorra Church near Tavistock, Ontario, Canada, D. V., Aug. 22 and 23, 1935.

The Executive and Publishing Committees will meet Thursday morning, Aug. 22, and all the Board members are requested to meet at the church at 3:30 P. M.

Those coming by train—come via Canadian National R. R. to New Hamburg, Ont., and notify Jacob R. Bender, R. R. 1, Tavistock, Ont.

Those coming by auto—from the West: Crossing at Port Huron Ferry, take highway No. 7 out of Sarnia, Ont., to Shakespeare, there turn right on to No. 19 to Tavistock. Those crossing at Detroit, take No. 2 out of Windsor to Woodstock; there turn left onto No. 19 to Tavistock. From the East: Take Nos. 7 and 8 out of Kitchener to Shakespeare; there turn left onto No. 19 to Tavistock. At Tavistock inquire for the church.

For further information write to Jacob R. Bender, R. R. 1, Tavistock, Ont.

For information relative to the program write to the Secretary, Canton, O., R. R. 3. O. N. Johns, Sec.

MENNONITE GENERAL CONFERENCE and ASSOCIATED MEETINGS

The Lord willing, the Mennonite General Conference will be held at Kitchener, Ontario, August 27-29, 1935. Previous to General Conference, a number of other meetings have been arranged for, as follows:

I. Associated Meetings

Wednesday, Aug. 21.—Interboard Committee meets.

Thursday and Friday, Aug. 22-23.—The Publication Board meets at East Zorra Church near Tavistock, Ont.

Saturday, Aug. 24.—Meeting (at Kitchener, if not otherwise specified by committee chairmen) of the Committee on Arrangements and all other committees desiring a meeting.

Sunday, Aug. 25.—Services at all our churches in Ontario and western New York, with Fundamentals conferences in the afternoon and evening.

Monday and Tuesday, Aug. 26-27.—Monday forenoon and afternoon, and Tuesday forenoon, will be occupied in meetings sponsored by a number of Church-wide Boards and Committees. Monday evening and Tuesday afternoon will be devoted to a Nonconformity Conference.

The Committee on Arrangements will continue its labors Monday and Tuesday until work is completed.

II. Mennonite General Conference

Tuesday Evening, Aug. 27.—Opening session of General Conference.

Wednesday and Thursday, Aug. 28-29.—General Conference continues in session, closing its labors on Thursday evening.

Boards and Committees reporting to General Conference are requested to write out their reports and have them ready to present to the Committee on Arrangements when it meets. A cordial invitation is extended to those interested in the cause of Christ and the work of the Church. May each one connected with this work seek divine guidance and utilize every opportunity to help make this session of General Conference a blessing to the Church.

Daniel Kauffman, Moderator.
Simon Gingerich, Secretary.

"If we would give as much attention to conduct and character as we do to clothes and homes, we would indeed be saintly people."

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The sixtieth annual meeting of the Southwestern Pa. Conference will be held, D. V., at Masontown, Pa., Aug. 5-9, 1935. Following is the schedule of meetings:

Monday: 2 P. M. Meeting of Executive Committee and Bishops.

6:30 P. M. to Tuesday Noon, Mission Board Meeting.

Tuesday: 1:30 P. M. Associated Sewing Circles Program.

7:15 P. M. to Wednesday evening, Sunday School Conference.

Thursday: 10 A. M. to Friday Noon, Church Conference.

Those coming by auto from east or west will follow route 40 to Uniontown; from the north, route 119 to Uniontown. Inquire at Uniontown for Masontown road.

All interested ones are cordially invited to all these meetings.

M. B. Miller, Secretary.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet with the Mount Zion congregation near Versailles, Mo., Aug. 12-16. The following will be the schedule of meetings:

1. Workers' Conference—Monday eve, Tuesday, Wednesday. This includes Sunday School Conference, Young People's Conference, and Mission Conference.

2. Mission Board Business Session—Tuesday afternoon after 4 P. M.

3. Ministers' Meeting—Wednesday afternoon after 4 P. M. Other meetings will be announced by the Moderator.

4. Church Conference—Thursday and Friday. The Conference sermon will be preached, D. V., by Bro. I. G. Hartzler, of East Lynne, Mo., Thursday forenoon.

Forenoon sessions will be from 9:00 to 11:45 A. M. Afternoon sessions, from 1:15 to 4:00 P. M. Evening sessions, from 7:00 to 9:00 P. M.

A cordial invitation is extended to the brotherhood and to those of other districts who can come to be with us in this season of service for the cause of Christ. Any one wishing to be met at the station should inform either C. B. Driver, or J. S. Detwiler, Versailles, Mo.

J. R. Shank, Conference Secretary,
Versailles, Mo., R. 1.

YOUNG PEOPLE'S INSTITUTE

The Young People's Institute sponsored by the Executive Committee of the Ohio Mennonite Sunday School Conference will meet at the Midway Church located on Route 46, two miles north of Columbiana, Ohio.

The Institute will be held Thursday morning, August 15, to Sunday evening, August 18.

Expenses

Registration fee\$.70
Board 1.55
Lodging (free)

Instructors

Bishop S. F. Coffman
Paul Erb
Alta Mae Erb
M. C. Lehman

Officers

M. C. Lehman, Director
I. W. Royer, Secretary
I. J. Lehman, Business Manager

Other Speakers and Lecturers

Bishop Daniel Kauffman
Bishop J. S. Gerig
Bishop A. J. Steiner
Wm. G. Detweiler
H. Claire Amstutz
Dr. Jonathan Yoder

The Program of the Institute consists of courses and lectures on:
Bible Study—Old and New Testament

Young People's Activities and Problems
Principles of Teaching
Vocal Music
Bible Doctrines
Study of the Master's Prayer
Group Discussions
Temperance
Nature Chats
Missions
Mennonites of Switzerland

The program is planned especially for young people but there is no age limit. An invitation is extended to all who wish to attend and a cordial welcome to other conference districts.

Write to I. J. Lehman, Columbiana, Ohio for programs, registration cards or any other information concerning the Institute.

Committee.

INDIANA-MICHIGAN SUNDAY SCHOOL CONFERENCE

The Lord willing the Indiana-Michigan Mennonite Sunday School Conference will be held with the Olive Congregation, five miles north of Wakarusa, Indiana, August 7, 8 and 9, 1935. A cordial invitation is extended to all.

Amos O. Hostetler, Secy.

"I therefore the prisoner of the Lord, beseech you that ye walk worthily in the vocation wherewith ye are called, in all lowliness, forbearing one another in love; endeavoring to keep the unity of the faith in the bond of peace." This is the Christian's walk.

—S. E. Allgyer.

"The greatest sin in the world to-day is that of parents neglecting their responsibility toward their children."

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

August 1, 1935

J. A. RESSLER, Editor

EDITORIAL

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained by the apostles and elders which were at Jerusalem" (Acts 16:4).

* * * *

"Acts fifteen" is generally recognized as the "conference chapter" of the New Testament. It serves equally as the Scriptural basis for the larger meetings of general Church boards and councils. The occasion for the council at Jerusalem was a question that arose at Antioch concerning the standing of the Gentile believers in the Christian Church. The decision has been aptly summarized: "The Gentile believers are not under the law; but Gentile believers must not give offence to godly Jews."

* * * *

A few months ago we allowed the type to occupy this space by a rambling dissertation on committees in general and church committees in particular. Our aim in this number is, by the help of the Lord and your patience, to have a look into the larger and more complicated work of boards and conferences as a part of the working elements of our churches. Boards and conferences are, really, only committees in a larger and more general sense; for they have "committed" to them the work in which the whole body of the Church is concerned, but which a representative number of the members of the Church can handle in a more successful way than the whole body could—if it were possible to gather the whole brotherhood together in one place.

* * * *

The authority of conferences has been questioned from the beginning to this day, but according to the verse at the beginning of this page conference decisions arrived at in accordance with

the Scriptures and the leading of the Holy Ghost are intended to be kept. The conference is representative (1) of the interpretation of the Scriptures on a given question; (2) of the position of the Church as a whole on the question; (3) of the interpretation by the Holy Spirit of the Scriptures regarding the question on hand. Hence, the decisions of a properly constituted Church Conference are mandatory upon those whom the conference represents—its decrees are to be kept. Conference decisions carry no penalty for violation more severe than the severance of the violator from the membership of the body of the Church. Passing of sentences of fines and imprisonment—of torture and death—by the Body of Christ—His Church—has been abandoned since the day when Peter denounced the sin of Ananias, and Paul denounced the sorcery of Bar-jesus. In cases where the professed Church has gone beyond its proper limits and claimed jurisdiction over the bodies, souls, and consciences of all its members, inflicting extreme penalties for violation of its demands, it has renounced its claims as the Church of Jesus Christ.

* * * *

In so-called mission fields the matter of the duties and limitations of Church conferences becomes of vital concern. In the home fields the customs and usages of the various church bodies are well known, and well established customs have the advantage of precedent to keep them in use. In fields where the religion of Christ is unknown, or known only in a perverted form, it is necessary to be able to give a reason for every decree of the Church through its conferences and other governing bodies. We referred to precedent or custom as an advantage a moment ago. Perhaps it would be well to question the advantage of established customs—or of appealing

to the fact that they are established as an argument for their continuation. It is extremely essential that we have a Scriptural foundation for our regulations, at home and abroad. In fact, the experiences of the mission fields often drive us to testing out our faith in the home churches. The intelligent Chinaman, Indian, or Romanist will ask, not only, "What do you believe?" but "Why do you believe as you do?"

* * * *

General Church Boards are in a sense an extension of the functions of conferences in some ways, and a limitation of the conferences to certain duties and responsibilities in another sense. These boards are in some measure like the Sunday school as an institution: The Church at work in a special line. Thus, we have the General Mission Board, representing the Church in its extension work, taking the Gospel message to the unevangelized; and there are the District Mission Boards, whose activities are confined to the local mission interests of their own immediate fields, but working in harmony with the local church and the General Board. School or Educational Boards, functioning as the Church at work in the field of advanced education, have their legitimate place. And in a field distinct from any other, the Publication Board is the Church at work in the line of producing and extending the use of literature, including the Bible, for the promulgation of the Gospel. As the different lines of church activity drop into their several places, other organizations find a field of separate work—the General Sunday School Committee or Board—for example. Such an organization may find wide latitude for its usefulness, and takes the name that fits it, Board or Committee, and its activities cover many phases of the work of giving the Gospel to people, young and old, but especially the younger folks.

We are not considering any organization of any kind in this essay, that does not properly fill a place as the Church at work in some particular field or other. If the activities of any institution, society, or organization of any kind cannot be properly classed as activities of the Church—the Church of Jesus Christ at work—it has no proper place in the denominational program and should not be classed as a Church institution. This view of the definition of a Church institution may seem extremely narrow to some, but I feel that it is the only view that can stand the test of true Christianity. Our right to exist as a Church of the living God rests upon our fidelity to Him in all things, including our adherence to all things He commands in His Word, and our renunciation of all things which displease Him.

III. JERUSALEM

By Mary M. Good

For the Gospel Herald.

On the way from Nazareth to Jerusalem we stopped at Jacob's Well where Jesus talked with the woman of Samaria.

When we came to Jerusalem it was raining. We called at the office of the American Express and attended to a few matters of business and investigated about guides. We had been given advice from a number of different sources before we came and when evening came we were puzzled. It was the tourist season and the charge of guides was excessive. Then again from an unexpected angle the matter was decided for us. A lady who has spent forty-five years in Mission work in India and who is now working in Jerusalem called to see us. We had met her in India and had written her that we were coming to Jerusalem. She brought with her a young man who is a helper in her work and offered him to us as a guide. He proved most helpful. He is an Arab Christian and a member of the Greek Orthodox Church. His family for many generations back have been residents of Jerusalem and Joppa. The guide one chooses has very much to do with one's impression of Jerusalem and as it happened ours was influenced to some extent by this young resident of Jerusalem who has grown up on the Bible stories in their setting and also the traditions. He worships in the Church of the Holy Sepulchre and is an ardent lover of the place. His love for his Lord, too, is deep and sincere.

The next morning dawned bright and clear and the weather continued fine during our three days in Jerusa-

lem and we made the most of the time.

The first place we visited was the Church of the Holy Sepulchre. Repairs are taking place on the building and before we entered our guide paused to explain that three architects had been called to examine the building—a Roman, a Greek and an English. The two first reported that repairs were not needed. The English verdict, however, was that the building was in danger and at his advice repairs are being done by the English government. The inference is that the Romans and Greeks already have a part in the building. It is hard to think of the fighting that has been done in that building and continues to be done as the different sects observe the festivals in connection with the life of our Lord.

As we entered we saw to our left the portal that is held by the Moslems. They hold the keys and unlock and lock the building at stated times in the words of our guide "To keep the Christians from fighting." Here we were given candles to light our way through the dark passages. As we entered, in the front we were shown a stone which is said to cover the spot where our Lord was anointed for burial. To the left is the tomb. It is covered with white marble in order to preserve it. The tomb is the property of the Greeks and just behind it is a small chapel owned by the Copts. Just back of this in the wall is the tomb said to have been made for Joseph of Arimathea. This is owned by the Armenians. In passing, our guide said that each must sweep and dust only his own part. That if in doing this one trespasses on the other's territory there is quarrelling. There are several chapels and to some one must descend a number of steps through dark passages. Climbing up a number of steps we come to Golgotha. This place is divided into two chapels. The one to the right belongs to the Roman Catholics and the one to the left to the Greek Orthodox. Over the place believed to be the place where our Lord was crucified is an image of the crucifixion. Above in Greek, Latin and Hebrew are the words "The King of the Jews" set in diamonds. Our guide said the cost of this was \$250,000. On all the walk are pointings mostly representing the crucifixion. By raising a marble slab we could see the rent which is said to have been made in the rock by the earthquake. The Russian excavations which we saw next show the old wall of the city. Golgotha is outside of the city wall. We were interested in knowing what the attitude of the Jews is toward this Church. Our guide told us that they are not permitted to enter. Their mocking was the cause of bitter resentment on the part of Christians and resulted in fighting to the extent that their entering had to be forbidden.

From here we went along the street called "Via Dolorosa"—The Way of the Cross. As we went along we came to large iron gates which to us would not have been distinguished from the shops. Entering these gates we came into chapels which are said to be built upon the places where Jesus broke down under the weight of His cross. Rich paintings showing the scene of the cross covered the walls.

We visited the Pool of Bethesda. On the walls of the entrance the passage found in Jno. 5:1-8 is printed in 450 languages.

Another place of interest was the tomb of the kings. The tomb was closed by a rolling stone probably similar to that at the tomb of our Lord.

Over the site of the Temple of Solomon on Mt. Moriah is built a mosque. It is called the Temple of Omar. It is an imposing structure. In the centre of the building can be seen the top of the mountain upon which it is said Abraham offered up Isaac.

Near the Mosque we were very much interested in having pointed out to us the tomb of Mohammed Ali who with his brother Shankat Ali figured very much in Indian politics a few years ago. He died a couple years ago and was brought from Bombay to Jerusalem for burial.

The wailing place of the Jews is a part of the old temple wall and the lower part dates from the time of Herod. I shall not be able to soon forget the impression I received as we went down the long flight of dirty steps lined with beggars. As we entered the wailing place we passed an English soldier on guard. We were told that in a recent dispute between the Moslems and Jews it was decided that the right of property belongs to the Moslems and the right of use for prayer to the Jews. To keep the two from coming to blows and even to bloodshed the English government keeps a guard there day and night. Since the 12th century they have continued wailing at this wall and praying for the return of their Kingdom.

The walk over Mt. Zion is very interesting. Here again we visited a number of churches built to the memory of certain events in the life of Jesus. The most interesting was the room built over the place where Jesus ate the last supper with His disciples and the Holy Ghost was poured out upon the believers at Pentecost. As we walked on our hearts were filled with deepest reverence as we thought on the words in the 15th, 16th, and 17th chapters of John which Jesus must have spoken as He walked with His disciples from that upper room to the Garden of Gethsemane. This room also, at the present time is in the hands of Moslems. Just beyond the upper room is a tomb which is said to be the tomb of David. Once a year the Mos-

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SOUTH AMERICA MISSION PAGE

The New Field in Cordoba

At the mid-year session of the Argentine Mission Council a number of significant plans and changes were decided upon. On this page in last month's Mission Supplement you were able to read a detailed report of a committee of three brethren who had investigated a number of prospective districts for Gospel testimony. Upon accepting the report it was decided that Bro. D. Parke Lantz and wife should leave their temporary charge in Quemu Quemu in order to begin mission work in an entirely new district for our Church, with headquarters at Cosquin in the hill section of the Province of Cordoba. Their friends who write to them will kindly note this change of location and address their mail hereafter to Mr. and Mrs. D. Parke Lantz, Corrientes y Santa Fe, Cosquin, F. C. C. N. A., Argentina. This extension work has been made possible as a result of the so-called Twenty Year Plan. Since the expense of renting a house and hall is being covered by funds from the Local Board, it may be regarded as home mission effort on the part of our Christian constituency, which is only about sixteen years old. Although our brother and sister are well fitted and adapted for pioneering we are certain that they need and desire our prayers. Since writing the above a card has come from Bro. Lantz. Here are a few quotations from it. "Greetings of love from Cordoba: We are now in our rented house; our furniture has not arrived yet. (They took cots and other necessary things in the auto.) We have made several contacts here and all say that there are no believers. Well, at least we need not fear the enemy. Our confidence is in the Lord. Pray for two men who have some knowledge of the Gospel."

More Help for the Bible School

In the same Mission Council the Director of the Bible School, Nelson Litwiller, stressed the need of more help on the teaching staff of the School for the coming year. Bro. Litwiller is being assisted at present by Bro. Shank who spends two days a week in Bragado. This will not be sufficient when the new class begins, which will necessitate the teaching of two different groups at the same time, that is, the first and second year classes. With this in view it was agreed upon to move Bro. and Sister Weber to Alberti (Does that remind them of N. W. Canada and make them homesick?—Ed.) a town near Bragado, from which Bro. Weber can go to help in the Bible School a few days a week with very little expense. Alberti was opened as a mission station in 1933 by Bro. Lantz and native helpers, and has since been under the charge of one of our unordained native pastors, Feliciano Gorjon, who is also a graduate from the

Bible School. There is already a baptized membership of 18 souls. The friends of Bro. and Sister Weber should now address letters and other mail to them at, Mision Evangelica, Alberti, F. C. O. Argentina. This new arrangement also makes necessary finding another location for Bro. and Sister Gorjon. There are several towns of considerable importance in the Carlos Casares circuit which should be entered, and will likely be occupied by pastor Gorjon and his wife.

An Educator's View of Christianity in the Argentine Republic

It may be of interest to the readers of this page to peruse a few paragraphs from the book "The River Plate Republics" published recently by Dr. Webster E. Browning. He quotes from an address given by an Argentine educator in Buenos Aires a few years ago, who being neither Protestant nor Roman Catholic had the following to say:

"The Catholic branch of Christianity in the Latin countries is one of the crudest forms of religious faiths. It appeals chiefly to narrow and selfish motives, and consequently attracts very few really superior characters.

"Its priesthood is far from enjoying the same social standing as ministers do in the Anglo-Saxon countries. Very few young men of high moral type freely choose that calling. The Roman Catholic theological seminaries are being more and more deserted, and the ecclesiastical authorities are at pains to fill their ranks. They fish their men from among orphans and poor widows' sons, at the price of a pittance, but the local seminaries cannot supply all the priests needed by the Church. Therefore a large part of them are foreigners—Spaniards and Italians—painfully ignorant and totally foreign to our feelings and ideals.

"Men of moral stamina generally drift away from religious activities as soon as they discover that the Roman Catholic Church is chiefly a power-seeking institution, and that ignorance and superstition are her most fruitful allies.

"Of course, the women—especially those belonging to the smart set—are religion's chief supporters. Most of them are sincere believers in the Church. This explains the fact that almost any social work conducted by women in these countries has a religious character. When I say religious character, I refer especially to the ecclesiastical connection between such movements and Church and priest, rather than to purely religious motives by which their organizers may be prompted. Institutions governed by women are looked upon by the priests as a proper ground for proselytizing. Applicants for assistance at such institutions have to avow the Roman Cath-

olic faith and closely observe its practices. Even at city hospitals cases are known of Sisters denying help to inmates who do not submit to ritualistic ceremonies.

"Whoever comes to South America with the intention of furthering the interests of dogmatism, or of propagating theological controversy, will meet with failure. Those questions do not interest the South American youth, and, in my opinion, they have ceased to interest the whole Latin race. . . . Still less can his interest be aroused in ancient disputes about predestination, free-will, eucharistic transubstantiation, auricular confession, or clerical celibacy. These are questions of the sixteenth century which have no message for the twentieth. But the regenerating power of the Gospel, yes. Jesus, the Liberator of man, will always find a place in our hearts." L. S. W.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(June 21, 1935)

Dear Friends in the Homeland:

"I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

Since Bro. Shank had some business to attend to with reference to mission properties, it was the privilege of the writer and family to make our first visit to the America station since our return from furlough. The trip was made by automobile, and since the roads are quite fair most of the way, the time required was a little over three hours.

This station, as most of our readers know, was opened by Bro. and Sister Rutt, but since the Rutt's went on furlough almost three years ago the Snyder's have been in charge. The work in this town is going along nicely in spite of handicaps that have hindered from time to time. When it was not the priest who worked against the mission it was certain groups of would-be believers who became provoked when they could not manage things. A certain group has now gotten in touch with the Pentecostal people in Buenos Aires, and having secured their confidence through lies, have started another place of worship in the same town. This has not seemed to damage the mission to any great extent, however, because the people in the town already know of the unstable character of these folks. But it has a tendency to make the indifferent and enemies of Christianity all the more ready to point the finger of scorn at religion. Prayer and spirituality on the part of the workers and the native Christians will prove where the truth is taught.

The Snyders have had heavy responsibility because of the sickness of a native helper they had in their home.

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AFRICA MISSION PAGE

Shirati Station
Musoma, Tanganyika, Ter.,
Africa

To the Gospel Herald, Greetings in the Name of our precious Lord. "The Lord will bless His people with peace."

We thank you for your continued prayer support. And how our hearts were made to rejoice when we heard how the Lord made known His will to you in the home-land concerning that married couple whom the Lord needs in this field of service. We praise the Lord for your faithfulness to Him in supplying all the needed equipment for them and also for the supply of medical equipment that is being sent to this field.

We are thinking of the Sisters Shenk and Hershberger as they are nearing us daily. However they will not arrive here on Katuru Hill before July 31. How anxious we are to greet them! Many of the natives are anxiously awaiting the new missionaries, and especially those who come to the dispensary. The natives have been told that the missionaries are already on their voyage here, but in their minds they cannot conceive why they are so long a time in coming here.

School work is in full swing this month again.

The sun-dried, mud bricks are being made each day for the second bungalow. The cement floor was completed this morning, and part of the wall had been started several days ago. We hope to have this house nearly finished by the time the Fersters arrive in August, at least so that it can be used.

The month of May was real wet and it has improved our garden very much. We had a number of fine showers this month, too. We have more varieties of vegetables from the garden, and occasionally an antelope or a wild guinea serve us real treats. This is also a good fish season.

We praise the Lord for good health again after a season of sickness. The more He proves us, the more He shares us of His love.

Faithfully His,
Elizabeth K. Stauffer.

June 15, 1935.

NEWS LETTER

(Continued from page 403)

She was in bed for three months and was only recently taken to the British hospital in Buenos Aires. We are hoping that her health may be restored. She is a girl of sweet disposition and Christian character, one of the jewels saved through the mission orphanage.

While in America we had the privilege of a visit from one of our former church members of the Trenque Lauquen congregation. She does not live in that place now but in Fortin, about

18 miles from America. She came with her two little girls on purpose to see us. We enjoyed her visit very much. She is the same as ever in her loyalty to her original faith but regrets the fact that she lives in a town where she can not attend any services.

Peace in the Chaco

All South America is rejoicing over the signing of the armistice pact between Bolivia and Paraguay thus bringing to an end the slaughter and suffering that has gone on in the Paraguayan Chaco for three long years. That this useless war has been prolonged for such a long period and the failure of so many attempted peace negotiations is another blot on South American history. When once a really serious and united attempt was made they found a way to peace even though the difficulties were many and big. "Where there is a will there is a way" is surely true. In this case the will was lacking all too long. In recognition of the joyous event all of the schools of Argentina were given a holiday on the thirteenth of June.

Word has come from Bro. Lantz telling of their arrival in their new field of labor on June 14. They went by auto carrying their cots and necessary bedding, cooking utensils and other necessary things that they were able to take in the back of their car. Upon arrival they began looking for a house and within a few days were located in suitable quarters where they began light housekeeping with the things they had brought along. They are now waiting for the rest of their stuff that is to come by freight. In the meantime they are working as opportunity affords at the task of bringing Christ to the lives of the people.

Prayer Suggestions

1. For the beginnings of mission work in Cosquin.

2. For Ambrosia Velerdy Martinez that she may some day find it possible to continue attendance at Christian services, and in the meantime cling to the precious faith.

3. For the Snyders in the task of evangelizing the town of America as well as the district around it.

4. For Elvira Armenino in the British hospital in Buenos Aires, that her health may be restored so that she may continue her studies in the Bible school—since this is her keen desire.

Emma H. Shank.

Pehuajo, F. C. O.

In view of the immeasurable value of our young people we need to do three things: (1) instruct them; (2) invest largely in them; (3) inspire them.—J. D. Mininger.

JERUSALEM

(Continued from page 402)

lems permit the Jews to visit this tomb.

The Armenians have built a church over the place where it is believed that Caiaphas' house stood. Excavations show the place where probably Pilate's palace was. We walked about and saw the rooms and prison cells that have been excavated. Tradition says that Jesus was imprisoned here the night before He was condemned. In corners of the cells are holes hewn into the rock where it appears that prisoners must have been chained. It is not far from this place down to the Brook Kidron and across to the Garden of Gethsemane.

Our visit to the Garden of Gethsemane was left till our last evening in Jerusalem. We passed through the Damascus Gate and walked through the streets of the city until we passed through the Gate of St. Stephen near which, tradition says, Stephen was martyred. We then walked down into the valley of Kidron and up the hill into the Garden. In the garden are eight very old olive trees. They are enclosed by a fence and a monk unlocks the gate and permits visitors to enter when he is convinced that they are not Jews. Over the stone upon which it is believed that Jesus prayed before His betrayal is a large and very beautiful church. A church stood there in the 4th century the remains of which were found in 1920 when the foundation of the present church was laid. To stand in the Garden and look across Brook Kidron at the hill beyond, down which they came with lanterns and torches to take our Lord was an experience which will not soon be forgotten.

Just above this church on the hill and also facing exactly the Golden Gate is a church that has been built very recently by the Russians in memory of a Russian Christian woman who was martyred by the Bolsheviks. We climbed to the door weary and foot-sore and it was late in the evening but we were more than repaid for the extra toil by the wonderful view that we had across the wall at Mt. Zion and Mt. Moriah. When we came to the door to our surprise a nun who spoke perfect English met us and unlocked the door. She said that the people of Jerusalem have a prophecy that at the time of the return of our Lord a Russian Church would face the Golden Gate and her face shone when she said, "and now there is a Russian Church exactly facing the Gate." The Golden Gate was walled up by the Moslems and they say that at the time of the return of our Lord it will open.

One cannot spend three days in Jerusalem with a non-Jewish resident of the place without finding out some-

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SEWING CIRCLE CORNER

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

* * * *

So trifling, we think, as we go about some of our tasks. We are doing them sometimes for children, sometimes for invalids, sometimes for old people who have long toiled, perhaps in hard circumstances. The other day I was visiting a sick one in one of our institutions. She was not so old, but she had seen some trying days, and as we talked of past experiences and old friends, she was touching lovingly one by one the bright patches on her quilt. I made some remark about it being a nice piece of work; "Yes," she said, "I like it so, some one made it and sent it to the Home, and they have put it on my bed. I am so glad." Perhaps the one who sewed the patches thought it was trifling work. Perhaps the Circle who quilted the lines felt that a great deal of effort was used for such a little thing. But, I can imagine that invalid, alone in her room day after day with just the needed care. And day after day she appreciates and thanks God for the loving service. Let's make them pretty, while we are about it, and let us see that our institutions, where so many loved ones must stay, have coverlets that suggest love and thoughtfulness and kind remembrances on our part as we toil in our Sewing Circle work.—L.

* * * *

You remember, do you not? that our Cutting Room at Ronks, Pa., lets us have scraps for piecing quilts for charitable purposes if we pay the postage. Address your requests for patches to Miss Anna Mellinger, Ronks, Pa.—L.

REPORT

Of Kaufman Sewing Circle from July, 1934 to June, 1935

No. meetings held	14
Average attendance	25
No. visitors	47
No. quilts made	18
No. garments	12
Baby blankets	8
Miscellaneous—pictures	7
Bandages	164½ yds.
In treasury July 1, 1934	\$19.39
Free Will Offerings	34.21
Received for quilting	77.94

Total	\$131.54
Disbursements	
Mission Home Work	\$43.00
Mission Foreign Work	6.18
Material Home Work	21.55
Balance in treasury	60.81

Mrs. Henry Cable, Sec.

REPORT

Of the Springs, Pa., Sewing Circle, 1934-35

No. members enrolled	30
No. meetings held	19
No. comforters donated	4
No. quilts quilted	11

No. sheets made	11
No. pillow cases made	5 pr.
No. prayer head coverings	74
Am't received for coverings	\$27.30
For work done	73.24
For fees	12.39
For mat. sold and sales	168.09
Am't on hand July 1, 1934	121.62

Total receipts	\$402.64
Disbursements	
Home expense	\$88.77
Charity	94.13
India garments	2.36

Total	\$185.26
In treasury July 1, 1935	\$217.38

Mrs. Norman Miller, Sec.-treas.

FROM OUR MISSION STATIONS

Portland, Oreg.

(Mennonite Gospel Mission)

Dear Gospel Herald Readers, Greetings:—Some time has elapsed since you have heard from this part of God's vineyard. However the work has been going on.

At our recent conference Paul N. Roth was appointed full time Superintendent for the coming year. The former workers were also reappointed for the same period of time.

At the present time Bro. Roth is in North Dakota engaged in evangelistic work. He also attended the Dakota-Montana Conference, and the Alberta-Sask. Conference.

Bro. J. N. Kaufman and family who so faithfully labored with us helping out in the regular services the past year are leaving this week, to make their home in Illinois. We will greatly miss them, but we know they will be a great blessing where they go.

An invalid sister just recently united with the body of believers at this place. She desires to live a victorious life and be a blessing where she is, that those around her may see Christ in her, and accept Him as their Savior.

Each Sunday an aged man finds his way into the congregation, since he has become interested in finding the way of salvation. For many years he never darkened a church door he said, but now he delights to come. He desires to be baptized and become a member of the Church.

We praise the Lord for answered prayers in behalf of souls. Our continued prayers are that more souls may be brought into the kingdom. There are many about us who are conscious to some extent of a need of a Savior, but are not yet willing to yield their lives into His control. These are the ones for whom we are burdened. Will you join us in prayer that such may be shown the Savior in a way that they will turn to Him in full penitence and submission?

Our Summer Bible School has just closed with an average attendance of fifty-five and a total enrollment of sixty-eight. The children as a whole

showed a good interest in the work and showed evidence of having learned something worth while.

Yours for His glory,
Viola Wenger.

Hannibal, Mo.

Dear Readers:—By request I am sending in two letters which were received by Sister Salina Swartzendruber from two of our precious young members, one twelve and one thirteen, whom she learned to love while teaching here in the Bible School. The request however did not come from Sister Salina but she has given her consent with the hope that those who read them will rejoice with us over the remarkable conversion of a city girl, who must resist every imaginable evil snare the devil puts in her way to discourage her, and that you might pray more for our young members. Other friends who have visited here are also doing a very worth while service by corresponding with these babes in Christ. They appreciate it and so do we.

Yours for the salvation of city girls,
July 18, 1935. Carol Kauffman.

* * *

Dear Sister Salina:

How are you getting along at your home now? Fine I hope. I am almost ashamed to write to you now, I have waited so long but I just didn't have time. That doesn't mean that I haven't thought of you though. I pray for you every day. Doesn't it thrill your soul when you think how much God loves us? It makes me happy, and it makes me sad. Happy because He sent His dear Son, Jesus into the world to live in the midst of sin, to be despised and rejected of men, to be spit upon, whipped, laughed at, scorned, nailed to a cruel cross, suffered untold agony for me; died of a broken heart, was taken off the cross, buried in a borrowed grave, and praise the Lord, He could not stay there! He rose again and went to the Father where He is pleading and interceding for you and me. Praying for us, and pleading with the sinner to come and drink of the everlasting river of life. And if we drink we shall NEVER know thirst any more. Oh, Salina, isn't it wonderful?

But on the other hand it is sad because I didn't learn to love Him before I did. He tells us that the world will hate us. But it hated Him before it hated us. He stood it, so can we. We never will be called upon to bear as much suffering as He did. These trials that come to us are to test us and make us strong. Of course they will get harder. That is a sign we are growing. The harder they seem, the more we need to lean and trust in God. And the closer we draw to God the harder will be our trials. We are put through the fining pot; we are put through a furnace. "The fining pot is

for silver; and the furnace for gold." There is a song that goes something like this, "When He hath tried me then by His grace; Purified I shall gaze on His face. Tried in His furnace, Prepared for His fold; **When He hath tried me, I shall come forth as gold.**" May we both come forth as gold. Sister Kauffman has that song. I think it is beautiful. Oh, may God help us to realize the value of living a Christian life. "His love is so precious to me; His love is so precious to me; 'Tis heaven below, my Redeemer to know; His love is so precious to me." Praise God! I praise Him all the day.

It surely is hot here. It is so hot that it makes a person miserable.

"Let us pray for each other—not faint by the way

In this sad world of sorrow and care. For that home is so bright and is almost in sight,

And I trust in my heart you'll go there."

I wish you were here, it is awful lonesome without you. Write when you can. "Bless the Lord, O my soul, and forget not all his benefits." May the guardian angels keep you in the love of God.

Your loving friend,

* * *

Dear Sister Salina.

I am all right. How are you? O. K., I guess. I guess you heard about the death of Sister Mandy Salond? She was very dear to each one in the church. I felt very sorry for her daughter and husband. He took it hard. I miss you so much since you have left. I wish Bible School wasn't over yet. You were a very good teacher. I was sorry that you couldn't stay longer. Did you know that — went back into the world? We are going to keep on praying for them each day that they might change their minds and come back to the Lord. I find it better to serve the Lord than the devil. By the grace of God I am going to press on.

Your friend,

Altoona, Pa.

(2504 Fourth Ave.)

Monday morning, June 10, Bro. Walter Graybill, accompanied by Bro. and Sister C. M. Ferster appointed missionaries to Africa, of Juniata County, came to our door and took Sister Nissley and myself with them en route to the General Mission Board Meeting at Hopedale, Ill., stopping along the way for preaching services. We received a great inspiration at these meetings. It was a gathering of the Church workers from all parts of the United States and Canada, including the foreign missionaries. In our absence Joshua B. Zook and S. T. Yoder of Belleville filled the appointments.

On July 4 a truck-load of twenty-six of our members and families attended the All Day Mission Meeting with the Stahl congregation.

On June 28, Sunday schools were re-organized. Altoona: Supts., C. H. Weyandt, W. C. Dodson; Secys., Mary E. Lauver, Ella Weyandt; Chors., Alice H. Nissley, Dolly Ritts; Libr., Katie Wingard; Del. to S. S. Conference, W. C. Dodson; Children's Meeting Committee, Katie Wingard, Ruth Querium; Cradle Roll Dept., Katie Wingard; Home Dept., Mary E. Lauver; Y. P. Meeting, C. H. Weyandt, Mary E. Lauver.

Canan Station: Supt., J. M. Nissley; Secy., Katie Wingard; Chor., Anna H. Weaver.

Mill Run Chapel: Supts., C. H. Weyandt, H. J. Cashman; Secys., Anna H. Weaver, Charles Vaughn; Treas., Mary E. Lauver; Chors., Mary Cashman, Verna Wicker; Y. P. Com., Anna H. Weaver, Elsie Cashman, Mary Cashman; Children's Meeting Com., Anna H. Weaver, Florence Wimerick; Cradle Roll Dept and Home Dept., Anna H. Weaver. Del. to S. S. Conf., H. J. Cashman.

Our fourth annual summer Bible school was held at the Canan Station Schoolhouse July 8-19, with nine teachers. The closing program was given on Friday evening, July 19, in the fire hall, the school room not being large enough to take care of the audience. On Friday was a real busy day. In the morning Bible school and a funeral of a child 16 days old; in the afternoon a funeral of a man. In the evening the program; also a local Board meeting was held.

Bro. and Sister Milo M. Yoder and son Stanford, of Mattawana, came on Saturday evening, July 20. Bro. Yoder was called to audit the Mission Treasurer's books, remaining over Sunday. Bro. Yoder preached at Altoona in the morning services.

Bro. Carr, a member of the Columbia Mission, who has been living at Altoona the past year, died on July 17, and we were called to the home for a short service. The remains were sent to Columbia, where further services were held.

The visitors recently at the Mission were, Jay C. Habacker, Betty Jane, and Bernice Habacker, Rohrerstown; J. P. Hershberger and wife, Hesston, Kans.; Myles D. Paige, Lancaster.

Cash Received June

S. W. Conf. Dist.	\$28.95
S. W. S. S. Conf.	11.00
S. W. S. S. Conf. for Summer Bible School	5.00
Conestoga Cong.	10.79
Maple Grove S. S. Willing Workers' Class, Belleville	2.00
	\$57.74

Cash Value Clothing

Bethel S. C., Ohio	\$5.85
Beech S. C., Ohio	3.00
Crown Hill S. C., Ohio	2.50
Metzlers Jr.	3.22
Reid	5.41
Belleville & Allensville	4.60
	\$24.58

Many thanks for your support. We beg a continued interest in your prayers and support.

July 20, 1935. Jos. M. Nissley.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—The three weeks of Summer Bible School work have just closed. Two separate schools were conducted this year, both running at the same time. The school for white children was held at the mission. The school for colored children was held about two blocks from the mission in a building which has been rented for work among the colored.

This is the first time that the work for the colored has been held at a separate location. The conviction has been growing among the workers for some time that something more definite should be done among the colored people. After some investigation a suitable building was secured, and the work began with the opening of the S. B. S. on July 1. The attendance in the school was encouraging as a number of children came quite regularly during the three weeks. Contacts have been made in a number of new homes, and the parents seemed glad that the children had the privilege to come to our school to study the Bible. Sunday evening services are also being conducted at the same place. We are trusting that there will be some who will be interested in these meetings.

Aside from the mission workers, the following were teachers in the Summer Bible Schools: Kathryn Geissinger, Grace Metzler, Elta Metzler, Anna Mae Nissley, Esther Nissley, Emma Nissley, Ruth Winey, Bertha Hess, Lela Eshleman, Kenneth Seitz, John Leatherman, and Noah K. Mack.

We feel the Lord's continued blessings in the work of the mission. A Bible study especially for convert members is being conducted for a half hour preceding the Wednesday night meetings. The S. B. S. teachers and a few of the local congregation spent two evenings distributing literature in sections which are not ordinarily reached.

Pray for the work and the workers in this large city. Problems arise at times which bring discouragement; but the Lord has the work in His hands, and with confidence we can fight the battles under His banner.

Merle W. Eshleman.

July 22, 1935.

Strasburg, Pa.

(Sunnyside Mission)

Dear Readers:

"For whoso findeth me findeth life, and shall obtain favour of the Lord" (Prov. 8:35). Isn't it wonderful we can begin every day of our life communing with this glorious Person, praising Him, thanking Him, and asking Him for whatever we need. The heart hunger is satisfied and there is

a peace within of which nothing can rob us.

We know His Spirit dwells within us. We know He meets every need. But have we failed in any way? Have we been unfaithful? If so Jno. 1:9 tells us what to do.

"Whoso findeth Me findeth life." What a blessed privilege that those of us who have found Him can lift up our hearts to Him at any time with the assurance that He hears, He sees the need and meets it. But there are sorrows, there are testings, there is tribulation, just as Christ said there would be. Jno. 16:33. Perhaps the Lord sends these things because in no other way can we learn the lessons He sees we need.

Here at Sunnyside the Lord has taken sinners and saved them. How we rejoice that ten more souls will be received into the church on July 28. Continue to pray with us that these may be ten more lives fully surrendered to the Lord. The Lord has a purpose for each one of us. We are saved to serve. These needy ones need teaching and training, for where there is life there is growth. Oh may they grow strong in Him. Sunnyside is a very dark place. Therefore the Lord hath great need of more real bright and shining "lower lights." We pray these ten may prove useful.

Interest and attendance continue good for this time of the year. Sometimes our number is small compared to what it should be and for no reason at all. But then again we are encouraged with those faithful ones who would not think of missing one service. Pray for us.

Kathryn A. Hess.

MARYLAND MOUNTAINS

Our work among the hills has been continuing quite well this summer. Usually the attendance drops off earlier but just the last few Sundays has it shown a slowing up. Usually the summer days have this effect. The enrollment of our Sunday schools the past year, has on the whole slightly in-

creased. The enrollment of the Bear Hill school being 48, an increase of 12 of previous year; the Laughlin school, 73, a decrease of 5 over previous year; and the Lageer, 43, an increase of 3 over previous year.

Summer Bible Schools

As last year, we again had Bible school at two of our schoolhouses. The other being able to attend at the Glade Church. At Bear Hill we had an enrollment of 49 with an average attendance of 34. At Laughlin an enrollment of 31 with average attendance of 28. We consider the attendance very good considering that it frequently rained during the school and most of the children travel some distance through woods and brush to get there. Some traveling nearly three miles. We have no suitable roads to go with auto and bring them in. If we had, we could double the enrollment of the Bear Hill school easily. At Laughlin we had nearly all the children in school. We plan another Bible school immediately after close of day school next year, D. V.

Home Burned

While Bro. William Durst was in Sunday school one Sunday afternoon his home and contents and also his barn burned to the ground. Sister Durst not feeling well enough to go to S. S., visited with a neighbor from whose home she saw the fire. She ran but could not enter the house but was able to save some things from the barn. We appealed to various sources for help for them and thank all who have so well responded to our appeal, especially do we thank the sewing circles for their help. Many also responded to their need among their many friends and neighbors. Bro. Durst is this year and had been last year Assistant Superintendent of the Lageer Sunday school, also teaching. His eldest son is also one of our teachers. May God's blessing rest upon them.

Evangelistic Meetings

We are planning to have, D. V.; evangelistic meetings at the Laughlin

Schoolhouse beginning Aug. 10. Communion at the Lageer schoolhouse in afternoon of the 18th, with several meetings evenings previous, Bro. I. K. Metzler as evangelist.

We have several invitations to start other Sunday school work which we are seriously considering doing. Pray with us that the Lord may lead. May the Lord bless the work and each worker as they labor in the Maryland mountains. In the Master's name,

Elmer E. Bittinger,

Mountain Supt.

JERUSALEM

(Continued from page 404)

thing of the feeling on the part of Moslems and Arab Christians toward the Jews. As we passed out of the Damascus Gate on our return from the Garden just outside the gate was a very large group of beggars receiving doles of stale bread. Our guide pointed to them as he was talking and said, "That is a picture of what I mean. Those people once were in comfortable circumstances and the Jews bought their homes at prices too high to be resisted by the ignorant peasants. They have sold their homes, spent the money and this is what you see. There is a large number of them in Jerusalem and the number is increasing." As you drive through the country and have pointed out to you the many Jewish settlements you realize that Palestine is indeed being taken over by the Jews.

Knoxville, Tenn.

Just as soon as India forbids us the freedom of preaching the Gospel in our schools, hospitals and other institutions, I am not interested.—India Missionary.

The Word of God is both regenerating and illuminating. If there are things about your life that need correcting, go to the Word of God for the corrections.—Henry Lutz.

TREASURER'S REPORT

TWENTY-NINTH ANNUAL FINANCIAL REPORT

Including the Fifty-Fourth Annual Financial Report of the Consolidated Missionary Organizations of the Mennonite Church for the Year Ending April 1, 1935.

RECEIPTS

Contributions Received as Follows:

General Mission Fund		\$ 9,003.82
India Missions—General Fund	\$ 7,680.58	
India Missions—Support and Extension	35,612.61	
India Missions—Bldg. and Equipment	2,025.45	45,318.64
South America Missions—General Fund	6,559.33	

South America Missions—Support and Extension	13,809.64	
South America Missions—Bldg. and Equipment	1,389.33	21,758.30
African Mission		589.97
City Missions		
Canton, Ohio	338.80	
Mission Supt.	600.51	939.31
Chicago, Ill.	470.30	
Mission Supt.	982.51	1,452.81
Mexican Mission, Chicago, Ill.		219.20
Detroit, Mich.	488.90	
Mission Supt.	164.18	653.08
Fort Wayne, Ind.	484.64	
Mission Supt.	311.90	796.54
Kansas City, Kansas	875.51	
Mission Supt.	920.17	1,795.68

Lima, Ohio	530.01		
Mission Supt.	328.95	858.96	
Los Angeles, Calif.		36.47	
Peoria, Ill.	469.46		
Mission Supt.	189.48	658.94	
Toronto, Ont.		27.00	7,437.99
Mission Supt.			
Charitable Institutions			
Children's Home, Kansas	968.62		
Supt. of Home	2,022.14	2,990.76	
Children's Home Building Fund		2,028.07	
Children's Home Roof Repairing Fund		126.50	
Orphans' Home, Ohio	2,114.68		
Supt. of Home	3,986.18	6,100.86	
Home for Aged, Ill.	839.52		
Supt. of Home	6,122.91	6,962.43	
Home for Aged Support Fund		2,450.50	
La Junta Hospital and Sanitarium	209.65		
La Junta Hospital—Wills Bequest	775.00		
Supt. of Hospital	61,553.35	62,538.00	
La Junta Hospital—Nurse Support		493.41	
Old People's Home, Ohio		10.00	83,700.53
Other Funds			
Missionary Preparation		50.00	
Missionary Widow		37.50	
Rural Missions		53.40	
Sundry Mission Funds—Received and Disbursed as per detail		885.10	1,026.00
Russia Relief		258.14	
Russians—Harbin, China		97.44	
General Relief		37.78	
Canadian Russian Relief		5.00	
German Refugees		41.08	439.44
Annuity Contributions		6,850.00	
Endowment Contributions		30.00	6,880.00
Administration Expense Income			59.45
Amstutz Farm Income		133.72	
Guhr Farm Income		57.50	
Showalter Farm Income		206.72	
Stalter Farm Income		123.26	
Gardner Farm Income		213.62	734.82
Total Cash Received by the Mennonite Board of Missions and Charities for the year ending March 31, 1935			176,948.96
Junior Quarter Fund—Reimbursing			936.25
Interest Earned and Collected			18,668.37
Rental Income			2,647.00
Canadian Exchange			82.84
Funds Returned from Investment during the year as per detail page 413			20,402.10
Cash Balance as shown on 28th Annual Report			1,075.40
Cash Balance—Deficit as of March 31, 1935			6,490.02
			227,250.94

DISBURSEMENTS

General Mission Fund			1,309.50
India Mission—General Fund		11,087.75	
India Missions—Support and Ext.	42,516.56		
Placed for Investment	384.09		
India Missionary Travelling Fund			
Transferred to India General	758.55	43,659.20	
India Missions—Bldg. and Equipment	1,528.39		
Placed for Investment	1,010.40	2,538.79	57,285.74
South America Mission—General Fund		5,493.45	
South America Missions—Support and Extension	18,085.34		
S. America Missionary Travelling Fund			
Transferred to S. America General	17.65	18,102.99	
S. America Missions—Bldg. and Equip.	2,222.00		
Placed for Investment	1,182.33	3,404.33	27,000.77
African Mission			1,349.55
City Missions			
Canton, Ohio		365.00	
Chicago, Ill.		936.20	
Mexican Mission, Chicago, Ill.		585.00	

Detroit, Mich.		1,260.62	
Fort Wayne, Ind.		1,488.34	
Kansas City, Kansas	722.70		
Placed for Investment	285.00	1,007.70	
Lima, Ohio		1,073.16	
Los Angeles, Calif.		50.33	
Peoria, Ill.		745.38	
		7,511.73	
Disbursed by Mission Superintendents		3,524.70	11,036.43
Charitable Institutions			
Children's Home, Kansas		1,137.70	
Children's Home Building Fund		10,190.79	
Children's Home Roof Repairing Fund			
Placed for Investment		126.50	
Orphans' Home, Ohio		2,610.20	
Home for Aged, Ill.		1,084.53	
Home for Aged Support		2,543.37	
La Junta Hospital and Sanitarium	33.30		
Placed for Investment	140.00	173.30	
La Junta Hospital—Wills Bequest		775.00	
La Junta Hospital—Nurse Support	330.00		
Placed for Investment	60.00	390.00	
Old People's Home, Ohio		10.00	
Placed for Investment		100.00	
Orphans' Home, Ohio—School Building			
		19,141.39	

Disbursed by Superintendents 73,684.58 92,825.97

Other Funds

Missionary Preparation		419.50	
Missionary Widow		420.00	
Rural Missions	10.81		
Placed for Investment	42.59	53.40	
Sundry Mission Funds—Disbursed as per detail		885.10	
Russia Relief	409.98		
Placed for Investment	610.65	1,020.63	
Russians—Harbin, China	500.00		
Placed for Investment	5.00	505.00	
General Relief	20.00		
Placed for Investment	17.78	37.78	
Canadian Russian Relief		5.00	
Placed for Investment		41.08	3,387.49
German Refugees			
Placed for Investment			
Annuity Funds Invested			6,850.00
Endowment Funds Invested			30.00
Administration Expense as per detail			3,827.50
Amstutz Farm Account		133.83	
Sarasota, Florida, Property		29.26	
Guhr Farm Account		70.66	
Showalter Farm Account	56.73		
Placed for Investment	53.67	110.40	
Stalter Farm Account	99.52		
Placed for Investment	23.74	123.26	
Gardner Farm Account	71.25		
Placed for Investment	142.37	213.62	681.03
Junior Quarter Fund		721.25	
Placed for Investment		300.00	1,021.25
Interest Fund Expenditures as per detail			18,545.71
Accrued Interest Account			2,100.00
			227,250.94

FOR COMPARISON

Year Ended April 1—

	1927	1928	1929
Total Cash Contributions	257,416.61	254,809.05	259,312.83
Property	4,500.00	39,900.00	6,000.00
	261,916.61	294,709.05	265,312.83
	1930	1931	1932
Total Cash Contributions	281,736.74	253,579.64	211,031.55
Property	6,000.00		
	287,736.74	253,579.64	211,031.55

	1933	1934	1935
Total Cash Contributions	172,593.65	160,223.22	176,948.96
Property			
	172,593.65	160,223.22	176,948.96
Cash Balance—Deficit as of April 1, 1935:			
Checking Account First National Bank		5,101.26	
Deposit April 4, 1935		310.79	
Checks in Transit as of April 1, 1935			11,902.07
Cash Balance—Deficit as of March 31, 1935		6,490.02	
		11,902.07	11,902.07
Reconciliation of Cash Balance—Deficit as shown above with the balances shown in this report:			
Current Balances in Mission and Relief Funds as shown in Detail Report on page 414			1,714.54
Deficit Amstutz Farm, Ohio		923.57	
Deficit Sarasota Property, Florida		298.98	
Deficit Guhr Farm, Colo.		82.01	
Deficit a/c Accrued Interest Receivable		6,900.00	
Cash Balance—Deficit as of March 31, 1935			6,490.02
		8,204.56	8,204.56

DETAIL OF FUNDS

General Mission Fund

Balance on hand April 1, 1934	24.07	
Receipts—Contributions Received	9,003.82	
Returned from Investment	5,432.68	14,460.57
Disbursements authorized by the Ex. Com.:		
Foreign Missions Conference	50.00	
Com. of Co-operation in Latin America	10.00	
Printing Supplies and Reports	284.37	
La Junta Hospital and Sanitarium	950.13	
Junior Quarter Fund	15.00	
	1,309.50	
Transferred by order of the Ex. Com. to:		
India General	557.50	
India Missionary Support	2,070.00	
India Bible Women Support	134.50	
India Educational Support	3,475.00	
India Orphan Support	270.00	
India Widow Support	40.50	
India Medical Support	373.00	
South America Missionary Support	170.00	
S. America Miss. Children Support	366.50	
South America Evangelist Support	918.00	
South America Orphan Support	1,037.00	
Chicago Mission, Ill.	406.00	
Detroit Mission, Mich.	725.50	
Fort Wayne Mission, Ind.	986.00	
Lima Mission, Ohio	504.00	
Peoria Mission, Ill.	269.00	
Los Angeles Mission, Calif.	13.86	
Orphans' Home, Ohio	328.00	
Mexican Mission Work	120.00	
Missionary Widow Support	382.50	14,456.36

Balance on hand April 1, 1935 4.21

INDIA

India General Mission Fund

Balance on hand April 1, 1934	250.63	
Receipts—Contributions Received	7,680.58	
Returned from Investment	2,600.00	
Transferred from General Mission Fund	557.50	11,088.71

Disbursements:

General Expenses in India	3,917.00	
Missionaries' dental, oculist and medical bills	713.55	
Medical Examinations	27.00	
Travelling Expenses to India	2,965.80	
Travelling Expenses to America	3,085.19	
Shipping Charges on Clothing	34.18	
Hospital Supplies	345.03	11,087.75

Balance on hand April 1, 1935 0.96

India Support and Extension Funds

Balances on hand April 1, 1934:

India Missionary Support	19.26	
India Missionary Children Support	432.01	
India Missionary Travelling Fund	456.55	
India New Missionary Equipment	275.00	
India Evangelist Support	89.70	
India Bible Women Support	22.08	
India Educational Support	8.15	

India Medical Support	30.36	
India Evangelistic Budget Support	67.00	1,400.11

Receipts—Contributions Received:

India Missionary Support	11,910.25
India Missionary Children Support	4,563.55
India Missionary Travelling Fund	302.00
India New Missionary Equipment	235.00
India Evangelist Support	2,063.47
India Bible Women Support	987.93
India Educational Support	2,844.72
India Orphan Support	7,520.15
India Widow Support	1,279.65
India Medical Support	2,127.41
India Evangelistic Budget Support	901.88
India Lepers	71.10
India Personal	169.82
India Friesen Auto	507.00
India New Testament and Tract Fund	44.59
India Brenneman Auto	84.09

35,612.61

Returned from Investment:

India Missionary Children Support	340.00
India Evangelist Support	175.00
India Friesen Auto	661.98

36,789.59

Transferred from the General Mission Fund

by order of Ex. Com. to:

India Missionary Support	2,070.00
India Bible Women Support	134.50
India Educational Support	3,475.00
India Orphan Support	270.00
India Widow Support	40.50
India Medical Support	373.00
	43,152.59
	44,552.70

Disbursements:

India Missionary Support	13,998.87
India Missionary Children Support	4,521.71
India New Missionary Equipment	510.00
India Evangelist Support	2,288.00
India Bible Women Support	1,144.00
India Educational Support	6,327.00
India Orphan Support	7,788.00
India Widow Support	1,320.00
India Medical Support	2,530.00
India Evangelistic Budget Support	638.00
India Lepers	71.10
India Personal	166.31
India Friesen Auto	1,168.98
India New Testament & Tract Fund	44.59

42,516.56

Placed for Investment:

India Evangelistic Budget Support	300.00
India Brenneman Auto	84.09

42,900.65

India Missionary Travelling Fund	758.55	43,659.20
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Balance on hand April 1, 1935

893.50

India Building and Equipment Funds

Receipts—Contributions Received:

India Bible School	10.40
India Academy and Bible School Bldg.	40.00
India Farming Land	1,000.00
India Girls' Industrial School	750.05
India Bible Academy	25.00
India Academy—Prayer Room	200.00

2,025.45

Returned from Investment:

India Bungalow Furnishings—Guest Room	103.34
India Academy & Bible School Bldg.	410.00
	2,538.79

Disbursements:

India Bung. Furnishings—Guest Room	103.34
India Academy & Bible School Bldg.	450.00
India Girls' Industrial School	750.05
India Bible Academy	25.00
India Academy Prayer Room	200.00

1,528.39

Placed for Investments:

India Bible School	10.40
India Farming Land	1,000.00
	2,538.79

SOUTH AMERICA

South America General Mission Fund

Balance on hand April 1, 1934	173.15	
Receipts—Contributions Received	6,559.33	6,732.48

Disbursements:

General Expenses in South America	3,053.00
Travelling Expenses to South America	1,781.95
Travelling Expenses to United States	450.00
Medical, dental and oculist bills	202.50
Medical Examinations	6.00

5,493.45

Transferred by order of Ex. Com. to:

South America Missionary Support	1,000.00
South America Bible School Support	54.30
South America Bible Coach Support	153.27
	6,701.02

Balance on hand April 1, 1935

31.46

South America Support and Extension

Balances on hand April 1, 1934:

South America Missionary Support	4.30
S. America Missionary Children Sup.	403.98
South America Evangelist Support	59.75
South America Orphan Support	3.40
South America Publication	28.05
South America Bible Coach	1.73
South America Miss. Travelling Fund	17.65
	518.86

Receipts—Contributions Received:

South America Missionary Support	6,926.30
South America Miss. Children Support	2,379.90
South America Evangelist Support	3,057.11
South America Orphan Support	792.98
South America Publication	161.09
South America Bible Coach	65.00
South America Bible School	212.20
S. America Bible Coach & Tent Work	80.00
South America Kindergarten	5.00
South America Medical	10.48
South America Nurse	5.00
South America Personal	54.58
South America Sewing Circle Work	60.00

13,809.64

Transferred by order of Ex. Com. to

South America Missionary Support from South America General Fund	1,000.00
General Mission Fund	170.00
From General Mission Fund to South America Miss. Children Sup.	366.50
South America Evangelist Support	918.00
South America Orphan Support	1,037.00
From South America General to South America Bible Coach	153.27
South America Bible School	54.30

17,508.71

Returned from Investment:

South America Publication	43.54
South America Shank Auto	84.00
	17,636.25

18,155.11

Disbursements:

South America Missionary Support	8,100.00
South America Miss. Children Sup.	3,149.94
South America Evangelist Support	4,033.37
South America Orphan Support	1,833.37
South America Publication	183.10
South America Bible Coach	220.00
South America Bible School	266.50
South America Bible Coach & Tent Work	80.00
South America Kindergarten	5.00
South America Medical	10.48
South America Nurse	5.00
South America Personal	54.58
South America Shank Auto	84.00
South America Sewing Circle Work	60.00

18,085.34

South America Miss. Travelling Fund

Transferred to South America Gen.	17.65	18,102.99
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Balance on hand April 1, 1935

52.12

South America Building and Equipment

Receipts—Contributions Received:

South America Orphanage Truck Farm	100.00
South America Orphanage	107.00
South America Farming Land	1,000.00

South America Land for Bible School	100.00
South America "America" Station Bldg.	71.33
South America Building	11.00

1,389.33

Returned from Investment:

South America Orphanage Building	1,965.00
South America Orphanage Truck Farm	50.00
	3,404.33

Disbursements:

South America Orphanage Bldg.	2,072.00
South America Orphanage Truck Farm	150.00
	2,222.00

Placed for Investments:

South America Farming Land	1,000.00
South America Land for Bible School	100.00
South America "America" Station Bldg.	71.33
South America Building	11.00
	3,404.33

AFRICA

Africa Mission

Balance on hand April 1, 1934	159.58
Receipts—Contributions Received	589.97
Returned from Investment	600.00
	1,349.55

Disbursements:

Sem Eby, Treas. Eastern Menn. Bd.	1,349.55
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HOME MISSIONS

Canton Mission, Ohio

Balance on hand April 1, 1934	26.20
Contributions Received	338.80
	365.00
Disbursements by Treasurer	273.18
Disbursements by Mission	91.82
	365.00

Superintendent's Annual Report:

Balance on hand April 1, 1934	23.55
Contributions Received	600.51
Received from General Treasurer	91.82

715.88

Disbursements by Supt.

	636.94
Balance in hands of Supt. April 1, 1935	78.94

Chicago Mission, Ill.

Balance on hand April 1, 1934	60.61
Contributions Received	470.30
Transferred from General Mission Fund	406.00
	936.91

Disbursements by Treasurer

	148.88
Disbursements by Mission	787.32
	936.20

Balance on hand April 1, 1935

0.71

Superintendent's Annual Report:

Balance on hand April 1, 1934	12.41
Contributions Received	982.51
Received from General Treasurer	787.32
Received from General Treasurer for Mexican Mission work	545.00

2,327.24

Disbursements by Supt.

	2,324.08
Balance in hands of Supt. April 1, 1935	3.16

Mexican Mission, Chicago, Ill.

Balance on hand April 1, 1934	6.28
Contributions Received	219.20
Returned from Investment	240.00
Transferred from General Mission Fund	120.00

585.48

Disbursed to Mission Supt.

585.00

Balance on hand April 1, 1935

0.48

Detroit Mission, Mich.

Balance on hand April 1, 1934	46.71
Contributions Received	488.90
Transferred from General Mission Fund	725.50

1,261.11

Disbursements by Treasurer

	300.62
Disbursements by Mission	960.00
	1,260.62

Balance on hand April 1, 1935

0.49

Superintendent's Annual Report:

Balance on hand April 1, 1934	13.63
Contributions Received	164.18
Received from General Treasurer	960.00

1,137.81

1,117.74

Disbursements by Supt.

Balance in hands of Supt. April 1, 1935 20.07

Fort Wayne Mission, Ind.

Balance on hand April 1, 1934	17.88
Contributions Received	484.64
Transferred from General Mission Fund	986.00

1,488.52

Disbursements by Treasurer	403.34
Disbursements by Mission	1,085.00

1,488.34

Balance on hand April 1, 1935

Superintendent's Annual Report:

Contributions Received	311.90
Received from General Treasurer	1,085.00

1,396.90

1,394.50

Disbursements by Supt.

Balance in hands of Supt. April 1, 1935 2.40

Kansas City Mission, Kansas

Balance on hand April 1, 1934	158.30
Contributions Received	875.51

1,033.81

Disbursements by Treasurer	287.70
Disbursements by Mission	435.00

722.70

285.00

Placed for Investment

1,007.70

Balance on hand April 1, 1935

Superintendent's Annual Report:

Balance on hand April 1, 1934	72.12
Contributions Received	920.17
Received from General Treasurer	435.00

1,427.29

1,397.92

Disbursements by Supt.

Balance in hands of Supt. April 1, 1935 29.37

Lima Mission, Ohio

Balance on hand April 1, 1934	39.21
Contributions Received	530.01
Transferred from General Fund	504.00

1,073.22

Disbursements by Treasurer	159.90
Disbursements by Mission	913.26

1,073.16

Balance on hand April 1, 1935

Superintendent's Annual Report:

Balance on hand April 1, 1934	.44
Contributions Received	328.95
Received from General Treasurer	913.26

1,242.65

1,217.87

Disbursements by Supt.

Balance in hands of Supt. April 1, 1935 24.78

Los Angeles Mission, Calif.

Contributions Received	36.47
Transferred from General Mission Fund	13.86

50.33

Disbursements by Mission	24.19
Disbursements by Treasurer	26.14

50.33

Peoria Mission, Ill.

Balance on hand April 1, 1934	6.92
Contributions Received	469.46
Transferred from General Mission Fund	269.00

745.38

Disbursements by Treasurer	105.38
Disbursements by Mission	640.00

745.38

Superintendent's Annual Report:

Balance on hand April 1, 1934	139.86
Contributions Received	189.48
Contributions Received for Par- sonage Annex	354.22
Received from General Treasurer	640.00

1,323.56

810.09

Disbursements by Supt.

Balance in hands of Supt. April 1, 1935 513.47

Toronto Mission, Ontario

Superintendent's Annual Report:	
Balance on hand April 1, 1934	1.09
Contributions Received	27.00
Received from Canadian Treasurer	1,085.00

1,113.09

1,111.43

0.18 Disbursements by Supt.

Balance in hands of Supt. April 1, 1935 1.66

CHARITABLE INSTITUTIONS

Children's Welfare Home, Kansas City

Balance on hand April 1, 1934	40.37
Contributions Received	968.62
Returned from Investment	274.37

1,283.36

Disbursements by Treasurer	12.70
Disbursements by Institution	1,125.00

1,137.70

Balance on hand April 1, 1935

Superintendent's Annual Report:

Balance on hand April 1, 1934	12.60
Contributions Received	310.26
Special Support	1,679.00
Received from General Treasurer	1,125.00
Miscellaneous Sales	32.88

3,159.74

3,142.07

Disbursements by Supt.

Balance in hands of Supt. April 1, 1935 17.67

Children's Home Building Fund

Balance on hand April 1, 1934	1,516.49
Contributions Received	2,028.07
Returned from Investment	6,947.69

10,492.25

Disbursements by Treasurer:

Travelling Expense	333.43
Labor, hauling, supervision, carpentry, masonry and painting	1,782.27
Materials—lumber, brick, cement, hardware, stone, sand, iron work, paint, etc.	4,782.00
Telephone and Telegrams	44.59
Electrical Contract	419.57
Plastering Contract	1,048.00
Cabinet Work	258.70
Plumbing	1,272.74
Misc. Supplies and Expenses	249.49

10,190.79

Telephone and Telegrams

Electrical Contract

Plastering Contract

Cabinet Work

Plumbing

Misc. Supplies and Expenses

Balance on hand April 1, 1935

Children's Home Building Roof Repairing Fund

Contributions Received	126.50
Placed for Investment	126.50

Orphans' Home, Ohio

Balance on hand April 1, 1934	168.14
Contributions Received	2,114.68
Transferred from General Mission Fund	328.00

2,610.82

Disbursed by Treasurer	10.20
Disbursed by Institution	2,600.00

2,610.20

Balance on hand April 1, 1935

Superintendent's Annual Report:

Balance on hand April 1, 1934	31.15
Contributions Received	419.53
Special Support	3,442.14
Farm Income	124.51
Received from General Treasurer	2,600.00

6,617.33

145.66

26.11

0.06

301.46

0.62

Disbursements by Supt.	6,615.90	
Balance in hands of Supt. April 1, 1935	1.43	
Home for Aged, Ill.		
Balance on hand April 1, 1934	280.80	
Contributions Received	839.52	
	1,120.32	
Disbursed by Treasurer	234.53	
Disbursed by Institution	850.00	1,084.53
Balance on hand April 1, 1935		35.79
Superintendent's Annual Report:		
Balance on hand April 1, 1934	1.61	
Contributions Received	251.03	
Special Support to Supt.	4,487.93	
Special Support from Gen. Treas.	2,543.37	
Received from General Treas.	850.00	
Farm Income and Other Receipts	1,383.95	
	9,517.89	
Disbursed by Supt.	9,510.21	
Balance in hands of Supt. April 1, 1935	7.68	
Home for Aged Support Fund		
Balance on hand April 1, 1934	92.65	
Contributions Received	2,450.50	
Returned from Investment	5.00	
	2,548.15	
Disbursements to Institution	2,543.37	
Balance on hand April 1, 1935		4.78
La Junta Hospital and Sanitarium, Colo.		
Balance on hand April 1, 1934	59.27	
Contributions Received	209.65	
	268.92	
Disbursements by Treasurer	33.30	
Placed for Investment	140.00	173.30
Balance on hand April 1, 1935		95.62
La Junta Hospital—Wills Bequest		
Contributions Received	775.00	
Disbursed to Institution	775.00	
Superintendent's Annual Report:		
Cash Balance April 1, 1934	197.33	
Contributions and Income	61,553.35	61,750.68
Disbursements:		
Upkeep and Expenses	28,977.01	
Various Salaries	13,168.78	
Accounts Payable	19,484.40	61,630.19
Cash Balance April 1, 1935		120.49
La Junta Hospital—Nurse Support		
Contributions Received		493.41
Disbursements by Treasurer	330.00	
Placed for Investment	60.00	390.00
Balance on hand April 1, 1935		103.41
Old People's Home, Ohio		
Contributions Received		10.00
Placed for Investment		10.00
Orphans' Home, Ohio—School Building		
Returned from Investment		100.00
Disbursed by Treasurer		100.00

OTHER FUNDS

Missionary Preparation		
Loan Repaid	50.00	
Returned from Investment	369.50	
	419.50	
Disbursements	419.50	
Missionary Widow		
Contributions Received	37.50	
Transferred from General Mission Fund	382.50	
	420.00	
Disbursements	420.00	

Rural Missions

Contributions Received		53.40
Disbursements	10.81	
Placed for Investment	42.59	53.40

Sundry Mission Funds

Hannibal Mission, Mo.		50.82
Hutchinson Mission, Kansas		5.00
Iowa City, Iowa		17.75
Portland Mission, Oregon		21.03
Home for Aged, Lancaster, Pa.		35.00
Millersville Children's Home, Pa.		35.00
A. M. Children's Home, Md.		45.00
Board of Education		84.57
Goshen College, Ind		105.13
Hesston College, Kansas		102.31
General S. S. Committee		44.89
Church Building		77.56
Personal		54.00
Jewish Evangelization		42.50
Ohio District Board		10.78
S. W. Pa. Dist. Board		18.01
Symensma Endowment		117.50
Peace Problems Committee		18.25

	885.10
Disbursed to the above	885.10

Russia Relief

Balance on hand April 1, 1934		762.49
Contributions Received		258.14
		1,020.63
Disbursements	409.98	
Placed for Investment	610.65	1,020.63

Russians—Harbin, China

Balance on hand April 1, 1934		407.56
Contributions Received		97.44
		505.00
Disbursements	500.00	
Placed for Investment	5.00	505.00

General Relief

Contributions Received		37.78
Disbursements	20.00	
Placed for Investment	17.78	37.78

Canadian Russian Relief

Contributions Received		5.00
Placed for Investment		5.00

German Refugees

Contributions Received		41.08
Placed for Investment		41.08

Annuity Contracts

Invested Balance April 1, 1934		162,395.00
Contributions Received:		
A Brother and Sister, Ill.	1,000.00	
A Sister, Pa.	2,000.00	
A Brother and Two Sisters, Mo.	100.00	
A Sister, Ill.	250.00	
A Brother, Mo.	300.00	
A Sister, Va.	1,000.00	
A Sister, Kansas	100.00	
Two Sisters, Mich.	150.00	
A Sister, Pa.	250.00	
A Brother and Sister, Ohio	100.00	
A Brother, Ill.	500.00	
A Brother, Iowa	1,000.00	
A Brother, Ill.	100.00	6,850.00
		169,245.00

Transferred to Endowment for		
General Mission Fund	500.00	
South America General	500.00	
Foreign Missions	3,800.00	
Rural Missions	1,500.00	
City Missions	1,500.00	
Charitable Institutions	200.00	
	8,000.00	

Transferred to Accounts Receivable		
La Junta Hospital Building	1,700.00	9,700.00

Annuity Contracts in force April 1, 1935 159,545.00

Endowment Funds

Balance Invested April 1, 1934	218,715.56	
Contributions Received:		
Home for Aged, Ill.	30.00	
Transferred from Annuity:		
General Mission Fund	500.00	
South America General	500.00	
Foreign Missions	3,800.00	
Rural Missions	1,500.00	
City Missions	1,500.00	
Charitable Institutions	200.00	8,030.00
Total Endowment Funds Invested April 1, 1935		226,745.56

Administration Expense

Contributions Received:		
Mission News Bulletin	9.50	
Donations	49.95	59.45
Transferred from Interest Earned	3,768.05	
		3,827.50

Disbursements:

Office Supplies and Printing	536.75	
Printing & Postage—Miss. News Bul.	474.34	
Postage, Telegrams and Telephone	361.46	
Auditing Charge	77.00	
Recording Fees and Legal Services and		
Banking Charge	14.00	
Labor Allowance—Treas. Office	1,925.30	
Labor Allowance and Office Sup-		
plies—Secretary's Office	438.65	3,827.50

Amstutz Farm Account, Ohio

Debit Balance April 1, 1934	923.46	
Disbursements	133.83	1,057.29
Farm Income	133.72	
Debit Balance April 1, 1935	923.57	1,057.29

Sarasota Property, Florida

Debit Balance April 1, 1934	269.72	
Disbursed for Taxes	29.26	
Debit Balance April 1, 1935		298.98

Guhr Farm, Colo.

Debit Balance April 1, 1934	68.85	
Disbursements	70.66	139.51
Farm Income	57.50	
Debit Balance April 1, 1935	82.01	139.51

Showalter Farm, Okla.

Debit Balance April 1, 1934	96.32	
Disbursed for Taxes	56.73	
Placed for Investment	53.67	
Farm Income	206.72	
	206.72	

Stalter Farm, Illinois

Farm Income	123.26	
Disbursements	99.52	
Placed for Investment	23.74	123.26

Gardner Farm, Nebr.

Farm Income	213.62	
Disbursed for Taxes	71.25	
Placed for Investment	142.37	213.62

Junior Quarter Fund

Balance on hand April 1, 1934	85.00	
Loans Returned by Juniors	936.25	1,021.25
Quarters Loaned	721.25	
Placed for investment	300.00	1,021.25
Funds Invested	1,000.00	

Interest Earned

Balance on hand April 1, 1934		932.47
Certificate of Deposit Interest	129.15	
Interest on Stocks and Bonds	635.31	
Interest Collected on Notes Receivable	17,139.43	
Interest Collected on Contracts	764.48	18,668.37
Rental Collected on Properties	2,647.00	
Refunds Canadian Exchange	82.84	2,729.84
		22,330.68

Disbursements:

Endowment Interest	2,310.00	
Annuity Interest Paid on Contracts	8,549.82	
Certificate of Deposit Interest	5,645.51	
Interest on Notes Payable	178.82	
	16,684.15	
General Expense and Upkeep	946.46	
Executive and Mission Com. Expense	600.83	
Annual Meeting—1934	283.36	
Federal Revenue Tax on Checks	30.91	
	18,545.71	
Transfer to Administration Expense	3,768.05	22,313.76

Balance on hand April 1, 1935

16.92

INVESTED FUNDS

Returned from Investment during the year:

General Mission Fund	5,432.68
India General	2,600.00
Missionary Children	340.00
Evangelist	175.00
Bungalow Furnishings—Guest Room	103.34
Friesen Auto	661.98
Academy & Bible School Bldg.	410.00
South America Publication	43.54
Orphanage Building	1,965.00
Orphanage Truck Farm	50.00
Shank Auto	84.00
Children's Home, Kansas City	274.37
Children's Home Building	6,947.69
Home for Aged—Support	5.00
Orphans' Home, Ohio—School Bldg.	100.00
Africa	600.00
Mexican Mission, Chicago, Ill.	240.00
Missionary Preparation	369.50
	20,402.10

CASH BALANCE MARCH 31, 1935

Names of Funds	Balance	Invested	Endowment	Total
General Mission Fund	\$ 4.21		\$32,518.31	\$32,522.52
India General Fund	.96		23,043.58	23,044.54
Missionary Support	.64		1,200.00	1,200.64
Miss. Children Support	813.85		1,200.00	2,013.85
Evangelist Support	40.17	825.00	3,400.00	4,265.17
Bible Women Support	.51		900.00	900.51
Educational Support	.87			.87
Orphan Support	2.15		1,800.00	1,802.15
Widow Support	.15			.15
Medical Support	.77		2,750.00	2,750.77
Evangelist Budget Support	30.88	300.00		330.88
Personal	3.51			3.51
Nurses' Bungalow		1,001.33		1,001.33
Acad. & B. School Adm. Bldg		860.00		860.00
Hospital Furnishings		133.00		133.00
Mohadi Evangelistic			500.00	500.00
Bible School		10.40	1,000.00	1,010.40
High School			1,310.00	1,310.00
Lickma Evangelistic Station	1,947.17			1,947.17
Boys' Dormitory	427.73			427.73
Farming Land	1,000.00			1,000.00
Doctor Brennehan Auto	84.09			84.09
Friesen Touring Outfit	80.91			80.91
Foreign Missions			8,250.00	8,250.00
South America Investment		19,300.00		19,300.00
General Fund	31.46		6,193.58	6,225.04
Missionary Support	.60		700.00	700.60
Missionary Children Sup.	.44		1,100.00	1,100.44
Evangelist Support	1.49		325.00	326.49
Orphan Support	.01			.01
Publication	49.58	306.46		356.04
Orphanage Building		5,791.14		5,791.14
Nurses' Medical Equipment		163.48		163.48
Medical Missionary Work		29.94		29.94
Farming Land		1,000.00		1,000.00
Land for Bible School		100.00		100.00
America Station Building		544.91		544.91
Building Fund		28.00		28.00
City Missions—General			3,018.01	3,018.01
Chicago, Ill.	.71		10,125.00	10,125.71
Chicago Mission S. S.			1,000.00	1,000.00
Detroit, Michigan	.49		281.75	282.24
Fort Wayne, Ind.	.18		100.00	100.18
Kansas City, Kansas	26.11	285.00		311.11
Kansas City—7th Street		1,929.40		1,929.40
Mexican Mission	.48			.48
Lima, Ohio	.06		200.00	200.06
Peoria, Ill.			1,025.00	1,025.00
Baltimore, Md.		32.16		32.16

Charitable Institutions—Gen'l		400.00	400.00
Children's Ho., Kans. City	145.66	574.00	719.66
Children's Home Building	301.46	52.31	353.77
Children's Ho.—Roof Rep.		126.50	126.50
Orphans' Home Ohio	.62	21,503.33	21,503.95
Orphans' Home School Bldg.		824.84	824.84
Orphans' Ho., Supt.'s Res.		493.00	493.00
Home for Aged, Ill.	35.79	20,952.00	20,987.79
Home for Aged, Sup. Fund	4.78	9,195.00	9,199.78
Old People's Home, Ohio		3,782.67	28,562.67
Old People's Home for Sick			4,000.00
La Junta Hos. and San.	95.62	140.00	1,500.00
La Junta San.—Charity Fund			70.00
La Junta Hos.—Wills Estate		15,500.00	15,500.00
La Junta Hos.—Nurse	103.41	60.00	163.41
Showalter Farm, Okla.		53.67	53.67
Stalter Farm, Ill.		2,088.34	2,088.34
Gardner Farm, Nebr.		142.37	142.37
Aged & Disabled Miss. Fund		338.55	8,000.00
Bible Fund		68.12	500.00
Church Building		2.00	600.00
Evangelizing Fund		254.07	5,500.00
Junior Quarter Fund		1,000.00	1,000.00
Rural Missions		565.95	1,600.00
Missionary Preparation		83.57	900.00
Admin. Expense Support			14,300.00
Symensma Endowment			4,700.00
New Foreign Missionary		771.40	771.40
Relief—General		290.25	290.25
Russia		610.65	610.65
Russians—Harbin, China		5.00	5.00
Canadian Russians		5.00	5.00
German Refugees		41.08	41.08
Interest Fund Balance	16.92		16.92
Annuity Contracts in Force			159,545.00
Total Current Cash Bal.	1,714.54		
Total Funds Invested		57,748.46	
Total Endowment Funds			226,745.56
Total Credit to All Funds			445,753.56

OTHER CONTRIBUTIONS

Not Received nor Disbursed by the Mennonite Board of Missions and Charities but donated to District Boards, Institutions and Missions as Reported by Them

Alta.-Sask. Dist. Mission Board	\$ 736.61
Dak.-Mont. District Mission Board	755.69
East. Menn. Bd. of Missions and Charities	32,087.66
Franconia Dist. Mission Board	4,955.12
Illinois District Mission Board	680.43
Ind.-Mich. District Mission Board	2,202.21
Ind.-Michigan S. S. Conference Fund	14.40
Iowa-Nebraska Dist. Mission Board	1,143.21
Mo.-Kansas Dist. Mission Board	1,899.02
Ohio District Mission Board	
Ontario District Mission Board	2,643.65
Pacific Coast Dist. Miss. Bd. & S. S. Conf.	552.55
Southwestern Pa. District Mission Board	1,181.41
Virginia Home Mission Board	1,425.85
Virginia Menn. Bd. of Missions & Charities	1,179.16
Washington Co., Md. & Franklin Co., Pa., D. M. B.	633.79
Altoona Miss., Pa. (Cash, Provisions and Clothing)	1,596.21
Canton Mission, Ohio (Clothing & Provisions)	612.80
Chicago Miss, Ill. (Provisions)	444.17
Coatesville Mission, Pa. (Dec. to Dec.)	891.67
Columbia Mission, Pa.	
Detroit Mission, Mich. (Provisions)	162.18
Ft. Wayne Mission, Ind. (Cash, Prov. & Clothing)	704.22
Hannibal Mission, Mo. (From June 1 to April 1)	1,081.43
Hutchinson Mission, Kansas (Provisions)	423.71
Iowa City Mission, Iowa	
Kansas City Miss., Kans. (Clothing & Food)	488.00
Knoxville Mission, Tenn.	848.88
Lancaster Vine St. Mission, Pa.	818.34
Lancaster Sunnyside Mission, Pa.	356.72
Lima Mission, Ohio (Food and Clothing)	149.00
Los Angeles Mission, Calif.	385.27
Marietta Mission, Pa.	1,630.17
Norristown Mission, Pa.	
Peoria Mission, Ill. (Food and Clothing)	188.09
Philadelphia Mission, Pa.	600.00
Portland Mission, Oregon	
Portland Miss. Bldg. Oregon	
Reading Mission, Pa.	1,495.43
Tampa Mission, Florida	1,223.67
Toronto Mission, Ontario (Cash & Provisions)	353.27
Children's Ho. Kans. City (Cash & Provisions)	1,075.76
Home for Aged, Ill. (Provisions)	93.55
La Junta Hospital and San. Charity	20,483.05
Mennonite Home, Lancaster, Pa.	
Old People's Home, Maugansville, Md.	11.00
Menn. Children's Home, Millersville, Pa.	2,691.16

Orphans' Home, Ohio (Provisions)	1,057.51
Welsh Mt. Miss. & Sam. Home, New Holland, Pa.	11.61
Goshen College	4,598.67
General S. S. Committee	434.94
General Sewing Circle Committee	196.37
Hesston College	510.30
Mennonite Publishing House	1,050.00
Mennonite Board of Education	203.56
Mennonite Relief Committee (Clothing)	2,070.00
Menn. Bd. of Education, Endow. Treas.	91.97
Peace Problems Committee	
Cash and Property Contributions Received by Mennonite Board of Missions and Charities, Elkhart, Indiana	176,948.96
Grand Total for All Purposes	278,432.40

Respectfully submitted,

MENNONITE BOARD OF MISSIONS & CHARITIES, Inc.

D. D. Miller, President.

A COMPARISON OF THE GRAND TOTAL

1930	1931	1932
\$476,346.30	\$426,932.26	\$328,163.40
1933	1934	1935
\$284,810.26	\$245,950.98	\$278,432.40

BALANCE SHEET

Mennonite Board of Missions and Charities, Inc.,
As of March 31, 1935

RESOURCES

Checking Account—First National Bank	5,101.26	
Deposit, April 4, 1935	310.79	5,412.05
Special Time Certificate of Deposit:		
Home Savings & Loan Co., Youngstown, O.	1.00	
Notes Receivable—Loans	379,868.55	
Stocks and Bonds	12,930.00	
People's Savings & Loan Co., Orrville, O.	550.00	
Contracts Receivable	21,096.08	
Elkhart Real Estate Unsold	105,513.05	
Accounts Receivable—La Junta Hos. Bldg.	28,000.00	
Accounts Receivable—Showalter Farm, Okla.	2,802.35	
J. B. Bontrager Property, Ind.	44.04	
Troyer Property, Ind.	1,806.13	
Yordy Farm, Ill.	2,172.65	
Petty Cash	100.00	554,883.85
Farm Properties		1,304.56
Accrued Interest		6,900.00
		568,500.46

LIABILITIES

Certificate of Deposit	106,203.35
Annuities	159,545.00
Endowment	226,745.56
Unrealized Profit on Real Estate Contracts	1,621.48
Notes Payable—Assumed	3,020.00
Interest Fund	16.92
Mission Fund Balances	1,697.62
Funds Invested	57,748.46
Outstanding Checks	11,902.07
	568,500.46

Elkhart, Indiana, May 1-3, 1935.

To the Mennonite Board of Missions and Charities,
1711 Prairie Street,
Elkhart, Indiana.
Brethren, Greeting.

Having been appointed by the Board to audit the books of the Acting General Treasurer of the Board, I, the undersigned, hereby certify that I have, on the above dates and days, carefully examined all receipts and disbursements, Notes, Mortgages, Annuities, Certificates of Deposit, Contracts and Investments by the Board and am pleased to say that I find the report in agreement with the permanent records which may be compared any time. All cash has been deposited in due time.

The records are very neatly and accurately kept to the minutest detail.

The detailed reports on various items would indicate that every thing done by the Board's Custodian is open and above board, and nothing hid, or attempted to be hid. This is very commendable. May the Lord add His blessings.

Cheerfully submitted,
J. A. Liechty, Auditor.
1603 W. Market Street,
Orrville, Ohio.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For June, 1935

GENERAL

Moses Stoltzfus	\$14 00
Sharon Cong O	6 46
Forks Cong Ind	20 10
A Bro Alta	40 00
Alvin Schantz	40 00
Mal 3:10 Ont	3 00
Swineford Fam	7 10
Annual Miss Bd Mtg	
Hopedale Ill	336 21
Lydia Stoltzfus	5 00
Freeport Cong Ill	39 00
Zurich SS Ont	14 25
A Sister Pa	4 00
Mrs G L Mishler	20
Sharon YPBM Sask	10 40
Duchess SS Alta	78 71
Salem Cong Alta	50 00
Pinto Cong Md	5 04
Morrison's Cove Congs Pa	1 41
Plain View SS O	17 62
Bethel SS O	22 10
Martins Crk SS O	21 25
Martins SS O	37 43
O Grove SS O	43 84
Bethel SS O	22 40
S Union Cong O	61 22
	900 74

INDIA

General

Harry G Erisman	5 00
Ascension Day Offg Locust	
Gr Cong Pa	13 40
Sue F Landis	5 00
Mr & Mrs Ernest H Miller	5 00
Maple Gr Cong Pa	74 82
E Holbrook SS Colo	6 74
LaJunta Cong Colo	6 04
E Bend Cong Ill	44 98
Menn Miss Bd of Ont	
Offg Annual Mtg	64 35
Hagey Cong Ont	10 00
Towamencin SS Pa	21 00
Souderton Cong Pa	22 40
Zion Cong Mich	10 00
Hopewell Cong Ind	20 00
Fairview Cong Mich	19 74
Schellsburg Summer	
Bible School Pa	4 55
Weaver SS Pa	10 77
Strickler SS Y Mens Cl Pa	7 00
Landisville SS Pa	35 18
Mal 3:10 Pa	40 00
Zion Cong Ore	5 10
Fairview Cong Ore	16 92
Leetonia SS O	14 55
Midway SS O	29 45
	491 99

Missionary

Walnut Crk SS O	25 00
Emma Cong Ind	50 00
C A & Fannie Shantz	100 00
Maple Gr Cong Pa	25 10
W Liberty Cong Kan	150 00
Lockport SS O	28 42
Spg Val SS Kan	37 50
Limon Cong Colo	4 17
Penna Cong Kan	8 60
Hesston Col SS Kan	75 00
Holdeman Cong Ind	93 00
Roanoke SS Ill	75 00
Willow Spgs Cong Ill	27 46
Salem SS Alta	37 50
Goshen Cong Ind	39 37
SW Pa SS Conf Dist	
Miss Fd	60 50
Lanc Dist Miss Bd Pa	75 00
	911 62

Missionary Children

Mrs M A Yoder 10 00

Evangelist

Hagey-Wanner YPM Ont	30 00
A Sister Ont	25 00
Waterloo YPM Ont	25 00
A Bro Pa	15 00
Matt 6:3 Pa	5 00
Millersville SS Lydia Sauder	
Cl Pa	22 00
A Bro & Sis Paradise Cong	
Pa	65 00
S Union SS Cls 11, 12 O	21 50
S Union SS Y Mothers	
Cl O	34 60
	243 10

Bible Women

Mr & Mrs Henry M Hurst	13 00
O Gr SS YW Cl O	22 50
O Gr Cham Co SS Old	
Sisters Cls O	10 62
S Union SS Cl 5 O	12 50
S Union SS Cl 17 O	6 25
	64 87

Educational

Mr & Mrs Ernest H Miller	5 00
St Jacobs SS Ont	25 00
Waterloo SS Ont	50 00
A Bro Pa	50 00
A Sister Y Crk Cong Ind	35 00
Lititz SS Pa	30 00
S Union SS Cl 4 O	15 60
S Union SS Cl 7 O	14 50
	225 10

Orphan

Walnut Crk SS Cl 1 O	44 00
Sue F Landis	5 00
Sand Hill SS Cl of Girls	
N Y	9 00
Walnut Crk SS Cl 15 O	21 00
Cls 10, 11	22 00
A Bro & Sister Pa	18 00
Lititz SS Will Workers Cl	
Pa	9 00
Forks SS Ind	18 85
Mr & Mrs Reuben C	
Clymer	40 00
Friend of Orphans Pa	20 00
E Union SS Pri Dept Ia	18 00
A Bro & Sister Mich	9 00
Weber SS Mens Cl Ont	13 00
Blenheim SS Ont	40 00
Waterloo SS Ont	36 00
Stahl SS Pa	7 89
E Scottdale Summer Bible	
School Pa	2 43
Elizabethtown SS Pa	
John Rutt Cl	22 00
Eli Burkhardt Cl	9 00
Kinzer Cong & SS Pa	10 00
Asso SC of Lanc Co Dist	
Pa	88 00
Mr & Mrs E O Brubaker	20 00
S Union SS Cl 3 O	12 00
Cl 16	11 00
Jr Dept	3 35
Martins Crk Cls 8, 9 O	22 00
	530 52

Widow

Sue F Landis	5 00
Mr & Mrs G W Beechy	5 50
A Bro & Sister Pa	5 50
Freeport SS Cls 11, 12 Ill	8 00
Bro & Sis M M Burkholder	5 50
Dorcas SC of Alpha Cong	
Minn	11 00

Sharon Cong Sask	22 00
O Grove Cham Co SS	
Old Sisters Cls O	5 52
S Union SS Cl 2 O	5 50
Cl 8	4 00
Cl 15	5 00
Martins Crk SS Cls 10, 11,	
12 O	11 00
	93 52

Medical

A Sister O	26 00
Mr & Mrs Ernest H Miller	5 00
Conestoga SS Mary	
Petersheim Cl Pa	10 00
Lititz SS Pa	10 00
No A647 Pa	10 00
S Union SS Cl 13 O	10 00
U K Hostetler	10 00
	81 00

Evangelistic Budget

Holly Gr SS Md	6 65
Mr & Mrs Ernest H Miller	10 00
Blooming Glen SS	
Rob't Nase Cl Pa	4 00
Mrs A P Schertz	52 00
G G Marner	5 00
	77 65

Lepers

Sue F Landis	5 00
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Testaments

C B Showalter	300 00
Brenneman Auto	
V Brenneman	15 31
Salem SS Alta	5 00
	20 31
Total for India	3,054 68

SOUTH AMERICA

General

Harry G Erisman	5 00
Sue F Landis	5 00
Mr & Mrs Ernest H Miller	5 00
A SS Cl Topeka Ind	3 00
Milford AM Cong Nebr	20 00
E Holbrook SS Colo	6 74
LaJunta Cong Colo	6 03
Pl Grove SS Ill	11 72
Roanoke Cong Ill	9 03
Menn Miss Bd of Ont Offg	
Annual Mtg	64 35
Wanner Cong Ont	10 30
Floradale Cong Ont	14 60
L Salford SS Pa	61 64
Souderton Cong Pa	22 45
Hereford Cong Pa	54 80
Boyertown Cong Pa	15 86
Olive Cong Ind	32 17
Bowne Cong Mich	16 15
Zion Cong Mich	10 00
N Holland Miss Mtg Pa	25 00
Mal 3:10 Pa	40 00
Springs Cong Pa	3 10
Weaver Cong Pa	4 00
Pleas View Cong O	7 30
	453 24

Missionary

Maple Gr Cong Pa	74 82
Pl Val SS Kan	20 00
LaJunta Cong Colo	9 36
Conestoga Cong Pa	75 00
A Bro & Sister Ont	37 50
York Co Dist Ont	351 00
Hay AM Cong Ont	5 00
Poole AM Cong Ont	50 00
Wilmot AM Cong Ont	53 21
Waterloo SS Ont	225 00
Souderton SS Pa	37 50
Elizabethtown Cong & SS	
Pa	70 40
Risser SS Pa	25 00
Lanc Dist Bd Pa	150 00
A Bro Millers Cong Md	3 50
	1,187 29

Missionary Children

Cressman SS Ber Cl Ont	7 50
Elizabethtown SS Pa	
Alta Nunemaker Cl	12 50
Luella Keener Cl	7 50
E Petersburg SS Pa	75 00
	102 50

Evangelist

Mr & Mrs Ernest H Miller	10 00
St Jacobs YPM Ont	12 50
Waterloo SS Ont	50 00
E Chestnut St SS Lanc Pa	
Sis O G Hess Cl Pa	12 50
SW Pa SS Conf Dist Miss	
Fund	50 00
Lititz SS Pa	12 50
Marion Cong & SS Pa	49 41
S Union SS Cl 19 O	12 00
	208 91

Orphan

Sue F Landis	5 00
Stahl SS Pa	6 82
E Scottdale Summer Bible	
School Pa	2 43
E Chestnut St SS Lanc Pa	
Emma B Rohrer Cl	5 00
Frazer SS Pa	55 49
	74 74

Testaments

C B Showalter	300 00
Total for S America	2,326 68

CITY MISSIONS

Altoona, Pa.

Thomas Cong Pa	1 93
Pl Grove Cong Pa	1 20
Allensville Cong Pa	16 62
Stahl Cong Pa	8 84
Blough Cong Pa	6 73
Dist SS Conf Treas Pa	15 50
Kaufman Cong Pa	7 80
Weaver Cong Pa	6 11
Masontown Cong Pa	7 26
	71 99

Canton, Ohio

Martins & Pl View YPBM	
O	5 00
O Gr & Pl Hill Congs O	10 00
Raymond Byler	25
Beech YPBM O	7 01
Sara Bender	1 00
Beech Cong O	3 25
A Bro O	4 00
Beech Cong O	5 50
Martins Crk & Berlin Sum	
Bible School O	6 75
Beech YPBM O	8 11
Canton SBS O	2 40
Canton SS O	5 16
	58 43

Chicago, Ill.

Sci Ridge SS Ill	18 44
Goodfield Cong Ill	10 00
Yel Crk Cong Ind	16 00
Chicago Cong Ill	25 32
Friends Ill	4 00
Bro Gehman	2 00
	75 76

Mexican Work, Chicago, Ill.

Walnut Crk SS Cl 1 O	1 50
Mrs A P Schertz	25 00
A Bro & Sis Mich	6 00
Tuleta Cong Tex	5 66
Ill Dist Miss Bd	15 00
	53 16

Detroit, Mich.

Detroit Cong Mich	8 08
Milton Good	2 00
	10 08

Fort Wayne, Ind.		Orphans' Home, Ohio		Board of Education		Bowen SS Mich		3 50
Salem Cong Ind	10 00	Mrs A P Schertz	25 00	Pl Valley Cong Kan	17 50	Forks SS Ind	-4 50	
A Sister Ind	15 00	Yel Crk Cong Ind	16 00	Milan Val Cong Okla	4 30	Berea SS Ind	2 92	
A Bro Ind	2 00	A Friend Columbiana O	5 00	Hesston Cong Kan	9 42	Fort Wayne SS Ind	4 25	
	27 00	N Lima SS O	24 23	Cherry Box Cong Mo	4 00	Clinton Fr SS Ind	5 00	
Hutchinson, Kans.		Farm Income	2 00	W Liberty Cong Kan	11 04	Mt Pleas SS Ind	82	
Berea Cong Ind	3 50	Special Support	462 00	E Holbrook Cong Colo	15 14	Burr Oak SS Ind	2 45	
Hannibal, Mo.		A Bro & Sis O	1 00	Protection Cong Kan	3 52	Goshen SS Ind	7 78	
Iowa-Nebr Miss Bd	12 00	A Bro O	2 00	Masontown Cong Pa	2 75		38 43	
Kansas City, Kans.		A Bro O	10 00	Schellsburg Cong Pa	1 00	Mo.-Kans. S. S. Field Worker		
Mildred Koppenhaver	2 00		547 23	Morrison's Cove Cong Pa	2 16	Hesston Col Cong Kan	3 00	
Mrs Dan E Miller &		Millersville Children's Home, Pa.		Scottdale Cong Pa	14 06	S. W. Pa. Conference Fund		
Iowa friends	5 00	Sue F Landis	5 00	General S. S. Committee		Thomas Cong Pa	4 25	
S J Steiner	5 00	Mrs A P Schertz	25 00	Stahl SS Pa	3 05	Morrison's Cove Cong Pa	1 09	
Phoebe Bachman	5 00		30 00	District General		Weaver Cong Pa	2 00	
Mary S Benner	1 00	Home for Aged, Lancaster, Pa.	5 00	Spring Mt Cong Pa	18 07		7 34	
	18 00	Sue F Landis	5 00	Spring City Cong Pa	80 00	Eastern Menn. School, Va.		
Peoria, Ill.		Home for Aged, Illinois		Swamp Cong Pa	8 28	Masontown Cong Pa	1 37	
Morrison Cong Ill	7 95	O Gr Cong Cham Co O	39 00	Plain Cong Pa	139 79	Schellsburg Cong Pa	1 00	
Waldo Cong Ill	34 93	Maple Gr Cong Pa	13 00	Spring Mt SS Pa	8 86	Kauffman Cong Pa	2 90	
Sterling Cong Ill	20 00	Special Support	174 70	Middlebury Cong Ind	13 33	Scottdale Cong Pa	7 03	
	62 88	Contributions	22 55	Ind-Mich Miss Bd Mtg	61 42		12 30	
Toronto, Ont.		Live Stock	85 55	Howard-Miami Cong Ind	27 75	Johnstown Bible School		
Miss Friends	1 50	Products sold	25 33	Emma Cong Ind	10 46	Pinto Cong Md	5 05	
Biehn Cong Ont	17 00		360 13	Olive Cong Ind	31 48	Morrisons Cove Cong Pa	1 41	
Bertha Lindhorst	2 00	La Junta Hospital, Colo.		Clinton Fr Cong Ind	34 15		6 46	
Snyder Cong Ont	10 00	Roanoke Cong Ill	9 00	Clinton Br Cong Ind	12 36	Medical Missionary Preparation		
Ont 971	7 00	A M Leatherman	3 04	Howard-Miami-Burr Oak	8 00	No 965 Ont	6 00	
Geiger Cong Ont	9 10	Hosp Sales Charged	4,282 87	& Hopewell SS Mtg Ind	49 63	Total Other Funds	1,302 99	
Wanner Cong Ont	11 62	Hosp Sales Out Patient	86 35	Sp Val Cong Kan	9 30	RELIEF FUNDS		
Cressman Cong Ont	9 90	Hosp Sales Cash	1,329 87	Crystal Sp Cong Kan	9 30	Russia		
	68 12		5,711 13	Penna Cong Kan	8 75	Mr & Mrs Ernest H Miller		10 00
Special for Toronto, Ont.		Total Char Institutions	6,937 89	Pl Valley SS Okla	43 60	SUMMARY		
Blenheim Cong Ont	12 75	AFRICA		Dist Bd Offg at Annual	73 70	Alta-Sask Dist Conf Bd	203 61	
Snyder Cong Ont	5 00	Harry G Erisman	5 00	Mtg Ont	2 85	Franconia Dist Conf Bd	570 65	
Geiger Cong Ont	7 45	Sue F Landis	5 00	Molalla Cong Ore	3 82	Illinois Dist Conf Bd	332 53	
Wanner Cong Ont	13 00	C B Showalter	100 00	Thomas Cong Pa	1 59	Ind-Mich Dist Conf Bd	598 23	
Detweiler Cong Ont	3 90	Plumstead Cong Pa	10 00	Glade Cong Md	4 65	Lanc Dist Conf Bd	931 57	
Floradale Cong Ont	5 00	Midland Cong Mich	27 30	Casselman Cong Md	13 47	Mo-Kans Dist Conf Bd	383 98	
Wideman Cong Ont	23 46	E Scottdale Sum Bible	1 70	Blough Cong Pa	3 92	Ohio Dist Conf Bd	522 19	
	70 56	School Big Boys Cl Pa	149 00	Pinto Cong Md	3 92	Ont Dist Conf Bd	1,462 69	
Total for City Missions	531 48				669 23	Pac Coast Dist Conf Bd	24 87	
CHARITABLE INSTI- TUTIONS		ANNUITY		Rural Missions		SW Pa Dist SS Conf Bd	150 14	
Children's Home, K. C.		OTHER FUNDS		C B Showalter	300 00	SW Pa Dist Conf Bd	165 33	
Mrs A P Schertz	25 00	Mission News Bulletin		Burr Oak Cong Ind	5 88	Wash Co Md & Fr Co Pa	52 91	
Sycamore Gr SS Mo	16 40	Aaron Nice	1 00	Yel Crk Cong Ind	23 77	Dist Conf Bd	10,314 76	
Special Support	215 00	E B Shoemaker	1 00	Salem SS Ind	7 68		15,713 46	
Sis Copenhaver	1 00		2 00	Fairview Cong Mich	18 55	India Mission Fds	3,054 68	
Sis Ethel Zook	10 00	Administration Expense		Yel Crk-Salem-Nappanee	3 52	S America Mission Fds	2,326 68	
Bro & Sis Wm Landis	10 00	Syc Grove SS Mo	21	SS Mtg Ind	22 81	Africa	149 00	
Iowa Friends	4 00	Hesston College		Holdeman Cong Ind	23 25	Annuity	500 00	
A Bro Kansas	1 50	Penna Cong Kan	5 85	Waterloo Cong Ont	10 00	City Mission Fds	531 48	
Sis Magdalene Grove	1 50	Palmyra SS Mo	1 09	Llewellyn Groff	2 70	Char Institution Fds	6,937 89	
	284 40		6 94	Biehn Cong Ont	3 57	Gen & Other Fds	2,203 73	
				Spring Cong Pa		Relief Fds	10 00	
				Pinto Cong Md			15,713 46	

GLEANINGS

New Movement in Palestine

A Hebrew Christian in Palestine, Moses Immanuel BenMacir, writes of a movement among Palestinian Jews to thwart Christian missionary work. It is called Merkaz, and has been in operation for the last two years, but recently has become very aggressive. Its members proclaim that sending children to Christian schools, attending missionary clubs, clinics and evening schools are treason against the Jewish national home. Such proclamations frighten many away from

missions and Christian institutions. So far, medical and educational missions still have a large attendance. Heretofore, the Merkaz has dealt leniently with such Jews, but now it threatens to use hard measures against them.—Moody Institute Monthly.

Easter Island Figures

Some months ago, we called attention to an expedition for the purpose of studying the origin of those strange stone figures which face the sea on the shores of Easter Island. They have for unknown centuries been there, but nothing whatever is known of them. Four hundred natives, mostly of Polynesian

descent, live on the island, which lies in the Pacific Ocean about 2,300 miles due west of Chile. One of the figures has just been removed, and is to be placed in the Museum of Monumental Art in Brussels, Belgium. The body and head of the figure are carved from rough grey stone, while the hat is cut out of a rare red stone. The hat alone weighs about a thousand pounds. We await with interest information regarding the history of the people who lived out their lives on the island, and produced these great figures.

"Their mem'ry and their name is gone,
Alike unknowing and unknown."

—The Alliance Weekly.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUG. 8, 1935

(Herald of Truth
Established 1864)

No. 19

EDITORIAL

"Look not every man on his own things, but every man also on the things of others."

That is another way of saying, Live for the good of others. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The best way to advance the interests of self is to live an unselfish life.

One of the most beautiful chapters in the Bible is the fourteenth chapter of Romans. If you would live a most beautiful Christian life, live in the spirit of that chapter. A companion chapter is that of First Corinthians VIII. Paul wrote many excellent and inspiring things; but it took what is found in these two chapters to complete the richness of the wonderful message of this "chosen vessel" unto the Lord.

Righteousness.—Among the timely, impressive, and important messages appearing in this number of the Gospel Herald is that by Bro. J. H. Mosemann on this subject. Not to the exclusion of the other articles, but along with them, we invite your careful attention to this message. It reminds us of Paul's reference to his kinsmen, the Pharisees: "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." When God's righteousness becomes our righteousness, we have a heavenly and perfect substitute for the "filthy rags" upon which too many Christian professors depend for their salvation.

Daniel was a man of "a single track mind." He knew but one thing, and that was to remain true to God. When the king wanted to pamper him up on meat offered to idols and on the choice wines of the kingdom, Daniel called for simple pulse. When, later in life,

another king wanted all the praise and glory that rightfully belonged to God, Daniel didn't know any better than to keep right on praying to the God of heaven. Today many who sing, "Dare to be a Daniel," would be doing a thing still more noble if their life corresponded to their singing. As children of God we should think of nothing but that of doing as did Daniel: **DO RIGHT, refuse to do anything that we know to be wrong.** This course belongs to the simple life; it belongs to the victorious life; it belongs to the glorified life. It may mean sufferings for the body, but it means glory for the soul. Be right and do right here, and you will do right and be right in eternity. Three things will keep you on the right track: submission to God, the prayer life, the Spirit's guidance.

If it should ever be your lot to become involved in personal difficulty with your neighbor or neighbors, and you are sure that you are not having a square deal, try this plan: Resolve within your own heart that, no matter what others may do, you yourself will do the right thing as far as God gives you to see what the right thing is; that you will try to see yourself in the light that others see you, to see that if after all you may not have lived up to your privileges and have said or done things that others have a right to be grieved at your course; that in the matter of adjustments you will go the "second mile," suffering wrongfully rather than prolong the dispute. The wise man says, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Other things being equal, the more completely we conquer ourselves, the more liable we are to make friends of opponents. In all such matters it is very important that we give no occasion for stumbling or offence on the part of others.

A sister writes, in a rather perplexed way, wondering if after all it is worth the effort to try to keep up the observ-

ance of all the ordinances taught by Christ and His disciples, when there are so many who make high claims to their own Christian life and experience and who do not observe them. We never hear this point raised but that we think of Christ's answer to Peter in response to the question, "What shall this man do?" namely: "What is that to thee? follow thou me." There are certain things which we believe the Bible teaches. Believing these things, the thing for us to do is to obey. What God will do with those who look at these things in a different light from what we do, is a matter between them and their God. We thank the Lord that it is He, and not ourselves, who is the Judge in all such matters; for He is infinite in wisdom and knowledge and judges all things righteously, never making any mistakes. What we want to do is to take Him at His word, obey His commandments to the best of our ability and knowledge, comforted with the divine assurance, "If ye know these things, happy are ye if ye do them."

Swearing of Oaths.—We read in an exchange, recently, a symposium on this subject. Some one had written in, wondering whether a Christian was permitted under any circumstances to take the oath. The editor very thoughtfully wrote out to several whom he considered authorities on such matters, and later published their answers. As was expected, these men all answered the question to the editor's liking; namely, that the oath is permissible.

Our objection in this case lies in the fact that the editor might have consulted higher authorities, those who spoke and wrote "by inspiration of God." Had he consulted Christ the perfect Man and the perfect God, he would have gotten this answer:

"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's

throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

THE RIGHTEOUSNESS OF GOD

By John H. Mosemann

Except your righteousness exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the Kingdom of God.—Matt. 5:20.

Here is a startling statement! What kind of a righteousness is it that Christ here speaks of that exceeds the righteousness of the scribes and Pharisees?

It is true that the scribes and Pharisees simply revelled and gloried in their own righteousness. You will remember the one who went up into the temple to pray, how he told God all about his own goodness, and his own righteousness, saying that "I am not like other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess" (Luke 18:9-14). He must have missed the Old Testament scripture that says, "All our righteousnesses are as filthy rags" (Isa. 64:6). The poor publican who had also gone up into the temple to pray, must have felt the sting of the Pharisee's comment, and feeling his utter unworthiness before God, smote upon his breast, not so much as looking up into heaven, said, "GOD BE MERCIFUL UNTO ME A SINNER!" And Jesus said, "This man (the publican) went down to his house JUSTIFIED rather than the other."

What an example to us the present-day followers of our Lord Jesus Christ. We need to see that all our own righteousnesses are but as filthy rags in the sight of God and that we need to seek a righteousness that is better than the righteousness of the Scribes and the Pharisees. But what righteousness is better than theirs? Well it is not mine, nor need I fear to say it is not yours. Who of us fast twice a week? Who of us give tithes of all that we possess? Our righteousness compared to this man's might look rather "skinny," especially on fasting and on giving. But what righteousness is Jesus here seeking to impress upon the minds of His hearers? Is it not the righteousness that Jesus speaks of in Matt. 6:33 when He says, "Seek ye first the Kingdom of God and His (God's) righteousness?"

It is here that Jesus plainly indicates the kind of righteousness that He is recommending to the people who were His attentive listeners, while preaching His Sermon on the Mount. THE RIGHTEOUSNESS OF GOD? Yes, that is the righteousness that is not merely as good as that of the Scribes

Had he consulted the apostle James, this would have been the response:

"But above all these things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

and the Pharisees, but the kind that also exceeds the righteousness of these men.

But some one will inquire, "Do you mean that we as the people of God are to seek this righteousness?" Most undoubtedly. If you have not yet attained unto it, it is indeed imperative that you do so immediately, or you will miss the opportunity to get into the Kingdom of God as well as to receive the righteousness of God. Does that distress your soul? It need not distress you one iota, for God has graciously revealed in His Word how we may attain to His righteousness. There were a class of people who wanted to have the righteousness of God and missed it altogether because they did not seek it in the right way. They sought it by works, whereas God only gives it when it is sought by faith. True, it was the way God promised righteousness under the Old Testament dispensation of law, but not so under the New Dispensation of grace. Now, it is to be had by faith and not by works. Rom. 4:5; Rom. 9:30-32; 10:1-4; Rom. 3:21, 22. Under the O. T. dispensation it was to be sought that way—by works—during the dispensation of law; but Abraham attained unto it before the law was given, and he received it by faith.

Paul in his eagerness to have the righteousness of God says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things, and do count them but dung that I might win Christ and be found in Him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, THE RIGHTEOUSNESS WHICH IS OF GOD BY FAITH" (Phil. 3:8, 9).

Even in Old Testament times God depicted Christ as the righteousness of His people, saying, "This is the heritage of the servants of the Lord, AND THEIR RIGHTEOUSNESS IS OF ME SAITH THE LORD" (Isa. 54:17) and again in Jer. 23:6 he speaks of Christ in His relation to the people of God in the future and says, "AND THIS IS HIS NAME WHEREBY HE SHALL BE CALLED, THE LORD OUR RIGHTEOUSNESS."

We do not wish to teach that as the people of God we may live in a careless way before the Lord; for it also says, "Who his own self bare our sins

in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed" (I Pet. 2:24).

While it is true that Christ is made unto wisdom, righteousness, sanctification, and redemption, it is equally true that we are to live unto righteousness and to seek unto holiness, shunning the evil and doing the good that becometh the people of God, not yielding your members as instruments of unrighteousness unto sin, but yielding "yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). Even though Christ is our righteousness, we are to live unto righteousness to the glory of God.

The two greatest truths that I ever learned from God's Word, were (1) What God did with my sins—laid them on Christ (Isa. 53:6), Christ bearing them in His own body on the tree (I Pet. 2:24); (2) is that God takes His own righteousness and imputes that to me a poor, unworthy, hell-deserving sinner, because I believe on His Son Jesus Christ as my sin-bearer and the one who took my place and suffered and died for me. That is what Paul speaks of in II Cor. 5:21—"For he (God) hath made him to be sin (or sin-offering) for us, who knew no sin that we might be made the RIGHTEOUSNESS OF GOD IN HIM." This was most glorious to my heart and soul, as well it may and should be to every believer in Christ. A poet has well expressed this truth in the following lines:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress,
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

No wonder it is written, "Unto him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and His Father; to him be glory and dominion forever and ever" (Rev. 1:5, 6). God has charged the sins of all men to the account of Christ, and He died for all that they which live should not henceforth live unto themselves, "but unto him which died for them, and rose again" (II Cor. 5:15).

Lancaster, Pa.

"FELLOWCITIZENS WITH THE SAINTS, AND OF THE HOUSEHOLD OF GOD"

By Mary L. Schload

For the Gospel Herald.

All of us claim citizenship. We desire to have the blessings and privileges which citizenship affords. Those who do not have these privileges often make special efforts to obtain their citizenship. As citizens much concern is displayed over the affairs of the nation or kingdom where this citizenship

is held. Especially now is there grave concern in these matters. Depression and all that has been taking place in the history of the world has aroused much interest on the part of citizens. Much waiting and anxiety, even despair, has confronted the citizens of this world, but we who have named the name of Christ have an **undying hope**. Phil. 3:20—"For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ" (R. V.).

Transfer of Citizenship

When an individual moves to a new country, he must transfer his citizenship. Likewise when an individual desires to become a citizen of the heavenly country, his citizenship must be transferred. While this is a voluntary act on the part of the individual, nevertheless the King, the Head of this Kingdom, has requirements which must be met. In this heavenly Kingdom the standards are high. No human can attain these. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). "For all have sinned, and come short of the glory of God" (Rom. 3:23). "The heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9)? This leaves us strangers, aliens from the heavenly Kingdom. But Jesus said, "I am the door: by me if any man enter in, he shall be saved." John the Baptist's message was, "Repent ye: for the kingdom of heaven is at hand." He was preparing the way for Christ, and Christ's message was, "Ye must be born again." No one can become a citizen of Christ's heavenly Kingdom without the new birth. He Himself has made this possible. He paid the price to the Lord of lords, to the great God and eternal Father. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:8-13) and through Him "ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19). This citizenship provides for us a glorious inheritance, "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4).

A Priceless Privilege

This great privilege of being citizens of heaven, heirs of God, and joint-heirs with Christ, has always been a very precious thought. Perhaps all of us, at least some of us, will recall that in childhood we fancied what great

privileges others had because of the privileges (perhaps very unfortunate blessings) others enjoyed in their homes. Then again, people from other countries (especially a few years ago) looked upon America and envied American citizens. But what can be compared to the great privilege of belonging to the household of God, an heir with God's Son? The child who is born in a godly home, a home fully consecrated to the Lord, where happiness and peace reigns, contrasted to the children born in an ungodly home (where home is no home but a place of fear and torment, a place of strife and unrest) may be a faulty picture, yet it somewhat portrays our condition in this world of sin and strife without Christ and hope compared to the heavenly adoption which is ours through Christ.

All we Gentiles are outcasts as far as citizens of Israel were concerned, but through Christ this citizenship was changed. I often wonder whether we really appreciate this most wonderful blessing: "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

This marks a new walk, in the world but not of the world, as Christ said. The verse already quoted (Phil. 3:20) in the authorized version reads, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." As our conversation is in heaven, our citizenship is in heaven; likewise our walk will be there. Walking is one of the most perfect forms of exercise, in which all parts of the body are brought into action. We are not walking alone but we are walking with the saints, with the true Church of Jesus Christ, walking with the members of God's family. Truly our calling is a high and sacred one. Just to think: walking with saints, fellowcitizens with the saints, traveling in the company of saints, belonging to the great redeemed family of God. Does it not behoove us to walk circumspectly? Can we not cry out with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts?"

Walking with Saints

As we have said before, we are not walking alone; fellowcitizens are with us, the saints. Who are the saints? They are the blood-bought souls belonging to the great King, the Lord of hosts. No young Christian, and no old Christian, can have real success in the Christian life without the fellowship of other believers. Likewise no citizen can enjoy the blessings of his citizenship without fellowship with other citizens and, above all, without the fellowship of the King. When the One in authority looks upon the citizen with disfavor there is no real joy;

no real joy when he is out of harmony with fellowcitizens. Here is the place of the Church. The Christian must have favor with Christ and will want to have fellowship with His divine institution established upon earth. Perhaps the real test may meet us here—is the Church—coming nearer still—am I—a representative of the heavenly Kingdom? Is it real fellowship with saints that we meet here? Are we really the household of God? Truly such is Christ's Church against which the gates of hell shall not prevail.

A picture of the fellowship of the saints is found in Acts 2:46, 47—"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." Truly this new citizenship which had just so recently been formed, enjoyed a foretaste of their heavenly enjoyment and the result of their fellowship was "the Lord added to the church daily such as should be saved."

Sometimes we almost wonder where we really hold our citizenship—where we find the greatest pleasure of our fellowship. Can we say, "Truly our fellowship is with the Father, and with his Son Jesus Christ?" Are we purifying ourselves because we have this hope within us?

The Blessed Hope

I shall again repeat: (1) The Glorious Hope (Phil. 3:20, R. V.): "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." (2) The Glorious Inheritance (I Pet. 1:4): "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." These are the rewards which heavenly citizenship holds forth, and may our fellowship to our heavenly Kingdom be as the words of the poet:

"As Zion's pilgrims in accord,
The soldiers of our King,
In covenant bands we'll serve the Lord,
And all His praises sing.

Cho.—"See the righteous marching on!
And the angels bid them come;
And the Savior stands awaiting
To welcome travelers home.

"In fellowship of joys and woes,
We'll bear the common strife,
And onward press, thro' all our foes,
And win eternal life.—Cho.

"With faith and prayer we'll urge the fray,
Nor will we fear or fly;
For victory waits us on the way,
And crowns above the sky.—Cho.

"Then while the Spirit leads us on,
Our march we'll still pursue,
Until the heav'nly goal is won,
And we our king shall view.—Cho.

"Tho' worn with battle-wounds and scars,
Yet true to Christ in love,
We'll dwell with God beyond the stars
At home, in heaven above."—Cho.
Scottdale, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Detroit, Mich.
(15559 Curtis Ave.)

To the Readers of the Herald, Greeting in Jesus' Name:—We are indeed glad to say we are happy in the Lord and do appreciate His blessings to us. There is no greater joy to be had than a simple and plain spending and being spent in the cause of Christ. Let every Christian endeavor to so live that God may get glory in our living and that souls be made to love God by their seeing us.

I have been much interested, for a number of years, in the question of giving; not primarily in the amount given but in the spirit in which it is done. I always rejoice when I learn of offerings, much or little, which are given and a request made not to publish the name of the donor. And I surely blessed God when out at the General Board meeting the President of the Board explained there are more and more offerings of this type coming into the office of the Treasurer. May God speed the day when more and still more of His people will do their outward deeds and their inmost thoughts in the true and humble spirit of our Lord. We should ever be willing to spend and be spent 'In Jesus' name.'

Again do we feel that through the summer Bible school God has been honored and many lives have been blessed. We rejoice in the fact that God has said His Word shall not return unto Him void, but will accomplish that which He pleases. We often pray God to use our feeble efforts in blessing the lives of the boys and girls to their salvation.

Including the mother's class, which continued for only two weeks, there were two hundred twenty-five enrolled. During the last week Bro. Jesse Martin of Waterloo, Ont., was with us and in the evening of each day gave a Bible lesson for all who could attend. This lesson was followed with a Gospel message. This also was given by Bro. Martin. We are indeed glad for his presence and messages. Many were encouraged to better service and one made the choice of serving God in preference to continuing to serve the devil.

On the last night of the meetings, June 28, a mixed chorus of some twenty voices from the Ashley congregation came and rendered a program in song. This program was given just preceding the Gospel message of the evening. We surely appreciated this

program and also the fellowship of those who made it possible.

We praise God and give Him thanks for laying our needs on the hearts of His concerned followers. We want in this way to express our gratitude to those Michigan and Indiana friends who so generously remembered us with provisions during Bible school and the past few months. Sometimes donors say, "It isn't much." To those we would say, "Little is much when God is in it."

We earnestly crave an interest in your prayers for those here who have recently yielded to follow Jesus that they may grow stronger in Him and that each of us may ever be ready and meet for the Master's use.

In His Glad Cause,
July 25, 1935. Frank B. Raber.

Columbia, Pa.
(Fourth & Mill Sts.)

Greetings in Jesus' Name:—"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." At this writing we are nearing the close of our revival services, Bishop Noah Mack preaching the Word in its purity and power. The interest is good. Thus far, four precious souls confessed Christ; a mother and two daughters and a man whose wife was formerly a member. She has been to the hospital for an operation and has also expressed her willingness to again renew her covenant. Will you pray for each one? Also pray for others who are seriously counting the cost. "Nothing is impossible with God." The interest in our children's meeting is beyond any record we have ever seen; 192 our highest attendance. Pray that the messages conveyed to these children may bear permanent fruit in their lives.

The Lord willing, our next monthly conference is planned for Saturday evening and Sunday all day Aug. 3 and 4, with the brethren, S. G. Shetler and his son Sanford, as instructors. The following program has been arranged: Saturday evening: "The Problems of our Young People," Sanford Shetler; Sermon, S. G. Shetler. Sunday morning, Sunday school Sermonette. Illustration, S. G. Shetler. "Problems of the Sunday School Work," Sanford Shetler. Afternoon, "The Modern Tongues Movement," Sanford Shetler; "Threatening Evils of the Church," S. G. Shetler. Evening, "Personal Workers' Responsibilities," S. G. Shetler, and a sermon, Sanford Shetler. Pray for the meeting, come and spend some time with us.

On Sunday, July 14, 109 rewards were given to those who were present every Sunday during the past quarter. Our average attendance in Sunday school for June was 217. We surely like our Sunday school in the morning.

Bro. Frank Sturpe has come into

our midst and helps in our various services. We praise God for his testimony and our prayer is that God may use him ever to His glory.

Death has claimed one of our oldest members, Bro. Benjamin Karr. We know our loss is his gain.

The next boys' meeting will be held July 30, when Bro. Benjamin Zimmerman will talk to the boys. We plan to have Sister Catharine Garber with us at our next girls' meeting, Aug. 13. Pray for these meetings.

On the evening of July 11 the brethren from around Lancaster were here and sang at various places in the town on the street. The Lord abundantly bless this work.

Any one having second-hand plain dresses and plain bonnets, we would be very grateful for them to use here.

The brethren who preached for us during the past month have been John K. Charles, Joseph Lehman, C. Z. Martin.

Visitors at the Mission have been, Bro. and Sister Noah H. Mack, Bro. Henry Mack, Sisters Lizzie Garber, Mary Kreider, Mary C. Wiker, Sister Claire, Mamie Freed, Alma Weidman, Mattie Thorpe, Emma Stoltzfus, Bro. and Sister A. D. Wenger, Ruth and Chester Wenger and Mary Picconi.

On Sunday morning, July 21, we were very pleasantly surprised when Bro. Melvin Bishop came into our midst. He was also accompanied by Bro. Menno Sell and family and Sister Rhoda Moore. Sister Moore expects to come and be a worker at the Mission on Aug. 18. We surely praise God for this! May the Lord richly bless her in the work here.

Continue to remember the work and the workers here in your prayers.

Yours "Till He Come,"

Gertrude M. Lefever.

July 25, 1935.

Iowa City, Iowa
(609 Riverside Drive)

Dear Brethren of the Gospel Herald, Greeting:—We are grateful to our kind heavenly Father for His wonderful care and concern towards us, and also the many Christian friends who have so kindly helped in the needs of the Iowa City mission.

Summer Bible school closed with an average attendance of one hundred twenty-one and a rousing program of the work done in the classes. We believe it was the best school we held as yet. Getting a record of all who attended as to whether or not they and their parents were Church-going people, we were surprised to find so many families who are making no effort to teach their children or help themselves spiritually. We ask you to pray with us about this door that has been opened to us. Last week, as the sisters were visiting, they found a number of open doors. Out of sixteen homes fifty

men, women, and children who say they do not go to church and have made promises to start.

In the past month two were baptized and one received by letter. Since the church was organized Nov. 15, — fifty-two have been received, thirty-five of them converts of mission endeavor. Does it pay? One brother, just baptized, almost seventy-five years old, said in a testimony that he was just starting. But when I get as old as you are I will have a bigger testimony too. God bless him. May his testimony grow, and he be enlarged in the grace of God.

Will you, my brethren, pray for the sister whose husband is a drinker and threatens to kill them and has driven her with her five children not only once but several times out in the street at the mercy of others? She and her two oldest children are members of the Mission and are trying to serve the Lord.

We were blessed by the visit of a number of ministers and friends, and extend a hearty invitation to come again. Those who preached for us are Bros. D. J. Fisher (our bishop), Will Brenneman of Chicago, P. P. Swartzendruber of Wellman, and Grover Day of Cedar Rapids (the blind man).

We now have the work completed inside the mission hall and the old building since painted and the chairs which were loaned to us by the S. U. I. Hospital certainly improves the looks of things 100% and we have many kind friends to thank for this and as soon as we can we want to begin work on the outside.

Those who have given will see a complete report at the close of the month of August of the finances and also the garments from the sewing circles which have been given out and we want to thank you for the many good things in the way of eatables for the family and the many others who received aid through them.

Sincerely,

July 26, 1935. Norman Hobbs.

Washington, D. C.

(Cottage City, Md.)

The last few months have been busy ones. Beside three series of tent meetings, three weeks were spent in summer Bible school, the faculty as follows: R. J. Shenk, Clarence Fretz, Vivian Eby, Marion Charleton, Alverda Musser, Ada Stoltzfus, Esther Brunk, Martha Mosemann, and Esther Histand. We very much appreciated the teachers' help in conducting children's meetings at the tent in the evening. Sister Lizzie Martin faithfully served us as cook. This was our best school, if we can judge from conduct and attendance. 75 was the average attendance of pupils. The public program given at the close of the school

was well attended by parents and friends of the children.

The tent meetings were conducted by Bro. R. J. Shenk. There were 15 confessions during these meetings. Several of these were reconsecrations. We keenly feel the responsibility of leading them on in the narrow way.

Sunday school and preaching service still continue in the open air every two weeks on Sunday afternoon at Ellicott City, Md. The Sunday school at Laytonville, Md., is again being conducted in the schoolhouse every two weeks on Sunday morning.

We continue to beg an interest in your prayers.

July 29, 1935. Esther Histand.

Coatesville, Pa.

(625 Walnut St.)

Tent meetings, D. V., Aug. 9-25, in charge of Bro. S. G. Shetler. Those coming from the west will find tent after passing first traffic light on second block south side of Lincoln Highway, same place as last year.

Also an all-day meeting in tent Aug. 17. Summer Bible school at Mission Aug. 12-22. We ask an interest in your prayers in behalf of these meetings.

July 27, 1935.

D. G. K.

Hannibal, Mo.

(2313 Market St.)

Dear Readers:—"Blessed be the name of the Lord." We praise Him for the seven souls which were added to our congregation Friday night. A young man and his wife and three girls were received by water baptism. A young mother and a brother 80 years of age were accepted upon confession. The very presence of the Holy Spirit was there to bless. Another young girl who could not be present will be received at a later date. Bro. J. M. Kreider preached one of his impressive sermons before receiving these new members into full fellowship. We have the assurance that these members will be a great blessing to our work in this place, and a benefit to the Church in general. Praise the Lord.

On July 17 two of our sisters were anointed with oil by Bro. Kreider, after our regular Tuesday evening meeting. About twelve of us gathered around these sisters in prayer to God, and the sacredness of the ordinance will never be forgotten. Both sisters testified to immediate relief.

Three confessions of Christ were made in the past two weeks; two men, and a young boy. Bro. Harry Buckwalter preached a very effective sermon Sunday evening, July 21. Pray that this will continue to be a soul-saving station, and a lighthouse in this community.

The donations sent in by the Hutch-

inson and Canton Sunday schools of Kansas are greatly appreciated

Bro. and Sister Leroy Zook with the help of Bros. Kreider and Buckwalter are shouldering the work for ten days while we are busy in the Lord's work at Wellman. We are enjoying the kind hospitality of the brethren at Wellman, and our fellowshiping with them and with Bro. Derstine is good for our souls. "Bless the Lord at all times."

Praising the good Lord,

Bro. and Sister Nelson Kauffman.

July 29, 1935.

Lancaster, Pa.

(Mennonite Colored Mission)

460 Rockland St.)

Greeting in the All-powerful Name of Jesus:—"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

We were strengthened and made thankful as communion service was observed here with this little flock on June 30. Thirty-three took part, including some visitors of which 5 were from California. We especially appreciated having our bishop, Bro. John Mosemann with us to officiate. God only knows what this witness means to those present who are still bound in sin.

A special effort was made to sow the seed of the Word here from July 1 to 12 in the summer Bible school. We are grateful to the faithful group of teachers for the willing service, and commit them to the Lord for a reward, "knowing that whatsoever good thing any man doeth the same shall he receive of the Lord." We were able to reach homes in this way that are not accessible through the Sunday school. We especially praise the Lord for the general attitude of the people of this race toward the Bible school this year. It seemed to be appreciated more than last year. Two of the older Sunday school girls each memorized 125 Bible verses. As the seed is sown in much prayer and tears, we trust God for the increase.

Another special effort was put forth to win people of this community for Christ during a series of tent meetings conducted by Bro. John Bressler of this city. While there were no visible results among the colored people, some were brought under the sound of the Gospel that could not be reached by the Church and Sunday school. As we live and teach the whole Gospel by the grace of God among this race, they accept it and agree with it in precept but so few are willing to pay the price by exemplifying it in their lives. Will you pray much and mightily with us that somehow the chains of sin might be broken and they become willing to obey the Gospel?

It makes the flesh almost shrink at times as we hear and see the sin, crime, and arrests made here in this community. However, not all this race lead such a life, for which we are thankful. Our only strength is in the Lord and His Word, for we experience that where sin abounds grace does MUCH more abound.

We thank you for contributing toward the Bible School work in a spiritual and financial way. The work is the Lord's and His only way of carrying it on is through His children. Let us be faithful to the path He shows us in it. Any vegetables left from market are gratefully received in these homes, as most of the men are out of work yet.

Come and spend an afternoon visiting in the homes with us. This is one way you can have a part in the work here. For the glory of His name,

July 30, 1935. J. S. Lehman.

Coatesville, Pa.
(625 Walnut St.)

Dear Herald Readers:—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." This promise was again fulfilled July 28 when five precious souls were received into church fellowship; four by water baptism and one upon confession of faith. This brings real joy, when we see those as new-born babes coming into the fold of Christ. This also brings added responsibilities to us as workers, for they will need to be fed with the sincere milk of the Word that they may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. They will need your prayers.

The average attendance of the Sunday school for July is 148. Children's meeting was conducted Sunday evening, July 7, by Ivan Lehman. Speakers at our workers' meeting were the following: Bros. Harry Shriner, Frank Stoltzfus, and George Stoltzfus. The visiting brethren who preached for us were Ira Hershey and L. S. Glick. These brethren brought us very timely messages which were much appreciated and very helpful. Arrangements are being made for a two-weeks Summer Bible school to be held during our tent meetings which will be held Aug. 9-25. The Bible school will begin Aug. 12 and continue until the 23rd. Our all-day services will be Aug. 17 and a special song service Sunday afternoon of the 25th. The following brethren appear on the program as speakers: Isaac S. Mast, Casselton, N. Dak.; Henry F. Garber, Mt. Joy, Pa.; Nor-

man Hobbs, Iowa City, Ia.; Aaron Mast, Belleville, Pa.; John K. Charles, Lancaster, Pa.; Elmer Yoder, Allensville, Pa.; John S. Hess, Lititz, Pa. We are looking forward to a real spiritual feast. Come and enjoy these meetings with us. Pray earnestly for the work.
July 31, 1935. Anna Yoder.

Altoona, Pa.
(Canan Station)

Dear Readers of the Gospel Herald:—Canan Station is, doubtless, to the most of you, an unheard of corner of the Master's great harvest field. It is a small village just on the outskirts of Altoona, about a mile south of the city limits. Within easy reach of the school building where services are being held, there are perhaps fifty or more homes. Most of these homes are yearning for Gospel teaching.

Summer Bible school has been held in the school building, under the auspices of the First Mennonite Church, Altoona, Pa. The term this summer was the fourth year this has been done, each year seeing the school growing in size and the interest increasing. A corps of nine teachers carried on the work under the capable direction of the pastor, Bro. J. M. Nissley, and the principal, John B. Kanagy, of Allensville, Pa. Besides the three present workers of the Altoona and Mill Run Missions, the following young people added their time and talents to the work: Lena Zook and Amanda Kanagy of Belleville; Paul Roth and Irvin Roth of Allensville, and Sara Slabough of Canton, Ohio.

The school opened on July 8 with attendance the first day reaching exactly 100, including teachers. The highest attendance was 116, and the first day's attendance was the lowest. Enrolled in the school were 115 pupils, some of them walking several miles twice a day. The average attendance of pupils was 99.

The school continued for two weeks. It practically supported itself, since the teachers gave their time free of charge. The total expenses of the school amounted to \$22.00; offerings lifted, \$20.38.

Sunday school is conducted each Saturday afternoon in the school building, with a fine attendance and interest. During the Bible school term public services were held each Tuesday evening, when a large number of people took advantage of the opportunity to hear the Word.

Remember Canan Station when you speak to the Father, and its crying need for a chapel and for full time workers.

July 31, 1935. The Secretary.

There are some people that I want desperately to pray for me, for I feel and know that they are close to the Lord.—I. W. Royer.

Dar es Salaam, Tanganyika, Africa

Dear Folks at Home, Greetings in our dear Master's name:—"Commit thy way unto the Lord, trust also in Him and He will bring it to pass." "Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."

We are so glad that we may claim all these promises no matter where we are, anywhere and everywhere God is with His children.

This morning, after a very pleasant voyage, we arrived at Dar-es-salaam. How good it was after six weeks of almost continuous sea voyaging to find ourselves disembarking on the shores of what we will now call our home. God has been with us and blessed us graciously all along the way.

During these six weeks we have been through some chilly winter weather and some tropical heat. Passengers who had traveled from England to Africa before remarked that the pleasant cool weather through the Mediterranean Sea was most unusual for this time of the year but told us to expect a dry heat with no breeze while passing through the Red Sea. It was warm, but there was almost always enough breeze to give a few white caps to the waves and make us quite comfortable if we sat in the breeze.

Again we were made to think of our Father as a prayer hearing and a prayer answering God for we know you folks at home have been praying that we might have a safe and pleasant voyage.

Aden was the warmest and most arid place we saw. As soon as we left there and entered the Indian Ocean we had real cool winds again for this is the time of the monsoons. The high winds and the rough sea so soon after the heat resulted in rather unpleasant traveling for a few days.

Because of the monsoons, this being the end of the rainy season and winter time in East Africa, we find most pleasantly cool hotel rooms here in Dar-es-Salaam. Vegetation is also very nice and green, adding much beauty to this place which we think is very pretty with its coconut palms, mango trees, and many other things we do not know. Africa has many flowering shrubs which are very colorful.

We have not had many contacts with the African natives as yet, but we feel that we shall soon learn to love them and thoroughly enjoy working among them. They appear so pleasant of disposition which is really a contrast to the Arabs we saw in the various places as we came out.

Due to business to be looked after and train service only every few days, we will stay four days in Dar-es-Sa-

(Continued on page 427)

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Aug. 18, 1935.—**MARTHA.**

Lesson Scope.—Luke 10:38-42; Jno. 11:17-28.

Lesson Text.—Luke 10:38-42; Jno. 11:17-28.

Time and Place.—About 33 A. D.; Bethany.

Leading Characters.—Christ, Martha, Mary, Lazarus.

Golden Text.—Now Jesus loved Martha, and her sister, and Lazarus.—Jno. 11:5.

Points for Meditation.

1. Christian hospitality.
2. The spirit of devotion.
3. The power of friendship.
4. Mourning for loved ones.
5. Hope of the resurrection.
6. The Master's call.

Introductory Thoughts.—Having studied the life and labors of six outstanding characters of the Old Testament, we are now turning to a similar list in the New. It is fitting that we make a study of the life and traits of character which distinguished Martha, for from her life we may learn a number of lessons applicable to ourselves. The beauties of ideal home life are here graphically portrayed.

LESSON COMMENTS

The One Thing Needful (38-42).—

The home in Bethany, where Lazarus and Martha and Mary lived, was a welcome retreat for our Lord. It was here that He found a warm welcome, one of the few places where He felt the warmth of real friendship. On one occasion, when Jesus was in this home, we find the two sisters manifesting their devotion to Him. But their devotion was made manifest in two different ways. Martha was of a hospitable turn of mind, thinking that nothing that she could do for her Master was too much or too laborious. While she was going about serving Jesus, she saw her sister Mary sitting at His feet, apparently unmindful of His comforts. This was too much for Martha; she wanted a share in this devotion herself, but for this particular time she felt that the thing to do was to minister to His necessities and bodily comforts. So she came to Jesus, saying: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

This was Jesus' opportunity to teach Martha, and some of the rest of us, an important lesson. What Martha was doing was all right in its place, but there is another kind of service that is still more important. Hear the Master's reply: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Martha being devoted to her Lord, we believe fully as much as was Mary, we also believe that she learned the lesson of making the spirit of worship to our Lord uppermost in one's life. Shall we gather the same lesson for ourselves?

Christ Reveals Himself to Martha

(17-28).—The scene is changed. Grief had come to the home of these friends of Jesus. Lazarus, beloved of Jesus, the devoted companion of his sisters, had died. The sisters had anxiously sent Him word and urged Him to come to the bedside of His friend Lazarus, but for reasons best known to Himself He had tarried two days before starting for Bethlehem. When He arrived at Bethlehem Lazarus had already been dead four days.

But Christ had a mission more important than merely showing friendship for others. As He explained to Martha, it was the glory of God that He was interested in more than the mere bodily comforts and pleasures of His friends. His conversation with Martha brings to light many things worthy of our careful attention.

No sooner had Martha heard of the coming of her Lord than she hastened to go out to meet Him. "But Mary sat still in the house." When Martha met Jesus, she hailed Him with the remark, "Lord, if thou hadst been here, my brother had not died." It will be remembered that these were the identical words which Mary used later as she also came to meet her Lord. It shows the great confidence they had in the miracle-working power of Jesus. Their devotion to Him was genuine, not make believe or selfish.

After Martha had further expressed her confidence in Jesus, saying, "I

know, that even now, whatsoever thou wilt ask of God, God will give it thee," Jesus replied, saying, "Thy brother shall rise again." This was good news; but Martha had not yet fully grasped what Jesus meant. She thought of the general resurrection, saying, "I know that he shall rise again in the resurrection at the last day." It was a Jewish doctrine, in which Martha fully believed. But Christ had a more immediate blessing in store for this grief-stricken family. In answer to Martha's declaration of faith He said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world," was Martha's reply of faith. She had gotten a new glimpse of the real Christ. There was something more about Him than a wonderfully great man; He was also the wonderfully great God.

Martha went forthwith to call her sister Mary. The subsequent resurrection of Lazarus and the great stir that this made throughout this whole country is well known to Bible readers. It was a most impressive, a soul-stirring event, an event which further confirmed Martha in her faith in Jesus and doubtless deepened her hope of the coming resurrection. Martha's information to her sister—"The Master is come, and calleth for thee"—was a message not only for Mary but also for the whole world. Will we, like Mary, heed the call?—K.

BIBLE MEETING TOPIC

CHAPTER STUDY—CHURCH RELATIONSHIPS.—I Cor. 9

Topic for August 18

MOTTO

"For the gospel's sake."

OUTLINE STUDY

SUBJECT: Loving Sacrifice for the Cause of the Gospel.

I. Legal Powers of an Apostle.

1. In harmony with arguments in chapter 8.—9:1, 2.
 - a. There is a knowledge side and a love side (see 8:1).
 - b. Here there is a legal side and a glory side also.
2. Paul is truly an apostle.—vv. 1, 2.
3. He has apostolic powers.—vv. 3-14.
 - a. A right to get married.—v. 5.
 - b. A right to forbear working for a living.—v. 6.
 - c. A right to be supported by the Church.—vv. 7-12.

II. The Glory of the Apostle.—vv. 15-27.

1. Not to use all his rights.—vv. 12-14.
2. He is not writing the facts to ask for support.—v. 15.
3. Willing service brings the reward.—v. 17.

4. Legal service brings only obligation.—vv. 16, 17.
5. A gospel without charge.—v. 18.
6. Free to make himself a servant for gain to the cause.—vv. 19-23.
7. Illustrated by the games.—vv. 24-27.
 - a. Temperate in all things.
 - b. So Paul keeps under his body.
 - c. Lest the prize be lost and he be rejected.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. Help Our Ministers.
 - a. What they do for us.
 - b. Time they spend to serve us.
 - c. Lend them a helping hand—
 - In prayers.
 - In material substance.
 - In words of encouragement.
 - In obedience to their teaching.

For Seniors.

1. Our Duty toward the Ministry.
2. The Spirit of the Minister's Service.
3. Making the Gospel without Charge.
4. The Glory of a Free Ministry.

PERSONAL THOUGHT

For the sake of furthering the Gospel, we should place ourselves upon the altar of service, whether a minister or a lay member.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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Scottsdale, Pennsylvania

THURSDAY, AUGUST 8, 1935

Field Notes

A movement is on foot looking to the opening up of Gospel work in the town of Lansdale, Pa. May the good work continue. M.

Bro. T. K. Hershey of the South America Mission filled the Sunday morning, July 28, appointment at Zion Church near Broadway, Va. M.

Bro. Noah Sauder of New Holland, Pa., was scheduled to preach for the Marion congregation near Chambersburg, Pa., on Sunday, July 28. M.

The Lord willing, the brotherhood at the Mennonite Church, Manheim, Pa., will hold an all-day harvest home and Sunday school meeting on Saturday, Aug. 24. L.

Bro. John H. Gochbauer of Manheim, Pa., preached for the congregation worshipping at Gospel Hill near Palos, Va., on Sunday evening, July 28. M.

A harvest home and Sunday school meeting is to be held all day and evening, Aug. 21, at the Brick Mennonite Church near Willow Street, Pa. Everybody welcome. B.

The brotherhood of Habecker's Church, Lancaster Co., Pa., is looking forward to a harvest home and Sunday school meeting on Wednesday, Aug. 14. The public is invited to attend.

Illinois Conference.—We are in receipt of an interesting program of the Illinois Conference, to be held with the Roanoke Church Aug. 20-22. See announcement on last page.

Friends of Sisters Elma Hershberger and Lillie Shenk, new missionaries to Africa, will be pleased to read the in-

teresting letter from them which appears elsewhere in this issue.

A harvest home and Sunday school meeting is to be held at River Corners Church, Lancaster Co., Pa., on Thursday, Aug. 22. Everybody welcome. F. M. E.

There are eighteen precious young people taking instruction for baptism and membership in the Martins Creek and Berlin churches, Holmes Co., Ohio. May the Lord keep them in His sacred nearness. S. D. M.

The second Bible school will be held at the Mennonite Church near Midland, Mich., Nov. 18-25, with Brethren S. G. Shetler and T. K. Hershey as instructors. More complete information will be given later. F. F. B.

The brotherhood in Juniata Co., Pa., is looking forward to a harvest home and mission meeting at Lost Creek Church near Oakland Mills on Saturday, Aug. 17. Instructors: T. K. Hershey, Lloy Kniss, O. O. Miller.

Thursday, Aug. 1, was the date set for harvest home services at Lindale and Weavers churches, Rockingham Co., Va. Bro. J. R. Mumaw was to preach at the former place and Bro. Rhine Benner at the latter. M.

Bro. Aaron Mast of Belleville, Pa., accompanied Bro. Perry Shank of Broadway, Va., to Lindamoods schoolhouse, Shenandoah Co., Va., where Bro. M. preached on Saturday evening and Sunday morning, July 27-28. M.

We are in possession of an interesting program of the thirty-second annual Sunday school and harvest home meeting to be held at Slate Hill Church near Shiremanstown, Pa., Aug. 15. Instructors: Christian K. Lehman, T. K. Hershey.

"Bro. Isaac Tyson was ordained today as a deacon for the Gantz-Hernley district at a very impressive service," writes a brother from Lancaster County under date of July 31. May God bless our brother and the district which he has been called to serve.

A brother writes: "Summer Bible school at Meadville, Pa., just closed with very good interest. At the close of term we received many requests for another school next year. A Sunday school has recently been organized here, and there is a ripe field for Christian work."

Bro. J. D. Mininger of Kansas City, Kans., who served as one of the instructors in the recent young people's institute at Harrisonburg, Va., favored us with a number of news notes that appear on this page. He also favored

a number of the Virginia congregations with instructive sermons.

We are in possession of an interesting program of the fourteenth annual Sunday school and mission meeting to be held at Westover, Md., on Saturday afternoon, Aug. 10, and all day Sunday, Aug. 11. Instructors: M. C. Lehman, W. C. Hershberger, A. K. Mast, Nevin Bender, Noah Swartzendruber.

The Ohio Mennonite Sunday School Conference, held at Walnut Creek, O., last week, was well attended, there being those present from neighboring states as well as from Ohio. One brother who attended the meeting has this to report: "Size, tent full; interest, keen; spirit, unity; work, constructive."

A Correction.—In the announcement column of the July 25 number of the Gospel Herald the address of Bro. A. D. Snyder was given as Bloomingdale, Ont. Bro. Snyder's correct address is Breslau, Ont., R. F. D. 1. Those interested will please look up the announcement referred to and read it again.

The congregation worshipping at the East Zorra A. M. Church near Tavisstock, has rented a Methodist meeting house located four miles from their present church, due to their main church being over-crowded. We thank God for answered prayer. We can say with Paul, "All things work together for good to them that love God." R.

Bro. Irvin Lehman of Chambersburg, Pa., not only served as one of the instructors in the recent young people's institute at Harrisonburg, Va., but also filled preaching appointments, on Sunday, July 28, in the following schoolhouses in Virginia: Capon Run, Collier's Run, and the Cove. M.

Favorable reports come from Harrisonburg, Va., where a young people's institute was held in the Eastern Mennonite School July 25-28. The enrollment was nearly 400, and the interest was good from beginning to end. A number of the ministers who were present during part or all of this meeting filled appointments in Virginia and West Virginia following the Y. P. I.

Three of the letters from our mission stations intended for publication in last week's Gospel Herald were held over for this week because they came too late for the Mission Supplement and our correspondence department was full and running over. But they carry a message that is as live this week as it would have been last week. Where convenient it would be well to start such letters the beginning of the week, as they will be more liable to find room in the following week's paper.

A brother writes from Wellman, Iowa, under date of Aug. 3: "In spite of the heat wave, the crowds in our tent meetings range from 700 to 1000. The community at large is turning out, which shows that the Gospel still has the power to draw the crowds. May the Word of God prosper and accomplish the Lord's intent." The meetings were being conducted by Bro. C. F. Derstine of Kitchener, Ont.

Mennonite General Conference.—Elsewhere in this issue will be found a message from the local committee on arrangements bearing on this subject. Those looking for best routes to Kitchener will find full directions in an article to be published next week. The programs for the several meetings to be held within the next few weeks have recently been sent out to those on duty. Should any be unable to be present, please notify the secretary of General Conference, Bro. Simon Gingerich, Wayland, Iowa.

Summer Bible Schools.—A number of weeks ago we announced our readiness to publish a tabular report of the summer Bible schools held among us this year, as we did a year ago. As we are approaching the time when the last of these schools will be held, we will probably be ready to publish the report in a few weeks. We have asked Bro. C. F. Yake to collect and compile these reports. Those who have not yet reported to him are invited to do so at an early date. Thanks. Address C. F. Yake, Scottdale, Pa.

Bro. J. A. Heatwole of La Junta, Colo., has been busy lending a helping hand in the Lord's work in his native state, Virginia. Sunday evening, July 28, he closed a series of meetings with the Peake congregation. Friday evening, Aug. 2, he was scheduled to preach at the Salem Church, Hardee Co., W. Va.; Saturday evening, at Zion Church; and on the following Sunday at the following schoolhouses: Riverside, Hebron, and Valley View. It was his intention to attend the Southwestern Pa. Conference, being held at Masontown, Pa., this week. M.

Recent visitors at the Publishing House, and with friends in Scottdale, include the following: A. B. Mumaw and son Irvin, Sylvia Gerber, Alda E. Steiner, Phares Martin and wife and daughter Grace, John Ressler and wife and daughter Esther Wray, Dalton, Ohio; J. Irvin Lehman, Chambersburg, Pa.; Dora Hostetler, Esther Yoder, West Liberty, Ohio; Ella Ebersole, Wooster, Ohio; Mabel Eshleman, Bowdill, Ohio; Jennie E. Martin, Paul Martin, Sterling, Ohio; Esther Leininger, Elkhart, Ind.; Ammon Stoltzfus and wife, Atglen, Pa.; Orię Yoder and wife, Parkesburg, Pa.; Earle Hutchison and wife, Ovid, Mich.; Clifford Martin, Ada L. Martin, Goshen,

Ind.; J. B. Heatwole, Anna L. Heatwole, Dale Enterprise, Va.; Ross Metzler, Pearl Hummel, Rockton, Pa.; Mary E. Suter, Harrisonburg, Va.; Nannie Showalter, Broadway, Va.; Lawrence Denlinger and wife, Ronks, Pa.; Anna M. Stauffer, Paradise, Pa.; John F. Harshberger and wife, Hollsopple, Pa.; Frank Orris and wife, Elton, Pa.; Mary Metzler, Accident, Md.; Norman Townsend, Masontown, Pa.; E. A. Correll, Washington, D. C.; Martha Martin, Goshen, Ind.

Correspondence

Kokomo, Ind.

Greetings in Jesus' Name:—God has been bestowing many blessings upon us, both temporal and spiritual.

On Sunday morning, June 23, Bro. S. D. Greiser of Archbold, O., preached at the mission S. S. and in the evening at the Howard-Miami Church on the subject, Faithfulness of God. Text, I Thess. 5:24.

Bro. Anson Horner and Sister Ruth Hershberger assisted in a Bible school 2 weeks in June, at the Fort Wayne Mission. From July 5 to 8 Bro. J. K. Bixler came and did visitation work and had services each evening and on Sunday at the Mission S. S.

On July 8 several brethren and sisters went to Fairmount, Ind., to have services with Bro. and Sister Trader.

Prayer meetings are held every Thursday evening.

There are several of our members who are sick, who need the prayers of God's people; "For the effectual, fervent prayer of a righteous man availeth much."

Saturday evening, July 13 forty-two young people from east of Goshen and six from Archbold, Ohio, came and gave the program at the literary, which was very much enjoyed.

July 22, 1935. Nellie Frey.

Greenwood, Del.

Greeting:—We have many things for which to be thankful to our heavenly Father. We are blessed with very good crops this year, and all of our little group are enjoying health. We are glad that we have had a number of visitors recently: Bro. Simon Orendorf, wife and daughter Ruth, and Sister Kate Beechy, all of Grantsville, Md. On July 4 Bro. Joe Wertz and wife of Michigan gave us a happy surprise by stopping over night. On Sunday, July 14 Bro. Amos Bair of Hagerstown, Md., was with us, also Bro. Jonathan King and three sisters from Atglen, Pa., worshiped with us. On the evening of the 18th we had the privilege of hearing a message from Bro. A. D. Wenger who preached in the Amish Church. He was accompanied by his wife and daughter Ruth and son Chester. On the 21st Bro. and Sister Nevin Miller of Grantsville,

Md., worshiped with us in our evening services.

We very much appreciate the visits from folks from other places. Hope to have others come and help with the work here.

July 22, 1935. Mary A. Miller.

Casselton, N. Dak.

Dear Herald Readers, Greetings in Jesus' Name:—We have been richly fed in a spiritual way. Bro. Paul Roth of Portland, Oreg., came here on Thursday evening, July 18, and brought to us the Bread of Life. He remained with us till Sunday evening, the 21st. We feel the meetings did not continue long enough; but this time of the year and harvest coming on we thought it best to close. Bro. Roth had timely messages, with convicting power; and the brotherhood was strengthened.

We held our meetings in Casselton, where we have a room rented for the summer months. Sunday evening our room was well filled. Interest was good which was very encouraging.

The Executive Committee of Conference will meet here over Sunday, July 28. We expect Bro. Eli Hochstetler of Wolford, N. Dak., and Bro. J. C. Gingerich of Detroit Lakes, Minn., to worship with us.

Over Sunday, July 7, Bro. Elmer Nitzsche and family, Delmar and Edna Nitzsche, also Sister Barbara Nitzsche and daughter Lillian, all of Beecher, Nebr., worshiped with us. Sisters Barbara and Lillian remained here to spend some time with Sister Nitzsche's children at this place. The rest returned home.

Pray for us as a small band of believers in this part of God's vineyard, that we may hold up the blood-stained banner of King Emmanuel to the lost about us. In His glad service,

July 22, 1935. Eunice Mast.

Elkhart, Ind.

(Belmont Ave. Mission S. S.)

Dear Herald Readers, Greetings:—June 23 marked the sixth anniversary since the Belmont Avenue Mennonite Mission Sunday School was started in the Sterling Addition. We had a special praise service in the morning by the first workers and scholars for the blessings God has wrought in this part of the city and to bring to our remembrance how God has directed the work from the very beginning.

Bro. C. W. Leininger, who served as Supt. from the beginning of this work until January of this year, read a brief sketch of the work. In the first service there were only 20 present including the workers, and now the average attendance is 130 with an enrollment of 183. Bro. John E. Gingerich, who was Asst. Supt. at Belmont for a number of years and later ordained to

(Continued on page 428)

Miscellaneous

ALL IS WELL

In the center of the circle
Of the will of God I stand;
There can come no second causes,
All must come from His dear Hand.
All is well! for 'tis the Father
Who my life has planned.

Shall I pass through waves of sorrow?
Then I know it will be best,
Though I cannot tell the reason
I can trust and so am blest;
God is love and God is faithful,
So in perfect peace I rest.

With the shade and with the sunlight
With the joy and with the pain,
Lord, I trust Thee, both are needed,
Each Thy wayward child to train;
Earthly loss, did we but know it,
Often means our heavenly gain.
—I. G. W. Sel. by J. D. Mininger.

JESUS AND THE AUTHORITIES

By A. O. Histan

For the Gospel Herald.

Since reading the article by Bro. S. F. Coffman on "Praying for Authorities," the thought came to me, Do we consider the importance of those who rule our countries? and what the Church is to them?

God wants rulers to serve Him and be saved. Isa. 60:3; Rev. 1:5; Rev. 21:24. The government shall be upon the shoulder of Jesus. Isa. 9:6,7. Jesus is "King of kings and Lord of lords" (I Tim. 6:15); "All and in all" (Col. 3:11). He has "all power in heaven and in earth" (Matt. 28:18). The Church is the "salt of the earth" (Matt. 5:13).

Jesus is "far above all principality, and power, and dominion" (Eph. 1:19). By Jesus are all things created: thrones, dominions, principalities, or powers. Col. 1:16-19. He shall have the pre-eminence in all things. All things are put under Him. Heb. 2:8. The kingdoms of this world are to become the kingdoms of our Lord and of His Christ. Rev. 11:15; I Pet. 3:22. The Church is to be subject to the higher powers. Rom. 13:1-8; I Pet. 2:13-15; Tit. 3:1.

The true Church is subject to government, but first of all loyal to God and His Word. The prayers are received into golden vials (Rev. 5:8) in heaven. God will be moved by the true prayers of the Church to give blessings and help us through our rulers. Acts 12:5,12 shows us what the true prayers of the Church did. Let us not speak against our rulers or government by saying it is the world, for it is of God and for our good; and we are not separated from government but by the Holy Ghost which does separate us from any evil that comes to us to make us disobey His Word. Let us be true citizens and ready to answer for God. Our government gives us free-

dom of religion and passports to send out missionaries.

Oh, how thankful we should be for what our government is doing for the Church! We should bless and praise God for what we as a Church do receive and enjoy. Let us continue **effective, fervent prayer** for the rulers of countries, that God may and will lead them to righteousness and peace in Him.

Doylestown, Pa.

GREETINGS TO THE GENERAL CONFERENCE

For the Gospel Herald.

To the Officers, Bishops, Appointed Delegates and Friends coming to Kitchener, Ontario for the 1935 Session of the General Conference of the Mennonite Church

We are looking forward with fond anticipation and pleasure to your coming to our city, county, province, to our churches, and to our homes.

We join our prayers with yours, at the throne of grace, that God in a very manifest way will grant health to every person in attendance, journeying mercies en route, wisdom and grace, that the guidance of the Holy Spirit may be experienced in all deliberations, in every session of the Conference, and that Christ may signally inspire the entire gathering resulting in a definite spiritual feast. May Zion be built up. May God's cause in the world be strengthened, and the individual members of the Church have their coats enlarged. May the human not intrude into the things Divine. May the Spirit of God have His way, in every life, in every session, to His abounding and worthy glory.

The brotherhood of Mennonite and Amish Mennonite churches generally, and of Kitchener particularly, are eager to have you as their guests, and to have the privilege of serving you during your stay with us. You need have no fear of being billeted. The following churches have joined hands to see that you will be satisfactorily housed.

First Mennonite, Kitchener.
Erb St. Mennonite, Waterloo.
Weber Mennonite, Strasburg.
Cressman Mennonite, Breslau.
Snyder Mennonite, Bloomingdale.
Latschar Mennonite, Mannheim.
Hagey Mennonite, Preston.
St. Jacob's Mennonite, St. Jacob's.
Elmira Mennonite, Elmira.
Floradale Mennonite, Floradale.
Wanner Mennonite, Hespeler.
Roseville Mennonite, Roseville.
Blenheim Mennonite, New Dundee.
Baden Mission, Baden.
St. Agatha Amish Mennonite, St. Agatha.
Shantz Mennonite, Baden.
Steinman Amish Mennonite, Baden.
Geiger Mennonite, New Hamburg.
Beihn Mennonite, New Hamburg.
East Zorra Amish Mennonite, Tavistock.
Wellesley Amish Mennonite, Wellesley.
Poole Amish Mennonite, Poole.

Most of these Churches are close in to the City of Kitchener, to which the

bulk come to do business constantly. Those farther away are left open for emergency, and for relations.

To let you know that you have the heartiest welcome, the Dominion Government, Immigration Minister sends us the following letter to attendants at the Conference:

Office Immigration Bureau
July 22nd, 1935.
Ottawa, Canada.

Dear Bishop Derstine:—

I have learned with much interest of your forthcoming conference, to attend which you expect about three thousand persons, many of them substantial citizens, will enter Canada from the United States.

As you know, the Department of Immigration and Colonization is charged with the duties connected with the admittance of tourists and others into the Dominion. It is the desire and policy of the Canadian Government to eliminate as far as possible any delay or inconvenience to bona fide tourists entering Canada from the United States. Only the duty of guarding against the admittance, in the guise of tourists, of persons not legally admissible, necessitates such simple formalities as are required. In brief, citizens of the United States entering Canada as tourists may expect no inconvenience whatever. Persons who are not citizens of the United States should carry evidence that they are legally resident in that country and they should be in the position to satisfy the Canadian Officer at the International Boundary that they will have no difficulty in returning to the United States. Tourists' automobiles are admitted without charge and may be driven for pleasure in Canada under their State licenses for a period of sixty days, which period may be extended upon application.

I have thought it well to place these facts before you so that no one from the United States may be deterred from coming by any fear of embarrassment at the border, and it may be that you will wish to make this fact as widely known as possible through such means as are at your command.

May I express the personal hope that your convention will be a great success and that every experience of the visitors from the United States will tend toward still warmer friendship and a clearer understanding between our two countries?

Yours very truly, F. C. Blair.

In the next article we expect to include instructions as to the best routes. It is our hope that your presence will leave to all the churches a rich spiritual benediction. "Come thou with us, and we will do thee good" (Num. 10:29). Prayerfully and Sincerely,

Local Committee of Arrangements,
C. F. Derstine, Secretary.

TEACHING THE SPIRIT OF WORSHIP IN THE SUNDAY SCHOOL

By Martha Mumaw

For the Gospel Herald.

When Jesus was in the wilderness being tempted of the devil, the last temptation ended with, "All these things will I give thee, if thou wilt fall down and worship me."

At Jacob's well Jesus said to the woman, "But the hour is come and now is, when the true worshipers shall worship the Father in Spirit and in

truth: for the Father seeketh such to worship him."

A picture of a great conflict in the world—the Father seeking worshipers, and Satan seeking worshipers, and how often does Satan seek his worshipers from among those who are worshipping the Father, and how strong he does make those temptations that he uses to gain his point! He is sure to find his way into every Christian service and as a Sunday school organization we need to arm ourselves in order to be able to stand against the wiles of the devil when he tries to disturb the Spirit of true worship in the Sunday school.

There is no question as to the importance of worship, or that it is less important in a Sunday school period than in a church service; and whether it is conducted in a church house or a schoolhouse, it is a sacred service and a spirit of reverence should prevail, in due respect to God, His Word, and His work.

"Thou shalt worship the Lord thy God, and him only shalt thou serve." The final aim of all the efforts of the Sunday school is to lead people to worship God. If they have been taught the plan of salvation, and right living, and how to pray and sing, and in the end will not be worshipping God, their learning will have been in vain, so far as their soul's welfare is concerned.

In our arrangement of Sunday school lessons we very seldom have a lesson that bears directly on worship; and if we were to have one once in a year, that would hardly be sufficient. Even more frequent times for teaching it from the Bible might not be enough to create a fervent spirit of worship in our Sunday school periods. The teaching can be given first, then, by influence. Marian Lawrence briefly mentions, in **Message to Sunday School Workers**, the influence of the devotional periods of the Sunday school. He has this to say about it: "Blessed is the Sunday school that recognizes the place of helpful worship, for deep breathing of devotional atmosphere gives poise to hearts." Then the author adds: "A worshipful atmosphere cultivates quietness and thoughtfulness. There should be a reason for the Scripture, and hymns should fit together, and the prayer should be appropriate. Furthermore, the features of the worship period should be adapted to the various departments of the school. There is nothing that will lend itself to good teaching like a devotional, worshipful opening service. When properly prepared for and entered into, the pupils soon come to love this sort of service."

This places the responsibility upon those conducting the devotional services. But the teachers also can share the responsibility by having made preparation for it. If the class period is allowed to become in any way ir-

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What sin is there that pride is not the cause of it? J. P. W.

It would be hard to name a single sin that could not in some way be connected with pride. We sometimes hear vain display in clothing referred to as "pride." There is no doubt that pride is largely responsible for such vanity; but at the most such vain display is but a fruit of pride. Pride is a puffed up, degenerate state of the heart that is liable to flare up in a wide variety of manifestations. If "only by pride cometh contentions," may not this same root-cause be responsible for many other kinds of sin? Humility in heart becomes manifest in a manifestation of meekness under provoking circumstances, in simple speech, in plain attire, in the recognition of superiors, in devotion to God, in many other ways. Pride produces a crop of manifestations that are the very opposite of the things which spring from a humble heart.

reverent, whatever effect the devotional period may have had may be lost to the pupil. The spirit of worship should be retained to the close of the Sunday school hour. God grant us as teachers, hearts full of reverence and devotion to the end that those who are taught may truly worship Him with us.

It is good for the pupils also to feel their own responsibility. And there may be a need of definite instruction, either by the teacher, or any officer in charge or perhaps a co-operation of both or more. It need not be taught as a matter of duty alone. The psalmist said, "O worship the Lord in the beauty of holiness." There is beauty in worship when engaged in as God has intended it should be.

Sometimes and at some places, a certain degree of discipline may be helpful—among children especially, and in a measure for the school as a whole. It might not be out of order to have a few rules for conduct distributed among us. An honor system might be an advantage, such as is used in some day schools and in some homes, and awards given for good deportment, similar to what is done for good attendance. Some of the habitual distractions could be avoided; such as late-coming, over-much whispering, and many other things that distract. Paul said, "Let all things be done decently and in order." To foster the spirit of worship effectively, there must be good order.

Each member of the Sunday school could make himself responsible for being on time, giving attention, taking

part in the service, considering the good of others, and the reverence due to the high and holy One "who seeketh such to worship him."

Scottdale, Pa.

FROM OUR MISSION STATIONS

(Continued from page 422)

laam. We are in Africa now, but it will still take a little while for us to reach our folks at Shirati. How we look forward to the time when we can clasp their hands and greet them and make ourselves at home among them.

As we pass through from one country to another we are made to realize more and more how much the world is in need of a Savior; how many have heard of Him and refuse to give their hearts to Him; and how necessary it is for us who do know and own Him to work more zealously and give ourselves more completely to Him to be used in His service as He may choose and plan for us.

We are ever standing in need of your prayers and we know that you will support us earnestly at the Throne.

For His honor and His glory

Elma Hershberger,
Lillie Shenk.

July 12, 1935.

per E. H.

WEEKLY LETTER FROM SOUTH AMERICA

(June 27, 1935)

Dear Herald Readers, Greetings:—"Every man shall receive his own reward according to his own labour. For we are laborers together with God." I Cor. 3:8,9.

A letter from Bro. Lantz indicates that they have found a family of Christian believers who desire to worship with them. Surely they can praise the Lord for this blessing.

We have had a week of real winter weather, heavy frosts and ice about every day. Such weather tells on our services. People who have scant clothing do not venture out because our churches are not heated.

On the 18th of this month Bro. Snyder began a series of meetings in Bragado. His wife and son are also with him during this time. The cold weather has hindered the attendance somewhat but the members of the church are getting a good spiritual feast.

Bro. Litwiller has just made a hurried trip to Buenos Aires on business. He went to the British hospital to see how Sister Elvira is getting along. He reports that the doctors are taking special care, by means of radiographs and other tests, to discover what is her real condition. They will have their report ready within a few days.

Bro. and Sister Weber have been suffering from attacks of bad colds bordering on the grippe. Bro. Weber

is in bed at present. We hope to see him out again soon.

On last Sunday Bro. and Sister Swartzentruber celebrated their fifteenth wedding anniversary. It was a simple family dinner enjoyed by the families that were in Bragado at the time.

Sister Lauver has returned from Buenos Aires with their two older children Paul and Lois, who have been attending school in the city. They will be at home during the mid-year vacation.

We are anxiously awaiting news from the Mission Board meeting recently held at Hopedale, Ill. There are always happenings that are interesting to us.

Emma H. Shank.
Pehuajo, F. C. O.

CORRESPONDENCE

(Continued from page 425)

serve at Prairie St. Church, preached a missionary sermon based on Isa. 54:2.

On June 16 we had a special program in commemoration of Father's Day. It seems on these special days that it is easier to get the parents of the children out for the services and so we try to provide a service for them that we may give the Gospel when they do come. Bro. Christian Reiff preached a sermon on Fatherhood.

Bro. D. A. Yoder, our bishop, preached on June 2, when we observed communion and feet washing. Once each year the Belmont and Prairie Street churches hold communion together, and once separate, on two succeeding Sundays. Every person who is a member of Belmont is also a member of the Prairie Street congregation, as the Belmont Church is an extension of the Prairie Street Church.

Bro. A. L. Buzzard, pastor in charge of the Belmont congregation, attended the Mission Board Meeting in Illinois.

Our boys and girls attended the summer Bible school at the Prairie Street Church during June. On Friday evening, June 28, the Bible School program was given which was well attended.

Visitors are always welcome, as well as your prayers in our behalf, that the many souls in this area who are lost might be led to accept Christ.

July 7 Bro. Floyd Bontrager of Midland, Mich., visited with us and preached in the morning.

July 23 will mark the beginning of a two-weeks revival in a tent at our mission Sunday school, with Bro. James Bucher, North Pomona, Calif., as the evangelist. An interest in your prayers is appreciated.

J. J. Hostetler, Supt.

July 23, 1935.

Hammett, Idaho

We want to praise God for keeping us, redeeming our lives from destruc-

tion, and giving us a safe journey thus far. We are able to see more of His wonderful creation. We found our sons and families and friends well. The spiritual condition of these small congregations is very promising. There is a real hungering for the truth. Jesus says, "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

We are living with our son, Paul, and family at Hammett. We worship at the Cove congregation which is small and composed of poor families financially, but I think it is just a little more spiritual than some churches. How true is Jas. 2:5. If only we might stay humble and see our spiritual poverty, so the riches of Christ could dwell on us.

The Cove congregation enjoyed having Bro. David Good and wife and Bro. David Kauffman and wife of Nampa, with us over Sunday, the 21st. Bro. Good gave us an encouraging message from the last journey of Elijah with Elisha. Bro. Kauffman reviewed our Sunday school lesson. The same evening Bro. Isaac Miller and wife and two daughters, Myrtle and Margery, and Bro. Erb and wife of Alberta, Can., stopped with us. They were on their way to Kitchener, Ont., for General Conference. Bro. Miller preached for us in the evening from John 15. Come again, dear brethren! We enjoyed your fellowship in the Gospel. If any of you brethren come west on the Oregon highway, No. 30, please stop with us near Hammett. Pray for us that God may have His way with us in all things.

Yours in love,

July 24, 1935. D. Y. Hooley.

Rockton, Pa.

Dear Herald Readers, Greetings:—Our fifth term of summer Bible school was held July 8-19 with an enrollment of 72, and of that number 47 had perfect attendance. Also fourteen received rewards for a five-year perfect attendance. Transportation was not furnished, as in previous years, but a four-year-old girl walked a distance of over two miles, and was present every day.

Bro. Ross Metzler served as principal, also teaching the High School grade. Other teachers were: Sisters Anna Stull, Fannie Kauffman, Rhoda Ressler, of Scottsdale; E. Pearl and Ruth Hummel. May the faithful work done by these teachers who came in to help us be rewarded by Him who said, "In as much as ye have done it unto one of the least of these, . . . ye have done it unto me." May God's choicest blessings be theirs.

We appreciated having with us for the closing program, Bro. and Sister J. A. Ressler of Scottsdale. After a few songs in Hindi, Bro. Ressler gave a short address on "I have finished my course."

Our sewing circle reorganized with

the following results: Pres., Ruth Hummel; Sec., Mary Brubaker; Treas., May Brubaker. The India garments were made and returned to Scottsdale.

Cottage meetings are being conducted each Tuesday evening, with Bro. Ross Metzler as leader. Will you remember these meetings in a special way, that as we go from home to home the Spirit may have full way in each heart, and that the call to repentance may be heeded before it is too late?

Our pastor gave a much needed message, July 21, on "Where are the dead?" This is the title of a booklet afloat in our village, with Judge Ruth-erford as its author. We need to be alert and ready to denounce the rapid growth of false doctrine that is heralded forth in our land today. We must be like the Bereans, "Search the scriptures," and see if these things they tell us are true or not.

We have purchased new song books to be used in our worship. May we have no other thought as we mingle our voices together, but that of praise and adoration for Christ who has done so much for us.

We invite those who will attend General Conference to stop over with us, as we are only four miles from Route 219, at Luthersburg.

In His service,

July 25, 1935. E. Pearl Hummel.

Elmira, Ont.

Dear Herald Readers, Greetings in Jesus' name:—We wish to let all Gospel Herald readers know that the Lord has again richly blessed the people of this place and surrounding district with bountiful crops; we feel to give God all honor and praise.

We have also received many spiritual blessings.

June 19 Bro. B. B. King and family of Elida, Ohio, came to this place and held a series of evangelistic meetings, till June 30. There was good interest and attendance throughout. The people came hungering and thirsting after righteousness. Bro. King preached the Word of God with power. The results were 10 public confessions. Among these were two reconsecrations. God has not yet closed the day of grace. Our prayers are that Bro. King may be spared to keep on preaching Christ as the Savior of sinners. God only knows who will yet be saved. The singing by the King sisters, also added greatly to the success of the meetings and was much appreciated by all.

Sunday, June 30, an all-day program was held. The brethren, Moses M. Brubacher and Howard Stevanus, assisted Bro. King.

Baptismal services will be held Sunday, Aug. 4.

On May 30 Bro. Aaron Martin was ordained a deacon for this place.

We ask an interest in the prayers of God's people for the work at this place.

July 25, 1935.

Cor.

New Hamburg, Ont. (Geiger congregation)

Dear Herald Readers:—We have enjoyed many blessings from our Father's bountiful hand since we last wrote.

We appreciated a visit from Bro. and Sister Isaiah Rosenberger and two of their daughters from the Canadian West on Sunday, June 9. Bro. Rosenberger preached to us during our regular morning service. A few weeks later, Bro. Aaron Bean (deacon) also from the West worshiped with us.

In the evening of July 7 we enjoyed a real spiritual program in our Y. P. B. M., brought to us by the young people of the Shantz congregation. They brought us many rich truths on the subject of "Christian Purity."

On Sunday afternoon, July 21, we had an impressive farewell service for Sister Louise Groff of our congregation who has been called by the Mission Board to assist in the work of the Mission at Fort Wayne, Ind. She left on Saturday, July 27, for that place. Bro. M. H. Shantz, Vice President of the Ontario Mennonite Mission Board, preached a stirring sermon, after which Sister Groff gave a farewell talk. This was followed by a testimony and prayer season. We trust that God may abundantly bless her and make her a blessing to all whom she

labors for and with. There may be problems facing her at times but we know that to the faithful there is also real joy in serving the Lord. May she experience much of this joy.

Farm folk in this locality are busily engaged in harvesting bountiful crops of hay and grain. Fields, orchards, and gardens are all abundantly fruitful, for which we are grateful to our heavenly Father. May we not forget those "fields white to harvest" of which the Master reminded His disciples. May He help us to do our share of laboring and praying.

We are sorry to report that our deacon, Bro. A. Good, is suffering from a few broken ribs and other painful injuries received from a fall in the barn while engaged in unloading hay. However, we are glad that he is improving and hope he may soon be able to worship with us again.

May we as God's people love and pray for each other.

July 29, 1935.

Barbara Roth.

Pinto, Md.

Dear Herald Readers, Greetings in His Name:—On Monday, July 8 our summer Bible school opened its second annual year with Bro. S. G. Shetler of Johnstown as our principal. There was an enrollment of 342 pupils, with a staff of 21 teachers and workers.

The following teachers from Ohio worked with us for two-week period: Sisters Orpha Troyer, Mildred Troyer, Fern Miller, Vesta Nofsinger, and Alice Hostetler. From Johnstown: Sisters Katie Thomas, Carrie Spory, and Mabel Eash. From the home church: Sisters N. S. Yoder, Myrtle Wertz, Edna Collins, Theresa Bennett, Bro. Ernest Bennett, Sisters Alice Blauch, Hazel Bennett, and Eva Barton. A splendid interest was manifested and attendance was very good despite the hot weather. 316 pupils received certificates. 12 different denominations were represented. We feel that the Lord has been with us and blessed us in our work.

On Friday night a large audience of parents and friends assembled to hear the closing exercises, which consisted of a musical program, given by the School.

We had many visitors during the school session, which was appreciated.

We ask an interest in your prayers that the work here may be carried on to the honor and glory of God.

July 31, 1935.

Secretary.

The whole scientific world would know absolutely nothing of heaven or hell—these would be unknown words—if it were not for the Scriptures.—J. L. Stauffer.

Pacific Coast Conference

Report of the Fifteenth Annual Mennonite Church Conference of the Pacific Coast District, Held at Woodburn, Oreg., June 11-14, 1935

Final arrangements relative to work of Conference were made by members of Conference at a meeting held in the afternoon of June 10.

Officers of Conference: Mod., N. A. Lind; Ass't Mod., G. D. Shenk (in absence of J. P. Bontrager); Sec., E. S. Garber; Treas., C. I. Kropf; Song Manager, Wilbert Nafziger.

Committees:

Nominating: G. D. Shenk, Omar G. Miller, Sam Schrock, Oliver King, E. Z. Yoder.

Resolutions: F. J. Gingerich, Jno. Hochstetler, J. N. Kaufman.

Summary of Roll Call: Bishops present, 5; Ministers, 16; by proxy, 2; Deacons, 6; Lay delegates, 30; by proxy, 2.

Recognitions: J. N. Kaufman and Milo Kauffman were accorded Conference privileges. H. C. Gerig, Melvin Schrock, Sam Schrock and Joe H. Yoder, who were ordained ministers the past year, were received as Conference members. Letter of J. L. Collier, deacon, was read and accepted. Congregations organized during the past year—at Molalla, Oreg.; North Pomona, Calif., and Indian Cove, Idaho—were accepted by Conference.

Conference Sermon by J. N. Kaufman: Texts, I Cor. 3:9; Acts 15:28. Subject, "Co-operation in the Spreading of the Gospel."

The spreading of the Gospel is God's work and the responsibility has been transferred to us. The function of the Church is to conserve the faith, propagate the faith, and to defend the faith. Conference should bring us together in the solution of the problems before us. Ministry and laity are both brethren in the Lord. Mennonite Church form of government is a combination of three forms of government, namely: Congregational, Presbyterian, Episcopal. Individuals in the harness themselves gives them a more complete vision of the work. To make the organization effective every one must serve in his capacity as unto the Lord. A congregation without problems is a dead congregation. Problems should be approached with mutual confidence, trust and agreement. We should be ready when the Holy Spirit gives the solution, and we should submit in the words of the text, "It seemed good to the Holy Ghost and to us."

Subjects Discussed

I. The Present Needs of the Church and Her Future Aspect, P. A. Heller.

In view of the fact that there exists a great and dire need, (1) for a deeper spiritual life among the members, (2) a Holy Spirit filled ministry; also since the future aspect of the Church depends so much on what the Church does today, we urge that more emphasis be placed on simply studying and meditating upon the Scriptures (Psa. 119:97; 1:2), as well as taking advantage of every other opportunity in feeding upon the Word and heeding its precepts. "Keeping ourselves in the love of God." Striving to attain to the state of spirituality that no one need question our position. (Phil. 3:13, 14; I Tim. 4:8-16; II Cor. 3:2.)

II. Separation from the World. II Cor. 6:14-18; I Jno. 2:15-17; I Pet. 2:9. G. D. Shenk.

III. Unity. E. Z. Yoder.

The creation of God and unity of growth, as portrayed in Jno. 15, is essential in every branch for the growth of the vine to bring forth heavenly fruit. "Endeavoring to keep the unity of the Spirit in the bond of peace." There is one body, one Spirit, called in one hope of our calling. Individual gifts are given according to the grace and gift of God. The goal is a perfect man unto the measure of the stature of the fulness of Christ, to prevent a tossing, a blowing, and deceptions by craftiness. (Eph. 4:3-16.) As for unification of standards note report given by General Problems Committee, Aug. 24, 1933, Page 6.

Reports

Church Membership: Total number of Congregations 14; Total membership 1934, 1314. Increases by baptism 16, by letter 158, from other denominations 2, reclaimed 8. Total increase 184. Decreases by death 8, by letter 107, withdrawal, 32, excommunicated 8. Total decrease 155. Discrepancy 7; Total membership at present 1340.

Written reports were given by Publication Board Member, Educational Board Member, Treasurer, Music Director, Church History Committee, District School Board. These reports with recommendations were approved.

The work of Sunday School Conference, Mission Board and Sister's Sewing Circle was approved.

Recommendations

I. By Song Manager:

1. That duties of song manager be outlined.
2. Co-operation be encouraged.
3. A chorister's meeting be included in the Young People's Institute Program for the following years.
4. That ministers be encouraged to give messages at various times throughout the year concerning our privilege and obligation in singing.

5. That special study be made as to the essential elements and purpose of Christian songs.

6. That the chorister or those responsible be encouraged in conducting classes for song study.

On motion the Executive Committee was made responsible to carry out the above.

II. Church History Committee:

If no other plan is at hand, we ask that the Conference Treasurer be delegated by Executive Committee of Conference to make some payments whenever convenient of not less than \$25.00 at a time until bill is paid.

III. District School Board:

Whereas, the Board has received during the past year a suggestion for a systematic plan of giving an opportunity to groups or individuals to study or receive training and instruction in a regular way; and

Whereas, the plan is so offered that each congregation may have help according to their own opportunity and may use teachers, leaders, or instructors from their own membership, and select courses of study according to their needs; we hereby recommend that the Board be authorized to further study the plan; to appoint any sub-committees as may be necessary to promote the work and co-ordinate it with the various sections of Conference dealing with instruction or training; and to keep in touch with each congregation for the purpose of learning their needs and giving any help possible where desired.

IV. Relative to Young People's Institute Work:

Inasmuch as the appreciation of our Institute work is creating a growing demand for more definite efforts along this line, we, the committee recommend the following:

1. That this work be left under the supervision of the Executive Committee of Conference.
2. That immediate efforts be begun to arrange for speakers and plans for the coming year.
3. That definite Institute work in advance of what we have had, be arranged either in connection with, or separate from regular Conference sessions.

V. Question Relative to Widows' Support:

We the deacons have complied with the decision of the Ministerial body requesting us to formulate an appeal to our General Conference to consider the matter of effecting a Church-wide organization for the purpose of supporting the widows of our Church, and therefore submit the following:

To the Mennonite General Conference, Greeting:

We, the Pacific Coast Conference in session with the Hopewell congregation near Hubbard, Oreg., June 11-14, 1935, having considered the need in our Church for the systematic support of our widows do hereby appeal to our General Conference to consider the advisability of organizing a Church wide plan to care for needy widows and thereby eliminate the need of accepting State relief.

VI. Question Relative to Moral Lapses:

The question submitted to the Ministerial body as to whether ordained men that have had moral lapses should be denied the privilege of preaching in our churches and holding Conference membership in this district Conference, as ordained men even though they may be considered as such elsewhere.

This question was in turn submitted to the bishop body present at Conference, for recommendation as in their wisdom they see fit.

Accordingly we the bishops assembled this 12th day of June, 1935, do gravely advise that every brotherly consideration be given to such brethren in their repentance and restoration as members of the body of Christ, also that we do not censure congregations or Conference bodies that have or have not seen fit to grant ministerial privileges to such, and as for our Conference district we plead that every scriptural precaution be observed that the office of the ministry be not lowered. We urge that the standard of Gospel purity be maintained in the Church, the ministry to be an example, giving no offence in anything that the ministry be not blamed. (II Cor. 6:3.) We find ourselves unable to write out the thus and so of any individual case, but we expect the ministry of individual congregations to carefully guard the influence of the office of the ministry by determining who may or may not serve their congregation from the pulpit.

Further Resolutions

1. Resolved, that we the Pacific Coast Mennonite Conference in session at Woodburn, Oregon, express our appreciation to the Church of God for so kindly granting us the use of the Camp Ground and buildings and that a copy of this resolution be sent the regular authority of the above named body.

2. Whereas, the Hopewell Congregation has so kindly provided for us during this Conference, we heartily express our appreciation of the same.

3. We, the Pacific Coast Mennonite Conference in session June 11-14, do hereby extend greetings to the Alberta-Saskatchewan Conference and express our appreciation for the presence and help of their delegate, Bro. J. G. Hochstetler.

4. We, the Pacific Coast Mennonite Conference in session June 11-14, do hereby express our appreciation for the presence and help of Bro. and Sister J. N. Kaufman of the India Mission and Confer-

ence, also Bro. Milo Kauffman's from Hesston, Kansas. May the blessings of God attend the efforts and help of the visiting members to our Conference.

5. Inasmuch as there is an evident conviction of the need of more missionary effort in the rural sections of the District such as house to house visitation work (as was exemplified by Christ and His disciples) by the appointment of a missionary evangelist, and

Whereas, this is a new activity and demands special qualifications and experience, be it therefore

Resolved, that the creation of the office be dependent upon the availability of a suitable worker. Be it further

Resolved, that Bro. and Sister J. N. Kaufman be interviewed by the District Mission Board with reference to their availability for this work.

6. Whereas, Our Mennonite General Conference and General Mission Board have found it practicable and useful to have the addresses and sermons given at their regular meetings recorded verbatim by a brother capable of doing this work; and

Whereas, we believe that such recording of addresses and sermons delivered at our Pacific Coast District Conference would be profitable; therefore, be it

Resolved: first, that the Executive Committee of Conference be authorized to appoint two brethren to make verbatim record of all addresses and sermons and all proceedings of Conference which may be advisable, and

Second, that in case no two brethren are at present available who are competent for this work, the Executive Committee shall make effort to have the brethren whom they shall choose prepare for this work within the coming Conference year.

Motions

On Motion:

1. The special committee to investigate paying of delegates' expenses was retained to finish their work.
2. Zion Congregation was given the privilege to ordain a Bishop.
3. Executive Committee and bishops shall arrange for bishop oversight of congregations not having a resident bishop.
4. The Church History Committee shall be retained for another year.
5. Our Conference shall divide and distribute the work of Boards and Committees as widely and completely as practical and possible.
6. The bishops shall look into the situation at North Pomona congregation, and if it seems to them to be advisable to ordain a minister that they ordain.
7. Paul Roth was chosen delegate to Dakota-Montana Conference to take D. A. Good's place.

Organization for the Coming Year

Moderator, F. J. Gingerich; Assistant Moderator, H. A. Wolfer; Secretary, E. S. Garber (3 years); Treasurer, C. I. Kropf; Music Director, S. G. Hostetler.

Member of Mennonite Board of Missions and Charities, Lloyd Lind.

Member of Publication Board, L. F. Hilty.

Member of Educational Board, S. Honderich.

Delegate to Dakota-Montana Conference, M. E. Brenneman.

General Conference Committee on Arrangements, F. J. Gingerich.

Delegates to General Conference, M. E. Brenneman, James Bucher.

Committees

District School Board: N. A. Lind (1 year), Paul N. Roth (2 years), Omar G. Miller (2 years), Irvin Wedel (2 years), D. F. Shenk (3 years).

Colonization: E. S. Garber (1 year), N. A. Lind (2 years), J. P. Bontrager (3 years).

Church History: C. I. Kropf, Orrie K. Yoder, U. E. Kanagy.

Special Committee on paying Delegate expense: L. F. Hilty, Dan Widmer, S. E. Eicher.

Remarks

A Gospel sermon was given each evening of Conference. Tuesday evening, E. S. Garber; Wednesday evening, Paul N. Roth; Thursday and Friday evenings, Milo Kauffman. Conference offering, \$28.35.
E. S. Garber, Secretary.

ATTENTION INDIANA-MICHIGAN CONFERENCE MEMBERS

Following is an item that was omitted from the minutes of Conference. Please clip this out and attach to your 1935 Conference minutes:

Recommended that the work of the superintendents of the mission stations be cared for by two superintendents, instead of one, as heretofore; the one to be elected as heretofore, and another to be ordained; said ordination to be provided in the following manner: The bishops of the Conference, in a session called by the Moderator, set forth the brother to be ordained and to effect the ordination.

Ira S. Johns, Secretary.

Married

Grieser—Good.—On June 29, 1935, occurred the marriage of Bro. Melvin Grieser and Sister Bessie Good, both members of the East Bend Mennonite Church, Bro. J. A. Heiser of Fisher, Ill., officiating. May God's richest blessings attend them through life.

Obituary

Yoder.—Donald Ray, son of Merle and Ruth (Berkey) Yoder of Hollsopple, Pa., was born July 9, 1935; died July 10, 1935. He lived a short life of 9½ hours. He leaves his sorrowing parents, 4 grandparents, 3 great-grandmothers, 2 aunts, and 3 uncles. It is hard to part with him, but we humbly submit ourselves to Him who doeth all things well. Short funeral services were held at the home of the parents by Bro. Levi A. Blough, with interment in the Blough Cemetery.

"Only a blossom, too frail to stay,
God in His wisdom has taken away;
Not from our hearts, not from our love,
But to bloom with the angels in heaven above."

Swartzentruber.—Herman Earl, son of Daniel and Dora (Lichty) Swartzentruber, was born Aug. 11, 1919, near Oakland, Md.; died July 26, 1935; aged 15 y. 11 m. 15 d. He leaves father, mother, and 3 sisters (Betty, Luella, and Harriet). He united with the Conservative Amish Mennonite Church about one year ago. Herman was afflicted with acute leukemia for some time and was in bed off and on for the past two months. But the disease was not discovered till two weeks before his death. Herman was a very industrious and kindly dispositioned lad, and made for himself many friends. Funeral services were conducted at the Gortner Union Church by Bros. J. B. and Milton B. Miller of Grantsville, Md., with interment in adjoining cemetery. Aunt Mary.

Landis.—Annie Mae, wife of Earl S. Landis and daughter of Willis and Susan (Shriener) Landis, was born July 8, 1911, near Lancaster, Pa.; died July 11, 1935 of complications; aged 24 y. 3 d. She was united in marriage to Earl S. Landis, Sept. 29, 1932, and was a member of the East Petersburg Mennonite Church. She is survived by her husband and daughter (Anna Mae), her parents, 2 brothers, 1 sister, and many friends. Funeral services were held at the home and at East Petersburg Church on July 13. Bros. Frank Kreider and John Goch-nauer were in charge. Text, Job 17:11. "My days are past, my purposes are broken off—even the thoughts of my heart."

"Hold her, O Father, in Thine arms,
And let her henceforth be,
A messenger of love between
Our human hearts and Thee."

—By the Family.

Troyer.—Once again we are reminded of the uncertainty of life and the certainty of death. In the great struggle of life we are apt to forget that we are born to die; but the sentence of death has been passed on all and to us there is no appeal. Our only hope is to so live that we may be ready to answer the call when it comes. Monday evening, July 22 Menno N., son of Noah and Amanda Troyer, answered that call. He was born in Miami Co., Ind., 48 y. 8 m. 16 d. ago. Twenty-five years ago he united in marriage to Katie Keim who with one son (Ora), mourn his departure. He also leaves 1 brother (John), 3 sisters (Mary, Susan, and Lydia), 1 uncle, 2 aunts, a number of nephews, nieces, and cousins. Father, mother, 1 brother, and an infant son (Ralph Ervin), preceded him in death. When he was nineteen years old he united with the Old Order Mennonite Church. In 1912 he and his wife united with the Howard-Miami Mennonite Church to which he has been true and faithful, serving as janitor for

many years. We all miss our janitor, the children a special friend for one of his last concerns here was his S. S. class of boys and girls.

"Some day the veil shall be lifted,

Some day the mystery plain;

Why from us these loved ones have drifted,

Why we must bear parting's pain."

Funeral services July 25, conducted by the local pastors.

Martin.—Samuel O., son of Michael and Esther Martin, was born March 13, 1857; died June 28, 1935; aged 78 y. 3 m. 28 d. His wife (who was Magdalena Musselman) preceded him in death three years ago; also 2 sons (Jacob and Titus). He is survived by the following children: Mary (wife of Henry M. Sensenig), Lincoln; Mrs. Anna M. Moyer, Lancaster; Amos, Ephrata; Ada (wife of Menno B. Brubaker), Juniata Co.; Lena (wife of Henry Graybill) near Brownstown, where he had his home; Nora (wife of Ira T. Graybill) near Manheim; Phebe (wife of J. Paul Graybill), Philadelphia; Paul, near Lititz; also by 48 grandchildren and 12 great-grandchildren. Father had his usual health. He died suddenly of apoplexy. He was sick less than an hour, while with his son Paul, where he was staying for several weeks. He was a member of the New Holland Mennonite Church where his place was seldom vacant. Funeral services were held July 1 at the home of his daughter Lena where he resided, with Bro. Benj. Wenger in charge. Further services at Groffdale Church with Bros. John Sauder (text, Jas. 4:13-15), and Benj. Wenger in charge. Theme, Heaven. Interment in the adjoining cemetery.

"Now the home is vacant,

Father and Mother have gone to rest;

But we our heads do humbly bow,

And say, God thought it best."

By a daughter.

Roth.—Maria Steinmann, beloved wife of the late Nicholas K. Roth was born in Germany Sept. 18, 1851; died June 30, 1935; aged 83 y. 9 m. 12 d. Her death was due to the infirmities of old age. She was confined to her bed for several months. She came to Canada at the age of about five years with her parents, John Steinmann's, the family being among the early pioneers of East Zorra, Ont. She accepted the Lord and was received into the East Zorra A. M. Church of which she was a faithful member until called by death. In 1878 she was married to Nicholas K. Roth and always resided on the homestead now occupied by her son, Joseph S. Roth. Her husband predeceased her 12 years ago. She leaves 4 sons and 1 daughter (John S. Roth of Imlay City, Mich.; Edwin and Nicholas of Wilmot Tp.; Lena and Joseph at home); also 3 step-children (Noah of Wilmot, Annie and Katie of E. Zorra), 36 grandchildren, 68 great-grandchildren, and a host of relatives and friends. She was a mother of great patience, and was waiting patiently for the Lord to come. Her last words were, "I am going home to die no more." Funeral services were held at her late home by Bro. D. S. Yutzie, and at the church by Bro. B. B. King, of Elida, Ohio (Text, I Jno. 3:2), assisted by Bro. Menno Kipfer. Interment in the adjoining cemetery.

"The room is quiet, all is still,

Her place is vacant, 'tis God's will;

So long you waited for your rest,

Our blessed Lord knows what is best."

Unruh.—Orvel Clinton, son of D. J. and Mary Unruh, was born near Meno, Okla., Dec. 4, 1917, and moved with his parents to Harper, Kans., March 1, 1919. He died at the home of his parents near Harper, July 12, 1935; aged 17 y. 6 m. 8 d. He developed heart trouble and was confined to his bed about two months. He took his affliction very patiently, and always looked on the bright side of life. Doctors and kind friends did all they could, but his spirit took its flight one bright and early morning, to be with God and Christ whom he accepted as his personal Savior at the age of 13 years. He passed away very peacefully with his parents, brothers, and sister by his side. He united with

the Mennonite Church, and was a faithful member till death. He loved his church and was always willing to serve in any capacity. He was of a very kind and friendly disposition, very obedient to his parents, and never undertook to go anywhere without his parents' permission. He was a lover of music and a good singer. His desire and aim was to become a teacher. He graduated from the Harper High School last spring. In his departure he leaves his father, mother, 3 brothers (Irvin, Lee, and Denver), 1 sister (Alta May), and a niece (Shirley Ann)—all of Harper; also 2 grandparents and a host of uncles and aunts and friends who mourn his early departure and wonder why, but trust in an all-wise God who knows what is best. Funeral services were conducted at the home by Bro. S. A. Yoder and at the Pleasant Valley Church, by Bro. R. M. Weaver and Bro. H. J. King. Text, II Sam. 12:23.

Hess.—Abram B., eldest son of Jonas and Emma (Good) Hess, was born in Lancaster Co., Pa., Dec. 2, 1886; died July 19, 1935; aged 48 y. 7 m. 17 d. He was united in marriage to Anna E. Murry on March 19, 1912. To this union were born 3 sons and 1 daughter, Mary, who preceded him to the world beyond. He leaves his sorrowing wife and these sons: Charles, Amos, and Christian, all at home. He is also survived by 4 brothers and 3 sisters. He was a member of the Mennonite Church for some years and remained faithful until death. His was a life of few words but of noble service and deeds. As father and husband, his thoughts were for the welfare of his family. As father, his Christian life will serve as a guide for the lives of his children. As a friend and neighbor, his cheerful disposition, honesty, and integrity will long be a pleasant memory. In our hour of trial and sorrow we look to One who comforts, knows and doeth all things well. This loved one whom the Lord has called to be with Him in His home above is greatly missed by the family and friends; but we patiently wait till we shall meet him again and say, "Thy will be done." A short funeral service was held July 22 at the home in charge of Bro. James Hess, and at the New Danville Mennonite Church by Brethren John Mosemann and Maris Hess. Text, Job 14:14. Burial in the New Danville Cemetery.

"Softly and peacefully father passed away,

From earth to heaven to make his stay;

Long and patiently he awaited his call,

Now in heaven he is waiting for us all."

By the Family.

Swick.—J. Milligan Swick was born in Fairfield Co., Ohio, Oct. 14, 1850; died at his home near Garden City, Mo., July 25, 1935; aged 84 y. 9 m. 11 d. He had been in poor health all spring, but grew considerably worse about six weeks ago; the immediate cause of his death being a blood clot in the heart. He was married to Martha Kauffman Nov. 26, 1879, in Champaign Co., Ohio. To this union were born 5 children. He and family moved to Cass Co., Mo., about 1880, and three years later bought the farm on which he died. His wife died May 21, 1923, also 2 children (Fannie in 1888, Joseph P. in 1906). He leaves to mourn his departure 3 daughters (Mrs. Rachel Kauffman of Kalispell, Mont., Mrs. Lizzie Yoder of Lawrence, Kans., and Sadie at home, who so willingly provided and cared during his last years); also daughter-in-law (Mrs. Rush Crawford of Nevada, Mo.), 18 grandchildren and 28 great-grandchildren. Two great-grandchildren also preceded him. He united with the Amish Mennonite Church. Although not present in public worship for a number of years because of a physical ailment which he felt rendered him unfit for public gatherings, he had a deep concern for and interest in those engaged in Christian warfare. Thus we pen the passing of Father, Grandfather, and Great-grandfather: "Thou hast gone to sleep While we tarried and lo It is that great and last sleep. May we find comfort in Him who alone can comfort

As none other that when He comes
Them that are His will He bring with Him
And thus we hope to meet on the evergreen
shore
Of a never-ending eternity."

Funeral services at the home by W. E. Hélmuth and at the Sycamore Grove Church by I. G. Hartzler and S. S. Hershberger. Interment in Clearfork Cemetery.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its biennial meeting at the East Zorra Church near Tavistock, Ontario, Canada, D. V., Aug. 22 and 23, 1935.

The Executive and Publishing Committees will meet Thursday morning, Aug. 22, and all the Board members are requested to meet at the church at 3:30 P. M.

Those coming by train—come via Canadian National R. R. to New Hamburg, Ont., and notify Jacob R. Bender, R. R. 1, Tavistock, Ont.

Those coming by auto—from the West: Crossing at Port Huron Ferry, take highway No. 7 out of Sarnia, Ont., to Shakespeare, there turn right on to No. 19 to Tavistock. Those crossing at Detroit, take No. 2 out of Windsor to Woodstock; there turn left onto No. 19 to Tavistock. From the East: Take Nos. 7 and 8 out of Kitchener to Shakespeare; there turn left onto No. 19 to Tavistock. At Tavistock inquire for the church.

For further information write to Jacob R. Bender, R. R. 1, Tavistock, Ont.

For information relative to the program write to the Secretary, Canton, O., R. R. 3. O. N. Johns, Sec.

MENNONITE GENERAL CONFERENCE

and ASSOCIATED MEETINGS

The Lord willing, the Mennonite General Conference will be held at Kitchener, Ontario, August 27-29, 1935. Previous to General Conference, a number of other meetings have been arranged for, as follows:

I. Associated Meetings

Wednesday, Aug. 21.—Interboard Committee meets.

Thursday and Friday, Aug. 22-23.—The Publication Board meets at East Zorra Church near Tavistock, Ont.

Saturday, Aug. 24.—Meeting (at Kitchener, if not otherwise specified by committee chairmen) of the Committee on Arrangements and all other committees desiring a meeting.

Sunday, Aug. 25.—Services at all our churches in Ontario and western New York; with Fundamentals conferences in the afternoon and evening.

Monday and Tuesday, Aug. 26-27.—Monday forenoon and afternoon, and Tuesday forenoon, will be occupied in meetings sponsored by a number of Church-wide Boards and Committees. Monday evening and Tuesday afternoon will be devoted to a Nonconformity Conference.

The Committee on Arrangements will continue its labors Monday and Tuesday until work is completed.

II. Mennonite General Conference

Tuesday Evening, Aug. 27.—Opening session of General Conference.

Wednesday and Thursday, Aug. 28-29.—General Conference continues in session, closing its labors on Thursday evening.

Boards and Committees reporting to General Conference are requested to write out their reports and have them ready to present to the Committee on Arrangements when it meets. A cordial invitation is extended to those interested in the cause of Christ and the work of the Church. May each one connect with this work seek divine guidance and

utilize every opportunity to help make this session of General Conference a blessing to the Church.

Daniel Kauffman, Moderator.
Simon Gingerich, Secretary.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet with the Mount Zion congregation near Versailles, Mo., Aug. 12-16. The following will be the schedule of meetings:

1. **Workers' Conference**—Monday eve, Tuesday, Wednesday. This includes Sunday School Conference, Young People's Conference, and Mission Conference.

2. **Mission Board Business Session**—Tuesday afternoon after 4 P. M.

3. **Ministers' Meeting**—Wednesday afternoon after 4 P. M. Other meetings will be announced by the Moderator.

4. **Church Conference**—Thursday and Friday. The Conference sermon will be preached, D. V., by Bro. I. G. Hartzler, of East Lynne, Mo., Thursday forenoon.

Forenoon sessions will be from 9:00 to 11:45 A. M. Afternoon sessions, from 1:15 to 4:00 P. M. Evening sessions, from 7:00 to 9:00 P. M.

A cordial invitation is extended to the brotherhood and to those of other districts who can come to be with us in this season of service for the cause of Christ. Any one wishing to be met at the station should inform either C. B. Driver, or J. S. Detwiler, Versailles, Mo.

J. R. Shank, Conference Secretary,
Versailles, Mo., R. 1.

Illinois

The annual meeting of the Illinois Mennonite Church and Sunday School Conference will be held with the Roanoke congregation near Eureka, Ill., Aug. 20, 21, and 22, 1935.

The schedule of the meetings is as follows:
Ministerial meeting: Tuesday forenoon and afternoon, for conference arrangements and appointments.

Sunday School Conference: Tuesday evening and Wednesday.

The Sewing Circle Program will be given Wednesday afternoon, beginning at 4 P. M. in the church building.

Young People's Session: Wednesday evening.

Church Conference: Thursday forenoon, afternoon, and evening.

A cordial invitation is extended to all.
Harold Zehr, S. S. Conference Sec.
E. H. Oyer, Church Conference Sec.

Virginia

The annual Virginia Mennonite Conference will meet, D. V., at the Warwick River Church, Warwick County, near Denbigh, Va., on Thursday, Sept. 5 at 9:00 A. M. and continue until Friday noon, Sept. 6.

Other meetings preceding Conference are as follows:

Tuesday, Sept. 3
9:00 A. M. Virginia Mennonite Aid Plan.
1:00 P. M. Virginia Mennonite Board of Missions and Charities.
4:00 P. M. Conference Arranging Committee.
7:30 P. M. Preaching Service.
Wednesday, Sept. 4
9:00 A. M. Preliminary Session of Conference.
2:00 P. M. Fundamentals Meeting.
7:30 P. M. Mission Program.

On Thursday evening at 7:30 there will be preaching service, and at the same hour the Virginia Mennonite Automobile Aid Plan will meet.

A hearty invitation is extended to brethren and sisters of other conferences to be present.
H. D. Weaver, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet with the Manson congregation, Manson, Iowa, Sept. 4-6, 1935.

On Tuesday, Sept. 3, will be an all-day Ministers' Meeting.

Wednesday, Sept. 4, and Thursday forenoon, Sept. 5, Church Conference will be in session.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, during which time subjects pertaining to the Sunday School, the Young People's Meeting, the Sewing Circle, and Mission activities will be discussed.

A cordial invitation is extended to all the brotherhood, and to any in other districts who can, to attend this session of Conference with us. Wm. R. Eicher, Secretary.

ANNOUNCEMENT

The Ontario A. M. Sunday School Conference will be held at the Maple View Church near Wellesley, Ont., Saturday evening, Aug. 31, and continue Sept. 1 and 2. A cordial invitation is extended to everybody. Come praying. This Conference begins right after the General Conference at Kitchener. Peter Nafziger, Secretary.

IN THE MORNING

I met God in the morning
When my day was at its best,
And His presence came like sunlight
Like a glory in my breast.

All day long His presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings
With a keen remorse of mind,
When I too, had left the mornings
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way.
You must seek Him in the morning
If you want Him through the day.
Author unknown. Sel. by J. D. M.

"Always abounding" does not mean "priming the pump."—Henry J. King.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
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No. 20

EDITORIAL

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

From this Scriptural teaching we gather the following: Salvation is a gift from God. We have no merits of our own upon which to base our salvation, but we must look alone to the Lord for His grace and power to save us. Only they who believe in the Lord Jesus Christ and accept His Gospel have any chance for salvation. Faith and works are inseparably connected; so that one amounts to nothing unless the other is connected with it. No works, no salvation.

Speaking of salvation, we have a graphic word-picture of it presented to us in Tit. 3:3-7: "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of our Savior toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Messages Concerning Our Lord.—This is the title of a series of articles from the pen of Bro. J. K. Bixler, the first number of which appears on another page in this issue. There are thirteen articles altogether, presenting these different phases of His Being, life and labors, in a pointed Biblical way, and we believe that our readers will be both interested and edified by them.

"They Watch for Your Souls."—This is the reason given for and following the admonition, "Obey them that have the rule over you." It brings several things to our attention (1) the fearful responsibility resting upon spiritual overseers, as emphasized by the words, "as they that must give account;" (2) the path of duty and of safety on the part of the membership.

On the part of the ministry the idea of responsibility points to faithful living, faithful preparation of duty, faithful watching, faithful leadership, faithful teaching and preaching, faithful pastoral oversight. To be more specific it means a pure and holy life, diligence in Bible reading, carefulness in being a proper ensample to the flock, a record that enables one to say, "I have not shunned to declare unto you all the counsel of God."

On the part of the membership there is the urge of loyalty, to the end that the work of the ministry may not be in vain. It is a reminder that we can make the most out of the ministry, to say nothing about what that means for ourselves, by giving them wholehearted support.

To both ministry and membership the advice is: "Bear ye one another's burdens and so fulfill the law of Christ."

The Sabbath.—We clip the following from a news item:

"Each of the seven days of the week is designated as the Sabbath by various nationalities and religions. Monday is the Greek Sabbath, Tuesday the Persian, Wednesday the Assyrian, Thursday the Egyptian, Friday the Turkish, Saturday the Jewish, and Sunday the Christian."

The most important question connected with the idea of Sabbath observance is that of why and how we keep the day. Do we recognize it as the day set apart and hallowed by the Creator, the one day out of seven which God hallowed and sanctified and on which we should rest from our labors and keep the day holy? Is it for us "The Lord's Day," kept from the date of His resurrection in memory of

our risen Lord? Is it to us a holy day, held in sacred reverence? or is it a holiday, with carnal pleasure and selfishness the chief ends sought? One of the greatest things which God ever did for man's temporal and eternal welfare was to set apart one day out of seven as a day of rest for the body and exercise for the soul. Let us respond to this wonderful provision by keeping the day holy.

"Walk as Children of Light."—We expect our ministers, missionaries, and others filling positions of leadership in the Church to live exemplary, consecrated lives, free from immoral taint, or otherwise defiled in sin. And we have a right to expect as much. Leaders are "ensamples to the flock," elevating or degrading, depending upon the kind of lives that they live. We have a right to expect, and we ought to insist, that they live pious, holy, consecrated lives, in all things standing out as "unspotted from the world."

But why should any one demand such high standards for our leaders and make no serious efforts to put such standards into practice in his own life? The very fact that we expect such things on the part of others proves that we have a conception of how other people ought to live; and we become guilty before God if we fail to do as well as we know. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Let us expect a high standard on the part of others, and show by a consistent, holy, godly life how others ought to live.

Consecrated Laymen Needed.—One of the greatest needs of the times is that of consecrated laymen—not that we are without that kind of lay members, but we need more of them.

When you see a young brother with high ideals of life and manifesting a courage of his convictions, people are ready to say, "That young man ought to be in the ministry." Perhaps they are right. It is from that kind of young

men that ministers ought to be selected. But where do we get the idea that only people with scriptural qualifications for the ministry should live a devoted, consecrated life? There are many other things, besides that of preaching, that need to be done by consecrated members. In fact, we have seen consecrated laymen, filling a large place in the Church, who would in all probability have been utter failures had they been in the ministry. Consecration is something to which all members, preachers and others, need to attain.

Notice the Bible standard: "Till we ALL come in the unity of the faith, and of the knowledge of the Son of

God" That includes laymen as well as ministers. We need consecrated laymen from which to choose leaders in various walks in life and positions in the Church. When the apostles needed men for responsible positions they said to the Church: "Look ye out from among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." How could that have been possible had there been no consecrated laymen in that church? The more men of that kind we have among the laity, the brighter our prospects for the ministry. Let us pray, and work, and live, to the end that we may have more consecrated laymen.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

I. Christ's Pre-existence and Eternity

Some years ago a father and son appealed to us to decide a question for them. The son contended that Christ existed prior to His incarnation, while the father felt that such teaching was an innovation. Then, as now, "to the law and the testimony" shall be our recourse.

All through the Old Testament, there are evidences of the Second Person in the Trinity, although He is not clearly revealed until we pass over into the Gospel writings. When God said, "Let us make man in our image, after our likeness" and man was created a three-fold being—spirit, soul, and body—it proved that the God Head was triune. Since the Father and Holy Spirit are both named in the first chapter of Genesis, the Second Personage must be the one we later learn to know as the Son.

Moses once sought a vision of God, but it was denied him. "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). Yet again and again, Scripture writers tell us that godly individuals saw God, or walked with Him as Enoch, or even as Jacob at Peniel wrestled with the angel and claimed that he had seen God face to face. (Gen. 32:24-30; Ex. 24:10, 11.) It is evident that the Father never manifested Himself as such in form. He manifested Himself through the Son. The fact that God never manifested Himself in form God gave as a reason why Israel should not make images for the purpose of worship. (Deut. 4:12, 15-19.)

A number of visions or physical manifestations are also recorded, usually in the form of "the angel of the Lord" or "angel of God." The definite article "the" is used, thus distinguishing this angel from ordinary angels. (Cf. Gen. 16:7-13.) Usually the person to whom the angel appeared as-

cribed the manifestation as being that of God. These manifestations, often called theophanies, must have been Deity revealing Himself. Since the Father gave no similitude or likeness of Himself, and since there is no record of the Holy Spirit ever being revealed in human or angelic form, may we not conclude that the theophanies were revelations of Deity in and through the Second Person, or the Son?

Let us note one more manifestation, that in connection with the three Hebrew worthies cast into the furnace. The king saw a fourth personage in the fire and said, "the form of the fourth is like the Son of God." While some may raise a question because the Revised Version reads "son of the gods", it is evident that the king had Deity in mind since he addressed the three men as "servants of the Most High God." Indeed, this was the Son of God allied with His faithful and persecuted people!

The prophet Micah predicted the coming "ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). Note that eternity is ascribed unto Jesus Christ. Even the Jews understood this scripture to apply unto the Messiah.

Our Lord Himself laid claim to His pre-existence when He said, "Before Abraham was, I am" (Jno. 8:58, 59). He used the verb "am", always present tense. Had He been a created being, and not eternal, He would have used the past tense verb, "was". Hebrew scholars teach that this portrays the eternity and self-existence of our Lord. The Jews present certainly understood Him to teach thus, because they attempted to stone Him for blasphemy. In Christ's intercessory prayer, He asked for "the glory which I had with Thee before the world was" (Jno. 17:5). These expressions were

either blasphemy or truth, and in the light of our Lord's life and death, we must conclude that He spoke the truth. He proved His claim unquestionably.

What was the view of the apostolic Church, and what do the epistolary writers say? The creation of all things visible and invisible is ascribed to Him. (Col. 1:16, 17.) The Creator must necessarily have had being prior to performing any work. He is called the "second man, the Lord from heaven", as heading the new, spiritual creation. (I Cor. 15:47). He is spoken of as having been in the form of God prior to His incarnation. (Phil. 2:5, 6.) John declares Him as "the Word . . . and the Word was God" (Jno. 1:1). Peter in one of his sermons says that Jesus Christ is Lord of all. (Acts 10:36.) Paul teaches that Christ is set pre-eminently above all things, everything being put under His feet. (Eph. 1:20-22.)

The glorified Christ says of Himself, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). Many more evidences might be produced, but in the mouth of two or more witnesses every word shall be established. "The Eternal God is thy refuge." "Now unto the King Eternal . . . be honor and glory for ever and ever. Amen" (I Tim. 1:17).

How comforting to know that our Lord and Savior is self-existent! Before the heavens and the earth were brought forth, He was Deity, and now as the future brings the passing of many things cherished by man, there is no cause for despair to the child of God. God still lives on; and when we have Him, we have all! The passing of physical things can not bereave us of the best, the Eternal Love!

Elkhart, Ind.

"CHURCH AND LODGE ALIKE GOOD"

Old Timer

So said one of our Liberal brethren years ago, who had taken advantage of their new deal by identifying himself with the order of Odd Fellows. The intention was to convince the writer that the order was a worthy institution, based upon Christian principles, for, said he, "Our lodge is more ready to minister to the wants of its sick members than the church. Then too, we have our chaplain; we sing; have prayer; and, in all, I feel just as good in the lodge-room as in the church. You should not be prejudiced, Brother C—; that's all it is, you've never been inside an order to know anything about them. Why, it takes a good Christian to make a good Odd Fellow. Members in good standing from other denominations belong to our lodge and I see no reason why you radicals should be so bitter against us.

The Church Constitution has been changed and why not stand by it and not put yourself out of a church home." This, was about the argument, and the conversation continued as follows:

C.: "I have no reason whatever to doubt that you feel just as good in the lodge-room as in the church, Brother B—, that is **your church**. From what is to be seen from the outside, your order is enough to convince any Bible reader that the institution is spiritually blind, leader of the blind, seeing you discard the vital principles: saved by grace through faith in Christ—a gift received of God and by no means is the hope of the Christian based upon doing a few neighborly acts as you have mentioned. It is possible, of course, for me or any other man to oppose secrecy and yet not be Christian, but, how to be Christian and not oppose Christless institutions is beyond me. There are many religions not Christian in the truest sense of the word, trying to prove themselves such, based upon a few Bible clippings. Like your lodge, they are good so far as they go, but, a crumb can never answer for the whole loaf. Just turn your attention toward the many things your lodge don't do to be Christ-like, and you will clearly see the deception of its workings, and how unwise it is to be deceived thereby."

B—: "How about elders S—, and R—, and H—? They're members of our order; they have no fault to find! I'm sure if I live up to the strictest demand of the order, I'll be a good Christian."

C—: "According to that, Brother B—, you might as well discard church membership; seems useless you should be identified with more than one Christian organization! Could you, by living up to the strict demands of your order, as you say, be Christian independent of the church, as understood according to Scripture?"

B—: "Y-y-yes, I could."

C—: "Then how would you be baptized, as you were in the old church before the division?"

B—: "We-ll, I'd be baptized by some of our preacher Oddfellows."

C—: "Well said, Brother B—, did ever such a thing take place inside your secret circle? Is it expected of candidates to be baptized in the name of the Father, Son, and Holy Ghost? If not, why not? Then, too, were there no church, where would you get the preacher?"

B—: No answer.

C—: "Brother B—, you remember the love feasts we enjoyed together in the old church before the division, when the unbroken family gathered around the communion table in remembrance of our dying Lord and Savior—Scarcely a dry eye was to be seen; with hallelujahs many times until the place became hallowed—we were loath to leave."

B—: "Yes, of course I do."

C—: "We united singing, 'Alas, and did my Savior Bleed,' 'There is a fountain filled with blood'; 'Jesus paid it all'; 'Jesus keep me near the cross'; and a host of other like precious songs about Jesus and His love written out of the abundance of the heart by church members and preachers. Now, had there been no church—just lodge religion, do you suppose they would ever have been written? Do you commemorate the Lord's death and sing these inspired songs in your lodge? If not, why not?"

B—: "Well, you have your way looking at things, and I have mine."

C—: "Once more, Brother B—, according to what you say about feeling as good in the lodge room as in the Church, and that it takes a good Christian to make a good Odd Fellow, also, your lodge religion is all sufficient, independent of the Christian Church, what if the old church that mothered you and gave you birth, and which you now censure and despise for her opposition to lodge-

ism, if she were to follow your footsteps, accept the doctrine you now teach, do away with the many things the Christian church upholds, which the lodge don't do, such as teaching the Bible as a whole, preaching the Gospel, missionary efforts to enlighten the world of salvation through faith in Christ, no Sunday schools, no prayer meetings, children excluded, locked doors to all except members of the lodge, exclude use of all sacred songs, the name of Christ excluded, no revivals, no baptism, no Holy Communion, no Sabbath service, and the like, what would you think of us radicals then? This is a true picture of the institution you call Christian. Is it any wonder our church Fathers excluded from the record names of those who will be enslaved by the beast. 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then,' said Jesus, 'will I profess unto them, I never knew you: depart from me, ye that work iniquity.'"

In addition to the above, I wish to add the following of more recent date, while conversing with one, a member of the Grange, who, in sympathy with our stand, denouncing certain secret societies, failed to see anything out of the way with that particular organization. "Well," said I, "it's all new to me. I know nothing about your Grange, but, if it recognizes the Christ in its makeup, then it is the first secret order of the kind, known to the writer—they may have prayer and sing America, but, sacred songs, bearing the name of Christ they discard."

A few days later he was honest enough to quietly hand me what we would rightly name their hymn book, containing a number of songs, but, never an intimation of a Lord or Christ in them. Reader, "Touch not—taste not—handle not."—Christian Conserver.

HOW MANY CHRISTIANS?

According to an investigation made by "Living Church," it is estimated there are about 692,400,000 Christians in the world, of whom 522,596,000, or about five-sevenths, belong to the various Catholic bodies, and 169,802,000, or about two-sevenths, to the more than 200 Protestant denominations and sects. It must be remembered that this means professing Christians and does not attempt to figure out how many of these are "the real thing." The "Presbyterian Banner" reminds us that if the Protestants counted in all the children as Roman Catholics do, the Protestant numbers would be about doubled. Perhaps; but then Protestant families may not be so large. At any rate, the appalling number of 1,167,610,000 inhabitants of this old world remain among the non-Christians, nearly twice as many as "those who profess and call themselves Christians." Surely there is plenty of work for us all.—Reformed Church Messenger.

God never reveals what man can discover.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Immersionists claim that Peter Waldo was an immersionist. Is this correct?

Please explain Rom. 14:5.

What is meant by the words, "and not to leave the other undone" (Matt. 23:23)? —A Reader.

1. The source material on early Waldensian history is very scanty. There is nothing to indicate how Peter Waldo and his colaborers baptized. Indeed, there is no record of any act of baptism performed by them. J. H.

2. Romans 14:5 reads as follows: "One man esteemeth one day above another: another esteemeth every day alike. Let every one be fully persuaded in his own mind." Reference is here made to the Jewish festivals—Passover, pentecost, feast of tabernacles, etc.—which the Jews still revered as sacred occasions but which the Gentiles were taught by their Christian teachers as being among the things which by our Savior's death were nailed to the cross. Col. 2:14. That the Lord's day or Christian Sabbath was not included in these things is evident from the fact that the apostolic Church kept this day sacred, meeting frequently on the Lord's day, as the Jews did on their Sabbath day. Acts 20:7; I Cor. 16:2; Rev. 1:10.

3. Our Lord reproved the Scribes and Pharisees for keeping the forms of the Law—"the tithe of mint and anise and cummin"—and ignoring the weightier matters of the Law—"judgment, mercy, and faith." He did not condemn them for tithing, saying rather, "These ought ye to have done." But He emphasized the latter by saying, "and not to leave the other undone." In other words, the Jews were expected to keep the whole Law; both the forms and also the weightier matters of the Law. Not one of them was to be ignored so long as that Law was in force.

Some have seen fit to stress the thought that Christ here commands the people under the present dispensation to practice tithing. Whatever our convictions may be about tithing as a Christian duty, we must look elsewhere than Matt. 23:23 to clinch that argument. Christ here referred to what was required under the Law. It was their duty then. What our duty is now, under the Gospel, since the ceremonial Law has been nailed to the cross (Col. 2:14) must be determined by what we find in the New Testament, not the Old. Our Savior said what was their duty under the Old, but on this occasion He made no reference to what should be done under the New.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio (825 Jefferson St.)

Gospel Herald Readers:—We are praising God for many blessings, which He continues to shower on us. We look back over the first half of this year and can honestly say God has been good and full of mercy.

We want to thank through this paper the following churches for supplying our coal for this winter, and also enabling us to repair our furnaces, both in the church and the home:—

Fulton County	\$40.00
S. Union, W. Liberty, O.	15.00
Oak Grove, W. Liberty, O.	10.00
Central, Elida, O.	13.67
Friends of Mission	21.00

We would like to again hold meetings this fall at the Mission, and at a downtown hall. We have a small amount on hand for this but not enough. If the Lord leads you to help in this matter with what He has blessed you with, we will then know He wants us to continue in this work. We want to wait on the Lord. Any small gift will be appreciated. We learned many things last winter in our meetings that we feel will help us this coming winter.

Dear Christian friends, do you think the Lord wants this work done here at Lima? If so, will you help us to represent you here for Him?

We are constantly in need of your prayers.

Yours in His glad service,
Lima Mission Workers.

Aug. 3, 1935.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—Our large family is being blessed with good health and we enjoyed a very nice Spring with lots of rain but just recently it was quite dry and hot; however last night we had a very nice rain which we are very thankful for.

Recently we received a telegram saying that the mother of Sister Miller had passed away in New York. It was very unexpected, but we got ready as soon as possible and drove through with our own family to attend the funeral.

Our present workers are able and very faithful, so that we could feel free while away. Several sisters not regular workers were kind enough to help, which was much appreciated, as the apricot crop was just ready to put up besides the regular work.

In the past month our cook has put

up over 800 quarts of canned fruit and spreading.

Just now would be a suitable time to put in a supply of hay for the winter, but our finances are so low that we can hardly do this. If several Christian friends feel moved to send a donation direct to the Home for this purpose we feel that a good saving could be made and would be much appreciated.

Next week the children are to be taken to Shickley, Neb., for their two weeks outing. They have been very anxious to know if they could go out some place this summer.

Donations for the past month were provisions of food and clothing from Beemer Cong., Neb., \$9.00; Mrs. Joe Stutzman, \$2.00; Hydro, Okla., S. C., \$6.00; Junior S. C., Elkhart, Ind., \$3.00; amount of free boarding to children, \$80.00.

The Miller family had the privilege of short visits with the West Liberty Home in Ohio and also the Methodist Home near Buffalo, N. Y., while East.

We appreciated very much the welcome reception that was shown us while on this trip.

Sincerely,
Aug. 3, 1935. Chris E. Miller.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—We want to thank those who have contributed to The Way recently in response to our appeal. About \$50.00 are still needed to make up the total amount needed, which is \$175.00. We distribute 3000 on the street and 1000 are sent directly to two institutions.

We are still praying concerning our building needs. Nothing more than that is being done at the present time. Occasional contributions are still coming in. Last week we received an anonymous check of \$65.00 for this purpose. We invite our readers to give this need consideration and respond as the Lord may lead you. Contributions may be sent to the undersigned or to Sem Eby, Treas., Intercourse, Pa. Whether you contribute financially or not, we do ask you to remember this need in prayer. About \$2000.00 are now available but a number of times that amount will still be needed. We know the amount needed is large, but when we think of other instances where the Lord provided necessary means in answer to prayer we are encouraged. And even though we are in depression days, yet we believe that the Lord has blessed His people sufficiently that this need can be met. So we ask you to join us in prayer that the Lord will supply the money needed. I am sure that any sacrifice that you make for the Lord's sake in bringing this matter to the Lord in definite prayer will be rewarded amply by the Lord of harvest.

Bro. Parke Book brought helpful messages on Sunday, Aug. 4. Bro.

Harry Metzler of Soudersburg, Pa., showed his interest in the work in bringing him and also assisting in the work.

Bro. and Sister Eshleman, who are living in the Mission building while the former is attending medical school, are spending some time at the home of their parents and in the meantime assisting two weeks in the summer Bible school at Reading. Bro. James Hess of New Danville congregation will preach here Aug. 25.

Your prayers and visits will be appreciated.

Your brother,
Aug. 6, 1935. J. Paul Graybill.

Marietta, Pa.

(573 W. Market St.)

Dear Herald Readers, Greetings:—“As the hart panteth after the water-brooks, so panteth my soul after thee, O God.” If this has been the heart condition of each soul present during our recent tent meetings, I am confident that no one had to go away with an aching void in their soul. For the heaven-sent messages were very forcibly brought to us by our brother, Richard Danner, in such a way that even a child could grasp its meaning. We know that His Word will not return unto Him void, and so we believe His Word will sooner or later work its effective results in the unsaved hearts of those who heard. We are glad for the six souls who have allowed the Spirit of the Lord to move upon their hearts. Some of these are well up in years. Will you pray for them that they may in their few remaining years render a whole-hearted life of service to the Lord.

We thank those of you from the surrounding districts who have so faithfully remembered the work by your presence. Then, too, we are glad for the interest manifested in our all-day meeting Aug. 4, some having come as far as Mifflin Co. Those who served in our all-day meeting were: Mod., Simon Heistand; Chors., Jno. Heistand and Daniel Lehman; Secy., J. Edward Shaub; speakers: David High, Walter Gable, Elmer Yoder, Richard Danner, Elmer Martin, Frank Garman, Christian Charles, Harry Shreiner, and Daniel Lehman.

Street singing affords a grand opportunity to carry the Gospel message in song, and so we wish to thank the Elizabethtown chorus class, and others who have helped, for the two nights of service given in this way during our tent meetings. They sang at various street corners over town.

Our first experience of summer Bible school is now past history, having had our closing exercises July 26. It required much time and strenuous effort yet we believe the blessings resulting therefrom both to teacher and pupil far surpass it all.

There were eleven classes and those teachers who so faithfully labored with

us were: Paul Heistand, Anna Brubaker, Emily Kraybill, Miriam Nolt, Ethel Garber, Raymond Charles, Lois Garber, Mary Hertzler, and Fannie Longenecker. We again wish to thank you for your service in this way, for without your help the work could not have been carried out. Our enrollment was 138 and the average attendance 111.

We hope by these close contacts and mountain-top experiences during our tent meetings you will be able to just live a little closer to us in our every day labors and work in general at this place. Pray for us, for the unsaved, and for these new-born babes in Christ and for more hunger and thirst after righteousness among the members.

For Him,

Barbara N. Longenecker.

Aug. 7, 1935.

SOUTH AMERICAN NEWS LETTER

(July 13)

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth."

In these times of anxiety and unsettled conditions the world over, certainly the child of God can rest assured that the Lord will not forsake those who are true to Him, for His Word and His faithfulness change not. During the last week in June Bro. Pablo Cavadore held some special meetings in Madero during which time the believers were greatly strengthened. On Sunday, June 31, five former converts were baptized and also communion services were held at the same place, the writer being present also. On July 2 Bro. Lauver and Bro. Swartzentruber who were appointed to find a suitable town to locate Bro. Gorjon and family (one of our Native Workers) investigated several towns in the Casares district where Bro. Gorjon is expected to locate.

At our last pastors' meeting three of the missionaries and two of the native pastors were delegated to visit all the congregations (two going to each town) in the interests of our twenty year plan. The idea is to lay before the members their responsibility toward God and toward their fellowman, the truth of Malachi 3:10, and what it means to be consecrated to the Lord ourselves as well as everything we may possess. A number of these meetings have been held by Brethren Shank, Litwiller, Swartzentruber and Cavadore. Bro. Luayza has had to postpone his visits because of one of the children having taken sick suddenly with diphtheria. The visits seem to prove a great blessing to the congregations already visited.

On July 10 we took part in a very impressive service at Maza, a town visited weekly by Bro. Cavadore. Seven

were baptized and the sacred emblems of the Lord's Supper were partaken of. There were a number of people present who for the first time witnessed these ordinances who were deeply impressed and at the close of the meeting asked us what they needed to do to be taken into the Church also. The following day Brother Cavadore and I came by freight train to Tres Lomas where a meeting was held that evening. Pray for the work and workers.

Yours in His Work in Argentina,

A. Swartzentruber.

Bragado, F. C. O.

OUR AFRICAN LETTER

Shirati Station, Musoma, T. T.
Beloved in Christ:

"It is enough for the disciple to be as his master." "It is enough." This, notwithstanding all the evasion on the part of professing Christians from the path that may cost suffering. Why should we attempt to avoid the trial that assailed Him infinitely more than it ever could threaten us? Thus, even though the ten thousand foes arise and the hosts of sin press hard, we fret not for He loves (Jno. 13:1); we faint not for He holds (Psa. 139:10); we fear not for He keeps (Psa. 121:5). May the Spirit of God call many of you out into "all prayer" in these days of deep need.

"They searched the scriptures."

One of our outstanding joys these days is concerning some of our boys who were unable to read when entering school last September. A number of them can now read quite well and are buying themselves New Testaments. To witness this desire for "the sincere milk of the word" is blessed encouragement. God makes Himself responsible for the bringing of this Word to maturity. The condition of these people is the same as it was with the eunuch—how can I understand except someone guide me? Pray for the guides.

"To set at liberty them that are bruised."

Yesterday, a friend of the mission came with a serious cold. This was a result of neglect, and it was pitiful to see the evidences of heathenism at work. At the height of this woman's illness, native would-be healers proceeded to make small cuts across the forehead, at the back of the neck, and on the chest—seventy cuts in all, with the blood-smears drying in the wound area. It was evident that she was suffering, but possibly the more severe pain was due to the follies of her native tormentors. We were surprised that she should tolerate such native treatment, since she has been so confident in us. But once again, in this case, the Lord has blessed the labor of our hands for her welfare. Pray the blessing and guidance of the Great Physi-

cian in our effort to help these sorely afflicted people.

"Husbands, love your wives."

A few days ago, it was announced that the chief would pass by the mission en route to the native court. Several of his men arrived before the chief, together with one of the latter's eight wives. While this wife was favored with the privilege of accompanying the chief, she had unfortunately, so early on the journey, brought herself into the place of condemnation before her husband. A pretty native-beaded stool was broken when it fell from her head. Upon her arrival here, she begged that we repair it before the inconsiderate husband would come and beat her. As she saw him coming, she left us and went on her way lest she should be punished in our presence. It was an indication of the existing cruelty among the people who know not the love of God. Pray for the anointing of the eyes of these people, that they may see not their physical bondage, but the fetters of the soul.

Much praise is called from our hearts these days, for Sisters Shenk and Hershberger are in Tanganyika, if the schedule has been followed, and the Fersters are crossing the Atlantic. God, we trust, is preparing the soil, and will enable for a harvest of blessing.

The second house is progressing nicely, and in a day or two will be ready for the roof. We are daily rejoicing that this house is of mud, and that the Lord can find use for the money saved in materials.

We were pleasantly surprised on Friday to have Mr. and Mrs. Charles Hess with their daughter Anna call on us. These folks labor under the A. I. M. near Mwanza, and are on their way to Kenya. They were home on furlough when we were making plans and preparations to sail. They were of much help in advising concerning our needs and problems here on the field. They leave us today, and we praise the Lord for the inspiration He has brought to us through them.

Yours in the fellowship of the Gospel,
John and Ruth Mosemann.

July 15, 1935.

SPECIAL MEETINGS

Allensville, Pa.

Program of the Second Mission Meeting held at the Allensville Mennonite Church, July 7, 1935.

Organization.—Mod., Joshua Zook; Chor., Christ P. Peachey; Sec., Bertha Leasa.

Program and Speakers.—Sunday school services; Sermon, Lloy A. Kniss. (Afternoon Session) Song Service and Devotion; Children's Hour, Sister Kniss; Seed Time and Harvest, Milo Yoder; Impressions Received at the General Mission Board Meeting, Aaron Mast; Our India Mission Field, Bro. Kniss. (Evening Session) Song Service and Devotion; Essentials of a Missionary Church, Elmer E. Yoder; The Way of the Cross, Harold Hartzler; Missionary Zeal, Bro. Kniss.

(Continued on page 445)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HOME, SWEET HOME

By John D. Burkholder

For the Gospel Herald.

"Home sweet home," is a place made sacred by the companionship and soul love of a man and a woman. The man is there because of his love for the woman, and the pleasure it gives him to provide for her. The woman is there because of her affections for the man, for companionship, and her desire to have a home.

While the man goes out in the morning full of courage to struggle with the battles of the day, the woman is at home preparing a repast to sweeten the end of his day of toil. He may have trials and temptations and troubles through the day, but the love of home and the love at home softens and lightens them all.

A woman will love, she will toil; she will suffer if need be to devote her life to happy home-making. The man will love and cherish and labor for his home until death separates the one from the other. Even death cannot break the cord that binds lovers together.

To the child, home is the haven of rest. There is no place like mother's arms, and father smiles. And there are the sister's embraces, and kisses, and the brother's sympathy and devotion to help to make home what it is—an earthly paradise. It is here where the child's sorrows are soothed and banished by the sweetness and fondness of mother's caresses. It is here where children nestle like little birds in their nest among the roses.

"Home of Childhood," are words that call up so many sweet memories—times that were innocent and happy. Imagination needs not wings to feel a father's care, or a mother's love, or the hallowed associations of brothers and sisters. How the heart delights to live over again the sweet recollections of days beneath the roof of the home of childhood. It was there of all places where hearts were light and free, surrounded by friends that were loving and true.

Not only was it sweet home in childhood, but when time began to be filled with responsibilities, and life with its seriousness, and when days were tinged with weariness or disappointment, home was the place to go for comfort and for help. It was there where peace and quietness could be found to drive

troubles away. When temptation tried us sore, home was the place to go for refuge and strength. It was there the heart could find balm and solace in times of trouble.

In home, sweet home there was nothing so amiable as the devoted father, and the loving mother; nothing so intimate or so endearing as their relations one with another; nothing more tender than the companionship of the brothers and sisters, and their devotion to each other.

It was love that formed the circle that bound home together while the lives of father and mother lasted. There was the place where each one helped the other. Of all earthly homes, there are none so charming or so serene, as the place where Christian fellowship walks arm in arm with father, with mother, with brothers, and with sisters. It is there where heavenly love smiles upon them all from day to day.

Though tossed about from day to day by the storms of life, though burdened by worldly cares and perplexed by earthly turmoils, it is home, sweet home where rest and quiet delights the weary spirit. It is the place of peace and repose after the trials of the day are done. Pleasures may beckon to us outside of home, but they are only temporary. Of such the heart soon tires for lack of the touch of home. It is at home where joys are most satisfying, where friendships and love are sincere and pure. If it were not for home's sacred ties, it would be a stopping place instead of a home.

Home is the sweetest and dearest of all where Christian love abounds in both parents, and in the children. They are the ones who love the companionship of each other, rather than those on the outside. To them home is the most sacred spot in all the world, and the place of their highest enjoyment. It is Christian children that are a joy to father and mother, and a comfort in their old age, and who give peace to their dying pillows. Evenings spent at home have rich rewards for every member of the household where dangers do not lurk around as they do away from home.

A Christian home is the place where character is moulded into the highest and noblest types of manhood and womanhood. Such homes give the earth her best men and women. They prize character and integrity far above carnal pleasures and folly.

The home that has won the hearts of its young people, and trained them in the way they should go for the Lord is a strong fortress and tower. Is it any wonder that young people who go out from such homes are sought for their services everywhere? Is it any wonder that such sons and daughters look back into the homes of their childhood and call it "home, sweet home?" Not until they leave it behind do they

fully realize the love in the home for them.

As long as home is home to those who toiled and struggled to make it home, it should be home, sweet home to every one who was sheltered under its roof, and they should all help to keep it so.

After all is done to make home sweet for one another upon the earth, the dearest home in all the world is only a shadow of the brighter and sweeter HOME beyond. A Christian home would lose its meaning unless every day marked the end of just another day's journey toward the home in the skies. Well may such a family sit around the fireside and sing at the close of each day, "I'm but a stranger here, heaven is my home."

Harrisonburg, Va.

THE LAST LONE VIGIL

By Her Husband

For the Gospel Herald.

The silvery moon was slowly sinking toward the west. It was a beautiful summer night, and cool breezes were playing through the windows. By the bedside sat the husband of a life companion watching as the hours passed by. She was praying for strength to yield to the will of the Heavenly Father.

She would have liked to live a while longer, but she calmly resigned, and was willing to be called away if it was not the will of the Lord to heal her. She realized that the death angel would call for her soon unless the Divine Healer would heal her.

After she had given her will up to the Lord, she was disappointed because the Lord tarried His coming after her. Yet another day and another night were to be spent with her companion, her only son, and two of her daughters who were with her to the end.

Early in the morning of the Lord's day the silver cord was broken and her beautiful spirit took its flight. A short time before she left she said, "I've crossed over, how can I reach the Holy Land?" She feared neither death nor the grave, for the Lord had conquered them for her. To her, death opened the gates to Eternal Day.

Harrisonburg, Va.

WHERE CROSS THE CROWDED WAYS OF LIFE

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man.

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths which hide the lures of greed,
We catch the vision of Thy tears.

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face."—Sel.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Aug. 25, 1935.—BARNABAS.

Lesson Scope.—Acts 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1-15:41; Gal. 2:13.

Lesson Text.—Acts 4:36, 37; 11:19-30.

Time and Place.—About A. D. 33-44; Jerusalem, Antioch.

Leading Character.—Barnabas.

Golden Text.—For he was a good man, full of the Holy Ghost and of faith.—Acts 11:24.

Points for Meditation.

1. Consecration.
2. The liberal giver.
3. Spreading the Gospel.
4. "Blessings in disguise."
5. Barnabas sent forth a missionary.
6. Caring for the poor.
7. Messengers of good will.

Introductory Thoughts.—Practically everybody thinks kindly of Barnabas. One reason for this is that the first we hear of him is that he gave the proceeds of his farm to the cause of Christ, laying his money at the apostles' feet. He was a dependable man, generous and courageous, "full of the Holy Ghost and of faith," level-headed and firm, just the kind of a man that holds the confidence of right-thinking people. His name suggests his character: "The son of consolation." Multitudes will rejoice in this consolation in eternity.

LESSON COMMENTS

Our Introduction to the Man (4:36, 37).—The first glimpse that we get of Barnabas is the generous act of his, when he sold his land and laid the money he received for it at the apostles' feet. The noble quality he gave evidence of at that time is evident throughout his entire career. It is an evidence of his consecration.

A Church Started in Antioch (11:19-21).—After the martyrdom of Stephen, a fierce persecution broke out which caused the disciples to flee from Jerusalem in every direction. Foremost in this persecution was one Saul of Tarsus, afterwards to become a traveling companion of and co-worker with Barnabas. Of the fleeing disciples it is said that "they that were scattered abroad went everywhere preaching the WORD." Among these were some who fled to Antioch. At first they preached the Word "to none but the Jews only," but some of them were so zealous that they began preaching to the Grecians also, and thus laid the foundation for a flourishing congregation which afterwards became a center of missionary activity among the Gentiles.

Barnabas Sent to Antioch (22-24).—When tidings of these things reached Jerusalem the Church at that place sent Barnabas to Antioch. This seems to have been an apostolic practice. Peter and John were sent to Samaria on a similar mission. It is a constructive policy, as it is always to the advantage to a beginning church to have the advantage of the counsel and oversight of men who are established in the faith and able to indoctrinate the

people. Barnabas was a suitable man. He was a broad-minded man, "full of the Holy Ghost and of faith," courageous and congenial, as humble as he was zealous. As an indication of his success, we are informed that "much people were added unto the Lord." It was but doing him justice for the inspired writer to describe him "a good man." Though we have no evidence of his being an eloquent man, he was a dependable leader who could be depended upon to make whatever cause prosper that was committed to his leadership.

Barnabas Goes after Saul (25, 26).—Here we have another evidence of the judicial mind of Barnabas. Though successful in the work he undertook, he saw an opening here for a man of Saul's persuasive powers. Remembering the work of Saul in other fields, his keen judgment, as well as the Spirit's leadings, told him to secure the services of this consecrated man from Tarsus. Saul accepted the invitation, accompanied Barnabas to Antioch, and "for a whole year they assembled themselves with the church, and taught much people." It was a mighty revival which swept multitudes into the Kingdom and paved the way for

more extensive work among the Gentiles. It is an illustration of the fact that "he that soweth bountifully shall reap also bountifully." As a tribute to the great work carried on at this place we are told that "the disciples were called Christians first in Antioch."

A Sad Message from Jerusalem (27-30).—While the work was thus prospering at Antioch there came prophets from Jerusalem telling of the dire need of help on the part of the brethren at Jerusalem. Among these was Agabus who told of the great dearth which swept over that land in the days of Claudius Caesar. The genuineness of the revival which had swept over Antioch was evident in the way the brotherhood there responded to the appeal from Jerusalem. "The disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." This was sent to Jerusalem at the hands of Barnabas and Saul. It was a practical religion, always in evidence when the Spirit of God is in possession of the soul. As for Jerusalem, it had cast its bread upon the waters several years before, and now it was returning "after many days." Their mission fulfilled, Barnabas and Saul returned to Antioch, where their labors were destined to bear more fruit, as described in Acts 13:1-3. We thank God for pioneer leaders like Barnabas and Saul.—K.

BIBLE MEETING TOPIC

RURAL EVANGELISM.—Matt. 14:15-24

Topic for August 25

MOTTO

"Feed my sheep."

OUTLINE STUDY

I. Opportunities for Rural Evangelism.

1. Preaching the Gospel.—Mark 16:15.
2. Teaching the Bible.—I Tim. 4:13; II Tim. 2:15.
In Sunday school.
In Bible conference.
Bible schools.
3. In personal work.—Mark 5:19; Acts 28:8, 9, 30, 31.
By ministers.
By others.
4. Exemplary living.—I Tim. 4:12.
5. By intercession.—Eph. 6:18.
6. By distribution of literature.—Eccl. 12:9-14.

II. The Extent of Rural Evangelism.

1. Where they are not shepherd.—Matt. 9:36-38.
2. Where Christ is not named.—Rom. 15:20, 21.
3. Where the people are poor.—Luke 4:18, 19.
4. Where parents neglect the youth.—Eph. 6:1-4; Col. 3:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Help."
2. Helping in the Rural Fields.
a. With teachers and preachers.
b. With Bibles and good reading.
c. With prayers for workers and people.
d. With food and clothes for the needy.

For Seniors.

1. The Nature of the Need.
2. Meeting the Need.
3. Consecration of Workers for This Need.
4. Preparation for the Work.

PERSONAL THOUGHT

All the people belong to Christ who redeemed them. Shall we do what we can to bring the things of Christ to them? Will we feed His sheep?

SEED THOUGHTS

The measure of the Church's successful missionary effort reveals the moral biography of her individual membership.—Sel.

Heirs of the kingdom of Jesus the Lord,
Go tell the world of His love;
Publish the blessings that flow from His Word,
Go tell the world of His love.

—Abbie Mills.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

Thousands and thousands of boys and girls are growing up without Sunday school training, while their fathers and mothers hear no Gospel preaching. It seems that nobody cares for their souls. Practically every church community has lying within its reach a rural mission field populated by a scattered and neglected people; or perchance it may be a crowded and oppressed village.—J. R. Mumaw, in Mennonite Year Book and Directory.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

Address all communications intended for publication to
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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, AUGUST 15, 1935

Field Notes

There is to be a Horst family reunion, on Saturday, Aug. 17, three miles north of Akron, Pa., at the Middle Creek Brethren Church. E. N. H.

A very interesting district Mission Board meeting was held at Masontown, Pa., last week. Reports showed active work in both rural and city missions.

A series of meetings is going on (at the time of this writing) at Pinesburg, Md., with Bro. Abram Risser of Mannheim, Pa., in charge. Good interest is reported from these meetings.

The Mountain View congregation at Creston, Mont., is looking forward to a three-weeks Bible school to be held there, beginning Oct. 21, with Bro. S. G. Shetler as principal. H.

A brother writes from Lebanon, Pa.: "The Lord willing, there will be harvest meeting at Shirksville Mennonite Church Aug. 25, about one and a half miles from Fredericksburg. Every body welcome."

Bro. John Grove of Greencastle, Pa., has been holding evangelistic meetings at Pond Bank, Pa., with good interest manifested. Souls are confessing Christ, and others convicted by the Spirit to do likewise.

Bro. A. B. Burkholder of Harrisonburg, Va., was among the worshipers at the Scottdale Mennonite Church last Sunday, preaching in the morning service. He had been on an extended trip west, going as far as Sterling, Ill.

Bro. E. E. Bittinger of Springs, Pa., reports a membership of 28 in the regions of the Maryland mountains in which he and other members of the

Springs congregation have been working, an increase of 3 during the past year.

Bro. J. N. Kaufman and wife, missionaries on furlough from India, worshiped with the congregation at Creston, Mont., over Sunday, Aug. 4, while on their way east from Portland, Oreg. H.

A brother writes from Chambersburg, Pa.: "We are planning for an inspirational song service at the Chambersburg Mennonite Church on Aug. 18, at 2 P. M., in charge of Bro. S. A. Sholtzberger of Lancaster, Pa. Bring Church Hymnal."

Bro. J. A. Liechty of Orrville, Ohio, preached for the congregation at Scottsdale last Sunday evening. In the forenoon services he was at both North Scottsdale and East Scottdale Sunday schools, favoring them with brief messages at both places.

Bro. Aaron Mast of Belleville, Pa., preached the Conference sermon at the Southwestern Pennsylvania Conference at Masontown last week. His address was aimed directly at the ministers, and the concensus of opinion is that he hit the mark from beginning to end.

A very live, interesting conference was held at Masontown, Pa., last week. It was a spiritual feast for those present from the first to the last. A regrettable part of the feast was that there were too many who ought to have been partaking of the feast who were not there all of the time.

The article, by Bro. J. L. Stauffer, on "Neglected, Rejected, and Forgotten Truths," printed recently in Sword and Trumpet and Gospel Herald, has been put into tract form, and may be had in any quantities by addressing the writer, Bro. J. L. Stauffer, Harrisonburg, Va. Price: 20c per hundred.

"The best Sunday school conference I ever attended," is the way one brother expressed himself about the Sunday school conference held at Olive Church near Elkhart, Ind., Aug. 7-9. Conference theme: "The Indwelling Spirit." Naturally this gives emphasis to a very vital factor in Christian experience.

Arrangements have been made for a series of meetings at Log schoolhouse and at Lageer, in the Maryland Mountains, with Bro. I. K. Metzler as evangelist. The meetings began at the Log schoolhouse on Saturday evening, Aug. 10, and are to close at Lageer on Sunday, Aug. 18, with a communion service.

Bro. J. M. Nunemaker of La Junta, Colo., was among those who attended

the Sunday school conference held at Olive Church near Elkhart, Ind., last week. After the meeting there he came on to Scottsdale, Pa., where he is at the time of this writing. He is an old pillar of faith, whose presence is a delight to his associates.

The brotherhood connected with the Marion and other congregations in Franklin Co., Pa., have revived the work at the old Williamson Church and the Lord is blessing the efforts put forth. A live Sunday school is being maintained, and midweek devotional services are held on Tuesday evening of each week.

Following the Ohio Sunday School Conference at Walnut Creek, Bro. T. K. Hershey, missionary on furlough from South America, spent a few days in Wayne Co., Ohio. He preached for the congregation at Oak Grove on Sunday morning, Aug. 4, and performed a similar service at Pleasant View Church in the evening.

Passports are being secured for Bro. and Sister Lloy Kniss and family, Bro. and Sister Edwin Weaver, and Bro. and Sister S. M. King, who are to sail for India some time in October. Sister Elsie Shank, daughter of Bro. and Sister J. W. Shank of South America, is scheduled to sail from New Orleans to South America Oct. 5.

Bro. J. M. Nunemaker of La Junta, Colo., preached for the Holdeman congregation near Wakarusa, Ind., on Sunday morning, Aug. 4, and performed a similar service for the Yellow Creek congregation in the evening. This was the home of his boyhood days, leaving there for points farther west sixty-eight years ago.

The workers in the House were glad to welcome Sister Ella Warfel (formerly Ella Miller), for a number of years a faithful worker in the Publishing House but now living happily with a growing family at Fentress, Va. The presence of Bro. and Sister Warfel and five children, as well as all other visitors, was appreciated and they found a warm welcome at the House.

Bro. James Saylor of Hollsopple, Pa., who underwent a severe operation in a hospital at Windber, Pa., a few weeks ago, is recovering at a satisfactory rate and we hope to hear of his being engaged in active service again in the near future. However, he had not recovered to a sufficient extent to attend the conference at Masontown, Pa., last week—a fact that both he and many of his co-workers regretted.

Bro. C. F. Yake of our editorial force in the House could be present at only part of the sessions during the conference at Masontown, Pa., last week, be-

ing called as one of the instructors at the young people's institute at the East Union Church near Kalona, Iowa. It is probable that he will be out in the field until after General Conference, possibly attending the conference at Mt. Zion Church near Versailles, Mo., this week.

Following are among the recent visitors in the Publishing House and worshipers at the Scottdale Mennonite Church: S. W. Bixler and wife, D. S. Wenger and wife, Anna Hunsberger, Goshen, Ind.; Dorothy Rosenberg, Blooming Glen, Pa.; Ruth Hummel, Mabel Hummel, Rockton, Pa.; Ruth Zimmerman, Stephens, Pa.; Ada M. Zimmerman, Ephrata, Pa.; U. S. Zook, Mill Creek, Pa.; J. B. Kanagy, Belleville, Pa.; Paul M. Roth, Mrs. C. Roth, Evelyn Roth, J. G. Hartzler, Beatrice Hartzler, Allensville, Pa.; C. H. Warfel and family, Fentress, Va.; Samuel H. Horst and family, Chambersburg, Pa.; J. M. Nunemaker, La Junta, Colo.; A. B. Burkholder, J. R. Mumaw, Preston Moyers, Harrisonburg, Va.; J. A. Liechty, Marion A. Lehman, Ira Burkhardt, Orrville, Ohio; J. M. Miller, Baltimore, Md.; C. D. Nagle, Greenmount, Md.

Those interested in the matter of attending the Mennonite General Conference to be held at Kitchener, Ont., will notice three items in this number of the Gospel Herald; (1) the announcement on last page, which is being published in these columns for the last time; (2) the descriptive article in which is found a map showing people which way to go; (3) a program of the General Conference, beginning Tuesday evening and closing Thursday evening. Other meetings will be held just previous to General Conference, as mentioned in the announcement. Programs have been sent to all whose names are found on them, and also to a number of others who had special use for them. The programs of the Fundamentals Conferences, to be held previous to General Conference, have been sent in bulk to the congregations where these meetings are to be held.

Correspondence

Topeka, Ind.

(Maple Grove congregation)

"Only fear the Lord, and serve him in truth with all your heart: for consider what great things he hath done for you." Obedience to this Scripture enables us to keep in tune with God, and then how manifold are our blessings. The Lord's mercies are new every morning, and every Lord's day brings us special seasons of strengthening and refreshing.

We are glad we can report good interest in our Sunday school under the leadership of an efficient superinten-

dent. We can depend upon our pastor for an interesting and edifying message every occasion he has to deliver one. We appreciate the assistance of our deacon who was called to this responsible position a little more than a year ago. Our Sunday evening services are well attended and as a rule those whose names appear on the program for the young people's meeting—whether young, middle aged or the older ones—can be depended upon to take their places.

Since our last letter from this place two dear young girls were received into church fellowship through the sacred ordinance of water baptism.

Ascension Day we enjoyed an all-day joint meeting with several of our neighboring congregations.

On the evening of June 9 we had a children's day program.

Owing to the absence of our pastor, who was called to assist in the work of the Lord elsewhere, Bro. Josiah Miller of the Shore congregation preached for us May 26 and, the following Sunday morning, Bro. Amos Cripe. Both messages were appreciated.

July 28 Bro. and Sister Sanford Yoder of Goshen worshiped with us. Bro. Yoder brought us a very inspirational message. His admonitions and warnings were based on I Pet. 4:17.

Sincerely,

July 29, 1935. Eva K. Driver.

Tofield, Alta.

(Salem congregation)

Dear Herald Readers, Greetings of love. We have been enjoying many spiritual blessings at this place. On July 5 Bro. Paul Roth of Portland, Ore., came into our midst, and preached two sermons; and on Saturday evening he gave us a talk on the work at Portland. On July 18, Bro. S. J. Miller, wife and son, of Pigeon, Mich., came into our midst to hold a series of meetings. Meetings were held every evening until July 28. One-half hour was given to Bible study on "Rivers Feeding the Main River of Death," followed by a sermon every evening. The congregation was much encouraged, several converts confessed Christ and a number also reconsecrated their lives. May the Lord direct the brother and grant him a safe journey home.

In a natural way the Lord has also been blessing us, for which we feel grateful.

Pray for the work at this place.

July 31, 1935. Fannie Voegtlin.

Kouts, Ind.

Dear Herald Friends:—The love underlying the Savior's words is beyond our comprehension when He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These words have individual meaning according to the individual's need. I thought of them after visiting with Mrs. John Reinhardt who has

been sick for some months. Sister Reinhardt is confined to her bed and is quite uncomfortable much of the time. She is one of the congregation's elderly members and a pioneer worker in the church here. Since its beginning she had worked in the children's department of the S. S. May we pray that whatever our lot is in life we shall live close to God for His glory and continue to thank Him for His goodness and mercy, and have patience to wait on His leading.

This quarter marked the beginning of the children's meeting as a distinctive part of the Sunday night program of the church. It is most gratifying to have such a large group of children show intense interest and be so responsive. But the work is only in formative stage; and any interest, spiritual or material, that any one may show toward our children's meeting at Kouts is greatly appreciated. Mrs. Manuel Birky is one of the superintendents at present.

On July 21 Bro. Menno Miller of Middlebury preached for the congregation here.

Aug. 1, 1935. Mrs. I. B. Swope.

Upland, Calif.

(North Pomona congregation)

Greetings to all Herald Readers:—There are times in a person's life when it seems like reverses all come at once, and he can scarcely hold his own, but thanks be unto God who giveth us the victory.

At present our group is very small, but we have a great God and He is on our side. Bro. and Sister Ed. Harder and family have been absent from us since the Pacific Coast Conference in June. They are both engaged in summer Bible school work at Molalla and Hubbard, Oreg. Since Sister Harder is gone, it fell to my lot to write this. The writer and wife, also Sister Sadie Myers, and Bro. Bucher, had been to the Conference in Oregon. Two weeks later the writer had an accident in the shop, injuring both hands, so this writing has been delayed.

On July 16 Bro. and Sister C. A. Brilhart and family, who have spent two years in California, left for their home in Pennsylvania. They enjoyed their stay very much, and we regret to lose them.

On July 13, Bro. Bucher left for Indiana to attend his father's funeral. At present he is holding tent meetings at Elkhart, Ind., and is reporting good results. Bro. Everet Brown has preached for us several Sundays in Bro. Bucher's absence.

Bro. and Sister Harold Bucher, Sister Orpha Horst, Sister Olive Bucher, Bro. Paul Bucher, and Sister Amy Yoder, who have been gone several months visiting friends and relatives in the East, are expecting to be with us again in a few weeks. Their pres-

(Continued on page 444)

Miscellaneous

JESUS DESIRES YOUR LIFE

By D. H. Martin

For the Gospel Herald.

Jesus commands you to give your life,
To fight in the battle with sin and strife;
To give to the world the message of love,
And show them the way to the Father above.

God commands you to use your tongue
To tell of the love of His only Son,
Who bore the cross to dark Calvary
That we from sin might ransomed be.

Jesus commands you to use your hands
To do whatever He commands;
To further the cause for which He died,
That Satan his power might be denied.

God commands you to use your feet
To carry His message o'er the street;
To tell to the sinner that Jesus cares,
If they but come to Him in prayer.

Jesus commands you to give your all
Till He shall come with the final call,
To take us to Himself above
Where all is joy, and peace, and love.

New Holland, Pa.

KEEPING OUR THOUGHTS PURE

By Vada Shank

For the Gospel Herald.

The very center of our life is the heart. In Prov. 4:23 we have a wondrous text with its marvelous truth: "Keep thy heart with all diligence; for out of it are the issues of life." Here we have before us continually a golden opportunity that is so vital to the development of an ideal Christian character, which is of sterling worth and shines with the steady radiance of a star.

Our hearts are like gardens which need to be cultivated, kept clean of weeds. "It is an easy thing for a Christian worker to keep other people's gardens and neglect his own." Desires are buds, thoughts are the flowers, and words and actions are the fruit of our hearts. The greatest caution should be used in guarding the smallest desires of the heart, so that the buds may be of superior quality. "Clean thoughts are those washed by the sun of clean desire. A beautiful character rises out of a beautiful heart. It blooms just like the flower, and people easily scent its perfume."

Thoughtfulness does not grow wild. It must be cultivated; and it must be given room! Whenever it is crowded by business cares or thoughts of self and pleasure, it dwindles. It thrives best if started in childish hearts. However, with proper care and precautions it can be made to grow in heart soil of any age. Although it grows almost as well in the shade as in the sunshine, it must be unselfishly fed and watered. It must never be neglected. Yet the most important thing is not the watering or the pruning, but

the root itself. Our mothers may rake the soil in the geranium bed ever so fine, but if they plant no slips they will have no flowers. So for the living source of true thoughtfulness for others we must have the Lord Jesus Christ in our hearts. Thoughts are the soil from which actions grow.

"Take care of the garden,
And keep it from weeds;
Then fill it with sunshine,
Pure thoughts, and pure deeds."

In II Cor. 10:5 we find these words: "Bringing into captivity every thought to the obedience of Christ." We should ever strive to fill the soul with the beauty of lovely thoughts. Let the walls of your imagination be all alive with the living jewels of well selected ideas. They are never alone that are accompanied with noble thought.

The mind is like a window to the soul. So long as the window is clear and bright the light can shine in. So long as the mind is pure and clean of moral filth the light of God's love and truth shines in. Ofttimes evil thoughts enter our minds. We may be able to turn from them and we may not; but what shall we do with the memory and thought already lodged in the mind?

God's Word comes to our rescue. We should refuse to think kindly of them and ask God to help us. No one who struggles thus against impure thoughts will have a darkened or defiled mind. Each struggle will place him more solidly on the ground of victory. They whose hearts are set on purity will keep their minds filled with pure thoughts as far as possible by their eyes, ears, and senses in touch with things that give rise to pure thought.

If we never think impure thoughts we will never speak impure things. If we live a pure life we will be able to distinguish good and evil. They indeed are truly rich who are pure in heart. May each one of us have this motto which we find in I Tim. 5:22, "Keep thyself pure," written on our hearts by the finger of God and on the walls of our rooms in letters of gold. "The serene beauty of a holy life is the most powerful influence in this world next to the might of God."

Sterling, Ill.

LEARN TO FORGET

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them.

Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that

are worth remembering. It will not be cumbered with disagreeable things and all its attention will be given to the beautiful things, to the worth-while things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will have added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—St. Louis Christian Advocate. Sel. by Lizzie Eshleman.

SUGGESTIONS TO DELEGATES AND ATTENDANTS TO THE MENNONITE GENERAL CONFERENCE Kitchener, Ontario

For the Gospel Herald.

Your coming to Canada may be your first crossing of an international boundary line, thus technically making you a foreigner. You need have no fear of this new experience, for just the moment you cross the tunnel, bridge or ferry, you will be met by courteous officials, who will take good care of you, and start you happily on your way into the land of the Maple Leaf—among your Canadian cousins. Here you can get maps freely, which tell their own story about the best roads to anywhere. All roads to the General Conference from the United States are hard roads, cement, tarria, or asphalt; well marked. In the event you would appreciate maps in advance, to plan your trip, write **Conoco Travel Bureau, Denver, Colo.** They will send you: (1) a set of maps, showing the best and the shortest routes; (2) road information, etc.; (3) illustrated literature on points of interest; (4) illustrated literature of Conference city, etc. There is no charge for this service. Or write the Ontario Division of Highways, Toronto, Ont.

Those coming from the **Franconia Conference**, have the optional routes of the Lackawanna Trail through Scranton, and the Susquehanna Trail through Sunbury and Williamsport. Then on to Buffalo or Niagara Falls by choice of at least 6 routes; thus having the privilege of going one, and coming back another.

Those coming from the **Lancaster Conference, Central Pennsylvania Section, Maryland, or Virginia** have the optional choice of the Susquehanna Trail through Harrisburg, or going west and then north through western Penna., choosing at least from five alternate routes through New York State to Buffalo or Niagara Falls.

Those coming from western Pennsylvania have the alternate between New York State route 18 and 16 through to Buffalo or Niagara; the lat-

ter, No. 16, being the best road. These roads junction Pennsylvania highways at Bradford. Route 18 is the closest, and route 16 the best.

Those coming from **Eastern Ohio** should strike for Route 5 or 20 into Buffalo; both good. The former has the least traffic.

All the foregoing tourists should select between entering Buffalo, crossing the "Peace Bridge" at Buffalo, then staying by the river on the Canadian side up to Niagara. This is one of the most beautiful drives, and has the least traffic. Going through Buffalo is not difficult. Socony maps show the **City of Buffalo**, and the place of crossing at the "Peace Bridge." When you arrive at Niagara Falls, **ROUTE 8**, will take you right up to the **CONFERENCE GROUNDS**, and two minutes more into the city of Kitchener. This drive takes you through one of the finest fruit and flower belts in the world. It is called the "King's Fruit Country."

Those coming from **Central Ohio**, and farther **South** have the optional routes of going one way through Buffalo, and returning through Detroit. At a certain point there is no difference as to mileage. At most points the difference is nil, going either way.

Those coming from **Western Ohio, Indiana, Michigan**, and all **Points West** have the option of two entrances into Canada: through **Port Huron and Sarnia**, or **Detroit and Windsor**. Both are good, but the last route the best. There need be no fear of blocking the passages, for on Jubilee Day, May 6, over 6000 passengers were handled in the tunnel alone, about 4000 at the ferry, and many thousands more at the noted "Ambassador Bridge." All these crossings are good. The latter is the best for a number of reasons.

You ask, "what shall I do?" First, answer a few questions. "Where were you born?" "Where are you going?" "How long do you expect to stay?" "You all expect to return?" Then the officer will show you where to get your **PERMIT to tour Canada**. **BEFORE LEAVING THE UNITED STATES SIDE GET YOUR PERMIT TO TAKE YOUR CAR OUT OF THE UNITED STATES—THIS SO YOU CAN TAKE IT BACK AGAIN.** All this service is free. Pay your bridge

toll—and you are ready to go. **THEN FEEL AT HOME.**

From **Detroit and Windsor** take route **No. 2** to London; **No. 4** and **No. 7** to Lucan Crossing, turn right on **No. 7** to Kitchener. When on **King Street** (Canada's Main Street name), the first stop light, you will see a sign saying "**Mennonite General Conference.**" Follow the **arrow** to Conference Grounds.

Those entering at **Port Huron and Sarnia**, take route **No. 7** to Warwick, two miles past this point take route **No. 22** to London, then **No. 4** and **7** to Lucan Crossing, turn right, follow **7**

LY, IT IS EXPECTED THAT ALL GO TO THE CONFERENCE GROUNDS TO GET YOUR PLACE FOR NIGHT LODGING. The speakers at the Fundamentalist Conferences can inquire when they near their destination.

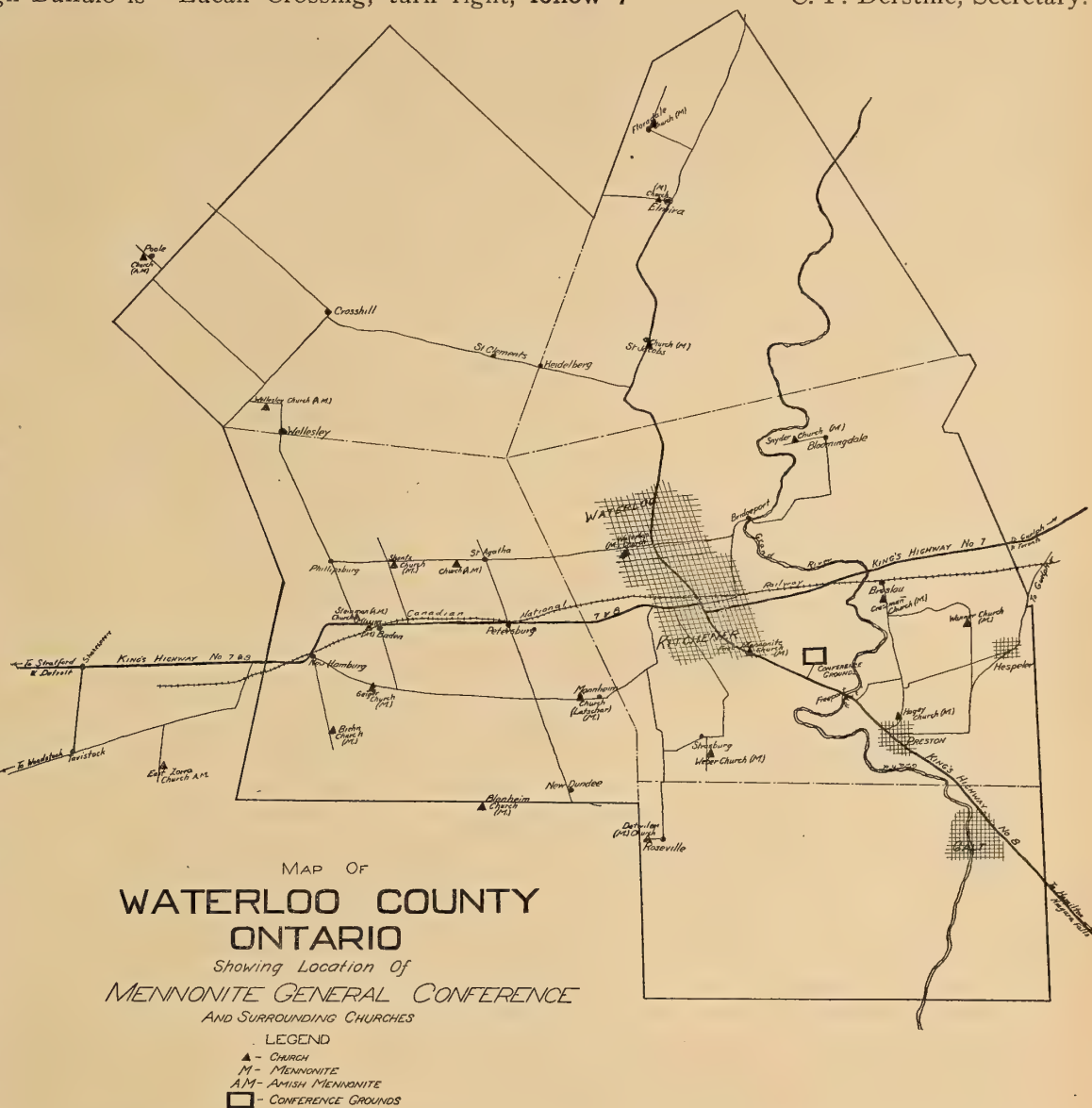
The Arrangement Committee joins the Secretary in wishing you a safe journey, an enjoyable one, with the blessing of God resting upon you all.

Till We Meet,

Local General Arrangement

Committee,

C. F. Derstine, Secretary.



to Kitchener. At King St., first red light, sign points to Conference Grounds. There are some optional routes. The above named are the shortest and best.

Those who expect to stop off at Tavistock for the Publication Board meeting, should follow the instructions given to London, then take 2 out of London to Woodstock. Turn left on No. 19. This takes you direct to Tavistock. There ask for the East Zorra Amish Mennonite Church. Those who expect to stop off and visit friends at other churches will examine the map drawn for Committee. **GENERAL-**

A WORSHIPFUL SUNDAY SCHOOL

1. There is wonderful power in group worship.
2. Must be "in Spirit and in truth."
3. A reverential spirit from beginners up.
4. Unity.
5. Punctuality.
6. A continued cleansing.
7. Humility.
8. A realization that we are in the presence of God.
9. Adequate ventilation and care of the place.
10. Well prepared lessons.
11. Prayer life.
12. Good behavior.
13. Family life.
14. Respect for constituted authority.
15. Fear of God.

—I. W. Royer.

FOUND IN HER BIBLE

By a Member of the Family

For the Gospel Herald.

In the Bible of Isa Dora Burkholder, whose obituary is found elsewhere in this paper, clippings were found that she prized highly. Among them were the following thoughts:

"Keep still when trouble is brewing, when slander is getting on its legs, and when your feelings are hurt. Wait until you can speak calmly. Silence is the most massive thing sometimes." "A kind word put out at interest brings back an enormous percentage of love." "Little acts of kindness and thoughtfulness day by day are really greater than one immense act of kindness." "Did you ever think that to talk, and talk and talk about yourself and your belongings is very tiresome for the people who listen?"

Conversations where there was boasting, or talebearing, or gossiping, or exaggerating were very tiresome to her. Since she passed to her eternal home, a friend said of her, "I worked for her for three years in her home. If ever there was a perfect person, she was that one. I never heard her speak a cross word."

Bishop Mosemann, her former pastor said of her, "Sister Burkholder was one of the finest types of persons I ever met. Her sweet spirit has gone to be with the Lord and the blood-washed throng. If she would not reach the golden shore, what right or claims would we poor souls have to reach that place?"

CORRESPONDENCE

(Continued from page 441)

ence will be very much appreciated.

While some have moved away, others have moved in to fill the ranks. We are glad that Bro. Elbert King has found a job here, and he with his family worship with us at North Pomona.

Brethren, pray for us.

Aug. 1, 1935.

J. S. Roth.

Albany, Oreg.

(Albany congregation)

Since our last letter from this place the Lord has blessed us with a number of good things, both spiritual and natural. Praise His holy name.

Bro. J. N. Kaufman of Portland, Oreg., was with us a few weeks before he left for the east. We were glad for his message.

Bro. Milo Kauffman of Hesston, Kans., also preached for us as he was visiting the churches in Oregon.

On July 8, Bro. Sanford Yoder of Goshen, Ind., gave us an inspiring sermon. We also had some visitors from Wayland, Ia. Among them were Sister Olive Wise and Bro. Ora Miller who took part in our Y. P. B. M. on July 21.

On the evening of July 31, we closed our vacation Bible school with an interesting program which was much appreciated by a large audience. The school this year was in charge of Bro. M. R. Martin. The teachers were Sisters Albert Steckley, Verna Martin, Viola Burch, Sister Dan Steckley, Bro. and Sister Marcus Lind, Sisters Della Gingerich and Ruth Lichty, Bro. Robt. Baker, and Sister Fanny Schrock, all of Albany; Sister Bernice Widmer of Sheridan, Oreg., and Sister Viola Wenger of Portland. The enrollment was a little over 200, with an average attendance of 144. We pray the Lord that He may cause the seed to grow that has been planted in these small hearts, and His name may be glorified.

In His glad service,

Aug. 3, 1935. Orpha Brenneman.

Culp, Ark.

Dear Herald Readers:—This time of the year finds us busy fighting weeds and sprouts. Our fields have grown up so for the Lord has given us rain. More canning is going on here than ever before. We have a canning kitchen. My cooker is going full time at home and for others. I missed Sunday school today, due to the fact that there is no one to keep guard at home. Three days ago I went to visit the sick and while away thieves stole our cream we sell for our bread. It is not safe to go away any length of time. We had a new superintendent to take charge today so I was over-anxious to be there.

Mr. Fonster was taken out because he said his clothes were not fit to wear in company any longer. It was through his efforts we taught our folks here that they had to behave in the house of the Lord.

Our work is handicapped here because we have not enough teachers who practice what they teach. This is the first year we could ever get men to take a hold and superintend the Sunday school. We have been at Culp three years, and have had three sermons. Is it then any wonder conditions are thus? Pray for us.

Maude E. Douglass.

Aug. 4, 1935.

Spring City, Pa.

(Perkiomenville)

Dear Herald Readers, Greetings in Jesus' name:—The Sunday school is growing in interest and number, in spite of the beautiful weather and the close swimming places which a lot of people enjoy on the Lord's day. The number for the month of July averaged 52. That is quite a few more than last month.

Every Saturday evening we have cottage meeting in the homes wherever there is an opportunity. There is also visitation done in between meetings.

We feel that the Lord is blessing the work and answering many prayers. There are a lot that could come if they could just get started.

Come and visit this station, and the cottage meetings. In His name,
Aug. 5, 1935. Milton Kolb.

Elida, Ohio

(Pike & Salem congregation)

On Sunday, July 21, we held our communion services at the Salem Church. We were glad once more to commemorate the suffering and death of our Lord and Savior Jesus Christ. Our bishop, Bro. J. M. Shenk, was with us and delivered the message on this occasion. He is now 87 years old and still has a wonderful voice and memory for one his age. May the Lord strengthen and keep him and may his last days be his best days.

Bro. Lewis Good, wife, and sister of South Boston, Va., were in our midst several weeks, visiting relatives and friends.

On July 28 was a glad time for us when we dedicated the new Pike Church. The house was filled to its overflow, with brethren and sisters from near and far. Bro. A. J. Steiner of North Lima, Ohio, and Bro. Elam Hurst of the Midway congregation each gave us very timely talks in the forenoon, for the S. S. lesson. At 2 P. M. Bro. Newhauser from Indiana delivered the dedication sermon and also preached at the same place in the evening. These messages, we hope, will sink down into every heart and life and will be practiced by every one who heard them.

Last Wednesday evening, July 31 Bro. Abram Burkholder of Harrisonburg, Va., now nearly 86 years old, preached for us at the Salem Church. He also brought us a message on Sunday morning, Aug. 4, at the Salem Church, and he again preached at the Pike Church in the evening. How wonderful it is when God calls a man to stand up and repeat by memory from 1 to 6 or more verses from His Book from perhaps a dozen or more different places in the Bible, and give such sermons at his age without opening the Bible to read his text. We can only say such men are filled with the Spirit. May the Lord give him many more years of service. Bro. J. M. Shenk and Bro. Burkholder together filled the pulpit both Sunday morning and evening, one nearly 86 and the other one 87 years of age. May the Lord bless and keep them in their declining years, and may they still be an example to us.

Ever remember us at the throne that His will may be done in all things.

Yours for the Master,

Aug. 9, 1935.

Ida M. Horst.

"Happy is the person who can rise above an insult. He is a great way heavenward."

SPECIAL MEETINGS

Doylestown, Pa.

Report of the Young People's Missionary Meeting held at the Doylestown Church, Sunday, July 14, 1935.

Subjects and speakers:—The Message of the Missionary, Melvin Bishop; Witnessing at Home, John Lapp; Our Duty to the Lost in the Foreign Field ("Where there is no vision the people perish"), T. K. Hershey; Sermon (Rom. 5:20), John Leatherman.

Gleanings:—Four things we should have in mind when considering missionary activities: (1) **The field**; (2) **the work**; (3) **the workers**; (4) **the message**. The message of the missionary is to preach and teach the Gospel of good news. Some of the opportunities of witnessing for Christ are in the home; in school; and at work. The outstanding thing needed in the Mennonite Church today is **consecration**. The question should not be, "Will the heathen be saved without the Gospel," but "Will we be saved if we know the Gospel and do not tell it to a dying world?" There are three things essential to Christian progress, **Vision, Revelation, and Action**. Revelation comes by close fellowship with God. There is no better way to have a revelation than to go on our knees. We have a message that has proved its worth, because it accomplishes that which it claims. Sadie Ruth, Secy.

Alpha, Minn.

Minutes of the Joint Sunday School Convention of the Sunday schools of Alpha, Minn., and Manson, Ia., held June 16, 1935, at Alpha.

Organization.—Mods., E. C. Pletcher, C. J. Garber; Secys., Helen Egli, Glenn Swartzendruber; Chor., E. E. Zehr.

Program and Speakers.—(Morning) Devotional; Sunday School; Welcome Address, Jas. Bute; Stewardship Applied in the Sunday School, Roy Kauffman; The Sunday School as an Aid in Deepening the Spiritual Life (Essays), Bess Stabbe and Margaret Lucas; Song by Manson; Sermon, Noah Landis. (Afternoon) Devotional, Clarence Birkey; Prayer, Henry Dick; Children's Exercises, Alma Bohn; Song by Manson; The Need of Teachers that are Sound in the Faith, Teaching, and Practice, E. E. Zehr; Song by Bachman girls of Manson; How to Reach the Disinterested, Harold Zook; Song by Alpha; Power of Prayer, N. E. Landis; The Teacher and His Class, Aaron Bachman; Song by Manson; Why Am I a Christian? (Essays), Bernice Landis, Helen Egli, Stephen Shearer, Daniel Summers. (Evening) Devotional, C. J. Garber; Song Service, Elna Bachman; The Blessings of God upon Cheerful Giving, Lloyd Garber; Sermon, Chas. N. Bute.

Thoughts Gleaned.—A steward is an overseer or chief servant. We should be life-giving epistles for others who know not Christ. Through the Sunday school many people hear the story of Christ who would not know it otherwise. A teacher's living must agree with his teaching. Our aim is a living ideal; Christ is a perfect pattern. We should look to the Lord for our aim; many times, we look to our pattern, but let earthly mists obscure the sight. The higher we climb the broader the vision. Do not be satisfied with what we've attained, but try to reach higher aims. Teachers who are fully consecrated, converted, and sound in the faith, teach the whole Bible. We need sound teaching for our children, if we expect them to carry on the work of the Church. A teacher should know his Bible. The teacher is the hinge on which the Sunday school swings. The minds of those disinterested are not open to the call of the Spirit. Young people's meeting does much in interesting the young people. Those outside the Church are hardest to reach because of the lack of courage of the professing Christians. To have power in prayer we must be wholly

given up to God. Live what you teach in your daily lives. We need never become discouraged, even if some are disinterested. To be a Christian means to be a true follower of the religion of Christ. A hope of greater things brings happiness. Youth is the time to surrender to the Lord. "It is more blessed to give than to receive." Jesus had compassion on humanity. Jesus knew His work and how to accomplish His purpose.

Secretary.

Palmyra, Mo.

Program of the Sunday School and Missionary Meeting held at the Pea Ridge Mennonite Church, July 28, 1935.

Organization.—Mods., Leroy Zook and George Bissy; Chor., Margaret Buckwalter; Sec., Ruth Buckwalter.

Program and Speakers.—Devotion, Noah Detwiler; Sermon (Text, Amos 5:24), J. M. Kreider; My Personal Responsibility as a Sunday School Worker, Naomi Zook and J. M. Yoder; The Power of United Effort in Sunday School Work, Mabelle Hathaway and Phillip O. Kreider. (Afternoon) Devotional, H. R. Buckwalter; Children's Meeting, Mattie Kreider; Special Song—"What Is He Worth to Your Soul?" Talk on India, J. Snyder and J. F. Kreider; Our Reliance upon God at all Times, Clara Snyder and George Bissy; Helpers with Christ, Margaret Buckwalter and Ira E. Buckwalter. (Evening) Devotional, Ira Buckwalter; Sermon, H. R. Buckwalter.

Thoughts Gleaned.—As Amos rebuked sin in his ministry, so is the responsibility of the minister today. To be a Sunday school worker I must be fully yielded to God. Jesus came to save the outcast and sinner. When am I responsible for lost souls? Now is the time. Every Sunday school pupil has a responsibility. There must be unity. Christ is the source of all power. We are workers together with Christ. As long as we have Christ as the Head of our Sunday school, we shall have power. "United we stand, divided we fall." Behold how pleasant and how good when brethren dwell together in unity. Our power must come from God.

Secretary.

Married

Shoemaker—Bowman.—On Monday, June 17, 1935, at the home of Bro. Roy Otto, the officiating minister, at Springs, Pa., Gilbert Shoemaker and June Bowman were united in matrimony. May God bless this union.

King—Stertz.—On August 1, 1935, at the home of the officiating minister, Bro. Roy Otto of Springs, Pa., Bro. Elwood King of Springs, Pa., and Sister Josephine Stertz of Sand Patch, Pa., were united in marriage. May the Lord bless this union to His glory.

Stauffer—Stutzman.—On July 10, 1935, Bro. Boyd Stauffer and Sister Verba Stutzman, both of Tofield, Alta., were united in the bonds of holy matrimony at the Salem Mennonite Church, near Tofield, Bro. N. E. Roth officiating. May their home be a blessing to the church and community.

Powell—Layman.—On Aug. 5, 1935, Bro. John K. Powell and Sister Ethel M. Layman, both of the Pike and Salem congregation, Elida, Ohio, were united in the holy bonds of matrimony, at the home of Bro. and Sister Samuel Powell, Bro. O. B. Shenk officiating. May God's choice blessings attend them through life.

Mummau—Eby.—Bro. Reist R. Mummau of Mt. Joy, Pa., was united in marriage to Sister M. Ruth Eby daughter of Bro. and Sister Amos Eby of Lancaster, Pa., on Sunday, Aug. 4, in the presence of the immediate families. Bro. John H. Mosemann officiated. May the Lord abundantly bless them in their new relations.

Obituary

Sperla.—Sarah Sperla died in her home in Marietta, Pa., June 30, 1935; aged 63 y. She was a member of the Marietta Mission, having been converted and united with the Church in the summer of 1929. She enjoyed fellowship with God's people and attended services faithfully as long as health permitted. Her health failed about a year ago, during which time she was unable to attend services with the exception of a few times. She enjoyed being visited in her home and was always ready to hear a Gospel message. Her end came peacefully. Her husband preceded her in death about seven years ago. She is survived by 2 daughters, 1 son, 2 step-sons, 2 brothers, and 1 sister. Funeral services were held at Marietta Mennonite Mission July 3 in charge of Bros. Simon Garber and Martin Kraybill. Texts, II Tim. 2:7, 8; Rev. 21:7. Interment in Bosslers Cemetery.

Gingerich.—Lewis Gingerich was born April 11, 1864; died at Frostburg, Md., July 31, 1935; aged 71 y. 3 m. 21 d. On March 16, 1890, he was married to Mary Martha Harding, and to this union were born 2 sons and 5 daughters, 2 daughters preceding him in death. He left the widow, 5 children and 8 grandchildren to mourn his departure. Also 2 sisters of Greenwood, Del. (Mrs. Val. Bender and Mrs. Wm. Tressler), and 1 brother (Daniel Gingerich of Grantsville, Md.). In early life he was a member of the Oak Grove Mennonite Church of the Casselman Valley District. Having moved away, for a number of years he was not an attendant of church services, but desired to renew his fellowship several months ago. On account of failing health, communion services were observed in the home in May, which he appreciated much. He could say with Psal. 119:59, "I thought on my ways and turned my feet unto thy testimonies." Funeral services were held Aug. 2, in the home, conducted by M. B. Miller of Grantsville, Md., assisted by W. N. Simons of Frostburg, Md. Text, Eccl. 12:5. Interment in the Allegheny Cemetery.

Hostetler.—Nathaniel N. Hostetler was born near Farmerstown, O., Dec. 22, 1861; died July 10, 1935, at his home near Beaver Crossing, Neb.; aged 73 y. 7 m. 18 d. Father was ill six weeks, with a heart attack, followed by liver trouble, after which he had a stroke resulting in his death. He was a member of the Mennonite Church from his youth, and a member of the West Fairview congregation for about 31 years. His place in church was seldom vacant. He was a Sunday school teacher for many years. He was married to Mary Ann Stutzman on Sept. 26, 1886. To this union were born seven children, three of whom preceded him in death—LeRoy, Barbara, and Floyd. He leaves his loving companion, 2 sons and 2 daughters—Lucinda (Mrs. Jake Gardner), Elbert, Mattie (Mrs. Aaron Roth), and Ivan; also 20 grandchildren, and 4 great-grandsons; 2 brothers—Abe and Henry Hostetler of Ohio; and many other relatives and friends to mourn his departure. Funeral services were held at the West Fairview Church, in charge of Wm. R. Eicher, assisted by Geo. Miller, Joe Zimmerman, and Ezra Roth.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, toils are ended
And dear father is at rest."

—By the Family.

Snyder.—Rebecca (Burkhard) Snyder was born Dec. 30, 1848, near Lancaster, Pa.; died July 4, 1935, at the home of her daughter, Mrs. Ward Weakly, near Roseland, Nebr.; aged 86 y. 6 m. 4 d. She grew to womanhood in Pennsylvania. In 1877 she came to Freeport, Ill. She was married on Sept. 18, 1878, to Jacob G. Snyder. The following week they started west by covered wagon to establish a home; one month later they reached their destination, 20 miles southwest of Hastings, Neb. Their home was blessed with two sons and six daughters.

One daughter preceded her mother in death. Her husband passed away on May 31, 1895. For the past ten years she made her home with her daughter, Mrs. Ward Weakly and husband. She united with the Mennonite Church in her youth, and remained in that faith through life. She was the last resident charter member of the Roseland Mennonite Church. Surviving her are two sons—D. E. Snyder of Roseland, Neb., and C. U. Snyder of Filer, Ida.; and 5 daughters—Mrs. Bertha Weakly of Pomona, Mo.; Mrs. Hannah Weakly of Roseland, Neb.; Mrs. Lydia Schiffer of Roseland, Neb.; Mrs. Anna Kauffman of Creston, Mont.; and Mrs. Alice Newell of Juniata, Neb. Funeral services were conducted at the Roseland Mennonite Church Sunday afternoon, July 7, by Bro. D. G. Lapp. Text, Rev. 21:1 (last clause). Interment in adjoining cemetery.

Sherman.—Albert C. Sherman was born near St. Joseph, Mo., Oct. 5, 1877; died at the Mennonite Sanitarium, La Junta, Colo., July 31, 1935; aged 57 y. 9 m. 26 d. He is survived by 5 sisters: Mrs. Minnie Frieze, Arkansas City, Kans.; Mrs. Mary Chapman, Mrs. Bessie Ohl, and Mrs. Cora Moyer, Findlay, Ohio; and Mrs. Alice Ferguson, Pomona, Calif. He lived at the place of his birth until about nineteen years of age and then moved to Hume, Mo. About the year 1900 he moved to Colorado. He was employed at common labor until his health gave way about twenty-five years ago. In Oct., 1915, he went to the Mennonite Sanitarium and was a patient there ever since that time. When fourteen years of age he confessed Christ as his Savior and united with the Christian Church. At the time of his death he was a member of the Christian Church at La Junta. His life was an example of Christian holiness and beauty. He was interested in Christ and His Word above everything else. By his kind, sincere, and earnest Christian character he endeared himself to many. He truly triumphed through suffering. He laid up treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. Services were held in the Christian Church at La Junta with interment in the Rocky Ford Cemetery.

Hershey.—Amos S., son of the late Christian and Magdalena (Metzler) Hershey, was born in Lancaster Co., Pa., May 3, 1865; died at the Baker Hospital, Lancaster, July 14, 1935; aged 70 y. 2 m. 11 d. He took ill with what apparently seemed to be rheumatism and was taken to the hospital for treatment. His condition was not considered serious but complications later set in and he gradually became weaker. After spending five weeks in the hospital he peacefully fell asleep to awake in the better world where sorrows and pain are unknown. On Nov. 11, 1892 he was united in marriage to Sarah Groff who died March 3, 1922. A daughter, Ruth, also preceded him in death. He is survived by the following children: Christian G., Kinzers; Enos G., Gordonville; Milton N., Paradise; Amos G., Ronks; Maurice, Kinzers; Elmer, Paradise; Maggie (wife of Lester Good), East Earl; and Nora, Clarence, and Edna, at home. He is also survived by 12 grandchildren and the following brothers and sisters: Abram, Detroit, Mich.; Israel, Fla.; Joseph, Kinzers; Mrs. Sadie Wenger, Gordonville; Maggie, Kinzers; Mrs. Christian Brackbill, Oreville Home. Funeral services were held July 17 at the home, conducted by Bro. Martin R. Hershey, with further services at the Paradise Mennonite Church, conducted by Bro. Abram Martin. Text, Heb. 11:13. He was laid to rest in the adjoining cemetery.

"Now in heaven he is rejoicing
With the ones who've gone before,
And some day we hope to meet them
On the peaceful golden shore."

Burkholder.—Isa Dora, wife of Dr. John D. Burkholder of Harrisonburg, Va., was born Nov. 10, 1878; died of cancer July 14, 1935; aged 56 y. 8 m. 4 d. She was the only daughter of John C. and Catharine Humbert. She united

early with the Church and lived consistently and faithfully a commendable Christian life. Hers was a sweet and gentle personality, beloved by all who knew her. One of her favorite mottoes was, "In quietness there is strength." While never very robust in body, her pure and devout life imparted to her strength. Upon visiting her shortly before she died a friend remarked, "Such a visit is like a drink of water in a thirsty land." During her illness she was resigned to the will of the Lord, looking for the blessed and "the glorious appearing of the great God and our Savior Jesus Christ." After bidding "Goodnight" to the members of the family she asked to be lifted up, and shortly expired quietly in the arms of her son. "Her sweet spirit had gone to be with the Lord." She is survived by her husband and four children: Mrs. Paul Bender, Goshen, Ind.; Mrs. Newton Weber, Fort Wayne, Ind.; Mrs. Harry Brunk, and John Jr., Harrisonburg, Va. After brief services at the home in charge of Bro. Henry B. Keener, the funeral sermon was preached at the Weaver Church by Bro. J. L. Stauffer. Burial in the adjoining cemetery.

"Faith can pierce the gloom of death, and in yon world so fair and bright, behold thee in refulgent light. Shall I ask thee back? Back, and leave thy spirit's brightness? Back, and leave those streets of gold? Back, and leave the Lamb who feeds thee? Back, and leave thy Heavenly Father? Nay, I would not ask thee, if I could."
—A friend of the family.

Holdeman.—Timothy William, son of Amos and Elizabeth (Beidler) Holdeman, was born April 30, 1898 near Dakota, Ill.; died in the Plentywood Hospital, July 16, 1935; aged 37 y. 2 m. 16 d. His parents moved to Fergus Falls, Minn., where his mother died in December, 1916. Timothy was married to Nora Frosie, and to this happy union 3 children were born, namely, Le Roy, Clayton, and Darline. They moved to Plentywood, Mont., in 1927, where they lived until his death. He was a kind and loving husband, and will be so sadly missed by his family, relatives, and many friends. Although suffering intensely from intestinal cancer for the last several months, he was always kind and patient. His first and last thoughts were of his family. He had a serious operation at Minot, N. Dak., on May 10, 1935, where he remained for thirty-one days. He gradually got worse and entered the Plentywood Hospital July 10. His wife stayed with him until the end. He was baptized by Bro. L. A. Kauffman at Minot, N. Dak., on June 27, 1935, and died a devoted Christian. Funeral services were held at Plentywood, Mont., on July 18, Bro. L. A. Kauffman officiating. The body was sent to Fergus Falls, Minn. The funeral was held July 21, — Quells officiating. He was laid to rest in the Bethlehem Cemetery. His wife and 3 children accompanied the body to Fergus Falls. Timothy is mourned by his grief-stricken wife and children, a sister (Mrs. Geo. M. Johnson) of Detroit Lakes, Minn.; Joseph R. Holdeman of Freeport, Ill.; Leonard A. Holdeman of Reserve, Mont. His father died at Plentywood, Mont., Dec. 17, 1934; and his youngest sister died at the same place April 24, 1935.

"Tis hard to part with brother dear,
No more to see him here;
But yet we're glad if God saw best
To end his troubles and give him rest."

Hartzler.—Benjamin Franklin, son of Magdalene (Gerig) Hartzler, was born in La Grange Co., Ind., Feb. 15, 1867; died at the home of his daughter, Mrs. J. P. Sutter, near East Lynne, Mo., July 23, 1935; aged 68 y. 5 m. 8 d. At the age of 14 years, he with his parents, moved to Cass Co., Mo., locating near East Lynne, Mo. On Feb. 28, 1892, he was united in marriage to Rebecca King. This union was blessed with one son and six daughters, two preceding him in death: Mrs. Mattie Ann Scheffel passed away Jan. 7, 1929; Sadie Alice on Nov. 29, 1895; and a grandson (Benjamin Levi Zook) on Dec. 22, 1928. Those who are left to mourn his departure are his loving companion, and the following children: Irvin J. of Pryor, Okla.; Mrs. Emma Scheffel of Hal-

sey, Oreg.; Mrs. Ada Sutter of East Lynne, Mo.; Mrs. Ida Zook of Latour, Mo.; Erma at home; 16 grandchildren; a brother (Daniel D.) of New Windsor, Md.; many relatives and friends. Irvin, Emma, and his brother were not present at the time of his death. He was one of a family of 10 children. Five brothers and 3 sisters preceded him in death. They are Lydia, Sarah E., Amos J., Joseph G., John C., Barbra, Noah K., and Eli S. At the age of 14 years he joined the Sycamore Grove Mennonite Church, and in 1896 was ordained to the ministry of the same church, and for 39 years he faithfully served in this capacity. In 1911 he with his family moved to Pryor, Okla., where he made his home until death. He had a great concern for the welfare of the church and especially for the church where he labored. The influence of his life speaks for itself. Early in the spring his health began to fail, and on May 31, he with his companion and Emma came to East Lynne for medical aid, but with all the care that loving hands could give, he continued to grow weaker, and peacefully passed away at 3:30 P. M. A few minutes before his death he was asked, "Are you glad to go home?" Clear and distinct came his answer, "Yes, I am." Three weeks before his death his companion, children, and their families, and one brother were permitted to spend a pleasant Sunday with him. Realizing that life was uncertain, he made practically all of his funeral arrangements, especially desiring that he have a plain and simple burial. His first sermon was preached from the text, John 3:16, and the last was from Micah 6:8 on May 26, 1935. Funeral services were held at the Sycamore Grove Church, the message being delivered from his chosen text, II Tim. 4:6-8, by the Bethel and Sycamore ministry. Interment in Clearfork Cemetery.

"Dear father, how we miss you since you are gone;

Your place is vacant, your sweet voice still;
We lonely linger around your tomb
And think of you in that heavenly home."

—By the family.

EASTERN MENNONITE SCHOOL

Harrisonburg, Virginia

A Safe Education Is Made Possible

1. Through a consecrated and faithful Christian Faculty. The standards of both the Virginia and General Conferences are faithfully adhered to by the Faculty. First and foremost of importance in any school is the influence of the Faculty. It is through them that the thinking of students is molded and guided.

2. Through careful supervision according to Christian principles of all extra-curricular activities. Literary societies and other school organizations, social functions, athletics and so forth are not wrong in themselves. They become wrong when they are allowed to follow the trends of the world, when participation in them is permitted beyond the point of their expressed purpose, and when they are not pervaded by Christian principle. On this account the Faculty exercises rigid oversight of all these activities, encouraging the true values contained in them and barring out objectionable features.

3. Through Christian teaching of science, history, literature, philosophy, as well as the Bible. Atheism, agnosticism, evolutionary philosophy, higher criticism—all find their way into the teaching of non-Christian instructors. The same studies in the hands of Christian teachers give students a deeper knowledge of God and His handiwork. The faith of students is built up rather than shattered.

4. Through conservative control by the direct authority of Church Conference. The acid test of the right of Church schools to an existence is the power of the Church to control the institution of its creation. In gratefulness do we look to our controlling body for its authoritative supervision of all the affairs of the school. C. K. Lehman, Dean.

CONFERENCE ANNOUNCEMENTS

Illinois

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will hold its biennial meeting at the East Zorra Church near Tavistock, Ontario, Canada, D. V., Aug. 22 and 23, 1935.

The Executive and Publishing Committees will meet Thursday morning, Aug. 22, and all the Board members are requested to meet at the church at 3:30 P. M.

Those coming by train—come via Canadian National R. R. to New Hamburg, Ont., and notify Jacob R. Bender, R. R. 1, Tavistock, Ont.

Those coming by auto—from the West: Crossing at Port Huron Ferry, take highway No. 7 out of Sarnia, Ont., to Shakespeare, there turn right on to No. 19 to Tavistock. Those crossing at Detroit, take No. 2 out of Windsor to Woodstock; there turn left onto No. 19 to Tavistock. From the East: Take Nos. 7 and 8 out of Kitchener to Shakespeare; there turn left onto No. 19 to Tavistock. At Tavistock inquire for the church.

For further information write to Jacob R. Bender, R. R. 1, Tavistock, Ont.

For information relative to the program write to the Secretary, Canton, O., R. R. 3. O. N. Johns, Sec.

MENNONITE GENERAL
CONFERENCE
and
ASSOCIATED MEETINGS

The Lord willing, the Mennonite General Conference will be held at Kitchener, Ontario, August 27-29, 1935. Previous to General Conference, a number of other meetings have been arranged for, as follows:

I. Associated Meetings

Wednesday, Aug. 21.—Interboard Committee meets.

Thursday and Friday, Aug. 22-23.—The Publication Board meets at East Zorra Church near Tavistock, Ont.

Saturday, Aug. 24.—Meeting (at Kitchener, if not otherwise specified by committee chairmen) of the Committee on Arrangements and all other committees desiring a meeting.

Sunday, Aug. 25.—Services at all our churches in Ontario and western New York, with Fundamentals conferences in the afternoon and evening.

Monday and Tuesday, Aug. 26-27.—Monday forenoon and afternoon, and Tuesday forenoon, will be occupied in meetings sponsored by a number of Church-wide Boards and Committees. Monday evening and Tuesday afternoon will be devoted to a Nonconformity Conference.

The Committee on Arrangements will continue its labors Monday and Tuesday until work is completed.

II. Mennonite General Conference

Tuesday Evening, Aug. 27.—Opening session of General Conference.

Wednesday and Thursday, Aug. 28-29.—General Conference continues in session, closing its labors on Thursday evening.

Boards and Committees reporting to General Conference are requested to write out their reports and have them ready to present to the Committee on Arrangements when it meets. A cordial invitation is extended to those interested in the cause of Christ and the work of the Church. May each one connected with this work seek divine guidance and utilize every opportunity to help make this session of General Conference a blessing to the Church.

Daniel Kauffman, Moderator.
Simon Gingerich, Secretary.

Ordaining a man to the ministry does not put the Holy Spirit into him.—J. M. Nissley.

The annual meeting of the Illinois Mennonite Church and Sunday School Conference will be held with the Roanoke congregation near Eureka, Ill., Aug. 20, 21, and 22, 1935.

The schedule of the meetings is as follows:
Ministerial meeting: Tuesday forenoon and afternoon, for conference arrangements and appointments.

Sunday School Conference: Tuesday evening and Wednesday.

The Sewing Circle Program will be given Wednesday afternoon, beginning at 4 P. M. in the church building.

Young People's Session: Wednesday evening.

Church Conference: Thursday forenoon, afternoon, and evening.

A cordial invitation is extended to all.
Harold Zehr, S. S. Conference Sec.
E. H. Oyer, Church Conference Sec.

Virginia

The annual Virginia Mennonite Conference will meet, D. V., at the Warwick River Church, Warwick County, near Denbigh, Va., on Thursday, Sept. 5 at 9:00 A. M. and continue until Friday noon, Sept. 6.

Other meetings preceding Conference are as follows:

- Tuesday, Sept. 3
- 9:00 A. M. Virginia Mennonite Aid Plan.
- 1:00 P. M. Virginia Mennonite Board of Missions and Charities.
- 4:00 P. M. Conference Arranging Committee.
- 7:30 P. M. Preaching Service.
- Wednesday, Sept. 4
- 9:00 A. M. Preliminary Session of Conference.
- 2:00 P. M. Fundamentals Meeting.
- 7:30 P. M. Mission Program.

On Thursday evening at 7:30 there will be preaching service, and at the same hour the Virginia Mennonite Automobile Aid Plan will meet.

A hearty invitation is extended to brethren and sisters of other conferences to be present.
H. D. Weaver, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet with the Manson congregation, Manson, Iowa, Sept. 4-6, 1935.

On Tuesday, Sept. 3, will be an all-day Ministers' Meeting.

Wednesday, Sept. 4, and Thursday forenoon, Sept. 5, Church Conference will be in session.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, during which time subjects pertaining to the Sunday School, the Young People's Meeting, the Sewing Circle, and Mission activities will be discussed.

A cordial invitation is extended to all the brotherhood, and to any in other districts who can, to attend this session of Conference with us. Wm. R. Eicher, Secretary.

ANNOUNCEMENT

The Ontario A. M. Sunday School Conference will be held at the Maple View Church near Wellesley, Ont., Saturday evening, Aug. 31, and continue Sept. 1 and 2. A cordial invitation is extended to everybody. Come praying. This Conference begins right after the General Conference at Kitchener. Peter Nafziger, Secretary.

Lord of the Church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful strength afford.
—Edward Osler, 1836.

SPECIAL MEETINGS

(Continued from page 445)

without this doctrine it is impossible to please God (Heb. 11:6). Twenty-two doctrines to which the Mennonite Church claims adherence were listed on a blackboard, with remarks on each. It was pointed out that the Church is losing out on some of these doctrines, also that one-half or less are not practiced by non-Mennonite churches. Satan is opposed to every doctrine of God's Word, and is attacking the pulpit in the guise of modernism. There is a real battle between the devil and God and the human heart is the devil's battleground. Many souls, when asked to accept salvation, will say, "Not now, but some day." Some day may be too late. God's Spirit will not always strive with man. Gen. 6:3. We can trifle with God, but the Bible says, "Whatsoever a man soweth, that shall he also reap." Secretary.

An Eastern allegory runs thus: A merchant, going abroad for a time, gave respectively to two of his friends two sacks of wheat each, to take care of against his return. Years passed. When he came back, he applied for them again.

The first took him into a store house, and showed him his sacks; but they were mildewed and worthless. The other led him out into the open country, and pointed to field after field of waving wheat, the produce of the two sacks given him.

Said the merchant: "You have been a faithful friend. Give me two sacks of that wheat; the rest shall be thine."

Let us put to good use the talents God has given.—Sel.

I am a child in the darkness,—

A little frightened child;
The winds are moaning about me,
And the storm in my heart is wild;
My fear would increase to terror,
Only, wherever I stand,
It is mine to feel for my comfort,
The clasp of my Father's hand.

It is true that the end is coming,
And mystery, like a shroud,
Hangs over the parting waters:
I should fear to enter the cloud,
But that is my happy secret,
As I wait awhile on the strand,
Closer and yet more tender,
Grows the clasp of my Father's hand.
—M. Farmingham.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

In other words, when we can truthfully say that "our fellowship is with the Father, and with his Son Jesus Christ;" when our affections are set on things above and our record is one of total abstinence from all that is evil, then it is that we can look up with confidence that the approving smile of God rests upon our course.

Compromise, in the sense of making ourselves "all things to all men," is a good thing. "Agree with thine adversary quickly whiles thou art in the way with him; lest . . ." "Dearly beloved, as much as lieth in you, live peaceably with all men." But

Compromise with evil, or with unscriptural standards, is a snare to the soul and an abomination before God. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Love not the world . . . If any man love the world, the love of the Father is not in him." We thank God for such shining examples as Daniel, and his three companions, of Paul (knowing only Jesus Christ and Him crucified), and of other soldiers of the cross whose lives are recorded in the Book.

The Sinless Life.—Christ is the only one who on earth wore the human form and lived the absolutely perfect life. Though "tempted in all points like as we are tempted," He was "yet without sin." But the fact that all men are imperfect and have their shortcomings does in no way contradict the testimony of John: "Whosoever is born of God doth not commit sin."

There are two rules that belong to

every consecrated child of God: (1) God being my helper and guide, I will never knowingly do wrong; and (2) by His grace I will at all times do right in the sight of God, so far as I have the light, seeking all the light I can find. So long as we have this attitude toward God and His Word, we belong to the class of whom it is written, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Sinning through ignorance is not nearly so common among enlightened people as is sinning against better knowledge.

"The Great Big I"—is the idol of the person smitten with the dreadful disease of Self Conceit. In his own estimation he lives in the center of the universe. His most serious concern is the question as to what will become of the world after he is gone. He loves to hear people sound his praises; and when he fails to hear them as frequently as he would like he talks about his own failings, then pauses to give people a chance to dispute the question with him. His constant thought of his own greatness stands in the way of his getting a clear vision of the greatness and glory of God. King Saul, when he was little in his own eyes, accomplished wonders; when he became puffed up with the idea of his own greatness and power, he became a failure. "Let this mind be in you, which was also in Christ Jesus, who . . . made himself of no reputation." The only exalted position worth considering is that at the foot of the cross. The only real exaltation is that which comes through self-surrender and humility.

Tardiness.—In a pastoral letter to his congregation a ministering brother asks this question: "Do you not think it is a sin to be habitually late when it can be avoided?" Some may think that this is putting it too strongly; but it will do no harm to do some serious thinking about it. There are a

number of good reasons why every one should be on hand promptly at the beginning of each public service, unless delayed by providential hindrances. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Punctuality.—This means being prompt in every Christian duty. It has well been said that "procrastination is the thief of time." You are always gainer when you make it a point to be on time. They whose habit it is to be on time at the beginning of every public service have a triple advantage: They have the benefit of the entire service, are setting a good example for others, and do not disturb others by coming in late. Wherever we have opportunity for doing good, let us be about our Father's business. To be habitually punctual in everything puts snap into our work that makes it count.

The Kneeling Posture in Prayer.—Years ago we were impressed by the reading of a tract which strongly urged the kneeling posture in prayer. The writer, among other things, enumerated a long list of instances where Christ and devout men in both Old and New Testament times had that posture when they prayed. In common with all other people who have made a study of this question, we recognize that God hears the prayer of faith no matter whether the petitioner is kneeling, standing, sitting, or prostrate on the ground or floor. But we also recognize that the colder people get spiritually the less frequently they kneel in prayer; and that the more worldly a church becomes the more completely it gets away from the kneeling posture during prayer in public services. In fact, the getting away from the kneeling posture is a sure sign of drifting from the faith and Spirit of the Gospel. We trust that the Mennonite Church may never get away from the practice of making the standing posture of the congregation

during prayer the exception rather than the rule. The more humble and contrite the heart, the more we feel like prostrating ourselves before God while sending our petitions heavenward.

For men and women to take a greater interest in the welfare of others requires strength of character.—C. L. Graber.

If you work with the Lord, the Lord always works on time.—J. M. N.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

II. Christ's Miraculous Conception and Virgin Birth

For the Gospel Herald.

For many years, individuals and churches have repeated that part of the Apostles' Creed, "I believe . . . in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary" in a formal manner without investigating its Scriptural basis. On the other hand, in later years some have spoken disparagingly of this doctrine. These two conditions have shaken the faith of some.

Let us notice first some Old Testament previews of Christ's birth. In the first recorded promise of the Messiah, He is called the seed of the woman, which is in full harmony with Paul's language "made of a woman" (Gen. 3:15; Gal. 4:4). The Immanuel prophecy in Isa. 7:10-16 ascribes the birth of the Son (whose name means "God with us") to a virgin. While some have taught that the word translated "virgin" means only a young unmarried woman, such a view, if true, would shroud our Lord's birth with immorality. The most able scholars declare that it really means a chaste young woman or virgin. These Scriptures give no place to a human father according to the natural laws of reproduction.

Especially significant is the passage in Jer. 31:22, "For the Lord hath created a new thing in the earth, a woman shall compass a man." If this Scripture refers simply to the birth of any ordinary male child, why is it so closely associated with the return of the Jewish exiles from every part of the globe? (See vs. 6-15.) Note especially that verse 15 was fulfilled at the destruction of the male children by Herod's orders. This passage is therefore Messianic. The word "created" signifies it was accomplished through divine power and not according to natural laws. According to Heb. 10:5, the body of our Lord was prepared for Him by the Father. The words, "new thing," indicate that it had no precedent. "In the earth" (or, better understood, "in the land") refers to Israel's country or Palestine. "Woman" certainly refers to an individual or personal case, and not to the birth of any child in the land. The word translated "man" originally means a "mighty man", referring to God or De-

ity. To what birth can this refer but to that of Christ?

The testimony of the Gospels to the virgin birth of Jesus Christ is clear. God Himself announced, through the angel Gabriel, that He is to be the Father of Jesus. The conception especially is attributed to the Holy Ghost, Mary disclaiming any carnal relation with man. (Lk. 1:26-37.) His birth is stated as being in fulfillment of the Immanuel prophecy. (Matt. 1:18-25.) In this same passage, Joseph clearly denies being the father of the child to be born to Mary. Had Joseph been the father, being a just man, he would not have hesitated taking Mary as his wife. As it was, he was planning a private separation, this being essential according to then existing laws, since he was espoused to her.

Let us notice some miracles attending the conception and birth of Jesus. Elisabeth's experience revealed to her that her cousin Mary was to become "the mother of my Lord" (Lk. 1:39-45). To Simeon and Anna by special revelations was made known that the child presented in the temple was "the Lord's Christ" and of special significance to "them that looked for redemption in Jerusalem" (Lk. 2:25-38). The wise men were guided all the way from their eastern homes to the very house where Christ was then lodged. These miracles alone would prove the supernatural conditions in the birth of Christ.

The Scripture in Luke 2:48, 49 is sometimes quoted to prove that Joseph was the human father, but Jesus' remark "Wist ye not that I must be about My Father's business?" clearly indicates that He to whom the temple with its attending ceremonies and spiritual relations belonged was also the One whom He claimed as His Father. Jesus repudiated Joseph as His real father. Mary according to customs then and now could well call Joseph the father since he was the step-father or foster-father.

There are also a number of scriptures that, while they give no direct testimony, however give light on the subject. In Luke 3:23, the parenthetical clause, "as was supposed," shows that the inspired writer did not consider Jesus the offspring of Joseph. In Jno. 1:14, "the Word was made flesh" shows clearly that He existed as a being prior to the taking of form in and through the flesh. Jesus as Son of

man declared that He came down from heaven. (Jno. 3:13.) The Jews believed that mystery would attend the coming of the Messiah. (Jno. 7:17.)

The epistles also give strong testimony, which we can but mention. He is called "the Lord from heaven" (I Cor. 15:47). He who knew no sin was made sin for us. (II Cor. 5:21.) He left His form of God to become the basest of servants. (Phil. 2:6-8.) "God was manifest in the flesh." Unquestionably, this refers to Christ. (I Tim. 3:16.) Christ is declared to have become a partaker of flesh and blood. (Heb. 2:14.) "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I Jno. 4:2).

Truly, the miraculous conception and virgin birth of Jesus Christ is an essential doctrine of Christian faith. For one who lived a sinlessly perfect life, who taught as no other man ever taught, who died in triumph, who arose from death by His own power, and who ascended to heaven and sits at the right hand of the throne of God, no ordinary birth would have been befitting to such a career! To doubt His supernatural birth is to doubt the veracity of Bible writers, to assail the doctrine of inspiration, to question the fulfillment of prophecy, to strip Christ of being Deity, to nullify His atoning work! This doctrine stands or falls with the Bible teachings on salvation. Our attitude towards this teaching is an index of our own spirituality.

Elkhart, Ind.

(To be continued)

ENCOURAGEMENT TO US THROUGH OUR HIGH PRIEST

By Mary Schload

For the Gospel Herald.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1). "Consider the Apostle and High Priest of our confession, even Jesus" (R. V.). The word "consider" translated is a very strong word. It means "to fix one's eyes or mind upon." We want to center our eyes or minds upon this Great High Priest, Jesus, and see what wonderful encouragement He truly does give to us.

A true priest (as is evident from a study of both the Old and New Testament use of this word) is one who represents sinful people before a Holy God, one who makes it possible for penitent sinners to stand in God's Holy presence and to have joyous communion with Him. Isaiah in the temple cried out in the presence of the Holy God, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen

the King, the Lord of hosts." Moses, Abraham, and other examples could be given where man could not look into the face of God—no man can, and live. The sin in the garden of Eden separated man from his Holy Creator and the curse of sin rested on all flesh. God's love and grace made it possible for sinful man to have forgiveness by the sacrificing of the blood of animals offered by the priest. The Jew was God's chosen, but what comparison can we make to the requirements of the Jew to meet his God through his priest and sacrifices, to the wonderful, unsearchable riches in Christ Jesus? Truly to have Jesus should be our joy complete, and will be if we recognize Him as the One who has met the requirements of God for us. It should be an encouragement to us to ponder the words as found in Heb. 2:17—"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." The Greek reads, "to make propitiation" for the sins of His people. God is holy, infinitely holy; and because He is infinitely holy, He must infinitely hate sin. God's hatred for sin must either be appeased upon the sinner or upon a lawful substitute. God chose a lawful substitute, even His only begotten Son Jesus. But Jesus, our High Priest, must have "somewhat also to offer"—"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3). That "somewhat" was Himself by the shedding of His own blood on Calvary. He was both Priest and sacrifice. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). Jesus, our High Priest, made a perfect propitiation or substitute for sin and by it "perfected forever" as far as their standing before God is concerned, all those who believe on Him. "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). We have abundant reason to praise the Lord, to be encouraged that there need be no more sacrifices here on earth and no earthly priest to offer them.

We have tried to show how, through Him, we can get rid of sin and come in the holy presence of God and commune with Him. Heaven is now opened to believers and the most Holy Place is anointed with the blood of atonement. All that stood in the way of the infinite love of God flowing into our hearts has been removed, and that for ever unto all who believe in Jesus and abide in Him. And what more hath He done? He has made us heirs of God, co-heirs with Him, sons and daughters of the Most High.

If we can but grasp the meaning of

these words, surely it would encourage us to be steadfast at the throne of Grace. Heb. 4:16—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:19-23). With such a High Priest in heaven, we can come into God's presence without fear, indeed, with the utmost confidence, no matter how vile we may have been in the past or even how weak we may be in the present. Again we say, let us boldly and without wavering lay hold of our rich blessings and inheritance.

Another great source of encouragement to us should be in the fact that Jesus is a sympathetic High Priest. Heb. 4:15—"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He is interceding in our behalf at God's right hand. When tempted and tried, when discouraged and defeated, one glimpse of Jesus as our Mediator and High Priest should inspire us to draw nigh to Him—yes, to our very God Himself through Him. We have a High Priest who knows our every temptation, sympathizes with every sorrow, willing to help bear every cross and burden. Let us go right to Him. He is never too busy to listen. Again we say, "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:16. R. V.).

We should be inspired through our High Priest to give a life of service and sacrifice for Him. "And let us consider one another to provoke unto love and to good works" (Heb. 10:24). "For the love of Christ constraineth us" (II Cor. 5:14). Truly the price of redemption was paid by Christ's atoning blood on Calvary—there is nothing we can do to add to or merit this wonderful and complete salvation and forgiveness, but we can show gratitude and reverence to Him. We can be an inspiration to others and it should encourage us forward and onward and see that we refuse Him not. Heb. 12:25—"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." But instead "let us lay aside

every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

We should be encouraged through Jesus our High Priest to suffer reproach with Him if need be. As we may consider Jesus our Prophet, Priest, and King, so Moses may well be called to the children of Israel. In Heb. 11:25, 26, regarding Moses we read: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Jesus was willing to give up His home in glory to suffer the shame and woe of the cross that He might become our worthy High Priest. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

The last point of encouragement I shall mention will be in the words of Paul in Eph. 2:7—"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." He is coming back to bless and save, to perfect our salvation. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). The Jewish high priest went into the Holy Place and offered the blood and made intercession and then came out and blessed the people, so Jesus, our High Priest, has made atonement by sacrificing Himself, and is gone into the Holy of Holies, heaven itself, and is making intercessions for us, and is coming again to take us with Him into that same glorious place, the Holy of Holies, the highest Heavens.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Scottdale, Pa.

The weeping of the Christian may endure for a night, but joy cometh in the morning, and that morning will last forever.—J. M. Shenk.

There is no other work that is so sure as the work of the Church, because we have Jesus Christ for our foundation.—P. A. Friesen.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

York, Pa.

(N. Hartman St.)

Dear Herald Readers:—"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Would not that be most beautiful garments to wear (peace and righteousness)? Would we not magnify and adorn our dear Lord much more? "O Zion; put on thy beautiful garments," is a loud call to our beloved church.

Summer Bible school closed with an average of ninety-four. I am sure it was a great benefit to teacher and pupil. We feel encouraged, as one of the parents remarked her child never learned so much before. We have been able to enter quite a few more homes, through the Bible School work.

Bro. John S. Hess conducted our tent meetings. No visible results, but sinners were warned and saints urged to press on. Yet we feel sad when we think of "The harvest is past, the summer is ended, and we are not saved." Children's meeting was conducted each evening by a different speaker.

On Aug. 11 our Sunday school, which was in the afternoon during the past two years, was transferred to morning. Our schedule for the present will be, Sunday school every Sunday morning at 9:30, preaching services at 10:30 every two weeks. Children's meeting and preaching alternate with Bible study in the evenings. We hope to be able to accomplish more for our Master, and trust more souls may be gathered in. Some sneer at us as we speak to them about their lost condition. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We press on in the work. We beg to be remembered in your prayers.

As He leads,

Aug. 13, 1935. Anna Leaman.

Reading, Pa.

(Mennonite Girls' Home
704 N. 12th St.)

Dear Christian friends:—Matters in our Home are progressing nicely. At present we have sixty-five girls working in Reading. Twelve more are on a vacation and eight others have made inquiry about work here. Seven of the girls who are here now plan to enter school in September.

Sister Mary Good, missionary on furlough from India, visited in the Home July 30—Aug. 2. We were so happy to have her with us this short time.

Last evening, Aug. 13, Bros. Henry F. Garber and Sem Eby, members of the Executive Committee of the Eastern Mission Board, Bro. J. W. Hess (our pastor) and his wife, met with the girls. The vacancy on the Girls' Committee, caused by the return of Sis. Lois Stauffer to her home, was filled. Sis. Naomi Blough of Johnstown, Pa., is our new secretary.

Four girls have been placed in homes this week. All girls who wish to come to Reading to work should write in previously to the above address. We welcome Christian girls who love to serve the Lord and His Church.

We do appreciate a great deal the recent gifts to our Home. Two pretty comforts were sent by Hershey's Sewing Circle near Ronks, Pa. The last Girls' Meeting at Lancaster gave us \$11.30 in money, while other friends have sent in vegetables. And now, will you also help us with your prayers? Where there are many possibilities there are also some problems.

In the Father's sacred service,
Aug. 15, 1935. Margaret Horst.

SOUTH AMERICAN NEWS LETTER

(July 24)

"I have learned in whatsoever state I am therewith to be content. . . . For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Paul.

We are having another real taste of winter. In the morning when one wakes and finds the whole house cold, and no place to go to to dress or to dress the children where it is warm, the pumps are frozen, the water pipes and ground frozen it makes you move around fast until the sun gets high enough to give you some of the benefit of its wonderful rays. Those of us who have been blest by having kind friends at home who have given us comforters, quilts, woolen blankets, and even woolen underwear are grateful to the Heavenly Father for these friends as well as for the gifts. And perhaps those of you who have had a part in supplying these things for the missionaries think that you have long been forgotten. But, you are mistaken. I am sure that as we go to our boxes, perhaps on some cold night, and get out an extra cover many a time a short prayer of thanksgiving rises to the Father in behalf of the donor or donors of that cover. Our hearts go out to these poor people here who perhaps have only one blanket to creep under on these cold nights.

Bro. and Sister Lantz are having some new experiences in the opening

of the work in Cosquin. There seem to be a great many sick folks up that way but the Lantzes are well so far. They opened the first Sunday school on the 14th of July.

In all of our towns the meetings have dwindled down in attendance, and one does not feel very much like encouraging the people to come out on these cold nights on account of the scarcity of clothing they have. The other day it was 8 below zero on the centigrade thermometer.

We were privileged to have with us for dinner the other day Bro. Kimmel pastor of the Church of the Brethren of Philadelphia, Pa. He has been visiting the work of their Church in this country for the last few weeks and is now on his way to Buenos Aires from where he will sail on July 27. He made short calls at several of our stations. He said one of the things that amazed him was that the people would sit for an hour or two in a hall without any heat in this cold weather to listen to a sermon. He gave a short talk to the students of the Bible school here, which was very much appreciated by all present. The talk of course lost some of its value because it had to be translated. He was very favorably impressed with our plans for a self-supporting Bible school.

All of the missionaries are well, as far as we know, and busy in their respective towns.

We trust that you will keep on praying for the furtherance of HIS WORK.

A. Swartzentruber.

Bragado, F. C. O.

OUTGOING MISSIONARIES

By S. C. Yoder, Secretary
Mennonite Board of Missions
and Charities

For the Gospel Herald.

The time of the year is approaching when missionaries return to their work on the field and those who are newly appointed venture for the first time upon the journey that takes them into the service. This coming fall one missionary family that has been on furlough—Bro. and Sister Lloy Kniss—will return to India. They will sail on the Pennland of the Red Star Line, from New York, on October 12. Beside this there will be two new missionary couples sailing from the West Coast on October 17. Bro. and Sister Edwin Weaver, who have given faithful service at the Chicago Mission the past two years, and Bro. and Sister S. M. King of Hesston, Kans., will constitute this party. Since both the Kings and the Weavers have their home in Kansas, it is found more economical for them to sail from the west coast. They will leave San Francisco on the SS Tiayo Maru of the Japanese line and hope to arrive in India in time for the Annual Business Meeting early in December.

Sister Elsa Shank has been appointed also to go to South America. She will sail from New Orleans October 5 on the SS Del Norte of the Delta Line. Sister Shank and Sister Weaver (formerly Irene Lehman) are the first second generation missionaries to receive appointment under our Board. The prayers and good wishes of the Board and the entire Church should accompany this whole party.

The sending of this group will in-

volve no little expense for equipment, transportation, and support, and the Board entrusts the entire matter to the care of God and His people. With confidence that the means will be bountifully supplied to make possible this expansion in our mission force and thereby enlarge and expand the Kingdom of our Lord, the Board sends them forth on their journey to the harvest field of God.

Goshen, Ind.

cy gradually to modify the life of the primitive Church. Consciously or unconsciously, the Church adapted herself to these influences, especially so on the part of those churches which were planted in Gentile countries. Adaptation to new conditions is entirely possible without compromising a single Christian principle, though history affirms that this was not always successfully accomplished in the mediaeval Church. At this time another factor entered, the results of which we have to deal with to this day. As the Church adapted herself to conditions in different parts of the world she put interpretations on the teaching of God's Word in the light of her experience which interpretations were at variance with those of other sections of the Church. This introduced the age of doctrinal controversy. The more vehemently the Church engaged in this doctrinal controversy the more she neglected her prime responsibility—that of witnessing to the uttermost part of the world. It is a sad fact that whenever the Church engages in heated and prolonged controversy on any matter whatsoever she thereby disqualifies herself to carry forward her chief responsibility of evangelization.

If we have come to an agreement regarding the task of the Church, it will be but natural for us to come to the conclusion that the function of a church conference must be consonant with the task of the Church. Church leaders and other Christian workers have their perplexing problems which they desire to solve in counsel with their co-laborers and a conference is called. **The function of a church conference, therefore, is to discuss ways and means relative to the task of the Church so as to present a constructive, unified, forward-looking, Christian program.**

Soon after our return from India a year ago I had the unique privilege of visiting some churches in rapid succession from coast to coast. On these trips I noted the very wide difference in practice throughout the Church which in some instances is so great as to suggest that it is not the same church. Certain attitudes which are common in one section are not tolerated in another. It is plainly evident that districts have worked out problems and made adjustments to circumstances peculiar to their own genius and as long as these adjustments are scriptural and have as their chief aim the glory of God and the spiritual growth of the church there can be no objection. Paul, in writing to the Corinthian church, says, "There are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." Oh, if only all our brethren were willing to concede this!

(To be continued)

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A CONFERENCE SERMON

By J. N. Kaufman

For the Gospel Herald.

TEXTS: We are laborers together with God.—I Cor. 3:9.

It seemed good to the Holy Ghost and to us.—Acts 15:28.

The first of our texts was an observation by the apostle Paul in connection with his ministry in the Corinthian Church. He noted the partisan spirit which had developed among the Corinthian brethren, some of whom had claimed Paul as their leader, some Apollos. A spirit such as that among Christian brethren would cripple the spiritual life of the Church, ending in dissensions and disruption. Paul appeals for Christian toleration, for brotherly regard, for recognition of God as the Master Workman. Paul and Apollos and any other Christian workers are workers with God in this great spiritual enterprise. Co-operation with God and with one another in this great spiritual enterprise is one great essential to success in the building of the Kingdom.

The second of our texts is a concrete expression of Christian and spiritual co-operation. The greatest question which up to then had come before the Church was up for decision. What demands shall be made upon the Gentile Christian? Shall he be compelled to become a Jew first? Conflicting counsels persisted. Some of the brethren at Jerusalem dogmatically declared that unless the new converts be required to submit to certain Jewish practices they "cannot be saved." Those who saw evidences of the grace of God in the lives of the Gentile converts refused to believe that they can not be true Christians without circumcision. Here was a stage set for the enacting of tragedy of such tremendous potentialities that the Christian forces might be destroyed just at a

time when the Christian Church was about to launch out on the greatest work the world has ever seen. The question was referred to a council called at Jerusalem. What decision would the council make? What forces would prevail? How we praise God for wise leadership in this controversy! The secret of James' wise counsel and co-operation is indicated in the text. Not, "It seemed good to us and to the Holy Ghost" but, "It seemed good to the Holy Ghost and to us."

We have met today in the capacity of a church conference and it is proper for us to ask ourselves the question, "What is the function of a church conference?" Before we undertake to suggest an answer we should ascertain what is the task of the Church. If we consult the teaching of Christ and the apostles we learn that the task of the Church is three-fold: (1) **the conservation of the faith;** (2) **the propagation of the faith;** and (3) **the defence of the faith.** Teach, baptize, teach, is the emphasis of the Great Commission which is further stressed in Acts 1:8. Unless the Church is faithful in her Christian witness she can not endure. Christ prayed for His disciples, "not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." It is inevitable that the Church is assailed by worldly influences, and it is readily conceded that she must be carefully guarded against these worldly influences. She must be committed to the defence of the Gospel, "earnestly contending for the faith once delivered to the saints."

The history of the early Church indicates that when the disciples were scattered everywhere preaching the Word many believed and were received into the Church. When Gentile converts came into the Church in large numbers they brought with them many practices common to their daily experiences which had a tenden-

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

TWILIGHT AND DAWN

By Anna H. Weaver

For the Gospel Herald.

The glimmering of the sun's last beam has faded
And mists of evening creep upon the day
once full of dawn,
And as the stars of heaven are breaking
Through the twilight soft and gray,
A shadow is cast upon our hearts that are aching,
From the touch of memory, and her echoes of yesterday.

Alone in the twilight we ponder
O'er the days of long ago,
When we were little children
And our mother loved us so;
Never a pain was too hard to bear or a sacrifice to make,
And many a heartache and sleepless night was spent for her children's sake.

In the dawning years of life she nestled us close to her side,
And we always felt free from danger when with her we did abide;
But the dawn of those days is over
And the twilight has ceased to be,
For our pathways lie in darkness
As far as we can see.

* * *

'Twas dawn, then twilight—and now 'tis night.

In the darkness of tonight,
Backward memory takes us in her flight
To that bitter moment when mother took ill,
"Oh, Lord, take her not from us, for we need her so,
Save her for us," we prayed with hearts bent low.
But nay, the Master came and Mother's soul He took,
Before we could cast upon her a last loving look.

Close to our hearts memory keeps our last sitting at Mother's feet,
As the minister spoke we gazed into that casket dread,
Where the form of our dear Mother lay cold and dead;
Alas, too soon the parting time had come,
And at her side we closely clung.

* * *

Twilight followed dawn and now—night seems to lead us on.

Our last kisses we buried upon her lips,
And placed our hands between hers;
And like as in childhood again it seemed,
We were enfolded under Mother's sheltering wings,
And oh, what sorrow fills our hearts!
While these memories linger through the night so dark.

"Be still, sad hearts and cease thy pining,"
We hear God's tender voice say.
"Have I not filled the place of all I've taken away?"

And then as we lift our eyes to Him
His stars above we see,
Which seem to tell us His living life
Can lead us through the darkest night.

And now with Him this darkness is but twilight,
And this twilight He'll soon turn into dawn;
Oh Father, lead us safely on
Until that breaking of a more perfect dawn.
Altoona, Pa.

QUALITIES IN TIMOTHY TO BE SOUGHT AFTER

By Ross D. Metzler

For the Gospel Herald.

In studying Bible characters we find that some have both commendable and uncommendable qualities. However, in the case of Timothy we have no uncommendable qualities recorded. Paul speaks very highly of him; so we conclude that the qualities of Timothy are well worth searching for.

The first quality that comes to our attention is that of submission and respect for parents and elders. Timothy was open to the teaching of his mother and grandmother. From what Paul says of his knowledge of the Scriptures we assume that he honored the teaching given by his parents. Timothy was well spoken of by the brethren (Acts 16:2). Had he been disrespectful and self-willed, the brethren could not have recommended him to Paul as they did.

Do we as young people call forth the respect and approval of our parents and elders? I fear that too often such is not the case. We are naturally inclined to forge ahead without waiting and seeking advice from them. We learn by experience (often by harsh experience) that it is best to wait for the advice of elders.

There are blessings connected with a life of submission and respect. Timothy later became a minister and successor to Paul. He received many important instructions from Paul for the building and extension of the work which Paul left at his death. May we as young people submit ourselves and thereby receive greater avenues of service in the Lord's vineyard.

The second quality we notice is a ability to shoulder responsibility. In his letters to Timothy, Paul gives many important charges and instructions such as are found in I Tim. 3; 4:14; 6:20; II Tim. 4:2, 5, etc. We cannot all be Timothys, but we all have at least some responsibility to shoulder. The thing that counts is faithfulness in performing what little responsibility is placed on us. Too often those most capable of bearing responsibility are lost to the Church. Faithfulness in performing small responsibilities brings greater ones as well as the ability to shoulder them.

The next quality we notice is "unfeigned faith" (II Tim. 1:5). Timothy's was a genuine faith that was not mixed with hypocrisy or hindered by doubts and false teachings. His faith was firmly rooted in the Word of God. This was due largely to the unfeigned faith of his mother and grandmother.

Great faith is not necessary to accomplish great things. Christ said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it

shall remove; and nothing shall be impossible unto you" (Matt. 17:20). Paul said, "Covet earnestly the best gifts." Let us covet faith. It is a gift from God that is ours for the asking and without which it is impossible to please God.

The last quality we will notice is that he put first things first. (Phil. 2:19-22.) For Timothy the things relating to Christ took first place in all that he did. Paul knew this and recommended him to the Philippians as being the only man he knew of that would minister to their needs before his own.

We have no record that Timothy had any worldly ambitions which would hinder him from putting first things first. It is not likely that a young man of his ability would be without any worldly allurements, but he did not allow them to dominate the things of Christ.

Timothy owed his love for Christ to his early home training. Perhaps more young people today would put first things first if their parents would hold before them the first things rather than worldly ambitions.

To those who are seeking to build good Christian character I would say, Do not give up. Satan and his hosts are busy trying to hinder us in developing good character, but God's grace is sufficient. Ask the Lord for help and you will receive. "All things whatsoever ye shall ask in prayer believing, ye shall receive" (Matt. 21:22).

Rockton, Pa.

WHY HE WON

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.—Exod. 20:10.

A citizen of the Southwest, on hearing his preacher say that a man can do more work in six days than in seven, came up after the benediction and said: "I proved that. When I came West, I led the company. When Sunday came, I turned my horses out to graze and got out my Bible to read. When some of the rest came up, they asked, 'Why, are you not going to travel today?' My answer was, 'I did not leave my religion in the old State. My teams and my family need the rest.' The company moved on, and I did not overtake them the first week till Thursday. The second week I overtook them on Tuesday. After that they never overtook me, and I reached my destination two weeks ahead of all the others, my family well, my teams in good condition, and my wagons sound. The others lost horses; members of their families got sick, and their wagons broke down." The hero was seventy when the story was told; he had always kept the Sabbath, and had seldom missed church.—S. S. Times.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Sept. 1, 1935.—PAUL.

Lesson Scope.—Acts 20:33-35; Phil. 4:4-13.

Lesson Text.—Acts 20:33-35; Phil. 4:4-13.

Time and Place.—About 58 and 62 A. D.; Miletus, Rome.

Writer.—The apostle Paul.

Golden Text.—I have shewed you all things, how that so labouring ye ought to support the weak.—Acts 20:35.

Points for Meditation.

1. Unselfish devotion to duty.
2. Living for the good of others.
3. The joy of the Lord.
4. The prayer life.
5. The Christian's peace.
6. Our thought life.
7. All things through Christ.

Introductory Thoughts.—Having spent our time a week ago in a study of the life and labors of Barnabas, it is but fitting that we follow this with a similar study of the life and labors of his companion in travels. In temperament there is as much difference between these two men as there is between day and night. In consecration, both men were full of the Holy Ghost, their lives were dedicated to the cause of Christ and the Church, and their labors for Him were greatly blessed. This lesson is given over largely to a recital of Paul's unselfish labors, yet none of it is given in a boastful way. Every one of us ought to live in a way that we might truthfully say the same things of ourselves.

LESSON COMMENTS

Paul's Farewell to the Ephesians (20:33-35).—The three verses here recorded are the closing part of Paul's speech to the elders of Ephesus. Meekly, and for their admonition, he makes the following claims for himself: (1) He had coveted no man's money. (2) He was diligently laboring for his own self-support. (3) He was open-hearted in his life and speech and ministry. (4) It is our duty to support the weak. (5) We should remember that "it is more blessed to give than to receive." Here are five standards to which every minister of the Gospel should seek to rise.

Standards in Living (4:4-9).—We may well count this a continuation of Paul's testimony concerning himself, although the language is addressed to others. Briefly he taught the Philip-pians, and also ourselves, to

1. Treasure in our own hearts and lives the joy of the Lord, rather than the foolish pleasures of the world.

2. Be temperate in all that we do. In other words, "Let your moderation be known unto all men." Reason: "The Lord is at hand."

3. Live a prayerful, unselfish, God-honoring life. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

4. Maintain the peace of God within the soul. "And the peace of God which passeth all understanding, shall keep your minds and hearts through Christ Jesus."

5. Be careful as to our thought life.

Here, in the language of inspiration, is this wonderful climax as given by the beloved apostle: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Let these be the dominant thoughts in our lives, and they will be the dominant traits of character manifest in our daily record. Volumes might be written in praise of this wholesome advice.

6. All of these traits of character shine out in the life of Paul. In closing, he includes his own record as something to be taken into consideration when these Christian standards are being studied. If our own life does not bear record with our own teaching, there is something wrong somewhere.

Some Further Experiences (10-13).—Paul goes on. He remembers gratefully the care of the Philippians for himself. This had been withheld some time before this, but Paul attributed this to the fact that "ye lacked opportunity." And it was not for himself, so much as for their sakes, that he rejoiced in this "flourishing." Again let

us remember the words of our Lord: "It is more blessed to give than to receive." It is the giver that reaps the greatest blessings from his gifts. Paul carries this thought further, saying, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."

Paul goes on: "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

Every one who is fully upon the altar of the Lord is able to give similar testimony with reference to himself and herself. It is this entirely given up spirit that puts one wholly upon the altar of the Lord and wholly within range of His power. It was the secret of Paul's marvelous success, the secret which enables the consecrated child of God to say, "In all these things we are more than conquerors through him that loved us."

We rejoice in the Lord because of the labors of His "chosen vessel" to Jews and Gentiles. And wherever we see traits of character and attitudes on the part of this beloved apostle that cause him to shine in the Master's service, let us breathe a fervent prayer to God that we may "go and do thou likewise."—K.

BIBLE MEETING TOPIC

MIRACLES OF MOSES (Jr.).—Ex. 4

Topic for September 1

MOTTO

"Like unto Moses" (Deut. 18:18).
"Hear ye him" (Matt. 17:5).

OUTLINE STUDY

I. Miracles before Pharaoh and the Egyptians.

1. A rod turned to a serpent.—Ex. 4:3, 4, 30.
2. Leprosy formed and healed.—Ex. 4:6, 7, 30.
3. Blood.—Ex. 7:14-25.
4. Frogs.—Ex. 8:1-15.
5. Lice.—Ex. 8:16-19.
6. Flies.—Ex. 8:20.
7. Murrain of cattle.—Ex. 9:1-7.
8. Boils.—Ex. 9:8-12.
9. Hail.—Ex. 9:18-24.
10. Locusts.—Ex. 10:1-20.
11. Darkness.—Ex. 10:21-23.
12. Death of firstborn.—Ex. 11:4-7; 12:17, 29, 30.

II. Before Israel.

1. Dividing the sea.—Ex. 14:21, 22.
2. Sea going back.—Ex. 14:26-28.
3. Waters of Marah made sweet.—Ex. 15:25.
4. Water from the rock.—Ex. 17:5, 7.
5. Water from the rock in Kadesh.—Num. 20:8-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Moses."
2. Miracles of Moses.
 - a. Take up such miracles for discussion as may be suitable for different ones of the juniors to prepare brief discussions.
 - b. Let some prepare a discussion of lessons for us from the miracles of Moses.

For Seniors.

1. Why God Used Moses as the Instrument of Miracles.
2. Miracles in Which Moses Had no Active Hand Except by Prophecy.
3. Lessons from the Career of Moses.

PERSONAL THOUGHT

As God seeks to teach us the great facts of His being and power, do we respond as good pupils in the school of life?

SEED THOUGHTS

The Grave of Moses

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well.—C. F. Alexander.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, AUGUST 22, 1935

Field Notes

Bro. L. L. Beck of Peabody, Kansas, is one of our brethren past four score years of age in the Missouri-Kansas Conference whose presence and help at said Conference was much appreciated. M.

From several sources we get encouraging news from the recent young people's institute at East Union Church near Kalona, Iowa. There was a total enrollment of 191.

The ministers of the White Hall congregation, near Oronogo, Mo., have recently entered a new open-door for service by having regular preaching service at Weir, Kans. M.

In the absence of the home ministers, Bro. Amos Gingerich of Hesston, Kans., preached for the Pennsylvania congregation near Newton, Kans., on Sunday morning, Aug. 11. M.

Bro. C. F. Derstine of Kitchener, Ont., is slated for a ten-day series of meetings at the Pleasant View Church near Bowdil, Ohio, beginning Sept. 17. Remember this work in prayer. B.

Bro. J. B. Hartzler of Marshallville, Ohio, who has served fifty-five years in the ministry, preached a helpful sermon at Pleasant View Church near Bowdil, Ohio, August 8. I. J. B.

Bro. Maurice A. Yoder and family of Hesston, Kans., returned to their home recently after a pleasant and profitable visit among friends and congregations in eastern Pennsylvania. M.

Bro. C. A. Hartzler of Tiskilwa, Ill., preached for the Sycamore Grove congregation near Garden City, Mo., on Sunday morning, Aug. 11. Bro. H.

was reared to manhood in this community. M.

II Chron. 32:28; Matt. 28:2 formed the foundation for an instructive and inspiring conference sermon preached by Bro. Isaac G. Hartzler of East Lynne, Mo., at the Missouri-Kansas Conference last week. M.

Bro. Wm. Smith, deacon of the Kansas City Mission congregation, filled the appointments at the Mission Sunday, Aug. 11, while the regular ministers were engaged elsewhere in the Master's service. M.

A program of the 13th annual Bible meeting, to be held at Strickler's Church near Middletown, Pa., Sept. 7-8, is before us. Instructors: A. A. Landis, J. R. Mumaw, Henry F. Garber, and others. The public is invited to attend.

The recent series of meetings at Pond Bank Church, near Chambersburg, Pa., conducted by Bro. J. F. Grove of Greencastle, Pa., closed Wednesday night, Aug. 14, with 13 confessions of Christ as one of the visible results.

Although nearly 85 years of age, Bro. Andrew Shenk, Oronogo, Mo., as his custom has been, attended the Missouri-Kansas Conference near Versailles, Mo., last week. He also, as usual, took an active part in the work of Conference. M.

The brotherhood of Metzler's Church near Akron, Pa., is looking forward to a Sunday school meeting to be held on Sunday evening, and all day Monday, Sept. 1-2. Instructors, J. W. Hess, Elias Kulp, J. Paul Graybill, J. C. Clemens, N. H. Mack.

Brethren Edward Selzer, Canton, Kans., and Levi Headings, Hutchinson, Kans., the two newest members of the Missouri-Kansas Conference, were warmly welcomed as such at the annual meeting of said conference near Versailles, Mo., last week. M.

The La Junta (Colo.) congregation closed a three week's Summer Bible School Aug. 9, with Bro. Allen H. Erb as director. The East Holbrook (Colo.) congregation conducted the same kind of school just prior to the one held in La Junta. M.

Sunday morning, Aug. 11, Bro. Paul Erb of Hesston, Kans., favored the Lower Deer Creek congregation, near Kalona, Ia. with a helpful sermon. At the same time Bro. T. K. Hershey performed a like service for the East Union congregation, near Kalona, Ia. M.

Brethren Abner G. Yoder of Parnell, Ia.; Milton Vogt of Dhamtari, C. P.

India; and C. F. Yake of Scottsdale, Pa. were out-of-the-district workers at the Missouri-Kansas Conference held near Versailles, Mo., last week. Their presence and fellowship was much appreciated. M.

We are indebted to Bro. J. D. Miner, well known mission worker, for the liberal share of trans-Mississippi river news appearing in these columns. In this as in all other things Bro. Miner does his work well.

Bro. Harry A. Diener of Hutchinson, Kans., tells of an inspiring recent visit he and Sister Diener had at the home of our aged bishop, Bro. S. C. Miller, near Jet, Okla. Bro. S. C. is now 82 years of age, but young in spirit and strong in the faith. M.

Bro. I. S. Mast of Casselton, N. Dak., was expected in the vicinity of Morgantown, Pa., recently, where, if previous plans were carried out, he spent last week in a series of meetings. It was in this community that our brother was reared to manhood and where he found his Lord.

Bro. C. A. Brilhart and family, who had been living at Upland, Calif., for two years, arrived at their home in Scottsdale, Pa., on Thursday evening, August 15. They were accompanied by Bro. Ralph Hernley, a worker in the House, who had been with the Brilhart family for several months.

At the Missouri-Kansas Conference last week Bro. Harry Diener served as moderator, Bro. J. R. Shank as secretary, Bro. Nelson Kauffman assistant to the secretary, and Jesse D. Hartzler, chorister. The Resolutions Committee consisted of Brethren E. J. Berkey, Allen H. Erb, and C. F. Yake. M.

Sister — Yoder, widow of the last Bishop J. K. Yoder of near Wellman, Ia., answered the summons from above just recently. Her funeral was held at the West Union congregation, near Wellman, Ia., Monday, Aug. 12. May the Lord of all comfort by His Spirit, fill the vacancy caused by the passing of our sister. M.

A Correction.—In the August 8th issue of Gospel Herald it was announced that the coming Bible school at Midland, Mich., would be held Nov. 18-25. We should have stated, Nov. 18-29. Those interested in this coming Bible school may secure full information by writing to Bro. F. F. Bontrager, Midland, Mich.

Partly because the editor left Saturday afternoon and expects to be gone for about two weeks, and partly because the paper was already full to overflowing, this paper was made up on Saturday forenoon instead of Mon-

day forenoon (the usual time), and some of the material intended for this paper will appear in next week's issue, the Lord willing.

Bro. Elmer Bontrager is the new minister at Bloomfield, Mont., being ordained there Aug. 4, with Bishops I. S. Mast of Casselton, N. Dak., and Eli G. Hochstetler of Wolford, N. Dak., in charge. May the Lord bless our dear brother in his new and added responsibilities, and make him a blessing to his congregation and wherever he may be called to labor.

Brethren J. M. Nunemaker of La Junta, Colo., and **Milo Stutzman** of Kingman, Alta., occupied the pulpit in the Scottdale Mennonite Church on Wednesday evening of last week. Bro. and Sister Stutzman have been on their way for several weeks, visiting congregations in a number of states, expecting to land at Kitchener, Ont. in time for General Conference.

While this paper is finding its way into the hands of its readers, the Mennonite Publication Board will be in session at the East Zorra Church near Tavistock, Ont. Our readers are invited to continue their supplications at the Throne, in behalf of both the Publication Board meeting and the meeting of the Mennonite General Conference at Kitchener, Ont., next week.

A brother writes: "Bishop Henry Lutz is conducting a series of evangelistic meetings in the tent on the Wickersham School grounds near Bainbridge, Pa.; from Aug. 13 to Aug. 25. The brotherhood of the Bossler congregation has been conducting a Sunday school in this schoolhouse with a very good interest. Your prayers and also your presence would be appreciated during these meetings."

Among recent visitors at the Publishing House were the following: Robert, Esther M., and Martha F. Zehr, Danvers, Ill.; Ed Pyles and wife and Glen Eugene Pyles, Deer Creek, Ill.; Pauline Denlinger, Gettysburg, Pa.; Christian Blough and wife, Sterling, Ill.; J. Clyde Shenk and wife, Lancaster, Pa.; John F. and Jacob Grove, Greencastle, Pa.; M. D. Stutzman and wife and son Nathan, Kingman, Alta.

Harvest home services are announced for the following churches:

Bally, Pa., Sept. 7, 1:30 P. M.

Boyertown, Pa., Saturday, Sept. 14, 1:30 P. M.

Springfield, Pa., Sept. 21, 1:30 P. M.

Swamp, Sept. 2 (Labor day), 2 P. M.

These four congregations, all small, form the northern border of Franconia Conference district. All would appreciate visitors; also brethren of the ministry. Come and visit us. E. W. B.

A helpful Sunday School Conference was held at the Bethel Church, Cass Co., Mo., Sunday, Aug. 11. Bro. Edward Yoder of Kansas City served as moderator and Bro. Milo Kauffman of Hesston as secretary. Twelve different congregations were represented. Among the visiting ministers were: M. C. Vogt, R. P. Horst, Kansas City; E. S. Hallman, Tuleta, Tex.; C. A. Hartzler, Tiskilwa, Ill.; and J. G. Hartzler, Windom, Kans. M.

Of Interest to Many.—The following is sent us by the local committee on arrangements for General Conference: "On account of so many requests for permanent sleeping quarters, we are glad to say that all will be billeted at the same place each night, unless changed by special arrangement. Also, three warm meals a day will be provided at the eating tent. Food can be purchased there by campers. There is ample room for tents. Bring them along. Committee."

Quite a few of the House workers are absent this week and next, attending the meeting of the Mennonite Publication Board at Tavistock, Ont., this week and the Mennonite General Conference at Kitchener, Ont., next week. But there is a sufficient number of workers on the ground to take care of the necessary work, and we hope to see next week's Gospel Herald gotten out on time. Everything intended for publication should be sent to Scottdale, as usual. All matter intended for immediate personal attention on the part of either head officials or editors of the House should be addressed to Kitchener, Ont., in care of Mennonite General Conference.

Bro. and Sister Earl Buckwalter of Hesston, Kans., accompanied by Sister Emma Fenton and Bro. and Sister Oliver Miller of the same congregation, visited Sister Maude Buckingham Douglas of Culp, Ark., on Sunday, Aug. 11. While there Bro. Buckwalter preached an appreciated sermon at the schoolhouse where Sister Douglas has been engaged in Sunday school work. Since Bro. Buckwalter's visit there, the District Mission Board of the Missouri-Kansas Conference has appointed a committee consisting of Brethren J. R. Shank, Earl Buckwalter, and L. J. Miller, whose duty it shall be to render such aid to the work at Culp as will be needed to hold forth the Word of life in an effective manner and as the Lord may direct. M.

Announcement.—The president of the Virginia auto aid plan requests that we announce that the time of meeting has been changed to Tues. eve., Sept. 3 instead of Thurs. eve., Sept. 5. Those interested will please notice the change in time.

Correspondence

Hammett, Ida.

(Indian Cove congregation)

Dear Herald Readers, Greetings:—Since our last writing we have reorganized our Sunday school from a union to a Mennonite Sunday school with very few changes in officers. Our attendance has increased from 30 to 35 this spring and summer.

We are glad for the new ones coming into our community. This spring Bro. and Sister D. Y. Hooly and their daughter Jewel of Harper, Kans., came to stay with their son Paul and his family. Bro. and Sister Menno Snyder and Bro. and Sister Ralph Miller and baby Julia also moved in. We enjoy their fellowship with us.

We indeed appreciate the visits of those going through. Among those that stopped with us this spring and summer and from whom we received messages were Bros. Menno Troyer, Conway, Kans.; Milo Kauffman, Hesston, Kans.; Isaac Miller, Mazeppa, Alta.; David Good and Omar Miller of Nampa and Bro. and Sister J. N. Kaufman. We were also glad to have our bishop, Bro. N. A. Lind of Albany, Oreg., with us when commemorating the suffering and death of our Lord in the early part of June.

Sisters Lovina Miller and Elsie Hooly are helping with the Bible school at Nampa. Plans are being considered of opening a Bible school here.

Sister Ida Yoder of Yoder, Kans., is staying with her sister several weeks this summer.

We desire to be remembered at the Throne by His children.

Aug. 8, 1935. Barbara Miller.

Markham, Ont.

(Cedar Grove congregation)

The Summer Bible School closed with a program given by the pupils last evening. The school was directed again this year by Bro. and Sister S. M. Kanagy of Blair, Ont. Bro. Lorne Schmitt of Kitchener was one of the teachers, as well as a number of local brethren and sisters. The number enrolled was 147; average 108. We are encouraged by the increased attendance over last year as well as the interest, and believe that permanent good has been done for the community.

Aug. 10, 1935. A. R. Burkholder.

Bloomfield, Mont.

Dear Herald Readers, Greetings in Jesus' Name:—"The Lord of hosts is with us; the God of Jacob is our refuge." Ps. 46:7.

On July 22, Bro. Paul Roth of Portland, Ore. came here and our meetings began the evening of July 23. We all received many blessings. Some re-consecrated their lives, and four young

(Continued on page 460)

Miscellaneous

MY MOTHER'S PRAYERS

I was born and raised in the country,
Where laughter and song were pure,
I had lived at home with the old folks—
Many hardships to endure.

It was not a home of plenty,
We never had luxuries grand,
We'd always been very happy—
Though 'twas hard to understand.

When the crowds piled in at meal times,
Dear mother was just as sweet,
I'd whisper: "How can you feed them—
We haven't that much to eat."

But that little nod of contentment
Would make me stand and stare,
"Don't worry, child, just remember—
God hears and answers prayers."

Then she'd steal away to the closet,
And kneel for a moment there,
God blessed my darling mother—
She knew He would answer her prayer.

She seated us all at the table,
And we numbered twenty-four,
"God bless our food," we heard her say—
And He did—there was plenty for more.

Each night as I kneel by the bedside,
I listen in silence there—
In the chamber of our old home
I can see her, and hear her prayer.

And if I'd fall by the wayside,
Discouraged and lost in despair,
It wouldn't be long I would linger—
I'd be saved by my mother's prayers.

They carry me over the rough spots,
They calm my aching heart,
They teach me the way to live right—
When we're many miles apart.

So little ones listen to mother,
As she kneels with you each night,
Those prayers will save you some time—
When you're wrong they will lead you right.

There is nothing quite so lovely,
Nothing that can compare
With the memory of my old home—
And my mother's wonderful prayers.
—Sel. by John Bolden.

A CLOUD OF WITNESSES

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—I Pet. 3:15.

The following testimonies were collected by C. D. Wenger of Dayton, Va. Interested in what others might have to say with reference to the use of tobacco, he asked quite a number of non-tobacco users why they did not use tobacco. Following are some of the answers he received:

As a youth I was never tempted to use tobacco; thanks to my heritage. My desire is that every youth shall be free from the temptation of beginning this unfortunate habit.—John M. Roller, Pastor Church of the Brethren.

The Bible says that whether we eat or drink or whatever we do it should be to the glory of God. I could not use tobacco to God's glory. It is a filthy, expensive, and health-injuring habit which no child should begin.—A. D.

Wenger, Pres. Eastern Mennonite School.

To smoke would be burning up the Lord's money, wasting that which the Lord has committed unto me. Besides defiling my body.—J. H. Hall, Music teacher and composer.

The perversion of our God-given appetites to the constant use of tobacco in any form, rendering the human system unable to resist disease and bringing about premature death, lodges responsibility upon him who uses it. "Keep thyself pure."—D. H. Rhodes, Minister in Christian Church.

I do not use tobacco because I have no desire for it, because it "is not bread;" because it is a filthy and injurious habit, is a form of intemperance, and is incompatible with the best form of Christian living.—W. H. Causey, Minister in Reformed Church.

I do not smoke because it is an offense against good society.—J. H. Ruebush, Prof. of Music Shenandoah (U. B.) College.

II Timothy 2:15.—Gipsy Smith, Evangelist.

Tobacco is a filthy weed, contains no food for the body, but poisons the system and makes slaves of men.—Noah H. Mack, Bishop in Mennonite Church.

I do not use tobacco because my parents taught me that it was wrong; and the older I get the more do I appreciate their teaching.—J. W. Hess, Minister, Church of the Brethren.

I cannot honor my Lord in using tobacco, because it is expensive, repulsive, filthy.—J. W. Hess, Minister in Mennonite Church.

I am opposed to tobacco because:
1. It has a very bad effect on health, mind, temper and breath.

2. It is very offensive to those not using it.

3. It is a very filthy habit.

4. The money it costs is worse than wasted.

5. I know no good thing it can do for any one.—P. S. Hartman, Layman in Mennonite Church.

The use of tobacco, as well as everything else which God created, should be confined to whatever purposes it was evidently intended. It is fine as an insecticide, as a disinfectant; but its use as either a food or a medicine is both a failure and injurious to its users. It was never intended to put into any one's mouth, or to be burned up and the smoke drawn through the lungs. Its use for such purpose is an expensive, filthy habit; it enslaves its vic-

tims, blunts their moral sensibilities, and the great majority of its users are diseased in some form or other. As one who, by the language of inspiration, is admonished to be "an ensample to the flock," I could not use this poisonous narcotic without betraying a sacred trust.—Daniel Kauffman, Publisher, writer, Bishop in Mennonite Church.

I quit the use of tobacco many years ago because I found it injurious to my health, besides being an expensive and filthy habit and, last but not least, I consider it contrary to the teaching of the Bible.—C. C. Witherow, Layman in Baptist Church.

Because I am a conscientious man.—Geo. R. Brunk, Publisher, writer, Bishop in Mennonite Church.

A habit is a bad thing when it is not a good and useful habit.—Alvin H. Carter, Presbyterian Minister, Evangelistic Singer.

I do not use tobacco because I have learned to know of its evil effects upon my body both physically and intellectually. I know from experience that it breaks down the moral strength of character; that it is a direct hindrance to spirituality. God having saved me from this evil and filthy habit, I have purposed in my heart, by His grace, to ever abstain from it.—John R. Mumaw, Eastern Mennonite School.

I do not use tobacco because I think it is injurious to health and therefore wrong against myself and against my family.—A. R. Crabtree, Presbyterian Missionary to Brazil.

Dayton, Va.

OUR LOFTY GOAL

By Isaac R. Herr

For the Gospel Herald.

Reader, may you and I pray each day to be washed and cleansed thoroughly in the blood that flows full and free from Calvary's mount; to be washed and purged in the waters of regeneration; to be owned and possessed as His purchased possession, free from restrictions, limitations and bounds, free in the liberty and freedom in which Christ has made us free. What are parapets, redoubts, ramparts, entrenchments and strongholds of the enemy but dust and ashes at the feet of the Almighty? What is the concentrated contrariness of ill disposed men but the cube root extraction of nothingness in the presence of the Almighty? What are midgets and specks of darkness on the horizon to a glorious redemption, to an impregnable fortress and to the overwhelming citadel of our strength but mere jet-

sam and flotsam floating on the Sea of Time to their ruin and despair. In the omnipotence of God, in the mercy of His Providence, as hired servants in His vineyard, what a day of rejoicing that will be when we are among the number that are gathered home to glory with the saints and children of God. With heaven bending low and with earth uniting in our moral and spiritual persuasion in Christ Jesus, with no stone left unturned and with our whole life swept and garnished and scoured, as it were, with fuller's soap, and every part of our base and ignoble humanity, every part of our physiognomy and anatomy under the refining fire of a crucified life, who shall gainsay or dispute the rising tide of our ascendancy in Christ Jesus? or who shall do despite to the spirit of grace or despoil us from our highest and best workmanship in Christ Jesus? What ill disposed men or perverted devils shall estrange us and abduct us from the highway of holiness and righteousness and happiness in Christ Jesus?

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

With heart and soul, with life and spirit, with purpose and desire to live in the sincerity of our purpose and in the purity and power of our best intentions to live in the limelight, in the broad light, in the spotlight of a sanctified and purified life the lifelong day of our lives, and in this spirit and activity we surely will have the ear marks of one who lives in a sane, sound orthodox Christian faith and life.

In expectant waiting, in patient and persevering trusting, and in faith believing that we shall be filled with the Spirit, and with the personality of the Holy Ghost indwelling us, we can drive the enemy from his stronghold, "beard the lion in his den," and bid defiance to evildom and Satandom threatening our ruin and despair. A right attitude, right activity and a clear conscience are conducive to a clear mind, a pure heart, a gentle spirit; to longevity of life, ending in everlasting bliss and glory.

Lancaster, Pa.

HEADING FOR THE JUNGLE

The Increasing Tendency to Abbreviate Clothing an Indication of Degeneracy

The undressing program has been renewed with the coming of summer weather. There are fewer clothes on people this summer than ever before in what used to be civilized America.

And it is not a matter of poverty, but a matter of choice.

Nudism on the Increase

Nudism as a principle is spreading rapidly in this country. It is even being given a religious bent by some of its advocates. Thus far they confine themselves to colonies, but who knows how soon they may venture out of their colonies and ride the trains and walk the streets? It will be just as soon as the public becomes indifferent to the issue, and they are becoming indifferent very rapidly.

Nudism Heathenish

The writer spent a period of time in Africa among the heathen, and I am prepared to state without contradiction that nudism is heathenish. The more degraded in heathenism a tribe was the less clothes they wore, until, when we touched the tribes entirely away from Christian and civilizing influences they were absolutely nude. There is evidence that these tribes were once highly civilized, and when that was the case they wore clothes, but as they slid down the scale of heathenism the clothes slipped off with their civilization. Furthermore as soon as these naked heathen are converted, they come to the missionary for clothes and they start up the scale of civilization.

The Mania for Unclothing

There is a kind of mania sweeping over the country that is inducing the young people to take pleasure in wearing as little clothing as possible. They seem to take pleasure in doing something to shock the older people, much as girls take up cigarette smoking—not because they get any pleasure at it in the beginning, but just to shock the conventionalities of people and to show that they are independent. They seem to take delight in breaking down the old standards of propriety. Now the spirit back of this is not of God, but is plainly of the devil. The longer it goes on the less the public conscience rebels against it, and moral restraints are rapidly being broken down. There is a terrible harvest coming from this spirit of yielding to such an influence.

The Church Indifferent

In the main the Church is indifferent to this condition, and if not actually encouraging it is at least condoning it. Some Church people criticize those who warn against these things, insinuating that they are of unclean minds because they notice this increasing nakedness. Such better begin first with Paul and Peter, and when they have criticized them condemn George Fox, John Wesley, Adoniram Judson, Charles G. Finney and other worthies who saw souls saved under their ministry beyond anything these critics of their attitude ever saw.

Good People Caught in the Drift

It is a special concern with us to ob-

serve how people who we believe are thoroughly good are being caught in this drift toward nudity. Recently we saw, in different public places, two ministers wearing no coats and with shirts that had the sleeves cut off about half way between the shoulder and elbow. They appeared to have no compunction about their appearance. We presume their number can be added to in other parts of the country. (We do not criticize the absence of coats on a hot day.)

Now we have no disposition to un-Christianize these ministers because they go about in what we would blush to wear. They have their reasons, possibly for going as they do. And yet we wonder if they have fully considered the effect of their example. We wonder if they make their pastoral calls in that kind of a garb. I am sure my mother and sister would have fled to some other part of the house had the pastor of any church in my youthful days appeared at the door in such a garb, and would have called for the menfolks to go to the door. Even the farm hands that toiled and sweat in the harvest field when I was a boy did not venture to the table in such attire as that.

Of course times and usages have changed, but has the change come from above or from below? Of one thing I am very sure, and that is that the young men who are going about without shirts and the young women who have taken the backs out of their dresses get a great deal of comfort out of these preachers who are curtailing their clothes.

Not so long ago the men were the conservators of fashion, but they are rapidly abandoning their scruples and running with the crowd toward nudism. Who is going to stem the tide?—The Gospel Minister.

POWER DEPENDS ON ELEVATION

In driving piles a machine is used by which a huge weight is lifted up and then made to fall upon the head of the pile. Of course, the higher the weight is lifted, the more powerful is the blow which it gives when it descends. Now, if we would tell upon our age and come down upon society with ponderous blows, we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, devotion, communion, are like a windlass to wind us up aloft; it is not lost time which we spend in such sacred exercises, for we are thus accumulating force so that when we come down to our actual labor for God we shall descend with an energy unknown to those to whom communion is unknown.—Spurgeon.

CORRESPONDENCE

(Continued from page 457)

folks came out on the Lord's side. Our meetings lasted until Thursday evening, Aug. 1. We were very glad for Bro. Roth's messages, and appreciated his being here.

Bros. I. S. Mast and E. G. Hochstetler were here Saturday evening, Aug. 3, and a service was held, at which time the voice of the congregation was taken regarding the ordination of a minister. Bro. Hochstetler preached on Sunday morning, on the "Qualifications of a Minister." Sunday evening, two of the converts were baptized, and afterwards Bro. Elmer Bontrager was ordained to the ministry. In the afternoon, we had our monthly service at the Lower-7-mile school house, where Bro. Hochstetler brought us a message on the twenty third Psalm.

Harvesting is in full swing and wheat is very good.

Our church basement is completed. We hope to resume our building after the harvest rush is over.

Bro. Elmer Bontrager preached his first sermon for us this morning, using I Cor. 3:9 as his text. It is very encouraging to see young people called into the Master's service. May we all be in the place where the Lord can use us.

Aug. 11, 1935. Pearl Kauffman.

Kitchener, Ont.

Dear Herald Readers:—So many things of interest have occurred since the last report was sent in that to have mentioned them all would have seemed like monopolizing too much space. After the inspiring closing program of the Ontario Mennonite Bible School, it was only a short while until Bro. B. B. King began a series of meetings which blessed all who attended, as well as others who were affected by those who did attend. These meetings continued from June 8 to June 19.

The summer (or community) Bible school, with an enrollment of over 300 also contributed its benefits to the community. Interest in the rising generation, and the wisdom of training their minds early in the direction of Biblical truth, continues to spread; for, as a result of the successful work commenced several years ago in Kitchener as a central point, similar schools have now sprung up in the surrounding congregations, so that the number of children now reached has more than trebled. There is not the slightest doubt but that this work, in conjunction with the Sunday school work, is very definitely preparing children and young people for definite acceptance of Christ "before the evil days come" and their young lives become tainted with the influences of sin.

Our pastor, Bro. C. F. Derstine, having had a number of calls to conduct revival services at different points reported by other correspondents, we

have been favored with very helpful messages by the following brethren: Curtis C. Cressman, of New Hamburg; Oliver D. Snider, of Elmira; Isaiah Rosenberger of Guernsey, Sask.; Noah Hunsberger and Jesse B. Martin, of Waterloo; Howard W. Stevanus, of Bloomingdale; and Reuben Detwiler, of Floradale. We appreciate the messages, and thank the brethren for their ministry.

Today our hearts were made glad when seven young men and boys were received into church fellowship by the ordinance of water baptism. It is rather singular that the entire group of candidates comprised only young men. Usually groups are mixed, but this again proves that the Gospel has just as much attraction for men as for women.

On Friday evening, Aug. 9, Bro. Stanley Good and Sister Eva Smith were joined in wedlock, the ceremony being held at the Church, which was well filled. May the blessing of God attend them as they embark together on the sea of life. They will make their home on Lydia St., this city.

Only a few short days, and the General Conference will be in session. Preparations are being made to welcome a large number of visitors, and all are looking forward to a season of spiritual uplift. Come praying, and pray hard. Very serious problems are confronting the Church during these days of world unrest. May she set an example which other Christian denominations can safely emulate and imitate, following her as she "follows Christ" (I Cor. 11:1).

Aug. 11, 1935. A. C. Kolb.

Wellman, Iowa

(Daytonville congregation)

Greeting:—The Gospel tent meeting held in Wellman from July 28 to Aug. 6, was attended each night by an average of 1000 people.

The two Sundays were unusually full days, with a Sunday school lesson discussion and sermon in the morning, and the services in the afternoon, divided into three groups the last Sunday; one for young women at 2:30 at the High School building, one for young men at 3:15 at the tent, and a children's meeting at the same time. Each evening, "Modern Problems in the Light of I Corinthians" was brought to us in an opening address before the sermon.

Bro. C. F. Derstine of Kitchener, Ont., very ably served us in these meetings. Bro. Nelson Kauffman and family were with us at this time. Bro. Kauffman assisted in the song service and personal work. The presentation of the Word of God accompanied by the Holy Spirit's power strengthened the believers not only of the Mennonite faith, but others as well saw the beauty and reasonableness of evangelical Christianity. A number also con-

fessed Christ for the first time and will soon be received into church fellowship.

Although this was a busy season for the country people who were in the midst of threshing, many asked for another meeting like this, only longer. Thank God for a desire for the truth of the Word of God on the part of our people. Pray for us.

Aug. 13, 1935. W. S. Guengerich.

Limon, Colo.

Greeting to all Herald Readers:—Since some time has passed by since this corner has been heard from, I am glad to report that while nothing unusual has happened in the meantime, we are really thankful that God has supplied our daily needs, even beyond what we have been worthy of in most cases. When we see so much sin on every hand and we have reason to believe that we can look for Jesus at any time to get His Bride, and the only reason for Jesus' tarrying would be to give every sinner a chance to accept His mercy and in the meantime God wants the Christians to be busy spreading the Gospel News. Faithfulness at our post of duty will never go unrewarded. I am sure I can safely say that every Christian in our congregation is wanting to let his light shine as a testimony for what Jesus has done for us, and all those who in faith accept salvation through His own blood shed on the cross.

Our attendance is good here, considering the effect of hard times on a lot of folks the past few years. I know the devil would suggest the crowd is too small; that we had better not burn the lights or build any fires; but we know that we have the blessing where two or three gather in His name. In view of the fact that a number of families moved away, looking for green pastures on yonder hill, we still had 48 present in Sunday school and church.

We earnestly ask that all who know the value of prayer pray for us that we as a band of workers here at Limon might keep on sowing the seed and that every member might with the courage of Daniel be at every meeting and thereby defeat the devil in his aim to have us lay down on the job and say it is not worth while.

Sisters Ringler and Shellenberger have been afflicted with rheumatism for some time. We are glad to report that Sister Ringler is some better again.

Pray for us at this place.

In His glad service,

Aug. 14, 1935. N. L. Dettwiler.

We usually try to study our lessons with a view to applying them to the lives of our pupils. That is as it should be; only we should first apply the teaching of the lesson to our own lives. —Roy L. Kinsinger.

SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Mennonite Church Conference of the Southwestern Pennsylvania District met in its sixtieth annual session at the Masontown, Pa., Mennonite Church, Aug. 8, 9, 1935. Conference opened at 10:00 A. M. with song service conducted by C. A. Graybill. Devotion was led by Bro. Elmer Yoder of Allensville, Pa., with a scripture reading from Acts 15.

The following Conference members were present:

Bishops: Daniel Kauffman, J. A. Ressler, Isaac Metzler, A. J. Metzler, D. I. Stonerook.

Ministers: L. A. Blough, Alexander Weaver, S. G. Shetler, J. A. Brilhart, Hiram Wingard, C. A. Graybill, Joseph Saylor, J. M. Nissley, M. B. Miller, Harry C. Blough, Chester Helmick, John L. Horst, Irwin M. Holsopple, Roy Otto, Robert P. Dayton, Sanford G. Shetler, Lloy A. Kniss, E. J. Blough.

Deacons: L. D. Yoder, Levi H. Weaver, Chas. E. Honsaker, Albert Kauffman, C. B. Shoemaker, Myron Livengood, S. J. Maust, Sherman Tressler.

The following were accorded the privileges of honorary membership:

Bishop: Aaron Mast.

Ministers: John R. Mumaw, Stanford Mumaw, Elmer Hess, Elmer Yoder.

The minutes of last year's conference were read and approved.

The following committees were appointed:

Nominating: I. K. Metzler, D. I. Stonerook, Lloy A. Kniss, J. M. Nissley, C. B. Shoemaker.

Resolutions: J. A. Ressler, Roy Otto, John R. Mumaw.

The Conference sermon was preached by Bro. Aaron Mast of Belleville, Pa.

Text: Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Bro. Mast placed the emphasis on taking heed to ourselves as ministers.

1. We should take heed that the work of grace is wrought thoroughly in our own hearts.—I Tim. 1:16.

2. Take heed that the graces are kept in holy exercise.—I Tim. 4:7.

3. Take heed that our example contradict not our doctrine.—I Cor. 9:27.

4. Take heed lest we live in sin which we preach against in others.—Rom. 2:21-24.

5. Take heed that we be not destitute of the qualifications necessary for our work.—I Tim. 6:20.

Responses to the sermon were given by the following brethren: L. A. Blough, D. I. Stonerook, C. B. Shoemaker, Stanford Mumaw.

(Following is a list of reports submitted to Conference, upon which appropriate action was taken:

Membership Report.

Financial Report.

Evangelistic Report.

Treasurer's Report.

Report of Johnstown Bible School.

Mission Board Report.

Report of Delaware Committee.

Report of Young People's Institute Committee.

Report of Altoona Finance.

Report of Pinto Committee.

Report of Committee on How to Strengthen Our Ministerial Forces.

These reports will appear in the full report to be printed later in pamphlet form.—Editor.)

Statements, Recommendations, Resolutions

1. Bishops gave short verbal reports of the work of their districts.

2. Moved and passed that the moderator appoint another brother to work with the secretary in revising the blanks for evangelistic reports. Bro. A. J. Metzler was appointed.

3. Moved and passed that Conference obligate itself for the replacing of \$116.45 in the Building Fund.

4. Moved and passed that Conference ratify the action of the brethren of the Casselman Valley in the purchase of the property at Glade as a home for a resident pastor.

5. Moved that we favor a solicitation of our Conference district if any funds are needed for the Glade property after the brethren of the Casselman Valley have completed their canvass. Carried.

6. Inasmuch as a committee called in by the Scottsdale congregation to adjust difficulties recommended that Bro. Aaron Loucks' ministry be held in abeyance until his financial relationships are satisfactorily adjusted and his restoration to be subject to a call from the congregation, therefore we the Executive Committee recommend that this Conference sanction the work of the Committee and that his name be withheld from the official list until his restoration. May we earnestly pray for a complete and speedy restoration.

7. Moved and passed that Bro. Harry C. Blough secure a proxy

as a delegate to General Conference, since he does not intend to be present.

8. Moved and passed that this conference favors having a ministerial meeting during the coming year, the time and place to be arranged by the Executive Committee.

9. Moved and passed that we go on record as favoring a ministers' library or reading course and that the moderator appoint a committee to investigate and to formulate plans and to report to next conference.

10. Moved and passed that the Young People's Institute Committee be made a standing committee, one member to be elected every three years.

11. Since the 1931 Conference recommended that the Executive Committee consider the advisability of charging a nominal price for meals served at Conference and if found advisable, to co-operate with the local congregations in arranging the details and, since this has been tried with very satisfactory results during these intervening years, therefore be it

Resolved, that in the matter of entertaining Conference sessions, we believe it would be an advantage for local congregations to co-operate with our Conference Secretary in making their plans for entertaining of Conference and to submit a summarized report to our Secretary on forms provided by him for the information of other congregations in making similar plans. Furthermore, we favor Conference assuming responsibility for the finance for the food purchased above that donated by the entertaining congregation, paying any deficit or receiving any surplus. Accepted.

12. Moved that we recognize the brotherhood at Greenwood, Delaware (known as the Tressler Mennonite Church) as a regularly organized congregation and that we agree to assist them in their congregational work as long as they work in harmony with our body and until such time as they may be fully affiliated with this or some other near-by Conference. Carried.

13. Whereas, there are a number of small flocks within our district that are still without resident ministers, and

Whereas, we recognize the need of more ordained men in our district, therefore be it

Resolved, that our membership be encouraged to pray earnestly to "the Lord of the harvest, that he will send forth labourers into his harvest." And be it further

Resolved, that our Executive Committee and Bishops of the district be empowered to conduct ordinations, during the coming year, wherever and whenever they are convinced that such ordinations are needed, called for, or approved by the congregations affected, and that the Lord is leading and directing in such ordinations. Accepted.

14. We desire to commend the labors of the ministerial body of the Johnstown district, as well as brethren Metzler and Stonerook, who co-operated with them in their efforts to bring about ideal conditions in the church in that district. We sanction their decisions, as temporary measures. We hereby approve of Bro. Abram J. Metzler serving the Blough, Stahl, and Pleasant Grove congregations as acting bishop in charge for the coming year. Accepted.

15. In response to a request coming from the District Mission Board, the Associated Sewing Circles, and the Sunday School Conference of this district, that a committee be appointed to examine into the advisability of making a change in the time and place of holding our public district meetings, it was moved that such a committee be appointed and that the associated organizations be invited to appoint one or more members to serve and co-operate with said committee. Adopted.

16. Moved that the Committee for the Study of Co-ordinating, Promoting and Supervising Our Educational Agencies, be continued to complete their work. Carried.

17. Verbal reports were given by various Board members.

18. Be it resolved, that this conference express their appreciation to Bro. Lloy Kniss for his acceptable services in our conference district during his extended furlough from the Mennonite Mission in India and that we pledge our support to his labors in the field to which he is now returning.

19. Be it resolved, that we express our gratitude to God for His many temporal blessings and spiritual refreshments, and to the Masontown congregation, who have so efficiently provided for our comfort, for their hospitality and many kindnesses to us during the present conference session.

Memorial

20. Inasmuch as it has pleased our Heavenly Father to remove from our midst our aged and beloved brother, Bishop John N. Durr, during the Conference year, we hereby express our sorrow because of his departure. We keenly feel our loss. We express hereby our sympathy with his bereaved family. Our brother is missed in the counsels of the Church, in his work in the Morrison's Cove and the Altoona Mission, and the Casselman Valley.

Bro. Durr was active in organizing the Mennonite Conference of the Southwestern Pennsylvania District in 1876, and was for many years its Moderator.

May the influence of his example continue with those who succeed him in his labor, and may God bless the works which follow him. While Bro. Durr is no longer with us we believe that his spirit is now in the presence of his and our Lord and Master.

Questions and Answers

I. How Maintain the Scriptural Standards of the Church. Opened by John R. Mumaw.

Standards are not the main issue, but the salvation of souls. To this end, be it

Resolved:

First, that ministers be urged to maintain a godly life and conversation in public and private. 1 Tim. 4:7, 8.

Second, that the flock of God be fed with the Bread of Life—the eternal Word of God.—John 6:32, 50.

Third, that vigilance, especially in the home, be exercised in guarding against the subtle inroads of the enemy.—1 Peter 5:8.

Fourth, that Gospel discipline be administered in cases where violations of the Gospel occur.—Titus 2:15.

II. Spirituality with Education. Opened by Stanford Mumaw.

Whereas spirituality is of first importance in the education and development of our youth, and

Whereas, it involves a fellowship in the Holy Ghost, a walking in the Spirit to the mortifying of the deeds in the body (Jno. 3:5; Eph. 5:18; Rom. 8:14; Gal. 5:16; Phil. 2:1; Rom. 8:13) therefore be it

Resolved, that we urge our parents to exercise carefulness in providing religious instruction in the home,

That the pastors give special care to the young people who are attending school, and

That we encourage our District Bible school to continue and strengthen its emphasis upon spiritual life and experience.

III. The Christian and War. Discussed by C. M. Helmick.

In the light of the prevailing world conditions which threaten to result in an outbreak of war,

We reaffirm our adherence to the Confession of Faith, and the teachings of Christ and His Word which prohibit the Christian from taking any part in measures of war. Matt. 5:38, 39.

Furthermore, that we urge our brethren to continue paying their legal tribute and honor, to submit to the laws legislated by the powers that be, and to pray for all that are in authority.—Rom. 13; 1 Tim. 2:1, 2.

IV. Review of the Faith of Our Fathers. Discussed by John Horsch.

The early churches of our faith were fully determined to make loyalty to Christ their foremost aim and purpose. They were ready to bear the heavy cross of persecution, rather than to depart from the truth. Loyalty to Christ and complete obedience to Him and to the evangelical truth was the foremost tenet, the leading principle of the Mennonite Church, and this is a principle which is perfect in itself; it cannot be improved upon. Our fathers held that according to New Testament teaching, precept, and example the Church should consist of those who personally believe and voluntarily take upon themselves the obligations of the Christian profession. The history of the early Mennonite Church is a story of suffering and persecution without parallel. This continued for over two hundred years. Yet in all this conflict of centuries none of the Mennonite people resorted to the use of carnal weapons. We as a church have not changed in doctrine and practice since the rise of the Church. Does the Mennonite Church of today present to the world as bright an example of loyalty to Christ and devotion to His service as did our spiritual ancestors?

V. Developing Christians Who Will Stand the Present-day Tests. Discussed by Lloy A. Kniss.

Some of the present-day tests are world compromise, tolerance

of wrong, false teaching, materialism, modern systems of life, such as the social gospel, amusement rather than gospel teaching in the churches, unionism in economic life. These tests are often met in ways that are ineffective, because people are not grounded in the principles of the Church and the Gospel. To develop Christians who will stand these tests we must insist on a saving faith, or a definite Christian experience in the life of every church member. Acts 8:37. We must have a spiritual atmosphere in the congregation. Col. 2:1-8. We should provide activity and responsibility in the Lord's work for each member of the church. There should be a relationship of acquaintance, concern, and confidence between pastors and people. 11 Tim. 1:3, 4. We should bring about conditions so that people stand the present-day tests because of conviction rather than fear of church censure. Jude 17-23.

VI. Proper Observance of Religious Holidays. Opened by I. K. Metzler.

We are apt to forget the sanctity of those holidays which are distinctly Christian and, because of popularity, to pay more attention than is due to a few days that are memorials of national heroes or political events.

We urge the observance of holidays in worship, and recommend that our congregations observe them by special meetings in proper Christian consideration.—1 Cor. 10:31.

VII. Church Authority, Where Vested, Proper Regard for, and How Exercised to Bring Best Results. Opened by J. A. Ressler.

Inasmuch as Christ, who is the Head of the Church, has invested authority in His body of believers, and since in the organization of the Church we recognize its authority to be centered in its ordained members,

We urge our brethren to give honor to such as are in places of responsibility out of respect for their office. 1 Tim. 5:17.

Furthermore, that our ministers and deacons co-operate with their bishops in all matters of church government, "not as being lords over God's heritage, but being ensamples to the flock."

Committees Appointed or Retained

Delaware: J. A. Ressler, M. B. Miller.

Co-ordinating Educational Agencies: A. J. Metzler, D. I. Stonerook, J. L. Horst.

Ministers' Library: J. M. Nissley, A. J. Metzler, S. G. Shetler.

Related Finance Committee: D. Kauffman, J. M. Nissley, J. A. Ressler, C. B. Shoemaker.

Young People's Institute: Ezra Bender (3 years), A. J. Metzler (2 years), C. F. Yake (1 year).

Revising Evangelistic Report Blanks: M. B. Miller, A. J. Metzler.

Rearranging District Meetings: M. B. Miller, James Saylor, C. B. Shoemaker.

Appointments and Elections

Bishop Oversight: Casselman Valley, J. A. Ressler; Schellsburg, I. K. Metzler; Rockton, D. I. Stonerook.

Ministerial Oversight: Schellsburg, Hiram Wingard.

Member Johnstown Bible School Board (3 years), Roy Otto.

Member Sewing Circle Advisory Board (3 years), S. G. Shetler.

Member Associated Sewing Circle (3 years), Lina Z. Ressler.

Member Bd. of Education (2 years), C. F. Yake.

Member Publication Board (2 years), J. L. Horst.

Member-Mission Board (2 years), J. M. Nissley.

Adjourned to meet in the Johnstown District Aug. 13, 14, 1936.

M. B. Miller, Secretary,
Grantsville, Md.

Married

Hauder—Rediger.—On Sunday, June 23, 1935, Bro. Wm. L. Hauder and Sister Vada Rediger, both of East Fairview Congregation near Milford, Neb., were united in matrimony, Bro. J. E. Zimmerman officiating. May God's blessing attend them through life.

Bender—Eicher.—On Sunday evening, Aug. 4, 1935, Bro. Merton Bender and Sister Laurene Eicher, both of East Fairview Congregation, near Milford, Neb., were united in marriage, Bro. J. E. Zimmerman performing the ceremony. May God abundantly bless them in their new relation.

Hackman—Wenger.—On June 23, 1935, at the home of the bride, Bro. Lester M. Hackman of the Franconia, Pa., congregation and Sister Mabel, daughter of Bro. Chester A. Wenger of Perkusie, Pa., member of the Blooming Glen congregation, were united in holy marriage by Bro. Elmer J. Blough of Rockton, Pa. The Lord bless them through life.

Weber—Horst.—On Aug. 1, 1935, Bro. I. L. Weber of Kitchener, Ont., and Sister Edith Lorene Horst of Breslau, Ont., were happily united in the holy bonds of matrimony at Blair, Ont. S. M. Kanagy performed the ceremony. All join in wishing them the presence and blessing of the Lord through a long life witnessing faithfully for Him.

Shenk—Barge.—On Wednesday evening, Aug. 14, 1935, Bro. J. Clyde Shenk of the Millersville, Pa., congregation, and Sister Alta R. Barge of the Strasburg, Pa., congregation were united in the holy bonds of matrimony at the home of the bride's parents; Bishop Abram L. Martin officiating. May the blessing of God attend them through life.

Schwary—Orndorf.—On July 27, 1935, at the Glade Mennonite Church near Accident, Md., Bro. David J. Schwary of Canton, Ohio, and Sister Lena Orndorf, near Grantsville, Md., were united in the holy bonds of matrimony, Bro. I. K. Metzler officiating. They are now at home at Canton, Ohio. May the Lord richly bless them through life.

Obituary

Zook.—Roy Edwin, infant son of Bro. John B. and Sallie F. (Peachey) Zook, was born Dec. 21, 1934; departed this life July 21, 1935; aged 7 mos. He leaves his parents, 2 brothers (Jesse P. and Samuel J.), 1 grandmother (Mrs. Sallie S. Peachey), 8 uncles, 6 aunts, and many relatives and friends. God thought it best to take him to those glorious mansions where all is peace and joy, where we shall soon meet again. Funeral services were held at the home near Belleville, Pa., by Bros. E. H. Kanagy and J. L. Mast (Text, Luke 18:16) and at the Locust Grove church by S. T. Yoder and Joshua B. Zook.

"There is never a lamb from life's sorrowful fold,
But wanders in fields that are vernal;
And never a babe shut away in the cold,
But blooms in the springtime eternal."

Beck.—Lois Leanna, daughter of Joseph and Amanda Beck, died July 1, 1935; aged 8 y. 10 m. 8 d. On March 23, Lois took sick with mastoid infection and underwent an operation a week later which seemed to give relief for some time. On April 17 she went to the hos-

pital for the second operation, after which she was home again for three weeks. On May 26 she was again taken to the hospital for the third operation for an abscess on the brain, but in spite of all that human hands could do her youthful life declined until she passed away. During her sickness and suffering, which she endured so patiently, she wore a beautiful smile and often expressed her appreciation in song. She sang of the beautiful land and expressed her desire to be with Jesus, hoping to meet her loved ones soon. She leaves her father and mother, 3 brothers, 3 sisters, 2 nieces, and 1 nephew; also an aged grandfather and many other relatives and friends. Funeral was held July 4 at the Central A. M. Church, near Archbold, O., conducted by E. M. Slagel and E. B. Frey. Text, Matt. 11:26. Interment in Pettisville Cemetery.

Shellar.—Margaret Elizabeth (Hess) Shellar was born in Franklin Co., Pa., Sept. 4, 1864; died at her home in Marion, Pa., Aug. 3, 1935; aged 70 y. 10 m. 29 d. She was united in marriage with D. Alfred Shellar on Jan. 9, 1894. To this union were born 3 sons (Samuel H. and D. Hege at home, Fred H. of near Chambersburg) who with her husband survive, also 2 grandchildren, a brother, and sister (A. L. Hess and Mrs. H. E. Michaels both of Marion). Although she had been in failing health for some time, yet she was not bedfast until Saturday morning, when she suffered a paralytic stroke, passing away at 3 o'clock in the afternoon without regaining consciousness. She was a member of the Mennonite Church at Marion for 40 years. Funeral services were held at the home Aug. 6 with Bros. Geo. Ernst and John C. Sanders in charge. Text, Psalms 116:15; 30:5. Burial at Lincoln Cemetery.

"Far from affliction, toil, and care,
The happy soul has fled;
The breathless clay shall slumber here,
Among the silent dead."

Kratz.—Lizzie A., wife of Sylvanus F. Kratz, of Souderton, Pa., died May 27, 1935, at Grand View Hospital, Sellersville, having been removed to the institution by ambulance on Sunday previous. Complications caused death. Aged, 59 y. 2 m. 4 d. She was a former resident of near Skippack, is survived by her husband, mother (Mrs. Malinda Godshalk, who resides at the Kratz home), and these children: Linda, wife of Charles K. Johnson, of Lederach; Esther, wife of Samuel Landis, of Harleysville; Martha, wife of Abram Kratz, of Souderton; Lizzie Mae, wife of John Ruth, of Lansdale; Frank, of Lederach; Wayne, of Souderton, and Samuel, at home. Two children preceded in death. A brother and sister also survive—Deborah Nice, of Philadelphia, and Clayton Nice, of Norristown. Funeral services were held at her late residence June 2. Further services and interment at the Upper Skippack Mennonite Church of which she had been a faithful member for 35 years. Services were in charge of Bros. Elmer B. Moyer, Jacob T. Landis, Irvin Landis, Jesse Mack, and John S. Hess.

"Well, she is gone, and now in heaven
She sings the praise of Him who died for her,
And in her hand a harp is given,
And she's a heavenly worshiper."

By the family.

Yoder.—Samuel V., son of Valentine and Mary Yoder, was born in Tuscarawas Co., O., May 11, 1840; died at the home of his daughter (Mrs. Fannie Schmucker) near White Cloud, Mich., Aug. 4, 1935; aged 95 y. 2 m. 24 d. On June 25, 1865, he was united in marriage to Elizabeth Camp, who preceded him in death in November, 1869. Two children were born to this union. He was married again in 1871 to Mary Miller, who also preceded him in death in 1901. To this union 16 children were born. Surviving are 5 daughters (Mrs. Fannie Schmucker of White Cloud, Mich.; Mrs. Lizzie Schmucker, Mrs. Sarah Miller, Mrs. Susie Kuhns of Nappanee, Ind.; Mrs. Mattie Yoder of Shipshewana, Ind.) and 2 sons (Eli of Topeka, Ind., Manas of Nappanee,

Ind.), also 54 grandchildren, 83 great-grandchildren, and 1 great-great-grandchild. Eleven children preceded him in death. Funeral services were held Aug. 6 at White Cloud, Mich., in charge of John Yoder of Nappanee, Ind., in German and E. A. Bontrager of Midland, Mich., in English. Text, Rev. 20:11-15.

"Dear grandfather, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

Written by two grandchildren.

Steckley.—Joel, son of John Steckley, was born in Ontario Sept. 30, 1859; died at Seward, Neb., Aug. 7, 1935; aged 75 y. 10 m. 7 d. He was united in marriage to Phoebe Zimmerman of Livingston Co., Ill., Feb. 3, 1880. To this union were born 4 sons and 3 daughters. His wife and 2 sons (Amos and Christian) preceded him in death. When quite young he united with the Mennonite Church in Canada, which fellowship he enjoyed till his death. From 1888 until about the year 1923 they lived on a farm near Milford. Since the death of his wife he had been living in Milford with his two daughters. His health has been failing for the last few years and finally he became helpless when he was removed to the hospital in Seward, where he died. He leaves 2 sons (John and Jacob), 3 daughters (Mrs. Lydia Klopfenstine, Matilda and Lena, all of Milford, Neb.), 3 brothers (Jacob of Ontario, Jonas of Milford, and Daniel of Imlay City, Mich.), 2 sisters (Mrs. Barbara Kipper of Imlay City, Mich., Mrs. Lena Ropp of Berne, Mich.), 8 grandchildren, 1 great-grandchild, and other relatives and friends. Funeral services by Geo. S. Miller and Peter Kennel. Text, Job 14:10.

Now the home is vacant,
Father and mother have gone to rest;
But we our heads do humbly bow
And say, "God thought it best."

Albrecht.—Elizabeth, eldest child of a family of thirteen children of Valentine and Elizabeth Birkey, was born near Tremont, Ill., July 2, 1851; died at the home of her daughter (Mrs. F. I. Smucker) near Tiskilwa, Ill.; aged 84 y. 21 d. She united with the Mennonite Church in her youth and was faithful until the end. She was very unselfish and was always ready to do for others even at a sacrifice to herself. On Feb. 9, 1873, she was united in marriage to John A. Albrecht of Bureau Co., Ill., and they lived in wedlock for fifty-four years, her husband having preceded her in death in July, 1927. To them were born 6 children, all of whom survive except the youngest daughter (Annie) who passed away in 1901. The 3 sons are Simon of Sycamore, Ill., John and William of Tiskilwa; the daughters, Mrs. Rufus Yoder of Lancaster, Ohio, and Mrs. Frank Smucker of Tiskilwa, with whom mother had made her home since the death of her husband—except for a number of years she had preferred to go back to the little house on the Albrecht homestead she and her husband had built for themselves, during the summer months. Mother was almost blind for several years and unable to read, but she delighted in having the Scriptures read to her. Her voice was often heard in audible prayer when she was in her room by herself, and who shall say that her prayers and petitions to God were made in vain. Twelve days before her death she was seized with an attack of angina pectoris, but she rallied from the attack and looked forward to the time when she might again be with her loved ones at mealtime, but on Tuesday evening she suddenly collapsed and in a very short time she passed on to the other shore. She leaves, besides the five children, 20 grandchildren, 1 great-grandchild, 3 brothers, and 3 sisters. Funeral services were held July 23 by her pastor, Bro. C. A. Hartzler, at the Willow Springs Mennonite Church. Interment in the adjoining cemetery.

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Savior's breast;
We loved thee well, but Jesus loved thee best,
Goodnight, goodnight, goodnight."

GOSHEN COLLEGE BIBLE DEPARTMENT FOR 1935-1936

Growth in the Bible Department

(1) There are 48 semester courses of Bible on the college level to select from. Not all 48 are offered each year. Twenty-six were offered in 1934-1935. (2) From 1924-1935 56% of all college students took one or more courses in Bible. (3) In 1924, 56 college students received 142 semester hours of credit in Bible. (4) In 1929, 128 college students received 292 semester hours of credit in Bible; an increase over 1924 of 128% in the number of students studying Bible, and an increase of 106% in the amount of credit received. (5) In 1934, 179 college students received 703 semester hours of credit in Bible; an increase over 1924 of 220% in the number of students studying Bible, and an increase of 395% in the amount of credit received.

Christian Worker's Course

(1) A two year course composed of sixty hours of credit. (2) Subjects are Biblical Introduction, O. T. History, Prophecy, and Poetry, N. T. History, General Epistles, Book Studies in John, Romans, and Galatians, Evangelism, Missions, Bible Doctrine, Church History, Mennonite History and Doctrine, S. S. Methods, S. S. Organization, Public Speaking, English Composition, General Psychology, Practical Church Work, and Electives. (3) The course is adapted to brethren and young people who desire to work in their home congregations, home missions, Summer Bible Schools, Young People's Meetings, and personal evangelism. (4) For the first year of course students will receive the diploma given by the general Sunday School Committee of General Conference. (5) The course is centered in the English Bible.

College Major in Bible

(1) Requires 24 semester hours in Bible, 12 hours to be of Junior or Senior grade. (2) Subjects are Life of Christ, Pauline Epistles, Introduction to Theology, Fundamentals of the Faith, Intermediate Greek, Electives. (3) Adapted to college students working for the B. A. degree. (4) Graduates are serving in India, South America, city missions and pastorates.

Bachelor of Theology Course

(1) Requires 54 hours of Bible in addition to courses in English, Science, foreign language, history, philosophy, and psychology. One year must be exclusively Bible Study. 24 hours must be senior or graduate courses. The course covers four years of study. (2) Subjects are O. T. Prophecy and Poetry, Life of Christ, Pauline Epistles, Greek Exegesis, Missions, Introduction to Theology, Fundamentals of the Faith, Church History, Evangelism, Practical Church Work, Christian Education, Numerous electives. (3) Adapted to Bible teachers, ministers, missionaries, Christian workers.

Graduate Bible Course

(1) Requires approximately 26 hours. (2) Courses are Hebrew, Greek Exegesis, Advanced Biblical Introduction, O. T. Theology, N. T. Theology, Homiletics, Work of

Pastor, Electives. (3) Adapted to college graduates who desire to attend seminary. Course is equivalent to first year seminary studies.

Teachers

S. C. Yoder will teach Biblical Introduction, O. T. History, O. T. Prophecy, O. T. Poetry, Missions. H. S. Bender, courses in Hebrew, Greek Exegesis, Advanced Biblical Introduction, O. T. and N. T. Theology. I. E. Burkhart (on leave of absence from Hesston College), courses in Evangelism, Homiletics, Practical Church Work, Life of Christ, Pauline Epistles. Silas Hertzler, courses in Psychology and Sunday School Pedagogy; Edward Yoder, Greek; Mary Royer, Child Study.

Objectives of Bible School

(1) Thorough courses to increase Bible knowledge. (2) To train students to study the Bible when out of school. (3) To build up Christian experience. (4) To teach loyalty to the doctrines of Christ and the church. (5) To increase usefulness in the service of the church. (6) To encourage unity among the believers. (7) To encourage the fellowship of Christian young people.

Free Tuition and Reduced Expenses

In order to encourage still more students to study the Bible free tuition is offered to full time Bible students. Those who board and room at the college pay only \$100 per semester. Those who do not board and room at the college pay a small fee of \$12.50 per semester. Compared with regular college expenses this is a saving of \$87.00 per semester.

Write us about your plans and problems. We will help you if we can. Address S. C. Yoder, President, Goshen College, Goshen, Indiana

EASTERN MENNONITE SCHOOL

Harrisonburg, Virginia

A Safe Education Is Made Possible

1. Through a consecrated and faithful Christian Faculty. The standards of both the Virginia and General Conferences are faithfully adhered to by the Faculty. First and foremost of importance in any school is the influence of the Faculty. It is through them that the thinking of students is molded and guided.

2. Through careful supervision according to Christian principles of all extra-curricular activities. Literary societies and other school organizations, social functions, athletics and so forth are not wrong in themselves. They become wrong when they are allowed to follow the trends of the world, when participation in them is permitted beyond the point of their expressed purpose, and when they are not pervaded by Christian principle. On this account the Faculty exercises rigid oversight of all these activities, encouraging the true values contained in them and barring out objectionable features.

3. Through Christian teaching of science, history, literature, philosophy, as well as the Bible. Atheism, agnosticism, evolutionary philosophy, higher criticism—all find their way into the teaching of non-Christian instructors. The same studies in the hands of Christian teachers give students a deeper knowledge of God and His handiwork. The

faith of students is built up rather than shattered.

4. Through conservative control by the direct authority of Church Conference. The acid test of the right of Church schools to an existence is the power of the Church to control the institution of its creation. In gratefulness do we look to our controlling body for its authoritative supervision of all the affairs of the school. C. K. Lehman, Dean.

HESSTON COLLEGE AND BIBLE SCHOOL 1935-1936

Opening date, Sept. 11.

JUNIOR COLLEGE: This year the first two years of college will be given.

ACADEMY: Four years of standard high school work will be offered as heretofore.

CHRISTIAN WORKERS' COURSE: This is a two-year course for those who prefer Bible and practical Christian work courses. It is open to persons of good Christian character who are high school graduates or are capable of doing college grade work.

ELEMENTARY BIBLE: This is also a two-year course, offered for those who cannot qualify for the Christian Workers' course.

SPECIAL BIBLE TERM: A six-week Bible course is offered for those who cannot take in the full term. This begins January 1. Plans are being made to enrich this work.

PROSPECTS: Prospects are better than they have been for the last four or five years. A good increase in enrollment is expected. We are expecting great things from God.

EXPENSES: Expenses have been kept as low as possible to make it possible for more young people to attend. For Academy only \$185 is charged for room, board, and tuition for the year. College, \$215 for room, board, and tuition. For the six-week Special Bible Term, \$25.

Write for information, or of your intention to attend. The dormitory rooms are rapidly being taken. The dormitory may not accommodate all our students this year. \$2.00 will reserve a room for you.

Milo Kauffman, President,
Hesston, Kansas.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will meet, D. V., at the Warwick River Church, Warwick County, near Denbigh, Va., on Thursday, Sept. 5 at 9:00 A. M. and continue until Friday noon, Sept. 6.

Other meetings preceding Conference are as follows:

Tuesday, Sept. 3
9:00 A. M. Virginia Mennonite Aid Plan.
1:00 P. M. Virginia Mennonite Board of Missions and Charities.
4:00 P. M. Conference Arranging Committee.
7:30 P. M. Preaching Service.
Virginia Mennonite Automobile Aid Plan.
Wednesday, Sept. 4
9:00 A. M. Preliminary Session of Conference.
2:00 P. M. Fundamentals Meeting.
7:30 P. M. Mission Program.

On Thursday evening at 7:30 there will be preaching service.

A hearty invitation is extended to brethren and sisters of other conferences to be present.
H. D. Weaver, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet with the Manson congregation, Manson, Iowa, Sept. 4-6, 1935.

On Tuesday, Sept. 3, will be an all-day Ministers' Meeting.

Wednesday, Sept. 4, and Thursday forenoon, Sept. 5, Church Conference will be in session.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, during which time subjects pertaining to the Sunday School, the Young People's Meeting, the Sewing Circle, and Mission activities will be discussed.

A cordial invitation is extended to all the brotherhood, and to any in other districts who can, to attend this session of Conference with us. Wm. R. Eicher, Secretary.

ANNOUNCEMENT

The Ontario A. M. Sunday School Conference will be held at the Maple View Church near Wellesley, Ont., Saturday evening, Aug. 31, and continue Sept. 1 and 2. A cordial invitation is extended to everybody. Come praying. This Conference begins right after the General Conference at Kitchener. Peter Nafziger, Secretary.

I will open my mouth in a parable: I will utter dark sayings of old which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God. Psa. 78:2-8.

If God calls us, consider it a great honor. Consider it a great privilege to have partnership with Him in anything. Do it cheerfully, gladly. Do it with all your heart and He will bless you. Don't let false modesty, or insincerity, self-interest, or any personal consideration turn you aside from the path of duty and sacrifice. If we listen for God's voice, we shall hear the call; and if He calls and sends us, there will be no such thing as failure, but success all along the line. Moses had glorious success because he went forward and did what God called him to do.—D. L. Moody.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUG. 29, 1935

(Herald of Truth
Established 1864)

No. 22

EDITORIAL

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

It is not a question as to whether we will be tempted. That is the lot of every man. Christ was tempted "in all points like as we are tempted," and we need not expect to fare better than He.

But the question is, Will we endure temptation and, like Christ, overcome the tempter? Herein lies the secret of the victorious life. They that remain true to God in the midst of temptations will not only "receive the crown of life" but also "all things" belonging to a blessed eternity.

Endurance for Christ's sake is one of the essentials of the overcoming life. It is not necessary for any one to sin. True, we are often tried; but it is not necessary to give way under trial. When your appetite tempts you to eat and to drink things that you should not, you need not indulge, no matter how much your mouth waters. When you are persecuted for conscience' sake, you can remain true if you will. You may suffer in the flesh, but by enduring temptation you will flourish in soul and are in position to say with Paul: "In all these things we are more than conquerors through him that loved us."

We still hear much about "unemployment." Millions of laborers are clamoring for something to do, but in many places work seems to be scarce. This raises another question: "If work is so scarce, why is it necessary to work on Sunday?" Suppose that nations and peoples would adhere strictly to the standard, "Six days shalt thou labour and do all thy work," leaving the Lord's day as the day of rest for the body and exercise for the soul; would not that mean a greater opportunity

for the common laborer during the week? Speaking of unemployment, the most serious phase of it is the unemployment in the work of the Master. As a rule, they who like Christ are about their Father's business will find employment for the hands as well as the soul.

A Unified Service.—We hear more of this than we used to. The habit, in so many places, of people leaving after Sunday school and before preaching service has given some people the idea that they had better have preaching service first, and then follow up with the Sunday school. On this point "let every man be fully persuaded in his own mind." But whether we have Sunday school first or last we should still have a unified service, with no one expected to leave before the benediction is pronounced, unless sickness or some other providential reason prompts the leaving earlier. A "recess" between Sunday school and preaching service produces more disorder than rest. Going away between Sunday school and Church services, except for reasons satisfactory to God, indicates a lack of something that needs correction. You may reword this last sentence to make it sound in the way that suits you best.

Be not easily moved by the pleas of agents or other propagandists in favor of investment schemes, even if they are devoid of the speculative features bordering on gambling which belong to life insurance. There is no earthly company so substantial but that there might be a possibility of it becoming insolvent some time or other. It is right that we make an effort to "lay up for a rainy day." Thrift is good for both body and soul. "Not slothful in business" is very closely connected with "fervent in spirit." But when some one tries to talk you into something it is well to keep your eyes open to a few questions: How much will he profit personally through your investment? Is he talking through friend-

ship for you, or for prospects of reward? Is the company he represents reliable? How much does the chance element enter into the transaction? How much of an income will it bring in? Is this the best use you can make of your money? Does the investment correspond with the spirit of the Gospel? What will result in case you will not be able to continue your regular payments? Are your investments to the glory of God?

These are legitimate questions. If a business stands the test of such questions it will not suffer from such tests. If it can not stand the test, that should be reason enough that it should not be patronized. In this connection we do well to heed the advice of James: "Let every man be swift to hear, slow to speak."

Denouncing War.—There are comparatively few people who defend war for war's sake. Even militarists often denounce it as brutal, inhuman, destructive, frightful. As we write, our eye rests upon a recent book, "War is a Racket," written by a notorious fighter. Modern pacifist organizations, denouncing war in severest measures, hold among their membership men who have won renown upon the battlefield, and who would probably do so again if war should come within the period of their active life.

The main question is not, Is war a good thing or bad? but, Should Christian people support it under any circumstances? During the late World War there were two classes of "conscientious objectors:" (1) Liberalists of various types who were against "capitalist" governments; (2) Nonresistants who maintained an attitude of loyalty and submission to their governments but who refrained from military service because of their nonresistant faith. For nonresistant Christians it is not a matter of disloyalty to Government but of supreme loyalty to God. The governing factor is peace, not anti-war. It is but logical that all people in whom "the peace of God

which passeth all understanding" reigns should be followers of The Prince of Peace, nonresistance and all.

A Step in the Right Direction.—

From an exchange we clip the following:

Games of Chance and Divorce Barred

The United Lutheran Synod of New York took a firm stand against both the evils of games of chance and divorce, as related in the Literary Digest:

"Many churches raise money by promoting bridge-parties, giving dances, and by raffling off prizes at so much a 'chance.' People often will take a gambler's 'chance' when they will not contribute directly. But Lady Luck will preside at no more money-raising functions of the United Lutheran Synod of New York. Under the terms of a report of the Home Missions Committee, and adopted with only one vote against money raised by card-parties, dances, roulette-wheels, raffling, and bazaars will be regarded as tainted, and will not be accepted for the support of the Church and its work. The 434 congregations in the Synod may accept now only 'free-will offerings,' proclaimed by the report as 'the Scriptural way.' The lone dissenter asked mildly, 'Do you think the rule will be enforced?'"

"A resolution condemning divorce and remarriage, and urging that all pastors be requested to perform no marriage ceremony without earnestly discussing it with the candidates, either before or during the marriage-service, so that 'no marriage may be entered into unadvisedly or lightly, but reverently, discreetly, and in the fear and love of God,' was adopted."

In the eyes of many people, this position taken by the United Lutheran

Synod of New York is quite radical. In our humble opinion it is but a step in the right direction. Where is the church that makes any claim to adherence to the Gospel rule, "Do all to the glory of God," that could consistently practice or even tolerate a single one of the things named in that ruling? To say nothing of "rules," any one having an inclination in the direction of such things needs a spiritual awakening, to say the least. Not only are such practices objectionable as devices to raise money for church purposes, but they are decidedly objectionable from the standpoint of Christian ethics, even in social circles.

As for the second ruling, that on divorce and remarriage, the object is commendable, but it does not go far enough. "Earnestly discussing it with the candidates" should be accompanied with scriptural reasons why becoming yoked up in marriage with another while one of the contracting parties has a former companion living constitutes adultery, and therefore the Church can not tolerate such people as members so long as they continue living together under such circumstances.

continue His labors. His agony in Gethsemane was so intense that His sweat became bloody. His fleshly body dreaded the cross as would yours and mine. He was in all points tempted like we, yet without sin. He predicted to His disciples that He must suffer many things of the elders and chief priests and scribes, and be killed. On the cross from His side when pierced flowed blood and water, proving that He died of a broken heart. After His resurrection, His body had flesh and bones and He ate a piece of broiled fish and of an honeycomb. Certainly, the characteristics of our Lord's body agree with those of all human beings. He was a man!

The incarnation of the Second Person of Deity was not simply a theophany, because "He took not on Him the nature of angels; but He took on Him the seed of Abraham." Please note the reason for Him doing so. "That He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16, 17). He knows our trials, our heartaches, our discouragements. He understands our infirmities and has been touched by them. He has a fellow feeling for us. But the chief purpose of His incarnation was to make possible His death for sin. Unless He took upon Himself a fleshly body, He could not die in the flesh. The cross cast a shadow clear across His life. Man could be saved only by a man, the perfect Man, the man Christ Jesus!

Let us note four reasons why Jesus came in the flesh. First, To reveal the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (Jno. 1:18). The child of God longs to know the Father. In Jesus Christ we have that longing satisfied! Second, Jesus came to remove sins. "He was manifested to take away sins; and in Him is no sin" (1 Jno. 3:5). Only the One without sin could meet the demands of a just God; and Jesus Christ stepped into the gap and met that demand, and the redeemed sinner goes free! Third, Jesus came to destroy the works of the devil (1 Jno. 3:8). "To this end was the Son of God manifested, that He might destroy the works of the devil." In the trail of the great arch-enemy are sinful thoughts and acts of every hue and description. The heart of the saint revolts at the catalogue of sins that dwell in the hearts of those who reject the Lord. He came to give freedom from sin and victory in this life. Take courage, friend, the Lion of the tribe of Judah prevails, and in Him there is hope and victory! Fourth, Jesus came to prepare the world for His second coming. "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

III. Our Lord's Humanity

For the Gospel Herald.

Just now we want to think together about the human nature of the Lord Jesus, and what it means to us. Many are trying to find a solution to the question as to how Jesus Christ could be Deity and yet be real man. We shall not attempt to answer that question. There are many things in this world that man does not understand, and yet they are true. I would not worship a God whom I fully understood. Such a God would be no higher than the comprehension of finite beings!

One of the most difficult things to understand is how that Jesus could be born of Mary, who was not sinless, and yet He Himself be without sin. How Jesus could be conceived through the Holy Spirit and be born of a woman not sinlessly perfect and yet Himself be protected so that He did not partake of sinful nature is one of God's secrets. Our Lord's miraculous conception is even a greater mystery than the virgin birth.

That Jesus Christ was really man is witnessed to by such Biblical expressions, as "the man Christ Jesus," "the Son of man," "the last Adam," and "the second man is the Lord from

heaven." He and Adam, the first of each the spiritual and human creations, are frequently compared and contrasted. Jesus was of the "seed of David according to the flesh." "Our Lord sprang out of Judah." "But when the fulness of the time was come, God sent forth His Son, made of a woman." "The Word was made flesh and dwelt among us, full of grace and truth." "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same." These quotations from the Word clearly show the position of the Holy Scriptures upon this subject. The Scriptures leave no doubt but that He was really man, a human being in the fullest sense of the word. The apostle John teaches that, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," and further declares that a denial of Him as flesh is of anti-Christ. (1 Jno. 4:3.)

Let us note some of the Master's physical characteristics. He sat wearied at Jacob's well and asked for a drink. He hungered and looked for figs on the tree. He was tired and slept in the boat when the disciples despaired of it sinking. Again and again, He went by Himself to pray during the night vigils for strength and grace to

salvation" (Heb. 9:28 A. R. V.). Full salvation is yet a future attainment. It includes more than the saving of our souls from the guilt and defilement of sin. Our bodies too await redemption. Christ's first advent into the world was preliminary and preparatory to His second advent. As the son of Abraham, Christ came that He might in the flesh be sacrificed, so that as the Son of David glorified He might return to sit on the throne.

Jesus Christ came truly as a man. He became the servant of men. He lived as a perfect man. In His death He bowed to the decrees of man. He died as the basest of men. He died for the sin of man. With Pilate, we must exclaim, Behold the Man!

Elkhart, Ind.

THE GIFT AND POWER OF THE HOLY SPIRIT

By Elias Swartzendruber

For the Gospel Herald.

It is man's privilege to receive the gift and power of the Holy Spirit. The Holy Spirit is not natural to man, must be obtained by a new birth and a regeneration of the heart, and is absolutely essential to success in a Christian life. Shortly before Christ ascended into heaven He had given the disciples the solemn charge not to depart from Jerusalem until they had been endued with power from on high. They had known of water baptism only, but Jesus told them they should be baptized with the Holy Spirit. They were not to presume or undertake the work which Jesus had called them to do without the Holy Spirit. Without Him their efforts would have been a total failure.

The endowment by the Holy Spirit for service is as essential to the individual and to the Church in this day as it was in that day. When a church is drifting or crumbling, it is the lack of Holy Spirit power. To say that the gift and power of the Holy Spirit and the miracles were only for the day of Pentecost is erroneous. If God saw fit to more abundantly manifest the Holy Spirit power at the Pentecostal outpouring, that does in no way limit the same power with men today. We are sure if there were more consecrations, more devotion, more self-denial, more sacrifice and love for the truth of the Bible, there would also be more manifestation of Holy Spirit power. The perpetuation of the Church is entirely dependent on men filled with the Holy Ghost.

How the Gift and Power of the Holy Spirit is Hindered

There is probably nothing that is more sacred to write and speak about than the gift and power of the Holy Spirit. The gift of the Spirit may be had for the asking (Lu. 11:13); but the asking means meeting the conditions.

The gift and power of the Holy Spirit is hindered by not putting all "little sins" (as you may call them) on the altar. It is not only great sins that hinder the Holy Spirit. We should not talk about big and little sins. No sin can enter heaven. There may be a desire for the gift of the Holy Spirit that is entirely selfish (and therefore sinful). A preacher may have a desire to be noticed as a great worker. We will not say that this would be a great sin to wish for, but if that is all the motive he is striving for then he is no better than Simon the sorcerer who was found to be in the gall of bitterness. It behooves us that we examine ourselves of the motive we have in receiving this gift. A proud heart is a most subtle enemy to hinder the gift of the Holy Spirit. God resists the proud and gives grace to the humble.

There are many who are kept from receiving the gift of the Holy Spirit by what they think of as of little importance. It is the little things in life that count, this is true even in the natural things. We have known honest people who have worked hard in this world, and thought they were saving, but had not the knack in saving the little things, with their hard labor they never saved enough to support in old age. In no other thing do the little things count for more than to receive the gift of the Holy Spirit.

We believe there are hundreds of souls, they take interest in Church work and may yearn for a higher experience in a Holy Spirit life and it does not come to them as they wish. May be you are praying earnestly for the blessing. If you search your heart, there may be something in your life that you have not fully given up. May be you are associating with some that exert a wrong influence. May be you have too much pride in worldly things. Or, perhaps, you lack just one place that you are not in line with the Church.

Perhaps you are a little more dressy than the Church tolerates. You may smile when we say that wearing a fashionable tie may hinder the gift of the Holy Spirit. We will make this allowance: maybe you have worn a tie as long as you can remember. Maybe your mother put a tie on you when you were quite young, and you grew up that way and no one said anything about it; and it may be you were to some extent innocent. But now some one reminded you that wearing a fashionable tie is a superfluity, and that you are following the fashions of the world—which you well know is true. Now this thing has become a sin and your conscience is defiled, and it certainly will limit the gift of the Holy Spirit. There must be a full obedience, and a surrender of all, and nothing kept back to defile the conscience.

It was when the whole burnt offering was upon the altar and no part of

it kept back that a fire came from before the Lord and accepted the gift (Lev. 9:24). It is true the sinful nature is always in our bodies which can not be eradicated, but must momentarily be guarded against and kept under. We need daily to confess our shortcomings before God and man.

Manson, Iowa.

CONFESSING AND FORSAKING

By John Bolden

For the Gospel Herald.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I Jno. 1:9.

God's Word clearly states that a confession of guilt and sin is necessary before forgiveness shall be obtained. The darkness of man's argument simply fades in the divine light of this great divine truth.

It is a sad thing to realize how many people today desire the blessing of God upon their lives in spite of sins that remain unconfessed. Certainly no sinner who has not felt the cleansing blood of Jesus upon his soul, can share in the blessed promises God has made for those who love and serve Him. It is not only enough to practice the "Golden rule" and expect that to justify before the throne of God on the Judgment Day. Neither can the Christian man or woman who has been saved, commit a sin and let it go unconfessed, without incurring the judgment of God's Word upon him. God is light; and if we claim fellowship with Him we must WALK and LIVE constantly and continually in the light. Some think that once in a while they can take a vacation from living a holy life; then when they choose to follow the Lord, proceed to so make effort without meeting God's condition of "if we CONFESS our sins."

The Bible gives us definite and explicit directions how to first receive forgiveness, then fellowship with Him.

Sinner friends, are you honestly seeking the way of peace in your heart? Obey His command, repent of your sins, **confess them to God**, and His peace will fill your soul. Christian brother and sister, is the smile of God upon your life? Are you certain that there is absolutely nothing between you and your Savior that could prevent that smile, and keep you from going with Him if He should come today?

This is a serious question, and ought to be answered each day in order to keep us living on the victory side. Let us search our hearts in the light of God's Word and as it reveals the truth to us let us obey that we may truly be cleansed from all unrighteousness.

Coatesville, Pa.

It is more important to talk to God about souls than it is to talk to souls about God.—T. K. Hershey.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Roaring, W. Va.

Dear Herald Readers:—"God is love, I see it in the world about me, God is love, I see it in the world above me; God is love, all nature doth agree, but the greatest proof of His love to me is Calvary."

On June 14, Bro. Wm. Jennings of Tennessee came into our midst and remained until July 7. During this time he rendered faithful service in two revival meetings, the one here at Roaring and the other at Brushy Run. At Roaring there were nine confessions. Three were reclaimed and six were baptized. There were three confessions at Brushy Run; only one was willing to be reclaimed into church fellowship again. The brotherhood and many others appreciated Bro. Jennings' interest and concern in the behalf of their spiritual welfare.

Four Bible schools from this field have passed into history this summer. Sisters Sadie Hartzler, Anna May Charles, and Eunice Keener conducted the one on Spruce mountain. We thank these sisters for their faithfulness in scattering the precious seed along the way. Sister Mary Huber was with us in the Bible school work here at Roaring and Brushy Run. We are very sorry Mary had to leave us. May the Lord bless her where she is. Sister Ida Eshleman assisted in the Bible school at Carr. We are glad that Ida is remaining in the work in the W. Va. field. These Bible schools were all conducted after night so as to accommodate the most people. It was for every one both old and young. The interest was good. Bro. Shank taught the ordinances of the Bible. Bro. C. K. Lehman gave the closing address on "Marriage" at Roaring. He gave us a very timely message. Bro. J. L. Stauffer gave the closing sermon on "Courtship and Marriage" at Carr, which received marked attention. Previous to this message Bro. S. H. Rhodes married a couple (Bro. Woodrow Turner and Sister Ivy Hedrick) from this small congregation.

The theme for the last few weeks has been "huckleberries." The Roaring huckleberry plains are around 4000 feet above sea level, and have furnished thousands of gallons of berries to many people already this season. They are receiving a good price for them. If you enjoy being in the heart of nature, a hard climb, pure fresh air, raw sunshine, stones, rocks, brush, pine trees, and a grand scenery, come to

this wonderful place for God's handiwork is facing you on every side.

Aug. 20, 1935. Lora Heatwole.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—The Lord willing, our next Bible Conference will be held on Saturday evening and Sunday all day Aug. 31 and Sept. 1, with the brethren Melvin Bishop, Blooming Glen, Bucks Co., and Richard Danner, Hanover, as instructors. The following program has been arranged. Saturday evening, "The Christian, as a Warrior" by Melvin Bishop; "The Sinner's State by Nature Fallen from Grace," Richard Danner; Sunday morning, Sunday school Sermonette, Illustrated, Melvin Bishop; "The Christian as a Sower," Richard Danner; Afternoon, "Man, a Helpless Sinner," Melvin Bishop; "The Christian, as a Shepherd," Richard Danner; Evening, "The Penalty of Sin," Richard Danner, Sermon, Melvin Bishop. Pray for these meetings. Come and spend some time with us. The average attendance of the Sunday school for July was 225. We appreciate the faithful support of Bro. and Sister Ivan D. Leaman, from the Mellinger congregation, who came every Sunday, Bro. Leaman helping to superintend the Sunday school.

During the open-air revival services, 121 boys and girls received rewards for perfect attendance. Pray for these children that the seed sown may spring up and bring forth fruit in their lives.

Howard Yost, a shut-in, whose home was under quarantine at the time of our baptismal services was recently baptized by Bishop John H. Mosemann in the home. He is happy in the Lord. Pray for him and the rest of the family.

The next Boys' Meeting is planned for Aug. 29, when Bro. Harry Diffeffer, Landis Valley, will speak to the boys. We expect Sister Lydia Sauder, Millersville to be with us at the next Girls' Meeting Sept. 10. May the Lord bless these meetings. On the evening of Aug. 14, the brethren of the Elizabethtown singing class under the direction of Bro. Ezra Brubaker came and sang at five places on the streets of the town. Bro. Martin accompanied them at a few places and he preached about ten minutes. The Lord willing, they plan to do the same on Sept. 11. Pray for this work as they come in touch with many folks who never go to church. The next evening, Aug. 15, the brethren from around Lancaster were here and sang for a number of sick folks. The Lord truly bless this work. Bro. John Gochnauer, East Petersburg, preached for us on Sunday morning Aug. 1, and Jacob Hess, Millersville, in the evening, in the absence of Bro. Martin, who was at Martinsburg, Pa.

We gratefully acknowledge the following donations: apples, Tillman

Stauffer; potatoes, Benjamin Zimmerman; cobs, Edwin Redclay; and cabbage and beets, Mr. Gibson, Columbia. We gratefully appreciate the work of Sister Beatrice Lilley, from Columbia but now working in Coatesville, in making five bonnets for the girls when she spent a week with us lately.

Visitors at the Mission have been Sisters Lizzie Myer, Ada F. Herr, Amanda Herr, Lettie Shaub, Eva L. Yost, Mary C. Wiker, Bro. Michael Frey, Mrs. Grant Miller, and Mr. and Mrs. Irvin Forney and daughter Mary Jane.

On Saturday evening Aug. 17, Sis. Rhoda Moore, Bucks Co., arrived here to take up the work. She was also accompanied by Bro. and Sister Menno Sell and children and the Sisters Priscilla and Elizabeth Gross and Susie Histand. The Lord abundantly bless her in His services.

Continue to pray for the work and the workers. Pray for our new converts.

Yours "Till He Come,"

Gertrude M. Lefever

Aug. 22, 1935.

Tampa, Fla.

(1409 Ida St.)

Last night, in our weekly prayer meeting, one of the children of the neighborhood recited the whole of the first Psalm, when asked for a Scripture verse. When asked where she had learned the Psalm she replied that she had learned it in Summer Bible School. She was one of the 65 who came to our Ida St. school for the term ending Aug. 9. The last evening the house was filled with parents, neighbors, and friends of the pupils and we had an acceptable review of the work done here. One parent suggested a three-month's course, "so the children could have it all through vacation." That may come later. As it was, the staff, while willing to work for the Lord all the time, had a feeling of satisfaction when we sang the words, "Bible School is over and we are going home" for the last time that night. This school has brought us a few new pupils but not many. Also some pupils of other Sunday schools who had been attending ours also, have dropped out, keeping the Ida St. attendance in the forties, while the Ybor attendance remains in the fifties. Both stations are located among people who DON'T CARE, the things of the spirit are simply too much bother, that's all. This task is too large for us who find ourselves here, literally too large, but it is not too large for One who had promised for a long time now, that He would be present to help His servants. We have been too much engrossed with other duties to put maximum time on language study up till now, but now it is "the first in order of business." We anticipate many pleasant lessons in the learning of the language.

What methods shall we use in send-

ing out the Word? God knows which are the best methods. We want to follow those methods. Will you pray that we may be led to them? This is your work as well as ours. The contribution of your prayerful concern is appreciated.

The Workers,
By J. Paul Sauder

Springs, Pa.

(Maryland Mountains)

Bro. Isaac Metzler was with us in evangelistic meetings at the Laughlin schoolhouse, Aug. 10-14 and at the Lageer schoolhouse, Aug. 15-18. At the Laughlin schoolhouse we began with an attendance of 50 but averaged 100 the remaining evenings. At Lageer we also began with an attendance of 50 but gradually decreased, the average being 45.

Souls were warned. Saints strengthened. One brother was reclaimed. As he was being received by Bro. Metzler he was asked if he might have a word of testimony to give. He spoke of being sorry for falling back into sin and begged of the Church to pray for him.

We appreciated the encouragement given by the presence during the meetings of Bro. Norman Miller and family and Bro. Isaac's family. Also Bro. M. B. Miller and wife the last evening and for Communion. Communion was held on Sunday afternoon, Aug. 18. There were 26 who partook of the sacred emblems. The Communion was in charge of Bro. Isaac Metzler with Bro. M. B. Miller and deacon Jacob Kinsinger assisting.

Since the close of the meetings another soul has made the Lord her choice and desires to be received into church fellowship in the near future.

Pray for these and others who are halting between two opinions that the Lord may have His way.

Sincerely,

Elmer E. Bittinger.

Aug. 19, 1935.

Hutchinson, Kans.

(818 East B St.)

Greetings in Jesus' name:—We have many reasons to rejoice for what the Lord is doing for us, and for what He has done in the past. "Rejoice in the Lord always and again I say rejoice."

It was the happy privilege of some of the workers to attend the Conference at Versailles, Mo., and feast on the Word of God. We believe that those present could say like Peter of old, "Master, it is good for us to be here." I hope that we were all well benefited, and brought something back to our home congregations.

June 30, Bro. Menno Troyer preached for us; July 7, Bro. Brunk brought us the message; July 14, Bro. Menno Troyer preached on the "Second Coming of Christ;" July 21, and also July 28

Bro. H. A. Diener preached; Aug. 4, Bro. Joe Hartzler was with us; Aug. 11, Bro. Brunk filled the pulpit; and Aug. 18, Bro. B. B. King brought us the message. Special songs were rendered by his wife and four daughters.

On Tuesday morning instead of having our regular sewing class, we had Sister King to talk to the girls and mothers. An illustrated talk on habit was given to the girls, and an interesting and timely talk to the mothers. There were 35 present.

We are glad for visitors and the encouragement they give to us. From 80 to 90 homes a month are visited. The S. S. lesson is taught in some of the homes of individuals where they are not able to attend services. A Sunday school is being conducted in the west part of town in the forenoon, attendance around 25.

We are glad for the help of the Sewing Circles. May the Lord reward them. We are also thankful for the milk and other things that are brought to us by our local members. Plans are being made to start building the mission home. We ask a continued interest in your prayers.

Aug. 21, 1935.

The Workers.

SOUTH AMERICAN NEWS LETTER

By A. Swartzentruber

For the Gospel Herald.

"Grace be unto you and Peace from our Lord and Savior Jesus Christ."

Another week has passed and we know that some of you will be looking for a few lines in the Gospel Herald from this place. Since we do not get to write personally to all of those to whom we owe letters, or, to those we would like to write, we take this means of letting you know that we appreciate your letters, and even though we do not always answer them personally we ask that you continue to write to us.

Santa Rosa—Bro. Luayza writes that four of their girls have diphtheria. Some are already recovering while one is still delirious. Bro. Luayza has had a lot of sickness this year in the family and this with several of the older children being out of work does not help his financial situation very much.

Madero—Bro. Zagami writes that one of the number that was baptized a few weeks ago had been suffering from some certain ailment for nine years. And she is praising the Lord that since the day of her baptism she has not suffered any more. A wonderful faith in her Lord indeed! By His stripes we are healed. Another one of the believers who has been suffering for 12 years and whose faith was strengthened also asked for the prayers of the congregation. They met for prayer at 6 A. M. (as is the custom of this congregation) and at 7 A. M.

this brother was marvelously healed. He has not ceased to praise the Lord for the manifestation of His power.

Tres Lomas—Bro. Rutt writes that Eileen is sick with the grippe, but the last news we had she was recovering normally.

Bragado—Here, our little Anita Edna, and little Esther Litwiller are both sick with what the doctor thinks is grippe. However he wants to see them a second time today so as to be certain.

On Sunday we had with us Bro. C. Sickel and wife from the Brethren Mission from Rio Cuarto. All enjoyed very much his message on Sunday nite. A great many people are sick in all of our towns with grippe and diphtheria.

The work is going on as usually but we need your prayers so as to be able to fulfill our duties as ambassadors for Christ and the Church.

Bragado, F. C. O. July 31, 1935.

NEWS EN ROUTE

On the Mediterranean Sea near Port Said, Egypt

On Board the S. S. Llandovery Castle, July 24, 4:00 P. M. here, or 9:00 A. M. Eastern Standard time in U. S.

For the Gospel Herald.

To our Dear Brethren, Sisters and Friends who are readers of the Gospel Herald, Greetings in Jesus' Name:—Our last report to you of our trip was mailed at Gibraltar. Surely the Lord has been with us and "Hitherto hath He helped us." After a stop of about one hour at Gibraltar we took sail at 8:00 P. M., July 14, and arrived at Naples, Italy, about noon or possibly 1:00 P. M., July 16. Here from the ship deck we had a very clear view of Mt. Vesuvius the volcano which destroyed ancient Pompeii. This volcano had been quiet for some time but about two weeks prior to our arrival it again became active and was shooting up a lot of smoke as we passed.

Our ship had a stop of 6 hours at Naples and so we were permitted to get off and see the city, which we did and found it quite a beautiful city in certain parts while other parts we found otherwise. It is so different in many respects from our U. S. cities.

At 7:00 P. M. we again set sail and arrived at Villefrance 8:00 A. M., July 17. This is a summer resort town a short distance west of Nice, France. Only a one-hour stop here and then we started for Genoa arriving at the pier there 1:45 P. M., July 17. Leaving the "Rex" here we went to live at the Princess Hotel of that city for three days and then Saturday A. M., 10:30, we came on board this ship and left Pier at 4:30 P. M. On Sunday forenoon we attended ship services up on

(Continued on page 476)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

MY MOTHER

By D. H. Martin

For the Gospel Herald.

Mother, when I think of thee,
And what thou hast done for me,
How I wish that I could show
To thee, that thou wouldst really know,
I love thee, Mother.

And when I think what thou hast done
For me, the least of all thy sons;
How thou hast cared for me on earth
All these years, ever from birth,
I thank thee, Mother.

Mother dear, if I have done
Anything to grieve your heart,
That perhaps your tears did start,
I'm sorry, Mother.

Truly, Mother, it brings joy
To thy poor, unworthy boy,
To do a kindly deed for thee,
That in your eyes a light I see,
That thou art satisfied with me,
My Mother.

Jesus, Savior, please help me,
Ever to patient be,
Kind and loving, meek and mild,
Help me ever as Thy child
To be to Mother.

Heavenly Father, I thank Thee
For the mother Thou gavest me;
And if on earth we have to part,
May we still united be in heart—
Me and my Mother.

And when from earth we are called home,
May we meet before the throne—
Me and my Mother.

New Holland, Pa.

WHAT THE TOBACCO MONEY BOUGHT

There are thousands of young men between fifteen and twenty-one years of age who are damaging themselves irretrievably by tobacco. They are stunting themselves physically, mentally, and morally; and, besides, they are literally wasting what might in the end become a valuable fortune. If these boys and young men would take what they are spending, and what they will spend if they keep up the habit all through their life, and put it aside, it will buy a fine house, and it will buy them a fine farm to make them comfortable in the afternoon of life. For this reason, if for no other, young tobacco users should break the habit and save their money. Certainly they can get comfort of it if used in providing substantial things.

A merchant of New York gives this testimony: "In early life I smoked six cigars a day, at six and a half cents each—they averaged that. I thought to myself one day: 'I'll put aside all the money I am consuming in cigars, and all I would consume if I kept on

in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,103.03 by compound interest. We lived in the city, but the children who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, take your choice—smoking without a home, or a home without smoking."—Young People's Delight.

WHO IS RESPONSIBLE?

For the Maintaining of the Family Worship Period?

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deut. 6:7.

The ancient Hebrews received command from the Lord God by mouth of Moses, the Law Giver, to transfer their knowledge of Holy Writ to their offspring. First, the Word was to be in their hearts. Heart promptings emit effectual transmissions. So God commanded accordingly.

The Hebrews were diligent in teaching the Law to their children and have through the ages kept the majority of their race in strict adherence to it. The Gentiles in like manner can have their law, the Law of Christ, in their hearts and transmit it to their children.

The early white settlers in America, having brought the law of Christ in their hearts with them across the Atlantic from their European homes had a habit of gathering, at the morning or evening altar for reading from God's Word and offering of prayers.

In those days it was customary, ever to read aloud from the Bible. The tone of voice was of piety and for years to follow the sacred tones remained in consciousness by those who heard them. Did the reading and prayers avail?

The true story is related of a Christian family of eleven, the father, mother and nine children. The father assumed himself to be the head of the family. He read the Bible much, ever in an audible tone. The children paid due reverence in being more quiet in times of the readings. After the evening meals were past and before the children seemed tired or sleepy he gathered all about him for worship. Each child in turn followed after the father and mother in audible prayers.

The prayers were not formal but were encouraged to be original.

One evening one of the little ones prayed, "And, God, bless George."

After the group arose from their knees she was asked why she prayed for George.

"He takes us to meeting; so he does. That's why," she replied. The family horse could not be dispensed with to get to "meeting."

One evening company was in to visit this family. Evening worship was omitted. The next day one of the older little ones was accused of being naughty.

"You know why? I didn't say my prayers last night," she returned.

Can parents see the worth of the family prayers?

In the days when all things call for modernization time is precious and fleeting. A modern mother and father read from the Bible at evening meals, and ask for prayers, in turns, preceding the eating. The prayers become original, not only a formal "returning of thanks."

One form of worship as adopted by a mother was to assemble before the going out for the evening or before retiring for the night, a custom of reading by rounds of five verses, in turns, of one chapter from the Bible. This method was adopted by an evangelist's suggestion.

During a revival meeting a pious mother could not solve the reason why her children did not unite with the church. The evangelist's suggestion was to cause a spiritual atmosphere to abound in the home. In one year all the children of that family responded to the next evangelist's efforts.

Who is responsible for the maintaining of the family worship?—Amanda Blosser in Evangelical Visitor.

ALCOHOLIC MOTHERS

Alcohol in the blood of the drinking mother is a menace to childhood. Children before birth are protected in a miraculous way from many injurious influences affecting mothers, but they are not protected from the injurious effects of alcohol. Alcohol in the blood of the mother may well nigh spell the extinction of the race. What will our history, our wealth, our institutions, our proud records, avail if we permit the fountain of life to be poisoned?—The National Voice.

Not the least among the influences unfavorable to the progress of the Christian religion is that of the daily newspaper—with its advertisements of crime, its funnies, etc. But over and above this, in degenerating effects is the movie, attended by more boys and girls than those who attend Sunday schools.—I. W. Royer.

Self-denial must reach beyond gross and undoubted sins.—Maclaren.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Sept. 8, 1935.—LYDIA and PRISCILLA.

Lesson Scope.—Acts 16:11-15; 18:1-28; Rom. 16:1-6.

Lesson Text.—Acts 16:11-15; 18:1-28.

Time and Place.—About 50 A. D.; Philippi, Corinth, Ephesus, Rome.

Leading Characters.—Lydia and Priscilla.

Golden Text.—Give her the fruit of her hands; let her own works praise her in the gates.—Prov. 31:31.

Points for Meditation.

1. Woman's sphere.
2. Women leaders.
3. Baptism.
4. Proper and improper occupations.
5. Personal work.

Introductory Thoughts.—We have before us two noble characters. We know very little about these two women save what is recorded in the few references included in our lesson scope, but enough is here mentioned to convince us of their worthiness of the honorable mention which they received. We are also impressed with two other facts: (1) that woman has a large place to fill in the work of the Lord and of the Church; (2) that these women are vastly different from "the new woman" that has such a prominent place in modern society. For examples of noble, consecrated womanhood, study the life and character of Lydia and Priscilla.

LESSON COMMENTS

Conversion of Lydia (16:11-15).—Lydia has the name of being the first European convert to Christianity. This is probably incorrect; as there were "strangers of Rome" mentioned among those who marveled at the apostolic gift of tongues on the day of Pentecost (Acts 2:10) and some of these were in all probability among the three thousand who were "added to the church" on that day. But this fact does in no way detract from the noble example set by Lydia in promptly accepting Christ as Savior and Lord as soon as she had the proper evidence. It is this manifestation of character that makes leaders of people. The influence of Lydia was manifest in that her whole household was numbered among the converts to Christianity. She gave further evidence of commendable Christian traits by opening her house as headquarters for the missionaries. Paul and his company accepted this generous offer, and for the time being her home became headquarters for the Christian Church in Philippi. To Lydia belongs a large share of the credit for the success of the Cause in this part of Macedonia.

The prominence of the rite of water baptism is another matter calling for our attention. People inclined to discredit this ordinance by the claim that it is the Spirit baptism that counts and that water baptism is but a mere form, should not fail to take note of the fact that not only on the day of Pentecost but on many other prominent occasions

the mention of water baptism follows immediately after the recital of notable conversions. Water baptism, like the baptism of the Spirit, has its place; and should by no means be ignored or neglected.

Aquila and Priscilla (18:1-28).—We understand that Priscilla is especially mentioned in the subject of the lesson because the Lesson Committee desired to place emphasis on woman's work. But in both the references found in this portion of Scripture both Aquila and Priscilla are mentioned, each serving in the sphere which God designed for each to fill. Coming to Priscilla's part of the work, we notice:

1. That she was true to her task. As the wife of Aquila she stood nobly by him in the attitude of loyalty to Christ, even when that meant banishment from Rome. In common with her husband she did what she could to make it comfortable for the beloved apostle, and their house was thrown open as headquarters for the activities of the Church. While they worked at their trade (tent-making), the narrative indicates that they worked much harder to bring men to Christ.

2. That she carried a ready testimony for Jesus. An illustration is furnished

in the case of the eloquent Apollos. This man was "mighty in the scriptures" but limited in knowledge, "knowing only the baptism of John." When Aquila and Priscilla heard him speak "they took him unto them, and expounded unto him the way of God more perfectly." Priscilla was perfectly in order here, even though she was helping to teach a man. "I suffer not a woman to teach," is capable of being so interpreted as to cause much harm, unless it is coupled with the companion admonition, "nor to usurp authority over the man." Priscilla, like every other consecrated man or woman in the Lord, was the bearer of a ready testimony for Jesus. The eloquent Apollos was a man of mighty powers, but this fact only emphasized the importance of his being fully instructed in the whole-Gospel faith set forth in the Gospel of Christ. Priscilla was one of those who stood ready to do her part.

3. She was a faithful "help meet for man." As a home-keeper she did her part. She stood by her husband in maintaining a real Christian home, in making their home noted for its Christian hospitality, in opening the home as headquarters for Christian activities, in opening the Scriptures to those who had only a partial Gospel. Thank God for the example and labors of Priscilla. Let us pray and work to the end that there may be a Priscilla in every Christian home.—K.

BIBLE MEETING TOPIC

BENEFITS OF BIBLE STUDY

Psalms 1: 19

Topic for September 8

MOTTO

"All scripture . . . is profitable."

OUTLINE STUDY

I. Benefits Found by Study of the Bible.

1. Happiness in meditation.—Psa. 1:1, 2.
2. Fruitfulness like a tree by the water.—Psa. 1:3.
3. Unfading life.—Psa. 1:3.
4. Prosperity in all that you do.—Psa. 1:3.
5. Conversion of the soul.—Psa. 19:7.
6. Wisdom to the simple.—Psa. 19:7; II Tim. 3:15.
7. Rejoicing to the heart.—Psa. 19:8.
8. Enlightenment to the eyes.—Psa. 19:8; 119:105, 130.
9. Riches better than gold.—Psa. 19:10.
10. Sweetness better than honey.—Psa. 19:10.
11. Warning.—Psa. 19:11.
12. Great reward if obeyed.—Psa. 19:11.
13. Food better than bread, milk, etc.—Deut. 8:3; Psa. 119:103; I Pet. 2:2.
14. A sword of defense and aggression.—Eph. 6:17.
15. A true searcher of hearts and a mirror.—Heb. 4:12; Jas. 1:27.
16. An outfit unto all good works.—II Tim. 3:16, 17.
17. Eternal life through Jesus Christ.—Jno. 5:39; Luke 24:25-27, 44-48.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Word."

2. Discuss Phases of the Above Outline from the Scripture in a Way That Will Be Adapted to the Junior Mind.

For Seniors.

1. Blessings I Have Received in Bible Study.
2. How Obtain the Greatest Benefit from Bible Study.
3. The Power of Bible Equipment.

PERSONAL THOUGHT

The noblest thoughts, the best values, the greatest wisdom, the greatest happiness, the greatest power in life and the strongest assurance for eternity may be found by those who study the Bible earnestly and prayerfully.

SEED THOUGHTS

If the Bible is God's Word, and we believe it, let us handle it with reverence.—Jno. B. Gough.

I believe that the want in our age is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.—J. C. Ryle.

If you are ever tempted to speak lightly or think lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound, no cure; a storm and no covert; a condemnation and no shrift; a lost eternity, and no ransom! Alas for us if this were all; alas for us if the ladder of science were the only stair to lead us up to God!—R. R. Meredith.

One gem from that ocean is worth all the pebbles from earthly streams.—Robert McCheyne.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, AUGUST 29, 1935

Field Notes

Bro. James Bucher of Upland, Calif., filled the regular preaching appointment at Iowa City Mission, Aug. 18. D.

A number of the Publishing House workers are attending the meetings of General Conference in Ontario, Canada.

Bro. Henry King of Harper, Kans., preached at the Forks Church near Middlebury, Ind., on Sunday morning, Aug. 18.

Bro. Harry A. Diener of Hutchinson, Kans., preached for the Mt. Zion congregation near Versailles, Mo., on Sunday, Aug. 18.

Bro. Amos Gingerich and most of his family encouraged the Mt. Zion congregation by continuing their visit there over Sunday, Aug. 18. D.

Bro. J. A. Ressler of Scottsdale, Pa., filled the regular appointment at Clinton Frame Church near Goshen, Ind., on Sunday morning, Aug. 18.

Among the early arrivals at Kitchener, Ont. previous to General Conference were Bro. James Bucher and Bro. J. L. Collier and family of Upland, Calif.

The congregation at the Prairie Street Church, Elkhart, Ind., is looking forward to a series of meetings in the near future, with Bro. Jesse B. Martin of Waterloo, Ont., as evangelist.

A number of visitors showed their interest in the mission fields of the Ozarks by visiting the workers in connection with their attending the recent meeting of the Missouri-Kansas Conference. D.

Bro. S. F. Coffman of Vineland, Ont., preached at the Beach Church near Louisville, Ohio, on Sunday, Aug. 18, and Bro. Paul Erb of Hesston, Kans., performed a similar service at the Leetonia, Ohio, church.

Bro. M. C. Lehman conducted a series of evangelistic services in the Holy Grove congregation, Westover, Md., Aug. 6-13. Among the manifest results, five young people accepted Christ as Savior. G. M. H.

Bro. Paul Erb and family of Hesston, Kans., who had been in attendance at the young people's institute near Columbiana, Ohio, Aug. 14-18, accompanied Bro. S. F. Coffman to his home at Vineland, Ont.

A Workers' Home Coming and the 25th anniversary of the founding of the Mennonite Gospel Mission, 25th St. and 4th Ave., Altoona, Pa., Lord willing, is to be held Saturday evening, Oct. 5 and all day Sunday, Oct. 6. N.

Bro. S. A. Yoder and family of Harper, Kans., have recently moved to Columbiana, Ohio, and are living with Sister Yoder's parents, Bro. and Sister J. S. Lehman. Their stay here is indefinite, depending upon the leading of the Lord.

Bro. D. D. Miller of Protection, Kans., Bro. Milo Kauffman of Hesston, Kans., and Bro. C. F. Yake were visitors at the Hannibal, Mo., Mission following the Missouri-Kansas Conference Aug. 17-19. They were used in public service. D.

The meeting of the Mennonite Publication Board, held at the East Zorra Church near Tavistock, Ont., last week, was well attended by Board representatives and others. We hope to be able to print a report of this meeting in a few weeks.

The young people's institute at Midway Church near Columbiana, Ohio, Aug. 14-18, was well attended. There was a marked interest from beginning to end. Leading instructors: M. C. Lehman, S. F. Coffman, Paul Erb, I. W. Royer, and others.

Bro. J. P. Bontrager of Winton, Calif., worshiped with the brotherhood in the community of West Liberty, Ohio (his former home) on Sunday, Aug. 18, preaching in South Union Church in the morning and in Oak Grove Church in the evening.

We are in receipt of a program of an all-day Bible meeting to be held at the Bairs Codorus Mennonite church on Sept. 8. Besides local speakers the name of Bro. William Jennings, Concord, Tenn., appears on the program. This meeting will be followed by ten days revival meetings.

A Workers' Meeting is scheduled to be held Sept. 2, at the Welsh Mt. Samaritan Home. Previous to this a series of tent meetings will be held each evening from Aug. 27 to Sept. 2 by Bro. Martin Hershey of Paradise, Pa. May the cause of the Lord be strengthened by these meetings.

Bro. Isaiah Rosenberger of Guernsey, Sask., accompanied by Sister Rosenberger and two daughters, has been visiting friends and relatives in Waterloo Co., Ont., (their former home community) the past few weeks, filling appointments in a number of churches. He preached for the Wanner congregation near Preston, on Sunday, Aug. 18.

The next meeting of the regular monthly Bible Conference of the Columbia, Pa., mission, will be held on Saturday evening, Aug. 31, and all day Sunday, Sept. 1. Instructors, Melvin Bishop and Richard Danner. A very instructive and helpful program is prepared which is given in the correspondence from this place to be found in this issue.

As this field note is being written the Mennonite Publication Board is in the midst of its closing session in the East Zorra Church near Tavistock, Ont. There is a week of busy work ahead, first in the Fundamentals program to be held over the week-end, in many churches, and secondly in the meeting of the Mennonite General Conference at Kitchener, about twenty miles away. While the "multitude of counsellors" is at work in its labors, there is an opportunity for the multitude of intercessors before the Throne. The Lord willing, a brief sketch of these meetings will appear in next week's Gospel Herald.

Recent visitors at the Publishing House are as follows: Paul W. Miller, Goshen, Ind.; Timothy Showalter, wife and daughters, Ada and Anna, Broadway, Va.; Elizabeth Showalter, Broadway, Va.; David M. Zook, Allensville, Pa.; Homer J. Mishler and wife, Paul Mishler, Margaret Mishler, La Grange, Ind.; Earley C. Bontrager, Delcie Bontrager, Shipshewana, Ind.; O. N. Mishler, Hollsopple, Pa., Elmer D. Leaman and wife, Lancaster, Pa.; Mary D. Brubaker, Neffsville, Pa.; Mary H. Groff, East Petersburg, Pa.; Elizabeth H. Brubacher, Lancaster, Pa.; Anna G. Weber, Ephrata, Pa.; Naomi H. Martin, Maugansville, Md.; Bessie M. Good, Millersville, Pa.

I know that on the question of faith and works there are points so fine that people resort to much hair-splitting—and some are so delicate that they are much offended even when there are hairs crossed. Keep your hairs straight.—S. F. Coffman.

Correspondence

Springs, Pa.

On July 4, at the Oak Grove Church our 25th annual Sunday school conference was held. Good interest and attendance were shown. We were pleased to have with us at this conference Bro. and Sister Nissley of Altoona, Pa. On the evening of the 3rd, Bro. Nissley led us in our Wednesday evening prayer meeting. The same evening the reorganization of prayer meeting was effected. Brethren Resley Tressler, Paul Miller, and Ray Maust have charge of arranging this work the coming year.

Funerals.—On July 4 we gathered to show our last respects to our aged sister, Mrs. David Maust. On Aug. 2, Bro. Lewis Gingerich of Frostburg, and on Aug. 3 Bro. Alvin Rodamer, whose passing was caused by eating poison mushrooms. We are reminded again of not having an abiding place here but may we be ready and looking for one over yonder. May the Lord bless the bereaved friends.

Teachers' Meeting.—On July 26 Bro. A. J. Metzler of Masontown, accompanied by Bro. Richard Martin, ably instructed the teachers in teachers' meeting. This meeting is one that should cause each teacher to seriously consider his or her calling. "Take heed unto thyself, and to the doctrine." Plans are being made, D. V., to continue farther in teacher training work. The elementary course having been successfully covered by our class, we are pressing on for the Standard Course. Bro. Ezra Bender, who has so ably instructed us, is to continue this work.

Weddings.—On June 30, attended by an overflowing audience at the Springs Church, Bro. Joseph Wertz of Bay Port, Mich., and Sister Orpha Stevanus, of this place were united in marriage by Bro. A. J. Metzler, of Masontown. On June 19 Bro. Gilbert Shoemaker of this place and June Bowman, of Salisbury, Pa., were married at the home of the officiating minister, Bro. Roy Otto.

On Aug. 1, Bro. Elwood King of this place and Josephine Sturtz of Meyersdale, Pa., were united in marriage at the home of the officiating minister, Bro. Roy Otto.

May the Lord's blessing rest upon all.

Visitors.—We were glad to receive two visits from J. A. Ressler, our bishop in charge, and Sister Ressler during the past month. Bro. Isaac Meyers and daughter, Sister Martha Meyers and Bro. and Sister Irvin Risser of Hagerstown were in our midst Sunday, June 21. Brethren John R. Mumaw and Preston Moyers of Harrisonburg, Va., were in our midst Sunday and Monday the 4th and 5th. Bro. Mu-

maw giving us an interesting and timely message in connection with our Y. P. Meeting. These brethren were on their way to the S. W. Pa. Conference at Masontown. About 35 of our brethren and sisters attended this conference.

Home Comers.—Walter Bender, formerly one of our workers in Sunday school and Y. P. Meeting was with us in S. S., July 7. Ernest Miller and family were in our midst July 7 and 14, the family visiting some time longer. Oliver Shenk, not entirely a home-comer but rather considering Springs his home for the present and possibly more so later as we understand he has made some inquiries relative to building a cabin somewhere near here among Nature's haunts. To all our visitors named or unnamed we extend a hearty welcome and invite them to come again.

Communion.—At the home of Sister Katie Durst, owing to infirmity caused by age thus making it impossible for her to attend services, communion was served to Sister Durst and Lula Hoover, grandmother and granddaughter; also with Sister Isabelle Durst at her home, Sister Durst being an invalid for many years. Services were in charge of Bros. M. B. Miller, Roy Otto, and S. J. Maust, accompanied by Sister Miller. The brethren report an impressive service. May the Lord bless the "Shut-In" ones.

In His name,
Aug. 12, 1935. E. E. Bittinger.

Kalona, Iowa

The Young People's Institute held at the East Union Church, near Kalona, Iowa, closed on Aug. 11. The enrollment of the institute reached 190. Most of these were from Iowa, but there were some present from Nebraska, Kansas, Missouri, Illinois, Ohio, and Virginia. The season was late in Iowa, and threshing was in full swing, which kept the attendance somewhat smaller than it otherwise would have been. The interest of those attending was very good, and many were the testimonials to the benefits received. For both instructors and young people it was a time of spiritual inspiration and profit. We believe it was very much worth while for the young people of this section.

Aug. 13, 1935. Paul Erb, Director.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—On Sunday evening, June 23, Bro. J. A. Heatwole of La Junta, Colo., filled the regular appointment at the Bank Church, using for a text, "Be of good cheer." Bro. L. S. Glick of Tampa, Fla., conducted the devotional, reading for an opening lesson, Matt. 9:1-22.

Bro. Glick filled the regular appointment at the Mt. Clinton Church on Sunday morning, June 30, using for his text, Gen. 26:18. Bro. Glicks are ex-

pecting to spend some time in Virginia. We welcome them in our midst.

On Sunday evening, July 7, Bro. Maurice Yoder of Hesston, Kans., delivered a message to the Weaver congregation.

The Young People's Institute held at the E. M. S. brought a number of visitors into our midst, including ministering brethren of whom some allowed themselves to be used in filling regular appointments, on Sunday morning, July 28.

Bro. Chester Helmick of Pinto, Md., preached at Zion Hill, and Bro. J. D. Mininger of Kansas City, Kans., delivered the message at Gospel Hill.

The annual harvest meeting was held at Weavers Church, Aug. 1. Bro. M. J. Heatwole read the 95th Psalm for an opening lesson, and Bro. D. S. Brunk brought a message from the same Psalm using verses 6 and 7.

The Lord has blessed us with a wonderful growing season and our fields and gardens have yielded abundantly. May we use these blessings to the glory of God, lest they become a curse unto us instead of the blessings God designed they should be.

Sister Ida Eshelman of this place has gone to Roaring, W. Va., where she is engaged in mission work. Sister Grace Phillips is at Job where she is engaged in the same work. Both Sister Phillips and Sister Eshelman are practical nurses, and as they minister to the physical needs of the body, it gives them an excellent opportunity to supply the spiritual needs of the soul. May the Lord bless them in their labors, and may He help us to be faithful in our part of the work in behalf of the workers in their respective fields of labor.

Sister Lena Wenger, a worker of the Knoxville Mission at Knoxville, Tenn., is spending her vacation with her parents, Bro. and Sister Dan Wenger. Sister Wenger is expecting to return again to her work on Aug. 19.

Aug. 16, 1935. Laura E. Kulp.

Mazeppa, Alta.

(Mountain View Cong.)

"I was glad when they said unto me, let us go into the house of the Lord." Psa. 122:1. I am sure that all of us could say that while Conference was held here this summer. We had a real profitable time together. Bro. Oscar Burkholder remained the following week and held meetings. Two very young souls obeyed God's first call. May they remain faithful to Him.

The angel of death passed through our midst on June 15 and called home Bro. Menno Gingrich, deacon of our Church. It was a shock to everyone, and reminds us of being ready when Jesus comes. Matt. 24:44, "Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh."

(Continued on page 476)

Miscellaneous

UNION COUNTY (PA.) CONGREGATION

By J. S. Umble

For the Gospel Herald.

The members of the Buffalo Valley Amish Mennonite congregation resided in four townships in Union county: Buffalo, East Buffalo, West Buffalo, and Kelly. Tradition credits Samuel Lantz and six of his seven sons-in-law with founding the congregation. In 1837 Samuel Lantz, Samuel Glick, Christian Stoltzfus and David Glick moved to Union county from Leacock township, Lancaster County, by canal boat. Isaac Walker seems to have followed soon after. The Riehl brothers, Elias and Joel, of the Juniata valley, arrived in Union County early in the forties and married younger daughters of Samuel Lantz. Other settlers purchased land in the Buffalo valley about the same time as Samuel Lantz: John (Hannes) Byler, from Huntingdon county (1836); Christian Lantz, from Lancaster county (1837); John Lantz, from Northumberland county (1837), probably a brother of Samuel Lantz; and John Planck from Mifflin county (1838). In addition to the above-mentioned, prominent names in the colony included Solomon Yoder, John and Jacob Riehl, Michael Schwartz, Jacob Beiler (probably the brother of Hannes Byler), John Lapp, Stephen Kurtz, Christian Kauffman (later of Lawrence county, Pa.), Abraham Esch, — Zook, — Kanagy, — King, John L. Beiler, Christian King, Samuel Kenel, John O. Miller, and Andrew Miller. The last three moved from Maryland during the sixties. Some of the ministers in the congregation at various times in its history were Bishops Solomon Yoder and Elias Riehl; Bishop-Deacon (Voelliger Almosen-Pfleger) Michael Schwartz; Preachers Christian King, Andrew Miller, and David Stoltzfus; and Deacon Christian Stoltzfus. The latter was ordained in 1839 and served the congregation until his death in 1883.

Although the colony prospered financially, and although there were short periods of growth when an excellent spirit of unity seemed to prevail, the later history of the congregation is a record of strife and dissension. About 1865 a small group organized a prayer meeting and met separately. Even after this group scattered and moved away, difficulties continued. Some of the members favored aggressive Christian work, organized a Sunday school, and supported the Mennonite Publishing Company and its publications. Others violently opposed Sunday school work and special religious services. They struggled to preserve the strict "old order" of the Am-

ish and bitterly opposed a more liberal church discipline such as was being adopted by the group beginning to be known in various parts of America as Amish Mennonite.

In 1880, on account of disagreement over matters of church discipline in which the bishop's son was involved, the congregation forced the deacon to call an investigating committee from Mifflin Co., Pa., which silenced Bishop Elias Riehl and excommunicated his brother Joel and wife. The latter had organized the first Sunday school in her own home seven years earlier. Bishop Riehl refused to regard the action of the committee as binding, and united with the Mennonite congregation in Juniata County (Richfield) with full rights as a minister. Preacher Christian King moved to Lancaster County soon after and united with the extreme Low Order Amish who later chose him bishop. Bishop-deacon Schwartz labored with a conservative Amish group in Lancaster County. After the death of Deacon Christian Stoltzfus in 1883, Preachers Andrew Miller and David Stoltzfus moved to Kansas with nine other families and united with the Amish Mennonite congregation near Hartford. Left without a minister, the remainder of the Union county group scattered; several families to Lancaster county, some to Mifflin. Most of the Hartford, Kans., settlers had returned east and located near West Liberty, Ohio, by 1890. The Buffalo Valley congregation has been extinct for nearly half a century. Although Deacon Christian Stoltzfus offered to donate a site for the erection of a meeting house, the congregation never built one. Three family burying grounds (the Lantz, Beiler, and Stoltzfus cemeteries) remain to mark the bounds of the settlement.

Goshen, Ind.

THE COMPASSIONATE SAVIOR

By Martha Mumaw

For the Gospel Herald.

The psalmist David said: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."

Through the prophet Malachi the Lord said: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

The apostle John said: "And we have seen and do testify that the Father sent the Son to be the Savior of the world." His coming to the earth would not be as wonderful as it is, if He had not had the power to heal physical diseases. He would not be a complete Savior to us, were we to disregard that power even at the present time.

Jesus manifested His compassion in many different ways. The healing of the body is only one of the ways in

which we see Him as a Compassionate Savior.

In looking over the various accounts of His miracles in healing, we find Him to be—in the first place—a listening Physician. "He heard their words." How patient He must have been! He understood their needs. He knew that the impotent man whom He found lying at the pool of Bethesda had been in that condition a long time. Nor did it make the case any more difficult for Him. He was willing. To the leper who said, "If thou wilt," He promptly replied, "I will." Not one that came to Him was refused.

His method of healing was not always the same—sometimes by word, sometimes by touch, or both; and there was healing even in His garments.

With all this ministry He carried cheer. To the one He said, "Daughter, be of good comfort." To another He said, "Go thy way." And again, "Be of good cheer."

Sometimes the healing was instantaneous, at other times not; but always the final result was a change to a normal state of health and activity. He healed "all manner of sickness and diseases." No physician that has ever lived can be compared with Him.

He Himself has gone back to the Father, but His interest in human suffering is as great now as when He was here. He is still the listening, understanding, willing and able Healer for all who come to Him in faith; "whatsoever ye shall ask in my name, that will I do." Just before He left the earth He made special provision by giving His disciples authority to lay hands on the sick for their recovery. The Holy Spirit who was sent to reprove, to guide, to teach, came also as a Spirit of healing. In the Church He has ordained certain ones to have charge of the ordinance of healing.

It was Christ's compassion for the suffering that inspired James to say, "And the prayer of faith shall save the sick, and the Lord shall raise him up." He longs to do this for His people. There are very few of us who do not at times experience this need, and if we would learn to know Jesus in a more personal way there is perhaps no other occasion in everyday life in which He becomes more wonderful to us than in a time of sickness, where He has manifested His power to heal the body.

Scottdale, Pa.

There are places where people leave after Sunday school, and before the church services. If this continues there will eventually be very few in the church services. Parents should be ashamed not to have their children in the church services. And when children get old enough, they should be ashamed to leave between the Sunday school and church service.—Aaron Mast.

"HELL HATH ENLARGED HERSELF"

By A. W. Metzler

For the Gospel Herald.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.—Isa. 5:11, 12, 14.

Note the great number of advertisements in the newspapers of this nation, as to the great number of places selling strong drink; the many and varied forms of entertainment, with singing, dancing, and musical instruments. Read again the above scripture, and you have the picture of a depraved people of Isaiah's day, who indulged in strong drink and its many kindred evils. And who but a spiritually blind man could say that this is not a picture of America today? Those of us older ones that remember the saloon of pre-prohibition days know that with few exceptions a young man under twenty-one years of age could not get intoxicating liquor at the bar; and for a woman to enter or to be seen around a saloon was to openly confess that she cared nothing for her social standing in the community.

Contrast this with conditions prevailing today. First we see the many more and varied kinds of business places dispensing intoxicating liquors. The writer knows of one town, with a population of approximately 400 people, that before prohibition had but one saloon, and that one poorly patronized, and four church houses with thriving congregations. Today this same town has four licensed outposts of hell. (See title of this article for further meditation on this point.)

And what about the ungodly entertainment programs, the vileness of which it would not be wise to describe in print? Read II Pet. 2:14. And these are the things the youth of our land are gazing at, both young men and women. Oh, Christian America (falsely so-called) shame, shame! Yes, young men in the teen age, young men and maidens who will be the future fathers and mothers of the next generation! What of the future? Who can picture the future of America if this awful debauchery and drunken revelry is not curbed? If the number of drunkards and the evils that associate with drunkenness increase in proportion to the number which are indulging in strong drink now, in comparison to the number that indulged before prohibition, what will be our standing as a people or nation twenty-five years from now? It was a sad day in American history when the major

political parties decided to make the liquor question an issue in their campaign for political supremacy. Satan surely pulled a fast one on many people who, because of political faith said yes, and their conscience said no. Again many who knew of the terrible results of this monster evil openly declared in favor of the repeal of the 18th Amendment to the Constitution of the United States, but declared they would not tolerate the saloon and its evils. And again Satan, behind the curtain, throws in his trump card. We will dress this monster in evening clothes—restaurants, filling stations, and government controlled liquor stores shall be his habitation, so that society can partake of his wares and not be degraded; that the youth of our land may have easy access to the same, along with ministers of the Gospel. In fact, anyone and everybody can get a drink without losing his self-respect. Satan seemingly has won a great victory. Our nation's doom seems certain.

A little farther back in this article we asked the question, What will be our standing twenty-five years from now as a people or nation, to those of us as God's people? We believe as a

people and nation in dealing with this great evil we have failed, and miserably so. Did we try to do the right thing the wrong way? Is it possible to legislate souls into the Kingdom of God? Is it in harmony with the teaching of our blessed Lord and Master for the Church to try and bring men into subjection or obedience through the ballot, or by force? Will truth and righteousness in Christ Jesus be revealed to and fill the hearts of men in this way?

God said to the prophet Jeremiah, "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not" (Jer. 33:3). Oh, that God's people might rise to their duty and privilege; or, should we say, go down on their faces before God and cry for the deliverance of souls from the bondage of Satan. God is just as ready to hear now as in Jeremiah's day; just as ready to open the windows of heaven and pour out blessings far beyond our knowledge to ask of Him. His love for lost souls is just as great and far-reaching as in the days of Josiah when He poured forth a mighty revival.

Paradise, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A CONFERENCE SERMON

By J. N. Kaufman

For the Gospel Herald.

(Continued from last issue)

A church to be effective must have an organization. The Spirit expressly provided for this. I Cor. 12 and Eph. 4:11-14 are clear in their statement as to the responsible leadership of the Church: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers"; "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—for the purpose stressed in Eph. 4:11-14. In addition to the officers mentioned in the foregoing verses we have also the teaching and practice of the early Church in reference to the ordination of deacons and bishops, or elders. Thus not only the teaching and evangelistic functions of the Church were provided for, but also the oversight and the discipline as well as the work of caring for the poor of the Church.

We might pause briefly to note the responsibility of the bishop. This office is usually thought of as only that of rule and the exercise of authority;

but if we use as another name, "chief pastor," it suggests another responsibility which is all too often neglected. I would like to stress here the great importance of pastoral work in the Church. We as a Mennonite people perhaps do less of this type of church work than do many other churches. We do not believe in a salaried ministry and do very little in connection with the scriptural method of a supported ministry. This means that our ministers labor with their hands to support themselves, and their families in addition to their church work. The major time and energy of our ministers is taken up in making their own livelihood, which means that practically no time is left for real pastoral work. In the meantime witness the heart hunger of thousands of our people who long to have pastoral visits from the ministers to whom they could pour out their hearts. Ask any congregation regarding this matter, and you will hear hundreds of brethren testify to the fact that they had had no pastoral calls from their ministers for months or even for years. If more effective pastoral work would be done in our church there no doubt would be fewer church problems and disci-

pline among the membership would be made considerably easier. An unfavorable attitude towards bishops has developed in some places which, in my estimation, is due to the fact that our bishops have given more attention to the exercise of authority than they have to their responsibility of serving in their pastoral capacity. At heart our people have the highest respect for the authority of the Church, and we as ministers can well afford to remind ourselves that we are the **servants** of the Church and in no sense overlords. This will materially help to discourage the distinctions of the **ministry** and the **laity**, terms which are often convenient to use but which suggest a difference which it is best not to emphasize.

We have already referred to the fact that there are "differences of administrations" and "differences of operations." Some sections of our church emphasize more the episcopal phase of our church government while others stress the work and responsibilities of the conferences. The episcopal form of church government is one in which the bishops have sole authority, the membership having no voice in the administration of policies and of discipline. Examples: the Catholic Church and the Established Church of England. At the other end of church government is the congregational form, where no bishops exist and where all administrative work is carried on by the congregations themselves in their individual capacity. The Congregational Church is an example. The Baptists and the Disciples of Christ retain this form also. Another form of church government is the presbyterian form which has no bishops but which carries on all its ecclesiastical work through conferences or presbyteries. Any legislation enacted by the presbytery becomes mandatory on the several congregations.

References to all three of these forms of church government are found in the New Testament. The Mennonite Church has bishops, although with less authority than the bishops of the Church of England or of the Methodist Church. In this sense we are episcopal. Then considerable latitude is allowed the several congregations to deal with purely local affairs, although less so now than in the earlier history of the Church. In this respect we are to some extent congregational. But by far the major part of ecclesiastical affairs is conducted through conferences in which the several congregations are represented and therefore we are chiefly presbyterian. Since we retain the three forms of church government, all of which have a Scriptural basis, we might combine the terms and say that in the matter of church government we are "Episcopresbyterialists".

Those of our people who have taken an attitude averse to our bishops may feel that they have been justified in doing so. However, let us examine the other side of the picture and see if we can not also see the viewpoint of our bishops. We have already seen how they are compelled to spend the major part of their time and energy in making a livelihood for themselves and their families and find it almost impossible to do the more pleasant part of the church work—that of visitation work as ambassadors of good will. As it is when they do make official visits to churches or members, it is invariably in connection with questions of discipline when unpleasant situations arise with recalcitrant groups or individuals. Our bishop brethren are no more anxious to do this kind of work than any of the rest of us would be. But all of us can understand how this might easily give us a wrong slant on the whole situation and charge those in authority in the Church with a desire to rule when this is not at all the case. If any disgruntled brethren could for a little while stand in the place of our bishops and would be obliged to wrestle with stubborn Church problems from their point of view they no doubt would soon develop an attitude of greater sympathy than they experience now. It is easy to stand on a soap box and hand out advice wholesale as to how things ought to be done. It is an entirely different matter to take hold of the job and do it. On no account should we excuse a careless ministry, but I would rather live in the church under the benevolent rule of a consecrated episcopacy than submit to the decisions of an ecclesiastical democracy gone to seed.

An organization to be useful must have sufficient authority to give effect to its decisions. This authority is divinely conferred on the Church, as stated in Matt. 18:18. Its wise use presents one of the most difficult problems of the ministry. Under wise and consecrated leadership almost any organization will function well. But the human factor is always present and must be reckoned with. We talk of monarchies, democracies, dictatorships and other forms of civil government. Monarchies which oppress have their reaction often resulting in democracies. Dictatorship grows out of the failures of democracies. It is possible for a people to be happy and contented under an absolute monarchy. It is possible for a people to be happy and contented under the rule of a dictator. The human equation must always be considered. Few men know how to use power and authority wisely. Some one has observed, "Consciousness of power and influence is a dangerous experience. Many men who have worked constructively and served well to that point have, on recognition of their

power, become a detriment to the very cause they have worked long and hard to build up." How sadly true is this observation.

(To be continued)

NEWS EN ROUTE

(Continued from page 469)

first class deck but found it to be quite formal.

We are having very fine weather and a calm sea since leaving Genoa. We have found no missionaries on this ship, except a young man who is a Salvation Army officer from London, and is going to Tabora, Tanganyika Ter. The other passengers are mostly business people or tourists. We are being treated very nicely and highly respected in regard to our work and the stand we take.

At 1:45 A. M. Monday, July 22, we passed the Stromboli Volcano about 30 or 40 miles north of Sicily which became very active soon after we had passed, as word reached us by wireless about it some time later.

About 4:30 A. M., July 22, we passed through the Strait of Messina and yesterday about noon we had a nice view of the Island of Crete, passing it on the south side. Thus we had been traveling much the same route that Paul traveled on his "Journey to Rome."

We expect to arrive at Port Said, Egypt, about 12:00 o'clock tonight.

May you continue to pray for us and for the great work in Africa. May the Lord bless you all.

C. M. Ferster and Wife.

CORRESPONDENCE

(Continued from page 473)

On July 16, Bro. and Sister Isaac Miller and daughter Marjorie left for a trip to Ontario where they expect to attend General Conference. Our congregation is small and we miss them very much. We have Sunday school every Sunday and every two weeks a ministering brother comes in to break to us the bread of life.

Crops and gardens were looking very good this summer until a hailstorm came through here July 25 and completely destroyed some fields of grain yet hardly touched others. Sometimes we wonder why these things happen, but they are reminders to us. Rev. 8:7 gives a description of the fate of the ones that are left. Rev. 16:21 describes the hail as every stone weighing a talent. May we not be found wanting at the judgment day. Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:20, 21.

Aug. 16, 1935. B. Guengerich.

WHY RIGHT HAS GONE ASTRAY

Some wonder what we're coming to
As down life's path we go;
Some wonder if we're trying
To strengthen and to grow.

Or, are we merely drifting
With naught of thot or care;
No vision of a worthwhile goal—
Just drifting anywhere?

Devoid of any interest
In the higher walks of life;
Satisfied to let ourselves
Drift on in ways of strife.

For wrong can mean no other way
Than roads we shall regret;
Every road of wrong we'll find
With ugly thorns beset.

Too many folks are slipping off
The straight and narrow way;
Too many folks indifferent
To laws they should obey.

Too many folks not knowing
What's going on in town;
Too many grown ups ready
To drag the youngsters down.

Too many people in saloons,
Too many after dope;
Too many people in the dark
Are satisfied to grope.

Too many parents sleeping
Who should be wide awake;
Too many lads and lassies
The righteous paths forsake.

Too many swearing people,
Too many mock the Church;
Too many glad to roost upon
The loafer's idle perch.

Too many loafers on the street
Who'd rather beg than work;
Too many chiseling people
Who only scheme to shirk.

Too many asking charity—
Too many averse to earn;
Too many folks too trifling
The thrifty ways to learn.

Too many folks applauding
Nastiness on the screen;
Too many folks rejoicing
In anything obscene.

Too many children not controlled
Or under parents' care;
Too many children lack respect
For elders everywhere.

Too many men in business
Who often thwart the truth;
Too many bad examples set
And seen by keen-eyed youth.

Too many people talk about
The trifling faults of folk;
Too many folks rejoicing
To work in gossip's yoke.

Too many teachers in our schools
Who fail to be sincere;
Too many smoking cigarettes,
Too many drinking beer.

Too many people laugh about
The burdens they should bear;
Too many folks of righteousness
Have little thot or care.

Too many avaricious folks—
Too many think of pelf;
Too many hate their neighbors—
Too many think of self.

Too many folks lack courage
To do the things they should;

Too many folks lack interest
In amplifying good.

Too many folks are lukewarm
In work they have to do;
Too many teaching doctrines
That simply are not true.

Too many folks, professionals,
Who drink and lose their way;
Then of course are not concerned
In what they do or say.

Too many only pray for selves
And not the other fellow;
Too many folks when tests are made
Show a streak of yellow.

Too many guzzling "highballs"
With excuse that it's the style;
Too many folks unwilling
To go the "second mile."

If ev'ry one who goes to Church
Would do the best he knew,
Conditions would be set aright,
That now are all askew.

—Harry Troupe Brewer in Reformed
Church Messenger.

SPECIAL MEETINGS

Thompsontown, Pa.

Report of the Annual Sunday School Meeting held at the Delaware Church, Juniata Co., Pa., June 16, 1935.

Instructors: Jno. W. Weaver, Elmer G. Martin, William Shafer, J. G. Brubaker.

Moderator:—Daniel Brubaker.

Subjects.—The Infallible Word; Christian Simplicity a Power in Sunday School Work; Our Young People, Their Responsibility and Influence; The Sunday School and Present World Crisis; Need of Teaching the Principles of the Gospel Early in Life; Loyalty to Christ and the Church.

Thoughts Gleaned.—"Thus saith the Lord," is found 2000 times in the Bible. The first English printed Bible was completed in 1534. The most neglected Book should be systematically taught. The Sunday school is the cradle of the Church. The best talent should be placed before the classes. The **all things** should be taught in youth. Why are some earnest and serious, while others are careless and frivolous? The answer is not known. There is a need of a greater appreciation of one another by young and old. Many members, but one body. Young people should rise up in strength for purity. Crisis caused by religious decay. The Sunday school failed to teach the **all things**; teacher in error. We must meet the conditions as Paul did in Col. 2:8. We must stand on solid Rock—Jesus Christ. We must meet temptations, preserve the purity of the Church. There are more young people in the Church now than formerly. Those receiving early training are the best workers. Loyalty is a heart condition. Christ and the Church cannot be separated. Follow example of holy men. Pray and worship. Loyalty from the head to laymen makes a loyal Church. Michael Wert.

Duchess, Alta.

Report of Sunday School Meeting held at Duchess, Alta., Aug. 4, 1935.

Organization.—Mods., Gordon Good and George Brubaker; Secys., Lorene Shank and Phoebe Brubaker; Speakers, Alvin Steckley, Clarence Ramer, Willis Yoder, H. J. Harder, J. B. Stauffer, Ezra Stauffer, C. Siemens; Essays, Carrie Brubaker, Mrs. Marlin Brubaker, David Ramer, Daniel Burkholder, Howard Stauffer, Joe Martin.

Program.—Devotion (Psa. 46), John Harder; Sermon (Isa. 62:6), J. B. Stauffer; Devotion (Matt. 5:1-20), Will Lauver; Character Study; Devotion (Psa. 73), H. B. Ramer;

Children's Meeting, Mrs. Willis Yoder; Missionary Sermon, H. J. Harder; Dismissal.

Thoughts Presented.—The Sunday school is an organized body of believers whose aim is to study God's Word and teach its truths to the children of the community. It may be the means of providing an open door in neglected fields because the children are the avenue through which the parents are reached. A real burden for the welfare of souls will not leave us blind to opportunities. We should do what we can by inviting them to join us in our worship, visiting the sick, and showing them our kindness whenever we can. Young people who give their hearts to God in their tender years can like King Josiah give God their lives as well as their hearts. God's faithful ones have often been the means of staying His wrath upon the wicked. Josiah was spared the grief and pain of seeing the destruction of his nation. The duty of the watchman is to see that no harm comes to the flock. A faithful shepherd will not "keep silence" or idly flatter, but will "cry aloud and spare not" when aware of danger. He is willing to sacrifice his life if need be. David was a man after God's own heart, not because he never sinned but because he was so honest and sincere in confessing and forsaking his sins. His great affection for his Maker is portrayed in his matchless psalms of praise. We may show our love to Jesus today by receiving Him into our homes and in private communion where we may shut out worldly interruptions; by taking His yoke upon us and learning of Him. Those that are ready to answer and obey the call of God will receive a blessing. Not all are called into active service but can only render their best to God by being still and waiting upon Him. The young man Timothy was a good example of the value of home teaching in early childhood. We can be an example of the believers even in our youth. A firm foothold coupled with courage is required when daring to stand alone. A balanced life may be compared to a wheel with the spokes properly placed. It is fourfold: Business, Private (leisure time), Social, and Public. Beware of close dealing. Be careful of leisure hours. Respect rights of others, and do not neglect daily communion with God. Proper use of our talents is an aid to a balanced life. The Bible is our road map to God and His dwelling place. The Book of Ruth shows to us how much greater grace is than the Law. It is typical of redemption by grace. The good news of salvation from sin is for every creature and it is the duty of the church to "herald" these tidings. Every community has its responsibility. Secretaries.

Westover, Md.

Report of the Sunday School and Mission Meeting held at Holly Grove Church, Westover, Md., Aug. 10 and 11, 1935.

Program and Speakers.—Devotion (Psa. 119:9-40); Prayer; Regular and Punctual Attendance at Sunday School, M. C. Lehman; Scriptural Qualifications of Sunday School Workers, W. C. Hershberger; Duties of Superintendent, Amos K. Mast; Duties of Teachers, W. C. Hershberger; Duties of Pupil, Amos K. Mast; The Home Department of the Sunday School, M. C. Lehman; The Spirit of Giving, Nevin Bender; Sermon (Jno. 17:18; 20:21), M. C. Lehman; Children's Meeting, A. K. Mast; Our Mission in India, M. C. Lehman; Home Mission Work, Noah Swartzendruber; Our Mennonite Young People and Missions, M. C. Lehman.

Thoughts Gleaned.—Every part of the Sunday school is an essential part. It is conceived and conducted as a unit. Every child who is regularly tardy gives a wrong witness to the world. Being tardy is not fair to the officers we elect in Sunday school. It is necessary to be punctual in business; how much more so in Sunday school. Be a

(Continued on last page)

ONTARIO A. M. CONFERENCE

Report of Annual A. M. Church Conference held at the Maple View A. M. Church, near Wellesley, Ont., June 18 and 19, 1935.

Moderator, D. S. Jutzi.

Devotional, Chr. Schrag, Zurich, Ont., reading Col. 1 and leading in prayer.

Reading of minutes of previous conference. Moved by P. Boshart, seconded by S. Baechler, that minutes be accepted as read, approved by Conference body.

Conference Sermon was delivered by Chr. Schultz. Text, Matt. 16:18.

Testimonies by Brethren D. S. Jutzi, M. Hallman, C. F. Derstine, B. B. King, J. R. Bender, Chr. Schrag.

Forenoon session closing prayer by Chr. Schultz.

Afternoon Session

Devotion, Moses O. Jantzi, reading Matt. 8:1-24 and prayer.

Resolution Committee: P. Boshart, J. R. Bender, and Peter Nafziger.

Subject I. The need of preparing our hearts to the ways of the Lord. Isa. 40:3, (assigned to C. S. Zehr, but in his absence, was discussed by P. Nafziger).

Answer: Since out of the heart are the issues of our life and walk (Prov. 4:23) and "out of the abundance of the heart the mouth speaketh" (Matt. 12:34), "the heart is deceitful above all things and desperately wicked" (Jer. 17:9), therefore it is impossible to serve God and walk in His ways, except a prepared and changed heart; be born again (Jno. 3:3, 5) and receive a new heart. Ezek. 36:26, 27.

Subject II. Worldly evils creeping into the Church. How they can be avoided, (assigned to Bro. Chr. Gascho, but through infirmities of Bro. Gascho, was discussed by Ben Gingerich).

Answer: Since the Church is to be kept pure (Eph. 5:22; II Cor. 11:2, 3) and is constantly confronted with worldly evils such as are enumerated in the following verses: Rom. 12:1, 2; I Tim. 2:9; I Pet. 3:3; II Tim. 3:4; I Jno. 2:15-17; Acts 20:30; Jas. 4:4; Eccl. 7:2; Prov. 20:1; Rev. 3:15, which lead away from the true example and pattern of Jesus Christ, this may be avoided by earnest warning and teaching by the ministry against such evils (II Tim. 4:2; Acts 20:20; I Tim. 4:12). And every individual must take earnest heed to the

things we have heard (Heb. 2:1 and Rev. 3:17, 18) and abstain from all appearance of evil (I Thess. 5:22) because the members of the body of Christ are not of this world (Jno. 15:19; 17:16), and hear the voice of the Shepherd and follow Him (Jno. 10:4-27).

Subject III. The cost and value of our young people to the Church.

Evening Sermon by M. Shantz. Text, Rom. 6. Followed by prayer.

Subject IV. Col. 6:7, by Menno Kipfer.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him and stablished in the faith as ye have been taught, abounding therein with thanksgiving."

Subject V. The duty of the congregations toward their ministers, Peter Boshart.

Answer: The teaching of the Bible is very plain, to be submissive (Heb. 13:17; I Cor. 16:16). To regard them as God's messenger (I Cor. 4:1). As an angel of God (Gal. 4:14-16). To love and pray for (Rom. 15:30; Eph. 6:18, 19). Count worthy of honor (I Tim. 5:17). To know and esteem them very highly (I Thess. 5:12, 13). To help and support them (Phil. 4:17; I Cor. 9:6-15; Gal. 6:6; II Cor. 11:7-9).

Subject VI. The account ministers must give for their flock, D. S. Jutzi.

Answer: To preach the Word (II Tim. 4:2).

Be an example (I Tim. 4:2).

Feed the flock (Jno. 21:15-17).

Overseers taking heed (Acts 20:28; I Tim. 4:16).

Speaking the truth in love (I Tim. 4:15).

Give an account (Heb. 13:17).

Christ laid down His life (Jno. 10:15; I Jno. 3:16).

Subject VII. Jno. 12:43, by Dan Lebold.

"For they loved the praise of men more than the praise of God."

Subject VIII. Observe the ordinances of the Church, Sol Baechler.

Report of various committees.

Closing Sermon by Moses Brubaker. Text, Col. 1:26, 27. Theme, Christian's standing in Christ Jesus.

A vote of thanks given to the Wellesley A. M. Church and the ministering brethren.

Closing prayer and benediction, M. Brubaker.

Secretary.

Married

Johns—Mellinger.—Bro. Frank K. Johns and Sister Emma C. Mellinger, both of the Byerland congregation, were united in marriage Aug. 21, 1935, by N. L. Landis at his home at Neffsville, Pa. May God's richest blessings rest upon this union.

Risher—Short.—On Aug. 6, 1935, at the bride's home, occurred the marriage of Bro. Lester Risher and Sister Letha Short, Bro. E. B. Frey officiating. Both are members of the Central A. M. Church. May joy and happiness attend them through life.

Geasel—Short.—On June 4, 1935, at the home of the officiating bishop, E. B. Frey, the marriage of Bro. Chester Geasel and Sister Ella Short was performed. Both are members of the Central A. M. Church. May the blessings of the Lord attend them through life.

Rysheuer—Souder.—On July 23, 1935, at the home of the bride's parents, the marriage of Bro. Edwin Rysheuer and Sister Herma Souder, both members of the Central A. M. Church, was performed by Bishop E. B. Frey. May the Lord abundantly bless them through life.

Schlabach—Sommers.—On August 4, 1935, at the home of the officiating bishop, O. N. Johns, Bro. Menno Schlabach and Sister Ora Sommers, both of Millersburg, Ohio, were united in marriage. May the Lord richly bless them as they share the joys and sorrows of life together.

Martin—Hartzler.—On the evening of Aug. 15, 1935, at the Martins Mennonite Church near Orrville, O., Bro. Elam Martin of the Crown Hill congregation, and Sister Sarah Hartzler of the Martins congregation, were united in holy matrimony, Bishop E. B. Frey officiating. May heaven's blessing attend them as they journey through life.

Detweiler—Hostetler.—On Sunday evening, Aug. 11, 1935, at the home of the bride's par-

ents near Harper, Kans., occurred the marriage of Bro. Ernest Detweiler and Sister Florence Hostetler, both members of the Spring Valley congregation. Bro. Jesse Kauffman of La Junta, Colo., officiated. May God's rich blessings go with them through their journey of life.

Keener—Stutzman.—On Wednesday evening, Aug. 14, 1935, at 7:30 o'clock, at the home of the bride's parents, Bro. and Sister Joseph B. Stutzman, near Harrisonburg, Va., Bro. Oliver M. Keener, son of Bro. and Sister H. B. Keener, and Sister Doris Mae Stutzman, were united in holy matrimony by the officiating bishop, Bro. S. H. Rhodes. May the Lord bless their voyage as they journey through life.

Obituary

Dolly.—Juston C. Dolly was born Dec. 18, 1933, near Comer, W. Va.; died Mar. 17, 1935; aged 1 y. 2 m. 29 d. He was born the 18th and was buried the 18th, and the funeral was preached the 18th of August. He was born on Monday and was buried on Monday. He is survived by a brother Mason, and his parents, Bro. J. T. Shank of Roaring, W. Va., preached the sermon.

Gerlach.—Mary Elizabeth, daughter of Paul and Pearl Gerlach, was born Aug. 18, 1934, in Elizabethtown, Pa.; died April 10, 1935, in the Lancaster St. Joseph's Hospital, where the little one had been taken for an operation. She is survived by her parents and these brothers and sisters: Jay, Jean, and Martha, all at home; also Grandmother Gerlach and Grandfather and Grandmother Brehm. Funeral was held from the Miller funeral home, conducted by Martin R. Kraybill. Text, II Sam. 12:23.

Rutherford.—Rachel K. Zook Rutherford was born in Mifflin Co., Pa., Nov. 4, 1853; died in Nebraska June 2, 1935; aged 82 y. 7 m. 28 d. She was a daughter of Menno K. and Barbara (Kauffman) Zook. She was married to James Rutherford on March 1, 1891 at

Greeley, Colo., who died Jan. 7, 1899, at Greeley, Colo. The following children survive: Mary Folls of Nebraska; James Rutherford of Kansas City, Mo.; and Edna of Denver, Colo. A brother (John M. Zook) of Conway, Kans., remains, with the following sisters: Mary Yoder of Redland, Calif.; Sina of Greeley, Colo.; and Emma Randle of Poma, Neb.

Schrock.—Oscar Schrock was born near Walnutcreek, Ohio, July 7, 1893. Departed this life May 15, 1935; aged 41 y. 10 m. 8 d. He was married to Wilma Arnold Wilson, on June 29, 1929. He is survived by his wife and daughter Barbara; also by his parents, Mr. and Mrs. A. J. Schrock; 3 brothers (John of Milford, Neb.; William of Shanesville, Ohio; and Waldo at home); 3 sisters (Mrs. Ralph Miller of Berlin, O.; Alma and Mabel at home), and other relatives and friends. A brother Harvey died in France in 1918, while serving his country during the World War. In his early life Oscar accepted Christ as his Savior and united with the Walnutcreek Mennonite Church. Funeral services were held at the Walnutcreek Mennonite Church Saturday, May 18, conducted by D. M. Friedt, A. W. Miller, and Venus Hershberger. Interment in nearby cemetery.

Fassnacht.—Mary M. Fassnacht died at the home of her daughter on July 6 after a long illness, being in bed thirteen months; aged 79 years. During her sickness she practiced one of the Fruits of the Spirit namely patience, although she often expressed her desire to go home and be with Christ which is far better. Father and 1 sister preceded her in death. Father passed away 5 years ago and sister Annie 50 years on the day mother was buried. She is survived by the following: Maggie with whom she resided; Daniel; Laura, wife of M. G. Sauder, New Holland; Cornelius and Charles; also 2 grandsons. She was a member of the New Holland Mennonite Church. Funeral services were conducted by Bros. John W. Weaver and N. N. Sauder. Psa. 4:8 was used for the text which she had selected. Burial in the Groffdale Cemetery. A Daughter.

Todd.—William D. Todd was born Oct. 10, 1876; died June 24, 1935, at his home near Lititz, Pa. Death came very suddenly. He had been ailing for a long while, but was improving in health when very unexpectedly the summons came to come home. He is survived by his beloved companion (Laura Root Todd), Mary R. Todd, John R. Todd, at home; also (by a former marriage) Sanford, Laura, Norman, Lincoln, Miriam, and Anna Todd. He was a member of the Mennonite Church of East Petersburg for a number of years. Funeral was held June 27 at East Petersburg Church, in charge of Bros. Frank Kreider, John Gochbauer, and Henry Lutz. Texts, I Cor. 15:14; Job 14:15. Interment in Kissel Hill Cemetery.

"Some day the veil shall be lifted,
Some day the mystery plain;
Why from us these loved ones have drifted,
Why we must bear parting's pain."

—Family.

Hoover.—Lydia W. (Brunk) Hoover was born in Rockingham Co., Va., Sept. 20, 1866; died July 9, 1935; aged 68 y. 9 m. 19 d. She was the daughter of George and Mary Brunk. On May 29, 1904 she was united in marriage to Hiram Hoover who preceded her in death July 30, 1930. To this union were born 2 children (Geo. W., Elida, O., and Mrs. Willis Ross, Toledo, O.); also 2 step-children (Mrs. J. B. Breneman, Elida, O., and Benj. Hoover, Lima, O.); 1 sister (Mrs. Fannie Wilkins) and 1 brother (Frank Brunk, Denbigh, Va.), and many friends and relatives survive her. At an early age she united with the Mennonite Church and remained faithful until the end. To her "to live was Christ and to die was gain." Funeral services were held at the Salem Church by Ben B. King, and her remains were buried in the nearby cemetery.

"We miss thee, loving mother,
Still think of thee at home;
But since we saw thy suffering,
We're glad Christ called thee home."

Kreider.—Elizabeth L., daughter of the late David and Mary Landis Kreider was born June 27, 1863; died July 16, 1935, at the home of her daughter, Mrs. Amariah Hostetter in Lancaster, Pa.; aged 72 y. 19 d. She was united in marriage to John Kreider March 20, 1881, who preceded her in death May 16, 1928. Three daughters are left to mourn the loss of a loving mother (Luetta, wife of Amariah H. Hostetter; Emma, wife of Joseph W. Denlinger; and Anna, wife of Roy V. Kendig); also 7 grandchildren, 1 great-grandson, and 2 sisters (Mrs. Sue L. Cooper and Mrs. Mary A. Herr). She was a member of Mellingers Mennonite Church for many years. Funeral services were conducted July 18, at the home by Bro. Elmer Martin and at Mellingers Church by Bro. David Landis. Text, Phil. 1:21. She was laid to rest in the adjoining cemetery.

"The room is quiet, all is still,
Her place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Mast.—The wise man said, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." We can surely say that the passing of Woodrow Mast reminds us of the foregoing fact. May we heed the loud call and be prepared to meet our Creator. Without any special time for preparation Woodrow went to his Maker Wednesday night, Aug. 14, after being broken, bruised and crushed in an automobile accident. He was the youngest of the living sons of Perry and Arrie Mast of Howard Tp., Howard Co., Ind. He was 21 years old last Jan. 15, but in the brief span of his life he had made a very wide circle of friends, who with the family mourn his sudden departure. He leaves father, mother, 3 brothers (Paul, Clark, Leo), and his fiancée Louise Surface. Two brothers (Claude and Russel) answered the death summons at the ages of 8 and 5 respectively. Funeral services were conducted Aug. 17, at the home by Bro. Joseph Horner and at the Mennonite Church by Bros. Niles Slabaugh

and Anson Horner. Burial in Rankin Cemetery. The funeral was largely attended.

Neuenschwander.—Lydia, daughter of Christian and Barbara Leichty Augsburgers, was born Sept. 12, 1874, in French Tp., Adams Co., Ind.; passed to her glorious reward, July 16, 1935, at Berne, Ind.; aged 60 y. 10 m. 4 d. Her ailment was of a dropsical condition and complications for about two years. The last six months was more serious. But through all her sickness she bore it with great patience and contentment, waiting for the coming of her Lord. On Dec. 27, 1917, she was married to Jacob M. Neuenschwander who survives her. She also leaves besides her husband the following brothers and sisters: David C. and Amos, Elida, O.; Jacob D., Geneva, Ind.; Pre. Daniel, Dayton, O.; John C., Berne, Ind.; Mrs. J. E. Greider, Elida, O., and Mrs. J. W. Hale, Dayton, O. Four sisters and 3 brothers preceded her in death. She united with the Mennonite Church in the days of her youth and remained faithful until the end. Funeral services were held near Berne, Ind., by Lee Lantz and Ben B. King and interred in the nearby cemetery.

Short.—Samuel Short, son of Peter and Barbara Short, was born near Archbold, O., April 15, 1862; died Aug. 9, 1935, very suddenly and unexpectedly, after a brief illness of seven hours with acute indigestion; aged 73 y. 3 m. 24 d. On April 26, 1883, he was united in marriage with Mary Wyse, living in happy wedlock a little over 40 years. His wife preceded him in death nearly ten years. To this union no children were born, but they took several homeless children into their home, and provided for them. One of these (Charlie Terril) continued to stay with Bro. Short and provided a home for him after Sister Short's death. Bro. Short was especially known for his kindness, hospitality, and sociability, which he manifested in his life, and thus will be sadly missed by many. He was the last of a family of thirteen children to answer the messenger of death. In his passing he leaves to mourn, Bro. and Sister Terril and their daughter Virginia, and a large host of near relatives and friends. He confessed Christ as his Savior in his youth, and united with the Mennonite Church, remaining faithful until death. Funeral services were held at the Lockport Church, Sunday afternoon, Aug. 11, in charge of S. D. Greiser, assisted by Silas Weldy of Wakarusa, Ind. Burial in Lockport Cemetery.

Cripe.—Emma, daughter of Noah L. and Mary Troyer, was born Feb. 4, 1867; died July 30, 1935; aged 68 y. 5 m. 25 d. She had her home with her daughter (Mrs. Perry Miller) at Elkhart, Ind., at the time of her death. She was born and raised in Lagrange Co., until the latter part of her teens, when she spent about four years in Tennessee with her parents, and then came back to Indiana and spent the greater part of her life near Goshen. Sept. 15, 1888, she was united in marriage to B. F. Cripe. To this union were born 3 boys and 5 girls. She is survived by the following children: Mrs. Perry Miller and Mrs. Alta Bontrager, Elkhart, Ind.; Mrs. James Phelps, Kalamazoo, Mich.; Luella of Goshen, Albert Cripe of Middlebury, and Curtis of Decatur, Mich.; also 9 grandchildren, 1 great-grandchild, 1 sister, and 3 brothers (Mrs. E. A. Mast of Kokomo, Ind.; Levi N. of Kinross, Iowa; D. D. and Andrew of Goshen, Ind.) and a host of relatives and friends. Her husband and 2 children preceded her in death. She had been in failing health for some time, but was bedfast for the last eleven weeks. Her death was due to cancer of the stomach. She united with the Mennonite Church in early life, and continued in the same until death. Her sickness was not without suffering, but she bore it all patiently. Funeral services were held at Middlebury, Ind., conducted by Earl Miller and Silas Yoder. Burial in Clinton Brick Cemetery.

Short.—Verden Andrew, son of Andrew and Mary (Miller) Short, was born near Wauseon, Ohio, June 14, 1915; died Aug. 6, 1935; aged

20 y. 1 m. 23 d. For one week Verden was not feeling well with summer flu. On July 23 it developed into typhoid fever with which he became very weak, enduring it patiently until he silently passed away at 2:30 o'clock Tuesday afternoon. He was of a kind, friendly disposition, always making friends with every one he met. He accepted Christ as his personal Savior at the age of 12 years, and united with the Mennonite Church of Fulton Co., April 1, 1928, remaining faithful until the end. Verden always enjoyed reading, and many times he would study his Bible after the rest of the family retired for the night. He leaves to mourn his sudden and unexpected departure, father, mother, 3 brothers and 7 sisters: Mrs. Luella Yoder of Midland, Mich.; Mrs. Viola Rufenacht of near home; Lillie, Harold, Elden, Beulah, Mary Jane, Florence, Lawrence, and Martha at home. Also a niece—Esta May Yoder; 1 grandfather—John H. Miller; 1 step-grandmother; and a host of other relatives and friends. He will be sadly missed in the home, church, and community. Funeral services were held at the Central A. M. Church Aug. 9, conducted by E. B. Frey, assisted by S. D. Grieser. Burial in Pettisville Cemetery.

"He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door,
Nor his voice be heard by his loving tone
By the loved ones left 'round his earthly home;
However painful it may be
To know that he is gone,
The thought is sweet that we may see
Our Verden in that Heavenly home."

Thomas.—Christina, widow of the late Henry Thomas was born May 27, 1859, in Bedford Co., Pa.; died at her home in Salix, Pa., Aug. 14, 1935; aged 76 y. 2 m. 18 d. She was a loving mother and is survived by the following children: John, Zion Hill, Bucks Co., Pa.; Howard, Sidman, Pa.; Jacob, Johnstown, Pa.; Bertha (Mrs. Robert Trotter) and June at home, both of Salix; and Mary (Mrs. Ira J. Stull) of Scottdale, Pa. She is also survived by the following brothers and sisters: Henry Miller, Michigan; Mrs. Amanda Hosterman, Ohio; Albert Miller and Mrs. John Shaffer, Johnstown, Pa.; also 33 grandchildren and 19 great-grandchildren besides a host of other relatives and friends. Mother was well known and loved in her home community and especially to the young people who came in contact with her as she was Grandma to most of them and will be greatly missed by all. She was a member of the Pleasant Grove Mennonite Church of the Johnstown District and was a faithful attendant as long as health permitted her. She had been sick for about 6 months of which time 6 weeks were spent in bed. Funeral services were conducted in the Salix Evangelical Church by Sanford G. Shetler, Hiram Wingard, and — Miller, Pastor of the Salix Evangelical church, after which her body was taken to the Richland Cemetery, where she was laid to rest beside Father who died 11 years ago. Mother always had a smile and welcome for us when we would go home to visit and how we will miss her.

"Dear mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

—By a daughter.

Yoder.—Malinda, daughter of Christian and Mary (Hooley) Kauffman, was born May 8, 1853; died at the home of her daughter and son-in-law, J. Oliver Yoder and wife, near West Liberty, Ohio, Aug. 3, 1935; aged 82 y. 2 m. 14 d. She accepted her Savior when quite young, and united with the Oak Grove Mennonite Church, where she remained faithful and true until death. She was very much interested in church work, especially Sabbath school work, being a teacher in the Sabbath school for many years. She was ever ready and willing to do what she could for her church, the community in which she lived, and loved ones about her. The kind deeds rendered won for her many friends. On Jan. 11, 1881, she was united in marriage

SPECIAL MEETINGS

(Continued from page 477)

with Jonathan D. Yoder. To this union were born 3 children. One son and 1 daughter preceded her in death, as did also her companion who passed away Jan. 13, 1917. She leaves 1 daughter, Allie, who with her husband, J. Oliver Yoder, and 1 granddaughter (Dorothy Roselle, who was Grandma's constant companion) are left to mourn the loss of a kind mother and grandmother. She also leaves 2 sisters (Mrs. Emma Warye and Mrs. Selina Smucker, of West Liberty, O.), 2 brothers (Christian Kauffman of West Liberty, O., and Levi Kauffman of Canton, O.), and many other relatives and friends. She had been an invalid for 3 years, being a sufferer from a complication of diseases. She often prayed and longed that she might depart and be with Christ which was far better, but was willing and patient to wait her Lord's own appointed time. Funeral services were held at Oak Grove Church, in charge of Bros. S. E. Allgyer and N. E. Troyer. Burial in Oak Grove Cemetery.

"Over the river, faces I see,
Fair as the morning, looking for me,
Free from all sorrow, grief and despair,
Waiting and watching patiently there."

Myers.—Daniel M., son of the late Daniel and Anna (Myers) Myers, was born Aug. 20, 1873 in Bedminster Tp., Pa.; died July 26, 1935 at the home of his daughter, Mrs. Jonas Landes of Doylestown, Pa.; aged 61 y. 11 m. 6 d. Since New Years he was in ill health, and on June 7, he moved to the home of his daughter, where he suddenly died of a heart attack while walking to the barn. On Mar. 9, 1895, he was married to Susie F. Dirks. To this union were born 10 children, 6 of whom are living: Samuel of Barrington, N. J.; Mrs. Jonas Landes of Doylestown, Pa.; Mrs. Henry Swartley of Gardenville, Pa.; Mrs. Charles Kulp of Souderton, Pa.; Clayton and Alfred of Perkasie, Pa. On April 10, 1913, his first wife died, and in 1915 he was married again to Edith Fly. To this union were born 6 children, all of whom are living: Henry and James of Collegeville, Pa.; Jesse of Perkasie, Pa.; Sara of Souderton, Pa.; Laura of New Britain Tp., Pa.; and Edith Jane of Rockhill, Pa. On April 10, 1931, his second wife died. Also surviving are 15 grandchildren, a sister (Mrs. Mary Rice), his mother-in-law (Mrs. Sarah G. Fly), and a host of relatives and friends. Although only at the home of his daughter for seven weeks, there is a vacant place. Grandfather was a member of the Doylestown Mennonite Church. During his last days, "Christ the Lord cometh" was in his mind often. Funeral services were held July 30, at the home, by Bro. A. O. Hinstead of the home congregation, and at the Doylestown Mennonite Church, by Bro. John Leatherman of the home congregation and Bro. Amos Kolb of the Spring City congregation. Text, Matt. 25:13. Interment in the adjoining cemetery.

"Into heaven's mansions he's entered,
Never to sigh or to weep;
After long years with life's struggles,
Grandfather has fallen asleep."

—By two of his granddaughters.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of holy inspiration.—Robt. Hall.

When life's race is run
And from earth we sever,
May God receive us home
To be with Jesus ever.
D. H. M.

Christian in reality. Do we have the desire? The desire to go to Sunday school must be awakened in the home. The Sunday school must be interesting, express an interest in people, show the love of Christ. If older people lack interest, think of the effect on children. Recognize the Bible as an inexhaustible Book. The teacher is commissioned by the Sunday school to give the Gospel of Christ. The superintendent should know every department. His duty is to look for teachers. II Tim. 2:2, 24. Also to know what teachers teach. He takes his problems to God and consults with the ministers. Prov. 11:14. The teacher must present the Word in a way that the child can get it. The Home Department is a group commissioned to carry the Sunday school into homes where some one couldn't come. Invite others. If we do not have the spirit of giving we do not have the Spirit of Christ. Jno. 3:16; Gal. 1:4; Eph. 5:25. All we have from God should be on the altar—ourselves, our children, our money, everything. When there is a need, people who are able should supply it. The source of all missionary power lies in God. The power that was with Jesus to endure all His sufferings will be with us. To get this power we must do the will of the Father, be obedient. If we confess our sins, God erases them. What a change from a people engaged in all sorts of sin, to a quiet, clean Christian people! The Gospel of Christ makes the difference. Heathen by chance is easier to reach than a heathen by choice. Our first place to begin mission work is at home. We have a few thousand young people in our church who are consecrated, ready to go to some definite mission work. They should be put to work. Secretary.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will meet, D. V., at the Warwick River Church, Warwick County, near Denbigh, Va., on Thursday, Sept. 5 at 9:00 A. M. and continue until Friday noon, Sept. 6.

Other meetings preceding Conference are as follows:

Tuesday, Sept. 3

9:00 A. M. Virginia Mennonite Aid Plan.
1:00 P. M. Virginia Mennonite Board of Missions and Charities.
4:00 P. M. Conference Arranging Committee.
7:30 P. M. Preaching Service.
Virginia Mennonite Automobile Aid Plan.

Wednesday, Sept. 4.

9:00 A. M. Preliminary Session of Conference.
2:00 P. M. Fundamentals Meeting.
7:30 P. M. Mission Program.

On Thursday evening at 7:30 there will be preaching service.

Persons coming by auto leave highway No. 60 at Denbigh. Those coming by bus or train should notify Henry M. Shenk, Denbigh, Box 25. Bus stop—Denbigh; R. R. Sta.—Lee Hall.

Under present quarantine regulations "All children 18 years of age or under are prohibited from leaving or entering Warwick County except by a permit from the Health Officer in charge except children en route to points beyond the quarantine."

A hearty invitation is extended to brethren and sisters of other conferences to be present.
H. D. Weaver, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will meet with the Manson congregation, Manson, Iowa, Sept. 4-6, 1935.

On Tuesday, Sept. 3, will be an all-day Ministers' Meeting.

Wednesday, Sept. 4, and Thursday forenoon, Sept. 5, Church Conference will be in session.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, during which time subjects pertaining to the Sunday School, the Young People's Meeting, the Sewing Circle, and Mission activities will be discussed.

A cordial invitation is extended to all the brotherhood, and to any in other districts who can, to attend this session of Conference with us. Wm. R. Eicher, Secretary.

ANNOUNCEMENT

The Ontario A. M. Sunday School Conference will be held at the Maple View Church near Wellesley, Ont., Saturday evening, Aug. 31, and continue Sept. 1 and 2. A cordial invitation is extended to everybody. Come praying. This Conference begins right after the General Conference at Kitchener. Peter Nafziger, Secretary.

To put a money price on the Gospel, would be to make it impossible for many to hear and receive it. The Gospel is for all men. The only way that all men may have the benefit of the Gospel is to offer it universally free. The saying of Paul, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8), does not mean that he took wages for his service; that is, was paid money for his preaching the Gospel, but that he accepted from congregations what represented their wages, that he might serve the Corinthians. He accepted help when it was needed. He testified that he labored with his hands not only to support himself, but at times his collaborators as well. Acts 20:34. It is honorable, healthful, and Scriptural for a minister to labor with his hands to support himself and his family.—Bible Doctrine.

Contempt of all outward things which come into competition with duty, fulfills the ideal of human greatness. This conviction, that readiness to sacrifice life's highest material good and life itself, is essential to the elevation of human nature, is no illusion of ardent youth, nor outburst of blind enthusiasm.—W. E. Channing.

For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favoured class or hue.
God loved the world. Do you?

—Grace E. Uhler.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
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SCOTSDALE, PA., THURSDAY, SEPT. 5, 1935

(Herald of Truth
Established 1864)

No. 23

OUR MEETINGS IN CANADA

By J. L. H.

The meetings in Canada were scheduled to begin with the biennial meeting of the Mennonite Publication Board at the East Zorra Church, near Tavistock, Ont., on Thursday and Friday, Aug. 22, 23. However, a few meetings preceded those on the printed program. On Wednesday afternoon the Interboard Committee of General Conference met at Kitchener, Ont., to consider important matters relating to the work of the Church.

* * * *

Wednesday evening found us assembled for public services at the East Zorra Church. Bro. D. D. Troyer, president of the Publication Board, presided. Bro. Daniel Kauffman gave a brief talk on the place of service of our church papers. Then followed a sermon by Bro. J. P. Bontrager, of Atwater, Calif., from Gen. 12:2. It was an inspirational sermon emphasizing the need of being in such relationship with God that He can bless us so that we in turn may be a blessing to others.

* * * *

Thursday morning we met again at the church. After a devotional service conducted by H. A. Diener the various committees separated and met at different places where they worked on the matters that came up for their consideration.

* * * *

Thursday afternoon, after a devotional service, the committees continued their work until 3:30 when the Board met in executive session to consider the report of the work of the Executive Committee during the past two years. The report was accepted. Both forenoon and afternoon those not engaged in committee work were engaged in inspirational services in the main auditorium of the church.

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Thursday evening, after a song service, Bro. E. L. Frey, Wauseon, Ohio, led in a devotional service. The first number on the program was an Open Conference on the subject, "Types of Literature that are Helpful in Our Congregations," conducted by J. Irvin Lehman. Quite a number of brethren responded in a helpful discussion of the subject. Bro. Ressler next spoke on "Making Our Sunday School Lesson Helps the Best Possible." This was followed by an address on the subject, "Sound Literature for the Home and the Sunday School" by I. W. Royer.

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Friday morning the devotional service was conducted by Bro. J. K. Bixler, Elkhart, Ind. The forenoon was taken up by the reading of the minutes of the last meeting of the Publication Board at the Yoder Church, near Hutchinson, Kansas, and reports of the officials of the Board and the House, the editors of the various publications, and the head of the book department.

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Friday afternoon we were led in an uplifting song service by Bro. C. Z. Yoder, our aged song leader and evangelist, after which Bro. S. C. Yoder led in the devotion. First in the matter of business was the report of the Publishing Committee. A number of new books are being prepared for publication soon. Bro. Daniel Kauffman reported concerning a new booklet on the dress question.

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A number of committees reported and then the Nominating Committee took charge of the election of officers which resulted as follows:

Members at Large: Paul Erb, O. N. Johns, D. D. Troyer.
President, M. H. Shantz.
Vice President, D. D. Troyer.

Secretary, O. N. Johns.

Treasurer, Henry Hershey.

General Manager of the Publishing House, A. J. Metzler.

Secretary-treasurer of the Publishing House, C. B. Shoemaker.

Publishing Committee: J. K. Bixler, Geo. R. Brunk, Oscar Burkholder, J. Irvin Lehman, H. A. Diener, J. L. Stauffer.

Auditing Committee: Ezra Bender, O. O. Miller, Dwight Miller.

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Two subjects on "Our Publishing Work" were then discussed: "The Field," by J. R. Shank, and "Our Responsibility" by Amos Horst. Timely thoughts were given by these speakers.

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On Friday evening the Board met at 7:00 for the consideration of unfinished business. This session was followed by another song service, such as only Bro. C. Z. Yoder can conduct, singing with equal facility in both English and German. Bro. Abner Yoder, Parnell, Ia., read a portion of Scripture from I Tim. 4 and led in prayer. The first subject of the evening was discussed by C. F. Yake on the theme "Our Publishing House Activities." Interesting facts and figures were given and the point emphasized that the work is the work of the Church. The final address of the evening was given by J. L. Stauffer on the subject, "Give Attendance to Reading." The speaker handled his subject well, pointing out dangers and showing the blessings that come from reading the right kind of literature.

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During the evening the Resolutions Committee reported. They submitted three resolutions, which were adopted by the Board. Among these was a resolution on the passing away of Bro. Levi Mumaw, former secretary-treasurer of the Publishing House, whose death removed a much-used worker in the publishing cause.

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Closing remarks were made by Bro. Troyer, the retiring president of the Board, and Bro. M. H. Shantz, the new president. Expressions of appreciation to the Board and to the local congregation were made and with appropriate song and prayer the meeting came to a close.

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On Saturday morning all the various committees pertaining to or working under General Conference met in a body at the Waterloo Church. Here they divided into their several groups and continued their work throughout the day, or as long as necessary. Saturday had no previously announced public meeting, although a fellowship meeting was held at the tabernacle for those who were camping on the grounds.

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Sunday was taken up by a "Fundamentals Program" which was rendered in thirty co-operating churches and mission stations in the community, some as far distant as Clarence Center, N. Y., and Toronto, Ont. The same subjects were discussed in each place by speakers from many different parts of the country. The theme for the morning sermons was "The Christian's Hope," while the subjects for the afternoon and evening services were respectively, "The Beginnings of the Christian Life," "Christian Growth," "The Purpose of the Christian Ordinances," and "Properly Observing the Christian Ordinances." Helpful and inspirational services were reported from the various places.

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Monday morning marked the beginning of meetings at the M. B. C. tabernacle located in a beautiful grove about two miles south-east of Kitchener, Ont. Here we found provisions for parking, for furnishing meals, for pitching tents, and all necessary accommodation.

(Continued on page 484)

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—1st Timothy 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

BUILDING ON THE HIGHWAY OF HOLINESS

By D. H. Martin

For the Gospel Herald.

(The following poem was inspired by a sermon preached by Elmer Martin, at Martindale, Pa., on Nov. 3, 1928. Text, Isa. 35:8).

At Martindale, this morning
The brother spoke about the way
That leads from earth to heaven
Unto eternal day.

He took us back to Eden
Where God the way began;
Where man fell into error
By promising His Son.

He then came down to Noah,
Who was before the flood,
Who preached to men about this way
And begged them to be good.

And then on down to Abraham,
Who was the friend of God,
Who was a marker on this way
That weary pilgrims trod.

And all the holy prophets
Which God in love has given,
Are shining markers on this way
That leads from earth to heaven.

But still the way was not complete,
For Jesus had to come
And beautify the highway
By the kind deeds He has done.

But on this way which God hath made,
We could not enter, in our sin,
So God in love devised a plan
That we could walk the way with Him.

And so the Savior paid the price
That mortal man might walk upon
This blessed highway which God built,
That reaches higher than the sun.

Oh the wondrous love of Jesus!
Who took upon Himself our sin,
And bore it all on Calvary
Where we poor mortals nailed Him.

And oh the suffering He endured,
Until the way was fully done,
That we poor mortals who have sinned,
By faith in Him, might walk thereon.

But still the highway needed markers,
So God inspired men like Paul,
And all the holy men of old,
To place them, so we would not fall.

And now the highway is complete,
And Christ invites us all to come
And walk upon this blessed road
That leads up to the Father's throne.

The Bible is our Guide-book
That shows the way so clear;
And if we heed its message,
The Savior will be near.

And He will lead us safely,
Upon this rugged way
That leads from earth to heaven,
Unto eternal day.

New Holland, Pa.

name that Jehovah claimed for Himself in addressing Moses and calling him to deliver Israel from Egypt. For Jesus to say that He is the Eternal One was a great claim to make. It was either true or false. If false, He was either mentally deranged or an impostor. If true, He should be acknowledged by all as Deity.

Let us examine some of His claims in the light of His life. He claimed that where two or three are gathered in His name He is in their midst. He verified it by appearing to the twelve behind locked doors. He read the thoughts of both disciples and enemies and frequently replied to their inner arguments before they had spoken. He claimed the power on earth to forgive sins, and proved it by restoring immediately a man's health. He claimed to have been with the Father in the creation of all things, and proved it by exercising power over nature. He calmed the waves of the sea; He healed the sick; He cast out demons; He performed miracles; He raised the dead to life. But best of all, He changed the very purposes, aims, aspirations of human beings and turned their lives from sin and shame into lives of virtue and righteousness, and thus created a desire on the part of others to follow Him. The demons recognized Him as the Lord; they believed and trembled; they begged for time before their judgment. They knew Him and knew too that before Him some time they must be judged. Jesus made no claim that He did not fully substantiate, yea, He went beyond His claims.

His birth as a man was miraculous. His life was one endless round of doing good and alleviating human suffering. His character was spotlessly perfect and without sin. His system of ethics surpasses that of any other teacher, past or present. No other life was so misunderstood as His, yet He bore His trials and misunderstandings gracefully and patiently. He finally yielded His life into the hands of His enemies and executioners and gave up the ghost, not because He was overpowered, for He had twelve legions of angels at His command. He yielded up His spirit, and died. The grave could not hold Him, although sealed and guarded by Roman soldiers. He appeared after His resurrection to His disciples and instructed them further in their future labors and life. He ascended into heaven in the presence of witnesses. After His ascension, He appeared unto Stephen the martyr, and to Paul the chief persecutor of the Church, and last of all to John the beloved disciple on the Isle of Patmos and revealed things to come.

Today He lives and works in His believers, making them new creatures, directing them in life's trials, inspiring and empowering them for service, giving them grace to bear persecutions, and in spite of the darkness of the

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

IV—Our Lord's Divinity

In the epistle to the Hebrews, the pre-eminence of Jesus Christ is clearly taught. To Him is ascribed superiority over the prophets. To Him is attributed a more excellent way than that of angels. To Christ is counted greater glory than unto Moses. In the rest that Jesus gives, His superiority over Joshua is manifested. His priesthood, of the order of Melchizedec, is superior to the Aaronic priesthood whose priests were subject to the infirmities of men, whose sacrifices were only typical, and whose priesthood line was repeatedly broken by death. Jesus Christ ever liveth; His priesthood is unbroken; and He ministers in the very presence of the Father, in the courts of heaven! The new covenant in Christ exceeds that of the Mosaic Law. It deals with realities and not types, figures, and symbols which were but shadows of the real. Jesus Christ stands paramount above all religious leaders, above the angelic host, above all institutions!

Note what Paul says concerning Him. "Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether

they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist. And He is the head of the church: who is the beginning; the firstborn from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell" (Col. 1:15-19). Our Lord is declared to be above all persons or things, except the Father. Let us now note the Father's estimate of the Son as recorded in Hebrews 1:8—"But unto the Son he sayeth, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." The Father calls the Son, "God." This Scripture being a quotation from the 45th Psalm is not a new teaching. It was the Father's estimate of the Son prior to His incarnation. The prophet speaks of Him as being from everlasting. He is Alpha and Omega, the Beginning and the End, the First and the Last. Truly, "In him dwelleth all the fulness of the God-Head bodily." He is God manifest in the flesh. With the Father, He is co-eternal and co-equal.

Christ Himself claimed to have been with the Father in glory before the world was. He said, "Before Abraham was, I am." The term, I AM, is the

hour, He cheers them forward with a living hope! These functions are performed continuously in the saints to the amazement of an unsaved world. The other-world-mindedness of the saints, they cannot understand. Were there no other evidences that Jesus Christ was now a living being, the Eternal One, the lives of saints alone would leave a chain of evidences so powerful that time would not suffice to refute them.

In the light of His claims and their fulfillment, on the evidence of His life and teaching and the effect upon the world both directly and indirectly, and with the direct testimony of the Father in heaven, we must declare in the language of the centurion, "Truly, this was the Son of God."

Elkhart, Ind.

"FUNDAMENTALISM AND MODERNISM: TWO RELIGIONS"

This is the title of an editorial which appeared in "The Christian Century" of January 3, 1924. "The Christian Century," as most of our readers know, is a journal which represents the Modernist point of view. The editor recognizes a fact which unfortunately many conservatives are only beginning to learn. He writes:

"Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations. . . . There is a clash here as profound and as grim as between Christianity and Confucianism. . . . Amiable words cannot hide the differences. 'Blest be the tie' may be sung till doomsday but it cannot bind these worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell."—The Independent Board Bulletin (Presbyterian).

A good time to sing, "The Lord is in His holy temple, Let all the earth keep silent," is at the close, not the beginning, of a public service. Too much noise, even at the close, interferes with our meditations on holy things.—T. K. Hershey.

LIGHT APPEARS MOST PROMINENT IN GROSS DARKNESS

By M. B. Dombach

For the Gospel Herald.

There are periods in which the sun is to be seen alone in the sky; the moon being beyond the horizon, not in sight. Then there are periods when the sun and moon are to be seen in the sky at the same time. At this time the light of the moon is not prominent. We mention also that period in which the moon is to be seen in the sky alone by us. At this time it is dark and the light of the moon is most prominent.

The aforementioned periods represent varying spiritual conditions of man toward God, beginning with the man of the world who rejects God and His Word entirely. Secondly, we mention the man of the world who does not reject God and His Word entirely, but will not accept all. Thirdly, we mention the true Christian who accepts God and all of His Word.

Self-exaltation

We will consider that period in which the sun is to be seen alone in the sky. This directs us to the exalted man of the world. He is a very bright light—in his own estimation. He continually endeavors to exalt himself in all things and among all people with whom he comes in close contact, whether in business or pleasure. The efforts of this man of the world to exalt himself, again directs our attention to that portion of God's Word as we read in Matt. 23:12, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." It is the desire of this man of the world to be looked unto with all admiration and exaltation, and having others heed to his words and works only. He is of that number who sees himself only. And in his estimation he is what we may term a supposed-to-be light unto himself, with the exaggerated idea that he is the only one, the Great I Am, or the most prominent, and appears unto others as the supposed to be brightest of lights, with the belief that he may appear unto others as the sun appears unto us.

He also sees himself as a wonderful dictator to others, all of whom he expects to submit unto him. We say this man is a light in his own sight. However, he is just a physical light; and for him to see this light at all times, he would be obliged to keep his eyes upon himself and his works continually. Everything he engages in is marked good and beneficial in his estimation. He honors himself and his works and expects all other people to do likewise. We understand he has no desire to come forth with the answer we receive from Jesus in Jno. 8:54: "Jesus answered, If I honor myself, my honor is nothing:

it is my Father that honoreth me; of whom ye say that he is your God."

This man never makes an effort to come in touch with, or to learn how he may become acquainted with that great Light and Savior, Jesus Christ. He will continue to travel with the world, the broad way being traveled the distance of nearly a lifetime. Still he will look unto himself with presuming pleasure, seeing himself yet, as the only one—a great light, but just what we call a physical light, appearing unto those who appreciate his works, similar to that of the sun, the great material light which appears to us. Why do we see the sun as a great light? Because it is the only one, there being no other natural light visible unto us at the same time to interfere with the prominent light of the sun.

What has happened to this man? His heart and soul have become hardened. His thoughts and ways have been set upon himself and his works only. His desire is to have the people believe he is satisfied with all things. To approach him for the purpose of giving some explanation of God's Word is a difficult problem. He does not want to hear anything about this. He tells us he is not interested in such, and will say it is useless to waste the time because it is impossible to make things better than they are for him. He will heed no teachings from, or to any explanations given of God's Word.

What can we expect the results to be when the condition of a man's heart appears like this toward God and His Word? Well, from what we are taught and learn of God's Word, we can think for ourselves with conformity to the Word as we read in Gen. 6:3, "And the Lord said, My spirit shall not always strive with man." What has happened? The man of the world has entirely rejected God and His Word. No desire there, and no effort made to become acquainted with God. As time continues, the farther he strays from God. At last all things, whatsoever they be, so long as they are not of those accomplished by himself, become void unto him. He still remains, in his own estimation, the most prominent light, appearing unto himself as the sun appears unto us. He remains the Great I Am, the only one.

(To be continued)

Many a time do men worship in vain because they fail to have the spirit of reverence which impels them to bow down or fall down before the mighty God. Today there is much misdirected worship.—Aaron Mast.

I am glad for the thought that our Publishing House belongs to God. We ought to be more careful with the things that belong to God than with things that belong to ourselves.—J. L. Stauffer.

OUR MEETINGS IN CANADA

(Continued from first page)

tions. The tabernacle was enlarged to seat approximately 4200 people, and loud speakers carried the voices of the speakers to all parts of the grounds.

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Morning devotion was held in the tabernacle at 7:00 each morning of General Conference and its associated meetings.

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At 9:30 on Monday morning the Music and Historical Committees rendered a public program. The moderators were L. J. Burkholder and C. Z. Yoder. "Hymn Literature as Related to Our Doctrinal Standards" was ably discussed by Chester K. Lehman, of Harrisonburg, Va. "Cultivating Congregational Singing" was then handled by I. B. Witmer, Columbiana, Ohio. John Horsch, Scottsdale, Pa., then spoke on "Our Heritage as a Church." Bro. Horsch as one who has spent much time in the study of Church history, was at home in his subject. The closing period was taken up by a discussion of the theme "The Value of Church Records and How to Keep Them" by J. C. Clemens, Lansdale, Pa. It was regretted that some of these speakers were limited in the time available to discuss their subjects fully.

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While this meeting was going on the sisters of the associated sewing circle work of our church held a meeting at the First Mennonite Church in Kitchener in the interests of sewing circle work. An interesting and helpful program was rendered.

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Monday afternoon the tabernacle service was given over to a Sunday School and Educational Program. The moderators were D. A. Yoder and Jesse B. Martin. First we listened to a report of the secretary of the General Sunday School Committee, Bro. I. W. Royer, Orrville, Ohio. This was followed by a report of "The Work of the General Sunday School Committee" by the chairman, Bro. A. J. Metzler. The next subject, "The Teaching Program of the Church," was ably discussed by Paul Erb, Hesston, Kans. Bro. I. E. Burkhart, Goshen, Ind., followed by speaking on "The Religious Emphasis in Our Educational Program." It was a helpful and thought-provoking address. The last subject for the afternoon was "Education as an Asset in Our Foreign Mission Work." Bro. J. N. Kaufman, Dhamtari, spoke on this theme out of his own experience in the foreign mission field. A profitable afternoon was spent, with the inner section of the tabernacle comfortably filled.

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On Monday evening we had the privilege of attending a meeting which was a new feature in the activities of General Conference—a Nonconformity Conference. Bro. M. C. Lehman, one of the moderators of this conference, explained in the opening that this meeting came about because of a general interest in the church in the maintenance and promulgation of the teaching and practical application of this phase of Scripture teaching. The meeting had been opened by a spirited song service led by Bro. Leidy Hunsicker. Bro. S. M. Kanagy had led in Scripture reading and prayer, and then after the introductory remarks by the moderator Bro. J. L. Stauffer of Harrisonburg, Va., delivered the first address on the subject, "The Biblical Background for Separation in the Old Testament." It was a pointed address which showed in one Biblical incident after another how God had given to His people in the Old Testament dispensation the great principle of separation and how they enjoyed His blessing when they lived up to this principle and how miserably they suffered when they mingled with the ungodly people and followed their sinful practices.

The second subject of the evening was discussed by Bro. S. C. Yoder, Goshen, Ind., on the theme, "The Biblical Background for Separation in the New Testament." Bro. Yoder showed that Christians can have no organic union with the non-Christian. They must maintain that separation which the Bible teaches. But we must also maintain the principle of nonconformity. Nothing which has the purpose of satisfying the carnal desires and lusts of the flesh dare be introduced or tolerated in the Church.

This service was the most largely attended in the Conference thus far. The main part of the tabernacle was well filled and the new additions were partially occupied.

Tuesday morning we assembled at the tabernacle to listen to a missionary program. The moderators were Edwin J. Yoder and J. Irvin Lehman. The topics for the morning were grouped under two heads. The first was "What Hath God Wrought? In India, In South America, and In the Home Land," discussed respectively by Lloy A. Kniss, T. K. Hershey, and S. E. Allgyer. Bro. Kniss in speaking of the power of God in the work of the American Mennonite Mission in India gave many incidents of actual experiences in which God manifested Himself in definite ways in opening the hearts of people to the Gospel message and in otherwise doing wonders in bringing salvation to needy souls. Bro. Hershey in telling of the work of God in South America also recited many instances of the wondrous ways in which the Lord led in the opening of the Mission and continues to do great things in this needy field. Bro. S. E. Allgyer then spoke of the development of the work in the home land in the past forty-five years in mission work, evangelistic work, Bible study, Christian literature, education, charitable homes and hospitals, Sunday-school work, and other more recent church activities such as Summer Bible schools and young people's institutes. In all this the hand of the Lord has been evident in leading, directing and blessing the work.

The second section of the missionary program was taken up with discussions on "Contributions to the Mission Cause" in three phases, "Through Our Young People's Meetings," "Through the Sunday School," "Through Other Channels." Bro. J. R. Shank, Versailles, Mo., spoke on the first phase of the topic, Bro. Oscar Burkholder, Breslau, Ont., on the second, and Bro. J. S. Hartzler, Elkhart, Ind., on the third. All gave very pointed and helpful remarks, showing how contributions to the mission cause are made through various channels through prayer, interest, monetary help, and in other ways. All in all, it was an inspiring service.

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The Nonconformity Conference, which was begun on Monday evening, was continued on Tuesday afternoon. Bro. Paul Erb was chorister, Bro. Aaron Mast led in the devotion, and Bro. H. A. Diener served as moderator. The first topic on the program was "The Conflict between the Church and the World Regarding the Principle of Separation." Bro. Edward Yoder, Goshen, Ind., was scheduled to speak on this subject, but in his absence Bro. M. C. Lehman read a paper prepared by Bro. Yoder. It was an able discussion of the theme giving historical backgrounds and practical thoughts and suggestions. This was followed by five ten-minute addresses on the subject, "The Church United in a Program of Loyalty to the Doctrine of Separation." Bro. N. H. Mack, New Holland, Pa., was the first speaker. He was followed by Bro. N. A. Lind, Tangent, Oreg., who spoke as a substitute for E. B. Frey, Wauseon, Ohio. Bros. M. M. Brubacher, Waterloo, Ont., J. A. Heiser, Fisher, Ill., and D. A. Yoder, Elkhart, Ind., followed in the order named. All of these brethren gave stirring messages showing forth the Scripturalness of the doctrine of Christian separation and the need of being loyal to it in our teaching and life and of unitedly standing for this great fundamental Bible teaching.

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Up until Tuesday evening all the meetings were preliminary to or associated with General Conference. While these preliminary meetings were going on the Committee on Arrangements was busily engaged in getting things in shape for the meetings of the largest Mennonite gathering in the world. This Committee met in a tent specially provided for their use. Tuesday afternoon it was quite evident that the crowd of people was increasing rapidly. New faces were appearing constantly. As the evening meeting began the main part of the tabernacle was soon filled, and as the program was well begun the whole structure was comfortably filled. Bro. Daniel Kauffman of Scottsdale, Pa., presided, Bro. Daniel Lehman of Harrisonburg, Va., led the song service, and Bro. Andrew Shenk, Oronogo, Mo., led the devotional service.

The first business of General Conference was the appointment of two important committees. The following were appointed:

Resolutions Committee—Paul Erb, Oscar Burkholder, John R. Mumaw, J. N. Kaufman, T. K. Hershey.

Nominating Committee—S. F. Coffman, Oscar Hostetler, J. P. Bontrager, Milo Stutzman, Chester K. Lehman.

After this preliminary business was disposed of the moderator announced the first address of the evening, "The All-sufficiency of the Bible," by J. K. Bixler, Elkhart, Ind. It was an impressive dis-

cussion and our brother showed us that the Book of books is all-sufficient because it shows us the only way of life through Jesus Christ, who Himself is life. The closing number of the evening was a sermon on the "Secret of Overcoming Power (I Jno. 4:4)" by David D. Miller, Protection, Kans. It was a helpful and inspiring discourse in which our brother showed us a number of important secrets of the Overcoming Life as revealed in the Word of God. Seven secrets that were mentioned were: Full submission to God, keeping in touch with God's message, prayer and fasting, walking closely with God, trying God, free from world service, quietness.

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On Wednesday morning the meeting was opened by a song service conducted by Bro. Sanford G. Shetler, Johnstown, Pa., and devotion by Bro. M. E. Brenneman, Tangent, Oreg. Then followed the roll call of delegates and the registration of all bishops, ministers, and deacons. The secretary of the Conference, Bro. Simon Gingerich, Wellman, Ia., then read the minutes of the previous meeting of Conference held at Hesston, Kans., Aug. 23, 24, 1933. The minutes were approved as read. After another song and a special prayer in behalf of the service, Bro. A. J. Metzler, of Masontown, Pa., delivered the Conference sermon. Bro. Metzler announced his theme as that of "Scriptural Church Unity." He read as a Scriptural basis John 17:14-23. He placed especial emphasis upon the four times stated thought, "That they all may be one." Bro. Metzler mentioned a number of stirring challenges to a greater degree of unity among us as a Mennonite Church. He showed how such perfect unity as described in the Bible is a possibility, but that we must be willing to pay the price which it necessarily demands. We must realize the need of it, have a compassionate heart, have faith, engage in prayer and fasting, and be willing to sacrifice all personal notions and ambitions. The blessings of such unity are tremendously great, and the time is ripe to meet in a practical way this challenge for the advancement of the work of Christ and the glory of God. Testimonies to the sermon were given by the following brethren: Isaac N. Mast, Casselton, N. Dak.; A. O. Histand, Doylestown, Pa.; M. S. Zehr, Pigeon, Mich.; E. B. Stoltzfus, Hudson, Ohio; Amos S. Horst, Akron, Pa.; Manasseh Hallman, Petersburg, Ont.; and H. J. King, Harper, Kans.

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The Wednesday afternoon meeting was opened with song service and devotion conducted by Bros. J. E. Martin, Chambersburg, Pa., and Simon Garber, Elizabethtown, Pa., respectively. Then followed in order the following reports: Secretary of General Conference, Simon Gingerich; Treasurer of General Conference, J. C. Frey; Interboard Committee, by O. O. Miller; Mennonite Board of Missions and Charities, by S. C. Yoder; Mennonite Publication Board, by O. N. Johns; and Peace Problems Committee, by O. O. Miller. All of these reports were adopted as read.

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The next feature on the program was an address entitled—"Fundamentalism; Real and Alleged," by Milo Kauffman, Hesston, Kans. The speaker brought out very clearly the difference between fundamentalism that is real and that which makes loud claims but does not come up to the Biblical standards of believing the entire Bible, living up to its standards, evangelism, and charity.

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While the above program was being rendered in the tabernacle a Children's Meeting was conducted in a large tent on the grounds, which was used by the Committee on Arrangements and the separate delegate body for meetings when they were in session. Sister Lina Ressler and a number of assistants had charge.

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At three o'clock the delegate body withdrew from the tabernacle to the above mentioned tent for an Executive session. In this meeting routine business was transacted and the Nominating Committee presented its report. The delegates received their printed ballots which, after being marked, were turned back to the Nominating Committee for tabulation and later report.

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At the same time that the proceedings noted in the above paragraph were going on the meeting was continued in the tabernacle. The general subject was "Prayer." Bro. Chester K. Lehman, Harrisonburg, Va., spoke first on "Duty" as related to prayer. He was followed by Bro. Isaac Miller, Mazeppa, Alta., who discussed "Pow-

er." The third division of this theme was that of "Influence," and the speaker was C. Z. Martin, Mountville, Pa., who substituted for Milton Brackbill, Frazer, Pa., in the absence of the latter.

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The evening service was begun by a song service led by Bro. Roy Otto, Springs, Pa., after which Bro. I. W. Royer led in the devotional service. Bro. O. O. Miller then reported for the Young People's Problems Committee. The report was accepted. The first address of the evening was "Guides for the Youth," with Bro. T. K. Hershey as speaker. Bro. Hershey very forcibly pointed out a number of safe guides which will assure spiritual success not only for youth but for every one else as well.

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At this juncture an offering was lifted which amounted to \$625.

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The results of the election which was held in the afternoon were then announced. The new officers of conference are as follows:

Moderator, Simon Gingerich, Wayland, Ia.
Asst. Moderator, S. H. Rhodes, Harrisonburg, Va.
Secretary, J. A. Heiser, Fisher, Ill.
Asst. Secretary, Amos Hostetler, Topeka, Ind.
Treasurer, J. C. Frey, Archbold, Ohio.

* * * *

The closing number on the program was a sermon on the theme "God's Message to Overseers (Acts 20:28)" by Bro. Oscar Hostetler, Topeka, Ind. The speaker brought out many important thoughts along the line of the subject. His final appeal was that God's ministers should preach the Word in fullness and power.

* * * *

On Thursday morning the meeting began with a song service by Christian Kurtz, Elverson, Pa., and devotion by J. D. Hartzler, Flanagan, Ill. The following committees and boards then reported: General Sunday School Committee, Mennonite Board of Education, Mennonite Problems Committee, Young People's Topics Committee, Music Committee, Historical Committee. Three addresses followed as listed on the program. "The Relationship of Congregations to Conferences" was discussed by E. S. Hallman, Tuleta, Tex. The next subject was "The Stewardship of Money," with A. D. Wenger, Harrisonburg, Va., as speaker. The closing address for this service was "The Stewardship of Talent" by Milton Vogt, Hesston, Kans. The speakers all handled their subjects well.

* * * *

The meeting assembled on Thursday afternoon as Bro. Alvin Miller, Walnut Creek, Ohio, led in the song service. Bro. J. C. Clemens, Lansdale, Pa., led in prayer. The first address was on the subject, "Bishops, Ministers, and Deacons: Their Relationship and Mutual Responsibility," by Bro. Abner G. Yoder, Parnell, Ia. After this the delegate body again withdrew to the tent near by where a business session was held. The meeting in the tabernacle continued with Bro. H. R. Schertz, Metamora, Ill., as moderator. The theme was "Christian Service." The first phase of this subject was "Character of," and John E. Lapp, Lansdale, Pa., was the speaker. The second, "Purpose of," was discussed by Ezra Yordy, Eureka, Ill. Bro. Nelson Kauffman, Hannibal, Mo., then spoke on "Who Should Serve." Although the last day of the Conference the attendance and interest were good as the speakers earnestly spoke on these subjects.

* * * *

The next forty-five minutes were taken up by a feature that was not printed on the program. Bro. Schertz called on a number of missionary brethren to give short talks on "Christian Service." Those who spoke were Bros. Perry Heller, superintendent of the mission at Los Angeles, Calif.; William Smith, deacon of the Kansas City, Kans., Mission congregation; Frank Raber, superintendent of the mission at Detroit, Mich.; Lorne Schmidt, Mannheim, Ont.; D. Stoner Krady, superintendent of the Vine St., Mission, Lancaster, Pa.; Lloy Kniss, Dhamtari, India; and Andrew Shenk, Oronogo, Mo. All of these brethren gave helpful and inspiring testimonies to the value and joy of Christian service.

* * * *

The evening service was opened with a song service by Bro. Aaron Mast. Bro. J. P. Bontrager, Los Angeles, Calif., led in the devotional period. The secretary reported concerning actions taken

(Continued on last page)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

OTHERS

Lord help me live from day to day
In such a self forgetful way,
That even when I kneel to pray
My prayer may be for OTHERS.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for OTHERS.

Let self be crucified and slain,
And buried deep and all in vain,
May efforts be to rise again
Unless to live for OTHERS.

And when my work on earth is done
And my new work in Heaven's begun
May I forget the crown I've won,
In thinking still of OTHERS.

OTHERS Lord, yes OTHERS.
And none of self for me,
Help me to live for OTHERS
That I may live for THEE.—Selected.

THE STAY AT MILETUM

By Moses G. Gehman

For the Gospel Herald.

Trophimus have I left at Miletum sick.
II Tim. 4:20.

We know that God is the same "yesterday, today and forever." His attributes do not change with man's fluctuating attitude toward HIM. His interest in His children is beyond that of the earthly parent to their offspring. He shows no favorites. He is guilty of no slights. He needs but to be believed and obeyed and He immediately proves Himself "A friend that sticketh closer than a brother."

Paul informs Timothy of Brother Trophimus' condition. He had not forgotten him. He missed his labors and companionship as a present associate. But their spiritual contact was the same. So, while some of you who are reading this page are waiting at your "Miletum," remember this, and you can rejoice in the fact that the Spirit-filled "Pauls" who are pushing on in active service have not forgotten you. Nor can we for a moment imagine but Trophimus was with Paul in prayer. This is a fruit-bearing privilege of all—sick or well.

On a former occasion when "Paul was long preaching" (Acts 20:9), young Eutychus "sank down with sleep, and fell down from the third loft, and was taken up dead." This same Paul was quick to (Elijah-like) embrace the youth and to pronounce the welcome words, "his life is in him." One is given life, the other is left sick. We do not understand it all. The words of Isa. 55:8 will help us across this

gap. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And when we stop to count our blessings the result always is that our mercies are more than our miseries.

A sense of loneliness must have crept over Trophimus as he was left and saw his companion continue in the labors he loved. It is not so said, but it would be quite natural. Loneliness is a distressing affection of the mind. I doubt whether there is a normal mind that will not at times, when left behind while others go, feel a sense of loneliness. But God has a remedy for the trying circumstances His child will come into. As long as it is in the path of duty the Lord is sure to be there. "Lo, I am with you alway, even unto the end of the world."

None of us will run our race of life without experiencing a pang or two of loneliness. But it makes all the difference in the world as to how we let this dark affection of the mind act upon our life and character. Loneliness may give occasion to Satan to plant a germ the ravages thereof cannot be righted in time or eternity. Happy that soul who has the Lord as a walking companion.

Trophimus was not lonely as to his soul. He could feel the prayers of Paul and all his fellow saints. Rocks and hills may separate and we get what is called "homesick." But that is not the loneliness of soul we wish to call attention to.

Jacob felt a loneliness all its own. Filled with what might happen because of an offended brother, he fell asleep. He saw that awe-inspiring vision. He saw his helplessness before God. But it was a long zigzag road from Bethel to Peniel from whence he emerged as a prince having power with God and man. But for the Bethel experience (Gen. 28:17) he could not have been the Peniel victor (Gen. 32:30). He was alone. So must every man be to meet his God. Elijah, in a mood of soul loneliness, "went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, it is enough; now, O Lord, take away my life." Peter falls down on his knees before his Lord and says, "Depart from me, for I am a sinful man." Expressions of soul-
loneliness often come from Godly men. But one being on the side of God makes all the difference.

Christ felt this loneliness more than once in the extreme. He is alone in the Garden. Those who should have given Him some companionship had fallen asleep. From the depth of His soul He cries, "Let this cup pass from me." He was alone. So will you and I meet God.

You have felt this loneliness of soul. It comes in different ways. Perhaps it was sorrow or bereavement that brought it on. It may be a sense of failure lodged in the depth of the soul. To many it comes when they are brought face to face with Christ and see the depraved condition of their own souls, like Peter.

Here is the point: Jacob, imperfect as he was, on the side of God. Elijah, despised and threatened by the idol-worshipping world, breathes forth a melancholy wail. What saved him from a worse state was the fact that he lived within hearing distance of God. God spake, Elijah obeyed, the work went on. Peter overestimated his abilities, as man often does. What saved him from a greater fall was the fact that he was on the side of God. May it be said of every one who reads these lines, "Our fellowship is with the Father, and with His Son Jesus Christ." This is God's cure for loneliness when "left at Miletum sick," and an inspiration for service in waiting or going.

"There is a light in yonder skies,
A light unseen by outward eyes;
But clear and bright to inward sense
It shines, the star of Providence.

"And faith unchecked by earthly fears,
Shall lift its eye, though filled with tears,
And while around 'tis dark as night,
Untired shall mark that heavenly light."

Denver, Pa.

THE UNSHAKABLE ROCK

Amid the many things that have fallen apart in the secular world and in the work of religious thought, the BIBLE stands unshaken. That Word is still the "lamp unto our feet and the light unto our path." It is singular that, in a day of criticism against many expressions of religion, this Book of books is being read and studied with greater devotion by more people than ever before. Science, governments, and culture have not kept the world from chaos, but the Word of our God abides forever. More criticism has been directed toward it in the past generation . . . but not one shred of truth has been found false. In this Book, God still speaks to man and man to God. Gibraltar may go down before the waves of an angry sea, but the "Rock of Ages" has withstood every storm and stress. We may well still saturate our language with its vocabulary, our lives with its spirit, and our age with its teachings.—Dr. Joseph R. Sizoo.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Sept. 15, 1935.—TIMOTHY.

Lesson Scope.—II Tim. 1:1-18.

Lesson Text.—II Tim. 1:1-14.

Time and Place.—About A. D. 60; Rome.

Writer.—Paul.

Golden Text.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Points for Meditation.

1. The apostleship of Paul.
2. A young man's opportunities.
3. Heredity.
4. Our testimony for the Lord.
5. Spiritual boldness.
6. The Spirit-filled life.

Introductory Thoughts.—Paul had a tender regard for Timothy. Timothy merited this confidence. This was at least one instance where there was no "gap between the old and the young." There never is when both are upon the altar of the Lord. Every young man should make a special study of the life and labors of Timothy. Every elderly leader should keep his eye open for opportunities to find some Timothy and put him to work.

LESSON COMMENTS

Paul's Regard for Timothy (1-5). Notice the endearing terms: "My dearly beloved son . . . I have remembrance of thee night and day . . . mindful of thy tears, that I may be filled with joy . . . unfeigned faith . . ." From such references we may safely form an estimate of Timothy's character. No wonder Paul had a tender regard for him. We also should have a similar esteem for him, endeavoring to rise to his level as a faithful servant of Christ.

Admonitions (6-14).—Then follows a series of fatherly admonitions that are good not only for Timothy but for ourselves as well. Let us observe, first that a child of God who is wholly upon the altar (and none of us should be satisfied with anything short of this) wishes to do as well as he knows how, to live a life wholly pleasing to God. See Golden Text of our lesson.

Timothy had a goodly heritage. Paul gives recognition to this when he speaks of "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." Here he makes a forceful (even if indirect) appeal to parents and grandparents. For the sake of our posterity as well as ourselves, we owe it as a solemn duty to live at top-notch speed and experience in Christian life and experience. After we have done all that we could have done, we are still to acknowledge ourselves "unprofitable servants," having done that only which was our duty to do. Paul closes this part of his message by saying, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." He goes on:

1. "God hath not given us the spirit

of fear; but of power, and of love, and of a sound mind." Speaking to Timothy, he referred especially to his ministry, as being a gift from God who worked through His servant Paul in putting Timothy to his place. But whether it is the ministry or any other gift from God, it is ours to serve faithfully, courageously, charitably, in soundness of speech and mind.

2. "Be not thou therefore ashamed of the testimony of the Lord." We remember what Christ had to say about hiding lights under a bushel. If the blessings of the Lord are worth anything to us, why not tell others about it? Why not bear faithful testimony concerning "all things whatsoever" our Lord taught His disciples? Let this testimony be with both lips and lives—not boastfully, but "with meekness and fear."

3. "Who hath saved us, and called us with an holy calling . . . according to his own purpose and grace." Paul seems to miss no opportunity to magnify the work and purpose of God in our salvation. Writing to Titus he says, "Not by works of righteousness which we have done, but according to his own mercy he saved us." We notice also that here he emphasizes the "holy calling" to which we have been called

rather than the fact that in being called of God we escape "the damnation of hell!" Man's highest calling is that of occupying a lowly seat at the table and in the service of the Lord.

4. "Hold fast the form of sound words." These "sound words" include the scripturally sound doctrines which all Christian professors should hold and carry a ready testimony for. Not only should we testify with our lips, but we should hold them fast in our lives. Of Stephen it was said that no one could withstand him because he had the truth on his side. That is our own precious privilege, if we will only hold fast these sound words, in our lives as well as with our lips.

5. "That good thing which was committed unto thee keep by the Holy Ghost." Lack of space compelled us to pass by unnoticed a number of precious admonitions fully as important as the ones herein noted. Let the kind reader note carefully the rich instructions found in all of Paul's admonitions to Timothy. We desire, in conclusion, to call attention to the fact that if our service for God is to avail anything, it must be "by the Holy Ghost." The declaration, "Though the whole world will forsake thee, yet will not I," is fine—provided it is spoken "by the Holy Ghost." Aside from this, "all our righteousnesses are as filthy rags." It is the Spirit-filled soldier of the cross who speaks and moves by the power of God.—K.

BIBLE MEETING TOPIC

CHAPTER STUDY—GOD'S ORDER IN WORSHIP.—I Cor. 11

Topic for September 15

MOTTO

"Let all things be done decently and in order."

OUTLINE STUDY

I. Conclusion of Paragraph in Preceding Chapter.—v. 1.

II. Ordinances Set in Order.—vv. 2-34.

1. The Woman's Covering.—vv. 2-16.

- a. The relation of man and woman and the Creator.—v. 3.
- b. The covering of the head in worship—Dishonors God when on the man.—v. 4.
Dishonors the man when not on the woman.—v. 5.
The same shame as to shear or shave the woman.—v. 6.
Reasons for covering the woman and not the man.—vv. 7-12.
- c. Illustrated by nature.—vv. 14, 15.
- d. Contentions not in order.—v. 16.

2. The Communion.

- a. Disorders in the Church.—vv. 17-22.
- b. The true order set forth.—vv. 23-26.
- c. The worthy and the unworthy.—vv. 27-34.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Order."
2. Ordinances of the Church and How to Keep Them.

- a. Why men and women dress differently.
- b. The sign of the long and the short hair.
- c. The sign of the covered and the uncovered head.
- d. Why Jesus commanded the communion.
- e. Divisions dishonor the Lord.
- f. How to observe the communion.
- g. Who is worthy to partake?
- h. When are people unworthy?

For Seniors.

1. Relation of Man and Woman in Nature and in the Lord.
2. The Value of Recognizing Signs of Relationship.
3. The True Purpose of the Communion.
4. How the Purpose of the Communion is Defeated.

PERSONAL THOUGHT

Do we know our place as a Christian in the congregation and in the keeping of its ordinances?

So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine;
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Savior God;
When His salvation reigns within,
And grace subdues the power of sin.

Religion bears our spirits up,
While we expect that blessed hope,—
The bright appearance of the Lord;
And faith stands leaning on His Word.

—Watts.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
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THURSDAY, SEPTEMBER 5, 1935

Field Notes

The monthly Bible conference at the Columbia, Pa., Mennonite Mission was announced for Saturday evening, Aug. 31, and all day Sunday. Instructors: Melvin Bishop and Richard Danner.

The Lord willing, Bro. James Bucher of Upland, Calif., will begin evangelistic meetings at the Mennonite Gospel Mission, Altoona, Pa., Sept. 8. We solicit an interest in your prayers in behalf of these services. J. M. N.

Revival meetings will be held at the Midland Mennonite Church near Midland, Mich., Sept 12-22. Bro. Oscar Burkholder of Breslau, Ont., will be the evangelist. Remember these meetings in your prayers. F. F. B.

A Bible instruction meeting is to be held at the Hammer Creek Church, Lancaster Co., Pa., on Saturday and Sunday, Sept. 14 and 15. Instructors: Elmer Martin, Lloy Kniss, Aaron Mast, Eli Wenger, Abram Risser.

An annual all-day and evening workers meeting is announced for Monday, Sept. 2, to be held at the Welsh Mountain Mission and Samaritan Home near New Holland, Pa. An interesting program has been arranged, and an inspiring meeting is expected.

An ordination service is to be held at the Landisville, Pa., Mennonite Church on Thursday, Sept. 5, at 9:30 A. M., at which time a minister is to be ordained. May the Lord have His full way in this service and the God-chosen man be ordained. M. E. L.

Because of this being a 32 page number of the Gospel Herald, added to the fact that a number of our editors, typesetters, and other workers were away attending Mennonite General Confer-

ence, this issue of the Gospel Herald is a little later than usual.

A Correction.—The poem entitled "Twilight and Dawn," which was printed in the August 22 number of the Gospel Herald and credited to Sister Anna H. Weaver, should have been published as a selected article. We are sorry the mistake occurred.

An all-day Bible meeting is to be held at Bair's Codorus Church, York Co., Pa., on Sunday, Sept. 8. This is to be the beginning of a ten-day series of meetings at this place. Instructors, Richard Danner and William Jennings. The prayers of God's people in behalf of the meetings are solicited.

While this paper is finding its way into the homes of its readers, two of our conferences will be in the midst of their labors. The Virginia Conference is being held at Denbigh, Va., while the Iowa-Nebraska meets at Manson, Iowa. May the Lord abundantly bless the efforts put forth in both these meetings.

We were glad to have with us in the Publishing House even if but for a short time, Bro. J. R. Driver, Bro. Etter F. Heatwole, and Bro. and Sister Jason Weaver, all of the Springdale congregation near Waynesboro, Va., who paid us a brief visit on their return trip from the Mennonite General Conference at Kitchener, Ont., last week.

Bro. Andrew Shenk of Oronogo, Mo., was one of our aged pillars of faith who attended the General Conference at Kitchener, Ont., last week. If previous arrangements were carried out, he in company with Bro. E. J. Berky of Oronogo, Bro. Levi Weaver of Kansas City, Kans., and others are attending the Virginia Conference at Denbigh, Va., this week.

Bro. Harry C. Blough of Boswell, Pa., accompanied by Bro. John Lehman of the same community, worshiped with the brotherhood at Scottsdale on Sunday, Aug. 25. They visited the Sunday school in East Scottsdale, after which they attended services in the Scottsdale Mennonite Church where Bro. B. favored the congregation with a stirring message.

Bro. J. M. Nunemaker of La Junta, Colo., left Scottsdale on Saturday of last week, after an extended and pleasant visit with friends here for Masontown, Pa., where he spent Sunday in worshiping with the brotherhood there and preaching the Gospel of the Kingdom. On Monday of this week he started for Denbigh, Va., expecting to attend the Virginia Conference there this week.

Bro. J. L. Horst of our editorial staff favors us with a brief and interesting report of the happenings before and

during our Mennonite General Conference at Kitchener, Ont., last week. We are quite sure that our readers will be interested in this recital of the events of a very busy week. We are also in possession of the minutes of General Conference proper, as prepared by the secretaries. We hope to be able to publish this report in next week's Gospel Herald.

The Lord has preserved in a remarkable way three aged brothers who have for many years been preaching the Gospel with power. They are Bishop John M. Shenk of Elida, Ohio, Bishop Andrew Shenk of Oronogo, Mo., and Minister Daniel Shenk of Denbigh, Va. The three have been serving the Lord in the ministry of the Word for many years. They are past the allotted four-score years, and are still pressing on in the service of the Lord. May their last days on earth be full of heavenly sunshine and effective service.

Bro. D. J. Johns of Goshen, Ind., was one of the interested and active attendants at the Mennonite General Conference at Kitchener, Ont., last week. As a representative of the Indiana-Michigan Conference he was one of eight committee-men to issue a call for the preliminary General Conference meeting which met at the Pike Church near Elida, Ohio, in 1897. He has a vivid recollection of those stirring times, and rejoices in the growth of our General Conference. Six out of the eight of that original committee have since that time gone home to their eternal reward.

Among recent visitors in the Publishing House, and with friends in Scottsdale, were the following: Aldus Mellinger and wife and daughter Esther, Ephrata, Pa.; Abram Mellinger and wife, Terre Hill, Pa.; Jos. R. Driver, Etter F. Heatwole, Waynesboro, Va.; Jason H. Weaver and wife, Stuarts Draft, Va.; John Lehman and wife, Lancaster, Pa.; Abram K. Landis and wife, Linford Hackman and wife, Souderton, Pa.; Romaine, Harry and Amos H. Hershey, Manheim, Pa.; C. B. Hernley, Lititz, Pa.; Joseph Frantz and family, Lebanon, Pa.; Albert Hernley and family, Ephrata, Pa.; Lloyd Hernley and family, Harrisburg, Pa.; George Saylor and wife, Akron, Ohio; Christina Marsh, Elizabeth Klinger, Johnstown, Pa.; Clarence Miller, McKeesport, Pa.; Kenneth Berkshire and family, Masontown, Pa.

Correspondence

Fairview, Mich.

Greetings to all Herald Readers:—"What shall I render unto the Lord for all His benefits towards me?"

We had the privilege of having Bro. and Sister Oscar Burkholder, their son Clayton, and two daughters Nellie and

Agnes, and Raymond Baer of Breslau, Ont., with us Aug. 10-17. Bro. Burkholder faithfully gave us inspiring messages each evening, also explaining the seven ordinances, some of which are being sadly neglected even in our own church. "To him that knoweth to do good and doeth it not, to him it is sin." As a visible result of these meetings, one young soul accepted Christ. Another who had fallen into sin, has again manifested a desire to be at peace with God. Another young brother has also been convicted of sin in his life. May we pray that these may find real peace and joy. We trust that we as a congregation have been strengthened and built up in the faith of our Lord Jesus. There are so many around us, who are yet in darkness. We wonder are we letting our light shine, or are we hiding it under a bushel? May the Lord richly bless the efforts of Bro. Burkholder as he spends time and energy in the work of the Master.

The book of Job is being studied at our weekly prayer meeting and study hour, Bro. Menno Esch being the instructor.

Pray for the work at Fairview that we may be found faithful. Satan is busy on every hand, lately, in our little village of Fairview. We see the sign "Beer" displayed on one of the buildings. Do we exercise a real concern for our boys and girls? Jesus is coming again. Will we be ready?

Aug. 24, 1935.

Cor.

Job, W. Va.

Dear Herald Readers, Greetings:—During the month of June we had a two-weeks revival at the Bethel church conducted by Bro. J. H. Turner of Broadway, Va. The Word was preached with power and we feel that the church was strengthened in the good old Gospel faith.

July 21 Bro. R. W. Benner of Harrisonburg, Va., began a series of meetings at the Hartman school house, commonly known as Little Dry Fork. Visible results are two confessions and the brotherhood made conscious of our duties, privileges, and possibilities.

We appreciate very much the new church building, located about seven miles north of the Mission Home on state route No. 32, which takes the place of the Pennington school house as a place of worship. We feel very grateful to our heavenly Father for the willingness of the people here and the brethren from Virginia in donating some of their time in helping build this new church, as well as for those who donated of their means which altogether made it possible for us to have a better place to worship. The new church is known as the Riverside Mennonite Church, and was dedicated Aug. 11, at which time we had an all-day service. The house was well filled and some on the outside: Program as

follows: Remarks by the bishop in charge, Bro. S. H. Rhodes; report by E. W. Burkholder (Secy-treas) of Building Committee; Dedication sermon, J. L. Stauffer; Afternoon; Dedicating our lives to His service, J. S. Martin, Hinton, Va.; True Worship, Jacob A. Heatwole, La Junta, Colo.; Bro. Joseph Good, Harrisonburg, Va., had charge of the music.

Bro. Jacob A. Heatwole began a series of meetings on the same evening, which continued for two weeks. During these meetings souls confessed Christ, the Church strengthened, and encouraged on the way, while others are counting the cost. These meetings closed Friday night, Aug. 24 and Bro. Heatwole left the same night for Virginia.

Next forenoon (Sat.) we again met at the church in an instruction meeting, with a class of twelve applicants. In the afternoon we were engaged in a preparatory service at the Bethel Church, at which time two souls were reclaimed. Then on the same evening we again met at the Riverside Church in preparatory and baptismal service, when these twelve dear young souls were received into Church fellowship by water baptism. Sunday morning, Aug. 25, we had communion services at the Bethel Church and similar services at the Riverside Church in the afternoon. Communion services were held at the Lambert school house and at the Horton Church earlier in the summer. For these communions Aug. 25 Pre. R. W. Benner and Deacon Byard Layman from Virginia were with us, and the last named communions, Bishop S. H. Rhodes and Deacon J. P. Wenger were here.

Other ministers and deacons that were on the field helping in the Lord's work since our last report are: Ministers—L. P. Showalter, J. E. Suter, L. S. Glick, M. J. Heatwole and Leonard Jones; Deacon—E. E. Heatwole.

We have many reasons to praise our heavenly Father, but we also feel the need of intercessory prayer, so please remember the work and workers here.

In His service,

Aug. 27, 1935. Hiram Weaver.

South English, Iowa (Liberty congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Sunday, June 30, Bro. Matt. Dowling and family of Knoxville, Tenn., and Bro. Charlie Becker and daughter Frances of Orrville, Ohio, worshiped with us. They spent a week here visiting relatives and friends.

On Sunday, July 14, Bro. Will Breneman of Chicago preached for us.

A large number of our members attended the Gospel tent meeting held in Wellman by Bro. C. F. Derstine.

Most of our young people attended the Y. P. institute held at the East Union Church near Kalona. We spent

a profitable time studying portions of the Scriptures and problems of interest to the young people. "O the unsearchable riches of Christ, precious, more precious than gold."

On Sunday, Aug. 25, Bro. Earl Henderson and family of Sterling, Ill., and Sister Amelia Grove and daughters Mary and Magdalene of Garden City, Mo., worshiped with us.

Aug. 27, 1935.

Leda Grove.

Edwards, Mo.

Dear Herald Readers, Greetings:—Several from here were privileged to attend our conference at Mt. Zion recently. We enjoyed it because we seldom get to fellowship with those of like faith.

During the past month the following visitors stopped with us: W. A. Grosh and family, Akron, Ohio; A. D. Weaver and family, Henry Neff and family, John Raber and family, Elkhart, Ind.; Dan Wenger and family, Billie Miller and family, Aline Sommerfeld, Bertha Wenger, Canton, Kans.; Earnest Detweiler and wife, Harper, Kans.; Elmer Shellenberger, Wichita, Kans.; Samuel Detwiler, Birch Tree, Mo.

Sister Esther Detwiler is with us again for the school year as teacher, and we appreciate her help in the Sunday school.

During Bro. J. R. Shank's attendance at General Conference Bro. Brubaker is filling his appointments on the north side of the Lake at the Rocky Ridge school and west of Zora. He filled his regular appointment at Majorville over Sunday.

Summer will soon be over and again people haven't raised much of a crop. The summer has been dry, after a very wet spring.

Continue to pray for the work and workers here. Anyone passing near us is invited to stop with us. We were greatly encouraged by the recent visitors.

In His name,

Aug. 28, 1935.

Ida Brubaker.

Coatesville, Pa. (625 Walnut St.)

Dear Herald Readers, Greetings:—Our tent meetings conducted by S. G. Shetler closed Sunday evening of the 25th. Bro. Shetler could not be with us the last two evenings and Bro. John W. Weaver preached for us Saturday and Sunday evenings. These meetings continued for two weeks and interest was good; the tent being well filled each evening, some standing on the outside, and a number of confessions as a visible result. The Word was preached with power. Saints were encouraged and sinners were warned. Bro. Shetler gave an interesting talk to children each evening before the sermon, which was enjoyed by all.

Our two weeks of summer Bible school also closed Friday, Aug. 23, with

(Continued on page 492)

Miscellaneous

DON'T QUIT

When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When funds are low and the debts are high
And when you want to smile but have to sigh,
When care is pressing you down a bit—
Rest if you must but don't you quit.

Life is queer with its twists and turns
As every one of us sometimes learns.
And when many a failure turns about,
When we might have won had we stuck it out,
Don't give up though the pace seems slow—
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man.
Often the struggler has given up
When he might have captured the Victory Cup.
And he learned too late when the night slipped down
How close he was to the Victory Crown.

Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you can never tell how close you are;
It may be near when it seems afar.
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Selected.

LOVE, SOCIETY'S GREATEST NEED

By Mary L. Schload

For the Gospel Herald.

"Though I speak with the tongues of men and of angels, and have not charity (love, R. V.), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind;

Love envieth not;

Love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly,

Seeketh not her own,

Is not easily provoked,

Thinketh no evil;

Rejoiceth not in iniquity,

But rejoiceth in the truth;

Beareth all things, believeth all things,

Hopeth all things,

Endureth all things.

"Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake

as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. 13).

"Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess."

Love, society's (or the world's) greatest need is a very timely subject. Perhaps we are inclined to think that especially in this era of the world's history it is a need like never before; and yet Paul states it was and is the greatest of faith, hope, and love. Paul, whose hands had been stained by blood, saw that love was the greatest need of society. Paul's vision of the Savior together with his desire that this wonderful Gospel of love might be given to the whole world had shown to him this great need.

As Paul so beautifully portrays the spectrum of love—composed of (1) patience, (2) kindness, (3) generosity, (4) humility, (5) courtesy, (6) unselfishness, (7) good temper, (8) guilelessness, and (9) sincerity—we can readily see that it was the Savior Himself who gave Paul this wonderful vision of love. Paul in his unconverted self was not possessed of these finer and more beautiful traits found in love as he gives it in I Cor. 13. We see this life growing in love, and in loving society (the world) till he himself was ready and willing to lay down his life in love, completed in Christ.

"Out of the ivory palaces, into a world of woe,
Only His great eternal love, made my Savior go."

Perfect love lived in the flesh was fulfilled in Jesus, our Savior. It was the love for lost society. A world groping in sin and darkness with an awful doom hanging over it, moved the love of the Mighty God to send His only begotten Son into this sin cursed world. When Jesus was here on earth, He was moved with compassion, with love toward the masses of society, and no individual escaped His notice or touch of love. He wept over Jerusalem, He wept at the grave of Lazarus, He blessed the children, He healed the sick, He talked to the woman at the well, He would not accuse the woman whom others were ready to stone to death—and why did He note all these things? Only because He felt the greatest of all their needs—"Love." And was it not your need and mine that took Him through Gethsemane and even nailed Him on the cruel cross? If such was the vision of our Lord toward the world, what is ours today?

There is a story written about an old, lonely shoemaker, who had lost his wife and children, who had a dream or a vision one evening as he sat alone

reading the Word, that Christ would visit him the very next day. So early in the morning he went about his work and continually was on the alert when hearing footsteps outside his basement window. First an old, weary man leaned against his basement door who could no longer shovel the snow. He took him in, warmed him, and fed him. Second, a woman with a child was outside. The woman, shivering in summer clothes and the baby crying because of the cold, wintry air, took his attention. He called her in, warmed them and fed them, and after hearing her sad and lonely story, sent her for clothes and on her weary journey rejoicing. The third attraction to him was an old lady who sold apples and a poor boy. Their troubles became his and he also sent them on their way rejoicing. But still at the end of the day he felt a tinge of disappointment. He looked for the Master Himself and was he really disappointed? He again took the Word and to him was opened the wonderful truth, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sometimes we shrink from what we consider the hideous sins of others (and rightly should be no partaker in them), but forget that sin is sin in the eyes of the Lord and we may at this very moment be guilty of the great sins of omission. When we read Matthew 25 we do not read of those awful sins which we so often picture as keeping men from heaven but simply failing to fulfill our duty to Christ's dearly bought ones. In Matt. 7:22, 23 we read, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Paul's labors of love were given in such a way that he himself did not want to be a castaway. We need faith, and oh for a double portion of it as Elisha prayed! And we need hope, but above all we need love, the constraining love of Christ which is the bond of perfectness. I shall copy a quotation from James Mudge:

"There are different kinds of love. Besides maternal or instinctive love, there is the love of complacency or approval and the love of benevolence or good will and compassion. This latter goes out toward all men, with little or no regard to their character. It is possible for us to feel and show the utmost kindness towards a man in whose conduct we take no pleasure. Moved by pity for his wretchedness, we put forth the most strenuous exertions for his help. Our love for him leads us not to approve, but to reprove; yet it leads us also to do our best to make him such as we can approve."

Such love is society's real need. When we study the love of Christ and His methods of dealing with men we feel that it was such love that prompted Him in trying to fill this great need in the hearts and lives of all men. It is truly sad and even sinful for us to be

found guilty of gossip and criticism toward those for whom we ought to be burdened with profound love and sympathy. One thing I am certain of and that is that for those whom our hearts are yearning for and our pure love and sympathy is going out because we desire to see them safely sheltered within the fold of our Shepherd and Savior, we are not gossiping about them. No matter how steeped in sin the individual is, an unkind word, a gossip, a kick, or even passing by "on the other side" will never lift or is not fulfilling our greatest duty and opportunity toward society. The Master was moved—are we? When our love gets truly Godlike it will go out mainly toward those from whom we have no hope of return; it will delight itself in giving not in receiving. We rarely feel that we have been too gentle and modest, too charitable and kind.

We may all know the poem, "If I had Known," and yet do we try to know? Not to know that we might tell others, but to know because we feel a touch of love, a touch of the Master to give to someone who is in need of love. I feel confident that if we could feel the struggles and cares of some whom we could help easily if we were on the alert, we would wonder at our own blindness and lack of love. Our opportunities are many. May we awake to our opportunities of shedding abroad the sunlight of God's love.

Scottdale, Pa.

HOW MAY CHRISTIANS LIVE PEACEABLY

By Martha Mumaw

For the Gospel Herald.

"Blessed are the peacemakers: for they shall be called the children of God."

The child of God, in his daily walk of life, as he endeavors to walk worthily, meets two classes of people: the Christian and the non-Christian. To each he owes, with a grave responsibility, a loyalty and devotion, such that will make for a continuous existence of peace. And from each he will receive, not always that which he faithfully gives, but often that which is contrary to Gospel principle and consequently brings about a conflict. For the world and worldling the Christian can not expect standards of peace parallel with those of his own; and then from Christians—those who should "be perfect even as your Father in heaven is perfect," but are not always because of human imperfection—he is liable to receive offenses, so that there too he will find a conflict.

To be able to live peaceably under all of these conditions is one of the richest attainments an individual can reach. It should be every Christian's goal. It is God's way. Rom. 12:18, "If it be possible, as much as lieth in you, live peaceably with all men."

Heb. 12:14, "Follow peace with all men, and holiness without which no man shall see the Lord." We can not even hope to see how very important it is, because as Paul says, "It passes all understanding."

"Glory to God in the highest, and on earth peace," was the message sent by God through the angels, and in reality in His Son, the Prince of Peace.

Peace is a gift from God "unto every one that believeth." It is a part of the new nature. It is a fruit of the Spirit. A Christian will have a strong desire to live peaceably—he will "seek peace and pursue it," he will pray for peace; he will "follow after the things that make for peace," he will take the way of the Master—the Prince of Peace—in humility, obedience, self-denial, forbearance; he will do all these and more—in faith, believing that God is over all, not doubting, not satisfied with anything less than to put on the "whole armor of God." He will use every means possible with the confidence that "God maketh peace."

Paul in I Thessalonians mentions specially that there should be peace in the Church. He suggests that they should have a Spiritual concern for each other. At one time, when the disciples were disputing among themselves, Christ called them to Himself and gave them a short sermon and ended by saying, "Have peace one with another." Even John the beloved disciple had not had fully the right conception of Christian conduct and life. So Christians need to be constantly in touch in a very definite way, with the Master, learning, with the help of

the Holy Spirit, by Jesus' examples and by His words, accepting every lesson that He gives, whether it is for the individual himself or for the sake of others.

The Christian's duties toward the world powers in behalf of peace are: That first of all, supplications, prayers, intercession, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Again the Word says, the Christian shall "render to all their dues," and "submit yourselves to every ordinance of man for the Lord's sake," and in our faithfulness to these things God holds a blessing of peace over us in all the contacts that we necessarily have with the world.

"The blessing of the Lord it maketh rich." The blessing of peace lived out enriches the life of the individual and the Church, and helps in the preparation for the coming of the Lord.

In the home also there is a need for the Christ-spirit so that brothers and sisters with the parents may live in continuous joy and contentment. When each member, whether a servant or of the family, feels his or her own responsibility and puts forth every effort possible towards maintaining that spirit, the result will be a home that is a true type of the heavenly home.

Prov. 11:12—"He that is void of wisdom despiseth his neighbor, but a man of understanding holdeth his peace."

Scottdale, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

A CONFERENCE SERMON

By J. N. Kaufman

For the Gospel Herald.

(Continued from last issue)

There has been a notable breaking down of authority. It is a world phenomenon. It may be said to date principally from the World War, but there are other causes. Mass intelligence has greatly increased in the last generation. Attendance in high schools and colleges has produced a type of Church problems not known a generation ago. As a class our people do more thinking than they did in the "olden days" which has changed the character of administrative methods. It is a question if our ministry is fully aware of this great change in the

Church and has kept pace with this increased intelligence among the membership. Many of our older ministers have retained the highest respect of the membership and enjoy the fullest confidence of the brotherhood. Only a deeply consecrated ministry of unusual administrative capacity is capable of commanding such respect. God bless such men!

Another contributing factor in the breaking down of authority is the lethargy of many of the responsible officers of the Church. My observation leads me to the conclusion that there are many things going on within the Church which are not known by the ministry. Not to be fully awake to all that is transpiring is but to encourage disrespect for that body of brethren who are invested with au-

thority in Church matters. No doubt many people, old and young, take advantage of this situation.

But more than any other factor contributing towards the breaking down of authority in the Church is the moral defection of a not inconsiderable portion of our church leadership. This is one of the most serious conditions in the Church in recent years. I have been especially impressed with this phenomenon since coming back on furlough a year ago. So impressed was I that I made a list of brethren which includes eight bishops who have experienced moral or ethical lapses in little more than that many years. In speaking about this strange phenomenon to a young man in the Middle West, I said, "Think of the effect of this on our young people." "And depend upon it," he replied, "they are taking note of it, too." The situation is heart-breaking. How can we hope for spiritual growth in the Church when many of our very influential church leaders have gone by spiritual default? How can we hope to retain the respect and confidence of our young people who see one bishop after another unfrocked because of uncontrolled fleshly desire? Not only are the guilty ones charged but the stigma attaches itself to the entire ministerial body, for the offended public does not differentiate. "When one member suffers all the members suffer with it."

The church will always have her problems. When one problem has been solved or is in the process of solution, another problem looms in the offing. Changing conditions bring on new problems. We sometimes wish we had no church problems. When I first went to India I often thought, "Now, if the people wouldn't do this or wouldn't do that it would be so much easier to work with them." But the very reason the Lord sent me to India was to do some part in helping the people to get rid of this or that! Christ in their hearts and lives will cause the objectionable things in their lives to slough off. If the people in heathen countries would be perfect there would be no need for missionaries to be sent to them. Show me the church that has no problems, and I will show you a church that is dead.

But emergencies are always sure to arise. Some emergencies bring on real crises in the Church. Certain problems which were great issues at one time have, because of changed conditions, ceased to exist. The language was at one time a great issue. Some influential Church leaders were possessed of a strong conviction that the German language was sacred in Church work and it was therefore wrong to use the English language. Disruptions occurred because of the issue. There was the issue regarding continued meetings and night meetings. Many conscientious leaders felt

such meetings were of the evil one and would not tolerate them. The Church was broken up on account of the controversy but this issue, too, has passed. The issue on attire has been more persistent. It has caused divisions, heartaches, misunderstandings. It is not always being handled wisely, and arguments are not always logical or even scriptural. This is confusing to many young people. It requires wise leadership to deal with the problem so as not to grieve the Holy Spirit of God.

How should these issues be met? With indifference? We can not hope to cope successfully with difficult situations by ignoring them. We say, "All will come out in the wash." Will it? Or shall we try to meet the issue by postponing action? Too much of this is done now. Postponing action will never solve a problem. A situation may be ever so delicate and it may be extremely unpleasant to tackle the problem so that the temptation to postpone an unpleasant situation may be too great to resist. But postponing is only inviting disaster. Or shall we meet the issues with the big stick? Can we hope to compose difficulties by compelling compliance? Have you ever heard of normal people being successfully driven? Or, shall issues be courageously met by tackling the problems in a constructive way? Men at variance who meet to compose their difficulties, their minds having been made up that they are right and the other side is wrong, will part again without having accomplished anything. But if each side is convinced that the other side is determined to be absolutely fair and just and sincerely desires the leading of the Holy Spirit in the consideration of the problem a successful outcome is well nigh assured. "I may be wrong and he may be right," is a good attitude of mind to take in any issue where there is no direct "thus saith the Lord." Where we have a definite word from the Scripture regarding any matter there can be no room for compromise.

People look at problems from different viewpoints according to their age and experience. Young people want to forge ahead and do things. Older people are more conservative. They may feel that young people can not be fully trusted with the big responsibilities. Sometimes this feeling is justified, but more often it is not. An illustration will serve: Brother Lehman went to Chicago by auto. His son, Waldo, drove until they came to the city, when Bro. Lehman took the steering-wheel. He felt that driving through the heavy city traffic was too great a responsibility for his young son. Later, Bro. Lehman and his father drove to Youngstown, O., Bro. Lehman driving. When they arrived at the edge of the city his father, eighty-two years old, said, "Well,

Clifford, I think I had better drive now." Oftentimes geographical distance keeps us apart in understanding. Apart, we often develop an attitude of mistrust and suspicion for each other, and as we brood over the situation our mistrust of them deepens and our misunderstandings widen. But imagine the surprise when, on meeting, each discovers that the other is a fine, upstanding, forthright, earnest and conscientious Christian, determined to do the will of God. Behold, we are brethren!

And now, my dear Christian friends, may I remind you of our texts. "We are workers together with God." We are co-operators in the great work of the kingdom. We have no mind of our own—we have the mind of Christ. The success of a conference is not based on the number of resolutions passed, but if any are made let us be certain we can declare with Bishop James of the Jerusalem Church, "It seemed good to the Holy Ghost and to us."

Portland, Oreg.

CORRESPONDENCE

(Continued from page 489)

Bro. Shetler as principal. This also was well attended and interest was good. This was the first summer Bible school held at this place and it was very encouraging having an enrollment of 281, not including the teachers. The lowest attendance was 127, highest attendance, 203; average attendance, 170. The following brethren and sisters gave their time and talents in assisting in this work as teachers: Calvin Kurtz, Ada and Ida Stoltzfus and Nancy Mast of Elverson; Esther Leaman of Strasburg; Muriel Taylor of Malvern; Miriam Reeser of Gap; Emily Brackbill of Paoli; Martha Wiker of Lititz; Mary Hottenstein of East Petersburg; George Stoltzfus, Fannie Stoltzfus, Sarah Smoker, and Edna Mast of Gap; Bro. and Sister A. K. Mast and Andrew Landis, John Kauffman and David Mast of Parkesburg; S. G. Shetler of Johnstown. Sisters Katie and Lydia Stoltzfus of Joanna assisted with the work in the kitchen. May the Lord richly reward Bro. Shetler and all the teachers who have made it possible that we could have this first term of summer Bible school. We keenly feel the need of an interest in the prayers of God's children in behalf of these souls who confessed Christ as their Savior during these meetings. Will you with us daily remember these souls at the throne of grace?

Bro. Shetler labored faithfully and allowed himself to be used of the Lord. But the work does not stop there. May we as workers together with Christ feel the responsibility of continuing to teach them the pure Word of God.

The Lord has seen fit to again take two of our faithful members by death.

Bro. Jesse Orner passed away Aug. 10, aged 70 years, after suffering about three days from a stroke. He had been spending the past six months with his daughter (Mrs. Ella Hunter) and family near Royersford. He was received into church fellowship in May and was enjoying his Christian life. He at once became interested in other souls. His time for service for the Lord was very brief and we are sure that our loss is his eternal gain.

Monday morning, Aug. 19, Bro. Frank Marsh of Pomeroy (aged 73), another faithful brother, passed into eternity when he was struck by a train while crossing a railroad track. Bro. Marsh was a member of the Mission for about a year and a half. He was always ready to testify for his Lord. He being an agent, while selling his products he came in touch with many homes in Coatesville as well as in the country, and used every opportunity to speak a word for the Lord; often giving a tract and having prayer in the homes. He was very conscientious. His place in the services was always filled when health permitted. We cannot understand why one that was so much needed in the church today should be so suddenly taken from us. But our Father never makes a mistake. For last year Bro. Marsh made his home with his son Frank Marsh Jr. and family of Pomeroy, who feel the loss very keenly, as well as the remainder of the family. His sudden death cast a gloom over us as a small congregation. But we feel it was God's will and we want to submit to it. May this be a warning to others who may have been careless in their Christian life and those who have been rejecting Christ.

The average attendance of the Sunday school for August is 164.

Continue to pray for the work at Coatesville and come and help us with your presence.

Yours in His service,
Aug. 29, 1935. Anna Yoder.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers:—Since our last writing a few weeks ago we received a check of \$25.00 for the building fund. Will you still join us in prayer that the Lord will provide the building needed? Part of the Sunday school meets in the dining room of the Mission dwelling and it is not very satisfactory; as you may suppose. While Sunday school attendance came to a rather low ebb again for the summer, we have had a good increase the last two Sundays. We are looking forward to be rather crowded again as the fall attendance comes.

Bro. James Hess preached here last Sunday.

The visiting committee of our Sunday school has arranged a program on Sunday school work for Sunday, Sept.

1, the speakers being the local brethren.

Bro. Ira Landis is expected here Sept. 8.

Jonathan Fisher spent his last night of his world tour for the last 18 months at the Mission last Friday before returning to his home in Bareville, Pa., the next day. It was indeed interesting to ask him questions and hear him relate stories about Bethlehem, Nazareth, the Dead Sea, Jerusalem, Mesopotamia, Rome, etc., etc.

We continue to ask for your kind visits and prayers.

Your brother,
Aug. 30, 1935. J. Paul Graybill.

Shipshewana, Ind.
(Shore Congregation)

Greetings to Gospel Herald Readers:—On Aug. 10, Bro. N. E. Troyer of West Liberty, Ohio, came to our congregation conducting a series of meetings, ending on Aug. 17. Bro. Troyer preached the Word with power and effect. There were several confessions and reconsecrations, and the church was richly admonished and strengthened. A number of our members are attending General Conference. Pray for the work at Shore, that we remain steadfast in the faith of Jesus Christ.

Yours in Christ,
Aug. 29, 1935. J. E. Nelson.

Haven, Kans.
(Yoder congregation)

Dear Herald Readers:—We are truly grateful to our heavenly Father for the spiritual blessings and encouragement received through Bro. B. B. King and family the past week. On Sunday, Aug. 18, Bro. King began a week's meetings, giving a sermon each evening and Sister King and daughters giving special numbers of music. Meetings were well attended each evening. There were also a number of souls that confessed Christ as their Savior, and a number of reconsecrations. May these dear souls surrender their whole heart and life to Christ and allow Him to direct their pathway. May they also enjoy heaven's rich blessings in their lives.

May the Lord bless our brother and family in their faithful labors in the Lord's vineyard.

Pray for the work at Yoder.
Aug. 30, 1935. Cor.

Louisville, Ohio

Greetings in Jesus' name:—"O how love I thy law! it is my meditation all the day long." May it be our desire to learn more about God's Word.

Since my last writing a number of brethren have worshiped with us. Bro. H. N. Troyer of Hudson, Ohio gave a message from God's Word, "How wonderful is God." He is beyond all human comprehension. Bro. Frank Raber of the Detroit Mission stopped

with us for an evening worship. His message was based on Matt. 5:6—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

On Sunday morning, June 23, instead of the regular Sunday school the time was given over to the children from the Junior Department. They rendered a splendid program and it was well received. Following the program Bro. O. N. Johns gave a message on "The Doing Folks." His text was found in Acts 10:38.

Sunday evening, Aug. 4, a group of young people from the Walnut Creek congregation came into our midst to render a return program. The main subject for discussion was, "God Our All-sufficient Savior." A splendid program was given by the way of talks and musical selections.

Sunday morning, Aug. 18, we were privileged to have with us Bro. Paul Erb, dean of Hesston College. He gave a practical message, using as a text John 4:13, 14. All the pleasure this world may have to offer cannot give lasting satisfaction.

A number of the young people attended the young people's institute held at the Midway Church near Columbiana, Ohio.

Our desire is that we may be remembered at the throne.

In His service,
Aug. 30, 1935. Carl Schmucker.

ANSWERED PRAYER

Writing from Kweith, a Tibetan station opened six years ago, Mr. G. A. Bell gives a striking instance of answered prayer:

July 18—Prayed definitely for immediate answer regarding a Tibetan teacher.

July 19—"Renowned" turns up on initial visit, and after some conversation agrees to come tomorrow.

July 20—He comes as promised and we all read with him. "Renowned" is the name of the priest who suddenly dropped in from apparently nowhere, dressed in ragged garments. His voice is gentle and his demeanor quiet, if not shy. There is a fineness about him rarely seen in priests. With all this, were we not taking a risk in hiring a teacher so quickly? But then, the prayer for definite answer came to mind, and there the matter rests. The more we have to do with him, the more we desire his conversion. He is a fair scholar and feels the shame of the contempt that is put on his monastery by others, on account of its low standing. His aim seems to be to earn a few dollars whereby he can improve his education, and thus help bring the monastery into higher respect. This is, at least, a considerably higher motive than most of the priests have. We pray that as he is brought into touch with us that he will gain a yet higher motive. Only today I had a long talk with him on Christianity. He admitted that after all his works of merit he had not attained peace, and that he needed a Savior.

—China's Millions.

The sweetest life is ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—E. H. Bickersteth.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

Situated in one of the most fertile farming communities about ten miles east of Lancaster, Pa., is the Stump-town Mennonite Church. With not a "stump" or "town" in sight, we wonder why it is so called.

The neat, well proportioned brick meeting house is surrounded by conveniently placed young maple trees. Planted mainly for shade they indirectly add to the beauty of the tranquil surroundings.

It was a beautiful Sabbath morning in July. We took note that many of the Sunday school pupils as well as teachers arrived at the Church some time before 9 A. M. at which time the meeting started with song service.

The devotional out of Deut. 28:1-20, was read in alternate verses by the whole school and the assistant Sunday school superintendent Bro. Ira Myers. We were led in prayer by Bro. Milton Landis, the superintendent.

It was interesting to note the sincere expressions on the faces of the teachers as they taught the Word to approximately four hundred learners. May the seed sown bring forth abundant fruit to the glory of God.

After the lesson period there was a brief review of the lesson with the children, by the assistant superintendent. With a few additional thoughts by the superintendent, Sunday school was closed by unitedly praying the Lord's Prayer.

Church services began with singing hymn number eight (Church and S. S. hymnal), selected by the home deacon, Bro. Aaron Groff. The senior home minister, Bro. David Landis, read the devotional lesson, Psalms 107:1-21. After a few brief thoughts we were invited to join him in silent prayer.

The message of the morning was preached by the junior home minister, Bro. Elmer Martin, using Amos 5:24, as the text. He richly admonished us and told the attentive audience that "judgment is meted out because of sin," and that its purpose is "for the re-proving of mankind." After added testimonies to the sermon by the senior minister and the deacon, we knelt in a closing prayer.

It did us much good to see so many old and young sisters dressed in accordance to the accepted pattern of the Church and wearing uniform, well-fitting prayer head coverings with neat narrow ribbons attached to them. Little do the sisters realize how much their clothes enhance their godly appearance, but the blessings and joy they have is apparent to all. We wish we could say as much about more of the brethren. It certainly is more fitting for Christian people to pattern af-

ter godly consecrated folks, than to copy after the sophisticated worldly fashions and ways.

Lancaster, Pa.

THE GRACE OF GOD

By John L. Musser

For the Gospel Herald.

My grace is sufficient for thee.—II Cor. 12:9.

These words of the Lord to Paul are often quoted to encourage one another, and rightly so; but it seems so much more easy to give them than to apply them to ourselves. Paul must have had some real problems. He calls it the messenger of Satan who buffeted him and smote him with fists, according to the German. He asked the Lord thrice to have this problem removed, but the Lord said, No, "My grace is sufficient"—and Paul must have believed it for he says, "Therefore I take pleasure in these" (I Cor. 12:10).

When we reflect on how ready we are to complain of the trivial things that annoy us from day to day, and how Paul not only bore his trials but took pleasure in them, we need almost conclude that we are not very fully possessing our possession, and are none too fully consecrated to His service.

Paul further says he will gladly spend and be spent for the Church, even though the more he loves them the less he be loved, for he trusted in God's grace. Again Paul says God is able even to make grace abound. II Cor. 9:8.

He promised to give us wisdom if we ask (Jas. 1:5); to direct our path if we acknowledge Him (Prov. 3:6); to guide us with His eye (Psa. 32:8); to guide us with His counsel (Psa. 73:24); to supply all our need (Phil. 4:19); and at last to give us an abundant entrance into His everlasting Kingdom (II Pet. 1:1). Even if in this world infirmities, reproaches, necessities, persecutions, and distress do abound, may we by God's grace learn to take pleasure in them.

New Holland, Pa.

OUTSTANDING EARTH-QUAKES

Those most destructive in recent years were: Tokyo and Yokohama, in 1923 when 99,321 persons were killed. Last year nearly two thousand died and four thousand were injured in and near Patna, India. Other major earthquakes since the beginning of the century include: San Francisco earthquake and fire, 1906, 452 killed, \$200,000,000 damage; Central Italy, 1915, 30,000 dead; Persia, 1929, 2,000 dead; Nicaragua, 1931, 1,000 dead; Southern California, 1933, twenty-nine tremors

in twenty-four hours, 110 dead, \$50,000,000 damage; Formosa, 1935, 3,000 dead, \$28,000,000 damage; Kars, near Turko-Russian frontier, 1935, 2,000 dead; the recent earthquake in India, wherein 40,000 persons were reported killed.—Literary Digest.

THE BAPTISM OF PROMISE

The promise of the Holy Spirit as a baptism and a Comforter is "to all that are called" of God in all ages (Acts 1:4, 5; 2:39). "Now if any man have not the Spirit of Christ he is none of his" (Rom. 8:9). True "repentance to salvation" includes cleansing by the blood of Jesus, baptism with the Spirit, and a living faith in Christ. A true faith in the Lord also includes all that repentance does, and any one who has embraced it is a fit subject for baptism. "He that believeth and is baptized shall be saved" (Mk. 16:16). Faith made ready for baptism the Ethiopian eunuch, Lydia, the Philippian jailor, and in fact all others. Jesus commands, "Go ye therefore, and teach (R. V., make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Selected.

I heard a man say once that at one time he attended a public meeting and took a hoe along. When something good was said he would say, "That just fits John," or, "I wish George were here to hear that; it is just what he needs." The next time he took a rake along. Every good thing that he heard he just raked in and would say, "That just fits me." That is what we all ought to do—take the rake along and not the hoe.—J. M. Nissley.

"FOR I LONG TO DEPART AND BE WITH CHRIST"
(Phil. 1:23)

By D. H. Martin

For the Gospel Herald.

As onward through this life we wander
As pilgrims in a foreign land,
How often we desire to sunder
From earth, and join the heavenly band.

Here through this life we meet with trials,
Which often seem so hard to bear;
How often we desire then
To be with Christ, and free from care.

When Satan comes with all his hosts
And tries to lure us into sin,
How often we desire then
Just to depart, and be with Him.

As we are battling for the right,
And victory seems far away,
So often comes the longing then
To be with Jesus Christ to stay.

As we the Spirit's sword do wield,
The tempter's roused to his fierce ire;
As fiercer grows the conflict—then
To be with Christ is my desire.

As we through earthly trials pass,
We may sometimes not understand
Just why; but oh, the longing then!
To be with Christ in the better land.

When loved ones cross to yonder side,
And leave our hearts here, sad and lonely;
Ah, how that does increase the longing!
To be with Christ our Savior only.

And as we near the journey's end,
And earthly joys fade one by one;
Oh, how the longing deepens then
To be with Christ the Father's Son.

And as life slowly ebbs away,
And death is drawing very near,
Oh what a comfort then to know
That Christ our Savior's very near!

And as we leave the earth and go
Unto our home beyond the skies;
Oh what a joy to ever be
With Christ, our King, in Paradise!
New Holland, Pa.

Married

Zuercher—Amstutz.—On Aug. 25, 1935, at the home of the officiating minister, Bro. I. J. Buchwalter, Dalton, O., Bro. Ivan J. Zuercher and Sister Verda Amstutz, both of Sonnenberg congregation, Wayne Co., Ohio, were united in the bonds of holy matrimony. May God's blessing attend them through life.

Obituary

Edwards.—Effie Edwards was born Sept. 18, 1907, at Kansas City, Mo. She came to La Junta, Col. in Sept. 1915, following her father's death, where she resided with her foster parents, (Bro. and Sister Thomas Kauffman) now of Cheraw, Colo. She was united in marriage to Russell Jewell Edwards of this city eight years ago. To this union four children were born (Wilma Jean, Jackie, Joan and Clayton Jr.). She is survived by her husband and her four children of this city, her foster parents, one sister, Mrs. Marie Galley of Camden, Mo. In her early life, Effie was led to accept Christ as her Savior and confessed her faith in Him by water baptism and became a member of the Mennonite Church. Funeral services at Moyer Funeral Home in charge of Allen H. Erb. Interment in East Holbrook Mennonite Cemetery.

Erb.—Abraham Erb was born December 19, 1856; died May 25, 1935; aged 78 y. 5 m. 7 d. His desire was to go home and be with those gone before. The following children survive him: Elmer, Lancaster; Daniel, Lancaster R. D. 3; Abraham, Lancaster R. D. 8; Katie wife of Harry Shreiner, Lititz; Emma wife of Elam Peifer, Manheim; David and Rudy, East Petersburg; Anna May wife of Landis Huber, Lancaster, R. 3; Mabel, wife of B. F. Nolt, Bridgeport; and Jonas, Lancaster. Also 21 grandchildren and a host of friends. Funeral services were held at the home by Bro. Frank Kreider, and at the East Petersburg Mennonite Church by Bro. Henry Lutz and Bro. John Gochbauer. Burial in the adjoining cemetery. Text John 14:2.

Now in heaven he is rejoicing
With the ones who've gone before
And some day we hope to meet them
On the peaceful golden shore.

Sutter.—Fannie (Murer) Sutter was born near Hopedale, Ill., Jan. 23, 1871. Married to Peter W. Sutter of Milford, Nebr., Oct. 13, 1889. Lived with her husband in Seward Co., Nebr., until Feb. 1904, when the family moved to Flathead Co., Mont., and has resided on their homestead east of Kalispell until her death Aug. 21, 1935. Age, 64 y. 6 m. and 21 d. She united with the Mennonite Church in her youth in which faith she remained until death. She leaves three sons and two daughters (Joseph

and Albert of Creston, Mont., David of San Francisco, Calif., Mrs. Elma Mast and Mrs. Ida Gibson of Creston); also nine grandchildren, and three sisters (Mrs. Ed. Ruckdashel of Creston, Mrs. Andrew Bachman of Hubbard, Ore., Mrs. Sonslay, of Yakima, Wash.). She was preceded in death by her husband, six children and three grandchildren. Funeral services were conducted on Aug. 23, by J. W. Oesch and J. G. Hochstetler. Text, Rom. 8:18.

Brubaker.—Henry G., son of the late Peter and Elizabeth (Landis) Brubaker, was born near Oregon, Pa., Jan. 8, 1853; died suddenly at his home near Neffsville, Pa., of a cerebral hemorrhage, July 29, 1935; aged 82 y. 6 m. 22 d. Although suffering at times with rheumatism for over a year, he was able to go about. On Dec. 21, 1875, he was united in marriage to Anna G. Hess. She died and on Nov. 3, 1881, he was again united in marriage to Anna B. Stauffer, who died 6 years ago, and also 3 daughters preceded him. He is survived by the following children (Jacob of Fruitville; John of Kirkwood; Naomi, wife of Jonas E. Brubaker of Mt. Joy; Anna and Nettie at home); also by 1 sister (Annie G. Sensesig of Roseville), and 18 grandchildren. He is greatly missed, but we rejoice in a hope to meet again. Funeral services at the home and at Landis Valley Church, conducted by Noah and Ira Landis, where for 60 years he was a faithful member. Text, II Tim. 4:6-8.

By the family.

Nussbaum.—Carolyn Maxine, daughter of William and Cloe (Culp) Nussbaum was born near Kidron, Wayne Co., O., Oct. 17, 1934, and died following a ten day illness, Aug. 21, 1935; aged 10 m. 4 d. She leaves to mourn her early departure her parents, three brothers (Stanley, Virgil, Wilfred), two sisters (Norma and Dorothy), two grandfathers, one grandmother, one step-grandmother, and many other relatives. She was laid to rest in the Martin's cemetery near Orrville. Text, II Sam. 12:23. Services in charge of Stanford Mumaw and Louis Amstutz.

A bud the Gardener gave us,
A fair and lovely child;
He gave it for our keeping,
To cherish undefiled;
It lay upon my bosom,
It was our joy and pride—
Perhaps it was an idol
Which we must be denied.

—By the mother.

Shank.—Alice Marie, daughter of Christian J. and Fannie Shank was born near Leitersburg, Md., Friday April 13, 1923; died Aug. 5, 1935; aged 12 y. 3 m. 22 d.; after an illness of 4 months from multiple sclerosis. The first week of her 13th year she began to lose her eyesight. The family doctor advised us to see a specialist and from him she went to higher educated specialists. She also spent 2 weeks in John's Hopkins Hospital under special care but all that human hands could do was of no avail in restoring her health. She was always in good health until this dreadful disease came upon her. She was deaf, dumb, and blind, and her body was entirely paralyzed for the last 4 weeks she was with us. She leaves to mourn her early departure, her sorrowing parents; her brothers, Leonard E., near Leitersburg, Md.; Arthur L., near Maugansville, Md.; Lewis C., and her sisters, A. Mae; M. Grace; and Carrie E.; at home. Funeral services were held at the Reiff Church by the brethren John D. Risser and Daniel M. Strite. Text Psalm 39:5. Interment in adjoining cemetery.

'Tis hard to part with Alice dear
No more to see her here;
But yet we're glad if God saw best
To end her suffering and give her rest.

By the Parents.

Roth.—Joseph W., was born near Flanagan, Ill., Febr. 22, 1864; died at his home in Milford, Nebr., Aug. 20, 1935; aged 71 y. 5 m. 28 d.

On Aug. 24, 1884, he was united in marriage to Annie Schlegel. They lived in matrimony three days less than 51 years. To this union were born eight children, seven sons and one daughter. He leaves to mourn his departure, a loving wife, two sons and one adopted daughter, (Joe C. Roth, Ed. Roth, and Mrs. John Stutzman of Milford, Nebr.). Also seven grandchildren and three great-grandchildren. Preceding him in death were five sons, one daughter, and two grandchildren. He also leaves three brothers and three sisters (N. E. Roth, Tofield, Alberta; John P. Roth and Peter Roth, Milford, Nebr.; Mrs. Barbara Stauffer, Tofield, Alberta; Mrs. Katie Kennel, Strang, Nebr. and Mrs. E. M. Bender, Milford, Nebr.). Three brothers and one sister preceded him in death. He also leaves many other relatives and friends. His death was caused by heart failure, coming very unexpectedly and without a moment's warning. He united with the Amish Mennonite Church in his early youth and remained a faithful member until death. He lived a quiet, consistent, and peaceful Christian life, always having the welfare of his loved ones at heart. His kind deeds and consideration of others won for him many friends in all stations and walks of life. Funeral services were held on Aug. 22, 1935, at the Milford A. M. Church in Milford, Nebr., conducted by Warren A. Eichler. Text, Job 14:10. Interment in the Milford A. M. Cemetery.

Rest on, dear father,
Your labors are o'er:
Your willing hands
Will toil no more;
A faithful father
True and kind.
No friend like you
On earth we'll find.

—L. O. Schlegel.

Hershey.—Lizzie K., wife of Deacon Landis Hershey, and daughter of the late Benjamin and Lizzie Kreider Leaman, was born near Witmer, Lancaster Co., Pa., Dec. 3, 1874; died July 25, 1935, at her home, Kinzer, Pa., of complications. Aged 60 y. 7 m. 22 d. At the age of 17 she was converted and became a member of the Mennonite church, living a consistent Christian life until death, and always attending services as long as health permitted. She was in failing health for five years, but bore her affliction patiently. Nov. 19, 1893 she was married to Landis Hershey. She is survived by her husband and the following children: Anna (Mrs. Chester H. Hershey) Intercourse; Willis L. at home; Ruth (Mrs. Chester Neff) and Clarence L. near Strasburg; 1 step-son Harry P. Hershey, Kinzer R. 1; also 16 grandchildren, 1 sister, (Mrs. Isaac E. Hershey) Paradise; 2 half sisters (Mrs. Aaron Keneagy, Lancaster, and Mrs. Roy Patton, Vintage), and 8 step-brothers and sisters: (John M. Eby, Gap; Mrs. Annie Hershey and Mrs. John B. Harsh, Kinzer R. 1; Mrs. Enos Hershey and Mrs. David Hostetter, Kinzer; Mrs. Emma Ray, Erie; Mrs. Abram Hoover, Lancaster and Isaac W. Eby, Wilmington, Del.) She was a faithful companion, and a kind and loving mother and grandmother. She will be sadly missed in the home and in the church, but we submit to the will of our heavenly Father who doeth all things well, trusting that some day we shall meet again on that other shore where partings are unknown. Funeral services were held Sat. July 27, conducted by Martin R. Hershey at the home, and at Hershey's Church by Ira L. Hershey, (text, Psalm 127:2, latter clause), and Abram Martin, (text, Isa. 43:2); assisted by C. M. Brackbill and Jacob Harnish.

Friends may think we have forgotten,
When they see us smile
But they little know the heartache
That lies within us all the while.

This is the true liberty of Christ, when a free man binds himself in love to duty. Not in shrinking from our distasteful occupations, but in fulfilling them, do we realize our high origin.—F. W. Robertson.

OUR MEETINGS IN CANADA

(Continued from page 485)

in the delegate body in the afternoon. After this the Resolutions which were also adopted in the delegate meeting were read. The Church Polity Committee then reported and the secretary read the action which the delegate body had taken in continuing the committee to finish its work.

* * * *

Bro. C. F. Derstine, as a representative of the Committee which had charge of local arrangements for caring for the many details incident to entertaining and feeding the thousands who attended this session of General Conference at this time voiced the appreciation of the Ontario People to their guests for their presence in their midst and the fine spirit of co-operation that was manifested by every one.

* * * *

The first address of the evening, "Parental Teaching of Christian Principles as a Means of Holding Our Identity as a Mennonite Church," was given by Bro. Noah H. Mack, New Holland, Pa., in the absence of Bro. John W. Weaver, whose name appeared on the program. Bro. Mack spoke earnestly in urging us to maintain our Christian life and principles in the home. The burden of his message was, "If the home fails, the Church must fail." The final message on the program of General Conference was then given us in the form of a sermon on the theme, "The Work Just Ahead (I Cor. 15:58)," by Bro. J. D. Mininger, Kansas City, Kans. It was an inspiring message, given in our brother's characteristic fervor, as he elucidated point after point in the text, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." He encouraged us all to engage in the work that is ahead whole-heartedly, knowing that the reward for such labor is sure.

* * * *

The brethren from the home community made a few final announcements, after which the moderator made some concluding remarks, urging all to carry on the work as they return to their respective fields of labor. If we want to attain the goals that were emphasized in the meeting we must diligently strive to carry them out. Then after singing one verse of "Blest Be the Tie That Binds," Bro. D. D. Miller led in a benedictory prayer and the meeting came to a close.

* * * *

A few other details concerning the meeting may be of interest. The meeting was well attended by people from many sections of the

United States and Canada, as well as missionaries from India and South America. Those registering at the booths provided for that purpose numbered 4,584, but one can't help but conclude that many people failed to register. On Wednesday the crowd was estimated to have reached somewhere around 6000.

* * * *

There were present 63 bishops, 169 ministers, 51 deacons, and 8 visiting ministers from other churches, a total of 291. This was one of the largest groups of ordained men present at General Conference in recent years, being exceeded only by the meeting at Belleville, Pa., in 1927, when 304 were in attendance.

* * * *

The people of Ontario handled the crowds well in caring for the lodging, feeding, and parking. 6370 were fed on Wednesday. This included the three meals. The highest number partaking of one single meal was 2902. It is estimated that 1000 automobiles were on the parking grounds at times. Yet in all the meeting we heard of no accidents taking place on or near the Conference grounds. The appreciation of the visitors to the fine treatment of our Canadian hosts was expressed in a resolution in adoption of which the audience rose to show their approval.

* * * *

An interesting feature of the meetings was the number of octogenarians who were present. While we may not know of all of them we mention the following: C. Z. Yoder, Wooster, Ohio; D. J. Johns, Goshen, Ind.; Andrew Shenk, Oronogo, Mo.; J. M. Nunemaker, La Junta, Colo.; Gilbert Bearss, Welland, Ont.; Jonas Loucks, Wakarusa, Ind. Two others who have almost reached the eighty mark were Louis Shank, Broadway, Va., and J. W. Christophel, Wakarusa, Ind. These are all ordained men. We do not have the data on how many laymen of this age were present, although we feel sure there must have been a number.

* * * *

Another most encouraging feature was the way the attendance kept up until the close of the meeting. Some people went home earlier, of course, but it was an inspiration to see the tabernacle comfortably filled until the close of the last session.

* * * *

General Conference is again over. A full report by the secretary will appear in the Gospel Herald at a later date. But the work of Conference is still going on. May we all be faithful in translating into life and service the things that we learned at the meeting and the actions that were taken by this largest representative body of the Mennonite Church.

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A PRAYER MEETING

There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen
And our earnest prayers were said,
The Master Himself was present there,
And gave the living bread.

We knew His look on our leader's face,
So rapt and glad and free;
We felt the touch when our heads were bowed,
We heard His "Come to me."
Nobody saw Him lift the latch,
And none unbarred the door,
But "peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil or strife,
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer;
Outside were struggling and pain and sin,
But the Lord Himself was there.
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them
Though they count but "two or three."

And forth we fared in the bitter rain
But our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not the crash of the storm.
'Twas a time of the dearest privilege
Of the Lord's right hand we said,
As we thought of how Jesus Himself had come
To feed us with living bread.

—British Weekly.

Enter into no compact with men whose secret is not to come to light. We are foolish to bind ourselves to a secret whose character we do not know.

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

September 5, 1935

J. A. RESSLER, Editor

EDITORIAL

"But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:40-42).

* * * *

Search your memory of the history of folks and try to find a life that was more occupied with worthwhile things done than that of our Savior! "He went about doing good," or, as one has said, "He was always doing good turns for people." Right in the midst of a very important sermon He stopped to heal a sick man. We might have thought the four with their friend might have waited until the sermon was over, Jesus did not tell them so. Going along the road He met a funeral procession—a widow following the body of her only son—and Jesus interfered with the funeral and sent the procession back rejoicing. One day when Jesus had been very busy with big folks, and was tired, the mothers came crowding about Him with their babies. What for? Why should they thus intrude upon His resting time? They only wanted Him to touch their little ones and give them His blessing! What good would that do? And the meddling disciples rebuked the mothers.

* * * *

"But when Jesus saw it, he was much displeased." Sure He was busy, but never too busy to do a good turn to one in need. Martha was a fine character. She had much to commend her. But she deserved the gentle rebuke of the Master nevertheless. What was she so busy about? Good things to eat. Neces-

sary? Yes. Simple food costs little and takes little time to prepare. Too busy doing the ornamental to find time for the essential. Mary did nothing that we hear about in this incident but sit and listen. Martha did the work. Perhaps Mary cried herself to sleep that night because she had been so useless. But tears for Jesus' sake—for love of Him—are seeds of a rich fruitage in eternity.

* * * *

"To busy to—" Dare any Christian finish the sentence? "Too busy to obey the Master?" Busy hustling to get copy ready for the — (Yes, I'll begin with myself), to go to visit that suffering one who five years ago lost her husband—literally "lost" him and found no trace of him until the other day when his body was found partly petrified in an abandoned mine? Too busy brushing dust from the back porch to answer the call of a lonely, suffering one at the doorbell? Big conferences must be attended to. Committees must meet and pass resolutions whether any one pays attention to them or not after the next day. Let us stop long enough and sit at the feet of Jesus until we catch a bit of breath. And catch a bit of the gleam of His kind, loving rebuke. If it is His will we aim to do, we have all eternity to finish the task.

* * * *

"I must be about my Father's business." So young, and yet so fully conscious of His divine mission, His divine relationship. An introduction to a very busy life. Can we learn the lesson? He offers us a share in the fellowship of His service, in His suffering, in His communion with Himself and the Father—and in His **GLORY**. Do we desire the glory? Then let us find time to let Him use us in His service. Yes, in His service, but never let **service**, not even the most loving and sanctified service, be our master. "That we should

BE to the praise of His glory," was once stated as the highest goal of the Christian life. Not what we do, but what we **ARE** is the important thing in life.

* * * *

The writer is starting away in a few minutes (if God will) to attend a Conference and a few committee meetings. It is probable that this editorial is not long enough to fill this page, and the Long Report must not begin until Page 2. So I am asking the Foreman to select the best Scripture passages he can find to fill the page. They will be of more value than anything this poor pen can write.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"For whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

"And how shall they preach, except they be sent?"

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

"And he said, Go, and tell this people."

REPORT

Of the Twenty-ninth Annual Meeting of the Mennonite Board of Missions and Charities, Hopedale, Illinois, June 16-18, 1935

Saturday Afternoon

Executive Session of the Mennonite Board of Missions and Charities, at which the business transacted by the Executive Committee was reviewed and approved.

Sunday

Forenoon Session

Sunday School at Usual Hour

Mission Sermon—Building the Church by Living and Giving
N. E. Troyer, West Liberty, Ohio

Afternoon Session

2:00 Devotional Services

Ideal Missionary Methods (Compared with Apostles)

I. E. Burkhart, Goshen, Ind.

My Personal Part in the World-wide Program

Edwin Weaver, 1907 S. Union Ave., Chicago, Ill.

Evening Session

6:30 Song Service and Devotion

Providing Future Workers

William Detwiler

1939 3rd Street S.E., Canton, Ohio

Working While Waiting—The Ever-increasing Responsibility of the Church as the Day of the Lord Approaches

Jesse Martin, Waterloo, Ontario

Monday Morning

Song Service and Devotion

Roll Call of Members. A quorum was declared present.

On motion M. C. Vogt was seated as a delegate from India.

The Minutes of the last Annual Meeting were read and approved.

REPORTS OF OFFICERS

President's Report

Another year has become history. In 1882 we have the first record of the Mennonite Church doing any organized mission work. In 1883 a Charter was obtained to do business in Indiana and in 1892 a larger organization was organized but it was not until 1906 that the Mennonite Board of Missions and Charities was incorporated and it was operated ever since then, this being the Twenty-ninth Annual Meeting. This is my fifteenth year as President and Financial Agent of the Board. With a real grateful heart I want to thank our heavenly Father for His sustaining grace. Likewise we wish to thank all the different committees for their suggestions and counsel and we certainly appreciate the efficient helpfulness of those who labored with us in the office at Elkhart. A hearty thanks is also given to the entire constituency for the co-operation in the various activities of the work of the Board.

The past year has in many respects been very similar to former years. The most solemn experience of the year with the Board was the recent death of our beloved brother, Levi Mumaw, who has served as Vice President of the Board for eight years. His counsel and help will be greatly missed by all of us.

During the past year we have sent eleven missionaries to the foreign field and have brought home from the foreign field on furlough six missionaries. The home work was continued with some extension work. The contributions for the year for all the various activities were nearly \$17,000 more than the preceding year. Our allowances and operating budgets were paid in full and we closed the year without a deficit.

Our investment situation shows some improvement in more paid up interests and rents. Our administration expense has decreased. We have given thought and meditation to our entire organization and program and methods and have endeavored to ascertain to some extent at least whether as a church we have become more self-centered or more Christ-centered; whether men and women have been brought from darkness to light and translated from the Kingdom of Darkness to the Kingdom of His dear Son and whether the home church is becoming more Christ-like in giving and living. A test in our own experience depends upon our attitude towards others.

A Church or an individual that seeks to limit its blessings and interest to self cannot grow, cannot remain Christian.

Mistakes no doubt have been made and some changes need to be made, new approaches and methods will be used but we cannot help but feel that Missions have been one of the Church's greatest achievements and blessings.

In this and in all the church's activities, he that soweth and he that reapeth shall rejoice together. No labor in the Lord shall be in vain. None shall fail of his reward. May we, each one, have part in that sowing, and reaping, and rejoicing, and share in the rewards. To this end may God give us grace to do faithfully every duty day by day.

D. D. Miller, President

On motion this report was accepted.

Secretary's Report

As Secretary of the Mennonite Board of Missions and Charities, I herewith submit my annual report for the year of 1934-1935. In the past this report has been largely confined to a statement of the finances of the Board. This year this is in part included in the Treasurer's report. Instead, there is given only a list of the property holdings as follows:

Real Estate, Buildings & Equipment, India	\$160,000.00
Real Estate, Buildings & Equipment, South America	70,000.00
Mission Residence and Church Property, Canton, Ohio	15,200.00
Mission Residence and Church Property, Chicago, Ill.	36,000.00
Mission Residence and Church Property, Lima, Ohio	9,000.00
Mission Residence and Church Property, Ft. Wayne, Ind.	12,700.00
Church Property only, Detroit, Michigan	6,000.00
Mission Residence and Church, Peoria, Illinois	9,400.00
Argentine Church Property, Kansas City, Kansas	5,000.00
Church Property, Wichita, Kansas	4,000.00
Church Property, Manitou, Colorado	5,000.00
Church Property, Los Angeles, Calif.	3,000.00
Children's Home and Equipment, Kansas City, Kansas	21,000.00
Orphans' Home Bldg. and Equipment, West Liberty, Ohio	26,000.00
Home for the Aged, Eureka, Ill.	53,000.00
La Junta Hospital and Sanitarium Buildings	168,000.00
La Junta Hospital and Sanitarium Equipment, etc.	28,000.00
La Junta Nurses' home and Other Real Estate	5,400.00
La Junta Mercantile Buildings for Endowment	30,000.00
La Junta Boxwell Farm for Endowment	12,000.00
La Junta Unimproved City Lots	600.00
La Junta Weaver Farm for Endowment	6,000.00
La Junta Litwiller Property	1,600.00
Old People's Home Property, Wayne County, Ohio	22,400.00
Farm Property, Gridley, Ill., for Home for Aged	10,000.00
Oklahoma Farm Property	12,000.00
Gardner Farm Property, Nebraska	16,000.00
Byler Property, West Liberty, Ohio	4,000.00
Indiana Property	5,000.00
Brunk Property, Lyman, Mississippi	2,000.00
Sarasota, Florida Property	4,000.00
Administration Building, Elkhart, Indiana	17,000.00
Total Real Estate, Buildings & Equipment	\$779,300.00
Annuity funds invested	159,545.00
Endowment funds invested	226,745.56
Building and other funds invested	57,748.46
Net worth	\$1,223,339.02

On motion the report was accepted as read.

Foreign Work

The Board carries on at the present time work in India and South America. The past years it has been somewhat handicapped by the financial situation at home. The operating budget had to be temporarily reduced during the year which involved the possibility of cutting down on the work. The missionaries, however, made greater sacrifices, reduced the cost of operation whenever possible and kept the work from suffering to any great extent. Furloughs had to be temporarily suspended, and missionaries were asked to remain on the field longer than their regular term.

The work also suffered somewhat because of the illness of some of the missionaries. This was especially true in India where the additional load occasioned by a shortage of workers, and the added problems brought about by the financial situation added extra responsibilities. The results of the work are gratifying but demands more workers to carry it forward.

Home Missions

There are at present ten city missions operating under our Board. These are located in Ohio, Indiana, Michigan, Illinois, Kansas, and California, and Ontario. Some of them have been in operation for many years and some are comparatively new. In addition to the missions under the Board there are a number operating under the direction of District Conferences.

The last several years there has been a substantial and encouraging growth at all these missions. This growth is in some places due to the movement of our rural people to the city, and several of the missions in reality assume the proportion of a congregation. Steps should be taken to give them the standing of congregations—the matter of self-support as well as in the matter of managing their own affairs. In fact, it should be the aim of all the missions to work to that end as early as possible. In the future this purpose should be kept in mind when new missions are opened and buildings should be erected or purchased that are suitable for churches rather than institutions.

Charitable Homes

In addition to the Home and Foreign Missions there are three charitable institutions owned by the church and operated by the Mission Board—the Home for the Aged at Eureka, Illinois, The Orphan's Home at West Liberty, Ohio, and the Children's Welfare Home at Kansas City, Kansas. A new addition was built to the latter home the past year which greatly enhances its usefulness and increases its capacity. It might be of passing interest to know that the original purchase price of this home as well as most of the funds for the new addition were raised by the children of the Mennonite Church through the use of the quarter fund.

Hospital and Sanitarium

The Mennonite Church maintains one hospital and a sanitarium for tuberculosis patients. This institution is located at La Junta, Colorado, where it is rendering a very efficient and highly appreciated service to the community. The Sanitarium renders a service that is more church wide than is possible for the hospital. The Training School for Nurses is also doing very creditable work and affords our Mennonite girls a fine place to acquire their professional training in an atmosphere that is wholesome and thoroughly Christian.

The problem of the institution revolves around the question of accreditation with State agencies, properly qualified supervisors and instructors, and finances.

Thus far it has succeeded in maintaining a good standing with the accrediting agencies, but with the rising requirements this becomes more difficult because more is demanded in the way of a teaching staff and equipment.

One of the great difficulties now is to secure properly qualified supervisors and instructors. Increasing demands are made and the controlling board is putting forth its best effort to try to meet the situation.

Among the most urgent needs at present are the following: A trained technician for the laboratory; an X-ray operator and nurses with specialized training in supervision and instruction. The two former positions may be combined in one, and the person preparing for same does not necessarily have to be a nurse. Any one interested in work of this kind should communicate with the Superintendent of the institution. It is hoped that ere long all these positions may be filled by competent and well-trained people of our own faith.

Mission Study Courses

Within the last few years an effort is being made to revive again the organization of Mission Study Classes throughout the Church. The need for this is very apparent in almost every quarter. A committee was appointed two years ago to begin working on a course of study and to supply material for the work. This committee will give its report sometime during this meeting.

Recommendations

The needs require a renewed effort on the part of the Church to enlarge her borders and strengthen her stakes. The last few years have been hard in a number of ways but the need is no less now than heretofore. A strong publicity and teaching program needs to be put on throughout the entire Church to spread missionary intelligence, to foster a mission conscience, and to stimulate a greater interest in the work. Some one must have time to direct this work. In view of this need it seems apparent that the Board should give serious consideration to the appointment of a traveling secretary or field secretary. The men in the present organization are loaded with other duties which makes it impossible to take on any more than they now have. The situation is such as to challenge our best effort, our ablest talent, our deepest interests, our most serious thought, and our most consecrated effort.

In addition to the above it seems advisable to continue to study

our organization at home and abroad with a view to bringing about such a situation as will enable us to do our utmost in the spreading of the Gospel with the resources at hand. To this end let us labor and pray the Lord of the harvest for a deeper consecration and a more devoted effort on the part of every one throughout the entire brotherhood.

S. C. Yoder, Secretary.

On motion the report was accepted as read.

Treasurer's Report Including Auditor's Certificate
(Report published in August 1 issue)

On motion the report was accepted as read.

SECRETARY'S REPORT OF MISSION STATIONS CHARITABLE HOMES AND HOSPITAL

(See report in this issue)

Adjournment with Prayer.

Monday Afternoon

Song Service and Devotion.

Field Worker's Report

To the Mennonite Board of Missions and Charities, Greeting:

During the year the work in the Mission stations under the Board has been going on in the usual way, some progress has been made, and some new methods have been tried, with very satisfactory results.

Brother Lloy Kniss and wife, who had temporary charge of the Fort Wayne Mission, went back to the Johnstown district, their former home, where they assisted in the Bible School, and in general church work. Brother and Sister Newton S. Weber, of Waterloo, Ontario, have succeeded the Knisses as Superintendent and Matron at Fort Wayne. We appreciate the work done by Brother and Sister Kniss while at the mission, and we trust the new workers will be successful in their undertaking. Katie Kauffman of Hopedale, Illinois, has also rendered valuable service at the Fort Wayne Mission during the year but because of other pressing obligations, reluctantly gave up the work and has gone to her former home in Illinois. The work of Sister Kauffman was greatly appreciated, and we trust the Lord will reward her for her labors of love.

Because of economic conditions, together with other pressing Church activities, I did not have the privilege of visiting as many of our Missions as should have been done, but we are glad the Gospel is being preached, and that souls are being saved.

We are glad for the favorable reports of the Mexican church in Chicago, and we trust this new adventure may continue to prosper, and many of this class may have the privilege of hearing the Gospel, in its simplicity and purity.

May the Lord richly bless all those who have assisted in making this work possible during the year.

S. E. Allgyer.

On motion the report was accepted.

REPORTS OF STANDING COMMITTEES

Mission Committee

To the Mennonite Board of Missions and Charities, Greeting:

During the year the usual number of meetings were held in connection with the Executive Committee of the Board. We are glad that with all the problems which confronted us the work has gone forward, and that in accordance with the plans made at the last Annual Meeting, a number of missionaries have been permitted to go to their respective fields of labor.

Those who returned to the India field are Brother and Sister J. D. Graber, and Sarah Lapp, missionaries on furlough, together with Dr. and Sister Fred Brenneman, new missionaries. Later in the season, Brother and Sister George Beare went to the same field, making their number of foreign workers twenty-five in India at the present time. Eleven are home on furlough. Those who returned this year are, Sisters Mary Good and Mary Wenger, and Brother and Sister Milton Vogt. Those who have been off the field longer are Brother and Sister M. C. Lehman, Brother and Sister Lloy Kniss, Brother and Sister J. N. Kaufman, and Mina Esch.

Since our last meeting, two couples that were home on furlough have gone to the South America field, namely, Brother and Sister Rutt, and Brother and Sister Nelson Litwiller, while Brother and Sister T. K. Hershey have returned, and are now on furlough. This leaves a total of sixteen foreign missionaries on the field, and two on furlough at the present time.

Five applicants have taken the preliminary examination during the year, and five the doctrinal examination.

We praise the Lord, for the blessings of Divine Grace given unto us during the year, and that all of our missionaries have been spared, and a number have been privileged to return to their respective fields, while a number have returned to the homeland.

S. E. Allgyer, Secretary.

On motion the report was accepted.

Report of Relief Committee

Report of City Missions Committee

To the Mennonite Board of Missions and Charities, Greeting:

We, the city mission committee wish to praise the Lord for His continued blessing during the past year. We note an increase in the membership of the city missions and view with gratification the large proportion of converts who have been received into church fellowship.

We would like to encourage a continued effort to reach out into new territories through the organizations of the Sunday School, Summer Bible Schools, etc., and through direct evangelistic efforts in street meetings, tent meetings and visitation in hospitals and similar institutions.

The experiment of tabernacle meetings at Lima this spring has proven a real success and we would encourage other stations to consider the possibilities of such work in their respective fields.

Humbly submitted,

S. E. Allgyer, Chairman

Maurice O'Connell

Harold Groh

On motion the report was accepted.

The Rural and Foreign Mission Committee presented no report.

Report of the Sewing Circle Committee

We recognize gratefully the guidance and blessing of the heavenly Father during the past year. The ten district organizations show more efficiency in their work from year to year. In most localities the Sewing Circle meeting is becoming more and more to be recognized as a regular part of the church work, one day each month set apart by the sisters for missionary and charitable work.

Many of the lines of helpfulness are still considered as a part of the regular routine and not fully reported. Supplies for the maintenance of workers and for charity continue to receive helpful attention. Nineteen new circles are reported for the past year. The total membership reported now is 4200. Total general receipts for all purposes, \$12,258.50. Total number of garments made, 22,972. Total number of pieces of bedding made, 3,346. Coverings 539.

All this gives us an idea of the reported work done. We are grateful, too, for the many deeds of helpfulness and the additional gifts kept only in the records in heaven. The 2000 Booklets of Prayer were nearly all distributed, and, we believe, filled a useful place. The New Booklets are being distributed now. They are, we believe, the best yet produced, and we hope they may receive the appreciation they deserve. Sister Lehman deserves credit for her faithful work in the preparation of copy for the Booklet this year. The Sewing Circle Letter, just finishing the fifth year of its circulation, has been going out regularly. One thousand are being printed each month. Most of our Circles get one or more copies. The Circle Corner in the Mission Supplement continues to share helpful suggestions and missionary information. This, of course, has the largest circulation, as it goes wherever the Gospel Herald goes. We are grateful for this avenue for distributing information and suggestions.

Work among the Junior Circles has been most encouraging. A good many new groups are being organized and are working faithfully. Articles for the Juniors in the Youth's Christian Companion are looked-for and appreciated. We are grateful for the Look-out committees, the Sunshine committees, and other groups who are helping in special ways among the sick, the shut-ins, the needy, and the discouraged.

Books and reading are receiving more attention than formerly and are helping the work of extending the joy and blessing of Christian service. Altogether, the year just past has been fraught with blessings in His glad service. May we continue faithfully.

Lina Z. Ressler, President

Secretary's Annual Report Mennonite General Sewing Circle Committee For Year Ending March 31, 1935

Number of District organizations	10
Number of Circles—186 Senior, 52 Junior	238
Number of Circles organized during year	19
Number of members	4200
Average attendance	2053
Receipts	\$12,258.00
Number of garments made	22972
Number of pieces of bedding	3346
Number of coverings	539
Number of quarts of canned fruit and vegetables	4176
Number of gallons of dried fruit	120
Number dozens of eggs	1426
Provisions	\$247.86

Donations were also made of Christmas baskets to the poor, provisions to the Mission stations, bandages and supplies to the hospitals, and a large number of used garments to the needy.

Fourteen Circles did not report, two Circles were discontinued. In the majority of the Districts a steady growth of interest is manifested, especially in the Junior Circles.

Gratefully submitted,

Mrs. A. L. Buzzard

Secretary's Report of the District Sewing Circles of the United States and Canada

For the Year April 1, 1934—March 31, 1935

Missions and Institutions	Number of Pieces	Value
Los Angeles, Calif., Mission		
Portland, Oregon, Mission	108	\$ 18.96
Kansas City, Kansas, Mission	234	83.87
Hannibal, Missouri, Mission	615	195.41
Iowa City, Iowa, Mission	143	66.43
Peoria, Illinois, Mission	203	56.53
Chicago, Home, Illinois, Mission	242	86.59
Ft. Wayne, Indiana, Mission	174	49.31
Detroit, Michigan, Mission	483	176.73
Lima, Ohio, Mission	127	38.62
Canton, Ohio, Mission	124	56.15
Knoxville, Tennessee, Mission	159	53.76
Altoona, Pa., Mission	439	134.63
Grantsville, Maryland, Mountain Mission	30	9.88
Toronto, Canada, Mission	61	68.11
Hospital and Sanitarium, La Junta, Colorado	632	185.01
Children's Home, Kansas City, Kansas	378	96.91
Children's Home, Millersville, Pa.		
Orphans' Home, West Liberty, Ohio	672	179.37
Home for Aged, Eureka, Ill.	75	42.59
Horton, West Virginia, Mission	163	42.88
Goshen College	62	33.37
Hesston College	54	25.00
India	1115	344.29
South America	164	156.52
Africa	277	54.24
Russian Mennonites	1042	413.85
Rural Work	1310	429.94
Home Work	1748	661.54
Total	10834	\$3760.49

Mrs. J. B. Moyer, Sewing Secretary.

Treasurer's Annual Report Mennonite General Sewing Circle Committee For Year Ending March 31, 1935

Cash Balance April 1, 1934		
General Expense Fund	\$ 142.09	
Monthly Circle Letter	15.03	
Prayer Booklet	1.00	
Girls' Industrial School, India	747.55	
La Junta Hospital—Nurse	1.00	
La Junta Hospital—Pictures	2.50	\$ 909.17
Receipts—Contributions Received		
India Missionary Support		
Mary M. Good	225.68	
Ida Hostetler	30.00	
Mary Holsoapple	146.00	
Ruth B. Miller	343.64	
Kathryn Troyer	400.05	
	1145.37	
India General	68.55	
India Bible Woman	98.00	
India Orphan	33.00	
India Medical	268.08	
Girls' Industrial School	2.50	
	470.13	
Total for India	\$1615.50	

South America Missionary Support		
Ada Litwiller	203.50	
Emma Shank	31.50	
	<hr/>	
	235.00	
South America Bible Reader	12.00	
South America Medical	10.48	
South America Nurse	5.00	
	<hr/>	
	27.48	
Total for South America	262.48	
La Junta Hospital Nurse	453.41	
General Expense Fund	86.10	
Circle Letter	71.30	
Prayer Booklet	56.64	
	<hr/>	
	667.45	
Total Cash Received for the year ended		
March 31, 1935		\$2545.43
Transfer by Order of Executive Committee		
from General Expense Fund:		
To Circle Letter Fund	25.00	
To Prayer Booklet Fund	50.00	
	<hr/>	
	\$ 75.00	\$3454.60
Disbursements		
India Missionary Support		
Mary M. Good	\$ 225.68	
Ida Hostetler	30.00	
Mary Hoisopple	146.00	
Ruth B. Miller	343.64	
Kathryn Troyer	400.05	
	<hr/>	
	\$1145.37	
India General	68.55	
India Bible Woman	98.00	
India Orphan	33.00	
India Medical	268.08	
India Girls' Industrial School	750.05	
	<hr/>	
	\$1217.68	\$2363.05
South America Missionary Support		
Ada Litwiller	\$ 203.50	
Emma Shank	31.50	
	<hr/>	
	235.00	
South America Bible Reader	12.00	
South America Medical	10.48	
South America Nurse	5.00	
	<hr/>	
	27.48	\$ 731.80
Cash Balance March 31, 1935		
General Expense Fund	98.42	
Circle Letter	8.13	
La Junta Pictures	2.50	
	<hr/>	
	109.05	
Prayer Booklet Overcheck	11.78	\$ 97.27
	<hr/>	
Total		\$3454.60

Respectfully submitted,
Zaidee A. Reiff.

Report of the Secretary of Literature For 1934-1935

The interest in reading Missionary Literature is growing. The sisters responsible for this phase of the work are laboring earnestly in every district to create a greater desire to be informed on Missionary activities and needs all over the world.

To convince our sisters in general of the need of such a program, is the task in hand. Their anxiety to make every minute count with their needles, their earnestness and conscientiousness about their work and time, make a Literature Program in connection with Sewing Circle work, seem like a waste of precious time. We wish to heartily commend them for their zeal and interest in the sewing. A great work has been done in the past that has helped many a one in need and has extended to many parts of the world. God has blessed these efforts.

Many more calls for Monthly Letters and Prayer Booklets generally from all over the church have come in the past year; a goodly number of books have been read in several Districts; Secretaries of Literature are being appointed and Junior Circles are being organized; and many requests for help in this work have come in the last year, so we feel there is a definite growth of interest.

The officers are faithfully holding the value of more missionary information before their people and we believe these efforts are being blessed. In time they will take shape and work out into something

helpful in the end. Where there is interest and desire there will be a plan and a way to accomplish the desired purpose. We need to keep on working faithfully, be patient and pray, that all may be done to the honor and glory of God.

The Monthly Letter went out regularly, the Y. C. C. and the Sewing Circle Corner in the Herald have been supplied with appropriate articles and the Prayer Booklet for 1934-1935 is just off the press.

Let me take this opportunity to thank every one who has so willingly and helpfully stood by me in this work and to solicit your prayerful support.

Yours in His service,
Lydia Lehman.

On motion the report was accepted.

REPORTS FROM FOREIGN MISSIONS

India

To all members of the Mennonite Board of Missions and Charities: Dear Fellow Laborers in the Lord's vineyard, Greeting in the name of Jesus Christ our Savior.

As we stop and try to review the past year, we see no great outstanding events which serve as a monument of God's love and mercy and yet we recognize that everything that we have enjoyed are gifts of His hand and if we do not praise Him for the multitudes of His mercies which He has showered on us, unearned on our part, we would indeed be very ungrateful children of His. For of our group of workers several have been ill and He has brought about their recovery. And because of the experiences of the year I am sure that each one's faith has been strengthened and at the same time we have been led to a deeper consecration, and to the acknowledgment that we in our own wisdom and strength can do nothing and that we must rely more implicitly upon the power of God that "our sufficiency is of God" indeed. I believe that we are all nearer the place where we confess that really nothing matters except the honor and glory of Jesus Christ. Truly he does much who does little if the little that he does can be used and blessed of God. And he does little who does much if what he does is not for the glory of God.

We want to see many souls born anew into the Kingdom of God. We have been praying for this and yet during the year under review there were fewer baptisms than for a number of years. Because of this we are not cast down with pessimism and hopeless despair. It will only serve as a reminder that we need to walk closer to God, ask Him to increase our faith and pray with greater zeal. Can we rely on the church in America for more help in prayer and faith? We believe we can.

We are indeed very grateful to our brotherhood in America that has so faithfully supported us financially during this year of depression and drought. We are especially grateful that you have made it possible to send to India during the year Sister Sarah Lapp, Brother and Sister J. D. Graber, Dr. and Sister Fred Brenneman and Brother and Sister Beare, seven missionaries in one year. Sister Lapp was located at Balodgahan. She has been very busy going regularly with Bible women to the villages. Brother and Sister Graber have been very busy in charge of the Bible Department at the Academy and the Junior Boys' Hostel. Brother and Sister Brenneman are busy with the study of the Hindi language. Brother and Sister Beare will have the Widows' Home and village of Balodgahan after their arrival. We are also very happy that you were able to sanction the furloughs of Brother and Sister Vogt and Sister Mary Good. As their furlough was one year over due and they were physically very much in need of a change. Sister Mary Wenger has also been granted a furlough at her regular time due to her ill health. We hope she will completely recover her normal health.

During the year the new bungalow for Nurses at the Hospital was completed and Sister Holsopple moved into it. In this building are also rooms to be occupied by missionaries when they are ill. We hope that there may be very little need for this room, however.

The new Academy building was also completed and dedicated and the school is now very comfortably housed in the new quarters and we hope this will enable them to do better work. The Christian atmosphere and influence of the school has been considerably improved due to the Christian character of the teaching staff and to the fact that the majority of the students are Christians. The results of this school in the Government examinations was also very encouraging.

The effects of our medical work are being felt in our evangelistic work. There have been some direct converts from among patients who come for healing. But besides this we often find people in the villages who receive us and listen very well. On inquiry we find that some from the village had been helped by our medical workers or taught in one of our schools. Thus the different departments have helped to open hearts for the Christian message.

We hear that the impression has become current in America that we as a mission do not desire any new missionaries in India. Our Managing Committee has just completed a survey of the needs of our field regarding Missionary personnel and they have decided that they could very profitably use quite a number of new missionaries especially in Evangelistic work without a very great financial outlay to the Mission Board. We are praying that the Mission Board may be able to send us some new spirit-full workers this year. For the work of God's kingdom requires haste.

Two of the largest congregations are using the conjoint pastor system in which all the ministers in the congregation divide the congregation between them for pastoral care and preach in rotation. This is all done in addition to any other appointment or work they may have. We hope that this method of caring for the congregations may work successfully.

In conclusion I would say that we are indeed very grateful to our heavenly Father for the many mercies He has shown us during the past year. And in view of this we wish to consecrate ourselves anew to His service in the task to which He has called us. We wish you all this blessing and joy that comes to those who are co-laborers with Him in rescuing of men from a life of sin into fellowship of His Son Jesus Christ.

Yours in His service,

A. C. Brunk, Secretary.

American Mennonite Mission, Dhamtari, India.

South America

To the Mennonite Board of Missions and Charities,
Greetings in His blessed name:

Having passed safely another milestone of history, we can now reflect upon the events of the last year. We can say with the psalmist, "The Lord hath done great things for us, whereof we are glad." We will not speak of great things in the sense that we have been specially favored above others; but rather that the greatness of His love is manifest in dealing with us.

The Lord has given us physical strength to carry through the tasks of the year. No missionary was off the job at any time, although certain ills have been the portion of some of us at times. The quite serious illness of Doris Swartzentruber brought forth much prayer for her recovery and the Lord saw fit to spare her.

Not small among the blessings of the year was the courage and zeal for spiritual enterprise. When we sought strength of heart for the solution of many hard problems, we found our Spiritual Guide always ready to help us. A twenty per cent increase in membership in our churches gives us cause for rejoicing. One new congregation has been formed in the Pampa district. Its membership stands at eighteen. Another congregation of twenty-three members last year, this year reports forty-two. One congregation now has over a hundred members. Wherever we see spiritual progress, there we see spirituality in the life of the leader; and not only this, but energy to work.

The work of the Gospel tent and the Bible coach has been less extensive this year than last because of unusually rainy weather during the entire spring season. On some occasions it was impossible to move from one town to another. Since the new year the weather has been better and some excellent work has been done. Some lessons were learned during the first year with the tent. The propaganda is being made in a more quiet way with the result that we are winning the interest and respect of more serious minded people. Our native pastors have co-operated nobly in the work even at considerable sacrifice to their home congregations.

One important event of the year was the ordination of Brother Amos Swartzentruber to the office of bishop. He has the confidence of the brotherhood and we bespeak for him a worthy service for the Master in his new capacity.

The various institutions of the mission have continued much as in former years. The printery has produced about 180,000 tracts during the year. This includes the periodical "The True Way," which is in reality a tract. Other publications as our little church paper and a

great many printed forms, bulletins and miscellaneous matter must be credited to the printery as proof of its usefulness.

The Orphanage found a new home during the year. A twenty-acre truck and fruit farm was purchased. It provides much better surroundings for our boys. Since there are not sufficient buildings to accommodate both sexes, the girls have been provided for elsewhere. Perhaps the greatest problem of the orphanage has been that of finding the proper sort of persons to take care of the group. When that problem is solved the institution will be able to do a noble work for the orphan children of our Christian congregations.

The Bible School operated under entirely new circumstances during the last year. Instead of an organized school at a certain station, classes were formed at a number of stations. This made it necessary for considerable travel to be done by the one in charge. A group of seven persons did creditable work, two of them taking advantage of our correspondence department, and the rest doing regular class work.

About the middle of the year J. L. Rutt and wife returned to the field after furlough. We welcomed them back to the harvest field where more laborers are always needed. The Litwiller family came later in the year, just in good time to get a bit acclimated before our annual Mission Council. These reinforcements bring new inspiration from the home churches.

We also gave goodbye to Brother T. K. Hershey and wife as they sailed for their second furlough. After a period of eight years of strenuous service, they will no doubt enjoy a merited change with the brotherhood in the homeland.

A new form of evangelistic effort has been made by Brother D. P. Lantz and wife. They have been making a study of our entire district. They make a certain town their center of operation for a time and do special work among the people, introducing Gospel literature and doing personal work, as well as holding services whenever it is possible. In this way the larger towns get special attention, while the smaller ones are also visited.

Looking to the Christian Community in Argentina and to the brethren in the homeland for co-operative effort and inspiration, and above all, looking to Christ, the source of our love and faith, we press forward to another year of service for the Lord, asking also an interest in the prayers of the Board members in behalf of the Gospel in Argentina.

Yours in His blessed name,

J. W. Shank,

Chairman of Mission Council and Executive Committee,
Argentine Mennonite Mission, Pehuajo, F. C. O., Argentina, S. A.

The reports were accepted. Greetings from South America and India were also read. After a session of prayer in behalf of the workers in the field, the Resolutions Committee were instructed to draw up appropriate resolutions of appreciation to be forwarded to the missionaries.

REPORTS OF SPECIAL COMMITTEES

Mission Problems Study Committee

As Secretary of the Committee I am submitting a report of the work done the past year. The study and investigations relative to policies and plans for operation at home and abroad were continued. A questionnaire was sent to all foreign missionaries with a view to gathering information regarding their opinion in reference to making some adjustments in the organization and operating plans in order to meet the situation in the home church. Information was also gathered among the city missions regarding the matter of a greater degree of self support. These replies were not tabulated as each mission constitutes a separate case that has to be considered in its own merits. It is recommended that this study be continued.

In the light of this investigation the committee presents the following recommendations of the board for consideration:

- The committee feels that the total budget, for both India and South America, is too high in proportion to the number of missionaries in the service. (By total budget we mean the operating expense on the field and the support and allowances of missionaries.)
- Your committee is in agreement with the unanimous sentiment of the missionaries that the work on the field should be extended and that more workers should be sent out. Your committee, however, feels that such extension of work and increase of workers should be made without any further increase of the budget for field operations.

- c. Your committee further recommends that a committee be appointed to study the items involved in the support of the missionaries themselves, which should include allowances and all items that enter into together with the policies and practices that are now in vogue, with a view to reducing the cost of operation—the support, equipment, and maintenance of the missionaries.
- d. The committee also offers the following recommendations to the Board for consideration and approval.
1. That the \$300.00 equipment allowance for new missionaries be waived and that the matter of necessary equipment be handled by the Executive Committee as it may feel justified in each case that comes before it.
 2. That the term of service on the field be extended one year which will make eight and one-half years for married people and seven and one-half years for single people. The length of the first term of service, however, is to continue unchanged and remain as at present—six and one-half years for married people and five and one-half years for single people.
 3. The Board discontinue the payment of ordinary medical, dental, and oculist bills as heretofore and that the missionaries pay same from their allowances, and that extraordinary expenses be presented to the Board through the regular channels.
 4. That furloughs be reduced to fourteen months, between the time of leaving and re-entering the field.
 5. It is further recommended that the secretary confer with the secretaries of both India and South America Missions regarding changes of policy in their operations which would result in reductions of costs on the field that are proportionate to the reductions in income at home and report his findings at the Annual Meeting. This report is to represent the prospect of having the forces on the field meeting the recommendations of this committee.

It was moved that the report be accepted and the committee be retained to continue its study in consultation with missionaries at home and abroad. Approved.

Adjournment.

Building Committee of Mennonite Welfare Home

At the last Annual Meeting of the Board a Building Committee consisting of Dan King, S. C. Miller, George Miller, Dave Schrock, and Abner Yoder was appointed to have charge of the erection of the new addition to the Children's Welfare Home. This committee proceeded under instructions of the Executive Committee that the cost is not to exceed the amount of cash available for that purpose. The committee held its first meeting at the Home soon after the last Annual Meeting. The plan for the addition drawn by Alpha Yoder of West Liberty, Ohio, was approved and Brother Yoder was employed as Construction Superintendent with authority to employ all labor and act as purchasing agent for the committee.

The work progressed satisfactorily throughout the summer and by fall it was practically completed except the installation of a heating plant and equipment. This item is still not supplied but it should by all means be supplied before next fall.

The new addition is a great blessing to the work. Its capacity has been increased from thirty-two to fifty children. It enables the workers to handle their work with much greater ease, and is in every way a greatly appreciated and worth while improvement.

In making this report we cannot overlook the help that has been rendered by the churches of the district. A great deal of the labor was done by members of the near by congregations who gladly gave their services free of charge. Those who did most along this line are the brethren from Cass County, Missouri, Milford, Nebraska, and the churches of Central Kansas.

The Committee is grateful to the entire brotherhood for the support that was given it, and awaits further instructions as to the procedure in order to fully complete the building.

Respectfully submitted,

S. C. Yoder, Secretary of Building Committee.

On motion the report was accepted and the committee relieved.

Report of Mission Study Course Committee

This committee was appointed by the General Mission Board

two years ago to prepare courses of study and literature for mission study groups and to help in the promotion of stronger missionary interest and conviction.

A report was rendered to last year's annual meeting of the Board and since that time the following work has been planned and undertaken. This work can be classed under two divisions: Arrangement for the preparation of literature for courses, and promotional work designed to help in the organization of mission study groups.

In the way of preparation of literature, a book by J. W. Shank entitled, *Our Neighbors in South America*, has been published and is now in use by a number of mission study groups.

It has been found that missionary literature of non-Mennonite origin, which is usable by ourselves, is scarce. In a circular prepared by your committee some such books are included. It is nevertheless true that careful scrutiny is necessary before non-Mennonite literature is used, if literature of modernistic complexion is to be excluded.

This finding has led the committee to attempt the preparation of literature by Mennonite authors. The following is a list of books either in course of preparation or assigned to writers who have promised to write the books at the first opportunity.

1. A biography of each of our deceased missionaries in India, by Esther Vogt.
2. A history of our city missions and a manual for procedure for starting and maintaining city missions. This is in part a revision of Sister Alta Erb's previous work on our city missions. Brother J. D. Mininger will prepare the manual part of the work and Sister Erb will revise her former work, and the book will be by the composite authorship of these two writers.
3. A new study book on the missionary work of our church in India is to be prepared by M. C. Lehman. This is designed to be a historical case study of our work in India.
4. In order to secure valuable information about some missionary leaders still living Brother H. S. Bender will collect material with the view of the preparation of biographical material about these people.
5. Brother John S. Umble will write a book giving biographical sketches of ten or twelve of our deceased home mission workers.
6. Brother John R. Mumaw is preparing a book on the rural mission work of the church.
7. Brother I. E. Burkhart is preparing a book on the Biblical basis of missions.
8. Brother Lewis Weber has been asked to prepare a book on our South American Mission work.
9. Negotiations have been in progress with our eastern brethren to have books for Junior and adult groups prepared as soon as possible. The Eastern Mennonite Board of Missions and Charities has appointed Brother O. O. Miller to co-operate with us in the preparation of literature on Africa, and steps will be taken to secure writers for books for aforementioned groups.
10. Brother C. F. Yake will compile and edit a book of missionary stories about our India, South America, Africa, city and rural mission work.

The matter of a circulating library has been discussed by your committee which asks your advice as to the practicability of procedure along this line. Books proposed for use in the beginning for such a venture are the following:

- a. *Our Neighbors in South America*.
- b. *Servants of the King*.
- c. *The Land of Saddle Bags*.
- d. *Our Mission in India* (with supplementary sheet).

Your committee expects to urge the preparation of the books mentioned previously in this report as rapidly as possible and to submit them to the Mission Board and the Publication Board for publication and use by the church.

In the way of promotional work the following has been done: Letters have been written to evangelists and other church leaders who travel widely throughout the church, asking them to urge the starting of mission study groups and to promote missionary interest from the pulpit and by personal contacts.

Letters have also been written to district conferences, mission boards, sewing circles, summer and winter Bible Schools, ministerial meetings, Sunday School Conferences, and young people's institutes suggesting the inclusion of courses, or subjects for the

spreading of missionary information and the deepening of missionary interest.

One of the most encouraging results of your committee's efforts has been the response of our three church schools in organizing both curricular and extra-curricular courses of mission study. All three now have such courses.

Your committee is of the opinion that definite personal promotional work should be continued and that all efforts possible should be made to urge such leadership as may have close personal contact with the brotherhood, to urge mission study.

Due to the fact that some time must elapse before these suggested books are ready for use, the committee wishes to urge the necessity of definite personal effort to stimulate interest in and the use of material now at hand, until the time when a number of new books will be ready for use. The circular of material now at hand, previously mentioned, should be of considerable help in aiding our people in selecting course material available at the present time.

Your committee also wishes to point out the necessity of having some one or some committee appointed to continue the work of helpful contact with the producers of manuscripts and to aid in their editing and transmission to our own Publication Board.

Respectfully submitted,

M. C. Lehman,
H. S. Bender,
S. C. Yoder,
Paul Mininger,
John L. Horst,
John R. Mumaw,
Wm. G. Detweiler,
I. E. Burkhardt.

On motion the report was accepted and the Executive Committee encouraged to act as it sees fit to carry out the recommendations.

Adjournment with prayer.

Monday Evening

Song service and devotional.

An informal meeting was conducted by Maurice O'Connell at which the following city missionaries spoke: Frank Raber, Detroit; J. M. Nissley, Altoona, Pennsylvania; Newton Weber, Ft. Wayne, Indiana; J. D. Mininger, Kansas City; Warren Long, Peoria, Illinois; Harold Groh, Toronto, Ontario; William Detweiler, Canton, Ohio; Norman Hobbs, Iowa City, Iowa.

Address: Providing Activity for Our Youths in Missionary Service,
C. F. Yake, Scottdale, Pennsylvania

Address: Practical Ways of Promoting the Missionary Enterprise,
T. K. Hershey, Trenque Lauquen, F. C. O., Argentina

Adjournment with prayer.

Tuesday Morning

Song Service and Devotional.

Building and Operating Budgets for

Foreign Missions, 1935-1936

India

Building Budget

Transfer from Nurses' Bungalow		
Fund to Lickma Station	\$1,001.73	
Amount on hand for Lickma	1,947.73	
Balance to be raised for Lickma	2,550.00	5,505.56
Boys' Dormitory	2,000.00	
Less amount on hand	427.73	1,572.27
Total		\$7,076.83

Monthly Operating Budget

Administration	Rupees	151-0-0
Evangelistic		1176-8-0
Medical		671-0-0
Emergency		210-0-0
Educational		1558-0-0
Charitable Institutions		2505-0-0 6271-8-0 or \$2091

South America

Building Budget

America Station	\$2,333.33	
Bragado Station	1,650.00	3983.33 (to be raised)
Transferred from original farm fund to Church Building fund		5,000.00
Transferred from original farm fund to Native Workers farm fund		5,000.00
Orphanage—Amount on hand	5,791.00	\$19,774.33

Operating Budget

Native Workers	1100 Pesos
General Mission	900
Bible Coach	60
Bible School	60
Publication	60
Orphanage	350 2530 or \$741.00

On motion the above budgets were approved.

ELECTIONS AND APPOINTMENTS

Election of Officers and Members at Large

Members at Large

D. D. Miller, Middlebury, Indiana.
S. C. Yoder, Goshen, Indiana.
M. C. Cressman, Kitchener, Ontario.
Paul Erb, Hesston, Kansas.
Jesse B. Martin, Waterloo, Ontario.
Edward B. Frey, Wauseon, Ohio.
S. E. Allgyer, West Liberty, Ohio.
H. R. Schertz, Metamora, Illinois.

Officers

D. D. Miller, President.
Edwin Yoder, Vice President.
S. C. Yoder, Secretary.
M. C. Cressman, Treasurer.
Edward B. Frey, Fifth member of the Executive Committee.

Appointment of Committees

Mission Committee

S. F. Coffman, Vineland, Ontario.
S. E. Allgyer, West Liberty, Ohio.
J. L. Stauffer, Harrisonburg, Virginia.
Daniel Kauffman, Scottdale, Pennsylvania.
J. D. Mininger, Kansas City, Kansas.

Relief Committee

O. O. Miller, Akron, Pennsylvania.
John L. Horst, Scottdale, Pennsylvania.
John H. Mellinger, Lancaster, Pennsylvania.

Sewing Circle Committee

Mrs. J. A. Ressler, Scottdale, Pennsylvania.
Mrs. M. C. Cressman, Kitchener, Ontario.
Mrs. A. L. Buzzard, Goshen, Indiana.
Mrs. M. C. Lehman, Goshen, Indiana.
Miss Viola Wenger, Portland, Oregon.
Mrs. Zaidee Reiff, Elkhart, Indiana.
Mrs. S. R. Good, Sterling, Illinois.

Board Members Appointed for Conferences

Lancaster Conference, Henry Garber.
Franconia Conference, Garret Nice.
Washington Franklin Conference, Lewis Martin.

Other Appointments

On recommendation of the India Mission, Brother A. C. Brunk was appointed Secretary of that organization for a term of two years.

On motion S. E. Allgyer was appointed Field Worker.

On motion D. D. Miller was appointed Financial Agent.

Appointment of Superintendents of City Missions

Canton, Ohio, William Detweiler, Superintendent.
Lima, Ohio, Maurice O'Connell, Superintendent.
Ft. Wayne, Indiana, Newton Weber, Superintendent.
Toronto, Ontario, Harold Groh, Superintendent.
Detroit, Michigan, Frank Raber, Superintendent.
Peoria, Illinois, Warren Long, Superintendent.
Kansas City, Kansas, J. D. Mininger, Superintendent.

On motion the Executive Committee was empowered to fill the pending vacancies at Chicago and Los Angeles.

Charitable Homes

Orphans' Home, West Liberty, Ohio:
Laban Swartzendruber, Superintendent,
Mrs. Laban Swartzendruber, Matron.
Home for the Aged, Eureka, Illinois:
J. D. Smith, Superintendent,
Miss Mattie Schertz, Matron.
Mennonite Children's Welfare Home, Kansas City, Kansas:
Chris Miller, Superintendent,
Mrs. Chris Miller, Matron.

Hospital and Sanitarium

La Junta, Colorado:
Allen Erb, Superintendent,
Selena Gamber, Superintendent of Nurses.

Brother and Sister Clinton Ferster, missionaries under appointment to Africa by the Eastern Mennonite Board of Missions and Charities, were called upon to give a farewell address. A very touching meeting was held after which Brother and Sister Ferster departed for the East to get ready to sail for their field of labor on July 9.

Adjournment with prayer.

Tuesday Afternoon
Appointment of Missionaries
Foreign

To the Mennonite Board of Missions and Charities:

This is to certify that Lloy Kniss and wife, Elizabeth Kniss, have successfully passed the Doctrinal and Physical examinations prescribed for missionaries returning to India, and are hereby recommended for appointment. We further certify that Edwin Weaver, his wife Irene Weaver, and Elsie Shank, have passed the Doctrinal examinations prescribed for new missionaries and are hereby recommended for appointment subject to their physical examinations. Brother and Sister Weaver are to serve in India and Sister Shank in South America.

Respectfully submitted,
 S. C. Yoder, Secretary.

In view of the great need it is recommended that the Executive Committee be empowered to send out any other missionaries that may be needed, providing financial arrangements can be made.

On motion the Executive Committee was also authorized to send out such other missionaries as may be necessary and as it can provide finances for.

Address: Sewing Circle Activities Mrs. A. L. Buzzard
 Address: Our Present Standards of Faith and S. F. Coffman
 Service in the Mission Field

REPORT OF RESOLUTIONS COMMITTEE

Appeal to Consecration

In view of the need of perishing souls for the message of salvation, and the importance of maintaining and extending Gospel activities along every line of our Christian endeavor; and seeing that our workers both home and foreign have faithfully given themselves to sacrificial service to continue their labors; therefore, be it resolved that we urge:

1. Every believer to give himself anew to earnest consecration and prayer as in Colossians 4:12.
2. That a special day of prayer be set aside in behalf of missions and evangelism. (Ezra 8:21-23; Acts 13:2.)
3. That we earnestly search our lives as individuals and congregations to place ourselves fully in Christ's hands for service, making a diligent study of our use of the Lord's means and talents, in an endeavor to cut off all forms of wastefulness and extravagance, that we may devote the savings to the furtherance of the Gospel. (II Cor. 8:1-5; I Cor. 16:2.)

On motion the resolution was adopted and the Executive Committee was authorized to set aside a day of prayer and the needs that should be remembered on that occasion.

Greetings to Foreign Missions

To our Missionary Brethren and Sisters in India, South America, and Africa:

We, the Mennonite Board of Missions and Charities, in session at Hopedale, Illinois, June 16-18, 1935, send our greetings of love in

the name of our Lord. May the Lord abundantly bless your ministry in India, South America, and Africa, to the salvation of the lost and the edification of the Church. The brethren in the United States and Canada thank God for the work in the foreign fields, and our prayer is that the Holy Spirit may lead that all may know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Ephesians 3:19-21.

Sympathy and Condolence

We thank God for the life and service of our late Brother Levi Mumaw, Vice President of this Board and Secretary-Treasurer of the Mennonite Publishing House. We humbly submit to the all-wise will of our heavenly Father in calling him home and pray the Lord to separate others for the work of the Lord. We also express our sympathy to the family in the loss of a loved one. May Phil. 1:21-23 be a comfort to your hearts. Asking the Secretary to forward a copy of this resolution to Sister Mumaw.

Home Work

In view of the fact that at the present time many young people of the Church, qualified by Christian character, church loyalty, and ability, are ready to serve the Church as missionaries; and, since for the present it does not seem possible to raise sufficient funds to finance all such to and on foreign fields; and, since there are approximately one and one-half million Mexican people in the western and southern part of the United States largely unevangelized; therefore, it is the sense of this Board that our Executive Committee should take steps, as soon as possible, to investigate the practicability of opening evangelistic work among these people.

Appreciation

We enjoyed many blessings during this conference. To God be the praise and glory for all these riches in Christ Jesus. We ask visiting brethren and sisters to express by a standing vote their appreciation of the following:

1. For the kind ministration for our physical needs and comforts.
2. For the benefit of loud speakers and the service of Mr. Meeker.
3. For the Christian fellowship of our brethren and sisters in Illinois.

All the above resolutions were adopted.
 Adjournment with prayer.

Tuesday Evening

Song Service and Devotional.

A meeting of the Superintendents of Charitable Homes and Hospital was conducted by L. L. Swartzendruber, Superintendent of the Orphans' Home, West Liberty, Ohio.

During this meeting J. P. Brubaker spoke on Rural Mission Work in the Ozarks, Chris Miller spoke on the work of the Welfare Home, Allen Erb and Selena Gamber spoke briefly in behalf of the Hospital and Training School for Nurses.

Address: New Fields and Unfinished Tasks Henry Garber
 Address: Ambassadors in Christ's Stead T. K. Hershey
 Adjournment with prayer.

S. C. Yoder, Secretary.

ON THE RED SEA, ABOARD THE
S. S. "LLANDOVERY CASTLE"
NEAR ADEN, ARABIA

Dear Readers of the Gospel Herald:—

Greetings in the Worthy Name of Jesus. We arrived at Port Said, Egypt about midnight, July 24, a distance of 1452 miles from Genoa. Our ship did not go to pier here but lay in the harbor all night taking on coal. Here we desired to buy our sunhelmets being advised to do so by the other missionaries and also by a ship officer. We bought a return trip ticket, took a motor boat and went ashore, bought the helmets and came to the ship again.

We left Port Said 7:30 A. M. July 25 and entered the Suez Canal which is 87 miles long and about 300 ft. wide and

has no locks in it. Along here we saw some beautiful compounds (official we supposed). We also saw vast areas of desert land, also many camels. We passed 8 large ships in the Canal. About 4:30 P. M. we arrived at Great Bitter Lake at which point it is supposed that Moses and the Children of Israel crossed the Red Sea.

We arrived at Suez 8:30 P. M. Here our ship loaded and unloaded Freight all night, leaving here about 5:00 A. M. July 26. We then sailed down the Gulf of Suez coming in sight of Mt. Sinai just before dinner. We arrived at Port Sudan 9:00 A. M., Sunday, July 28. Here our ship went to pier and unloaded freight all day. The passengers were allowed ashore, but it was quite warm being 110° in the shade. Here we could

use our spinal protectors and our sunhelmets. We went off ship a little while in the afternoon but soon returned, and were off again. After supper it was rather pleasant.

Our ship left Pier again at 10:30 P. M. and Monday July 29 was a very warm day, it being 112° in the shade. Many slept on the deck the past few nights.

We expect to arrive at Aden sometime tonight. The distance from Suez to Aden is 1376 miles which is the length of the Red Sea.

May the Lord direct our steps.

Your servants,

C. M. Ferster and wife.

July 30, 1935.

If we allow God to lead us, He will make us a blessing.—J. P. Bontrager.

INDIA MISSION PAGE

INDIA MISSION NEWS

(July 3, 1935)

As happens every year we are all happy that the rains are here again to relieve the parched earth and to cool the air which in the past few months had become very hot and oppressive. The past three weeks the missionaries who were away to the hills have been returning to their respective duties. Word comes from Sister Hartzler that she is still improving slowly. For this we are thankful. As it is advisable that she remain in the hills the Brenneman family instead of returning and taking up their first appointment of work are to stay and take care of her for some indefinite length of time.

This month for a change we have asked different ones of our young people who are taking school work above the Middle School (what we might compare with the 8th grade) to write about the various schools they are attending. We had asked for them all to be written in English, but when they came some were in Hindi. The translations are rather free but we tried to include all the important points. You may smile at some of the expressions in those written in English. Sometimes we missionaries, having read these expressions so often, forget how they sound to the western ear. Will you remember these and other young people in this land as they train for usefulness in His service.

Translation from Hindi—Bible Training School

Shahpur is a small village in which there are few Christians living. But those who are here are active in the work of the Lord and in helping the needy. In Shahpur Bible school there is a dormitory in which young girls from afar come to live and study. By faithfully studying they can put into practice in their daily lives the teachings of the Bible. We learn to pray about every problem and have this knowledge that the desires of the world are carnal, devilish, and destructive. They are all vain and we also know that very little has been done. We are pilgrims in this changing world and pass our time in great fear. Every girl here is placed into class according to ability. There is a Bible course of three years. But if any should be hindered from taking three years there is another of two years in which they also receive a certificate. When girls finish their courses they are able to glorify God by being Bible women. If they actually take up Bible women's work or not depends on the direction of their superiors. Those who take the three years course have more knowledge of the Bible than

those who take only the two years course. Since 1933 there has been a special class in which those students read who have taken the regular course and want to read farther. Then they can prepare for the work to which the Lord has called them and can glorify His name. Besides being taught in the Bible we are taught domestic arts such as sewing, gardening, and mothercraft. Dhirja, Kejai, and Ghasni.

Translation from Hindi—Normal Training for Girls.

Khandwa is a city where Christian girls from Central Provinces, United Provinces and other far off places may come to take Normal Training. There we too by the kindness of the missionaries are attending. I want to give you a description of the place. Our boarding is near the center of the city. On all sides there are railway tracks and as we lie in our beds we can see the trains coming and going. Our boarding was formerly a hospital but now it is about six years since the training school has been located here. We have five rooms, four bathrooms, and one food store-room. The kitchen is separate. Of these five rooms one is for the head girls, one for the matron, who sees to our food arrangement, one for the Senior girls and one for the junior girls. The fifth is a large hall in which we eat our food and afterwards study. We all sleep on the verandas except when it is cold, then we take our bedding inside. Our daily program is this: Those whose turn it is to cook rise at four o'clock in the morning, make the tea and breads for the morning meal and cook rice and vegetable for the noon meal. The other girls rise at six o'clock, quietly wash hands and face and have private devotions. After this those whose turn it is to sweep set about to clean the rooms. After eating they are present in school by seven o'clock. The school is right by the boarding. We have prayers one half hour with the middle school girls, for our school is in connection with theirs, then we go to our classes. After we have had several subjects it is time to eat. After eating we again have classes for three hours then we are free. The girls then take up the tasks assigned to them. There is rest for one half hour after which they all go to bathe. The girls who cook bathe later. At three o'clock we again eat a few breads and go to study, which closes at four thirty. We have games until six o'clock when we eat the evening meal. We have electric lights in the hall for our evening study. After study we get everything ready for the morning as we have not a minute of free time in the morning and retire for the night. If we are not punctual we are punished. Every day our duties change in the following order: cooking,

bringing water, sweeping, cleaning rice, cleaning wheat, bringing in things to be cooked and cooking again. On Saturday we do not have school but we clean the school and boarding. On Sunday we have church. As the church is close to the railway station sometimes the preacher has to stop to wait until the train has gone by as no one can hear. —Rukmin.

Nursing School

Our Nursing School is at Bilaspur. It consists of one main hospital, one dispensary, several wards, and a hostel for nurses. The main hospital is of U shape and is a two story building. In the down story all the operations and treatments are done and in the up story we all live. The roof of this building is flat where we all sleep in summer. There are two doctors, seven staff nurses, and about twenty-two student nurses. The doctors and nurses all do their best to treat the patients very kindly. This hospital is well known for its ministry and therefore the patients come here by hundreds. In April there were six abdominal cases and all these were successfully operated and they are now all cured. Besides these there were also many other cases healed and gone away. There are three different classes of wards. First class is for Europeans, Anglo-Indians, and missionaries. Second class is for the rich Indians. Third class is for the common people. All possible arrangements have been made for the convenience of the patients and the doctors and nurses are ever ready to help them. Besides these wards there is a special tubercular ward. Our hospital opens at seven in the morning, and remains open until one. At three o'clock the dispensary opens when drugs are given. At the same time medicines for the wards are prepared. In this dispensary there are two Bible women who teach the Gospel to the patients. We nurses get up from the bed at five o'clock in the morning. In one hour we finish our bathing and washing. Then we gather together in prayer meeting. After prayers we take our tea and we are posted on our duties. We work until twelve when we have our morning meal. At one our duties are changed. The rest of the 24 hours is divided into four periods in each of which about three students and one staff nurse are on duty. The group which takes the last part of the night duty rests from seven to twelve in the daytime. These duties are changed every day in such a way that every nurse has a chance of working in all cases and to have experience of all kinds of diseases and patients. Besides the training the most important function of this hospital is the building up of good character. For this there is one American Miss who conducts the nurses' meeting every Saturday in which she teaches us many good things

which are beneficial to our life in building up our character. Last of all I want to point out the amusement. We have one Saturday in every month for games in which we all play and enjoy ourselves. Our country needs many nurses and doctors because on account of the poverty our countrymen suffer from many diseases. They die without medical help.—Umphthi.

Girls' High School

Dear Friend:

Oh! what a beautiful scenery I see. The birds are singing sweetly. The sun is setting down and its reflection looks so beautiful that the eyes are rested upon it. My heart is full of joy to see the interesting shadow. I wish if you were here and then we might have enjoyed it with each other. I am very thankful to God for this best opportunity that I can write you a note of my school work. I am sure you will take interest in learning from me of Jubbulpore. Now I am describing the facts of my school. It was my first year in Jubbulpore. When I reached there I surprised to see the big town, but as I got very close to the building I became happy. The building where the girls live is beautiful. The girls from fifth to Training College get their education. The High School girls live separate from the Training College girls. The Primary and the Middle girls also live separate.

In our building there are seven rooms, and each room contains seventeen cubicles. Only one girl can live in one cubicle. The girls live both downstairs and upstairs. We have to clean our room turn by turn, but we have to sweep our own cubicles.

We have day school throughout the year. In the summer we have morning school for three weeks. Different teachers take different subjects. The period is for 40 or 45 minutes. As a matter of fact it is quite tiresome period for we students. We have to have six weekly exams and we have to take three subjects per day. Hence we have to do hard struggle to be successful in the exams.

I want to make you know something of our time-table. I wonder you might have anxious to learn something. We get up at 5 o'clock in the morning. We go the bathroom and take our bath daily. After that we get only 10 minutes for devotion. Some girls who are true followers of Jesus Christ leave their beds earlier than this that is just before dawn breaks, and spend their time in devotion. Hereafter the bell rings for study. All the girls come down in the study hall to study. We get only one hour. Then the bell goes for inspection. Right after inspection we have our breakfast. Then we get enough time to be ready for school. At 9 o'clock we go to school.

The teaching is very strict so we have to be careful towards study. We

talk in English all the time because it is a rigid rule for the High School girls. I take interest in three subjects specially, viz. English, Bible, and Domestic Science. In Bible we study of the Heroes who surrendered their lives to Jesus completely. Their lives which they spent in the service of God have great effect and it influences a great deal upon the lives of the girls. After three periods we get recess. One hour is given for games. We learn many kinds of games and at length we have final sports day in which the best players get prizes. We have to take our dinner at 5 o'clock. Hereafter the girls are free. Some of them do their own work as sewing, knitting, etc. Some do their school work or study their lessons. The night study begins from 6 o'clock and it lasts till 8 o'clock. Then the bell goes at half past eight to go to bed and rising bell goes at 5 o'clock. Thus we spend our time.

We High School girls have to attend the English service in English church in the evening. In the morning we go to Indian church. The persons who have great experience of God are invited to come and give their messages from God. Right after English church we go for prayer meeting. I wonder you would have enjoyed with us if you were here. I am also very curious to learn something of you. I entreat you to remember me in your prayer because I have to face difficulties.

If you want to come to India and visit our school then you are welcome to come like a bird. I will show you everything. May God pour His blessings on you.

Yours sincerely,
Karuna.

Dhamtari Christian Academy

The Dhamtari Christian Academy is accomplishing the twofold works of educating a crowd of boys, Hindus, Mohammedans and Christian alike, and of preaching the Gospel news to the heathens. Thus the missionaries are trying not only to educate the students but also to bring them in the kingdom of our Savior Lord Jesus Christ. If not so they are at least trying to make the students acquainted with our Master. Thereby the greatest command of our Lord is fulfilled.

The Academy is formed of three different departments, namely the High School, the normal school and the Bible departments.

There are teachers in the staff under Mr. G. M. Ram, the headmaster of the school who help the principals in running the Academy. They are always ready to help the students at all places and in all things. They are good at games also. Not only this but they give such advice which enables the students to better their future life. They themselves show their lives in such a way which effects the morals of the student.

The Academy building is a magnificent one which has been newly built. It has sufficient rooms all fully furnished which allows the students to read very conveniently.

The Academy seeks to prepare students for citizenship by means of assigned courses of study, character training, and social service activities, and by means of History, Geography, science, vernacular, English, Drawing, and Agriculture. Scripture is compulsory for all students. The normal and the Bible class students study the Bible very minutely. They have to do more practical work than the High School students. They go to Manual training and make tools of wood for themselves. They go to the villages to uplift their condition. There is a special music course also for these students. They learn the Indian music under a trained teacher. This training helps them when they go to the villages to work as a teacher.

The Academy gives special attention towards physical training. On Saturday mornings the students assemble together for common drill. Besides this there is a game period from which no student can escape. Hockey, football, volley ball, basket ball, and other games are played in turns according to the season.

The school opens after the first bell at ten in the morning and goes on till five in the evening. The students absenting themselves from the school or the play grounds are fined.

I like the two things of the school much. A Poor boys' fund has been established by the students themselves. All the students have promised to pay at least one pice ($\frac{1}{2}$ cent) a month, and moreover the fines go to this fund by which the poor boys are helped in studying. The other thing is the Old Boys association. The students after passing the matriculation go into other lines. They might forget the school, hence to continue the love for the school the old boys of the school are invited every year and the association is very celebrated.

The students coming from other places stay in the hostel for their study. It is open for all the Hindus, Mohammedans and the Christians alike. But very few of the Hindus and Mohammedans stay there. The majority is of the Christians.

The members of the hostel are bound by their daily programme. They have to be very punctual in every work or else they lose something. There is complete union and brotherly love among the students which glorifies our Lord. The boys are very sympathetic. They are always ready to help others on all circumstances. I myself was a member and I know many cases when the hostel boys dared to do what nobody liked to touch even. The last year at the time of cholera epidemic

(Continued on page 508)

SOUTH AMERICA MISSION PAGE

Dry and Cold

These are the two adjectives which best describe the present Argentine winter. For the last three months the rainfall in many parts has been less than two inches, and it is the season when rains should fall in abundance. As a consequence in those towns where we depend on rain water for drinking and laundry purposes our cisterns are dry, and the problem arises how to wash with the deep well water that curdles the soap because of its salt and other minerals. And how untasty is the tea or coffee made with this kind of water, leave alone drinking it in its natural state. We are hoping for rains to remedy this difficulty and also to save the wheat and other cereal crops. The month of July has been extremely frosty with temperatures as low as 15 degrees below freezing. While that does not seem very cold to those living in Canada and the northern States, for Argentines who have no stoves nor furnaces it is rigorous enough. Some of us who have coal-oil stoves can moderate the inside temperature a little, but we seldom get it any warmer than 50 degrees fahrenheit, and some times we have to work at our desks when the fingers can hardly manipulate the typewriter at 40 degrees. The poor people have no fire in the houses or huts except small charcoal burners, and it is common to see the children without shoes and stockings begging in the streets when there is ice in the gutters.

Sickness

Because of the extreme cold and variableness of the weather there has been an unusual amount of gripe and influenza this winter, both among our members and the missionaries. The most serious case of illness, however, was the one that attacked the Luayza home in Santa Rosa. One after another, four of their girls have been seriously ill with diphtheria. A letter from pastor Luayza yesterday said that they were all out of danger but not altogether well yet. In these columns we have mentioned the name of Elvira Armanino, a former orphanage girl, and later a kindergarten teacher in the America station, who was suffering from a bone disease. After spending several weeks in the British Hospital she is practically well again. —L. S. W.

THE MISSION WORK RECENTLY OPENED IN THE CORDOBA HILLS

By D. Parke Lantz

For the Gospel Herald.

About 4 years ago the subject of opening an entirely new work was broached, upon the launching forth of the Local Mission Board, or as we say "La Junta Argentina de Evangelizacion y Finanzas." Included in the duties of

said Board, is that of each year presenting a Budget of Expense, and also the probable contributions of the congregations towards paying the expenses.

Last year the Mission Council delegated the brethren Weber and Lantz to investigate the San Luis and Cordoba together with Santiago del Estero & Santa Fe regions where there were no Evangelical Missions. Before the report could be given, letters from the General Board hinted that because of falling contributions at home it would be better not to open any new stations until the financial situation should be improved.

The return of Bro. and Sis. J. L. Rutt and the moving of the Swartzentruber family to Bragado enabled the writer and his wife to go on a tour to secure data and statistics. This report was given, on June 4, to the missionaries, who sent three on a special trip of investigation in May of this year. After discussion regarding future plans for the Mission it was decided that my wife and I come to Cosquin to open a separate work in the Cordoba Hills District. Ten days later we rented and moved into a suitable property and the 7th of July taught our first Sunday School Class of 8 persons.

Cosquin has a population varying from 6 to 9 thousand. The altitude is around 2,300 feet above sea-level, while the surrounding hills are from 1,000 to 3,000 feet higher with a clear dry air which is beneficial for the ones who are suffering from lung or throat ailments.

The town is served by the Central Northern Argentine Railway (F. C. C. N. A.) which is a State or National Line and runs thru to Bolivia. Through trains go every other day, while mail arrives every day by local from Cordoba which is a 2 hours run.

We are about 420 miles from Bragado, Carlos Casares or Pehuajó and nearly 500 miles north west of Buenos Aires, and 700 miles north to the Bolivian border. We are about half way between the Paraguay River and the Andes Mountains.

The National and State Highways form an excellent network of roads for all kinds of vehicles, mostly motors for the conveyance of people and merchandise. The roads are of stone and gravel and well kept with good bridges and culverts. The Railway crosses the road many times on account of the grades. In the valleys you will find many small farms where, with a patch of alfalfa and corn or oats are raised sheep, goats, burros (donkeys), cows and poultry, which are the living of the farmer. The other day we heard a kid bleat and on looking we saw that the farmer had two that he was taking to the market, one on each side of his saddle. When we offered the Bible or a Testament he could not buy as he had no money. He expected to trade his goats for the sup-

plies needed for his family, as well as his tobacco and wine.

In the town you will find some things different from what you have been accustomed. For instance: The sidewalks are narrow; the trees are all planted in the gutter outside of the kerb (curb), all posts being similarly placed.

As you walk along the street and observe the other people who are out you will not notice anything very different from at home except, nearly all men wear scarfs and overcoats while going bareheaded and wearing slippers. The women dress as their sisters in Europe and North America. Some like to use bright colors and others must use black as a sign of mourning.

There are many sufferers from lung trouble and there seems to be a sympathetic feeling for them on the part of the other people in the vicinity. There are three sanatoriums. The largest accommodating over 1500 patients, is sponsored by the Argentine Government; the others by private enterprise. All are under Catholic influence. There are some boarding houses where the boarders receive good treatment, as there is no distinction made in religion. The inhabitants as a rule are religious, like the people of Athens in the time of Paul the Apostle, and have their "saints" and "virgins" to petition and adore.

We praise our Lord for keeping us until now and ask you all to pray for the conversion of these needy people and the outpouring of the Holy Spirit on His workers who feel their need for power in this battle against Idolatry.

Yours in His service of sowing the Seed until He comes.

INDIA MISSION NEWS

(Continued from page 507)

the hostellers entered into the houses and did all sorts of work for the cholera stricken patients. God also helped them and nobody was harmed though they worked for about two weeks. Once a very big shop caught fire. People came to the hostel and begged for help. The warden wanted at least fifteen boys but the whole hostel ran after it leaving their study. The work began at once. All around the Christian faces were to be seen and in a moment the fire was made low.

The other appreciable thing found in the hostel is the system of prayer. In the morning the students assemble in a common hall for prayer and after fifteen minutes they go to their respective rooms without any noise. They all spend at least ten minutes time in their individual prayer. This brings very near to Jesus. It has improved my own life. May God bless the hostel so that it might glorify His name more and more, Stephen Solomon.

(Continued on last page)

If we would be sound in speech we must be sober-minded.—I. W. Royer.

SEWING CIRCLE CORNER

"For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved; in quietness and confidence shall be your strength" (Isaiah 30:15).

* * * *

Have we gotten entirely away from this message these days? If we take time to observe the trend of these days we can scarcely but feel that we still need this exhortation. Perhaps our work does crowd us—why? After all, the Father controls. He cares and if we take time to look up and listen, He will teach us His right way.

* * * *

The Southwestern Sewing Circle Meeting was held on Tuesday afternoon, August 6. There were a goodly number in attendance. After the usual business meeting, we were favored with a "Mother and Daughter" program. There were seven talks and papers, all helpful. We hope to share some of them with you later. These seasons, when we may get together and receive and give suggestions for our work, prepare us to go on and fit us for better service. We feel, too, that these seasons of communion with our Master make us stronger as we return to our several places of witnessing.

* * * *

There is a vital connection between Church and Home that every mother needs to regard seriously. She is responsible to a large extent for the attitude her children will take toward the Church. If she takes her place in the Church she will find her place elsewhere.

* * * *

Children are a trust from God. They present an opportunity for definite mission work. With diligent teaching—by precept and example, using God's Word as a textbook, with His assisting grace, parents may be confident that their efforts are not in vain.

* * * *

To the Daughters:—Let her take her place in the home in a kind, considerate way. Her conduct affects every member in the home, and "it is as easy to fulfill responsibilities as to shun them." Perhaps there are "other" girls in the community—these also she may influence by her beautiful Christian life.

OPPORTUNITIES FOR MISSIONARY SERVICE IN NURSING

By Alma Sommers

For the Gospel Herald.

Nursing had its birth after the time of Christ, when human beings were taught to help one another. Wherever Christ laid His hand, He left a blessing, and sick, sad, and weary ones received health, comfort, and peace.

He is just as really in this world today as He was when He walked in hu-

man form through Judea and Galilee. Of course the best Christian life can only be a dim, faint reproduction of the rich, full, blessed life of our Lord Jesus. Yet it is in this way, through these earthen vessels, that He has ordained to save the world and to heal, help, comfort, lift up and build up humanity. May it not be that ours is the hand that must be stretched out in love and laid in Christ's name on the life that is in danger?

The nearer to our hearts we keep the teachings and the life of Christ in our every day work, the greater will be our strength to overcome difficulties and to forget ourselves in helping others.

The house in which we live is our physical body. This body is the result of God's creative act. It is most "fearfully and wonderfully made," as the Bible says. Our earthly existence is determined by the continued functioning of the human body. It is the house in which dwells the most precious thing in the world, the soul. "What shall it profit a man if he gain the whole world and lose his own soul." Next to the soul, the human body is the most precious thing. It follows that next to the work of saving the soul the work of saving the body is also considered a sacred work.

Man will do everything for the body. Sickness halts plans, stops business, breaks into pleasure. Sickness is sufficient reason for absence from any duty. Every energy and expenditure is turned into channels that would help to heal the body. Satan spoke almost the truth when he said in the book of Job: "Skin for skin, yea, all that a man hath will he give for his life."

Jesus fully sympathized with people in need of bodily help. A large proportion of His miracles were miracles of healing. The halt were made to walk, the blind to see, the deaf to hear, and the dumb to speak. He met them at their point of interest. From this He came to His point of interest—the soul.

To the Christian who recognizes both the physical and spiritual in man, no vocation offers greater opportunities of ministry to humanity.

There is intimate contact with men in the most critical periods of life—birth, death, accident, disease. These words mark crises in the lives of men. The medical worker is closer to men in these crises than any other person. Yes, labor may be bestowed on the heart and body of a wronged woman or a handicapped babe.

When an individual is obliged to go to a hospital for medical or surgical aid, it means separation from loved ones and going to a place where there is much suffering and often anguish of mind as well as of body. It is at that moment then that a patient is very receptive to kindness and courtesies shown, and here is where the Christian nurse can

exert a wonderful influence with her God-given powers. How often patients have remarked of certain nurses, how their presence quieted their fears and had a soothing effect. It is not so much the words we speak but the true conscientious Christian life we live—not certain parts of the day but every day the same. It is here as in all phases of life—it is the little things that we do faithfully that count.

Life in a hospital is very real, even the joy is serious. We see people with noble qualities and we see people so sick that they are not responsible. We see people at the beginning and end of their earthly existence. We see people suffer in body, mind and soul. It requires a strong body, a keen mind and a well anchored faith to view this day after day and be kind, patient and sympathetic.

When entering an institution—as in a hospital—it is not only the various types of patients that a nurse comes in contact with but also with large groups of doctors and nurses, and from which large numbers do not profess Christianity but who always respect a conscientious Christian nurse.

A Christian nurse may often find occasion to stand alone to be true to convictions, especially in this day when girls are taking to the horrible cigarette habit. I recall on one occasion when a group of senior nurses were invited to a doctor's home for dinner. Cigarettes were passed during the social hour and it either meant to stand alone or to indulge and fight conviction. To stand alone is no disgrace and respect is gained rather than lost.

Great opportunities also present themselves as a nurse gives her services in every type of home—the wealthiest as well as the poorest. When called to homes of poverty the same careful attention and treatment should be exercised as would be given in one's own home. They who have never had any special attention given to them before are the type who fully appreciate your service. They appreciate the least thing done for them; not only the sick, suffering one, but the entire family are happy because of your deeds and interest shown them.

Duty may also call you into the very wealthiest of homes where extreme extravagance is found, luxuries of all kinds. You will be received as one of that family. You will learn the habits of that family which are very often hidden from the public. The family place full confidence in you. You enter that home a stranger. You are expected to be a womanly woman. You will learn the joys and pleasures of that life. They may be far remote from those of your own; yes, so very different that you could not indulge in them. Your life will be a study in that home. You have the privilege of letting your Christ-life shine wherever you go in any type of

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FINANCIAL REPORT

Mennonite Board of Missions and Charities

July, 1935

GENERAL

M C Cressman	50 00	Beech Cong & SS Ohio	30 96
Alpha Cong Minn	5 30	Kitchener Cong Ont	110 00
Roseland Cong Nebr	3 55	Kitchener Y P M Ont	15 00
East Union Cong Ia	13 46	Kitchener SS Ont	25 00
Sugar Creek Cong Ia	75 80	Perkasie SS Pa	112 50
Dak-Mont Dist Miss Mtg	7 11	Blooming Glen SS Pa	112 50
Duchess SS Alta	32 38	Deep Run Cong Pa	25 14
Salem SS Alta	38 73	Elkhart Cong Ind	57 33
Sharon Cong Ohio	9 19	Belmont Cong Ind	30 11
Sue F Landis	5 00	Elkhart SS cl 21 Ind	7 11
Forks Cong Ind	15 10	Goshen Cong Ind	21 50
Moses Stoltzfus	11 20	Salem Cong Nebr	6 78
A Bro & Sis Ohio	100 00	E Fairview Cong Nebr	51 45
Oak Grove and Pleasant Hill	81 28	Manson Cong Ia	14 95
Congs Ohio	53 10	Limon Cong Colo	1 00
Sonnenberg SS Ohio	6 00	Spr Valley Cong Kans	37 50
J A Swineford Family	30 03		1,146 16
East Bend Cong Ill	25 00	S C Contributions:	
Mt Pleasant Ch & SS Va	19 53	W Union S C Iowa	13 00
Lower District Va	320 75	Shore S C Ind	25 00
Endowment Interest	3 75	Holdeman S C Ind	25 00
Mountain View SS Mont		Nappanee S C Ind	25 00
Bethel Cong Medina Co	38 00	Martins & Pleas View	8 00
Ohio	14 21	S C Ohio	30 00
Leetonia SS Ohio	15 00	O Gr Cham Co S C Ohio	10 00
James Hostetler	84 07	Sonnenberg S C Ohio	20 00
S Union Cong Ohio	19 50	Bethel S C Logan Co Ohio	5 79
Plainview SS Ohio	36 02	Martins Cr S C Ohio	20 00
Martins SS Ohio	14 48	Mahoning & Columbiana	20 00
Medway SS Ohio	10 00	S C Ohio	20 00
A Bro & Sis Ill	1 65	O Gr Wayne Co S C Ohio	1 85
Casselman Cong Md	0 64	Orrville S C Ohio	47 08
Glade Cong Md	15 82	Ohio State Meeting	15 00
Holdeman Cong Ind	77 38	Walnut Cr S C Ohio	25 00
Sugar Cr Cong Ia	45 53	Sugar Cr & Shanesville	15 00
Manson Cong Ia	5 02	S C Ohio	10 00
Sycamore Gr Cong Mo		Berlin S C Ohio	315 72
	1,283 58	Trail S C Ohio	1,461 88

INDIA

General

Lower Deer Cr Cong Ia	16 00	W Union Cong Ia	22 50
E Fairview Cong Nebr	56 67	Cullom SS Ill	3 00
Canton SS and Cong Ohio	8 00	Jonathan Hostetler	13 00
Sue F Landis	5 00	Mrs Lizzie Hostetler	6 00
Detroit Cong Mich	2 11	Endowment Interest	12 00
E Bend Cong Ill	63 04		56 50
Hopedale Cong Ill	28 00	S C Contributions:	
Weaver SS Va	27 59	Forks S C Ind	22 00
Endowment Interest	303 76	Total for India Miss	78 50
Zion Cong Ore	4 26	Children	
Alta-Sask Conf Offg	36 30	D S & Cora Gingerich	5 00
St Jacobs Cong Ont	93 50	Mr & Mrs Thos Yoder	25 00
Vineland SS Ont	20 66	Endowment Interest	39 00
Line Lexington Cong Pa	90 00	Markham Y P M Ont	22 00
Souderton Cong Pa	22 00	A Brother Pa	15 00
Lower Salford SS Pa	63 64	Matt. 6:3 Pa	5 00
Salunga SS Pa	25 10	E Petersburg SS YMB	25 00
E Chestnut St SS Lanc Pa	21 05	cl Pa	25 00
Gehman SS Pa	11 79	Manheim B Study cl Pa	25 00
Mr & Mrs Pa	25 00	Strasburg Cong & SS Pa	25 00
A Bro & Sisters Mo	10 00	Middlebury Cong Ind	25 00
Allensville SS Pa	16 07		211 00
Reiff Cong Md	142 03	Bible Women	
Leo Cong Ind	12 44	O Gr SS Willing Workers	11 00
Wood River Cong Nebr	12 00	class Ohio	12 50
E Holbrook SS Colo	8 63	Salem Cong Ohio	12 50
Palmyra Cong Mo	4 66	Peter Garber	9 00
La Junta Cong Colo	5 28	Endowment Interest	9 00
	1,134 58	Bethel SS Old Women's	12 50

Missionary

Friends Ohio	150 00	Blooming Glen SS L D	10 75
Sugar Cr Cong Ia	112 50	Hunsicker cl Pa	11 00
E Fairview Cong Nebr	32 16	Bowne SS Mich	11 00
Salem Cong Nebr	8 62	Howard-Miami SS cls Ind	11 00
Doylestown SS Pa	31 00		90 25
Lockport SS Ohio	29 00	S C Contribution:	
Maple Gr Cong Pa	18 24	Martinsburg S C Pa	11 00
Willow Sprgs Cong Ill	31 31		
Endowment Interest	12 00		
Salem SS Alta	37 50		
Martins Cr Cong Ohio	25 00		

Total for India Bible Women 101 25

Educational

Endowment Interest	13 10
Beech Cong & SS Ohio	60 00
Blooming Glen SS T K	
Moyer cl Pa	25 00
A Bro & Sis Lanc Pa	10 00
Landisville SS Mens	
cl 7 Pa	15 00
Mellinger SS Fund Pa	45 00
Emma SS Ind	10 00
Zion SS Mich	1 50
Middlebury SS Ind	4 29
Bowne SS Mich	10 00
Leo SS Ind	15 00
Clinton Frame SS Ind	12 00
Howard-Miami SS Ind	10 60
Maple Gr SS Ind	10 00
Nappanee SS Ind	5 00
Mt Pleasant SS Ind	1 50
Forks SS Ind	5 00
White Cloud SS Mich	1 57
Fairview SS Mich	8 67
Yellow Cr SS Ind	10 00
Pigeon SS Mich	3 00
Burr Oak SS Ind	3 00
Hopewell SS Ind	8 00
Berea SS Ind	4 40
Midland SS Mich	5 00
Shore SS Ind	15 00
Belmont SS Ind	2 50
	314 13

Orphan

Mr & Mrs E C Bowman	20 00
Plum Cr Cong Nebr	9 00
Alpha Cong Minn	4 45
W Union SS Pri Dept Ia	16 15
Plainview SS 2 Sis cls Ohio	11 00
Weaver SS Marie Blosser &	
Eunice E Keener cls Va	11 00
Dora Myers	18 00
A Bro & Sis Ind	9 00
Science Ridge Cong Ill	57 03
Sue F Landis	5 00
Friends Ont	20 00
G Monroe Miller	22 00
Bethel SS Pri Dept Mo	9 00
Forks SS Ind	17 00
Peter Garber	11 00
Endowment Interest	18 00
Bethel SS cl 8 Ore	3 34
Mt View SS Alta	9 00
Martins Cr SS cls 1 & 2 O	18 00
Blooming Glen SS T K	
Moyer cl Pa	9 00
Lititz SS Lester Wenger	9 00
class Pa	18 00
Manheim SS Pa	
A Sis E Petersburg	9 00
Cong Pa	9 00
3 Sisters Mt Joy Cong Pa	9 00
Landisville SS Boys cl 5 Pa	11 00
Bossler SS Y M B cl Pa	9 00
Strickler SS YMB cl Pa	8 00
Strasburg SS Pri & Beg	
class Pa	10 00
Allensville SS Pa	11 00
Laughlin S B School Pa	0 56
Bear Hill S B School Pa	0 57
Mill Run SS Pa	4 28
Altoona SS Pa	10 00
Pinto SS Md	21 00
Middlebury SS Ind	9 00
Yellow Cr SS Ind	70 00
Clinton Frame SS Ind	72 00
Alpha Cong Minn	6 32
Argentine SS Pri D Kans	9 00
Cherry Box Cong Mo	13 00
	606 70

S C Contribution:

Fulton Co A M S C Ohio 33 00
Total for India Orphans 639 70

Widow

Sugar Cr Cong Ia	22 00
Mattawana SS Pa	5 50
Phil 4:19 Ind	10 00
A Bro & Sis Ont	22 00
Sue F Landis	5 00
A Sister Ohio	5 50
Portland SS cl 14 Ore	5 50

Elizabethtown SS Paul Garber cl Pa 15 00

Medical

Fairview SS Mich	13 00
Fairview SS cl 17 Mich	12 00
Mr & Mrs Ed M Yoder	20 00
A Bro & Sis Ind	10 00
Spr Valley & Fairview	
SS's N Dak	15 00
Endowment Interest	27 50
Lester Shank	13 00
A Bro Salunga Pa	10 00
Strasburg SS Teacher Pa	10 00
Elkhart SS cl 25 Ind	10 00
Mrs Erlis Kinsinger SS	
class Iowa	40 00
Catlin SS Kans	10 00
	190 50
S C Contributions:	
Lower Deer Cr S C Ia	31 94
Fairview S C N Dak	10 00
Shore S C Ind	6 51
Sonnenberg S C Ohio	10 00
Freeport S C Ill	15 00
Midland S C Mich	15 00
	88 45

Total for India Medical 278 95

Evangelistic Budget

Mr & Mrs E C Bowman	26 00
A Bro & Sister Ind	13 00
Blooming Glen SS Robt	
Nase cl Pa	8 00
Holly Grove SS Md	5 00
G G Marner	5 00
	57 00

Lepers

Locust Grove SS cl of G Pa	13 00
Sue F Landis	5 00
A Bro and Sister Ill	10 00
E Petersburg SS Eliz B	
Garber cl Pa	5 00
	33 00

Lickma Station Bldg.

Allensville Cong Pa	46 41
Personal	
R R Smucker Cert of Dep	
Int	39 58
Sharon SC Sask	6 00
	45 58

Bible School

Endowment Interest	10 00
Total for India	4,502 48

SOUTH AMERICA

General

E Fairview Cong Nebr	52 43
Canton Cong & SS Ohio	8 00
Sue F Landis	5 00
Milford A M Cong Nebr	25 00
Detroit Cong Mich	2 11
Goodfield Cong Ill	9 50
Morrison Cong Ill	6 29
Endowment Interest	225 50
Alta-Sask Conf Offg	36 30
Hagey SS Ont	9 52
Stahl Cong Pa	9 94
Pleasant Grove Cong Pa	1 51
Doylestown Cong Pa	43 76
Doylestown SS Pa	20 00
Souderton Cong Pa	43 05
A Bro & Sister Rohrsers-	
town Pa	5 00
Mr and Mrs Pa	25 00
A Bro & Sister Mo	10 00
Hopewell Cong Ind	21 45
Liberty Cong Ia	8 00
Wood River Cong Nebr	12 00
Alpha Cong Minn	7 15
E Holbrook SS Colo	8 64
Palmyra Cong Mo	2 34
La Junta Cong Colo	5 25
	632 74

SC Contribution:
Asso SC's of SW Penna
Conf Dist 26 32
Total for S Am General 659 06

Missionary

Mt Clinton SS Va 18 50
Pike SS Va 18 00
Weaver SS Va 26 92
Endowment Interest 7 00
A Brother & Sister Ont 37 50
Wanner's Miss Mtg Ont 108 00
Souderton SS Pa 37 50
Good Cong Pa 54 00
Bossler SS Pa 27 72
A Bro & Sister Mo 25 00
La Junta Cong Colo 10 09
Pleasant Valley SS Kans 20 00
Sycamore Grove Cong Mo 15 00
Bethel Cong Mo 19 60
424 83

Missionary Children

West Union Cong Ia 22 50
Endowment Interest 11 00
Wanner SS Girls Ont 4 00
Rainham SS Mtg Ont 15 44
Elizabethtown SS Pa:
Mary Newgard class 5 00
Verna Brandt class 6 25
Benj Miller class 4 00
Lehman Longenecker cl 8 50
E O Brubaker 12 50
Scottdale SS Pa 4 61
93 80

Evangelist

East Union Cong Ia 34 86
Salem Cong Nebr 7 26
D S & Cora Gingrich 5 00
Lower District Va 30 07
Endowment Interest 3 25
Ont 997 2 00
A Bro & Family Strasburg Ont 12 50
Emma SS Ind 20 00
Zion SS Mich 3 50
Shore YPBIM Ind 9 00
Bowne SS Mich 20 00
Leo SS Ind 27 60
Clinton Frame SS Ind 28 00
Howard Miami SS Ind 24 00
Maple Grove SS Ind 25 00
Nappanee SS Ind 25 00
Mt Pleasant SS Ind 3 50
Forks SS Ind 20 00
White Cloud SS Mich 1 57
Fairview SS Mich 20 00
Yellow Creek SS Ind 20 00
Pigeon SS Mich 7 00
Burr Oak SS Ind 9 00
Middlebury SS Ind 10 50
Hopewell SS Ind 17 00
Berea SS Ind 8 00
Midland SS Mich 15 00
Shore SS Ind 10 50
Belmont SS Ind 7 50
426 61

Bible Readers

E Scottdale SS Tea Pa 21 00

Orphan

D S & Cora Gingrich 5 00
Fairview Cong Ore 17 42
Toronto Miss SS Ont 7 76
Landisville SS Women's cl 9 Pa 5 00
35 18

Nurse

Martins Creek SC Ohio 5 13

Bible Coach

Mr & Mrs E C Bowman 4 00
Mrs Salome King 5 00
Sisters Berks Co Pa 10 00
19 00

Bible School

Mattawana SS Pa 20 00
Mr & Mrs Paul Kortemeier 10 00
Baden Mission Summer Bible School Ont 30 50
60 50

America Station
Blooming Glen Cong Pa 116 75
Hershey Church Dist Pa 85 15
201 90

Sewing Circle Work
Asso SC's of Franconia Dist Pa 70 00

Personal
Lower Salford Dorcas SC Pa 10 00

Publication
A Bro & Sister Lanc Pa 10 00
Total for South America 2,037 01

CITY MISSIONS

Canton, Ohio
Midway Cong Ohio 25 00
Pleasant View YPM O 5 00
Ohio Menn Miss Board 5 50
John R Mumaw 1 00
Jacob Fretz 0 50
Oak Grove & Pleasant Hill Congs Ohio 50 00
A Sister Ohio 1 00
Salem Cong Ohio 13 20
Canton SS Ohio 3 43
104 63

SC Contributions:
Sugar Creek SC Ohio 1 00
Walnut Creek SC Ohio 2 00
3 00

Total for Canton Mission 107 63

Chicago, Illinois
Peter Garber 5 00
Pleasant Grove SS Ill 15 58
Willow Springs Cong Ill 13 83
Roanoke Cong Ill 24 03
Endowment Interest 111 25
Chicago Summer Bible School Ill 7 06
Chicago Miss Cong Ill 23 16
Glenn Hershberger 10 00
Jose Vargas 1 35
Hopedale Cong Ill 5 86
Elmer Schrock 1 00
Oscar Shelly 5 00
Levi Bontrager 1 00
224 12

Altoona, Pa.
Allensville Cong Pa 29 08
Scottdale Cong Pa 25 00
54 08

Mexican Work, Chicago, Ill.
E Eliz Andrew 6 00
Mr & Mrs Paul Kortemeier 7 00
Illinois Dist Conf 15 00
28 00

Detroit, Mich.
Detroit Cong Mich 5 87
Sidney Zook 2 00
Lois Yoder 0 50
Mrs Snyder 1 00
Endowment Interest 2 82
Midland Cong Mich 20 62
Berea Cong Ind 3 61
36 42

Fort Wayne, Ind.
A Sister Ind 13 00
Shore Cong Ind 46 11
Oscar M Weaver 10 00
Endowment Interest 1 00
Ohio Menn Miss Board 5 50
75 61

Hannibal, Mo.
Liberty Cong Ia 10 88
Alpha Cong Minn 5 30
Salem Cong Nebr 7 45
Cherry Box Cong Mo 4 50
28 13

Hutchinson, Kansas

Berea Cong Ind 3 50

Iowa City, Iowa

Manson Cong Ia 46 16

Nebr SS Conf 11 80

Lower Deer Creek Cong Ia 17 00

Thurman Cong Colo 6 50
Chappell Cong Nebr 10 00
Plum Creek Cong Nebr 12 40
Lower Deer Cr Cong Ia 53 50
E Fairview Cong Nebr 24 35
181 71

Kansas City, Kans.
W Fairview Cong Nebr 10 00
Kansas City Miss Cong Ks 7 50
Maud Driver 5 00
Irene Heiser's SS Cl 3 00
Marie Brunk 1 00
Abram Shaddinger 7 57
Nebr SS Conference 11 80
W Fairview Cong Nebr 14 90
E Fairview Cong Nebr 33 05
Peter Garber 5 00
A Brother & Sisters Mo 5 00
E Holbrook Cong Colo 6 14
Pleasant Valley Cong Ks 6 75
W Liberty Cong Kans 11 95
128 66

SC Contribution:
Springdale SC Va 5 00
Total for Kans City Miss 133 66

Kansas City Furniture
E Fairview Cong Nebr 38 21

Lima, Ohio
John Mumaw 1 00
Holmes Co VBS Ohio 6 75
John L Musser 22 00
Endowment Interest 2 00
Ohio Menn Miss Board 5 50
37 25

Los Angeles, Calif.
Endowment Interest 5 16

Peoria, Illinois
Peter Garber 5 00
Endowment Interest 31 01
Peoria Menn Miss Cong Ill 8 04
Morrison Cong Ill 5 00
49 05

Portland, Ore.
West Zion SS Alta 14 00
Nampa Cong Ida 4 72
18 72

Toronto, Ont.
Ontario 997 9 00
Ontario 998 5 00
Wideman Cong Ont 22 80
Detweiler Cong Ont 3 42
Zurich SS Ont 20 00
Hagey Cong Ont 14 00
Blenheim Cong Ont 20 49
Vineland SS Ont 8 04
Floradale Cong Ont 10 00
Weber Cong Ont 12 00
Vineland Cong Ont 24 76
149 51

Total for City Missions 1,170 76

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Special Support 90 00
Plum Creek Cong Nebr 5 15
West Union Cong Ia 67 95
Peter Garber 5 00
Souderton Cong Pa 15 95
A Bro & Sisters Mo 10 00
Daytonville Cong Ia 13 32
W Fairview Cong Nebr 19 20
Larned Cong Kansas 17 00
243 57

SC Contribution:
Lower Deer Cr SC Ia 1 50
Total for Children's Home K. C. 245 07

Orphans' Home, Ohio

Daytonville Cong Ia 11 04
Lower Deer Cr Cong Ia 32 55
Phil 4:19 Ind 20 00
Waldo Cong Ill 15 63
Endowment Interest 215 05
Beech Cong & SS Ohio 30 08
Toronto Miss SS Ont 4 50

Thomas Cong Pa 4 00
Blough Cong Pa 10 00
Elizabethtown SS Barbara Brubaker cl Pa 6 00
A Bro & Sisters Mo 5 00
Burr Oak SS Ind 5 89
Farm Income 9 00
Special Support 552 61
A Friend 1 00
Two Sisters W Liberty O 5 00
Brethren & Sisters Ind 5 00
A Sister Sonnenberg Cong Ohio 5 00
A Bro Wayne Co Ohio 10 00
947 35

Home for Aged—Illinois

Anna Zimmerman 37 00
Phil 4:19 Ind 20 00
Peter Garber 5 00
Freeport Cong Ill 20 70
Endowment Interest 209 52
Maple Grove Cong Pa 13 00
Special Support 348 50
John Eigsti 1 00
Mrs Rapp 100 00
Mrs Rapp 25 00
Contribution Box 2 31
782 03

La Junta Hospital, Colo.

Peter Garber 5 00
Endowment Interest 15 70
West Zion SS Alta 9 61
Thomas Cong Pa 2 00
Kate Kauffman SS cl Ia 4 50
36 81

La Junta Hospital Nurse

SC Contributions:
Morton SC Ill 1 00
West Union SC Ia 6 75
Shore SC Ind 2 50
Asso SC of SW Penna Conf Dist 15 25
Howard-Miami SC Ind 6 00
31 50

Millersville Orphanage, Pa.

Sue F Landis 5 00

Home for Aged, Lancaster, Pa.

Sue F Landis 5 00

La Junta Hospital—Wills Estate

Endowment Interest 155 00

Old People's Home, Ohio

Endowment Interest 287 80

Total for Charitable Institutions 2,495 56

AFRICA

D S & Cora Gingrich 5 00
Sue F Landis 5 00
Argentine Cong K C Kans 2 00
Palmyra Cong Mo 1 00
Deep Run Cong Pa 33 00
Spring City Cong Pa 84 00
Skippack Cong A Friend Pa 30 00
160 00

ANNUITY

A Brother Ill 1,000 00
A Brother Mo 200 00
A Sister Ia 100 00
1,300 00

OTHER FUNDS

Canadian Exchange

M C Cressman 0 15

Mission News Bulletin

J C Fretz 0 75

Jewish Evangelization

Esther Unzicker 5 00

Pacific Coast Miss Mtg 32 74

Pinto SS Md 9 90

47 64

Church Building	
Waldo Cong Ill	53 47
Endowment Interest	6 00
	59 47

Bible Fund	
Endowment Interest	5 00

Aged & Disabled Missionary	
Endowment Interest	80 00

Administration Expense	
Endowment Interest	143 00

Symensma Endowment	
Endowment Interest	47 00

Evangelizing Fund	
Endowment Interest	55 00

Missionary Preparation	
Endowment Interest	9 00

General SS Committee	
Morrison's Cove SS Pa	2 15
Thomas SS Pa	3 00
Pinto SS Md	1 65
Springs SS Pa	2 50
	9 30

Board of Education	
La Junta Cong Colo	7 68
The Detwilers Mo	5 00
Spring Valley Cong Kans	24 26
	36 94

Rural Missions	
Endowment Interest	12 58

District General	
Bloomfield Cong Mont.	4 19
Exeland SS Wisc	1 11
Dist Miss Mtg Dak-Mont	7 11
Dak-Mont Dist Conf	27 85
Spring Valley SS N Dak	4 70
Lake Region Cong Minn	7 34
Ascension Day Mtg Minot N Dak	9 77
Red River Valley Cong N Dak	13 94
Providence SS Pa	9 00
Finland Mission Pa	26 00
Skippack Cong Pa	18 00

Rockhill Cong Pa	37 00
Rebate Philadelphia Elec Co	12 75
Towamencin SS Pa	26 00
Spring Mt Mission Pa	5 20
Middlebury Cong Ind	18 12
Clinton Brick Cong Ind	7 21
Howard-Miami Cong Ind	25 00
Clinton Frame Cong Ind	28 56
Maple Grove Cong Ind	20 16
Emma Cong Ind	11 35
Salem Cong Nebr	7 00
E Fairview Cong Nebr	26 27
The Detwilers Mo	6 00
Spring Valley Cong Kans	40 18
Crystal Springs Cong Kans	15 75
Milan Valley Cong Okla	4 75
Limon Cong Colo	1 95
Pleasant Valley SS Kans	7 00
Bethel Cong Mo	8 00
Molalla Cong Ore	1 00
Bethel SS Ore	1 16
Hopewell SS Ore	5 15
Sheridan Cong Ore	23 62
Blough Cong Pa	13 00
Mt Pleasant Church & SS Va	15 00
East Menn School Va	8 00
Weaver SS Va	19 05
	523 24

Dak.-Mont. Dist. Conference	
Spring Val Cong N Dak	3 23
Lake Region Cong Minn	2 91
Red River Val Cong N Dak	4 30
Lake View Cong N Dak	10 00
Paradise Cong Wis	8 19
Bloomfield Cong Mont	7 00
Fairview Cong N Dak	19 00
Conference Refund	10 70
	65 33

Dak.-Mont. Home Extension Work	
Bloomfield Cong Mont	4 21
Colportage & Tracts	
Bethel Cong Mich	11 70
Maple Grove Cong Ind	10 00
	21 70

Ind.-Mich. S. S. Conf.	
Belmont SS Ind	7 00
Middlebury SS Ind	5 57
Holdeman SS Ind	10 47
Yellow Creek SS Ind	11 89
Nappanee SS Ind	9 41
	44 34

Rural Evangel	
Leo Cong Ind	12 89
Maple Grove Cong Ind	5 00
Salem Cong Ind	3 00
	20 89

Hesston College	
Sugar Creek Cong Ia	37 23

Mo.-Kans. Conf. Expense	
The Dewilers Mo	1 00

Mo.-Ks. Conference Song Books	
Pleasant Val Cong Kans	3 75

Mo.-Ks. S. S. Field Worker	
Hesston Cong Kans	3 00

Johnstown Bible School	
Casselman Cong Md	1 65
Glade Cong Md	0 64
	2 29

Circle Letter	
SC Contributions:	
Tofield SC Alta	0 20
Morton SC Ill	2 00
Eunice Deter	0 40
Beulah Nice	0 40
Mrs Ben F Schertz	4 00
Oak Grove SC Wayne Co Ohio	1 00
Trail SC Ohio	1 00
Mattawana SC Pa	2 00
	11 00

Prayer Booklets	
SC Contributions:	
Anna Hoover	5 00
Lydia Weaver	3 00
Annual Meeting Hopedale Ill	6 20
Pleasant Hill SC Ill	0 60
Ruth Ramer	0 50
	15 30

General Expense Fund	
SC Contributions:	
Women's Annual Mtg Ill	21 27
Mable Groh	0 40
	21 67
Total for Other Funds	1,280 78

SUMMARY	
Alta-Sask Board (June)	71 11
Alta-Sask Board	152 46
Dak-Mont Board (June)	136 10
Dak-Mont Board	90 48
Franconia Board	1,128 49
Illinois Board	379 91
Ind-Mich Board	1,124 97
Iowa-Nebr Board (June)	864 14
Iowa Nebr Board	515 08
Lancaster Board	618 06
Mo-Kans Board	367 05
Ohio Dist Board	444 32
Ontario Dist Board	642 63
Pacific Coast Board	98 91
SW Penna Board	99 11
SW Pa SS Conf Bd	108 29
Virginia Dist Board	207 66
Wash Co Md Franklin Co Pa Board	142 03
SC Contributions	676 59
Menn Board of Miss & Charities	6,362 78

India Funds	14,230 17
South America Funds	4,502 48
Africa	160 00
City Mission Funds	1,170 76
Charitable Institutions	2,495 56
Annuity	1,300 00
General—Other Funds	2,564 36
	14,230 17

Gratefully Acknowledged and Respectfully submitted	
D. D. Miller, Pres.	
1711 S. Prairie St., Elkhart, Ind.	

NURSING

(Continued from page 509)

home. While we are helping others they are a help to us. From each life that we come in contact with, we will learn something, no matter what type of patient we may take care of.

Since nursing is by no means an easy work as it means adapting one's self to all types of people and maintaining a cheerful disposition, working hard and long hours, extensive studies, exposure to disease, sometimes taking blame for other people's mistakes etc., therefore many ask, Is the effort worth while? To help suffering humanity is a noble work and to have sacrificed to help others brings great satisfaction.

There is perhaps no greater avenue whereby we may witness for the Master. Therefore let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Dalton, Ohio.

REPORT

of Thomas Mennonite Sewing Circle Johnstown, Pa., July 1, 1934 to June 30, 1935

No. meetings	12
No. members	51
No. garments made	30

No. quilts quilted	32
No. haps made	6
Donated quilts & haps	3 large, 4 small
Poor fund	36.00
Nurses support fund	7.65
Provisions for Altoona Mission	22.00
Money Rec'd. during this time	78.32
Bal. in Treas. from last year	33.83
Amt. expended	73.56
Bal. in Treas. June 30, 1935	38.59

Secretary.

IT IS WORTH REMEMBERING

That you cannot whitewash yourself by blackening others.

That success comes in cans—failure in can'ts.

That a day of worry is more exhausting than a week of work.

That a sign on the door of opportunity reads—PUSH.

That cheerfulness is what greases the axles of the world.

That a dead fish floats down stream; a live one goes up.

That luck needs a P in front of it to make it worth while.—The Mountain Presbyterian.

The books of men have their day and grow obsolete. God's Word is like Himself, "the same yesterday, today, and forever."—R. Payne Smith.

INDIA MISSION NEWS

(Continued from page 508)

Dhamtari

On July 6 and 7 the Academy staff had a Retreat for discussion, meditation, and prayer on the banks of the Mahanadi River. There we faced, together with God, our responsibility as Christians professing to serve Him as teachers. It resulted in confession, re-dedication, and the expression of many new resolves to walk more closely with Him who walked and taught by Galilee.

School reopened on July 8. The Academy has an enrollment as follows: Bible Normal 44, High School 48, and Middle School 196. Out of these 288 boys 140 are Christians. There is a staff of 22, not counting missionaries. Of these, 10 are College graduates, 8 have passed Intermediate College, and 4 are only matriculated. Brother Freddie Biswas, one of our own boys, after six years of College and University study now joins us as teacher of English. There are four other of our own boys studying in various Christian colleges to whom we look for future leadership and help in mathematics, science, agriculture and Bible.

Ernest E. Miller.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 12, 1935

(Herald of Truth
Established 1864)

No. 24

EDITORIAL

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?"

This is true only of those who have forsaken the world of sin, have yielded their all to God, and sanctified the Lord God in their hearts.

There are some people to whom Paul would not have written these words. Their bodies were indeed formed with a view that they might be the dwelling place of God, the temple of the Holy Ghost; but they have rejected the heavenly guest and chosen to shelter another spirit instead.

This is Conference time. So far our fall conferences have been very interesting, and we hope for similar reports from the remaining conferences to be held within the next month. If the spirit of these conferences can be carried into our home congregations and kept alive there during the year, these efforts on the part of "the multitude of counsellors" will prove themselves worth while.

"Where will you spend eternity?" is an impressive question to put to people whose leading motive is self-interest. From the standpoint of self-interest alone, it is folly to live outside of Christ. After we are saved and on the altar of the Lord our point of vision changes. Having been "made free from the law of sin and death," our chief concern is that of seeing others saved for a blessed eternity.

Minutes of General Conference.—As you read over these minutes, which you will find on another page, you will please read carefully the list of bishops, ministers, and deacons appended at the close of the record. You will notice a few omissions in dates, which we hope to have supplied before this report is published in pamphlet form. Will you please send us corrections of any other

errors which you may notice in the list? It is possible that there are some names omitted; or, perhaps, there may be errors in spelling or in the addresses given. We want the list, as it will finally appear in permanent form, to be as nearly perfect as it is possible to make it.

The Warning Voice.—Two things stand out prominently in Holy Writ concerning the Christian's assurance: (1) So long as we are faithful to God there is no power in earth or hell that can take us out of the Father's hands. (2) The promises of God to His people are all conditioned upon their faithfulness to Him. As the assurance of eternal salvation is given time and again to the faithful, so is the warning voice

FAMILY ALMANAC

It will soon be time for this annual publication to go to the press. We ask the co-operation of our readers in furnishing the following information in correcting the Ministerial List:

1. Newly ordained bishops, ministers, and deacons.
2. Bishops, ministers, and deacons removed by death or otherwise.
3. Changes of address of ordained men.

We will appreciate it if you will send in this information at once, so that we may get these lists as nearly correct as possible. Thank you. Address, Family Almanac, or Mennonite Publishing House, Scottdale, Pa.

found ringing in both Old and New Testaments for the safety and well being of people under temptation. "Wherefore let him that thinketh he standeth take heed lest he fall." It is he that "endureth to the end" that has the assurance of eternal salvation.

An Evergreen Evangelism.—This should be true of every congregation. By this we mean not merely evangelistic meetings but also faithful and un-

ceasing pastoral visiting and oversight, personal work among all members, the distribution of literature that is both scripturally sound and uplifting in influence, special meetings at different times, and every other means of awakening spiritual life among the membership the year round. The more active and spiritual the members between revivals, the greater the power and more marvelous the results of revival efforts. For a word-picture of the ideal evangelistic spirit in a live church, read Acts 2:41-47.

Charity.—We are fond of quoting, "Charity shall cover a multitude of sins." By this we understand the inspired writer to mean that where one's heart is filled with fervent love for others he is not nearly so apt to magnify the sins of others as he would be if this feeling of charity were lacking.

It is equally true that charity prevents a multitude of sins. "Charity thinketh no evil." It shuts off the habit of passing uncharitable judgments upon others, reduces gossiping to the minimum, and prevents other sins that might otherwise mar the life but for the fact that "the love of God is shed abroad in the heart by the Holy Ghost." "See that ye love one another with a pure heart fervently." It brings sweetness to the soul, makes your life a benediction to others, makes of you a loving companion of our Lord, and saves yourself and others many an aching heart.

"We know that we have passed from death unto life, because we love the brethren."

Mennonite General Conference.—A considerable portion of space in this week's Gospel Herald is taken up in the Secretary's report of the recent meeting of the General Conference held at Kitchener, Ont. We commend a careful reading of this report. We expect, in the near future, to be able also to print the complete report—including, besides the minutes of the meeting as they appear in this number, the address-

es and sermons delivered during the Conference, as well as the reports submitted to and acted upon by that body—in pamphlet form.

When we think of the benefits derived from such meetings we sometimes overlook the value of overseers and other workers coming in touch with Church leaders from all sections of the Church and having heart-to-heart talks in studying our common problems together. Not the least among the benefits from the recent meeting were the many contacts and conversations among brethren and sisters from many sections, on the campus between ses-

sions. There was seriousness there as well as in the meetings in the tabernacle.

We expect great things as results from this gathering. We will not be disappointed, provided we put to practice the good things we heard and learned during the days we were together. Let us heed the admonition, "Be ye doers of the word, and not hearers only." If we are faithful here, by and by we will be translated into a congregation where the Heaven-blessed sons and daughters of God will be numbered, not by the hundreds and thousands, but by the millions.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

V. Our Lord as Redeemer and Savior

Some years ago, while teaching a class of boys in the Sunday school concerning the sufferings of our Lord, one of the boys asked, "Just what good did it do for Jesus to die for us?" That question is of supreme importance, and yet many have a very vague conception of our redemption through the merits of the blood of Christ. The death of Christ is the greatest event in history. Its effect has been the most far-reaching. It brought the only ray of hope to a fallen race, dead in trespasses and sins, and without God in the world. It is the key to all future possible blessings. Let us then, for a short time, think about the Lord as our Redeemer.

The redemption of the race from sin was not an after-thought, a measure resorted to in order to ward off the previously unknown effects of sin. It was a divine fore-thought. Jesus Christ was the Lamb of God slain from the foundation of the world. (Cf Rev. 13:8; I Pet. 1:20). In the great counsels of Deity, before the universe was created, before there was any man to sin, the whole plan of redemption was perfected. Christ was then already the willing Sacrifice.

Our salvation is a matter that the holy angels inquired into. When God began revealing through the prophets the facts of redemption, the prophets studied their own messages in an attempt to understand the content of them. (I Pet. 1:10, 11). Moses and Elijah talked with our Lord concerning His approaching death when they met with Him on the Mount of Transfiguration. This need not surprise us because the Old Testament saints were redeemed through faith in the merits of Christ's blood the same as believers during this age. He died for the "redemption of the transgressions that were under the first testament" (Heb. 9:15). In anticipation, the prophets looked forward to

this great event. About 700 years before our Lord's death, Isaiah said, "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

In types, God had revealed that the shedding of blood was essential for the remission of sin and for the justifying of the sinner. The skins of slain animals became the first garments of mankind acceptable to God. By faith, Abel sacrificed animals and brought an acceptable offering to the Lord; while Cain, the modernist of that early day, brought a bloodless offering and was rejected. The patriarch Abraham in his heart offered unto God his only son Isaac, the son of promise. The ram caught in the bushes became the substitute and was offered on the altar erected for Isaac. The sparing of the oldest child's life in each Israelitish home in Egypt, by the sprinkling of the blood of a lamb or goat, brought the matter still more vividly to their attention. While the Egyptians mourned the loss of their children, Israel escaped. They were saved by the blood. The Mosaic Law made full provision for the slaying of certain animals for sins and trespasses daily, upon each Sabbath day, at special times as individuals realized their sins, but especially on the annual day of atonement. Blood was flowing freely, continually, and yet the conscience of the offerers was not purged thereby. There was remembrance of sins from year to year. The spiritual Israelite recognized the fact that all these sacrifices could not take away sin, but only pointed forward to the real Sacrifice that would bear the sins of the whole world. But until the world was ready for that event, the earnest believer by faith took God at His word and brought slain animals in anticipation of the coming Savior.

In the fulness of the times, God sent His Son in the flesh. The world was

then in expectation. Many were looking for a change, for the predicted Messiah, as many now are looking for the Lord's return. Some spiritual minds, as Mary the mother of Jesus, Simeon who had the promise that he should not die until he had seen the Christ, Anna who waited and served in the temple, and others, felt that the time for deliverance was near at hand. So when John the Baptist began preaching, people were ready to listen. When John beheld the Lord, he saw in Him the fulfillment of the prophetic teachings and exclaimed, "Behold, the Lamb of God which taketh away the sin of the world." All the prophetic teachings center in Jesus Christ.

Christ ever kept His mission in view. He said He came "as a ransom for many." "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." He repeatedly told His disciples that His death at the hands of sinners, and for sin, awaited Him. Finally, the opposition to Him reached its climax and Jews and Gentiles led Him to Calvary and there for six long hours He suffered and bled and bore the sin of the world—my sin, your sin, the sins of all men! He died, the Just for the unjust, that He might bring us to God. The Lamb without blemish and without spot, who had no guile in His mouth, suffered in our stead. He died, the Man of Sorrows, the most cruel death, suffering the most excruciating physical pain; but in addition to all that, upon Him rested the burden of the world's sins. In this dark hour, even the Father must needs forsake Him, and He had to tread the winepress of the wrath of God alone. Nature rebelled at the scene, the sun hid its face and there was darkness over the land, the earth quaked, and the vail of the temple was rent.

Thank God, even at that time, in the Lord's dying moments, a ray of cheer came into our Lord's life. One of the thieves, a companion in His sufferings, accepted Him as Messiah and Savior and was given the promise of being in His presence that day in Paradise. Thus was fulfilled in His death the prediction in Isa. 53:10 "When thou shalt make His soul an offering for sin, He shall see His seed." A soul was eternally saved in the moment of our Lord's dying agony. Thank God, the overhanging condemnation is removed, and we stand by faith in the blood of His cross, free men, justified, saved!

Elkhart, Ind.

USES OF THE CHURCH

The Church is not a refrigerator for preserving perishable piety. It is a dynamo for charging human wills with power. The prime object of the Church is not to tell men how to dodge difficulties, but to furnish strength and courage to meet them. The business of the

Church is not to furnish hammocks for the lazy; it is rather to offer well-fitting yokes for drawing life's loads. The man who does not attend any church practically votes to do away with all churches.

Why not accept the invitation and COME TO CHURCH NEXT SUNDAY?
—D. Carl Yoder.

LIGHT APPEARS MOST PROMINENT IN GROSS DARKNESS

By M. B. Dombach

For the Gospel Herald.

(Continued from last issue)

Spiritual Blindness

This man of the world is now similar to the person enclosed within a room at night, in which artificial light is produced by a lamp. He sees this light so long as his eyes are set upon the small space within the room. As soon as he attempts to take a view through a window or door away from the room, he will see nothing but darkness. He realizes things have become void unto his sight. What has God done? He has done unto him as He did unto the people we read of in Jno. 12:40: "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." This portion of God's Word will aid us in grasping the important thought we wish to emphasize.

Understanding the light this man presumes he is, or is seeing, is nothing but natural light, the greatest and most wonderful spiritual light (Jesus Christ) never being recognized. It is with this man as we read in Jno. 3:20, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Therefore, according to the Scriptures, he is living in utter darkness, ignorant of the fact or else does not want to acknowledge it. What a sad condition! If we would just do as Acts 3:19 tells us—"Repent ye therefore and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord," this accomplished, what a relief to the man of the world! The presuming light he was unto himself and all others would be extinguished and he would immediately see his life as being lived in gross darkness. But glory to God, at this time that most wonderful and prominent Light of all lights, Jesus Christ, becomes visible to him, and now he will say, "light appears most prominent in gross darkness." Or, in other words, he may say at the moment you see yourself in the most dark spiritual condition, your insufficiency or your nothingness, that is just the time that great Light, Jesus Christ, appears most prominent.

Overshadowed by a Greater Light

We continue our subject by directing our attention to that period when the

sun and moon are to be seen in the sky at the same time by the same eyes. At this time the light of the moon is not so prominent; however, it is visible. This period represents the man of the world again. The inclinations of this man, however, at this time are different. He does not take that position which the first man mentioned does. Neither does he see himself quite so prominent. The presuming appearance of this man unto others is not so great. His position is some distance away from that occupied by the first man. He does not see himself as the only one, or as the Great I Am, does not see himself as such a great light, does not credit himself with all the honors. He sees that presuming light, in comparison with the way the first man of the world sees it, as not so prominent. He realizes that there are two sides to all things. He acknowledges that there are both good and evil works to be done; that there are both saints and sinners existing. He will not walk away from or reject an explanation of God's Word. He will tell you that he knows every Word of God is right and true. Yet he will not accept Jesus Christ as his Savior.

This man will tell us he believes there is a heaven and a hell. He has been taught and believes the rewards awaiting all saints entering heaven, as well as what the results will be for all sinners whose destination will be hell.

At this moment we get the thought and believe that this second man of the world has a faint idea of what should be the Spiritual condition which he should possess for the benefit of the welfare of his heart and soul. A small portion of humility exists within this man, while there was nothing similar to humility possessed by the first man of the world. Here we see a little contrast between these two men. We say also humility is one of the most commendable Christian graces; it is the garment with which the believer should be clothed.

Coming to the Light

It is now this second man of the world begins to move away or reject some of his sinful deeds. There is a faint view of the goal he will reach, if he continues to travel on this course. That goal appears at this time as the sun and moon appear in the sky at one time. The proportion of the prominent appearance of this goal is similar in proportion to that of the light of the sun and moon when visible in the sky at one time by the same eyes. We may say of this second man that the life of a saint may be appearing, while the life of a sinner is disappearing. But how much greater are the glorious promises of God which are awaiting and will be the reward given the true Christian, for this second man of the world, than those for the first man? Sorrowfully we must say that the second will receive no greater benefits than the first.

Neither Cold nor Hot

It can be said of this second man as it was written unto the church of the Laodiceans (Rev. 3:15, 16), "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." What are the results? He is not accepted by the Lord. Why? Because he lacks. He is similar to the person we read of in Mark 10, who came running, and knelt to the Good Master, inquiring what he should do to inherit eternal life. Jesus answered him, "Thou knowest the commandments." Jesus enumerated all these to him, telling him what to do and what not to do. "And he answered and said unto him, Master, all these have I observed from my youth." Jesus answered and informed him that, "One thing thou lackest." He also directed him to sell whatsoever he possessed and give to the poor, "And thou shalt have treasure in heaven; and come take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." We are not informed whether this man ever did that which Jesus directed him to do. So if he did not obey, what can we believe were the results.

Light Shining in Darkness

Now we come to that period of time when the moon is to be seen in the sky alone by us. We know this is night. Darkness prevails all around us. However, this is the time the moon shows most prominently, and we take this period of time to represent the person who has accepted and believes all of God's Word; also that he has accepted Jesus Christ as his Savior and is a true child of God. This man has had that experience and has acknowledged seeing the darkness of his Spiritual condition. He discovered that he was in gross darkness. He sees his nothingness, his insufficiency, and has come to that point of humiliation where that great Light, Jesus Christ, appears most prominent unto him, with the thought given in Prov. 15:32, 33: "He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. The fear of the Lord is the instruction of wisdom; and before honour is humility."

We believe this explains the words—Light Appears Most Prominent In Gross Darkness—sufficiently to understand that it is the Great Spiritual Light, Jesus Christ, on which our subject is founded.

Willow Street, Pa.

Do you say that you do not know whether you have been born again? If in your own life "old things are passed away, and behold, all things are become new," you certainly ought to know it.—T. K. Hershey.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

Marietta, Pa.

(573 W. Market St.)

Dear Christian friends, Greetings in Jesus' name:—"For this God is our God forever and ever; he will be our guide even unto death."

On Thursday night recently, instead of our regular Thursday night cottage prayer meeting, we had an open air song service. A male chorus from Mel-linger's congregation was with us and were willing to use the talent God has given them to His glory in bringing the Gospel message to the listeners in song. The evening was enjoyed by us all and the singing was much appreciated. We sang at eight different places over town. The singing of the different hymns brought warning to the sinner, encouragement to the saints, and cheer to the sick. We pray that the Lord will bless this service rendered in His name to His glory.

We want to acknowledge with sincere thanks and much appreciation the fruits and vegetables which were donated recently. A load of apples and peaches was distributed among the members and was much appreciated.

The attendance at our services is as usual, and the interest is good at most of our meetings. There are those who attend faithfully while others seem unconcerned and only attend occasionally. We wish you would join with us in prayer for those who are cold and unconcerned.

On Thursday, Aug. 29, we attended the funeral of a colored lady here in town—Miss Lizzie Smith, who died at the age of 85 years. Before her death we enjoyed visiting her, which we often did and always found a welcome. She was a devoted Christian. It was an inspiration after an afternoon of mission experiences in visitation work to wind up with her. We will miss her, but we believe she is happy with the Lord. The Lord certainly blessed her earth life and we are thankful for having had the privilege of knowing her.

The brethren who brought us Gospel messages recently were Martin Kraybill, Martin Weaver, and Martin Hershey. May the Lord bless these brethren who were willing to bring the Gospel message to the needy ones at this place. If we "hunger and thirst after righteousness" we have the promise that we shall be filled. We are glad for those of our number who are really hungering and thirsting after righteousness.

We are especially grateful for the interest shown in our six instruction class members who manifest a real desire to follow the Lord and know more

about Him. Will you help us to pray for them that their experience with the Lord will grow deeper and that they may find Him more precious every day?

Sept. 3, 1935. Ella V. Zook.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

Bordering the District of Columbia on the northeast is the suburb of Cottage City, Md. (We presume it is so called because of the many one story, frame bungalows in it.) On a side street, about a stone's throw north of the highway, is a white, frame church building known as the Mennonite Mission.

It was a humid, hot, Sunday morning. The well-screened windows of the clean assembly room, were wide open. Occasionally a cool wisp of air could be felt blowing in from the tops of the young locust trees in the yard.

Sunday school started at 10 A. M. with song service. Bro. Luke Eby of Columbia, Pa., was the chorister. Devotional reading and prayer followed, led by the superintendent, Bro. Marion Burkholder. After separating the classes, by drawing curtains between them, an interesting Sunday school period was enjoyed by about one hundred scholars.

Following the usual announcements, Church services opened by the minister in charge, Bro. Ray Shenk, reading for the devotional lesson the first Psalm.

The assistant minister, Bro. George Brunk, preached a sermon on "fidelity." He drew our attention to the faithful patriarchs—Jacob, Moses, Joshua, Daniel—and others who purposed in their hearts to serve the Lord. He impressed us with the thought that "we by our actions prove ourselves faithful or infidels." An aged brother appropriately magnified the Lord Jesus, as he led us in the closing prayer.

After the benediction there followed a period of Christian fellowship and visitation. A number of the workers volunteered to go along with the ministers in the afternoon and help with the missionary endeavors near Ellicott City, Md., about twenty-five miles from the Mission.

We were especially impressed with the reverent and genteel behaviour of the children while in the Lord's house; also with the strenuous efforts put forth in spreading the Gospel, the spirit of meekness, and the sincerity of the workers. May the Lord richly bless the work near Washington, D. C.

Lancaster, Pa.

EQUIPMENT FOR MISSIONARIES

J. Hudson Taylor said that the following are necessary to the equipment of a missionary:

A life yielded to God and controlled by His Spirit.

A restful trust in God for the supply of all needs.

A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability to circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind. —Missionary Review of the World Magazine.

WEEKLY LETTER FROM SOUTH AMERICA

(August 7, 1935)

By Florence B. Lauver

For the Gospel Herald.

Dear home folks, Greetings of Love in our Savior's Name:—We are now enjoying winter weather. The flowers in our gardens are frozen and it looks quite bare. Even as our lives are of short duration so are the flowers of the field, they soon pass away. May our lives leave the fragrance of a life lived in bringing souls to the Master, for the things that are eternal are the only things worth while. God's Word tells us, "Boast not thyself of tomorrow; for thou KNOWEST NOT what a day may bring forth," and again it says, "He that believeth not SHALL BE DAMNED" (Mark 16:16). "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I Jno. 1:9).

As we read of the deaths of many loved ones and acquaintances in the papers we receive from the home land we are made to think more than ever of the brevity of life. But thanks be to God we are saved through His blood, and need not fear death. "Great peace have they that love thy law." At present there is very much sickness in all our towns. Grippe, pneumonia, and diphtheria have caused many deaths. The unsaved husband of one of the faithful sisters in our church suddenly passed away recently. He had heard the Gospel daily for years but continued to reject because of his slavery to the demon of strong drink. They hope he had peace before he passed away in the hospital, as he understood from the daily testimony of his consecrated wife. We hope with them, that he found pardon.

A member in Moctezuma also died last week. But we can say of him, "Blessed is he that died in the Lord." For some years he has been in feeble health. His last days were spent in prayer and reading the Bible when his death came quite unexpectedly. Every Wednesday we go to this town.

(Continued on page 525)

MENNONITE GENERAL CONFERENCE

Report of the Nineteenth Mennonite General Conference held near Kitchener, Ontario, August 27-29, 1935

The appointed time for the opening of General Conference was 7:00 o'clock Tuesday evening, Aug. 27, 1935. The moderator, Bro. Daniel Kauffman, Scottdale, Pa., assumed his duties by making a few appropriate preliminary remarks, then proceeded with the program as prepared.

Bro. D. W. Lehman, Harrisonburg, Va., led the opening song service. Bro. Andrew Shenk, Oronogo, Mo., read from Eph. 1:1-23 and led in prayer. Each succeeding session was opened with a season of devotion and closed by prayer.

The following committees were appointed to facilitate the work of conference:

Resolutions Committee:—Paul Erb, J. N. Kaufman, John R. Mumaw, T. K. Hershey, Oscar Burkholder.

Nominating Committee:—J. P. Bontrager, Milo Stutzman, S. F. Coffman, Chester K. Lehman, Oscar Hostetler.

There was a little deviation from former practices by beginning General Conference in the evening with an address and a sermon. These are listed under the heading "Addresses and Sermons."

Roll Call

The secretary read the names of the appointed delegates of thirty-two District Conferences. Forty-one delegates responded when their names were called. A late effort to secure the names of all bishops, ministers and deacons revealed the fact that 63 bishops, 169 ministers, 51 deacons and 8 visitors were present. Adding the number of bishops present to the appointed delegates brings the total number of delegates to 104.

Minutes of Previous Meeting

The secretary read only the essential actions and resolutions as passed by the previous meeting. No objections being offered, the minutes stand as read.

The Conference Sermon

Bro. A. J. Metzler, Masontown, Pa., delivered the Conference sermon, using as a text a passage from the high-priestly prayer of our Lord, Jno. 17:21-23. He clearly set forth the evident desire of our Lord to have His followers to be one in spirit, in purpose, and in effort. Our brother pointed out some of the evidences of discord in the Mennonite Church. He gave some scriptural conditions that must be met by the individual in order that a blessed and holy oneness may be realized. He suggested a concrete plan through which the Mennonite Church might be united as one body in Christ Jesus.

The following brethren responded, as called upon by the moderator: Isaac S. Mast, Casselton, N. D.; Isaac Miller, Mazepa, Alta.; M. S. Zehr, Pigeon, Mich.; A. O. Hestand, Doylestown, Pa.; E. B. Stoltzfus, Hudson, O.; Amos S. Horst, Akron, Pa.; Manasseh Hallman, Petersburg, Ont.; H. J. King, Harper, Kans.

Sermons and Addresses

Conference Sermon (Jno. 17:21-23). A. J. Metzler, Masontown, Pa. Address: The All-sufficiency of the Bible. J. K. Bixler, Elkhart, Ind. Sermon: The Secret of Overcoming Power (I Jno. 4:4)

David D. Miller, Protection, Kans.

Address: Fundamentalism: Real and Alleged.

Milo Kauffman, Hesston, Kans.

Sectional Meeting. Subjects:

1. Prayer (under three heads):

a. Duty:—Chester K. Lehman.

b. Power:—Isaac Miller.

c. Influence:—C. Z. Martin.

2. Christian Service (under three heads):

a. Character of:—John E. Lapp.

b. Purpose of:—Ezra Yordy.

c. Who Should Serve:—Nelson Kauffman.

Address: Guides for the Youth, T. K. Hershey, Elverson, Pa.

Sermon: God's Message to Overseers (Acts 20:28).

O. S. Hostetler, Topeka, Ind.

Address: The Relationship of Congregations to Conferences.

E. S. Hallman, Tuleta, Tex.

Address: The Stewardship of Money.

A. D. Wenger, Harrisonburg, Va.

Address: The Stewardship of Talent. Milton Vogt, Hesston, Kans.

Address: Parental Teaching of Christian Principles as a Means of Holding Our Identity as a Mennonite Church.

Noah H. Mack, New Holland, Pa.

Sermon: The Work Just Ahead (I Cor. 15:58).

J. D. Mininger, Kansas City, Kans.

Reports

The following reports were presented to General Conference and adopted.

Secretary's Report.

Treasurer's Report.

Interboard Committee.

Young People's Problems Committee.

Peace Problems Committee.

Mennonite Publication Board.

Music Committee.

Young People's Topics Committee.

Historical Committee.

Mennonite Board of Education.

General Problems Committee.

Mennonite Board of Missions and Charities.

Church Polity Committee.

General Sunday School Committee.

These reports will appear in full in the complete report of the Mennonite General Conference to be published later in pamphlet form.

Secretary's Report

To the Mennonite General Conference, Greetings:

The Executive Committee began its duties soon after the close of the previous meeting of General Conference. Our work consisted chiefly of making the necessary arrangements for the meeting of General Conference. Our work consists chiefly of making necessary arrangements for the meeting. Several informal meetings were held and two regular meetings before we came to these grounds. Much of the work was done by correspondence. No other business of consequence was transacted for General Conference since the previous meeting.

Yours in His service,

Simon Gingerich, Secretary.

Treasurer's Report

To the Mennonite General Conference in session near Kitchener, Ontario, Greeting:

The present Executive Committee of General Conference entered upon its duties of the past two years with sufficient amount of money in the treasury to meet its ordinary expenses.

No funds have been solicited since 1927 other than a free will offering at Conference and a small profit on the meals served.

The financial condition of the treasury is as follows:

Aug. 23, 1933, on hand	\$1041.63
Aug. 24, 1933, Received offering at Conference	223.48
Sept. 29, 1933, Received of local committee, Hesston, Kans., money advanced for Conference supplies	110.12
July 1, 1935, Received of Midway congregation, Columbiana, Ohio, per I. B. Witmer	17.65
Aug. 20, 1935, interest for two years,	65.15
	1458.03
Total expense for two years	1021.80

Balance on hand to date\$ 436.23
The above expense account includes \$300.00 advanced the local committee for Conference supplies.

Gratefully submitted,
J. C. Frey, Treasurer.

Auditors' Report

To the Mennonite General Conference, Kitchener, Ont., Aug. 24, 1935: We, the undersigned, have this day carefully examined the records kept by your treasurer, J. C. Frey, and have found all receipts and disbursements properly entered with correct totals.

The vouchers issued by order of the moderator and secretary agree with the entries on the cash book and the balance on hand, amounting to \$436.23, is invested at (4%) four per cent interest with the approval of the Executive Committee. We have found the statements of his official report to be in exact agreement with the records.

Signed, C. B. Shoemaker, J. R. Mumaw, Auditors.

Prayer

Many were the admonitions to pray heard both by the speakers and in the resolutions read. On the grounds was a small tent set apart for the use of those who wished to resort there for prayer.

Offering

An offering was taken on Wednesday evening for the benefit of the General Conference treasury. It was pointed out that this part of the program is also worship. Prayer was offered. The offering amounted to \$625.00.

Sectional Meetings

Again at this meeting of General Conference provision was made for meetings of the delegate body—composed of delegates, bishops, ministers, deacons, and others interested—for the purpose of taking care of business not so interesting to the majority of the audience and such other business as might call for a general discussion. This gave each one the privilege of taking part in the discussions without having to come to the platform to be heard. While these meetings were going on the large audience stayed in the tabernacle and listened to an inspirational program, the subjects of which are listed under "Sermons and Addresses."

Election

The Nominating Committee presented a slate of names for the different offices, committeemen, board members, and appointees of General Conference. Their report was adopted and the election results are indicated as follows:

Members of the Mennonite Board of Missions and Charities:—

E. L. Frey, Wauseon, Ohio.

Eli G. Hochstetler, Wolford, N. D.

Enos Hartzler, Marshallville, Ohio.

Members of Mennonite Publication Board:—

Moses M. Brubacher, Waterloo, Ont.

Harry A. Diener, Hutchinson, Kans.

H. B. Keener, Harrisonburg, Va.

Members of Mennonite Board of Education:—

D. D. Miller, Middlebury, Ind.
C. K. Lehman, Harrisonburg, Va.
J. R. Shank, Versailles, Mo.
N. E. Troyer, West Liberty, Ohio.

Members of General Problems Committee:—

Harry Diener, Hutchinson, Kans.
J. L. Stauffer, Harrisonburg, Va.
D. A. Yoder, Elkhart, Ind.

Member on Interboard Committee:—

Daniel Kauffman, Scottdale, Pa.

Young People's Meeting Topics Committee:—

J. R. Shank, Versailles, Mo.
J. L. Horst, Scottdale, Pa.
Milo Kauffman, Hesston, Kansas.
J. R. Mumaw, Harrisonburg, Va.
J. Irvin Lehman, Chambersburg, Pa.

Historical Committee:—

S. F. Coffman, Vineland, Ont.
H. S. Bender, Goshen, Ind.
J. B. Smith, Elida, Ohio.
L. J. Burkholder, Markham, Ont.
John Horsch, Scottdale, Pa.
C. Z. Mast, Elverson, Pa.
J. C. Clemens, Lansdale, Pa.
Harry A. Brunk, Harrisonburg, Va.
S. M. Kanagy, Blair, Ont.
Noah H. Mack, New Holland, Pa.

Young People's Problems Committee:—

J. D. Mininger, Kansas City, Kans.
O. O. Miller, Akron, Pa.
Oscar Burkholder, Breslau, Ont.

Church Polity Committee:—

S. E. Allgyer, West Liberty, Ohio.
John L. Horst, Scottdale, Pa.
S. F. Coffman, Vineland, Ont.
Simon Gingerich, Wayland, Ia.
George R. Brunk, Denbigh, Va.
John Horsch, Scottdale, Pa.
John R. Shank, Versailles, Mo.

Peace Problems Committee, American:—

E. L. Frey, Wauseon, Ohio.
O. O. Miller, Akron, Pa.
H. S. Bender, Goshen, Ind.

Peace Problems Committee, Canadian:—

S. F. Coffman, Vineland, Ont.
Jesse B. Martin, Waterloo, Ont.
Moses H. Shantz, New Dundee, Ont.

Music Committee:—

C. Z. Yoder, Wooster, Ohio.
S. F. Coffman, Vineland, Ont.
Chester K. Lehman, Harrisonburg, Va.
J. B. Smith, Elida, Ohio.
Paul Erb, Hesston, Kansas.

General Sunday School Committee:—

A. J. Metzler, Masontown, Pa.
Chester K. Lehman, Harrisonburg, Va.

General Sunday School Secretary:—

I. W. Royer, Orrville, Ohio.

General Sunday School Treasurer:—

Abner G. Yoder, Parnell, Iowa.

Officers for General Conference:—

Moderator: Simon Gingerich, Wayland, Iowa.
Assistant Moderator: S. H. Rhodes, Harrisonburg, Va.
Secretary: J. A. Heiser, Fisher, Ill.
Assistant Secretary: Amos Hostetler, Topeka, Ind.
Treasurer: J. C. Frey, Archbold, Ohio.

Greetings

As an expression of fellowship, and for the encouragement of our conferences in India and in South America, and the African congregation, be it

Resolved, that we send these respective conferences the following letter of greetings:

Kitchener, Ont., Aug. 29, 1935.

To the India Mennonite Conference, the Argentine Mennonite Conference and the congregation in East Africa:

The Mennonite General Conference, assembled in regular session at Kitchener, Ont., sends to our brethren and sisters in India, the Argentine, and Africa, sincere greetings of Christian love and fellowship. We rejoice in your steadfastness in Jesus Christ our Savior and Lord, and commend you for your zeal in carrying the Gospel to others of your countrymen. May God bless you, both in your labors for Him, and in your walk with Him. May God's almighty power keep you faithful in your Christian life, and may you experience in Christ a constant growth in grace.

Yours in a common salvation,

Mennonite General Conference, By the Secretary.

Upland, Calif., August 9, 1935.

To the General Conference of the Mennonite Church:

Dear Brethren in Christ: The General Conference of the Mennonite Church of North America in session at Upland, Calif., sends greetings to the General Conference of the Mennonite Church which will assemble at Kitchener, Ont., Aug. 27-29, 1935.

May the rich blessing of God the Father be upon the Conference, directing the deliberations and guiding its labors so that the name of the Lord Jesus Christ be glorified in all things.

Your brethren in Christ, P. R. Schroeder, C. E. Krehbiel.

The Secretary was instructed to write an appropriate reply to the above greetings.

Recommendations

The following communications were received by the Secretary of General Conference and referred to the Committee on Arrangements:—

Canton, Ohio, May 30, 1935.

To the Mennonite General Conference, Greetings:

The following recommendations to your honorable body have been acted upon by the Ohio Mennonite and Eastern A. M. Joint Conference:

Since there is a growing demand for some sound conservative plan in the way of furnishing a means whereby our people would be able to lay away for the future, money to be properly invested by some of our able brethren and paid back by way of annuities, funeral expenses, etc., we recommend that this Conference petition General Conference to investigate the possibility and advisability of providing a permanent organization of our people as a whole for this purpose.

Submitted by O. N. Johns, Secretary.

Filer, Idaho, Aug. 21, 1935.

To the Mennonite General Conference, Greeting:

We, the Pacific Coast Conference in session with the Hopewell congregation near Hubbard, Oreg., June 11-14, 1935, having considered the need in our Church for the systematic support of our widows, do hereby appeal to our General Conference to consider the advisability of organizing a Church-wide plan to care for needy widows and thereby eliminate the need of accepting State relief.

E. S. Garber, Secretary.

In response to the above petitions the Committee on Arrangements submitted the following:

Recommended that the Executive Committee of General Conference appoint a committee of five brethren to investigate and make a study of Christian stewardship as it affects our financial obligations and practices, and bring plans, if advisable, for an organization that would provide for necessary medical care, hospital bills, funeral expenses, etc., of the worthy poor of the Church and submit their report to the next General Conference.

In accordance with the above recommendations the following committee was appointed: J. C. Frey, Archbold, Ohio; A. G. Yoder, Parnell, Iowa; C. L. Graber, Goshen, Ind.; Angus Weber, Waterloo, Ont.; Lewis Showalter, Broadway, Va.

Recommendations presented by Music Committee:

1. That the Music Committee be authorized to proceed with the compilation and publication of Life Songs No. 2, subject to the approval of the Publication Board.

2. That the General Conference recommend to each district conference the appointment or election of a capable brother to serve as musical director or instructor whose duty it shall be to promote the art of congregational singing.

Adopted.

Recommendation by Historical Committee:

That the Mennonite Publishing House publish a revised and edited edition of Menno Simons' works as soon as practical. This recommendation was approved by General Conference.

Resolutions Adopted

Separation—Nonconformity to the World.—Recognizing the importance of Christian doctrine in all its phases, and the importance of teaching and practicing all doctrines to the neglect of none, it is the sense of this General Conference that, considering the condition of the times and the issues that face the Church, that more intelligent, consistent, and scriptural emphasis be laid on the doctrines of separation from and nonconformity to the world. Be it

Resolved, that the entire ministry be admonished to faithfully and unceasingly teach and live these vital doctrines, and that the laity be similarly admonished to receive with grace, and practice in godly fear, such instructions. Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; James 1:27; 4:4; I Pet. 2:9; I Jno. 2:15-17.

Confession.—Inasmuch as we recognize that there are many enemies which threaten the spiritual welfare of the Church, both of the individual and of the body, and

Inasmuch as there are found among us far too many evidences of carnality and a powerless Christian profession, therefore be it

Resolved, that as a people we humbly confess to God our sins and failures (Neh. 9:33); that we implore His mercy and His grace upon us; that we pray the Lord to search our hearts and to keep us from ways of evil (Psa. 139:23, 24); and that we be diligent to walk in spiritual reality and fullness, increasing in a personal knowledge of God. II Pet. 3:14.

Distribution of Duties.—Inasmuch as we realize the danger of allowing our church organizations to receive emphasis to the hurt of the spiritual life of the body and of the men active in these organizations; be it

Resolved, that we urge upon all the necessity of cultivating a deeper spiritual life. (I Tim. 4:6). Be it further

Resolved, that we instruct the Interboard Committee to continue its study of a plan for the distribution of organizational duties of our brethren so as not to imperil our spiritual power and efficiency. Acts 6:24.

(Continued on page 525)

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Sept. 22, 1935.—JAMES.

Lesson Scope.—Acts 15:1-21; Jas. 1:1-17.

Lesson Text.—Jas. 1:1-17.

Time and Place.—About A. D. 60; Jerusalem.

Writer.—James the Less, one of the twelve.

Golden Text.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—Jas. 1:12.

Points for Meditation.

1. Temptation.
2. Faith.
3. Heavenly wisdom.
4. Prayer.
5. Humility.
6. The path of sin and death.
7. The Source of all blessings.

Introductory Thoughts.—James was the apostle of works, as Paul was of faith. However, their writings agree, each holding forth an important phase of the great theme of faith and works. The James of our lesson is not the brother of John, but another James, sometimes called "James the Less," very prominent in the Christian Church after the decease of James the son of Zebedee. His writings are practical and instructive, as applicable to us of the present time as they were in apostolic times. He was an orthodox Jew, but not so Jewish that he could not grasp the fundamental teachings of the Gospel of grace. We are justified in looking upon him as a clear-minded leader and bishop.

LESSON COMMENTS

Enduring Temptation (2-4, 12-15).—James had some practical ideas with reference to temptation. Let us notice a few of the points which he impresses upon his readers:

1. "Count it all joy when ye fall into divers temptations." He goes on to explain the reason for offering this thought: "Knowing this, that the trying of your faith worketh patience." While it is right for us to pray at all times, "Lead us not into temptation," yet when the trials of life do come and we by the grace and power of God withstand the tempter's power, it makes us all the stronger.

2. "Blessed is the man that endureth temptation." There is no sin in being tempted. Christ "was tempted in all points like as we are tempted." But He withstood the tempter, and thereby gave us a practical lesson in resisting temptation and living the victorious life. He was not only victorious, but also "without sin." Enduring temptation belongs to the record of the conqueror.

3. "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man." Our temptations come from another source, as James explains: "Every man is tempted when he is drawn away of his own lust, and enticed." Too many people, when they give way to temptation, lay the blame on others; but they should lay the principal blame on themselves. They have failed to crucify their own lusts. James

goes on: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." This graphic word-picture of the source and results of temptation should never pass from our minds. Thank God for overcoming power. Let us both claim and exercise it every day of our lives. In all this, "Do not err, my beloved brethren."

Other Teachings of James (5-11, 17).—James is very practical in his teaching. In this lesson we have but a fraction of one chapter, but in these few verses we have a wealth of thought which enriches the life of every one who puts it into daily practice. Let us notice a few of these teachings:

1. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and . . . it shall be given him." It is one of the secrets of the overcoming, successful life. Too many people go to this world for their wisdom and get something that is described in the language of inspiration as "earthly, sensual, devilish." Let us never fail to go to the right source.

2. "A double-minded man is unstable in all his ways." This truth needs no comment.

3. "Let the brother of low degree

rejoice in that he is exalted." It is encouraging to know that the beggar Lazarus was in reality richer than the rich man Dives. Not the riches of this world, but the riches of the world to come, is what brings true exaltation. In this connection let us think of the question propounded by our Savior: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Material poverty is no virtue in itself; but whether rich or poor in this world's goods, let us never forget that it is the imperishable riches above that enrich the soul and bring about the only exaltation that is worth while.

4. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." He is the true Source of all our blessings; aside from what He gives, all is vanity. Let us therefore continually offer up our supplications before the Throne. In the language of the poet, let us "Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above ye heavenly host, Praise Father, Son, and Holy Ghost."

The Crown of Life

The perfect life, which God will give, is the crown which we hope for. Life with clearer vision than is possible to us in this world; life with diviner buoyancy and vigor; life with wider horizons of thought; life with the capacity for closer friendships with saintly spirits of the city of God.—R. W. Dale. —K.

BIBLE MEETING TOPIC

THE NEED OF DIVINE GUIDANCE

Psa. 37

Topic for September 22

MOTTO

"Man's goings are of the Lord."

OUTLINE STUDY

I. Our Times and Ways Are not Our Own.

1. God is our Creator.—Isa. 45:12; Zech. 12:1; Psa. 100:3.
2. Has power over body and soul.—Matt. 10:28.
3. We have been bought with a price.—I Cor. 6:20.
4. God alone is able to direct our steps.—Prov. 20:24; Jer. 10:23.

II. Our Own Self-directed Ways and Works are Vain.

1. In finances.—Luke 12:15-21, 29-31.
2. In our movings.—Jas. 4:13-17.
3. In following the way that seemeth right.—Prov. 16:25.
4. In following worldly wisdom.—I Cor. 2:6; 1:20, 21.

III. God's Guidance is What We Need.

1. He makes no mistakes.—Deut. 32:4.
2. He seeks our eternal welfare.—II Pet. 3:9; Jer. 9:24.
3. He understands us better than any one else.—Matt. 6:8; Psa. 139:1-6.
4. He makes all things work together for their good that love Him.—Rom. 8:28.
5. It is impossible to fail if we wait upon Him.—Isa. 40:28-31.
6. He guides to the right end.—Psa. 73:23-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Lead," or "Guide."
2. Why Do We Need a Guide from Above?
 - a. God holds the keys to what we know not.
 - b. Human wisdom comes too short for our highest need. We know not the future. We have no power over the future. We do not know what is best without God's wisdom.
 - c. God knows all things and has all power in His hand.

For Seniors.

1. The Shortsightedness of Human Wisdom.
2. The Perfection of Divine Wisdom.
3. The Sadness of Failure.
4. Certainty of Success through God's Guidance.

SEED THOUGHTS

Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of heaven, Bread of heaven,
Feed me till I want no more.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current,
Land me safe on Canaan's side:
Songs of praises, songs of praises
I will ever give to Thee.—W. Williams.

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Editor Daniel Kauffman

Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania

Silvanus Yoder, Goshen, Indiana

H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, SEPTEMBER 12, 1935

Field Notes

The Colorado Christian workers' conference is to be held at Thurman, Colo., Saturday evening and Sunday, Oct. 5 and 6. J. A. H.

Bro. Elmer Yoder of Allensville, Pa., brought a message on Heb. 12:1, 2 at Mellinger's Church near Lancaster, Pa., on Sunday, Sept. 1. L.

Bro. Milo Kauffman of Hesston, Kans., preached for the West Liberty congregation near McPherson, Kans., on Sunday evening, Sept. 1. S.

Bro. Abram L. Martin of Intercourse, Pa., closed a series of meetings at Stauffer's Church near Bachmanville, Pa., recently, with one public confession. L.

The services of Bro. C. F. Derstine, Kitchener, Ont., have been secured in a series of meetings at the Pleasant View Church near Bowdil, Ohio, Sept. 18-25.

Bro. J. R. Mumaw of Harrisonburg, Va., preached for the congregation worshipping in the Ephrata, Pa., Mennonite Church on Sunday evening, Sept. 1.

Bro. Chester Lehman of Harrisonburg, Va., stopped at Millersville and Landis Valley, Lancaster Co., Pa., on Sunday, Sept. 1, preaching at both places. Cor.

Bro. Harold Oyer of Goodfield, Ill., preached for the congregation worshipping in the Mennonite Church at Manson, Iowa, Sunday morning and evening, Sept. 1. S.

Hopeful forecasts were made for an increased enrollment in each of our three Church schools. We are hoping

to have these forecasts confirmed in next week's news from Harrisonburg, Goshen, and Hesston.

The Mennonite Board of Missions and Charities announces the following receipts during the month of August: for Missions, \$5632.23; for Relief, \$25. This is slightly below the five-year average for August since 1931.

Change of address.—Bro. T. K. Hershey and family, from Elverson, Pa., to Goshen, Ind., care of Goshen College. Bro. and Sister Hershey are moving to Goshen while their son Lester is in school at that place.

Bro. Wm. G. Detweiler of Canton, Ohio, closed a series of meetings at Oak Grove Church near Grantsville, Md., on Sunday evening, Sept. 8. At present there are two applicants for Church membership at that place.

A brother writes from Lancaster Co., Pa., under date of Sept. 4: "Bro. James Bucher of Upland, Calif., is filling appointments in the county this week—Chestnut Street, Lititz, Ephrata, Weaverland, Paradise, and Brick."

Word reaches us that Bro. Seth Ebersole, a faithful minister in the Chestnut Hill congregation, Lancaster Co., Pa., is confined to his bed because of sickness. May the sustaining grace of God attend him in his afflictions.

Bro. O. N. Johns of Canton, Ohio, spent the greater part of the past week in eastern Pennsylvania, taking part in the Bible instruction meeting held at Blooming Glen over the week-end and allowing himself to be used in several other places.

A decision day service was held at the Meadville, Pa., Mission on Sept. 1. Speakers: Bro. I. B. Witmer of Columbiana, Ohio; Bro. A. Brenner of Orrville, Ohio; and Bro. Joseph Lewis, who has charge of the work in Meadville. Cor.

Recent visitors at the Publishing House included the following: Paul L. Graybill, Bareville, Pa.; Paul N. Sauder, New Holland, Pa.; Edith P. Kennel, Gap, Pa.; Ruth Landis and Minerva Shank, Lancaster, Pa.; Herman Brunk, Denbigh, Va.

Bro. B. B. King and family of Elida, Ohio, arrived at their home Sept. 4, after a few weeks of evangelistic work among congregations in the Middle West. The Lord blessed the efforts put forth and a number of precious souls were won for Christ.

The Lord willing, revival meetings will be held at the Meadville, Pa., Mission Sept. 23-29, with Bro. Wm. G. Detweiler of Canton, Ohio, as evan-

gelist. The workers here desire an interest in the prayers of God's people in behalf of the work. J. L.

Following are the communion dates announced in the bishop district of Bro. J. A. Heatwole, La Junta, Colo.:

La Junta, Sept. 15.

East Holbrook, Sept. 22.

Limon, Sept. 29.

Manitou, Oct. 13.

Bro. Fred Reeb of Shickley, Neb., preached the Word to the brotherhood of the Roanoke congregation near Eureka, Ill., on Sunday, Sept. 1. He stopped there enroute from the General Conference at Kitchener, Ont., to the Iowa-Nebraska Conference at Manson, Iowa. E.

A Correction.—In the Aug. 22 number of the Gospel Herald it was stated that the texts used as a basis for the Conference sermon, preached by Bro. I. G. Hartzler of East Lynne, Mo., were II Chron. 32:28 and Matt. 28:2. The texts actually used were II Chron. 32:7, 8 and Matt. 28:20.

Bro. W. R. Eicher of Milford, Neb., had the privilege of worshipping with the East Union congregation near Kalona, Iowa, on Aug. 6, and with the Kouts, Ind., congregation Sept. 4. The intervening time he was in attendance at the General Conference held at Kitchener, Ont.

Bro. Louis Amstutz of Apple Creek, Ohio, made a few days stop in Lancaster Co., Pa., while on his way from the General Conference at Kitchener, Ont., to the Virginia Conference at Denbigh, Va., filling appointments at the following churches: Lancaster, Denver, Reading, and Landis Valley.

The Iowa-Nebraska Conference sessions have again come to a close. The interest and spirit of this meeting have been such that those who love Him have been drawn closer together, and to cause those who have been indifferent to take note of their standing before Him with whom we have to do. E.

Bro. C. B. Shoemaker of the Publishing House force attended the annual meeting of the Iowa-Nebraska Conference held at Manson, Iowa, last week, taking an active part in its deliberations. If the program in our possession is any indication of the kind of meeting held, it was a gathering worth attending.

A brother writes from Hannibal, Mo.: "Bro. Paul Erb of Hesston, Kans., preached at the Mission here Sunday morning, Sept. 1, and Bro. J. M. Kreider of Palmyra preached in the evening. Bro. Nelson Kauffman of the Mission preached at Prairie St. Men-

nonite Church, Elkhart, Ind., in the morning and at Belmont Church in the evening."

From the Vine Street Mission, Lancaster, Pa., we learn that "in addition to the Labor Day programmed speakers there were present the following ministers: Andrew Shenk and E. J. Berkey of Oronogo, Mo.; T. K. Hershey of Elverson, Pa., and James Bucher of Upland, Calif." Their presence was appreciated and very inspiring. G.

Change of Address.—Bro. J. N. Kaufman and family, from Portland, Oreg., to Peoria, Ill., R. 5. Bro. and Sister Kaufman have kindly consented to lend their services to the Lord by working for the advancement of His Cause in the Pleasant Hill congregation near Morton, Ill.; for a year or as long as the Lord sees fit to use them at that place.

Bro. J. A. Heatwole of La Junta, Colo., preached for the congregation near Larned, Kans., on Sunday morning and evening, Sept. 1. It is his intention, after the communion services in the several congregations in his district, to return to the Virginia field to continue evangelistic work in the districts where he had labored several months this summer.

Bro. I. S. Mast of Casselton, N. Dak., preached at the Lower Deer Creek Church near Kalona, Iowa, on Sunday, Sept. 1, and performed a similar service at West Union, an adjoining congregation, in the evening. He was present at the Iowa-Nebraska Conference at Manson, Iowa, where he preached a sermon on "Salvation" on Thursday evening, Sept. 5. S.

At the Iowa-Nebraska Conference held at Manson, Iowa, last week, there were present eleven bishops, seventeen ministers, eleven deacons and a lay representation from all but five of the congregations in the district. There were visiting ministers present from neighboring states—North Dakota, Indiana, Illinois, Kansas, and Pennsylvania. Their presence was highly appreciated by the Conference. W. R. E.

At a recent meeting of the Executive Committee of the Mennonite Board of Missions and Charities it was decided to examine into the advisability of starting mission work among the Mexicans in the border states between the United States and Mexico. Following is an excerpt from the Secretary's minutes: "It was decided that the Secretary arrange with T. K. Hershey and Costilio to make a tour of investigation and report to the committee. The trip is to be made about Sept. 15."

A brother writes from Lancaster, Pa., under date of Sept. 5: "Bro. Christian Frank of East Petersburg was

ordained to the ministry today, out of a class of four.

"Rossmere works with a Sunday school of 20, with Bro. A. Nissley Rohrer as superintendent."

Present at the above mentioned ordination services were the following Lancaster Co., bishops, most of them having part in the service: Henry E. Lutz, Noah L. Landis, Amos S. Horst, Abram L. Martin, John M. Sauder, John H. Mosemann, Noah W. Risser, Noah H. Mack.

A special program has been prepared as a kind of workers' homecoming at the Mennonite Mission in Altoona, Pa., to be rendered on Saturday evening and Sunday, Oct. 5 and 6, this being the twenty-fifth anniversary of the founding of the Mission. Among the out-of-town people placed on the program are the following (most of them having been former workers at the Mission): Bro. and Sister E. F. Hartzler, Marshallville, Ohio; Bro. C. F. Derstine, Kitchener, Ont.; Bro. J. L. Stauffer, Harrisonburg, Va.; Bro. J. S. Mast, Elverson, Pa.; Bro. J. A. Ressler, Scottdale, Pa.; Bro. J. E. Martin, Chambersburg, Pa.; Bro. and Sister L. L. Swartzendruber, West Liberty, Ohio; and a number of other former workers at the Mission.

A Correction.—The Kitchener, Ont., papers printed an accurate detailed account of the proceedings of the Mennonite General Conference held near that city recently. As usual, with the best of intentions there were some inaccuracies in the writeups. For example, in reporting an interview with Bro. M. C. Lehman, as reported in the "Kitchener Daily Record" of Aug. 29, Bro. Lehman was reported as saying that our Mennonite converts in India were not required to give up their "worldly clothes." In a recent letter from Bro. Lehman, he has this comment to make regarding this interview: "The reporter who questioned me has quoted me as saying very many things that were never mentioned in the interview, which was not over five minutes in length. Worldly clothes were never mentioned. 'Garments of the world' also were not mentioned. I did say that all Indians had a costume that was suited to their own climate, but the clothes worn by Christian converts were not mentioned. I must therefore repudiate everything attributed to me in the first paragraph of the article. I believe in a costume that is void of all extravagance, and which identifies the Christian as of the Church and not of the world. Our Mission in India requires Christian converts to give up their unsriptural attire."

Just now the Mennonite Church has at least a thousand men in city missions.—J. M. Nissley.

Correspondence

Baden, Ont.

To the Readers of the Gospel Herald, Greetings:—In recent weeks it was the privilege of the writer and wife, with Bro. and Sister Chris Fretz and son Dalton, of Vineland, Ont., to make a trip to eastern Pennsylvania. One purpose of this trip was to form acquaintances through the Fretz reunion held at Deep Run Mennonite Church, Aug. 10. We were pleased with the standard of program conducted by our cousins in the East. One hundred and thirty-five years ago our ancestors left Bedminster to come to the Twenty in Ontario. The contacts maintained in former years have (with a few exceptions) been lost in recent years. But we were given a hearty reception in this brief stay.

Friends were visited in the Blooming Glen congregation and in the Franconia church, with a brief stay in Lancaster city.

We were impressed with the large numbers who assembled at the call for worship. We wish them all God's blessings, that with zeal and fervor of the Spirit a mighty testimony for righteousness may radiate from this and the rising generation.

Aug. 24, 1935.

J. C. Fretz.

Elton, Pa.

(Pleasant Grove congregation)

Dear Readers, Greeting in Jesus' blessed Name:—We had with us on Sunday morning, Aug. 11, Bro. John Mumaw of Harrisonburg, Va. He preached a very interesting sermon. In the evening Bro. Shotzberger and wife and Bro. Brubaker and wife of Lancaster were with us. Bro. Shotzberger conducted the singing and Bro. Brubaker preached the sermon which we all enjoyed very much. We ask them to stop with our little flock again.

On Sunday, Aug. 25, Bro. Alexander Weaver preached morning and evening. Both sermons were soul-stirring. We ask you all to pray for Bro. Weaver, as he is getting up in years and sometimes gets discouraged. We are always glad to have him preach for us.

We also ask your prayers for the folks at Pleasant Grove.

Sept. 1, 1935.

E. L. H.

Creston, Mont.

Dear Herald Readers, Greetings:—There were a goodly number of our congregation who enjoyed our district conference at High River, Alta. Bro. C. C. Culp of Brethren, Mich., came home with us and started our series of meetings on July 5, closing July 17. The Word was proclaimed with power and without fear or favor of man. May the Lord bless his labors here and elsewhere. The brotherhood was much strengthened. There were six that re-

(Continued on page 524)

Miscellaneous

THE COMMON ROAD

By R. P. Blosser

For the Gospel Herald.

There is a road that all must tread
Who travel through this world,
Where grief and sorrows on our head
Like torrents may be hurled.
We need not faint; there is a Friend
To help us through the strife,
For He will guide us to the end—
The common road of life.

Along this common road of life
The way is seldom smooth;
At every turn we meet with strife
And troubled hearts to soothe;
And as we journey day by day
There are burdens we may share,
And fallen ones along the way
That need our tender care.

For all who travel on life's road
Have burdens they must bear;
But He who guides will share the load
And also ease our care;
But when we reach the final bend
Dark shadows around us fall,
This common road will have an end
For death there meets us all.

Canfield, Ohio.

CHRISTIAN GROWTH

By Elmer G. Kolb

For the Gospel Herald.

The subject of growth in our Christian lives commends itself to our careful and thoughtful consideration for a number of reasons. First, the apostle Peter in his second epistle commands the Christians to "grow in grace and the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). And second, the immutable laws of God, whether in nature or the spiritual life, growth is characteristic of life. This brings us to the fact that there can be no growth without first there be life. Therefore, before we can expect growth in our Christian life there must be a beginning of life. Jesus said, "Ye must be-born again" (Jno. 3:7). Peter gives the element instrumental in our birth. "Being born again by the word of God, which liveth and abideth forever" (I Pet. 1:23). How important then that we put "first things first." Birth, then growth, and not growth under the guise of "dead works."

Having now received spiritual life, a few things are essential for that life to develop and grow; for when there is no growth stagnation and inactivity set in, then decay and finally death. Certain elements and activities are essential for natural growth, and we would like to make the spiritual application:

First, we may consider one very essential element:

1. PURE AIR—(Environment and association).

Much is made of the importance of pure air for our children from infancy; through school life and even to maturi-

ty in following their vocations of life; especially so if the body is weak or sickness takes hold of the body. In speaking of environment the apostle John goes right to the seat of our affections and will and writes, "Love not the world" (I John 2:15). Paul also writes, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you" (II Cor. 6:17). The world today has many allurements for association with our fellow men, and if we go on not guarding our lives we become indifferent to spiritual things, "dull and sleepy" in the work of the Lord, and eventually not attain to maturity in our Christian life or, still worse, be overcome as Peter writes: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (II Pet. 2:20). Because of not heeding God's warning as to where we find our companions and associations. Therefore let us in all things test ourselves according to God's Word that we may not "dwarf" our spiritual life by "impure air."

2. FOOD—(Spiritual instruction).

The desire for food is natural in a normal individual very soon after birth, and its development largely rests on the nourishment it derives from that food. Again the spiritual application: "As new-born babes desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2). The spiritual hunger should be satisfied by feeding on God's Word which alone can satisfy. "Blessed are they which hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6); suggesting to us that the pure and unadulterated Word of God is a satisfying portion to those who feed upon it. "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). One only has to notice the "undernourished" and weak among Christian people to realize the effect of not receiving the proper spiritual food.

This in a large measure is the great responsibility of those who teach God's Word, whether bishop, pastor, or teacher. They too should heed the command of God through the apostle Paul to the Ephesian elders: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost (heaven ordained) hath made you overseers, to FEED the church of God which he hath purchased with his own blood" (Acts 20:28). What a solemn charge over such a costly treasure! If we are careful with the food of valuable animals and of our children, how much more the spiritual feeding of those purchased with the precious blood of Christ who have eternal existence! Peter also exhorts elders to

"Feed the flock of God," which also gives added counsel to those entrusted with the feeding of God's people, as different ages and development require different food.

The apostle Paul, writing to the Hebrews: "But strong meat belongeth to them that are of full age" (Heb. 5:14). Also we should not put the food too "high that the lambs cannot reach it." There is always a glad event in the home when a child is able by reason of strength to feed itself; so in the Christian life, those who have been born again, fed on the sincere milk of the Word, reach the stage of development that they are able to "feed themselves" and finally "teach others also." We have one more requirement, namely;

3. EXERCISE—(Christian activities).

A growing Christian is an active Christian; not always in sense of motion, but one who by reason of exercising himself in the Christian graces, becomes stronger in his spiritual life and wields a power in the world. It may be only by his devoted prayer life ("The effectual fervent prayer of a righteous man availeth much." Jas. 5:16) or various other activities which are not always openly manifest. This part of Christian growth is very important because by this phase of growth (activity), the work of carrying on the work of the Church is manifest. Jesus said in His Great Commission, "Go"—which implies a use of our physical as well as spiritual being, and which sometimes may be to "stay" instead of "go." Yet by yielding our lives to God with a spirit of "what wilt thou have me to do, Lord?" and our eyes open to opportunities, being willing to be used as and where God, through the church, calls us. And seeing the world as God sees it, we feel in part like our Lord. "The harvest truly is plenteous but the labourers are few."

Among some of the many activities we may engage in to make us stronger are: Visit the sick and aged, widows (which is often neglected, and yet is a part of "pure" religion). Speak a kind word to the stranger, the distressed and friendless. Advise someone who is spiritually sick, and above all engage in personal work among the unsaved. This also has a reflex action on us. How can we tell some one of something we have not experienced ourselves? How can we teach a life of separation, self-denial, if we do not exemplify it? How can we point some one in the way if we do not walk therein? Many avenues of service are open for every Christian to engage in, right where we are. Crossing mountains or oceans does not make missionaries. We need not share in any sphere of leadership to be active. While we need "leaders," yet we need more "followers." Then our leaders may devote more time to building up the Church as well

as enlarging her borders and "lengthening her cords" that others too may know of the glorious Gospel, be born again, be fed on the "sincere milk of the Word," and grow in grace and knowledge and activity in the Church.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

Pottstown, Pa.

STEPPING HEAVENWARD

By Isaac R. Herr

For the Gospel Herald.

Reader, may an Unseen Hand point each of us to a higher conception of life and of living, point us to the necessity of a strenuous activity in the duties and responsibilities of life everlasting. In the knowledge of living in that gratuity and continuity of a well founded, well grounded, and well established hatred and hostility for all forms of sin, with the knowledge of a deep-seated hatred of every baneful, hateful, harmful, hurtful hindrance to the power of the truth and to the nobility of a life in Christ Jesus, with a deliverance from every sinful desire and from every evil inclination to humanity's depravity, to humanity's weakness and to humanity's failure, and with the knowledge of every malevolent passion crucified and every alluring deception designed to bring us to ruin and remorse mortified, we then shall be ready to read our title clear to mansions in the sky and to bid farewell to every tormenting fear of earth and to every deceitfulness that would have afflicted our souls in this fleeting, transitory and evanescent life.

In the cleansing, healing blood, in washing in the waters of regeneration day by day, in a regenerated soul, in a renovated mind, in a renewed heart, in a redoubled diligence in the truth, in a reestablishment of our hopes and prospects, in a rejuvenated spirit, in a reënlistment in a service that is unstinted in measure, fervent in the Spirit, abounding in the love of God and in the fullness of the Holy Ghost, we shall be constrained in love to push the battle to the gate and to carry the warfare of life to the last ditch in victory to our souls and in eternal blessedness to our lives, constrained in love to go through the vicissitudes and ordeals of life, through the storms of life, through the intimidations of men and diabolians, and to sail through adverse winds into the port of our destination in Christ Jesus in safety and in time to catch a transport of joy, sailing swifter than lightning to our eternal home in glory. With the sentiments of our hearts inspiring to goodness and greatness, to truth and efficiency in Christ Jesus, with the calves of our lips full of hallelujahs and hosannas to our God,

full of adoration and adulation, and our whole life manifested in the magnetism of its destiny in Christ Jesus, our Lord and our Saviour, who then shall hinder, halt or prevent us in that Day of all Days when the saints are gathered home to glory?

In the sinew of our strength in Christ Jesus, in the stamina of our endurance, in the steadfastness of our aims and hopes and prospects in Christ Jesus the livelong day of our lives, what a day of rejoicing that shall be in the crowning day of our redemption in a joy that is unspeakable and full of glory forever and ever. In the vigor and force, in the glory and power of our high borne purpose to live in life everlasting when the dust and ashes of time shall be left in this vale of tears, this wilderness of woe, this maze of wonderment, what a glory, what joy, peace and gladness without measure and without limitations shall await us in that eternal and everlasting field of glory.

Lancaster, Pa.

THE GLORY OF THE MINISTRY

By Vivian Kreider

For the Gospel Herald.

The keynote of Paul's life is, "Not I, but Christ." His life with its sterling character stands foremost in the ranks of Bible men and women because he was where God wanted him to be—about his Father's business.

Paul was **called of God** to be an apostle of Jesus Christ. Nor was he called simply to follow leisurely, and half-heartedly, rather unconcerned as some of our church members do. (Not in the spirit of judging but speaking frankly.) To me it is an honor to bear the name Christian, for two-thirds of the word is "Christ." Is it not a wonderful calling, blessed beyond all conception, to let God's glory shine out in every part of our life? Let us take time to take in the wondrous thought. Our daily life, down to its most ordinary acts, may be transparent with the glory of God.

Christ, and Him crucified was the theme of Paul's life. His was a free ministry, for where the Spirit of the Lord is there is liberty. However, his life was not a life of ease. His task was to deal with carnal men; yes, babes in Christ.

It no doubt would not appeal to many unless they were wholly consecrated. Paul did not "sugarcoat" his message or give it in wisdom of words, lest the cross of Christ should be made of none effect. He was desirous that their faith should not stand in the wisdom of men, but in the **power of God**. He had the gift of adapting himself to each particular circumstance. As the result of his labors he was beaten, thrust into prison, and suffered shipwreck. But the source of his joy was: "My grace is sufficient for thee."

And so it must be with each one of us in some measure. Self-sacrifice not merely for the sake of our own sanctification, but for the salvation of our fellow men—is what brings us into true fellowship with the Christ who gave Himself for us.

Like Christ, the only thing that keeps us in this world, our chief aim, is to be to the glory of God in the salvation of sinners. The highest in glory will be the lowest in service and likeliest to the Master in the giving of His life for others. Believers who give themselves up to bear the burden of the sins of men before the Lord, who suffer reproach and shame, weariness and pain in the effort to win souls; are filling up that which is lacking of the application of Christ in their flesh.

The power and fellowship of His suffering and death work in them, the power of Christ's life through them, and in those for whom they labor in love.

Speaking to ourselves first—let us with new zeal exercise the ministry of love in winning souls. As Paul says, "Suffer all things, lest we should hinder the gospel of Christ."

We are running a race, yes the "**race of life**." If we would run so that we would obtain the prize we **must** lay aside every weight and sin, and look unto Jesus, the author and finisher of our faith.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Smoketown, Pa.

THE LABOR OF LOVE

By Anne Ellen Kittle

For the Gospel Herald.

In the beginning God created the heaven and the earth.—Gen. 1:1.

"In the beginning," is a phrase that no man can comprehend, when spoken or written in relation to the above text. However, it tells us that God created or labored to bring forth His creation; also that "he rested on the seventh day from all his work which he had made."

"And God saw everything that he had made, and, behold, it was very good" (Gen. 1:31).

He saw everything. His all-seeing eye looked over, really saw every detail of His work. His stamp of approval—"it was very good" was on every part of work performed. We know that, for we have His word and God cannot lie.

The great Creator was steadfast and methodical in His work. Every day saw definite tasks begun and completed. Nothing moved Him from His purpose of creation. God sees everything that we do. Can He say that the result of our labor is very good? Can we honestly give it this stamp of our own approval?

Does God take cognizance of the labors of men? Paul writing to the Hebrews reminded them, "God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints and do minister" (Heb. 6:10). Moreover, Paul wrote to commend them that they labored in love to the saints, and continued to labor for them. They were not content with having labored in the past, they brought their labor up to date.

God does not forget your work and labor of love. Others may not understand you or appreciate or know your labor, but how encouraging to know that God does not forget; that when we labor for Him we have the assurance of His favor and wisdom and strength. For we are laborers together with God; His partners. He never fails to do His share. He that sows and he that reaps may rejoice together in God's harvest.

Perhaps we have not thought of prayer as labor, but Paul recognized it as such. He wrote to the Colossians that Epaphras, a servant of Christ, labored for them fervently in prayers that they might stand perfect and complete in all the will of God.

I know that God remembers the labor of Epaphras in his labor of prayer; it is only one way of working in the Lord's harvest. Have you gone forth to labor fervently in some field of the great Harvest? May I place the emphasis on "fervently?" For it is the fervent spirit that makes of prayer a labor of love.

Sugar Creek, Ohio.

CORRESPONDENCE

(Continued from page 521)

consecrated their lives. Pray for these young people, that they may be found where the Lord wants them.

On Aug. 2 Bro. and Sister J. N. Kaufman came into our midst. Bro. Kaufman brought to us two inspiring sermons and on Sunday evening told of the work and people in India. Their presence here was much enjoyed, as we get to see very few of our foreign missionaries here at this place.

On Aug. 21 Sister Fannie Sutter, who has been quite sick for some time, passed to her reward. Funeral services were held at the church on Aug. 23, conducted by Bro. J. G. Höchstetler. The body was laid away beside her husband in a cemetery about 3 miles south of the church.

Aug. 29, 1935.

Cor.

Hubbard, Oreg.

(Hopewell congregation)

Dear Readers of the Gospel Herald, Greetings:—July 29 to Aug. 9 a summer Bible school was held at this place. Much interest was shown, with 160 different boys and girls attending.

An adult class was also in session with 35 members enrolled. Bro. Ed Harder of Upland, Calif., had charge of this school. Those teaching were Bro. and Sister Harder and daughter Miriam, Sisters Florence King, Grace Kauffman, Beulah King, Norma King, Beulah Shank, Naomi Struhbar, and Bro. Vernon Kauffman. On Friday evening, Aug. 9, a program was given, with many of the parents attending. There were 90 of the boys and girls having perfect attendance. Will you join us in praying for these children, that the seed sown may spring up and bring forth fruit? Quite a few of them were from homes where the parents made no profession.

Much interest is being shown in the weekly prayer meeting at the present time.

On Sunday evening, Aug. 11, Bro. D. H. Bender, formerly of Kansas, was with us and gave a very interesting talk on Bible Nonresistance. Bro. Bender took up the regular time for young people's meeting and preaching service. A large audience was present, and this subject was much appreciated.

Please remember us at this place in your prayers.

Aug. 29, 1935.

Cor.

Leonard, Mo.

Dear Herald Readers, Greetings:—We praise the Lord for the rains of the past few days, which we needed so much. Many good things were received by those attending the Conference at Versailles, and were passed on to those at home.

Grandma Detwiler is about the same as usual. Sister Mary Yoder seems much improved since taking treatments in Hannibal. Aunt Maria Hershey has not been so well of late. Sister Sarah Forman is some better after a severe heart attack and pneumonia. Sister Jane Brubaker will, in the future, make her home with her daughter, May, who lives in Idaho. Bro. Noah Detwiler's are visiting in Illinois, with relatives. Their daughter Naomi and husband and brother Oren are taking care of the farm in Cherry Box. We were glad to have Bro. Harold Ely's of near McPherson, Kans., and Bro. William Detwiler's of Parnell, Ia., and Sister Kanagy of Cass County worship with us. All visitors are welcome. We are glad to have you. We were very glad to have Sister Sadie Bissey with us a few days. Clarence Moore, one time at the Children's Home in Kansas City, Kans., has come to make his home with the correspondent.

We are looking forward to our revival meetings to begin the second week of September. They are to be conducted by Bro. J. S. Neuhauser of Grabill, Ind. Pray with us that souls may be saved.

Sept. 3, 1935.

In His name,
Louise Wise.

Rockton, Pa.

Gospel Herald Readers, Greetings:—Since our last writing we have enjoyed the fellowship of the following brothers and sisters (most of them on their way to or from General Conference): Bro. Milo D. Stutzman, wife and son Nathan, Kingman, Alta.; Bro. Amos Kolb and wife, Charles Kolb and wife, Spring City, Pa.; Bro. I. K. Metzler and wife, Grace and Elwood Metzler, Accident, Md.; Bro. Paul Miller, Springs, Pa.; Bro. Chester Helmick and wife, Mrs. A. C. Helmick, Pinto, Md.; Mrs. Frank Bennett, Hazel and Ernest Bennett, Cumberland, Md.; Bro. J. E. Burkholder, John H. Shettler, J. E. Martin, Chambersburg, Pa.; Bro. Noah Martin, Hagerstown, Md.; Bro. and Sister Homer Kauffman, Sister Martha Mumaw and mother, Scottsdale, Pa.; Bro. Harry Metzler and four others, Lancaster Co.; Chester Hummel and wife, Washington, D. C.; Bro. Hiram Wingard and wife, Lois Wingard, Mrs. Ralph Vail, Johnstown, Pa.; Sisters Nancy Hernley and Mildred Brilhart, Bros. Clyde Johnson and Earle Brilhart, Scottsdale, Pa.; Bro. Paul T. Huddle, and four others from Shepherdstown, Pa.; Bro. and Sister Ed. Thomas, Bro. and Sister Kenneth Thomas and daughters Lila Rae and Louise, Bro. and Sister Harold Thomas and daughter Janet, Bro. L. A. Blough, Hollsopple, Pa.; Bro. and Sister Linford D. Hackman, daughter Twila, Bro. and Sister Abram K. Landis, Souderton, Pa.; Sister Erie Thomas, Bro. Sam. Thomas, with three others from Johnstown, Pa., Bro. Paul Blough, Blooming Glen, Pa.

The following ministers brought us helpful messages: Milo D. Stutzman, Amos Kolb, Isaac Metzler, Levi A. Blough. Several of the others rendered appreciative services.

We are indeed grateful for the fellowship and encouragement given by these brethren. May God bless each of them as they continue to go forth in His name.

Six members from our congregation attended the Southwestern Sunday School and Church Conference held at Masontown, Pa., and five attended General Conference in Canada.

Sept. 3, 1935. E. Pearl Hummel.

Hesston, Kansas

Dear Readers of the Gospel Herald:—Another summer is about to pass into history. During a part of the summer our ministers were engaged in work in other parts of the Lord's vineyard. Bro. Milo Kauffman spent some time in Oregon and North Dakota, in the interests of the school. Bro. M. A. Yoder and family visited in Pennsylvania, the former home of Sister Yoder. Bro. Amos Gingerich was used in Missouri and Iowa. We had to depend on visiting ministers sometimes to preach for us. The following preached for us at different times during the summer: S.

A. Yoder, Earl Buckwalter, H. A. Dien-er, Menno Troyer, and Milton Vogt. We greatly appreciated their messages.

On Aug. 25 our Sunday school was reorganized with the following results: Adult Dept., Supts., J. N. Byler; T. J. Coopridier; Chor., Vernon Roth; Sec.-Treas., Roy Troyer; Intermediate Dept., Supts., Eva Coopridier, Eunice Gingerich; Primary Dept., Supts., Mrs. M. A. Yoder, Mrs. Harry Weaver. Pray that the work of the Sunday school may be carried on to the honor and glory of God.

We are looking forward to the opening of school next week. We are glad for the inspiration and help which the increase in numbers always brings.

Sept. 4, 1935.

Cor.

MISSIONS

(Continued from page 516)

His wife said that so often on Wednesday he would be feeling badly but in the evening at the hour of the meeting he surprised them by saying, "I feel better; I am going to church." And go he did, even if the members of the family had to lead him there, one on each side so he would not fall.

Last week there was an executive meeting held in Buenos Aires. It is a rule that once a year it must be held there so that a government official can be present. Since we are exempted from taxes on our church properties this rule is observed.

At present Lois and Paul Lauver are at the Methodist American school in Buenos Aires. They charge very high board and for this reason before we rented a room and a kitchen near the school. When none of us were with them Sister Victoria Gailbraith kept house for them. She is a conse-

crated sister of Scottish descent. They then went as day students. But now Paul is in as a boarder and Lois is earning her board in the matron's family. This lady has a small girl and has to go out a lot, and she wanted Lois to be with her as she felt she could feel safe and be out when Lois was there. By paying the high board charged for Paul we come out about the same in expenses as we did when we did light housekeeping for them. But it is very nice to have them in the school building. Last year Lois received a prize, presented at the closing day exercises by the representative of the U. S. ambassador. Paul was one of the three best ones in Arithmetic.

The Webers passed through here this week on their way to their new field of labor, namely Alberti. Their car was quite filled to the top: in the back seat household things and in the front seat sat the family consisting of Bro. and Sister Weber, their dog and their bird. May you pray for them in their work.

Bro. and Sister Gorjon who formerly lived in Alberti, have moved to French a town in our district, formerly without the Gospel. It is about the largest town near us, and seems to be one that will respond to the Gospel. Pray for them, that they may preach by word and their lives. If Christ be lifted up, all men shall be drawn unto Him.

Our churches are interested in the African mission work and are praying for the missionaries. We wish God's blessing to all the workers there, especially our cousins, Bro. and Sister Clinton and Mabel Ferster.

Carlos Casares, F. C. O.

SPECIAL MEETINGS

Mt. Joy, Pa.

Report of Harvest Home and Sunday School Meeting held at Kraybill's Church, near Mt. Joy, Pa., Aug. 3, 1935.

Organization: Mod., John Kraybill; Secy., Ella R. Hostetter; Chors., Amos Mellinger, Martin K. Miller.

Program and Speakers: Devotional (Psa. 65), Frank Martin; Does the Sunday School Prove a Help to the Church? John W. Weaver; Filling My Place in the Sunday School—The Parent, Clarence Garber; The Pupil, Norman Rutt; The Teacher's Responsibility In and Outside of the Sunday School, Harvey Shenk; Devotional (Psa. 104), Martin Metzler; Children's Period, Harry Shreiner; Harvest Sermon (Acts 14:17), Amos Horst; Improving Our Methods in Sunday School Work, Harvey Shenk; Sunday School Problems: Home Study, Paul Garber; Promoting Pupils, Clyde Shenk; Rewards, Elam Longenecker; Devotional (Titus 2), Henry Lutz; Personal Work, Harry Shreiner; Sermon (I Tim. 4:12), Harvey Shenk.

Thoughts Presented.—We need only open our eyes to see the blessings of God. They are a blessing to those who appreciate them. Are the Sunday school teachers as a whole conscious of their responsibility in prayer life, and do we realize that teaching is to cause to know? The Sunday school is a help only as teachers teach the principles of the Bible and fundamentals for which the church stands. The parent should be an example in reverence, attention, promptness, a true prayer life, and a hearty interest in everything. We may not live our dreams but we can give a sample of our best. The pupil should be regular in attendance or he will miss something, make an effort, do his part, study for himself, prepare for service. Every child is worth teaching. Hold up Christ, hide self. Some are living a miserable life because God once spoke to them and they did not obey. The privilege of giving is for our own spiritual growth. Put more emphasis on worship, reverence, expression, and that which will make Christ and His plan known. If children remember 90% of what they do, we should give them a chance for expression. Parents should help to study. There should be a plan and time for promotion. (Continued on last page)

MENNONITE GENERAL CONFERENCE

(Continued from page 518)

Church Unity.—Since unity was the burden of Christ in His prayer for His disciples (Jno. 17:21-23) and is so effectively illustrated in the apostolic Church,

Since it is God's plan for the Church, and a common desire of the Mennonite Church that greater unity should exist,

Since present world conditions point to the near return of our Lord, and

Since the cry of the lost world demands unity at the homebase, therefore, be it resolved:

1. That both ministry and laity make the subject of Church unity a Scriptural and prayerful study. Acts 15:1-29.

2. That the teaching of the Word on this all-important subject be put into practice in our daily life, in the home, and in the church. Deut. 11:19-20; Jas. 1:22.

3. That the General Problems Committee be asked to consider means whereby the entire church might be more closely united in doctrine and practice on the various issues which now confront us.

Strengthening Our Ministry.—Whereas, pastoral duties, teaching responsibilities, and Church leadership are becoming more urgent in their demands upon our ministers, and

Whereas, the complexities of world conditions, the prevailing need for clear, systematic, and Spirit-filled preaching, and the need for impartial and scriptural church government are demanding more spiritual wisdom and greater personal efficiency, therefore, be it

Resolved, that we commend the faithful labors of the many ministers who have been loyal to God and the Church in giving their best efforts to the work of the Kingdom in spite of limited opportunities for preparation and of unfavorable circumstances. Be it further

Resolved, that we urge our congregations to make it possible for their pastors to devote more time to pastoral and evangelistic visitation, and to the study and ministry of the Word, as well as for seasons of fellowship and inspiration. Be it also

Resolved, that we ask the various executive bodies of district conferences and our church schools to provide such helps as ministers' courses, circulating libraries, ministers' inspirational meetings and the like for the instruction and encouragement of all our pastors, evangelists, and teachers.

Appreciation.—Whereas, the various congregations of the Mennonite Conference of Ontario, local business firms, provincial and city officials, as well as individuals have made valuable contributions to the success of this Conference, therefore be it

Resolved, that we express our sincere thanks

1. To the Ontario Conference congregations for their splendid entertainment with carefully planned meals and well arranged lodging;

2. To the Mennonite Brethren in Christ for their co-operation in offering the use of their tabernacle and grounds and for the courtesy of their committee;

3. To the homes of people outside of Mennonite circles for their kindness in providing suitable lodging;

4. To the City Council of Kitchener and other officials for their many courtesies;

5. To the provincial highway officers for their splendid service in regulating traffic;

6. To the Daily Record, the Bell Telephone Co., and to the Hydro Electric System for their contributions;

7. To John K. Moas, for the free use of fourteen acres for parking ground;

8. To all the business firms who loaned needed equipment and who made such reasonable charges for all purchases.

Resolved, that a copy of this expression of our appreciation be sent to interested parties.

In Conclusion

There was a large attendance at this meeting of General Conference. Adherents to the Mennonite faith came from most all sections of the United States and Canada. Our conferences on the foreign field were well represented by missionaries at home on furlough. The local committee reported that 4584 people registered—to say

nothing of the many who were present during part of the meetings and who failed to register.

Many favorable comments were heard of the addresses and sermons, as well as of the general spirit of unity and Christian fellowship that pervaded the meeting.

The moderator gave a brief synopsis of the meeting with the admonition to make the things heard, as based upon God's Word, practical by our lives both in the Church and in our testimonies and dealings with whom we have to do. The assistant moderator, Bro. D. D. Miller, closed with a benedictory prayer.

Simon Gingerich, Secretary.

RECORD OF ATTENDANCE OF BISHOPS MINISTERS, AND DEACONS

BISHOPS

Date of Ordination	Name and Address	Home Cong.	Conf. Affiliations
1908	Allgyer, S. E., West Liberty, Ohio	Oak Grove	O. & E. A. M.
1932	Amstutz, Louis, Apple Creek, Ohio	Sonnenberg	
1907	Bixler, J. K., Elkhart, Ind.	Howard-Miami	Ind.-Mich.
1934	Bontrager, Floyd, Midland, Mich.	Midland	Ind.-Mich.
1910	Bontrager, John, Darien Center, N. Y.	Conserv. Cong.	Conserv. A. M.
1910	Bontrager, J. P., Atwater, Calif.	Winton	Pacific Coast
1924	Blosser, P. J., South English, Ia.	Liberty	Ia.-Nebr.
1931	Brubacher, M. M., Waterloo, Ont.	Waterloo	Ontario
	Christophel, J. W., Goshen, Ind.	Yellow Creek	Ind.-Mich.
1903	Coffman, S. F., Vineland, Ont.	Moyer	Ontario
1914	Derstine, C. F., Kitchener, Ont.	First Mennonite	Ontario
1923	Diener, Harry A., Hutchinson, Kan.	Yoder	Mo.-Kansas
1896	Driver, J. C., Garden City, Mo.	Bethel	Mo.-Kansas
1932	Driver, J. R., Waynesboro, Va.	Springdale	Virginia
1932	Eicher, Wm. R., Milford, Nebr.	W. Fairview	Ia.-Nebr.
1909	Esch, Menno, Mio, Mich.	Fairview	Ind.-Mich.
1908	Frey, Eli L., Wauseon, Ohio	Fulton Co., O.	O. & E. A. M.
1914	Gerig, J. S., Smithville, Ohio	Oak Grove	O. & E. A. M.
1915	Gingerich, Simon, Wayland, Iowa	Sugar Creek	Ia.-Nebr.
1934	Good, A. C., Sterling, Ill.	Science Ridge	Illinois
1904	Hallman, Eli S., Tuleta, Texas	Tuleta	Mo.-Kansas
1915	Hartzler, C. A., Tiskilwa, Ill.	Willow Springs	Illinois
1924	Hartzler, E. F., Marshallville, O.	Crown Hill	O. & E. A. M.
1927	Hartzler, J. D., Gridley, Ill.	Waldo	Illinois
1922	Histand, A. O., Doylestown, Pa.	Doylestown	Franconia
1925	Hershey, T. K., T. Lauquen, S. A.		Argentina
1919	Heatwole, J. A., La Junta, Colo.	La Junta	Mo.-Kansas
1919	Heiser, J. A., Fisher, Ill.	East Bend	Illinois
1934	Horst, A. S., Akron, Pa.	Ephrata	Lancaster
1923	Hostettler, O. S., Topeka, Ind.	Emma	Ind.-Mich.
1887	Johns, D. J., Goshen, Ind.	Clinton Frame	Ind.-Mich.
1925	Johns, O. N., Canton, Ohio	Beech	O. & E. A. M.
1917	Jutzi, Daniel S., Tavistock, Ont.	East Zorra	Ontario A. M.
1925	Kanagy, S. M., Blair, Ont.	Warner	Ontario
1896	Kaufman, Daniel, Scottdale, Pa.	Scottdale	S. W. Pa.
1898	Kreider, J. M., Palmyra, Mo.	Palmyra	Mo.-Kansas
1921	Lind, N. A., Tangent, Oreg.	Albany Mennonite	Pacific Coast
1911	Litwiller, Simon, Minier, Ill.	Hopedale	Illinois
1919	Mack, Noah H., New Holland, Pa.	York, Adams, & Cumberland	Lanc.
1934	Mast, Aaron, Belleville, Pa.	Maple Grove	O. & E. A. M.
1908	Mast, I. S., Casselton, N. Dak.	Red River Valley	Dak.-Mont.
1928	Mast, John S., Elverson, Pa.	Conestoga	O. & E. A. M.
1925	Metzler, A. J., Masontown, Pa.	Masontown	S. W. Pa.
1925	Metzler, I. K., Accident, Md.	Glade	S. W. Pa.
1896	Miller, D. D., Elkhart, Ind.	Forks	Ind.-Mich.
1926	Miller, D. D., Protection, Kans.	Protection	Mo.-Kansas
1928	Miller, Isaac, Mazeppa, Alta.	Mount View	Alta.-Sask.
1929	Mosemann, John H., Lancaster, Pa.	Lancaster	Lancaster
1899	Ressler, J. A., Scottsdale, Pa.	Casselman Valley	S. W. Pa.
1919	Rhodes, S. H., Harrisonburg, Va.	Middle District	Virginia
1924	Schmitt, M. H., Guernsey, Sask.	Sharon	Alta.-Sask.
1901	Shank, Lewis, Broadway, Va.	Lower District	Virginia
1896	Shenk, Andrew, Oronogo, Mo.	White Hall	Mo.-Kansas
1934	Stauffer, John L., Harrisonburg, Va.	Lower District	Virginia
	Steiner, A. J., North Lima, Ohio	North Lima	O. & E. A. M.
	Stoltzfus, E. B., Hudson, Ohio	Plainview	O. & E. A. M.
1933	Stonerook, D. I., Martinsburg, Pa.	Morrisons Cove	S. W. Pa.
1919	Swartzendruber, John Y., Kalona, Ia.	Lower Deer Creek	Ia.-Nebr.
1920	Troyer, D. D., Goshen, Ind.	Clinton Frame	Ind.-Mich.
1924	Yoder, A. G., Parnell, Ia.	West Union	Ia.-Nebr.
1910	Yoder, D. A., Elkhart, Ind.	Olive	Ind.-Mich.
1913	Yoder, S. C., Goshen, Ind.	Goshen College	Ind.-Mich.
1915	Yordy, Ezra, Eureka, Ill.	Roanoke	Illinois
1930	Zehr, M. S., Pigeon, Mich.	Pigeon River	Conserv. A. M.
Total, 64.			

MINISTERS

1926	Albrecht, Edwin, Flint, Mich.	Flint Mission	Conserv. A. M.
1885	Bearss, Gilbert, Welland, Ont.	(Inactive)	Ontario
1914	Bechtel, Henry G., Spring City, Pa.	Vincent	Franconia
1914	Bender, Jacob R., Tavistock, Ont.	East Zorra	Ontario A. M.
1922	Bergey, Clayton, Fentress, Va.	Mt. Pleasant	Virginia
1907	Bergey, Nathaniel, Vineland, Ont.	Vineland	Ontario
*1900	Berkey, E. J., Oronogo, Mo.	White Hall	Mo.-Kans.
*1930	Birky, J. W., Clarence Center, N. Y.	Sand Hill	Ontario
1905	Blough, E. J., Rockton, Pa.	Rockton	S. W. Pa.
1903	Boshart, Peter, R. I., Milverton, Ont.	Wilmot	Ontario A. M.
*1932	Brenneman, Ald., R. 4, Harburg, Va.	Weaver	Virginia
1905	Brenneman, Andrew, Elida, Ohio	Central	O. & E. A. M.
*1912	Brenneman, M. E., Albany, Oreg.	Albany	Pacific Coast
1926	Brubaker, Menno M., Waterloo, Ont.	St. Jacobs	Ontario
1932	Brunk, Geo. F., Washington, D. C.	Cottage City	Lancaster
*1934	Brunk, Truman H., Denbigh, Va.	Warwick River	Virginia
*1920	Bucher, James, Upland, Calif.	North Pomona	Pacific C.
1892	Bucher, John B., Ephrata, Pa.	Hammer Creek	Lancaster
1922	Burkhart, I. E., Goshen, Ind.	Hesston	Mo.-Kansas
1896	Burkholder, L. J., Markham, Ont.	Cedar Grove	Ontario
1912	Burkholder, Oscar, Breslau, Ont.	Cressman	Ontario
1918	Buskirk, Royal A., Vestaburg, Mich.	Zion	Ind.-Mich.
1913	Charles, John K., Lancaster, Pa.	Mountville	Lancaster
	Clemens, J. C., Lansdale, Pa.	Plain	Franconia
1916	Cressman, C. C., N. Hamburg, Ont.	Biehn	Ontario
*1917	Culp, Claude C., Brethren, Mich.	Pleasant View	Ind.-Mich.
1931	Davis, J. W., Flanagan, Ill.	Cullom	Illinois
1933	Detweiler, Wm. G., Canton, Ohio	Canton Mission	O. & E. A. M.
*1918	Diener, Charles, Canton, Kans.	Spring Valley	Mo.-Kansas
1903	Eberly, Aaron, Dalton, Ohio	Martins	O. & E. A. M.
*1918	Erb, Paul, Hesston, Kans.	Pennsylvania	Mo.-Kansas

1920	Fretz, A. L., Selkirk, Ont.	Rainham & S. Cayuga	Ontario
1915	Friedt, D. M., Dundee, Ohio	Kolb & Longenecker	O. & E. A. M.
1906	Garber, Simon E., E'town, Pa.	Bossler	Lancaster
	Gehman, Moses G., Denver, Pa.	Bowmansville	Lancaster
1930	Gingerich, Jacob, Lowville, N. Y.	Black River	Conserv. A. M.
1933	Gingerich, J. E., Elkhart, Ind.	Prairie St.	Ind.-Mich.
1907	Gish, D. N., Millersville, Pa.	Millersville & Rohrerstown	Lancaster
		(No charge)	Virginia
1914	Glick, L. S., Harrisonburg, Va.	College	Ind.-Mich.
1922	Graber, C. L., Goshen, Ind.	Freeport	Illinois
1903	Graybill, S. E., Freeport, Ill.	Central A. M.	O. & E. A. M.
1910	Grieser, S. D., Archbold, Ohio	Menn. Mission	Ontario
1932	Groh, Harold D., Toronto, Ont.	Wideman	Ontario
*1931	Grove, Aaron D., Ringwood, Ont.	Prairie Street	Ind.-Mich.
1881	Hartzler, J. S., Elkhart, Ind.	Springdale	Virginia
1907	Heatwole, E. F., Waynesboro, Va.	Los Angeles	Pacific C.
1924	Heiler, P. A., Los Angeles, Calif.	Pinto	S. W. Pa.
1921	Helmick, C. M., Pinto, Md.	Lower Deer Creek	Ia.-Nebr.
1913	Hershberger, J. L., Wellman, Ia.	Hess	Lancaster
1919	Hess, John S., Lititz, Pa.	Reading	Lancaster
1908	Hess, J. W., Akron, Pa.	Crown Hill	O. & E. A. M.
1919	Hilty, Noah, Marshallville, Ohio	Wideman	Ontario
	Hoover, Leonard W., Markham, Ont.	Scottdale	S. W. Pa.
1929	Horst, John L., Scottdale, Pa.	Churchtown	Lancaster
1927	Huddle, Paul T., Shepherdstown, Pa.	Baden Mission	Ontario
1900	Hunsberger, Noah S., Waterloo, Ont.	Clinton Frame	Ind.-Mich.
*1924	Johns, Ira S., Goshen, Ind.	Big Prairie	Ind.-Mich.
1935	Jones, Edward D., W. Cloud, Mich.	Sharon	O. & E. A. M.
1933	Kauffman, Abr., Plain City, Ohio	Maple River	Ind.-Mich.
1920	Kauffman, Clyde X., Brutus, Mich.	Red Top	Dak.-Mont.
*1933	Kauffman, Geo. M., Bloomfield, Mont.	Mattawana	O. & E. A. M.
1919	Kauffman, Harry E., Mattawana, Pa.	Hesston	Mo.-Kansas
1924	Kauffman, Milo, Hesston, Kans.	Gospel Mission	Mo.-Kansas
1934	Kauffman, Nelson, Hannibal, Mo.	Sundargan	India
*1902	kautman, J. N., Dhamtari, C. P., India	Pleasant Valley	Mo.-Kansas
1921	King, H. J., Harper, Kans.	West Liberty	O. & E. A. M.
1907	King, John Y., W. Liberty, Ohio	South Union	O. & E. A. M.
1925	King, Marion, W. Liberty, Ohio	Stahl	S. W. Pa.
1920	Kniss, Lloy A., Tire Hill, Pa.	Vincent	Franconia
1906	Kolb, Amos, Spring City, Pa.	Vine St. Mission	Lancaster
1932	Krady, D. Stoner, Bausman, Pa.	Chambersburg	Wash. Co., Md., & Frank. Co., Pa.
1905	Kunns, D. E., Chambersburg, Pa.	Bally & Boyertown	Franconia
		Conestoga	O. & E. A. M.
1923	Kulp, E. W., Bally, Pa.	Ephrata	Lancaster
1931	Kurtz, Christian J., Elverson, Pa.	Mellinger	Lancaster
1923	Landis, A. A., Ephrata, Pa.	Landis Valley	Lancaster
1911	Landis, David L., Lancaster, Pa.	Plain	Franconia
1921	Landis, Ira D., Lititz, Pa.	Gospel Hill	Virginia
1933	Lapp, John E., Lansdale, Pa.	York Mission	Lancaster
1929	Lehman, Chester K., H'burg, Va.	Marion	Wash. Co., Md., & Franklin Co., Pa.
	Lehman, H. Frank, York, Pa.		Conservative
1922	Lehman, J. Irvin, Chambersburg, Pa.	Lewis Co.	Lancaster
		Colored Mission	India
1909	Lehman, Joseph, Croghan, N. Y.	Sundargan	Ind.-Mich.
1935	Lehman, J. S., Lancaster, Pa.	Yellow Creek	Lancaster
1911	Lehman, M. C., Dhamtari, C. P., India	Columbia Mission	Lancaster
1886	Loucks, Jonas, Wakarusa, Ind.	Mellinger & Stumptown	Lancaster
1923	Martin, C. Z., Mountville, Pa.	Waterloo	Ontario
1926	Martin, Elmer G., Lancaster, Pa.	Weber	Ontario
	Martin, Jesse B., Waterloo, Ont.	Martins Creek	O. & E. A. M.
*1925	Martin, Simon B., Kitchener, Ont.	Pigeon A. M.	Conserv. A. M.
1908	Mast, Calvin, Millersburg, Ohio	Pigeon	Ind.-Mich.
1930	Maust, Earl J., Bay Port, Mich.	Walnut Creek	O. & E. A. M.
1933	Maust, Sherman, Bay Port, Mich.	Stricklers	Lancaster
1926	Miller, A. W., Sugar Creek, Ohio	Beech	O. & E. A. M.
1905	Miller, David Z., Middletown, Pa.	Shore	Ind.-Mich.
1915	Miller, John D., Louisville, Ohio	Sycamore Grove	Mo.-Kansas
1902	Miller, Josiah J., Shipshewana, Ind.	Alden	Conserv. A. M.
*1894	Miller, Levi J., Garden City, Mo.	Shore	Ind.-Mich.
1932	Miller, Noah D., Clarence, N. Y.	Pigeon	Ind.-Mich.
*1933	Miller, Percy J., Shipshewana, Ind.	K. C. Mission	Mo.-Kansas
*1926	Miller, S. J., Pigeon, Mich.	Souderton	Franconia
1911	Mininger, J. D., Kansas City, Kans.	Blooming Glen	Franconia
1919	Moyer, Elmer, Souderton, Pa.	Morning View	Virginia
1921	Moyer, W. F., Sellersville, Pa.	Leo	Ind.-Mich.
1928	Mumaw, John R., Harrisonburg, Va.	First Mennonite	S. W. Pa.
*1921	Neuhauser, Jos. S., Grabill, Ind.	No. Main St.	Ind.-Mich.
1920	Nissley, Joseph M., Altoona, Pa.	E. Holbrook	Mo.-Kansas
1926	North, Homer F., Nappanee, Ind.	Rissers	Lancaster
1904	Nunemaker, J. M., La Junta, Colo.	Lima Mission	O. & E. A. M.
1931	Oberholtzer, Walter, E'town, Pa.	Oak Grove	S. W. Pa.
1928	O'Connell, Maurice O., Lima O.	Metamora	Illinois
*1930	Otto, Roy, Springs, Pa.	Goodfield	Illinois
1920	Oyer, E. H., Roanoke, Ill.	Detroit Mission	Ind.-Mich.
1931	Oyer, Harold, Deer Creek, Ill.	Salem	Ia.-Nebr.
1933	Raber, Frank B., Detroit, Mich.	Bethel	O. & E. A. M.
1923	Reeb, Fred, Shickley, Nebr.	Sharon	Alta.-Sask.
1917	Rohrer, S. D., Wadsworth, Ohio	Geiger	Ontario
1897	Rosenberger, I. S., Guernsey, Sask.	Orrville	O. & E. A. M.
1931	Roth, Moses H., New Hamburg, Ont.	Groffdale	Lancaster
1904	Royer, Isaiah W., Orrville, Ohio	New Holland	Lancaster
1920	Sauder, Eli G., Bareville, Pa.	Thomas	S. W. Pa.
1923	Sauder, Noah N., New Holland, Pa.	Metamora	Illinois
1916	Saylor, Joseph, Hollsopple, Pa.	Latschar	Ontario
1918	Schertz, H. R., Metamora, Ill.	Zurich Mennonite	Ontario
1934	Schmidt, Lorne, Kitchener, Ont.	Berea	Ind.-Mich.
1911	Schrag, Christian, Zurich, Ont.	Bowne	Ind.-Mich.
1933	Schrock, Edd P., Loogootee, Ind.	Pond Bank Mission	Wash. Co., Md., & Franklin Co., Pa.
1931	Schrock, Tobias, Clarksburg, Mich.		Mo.-Kansas
1921	Shank, Harvey E., Chambersburg, Pa.	Ozark	Virginia
		Powder Springs	Lancaster
1905	Shank, J. R., Versailles, Mo.	Hanover	Virginia
1901	Shank, Perry E., Broadway, Va.	Needmore, W. Va.	Ontario
1914	Shank, Peter D., Hanover, Pa.	Hagey	Ontario
1928	Shank, S. A., Linville, Va.	Blenheim	S. W. Pa.
1908	Shantz, Benjamin B., Preston, Ont.	Stahl	S. W. Pa.
1907	Shantz, Moses H., New Dundee, Ont.	Pleasant Grove	Virginia
1897	Shetler, Samuel G., Johnstown, Pa.	Broadway	Illinois
1932	Shetler, Sanford G., Johnstown, Pa.	Waldo	O. & E. A. M.
1932	Showalter, Timothy, Broadway, Va.	Salem	Ontario
1900	Slagel, D. W., Flanagan, Ill.	Elmira	O. & E. A. M.
1898	Smith, J. B., Elida, Ohio	Martins Creek	O. & E. A. M.
	Snider, Oliver D., Elmira, Ont.	Salem	O. & E. A. M.
1915	Sommer, S. W., Millersburg, Ohio	Snyder	Ontario
1928	Stauffer, Rudy L., Wooster, Ohio	Millwood	O. & E. A. M.
1917	Stevanus, Howard W., Breslau, Ont.	Salem	Alta.-Sask.
1913	Stoltzfus, A. B., Gap, Pa.	West Union	Ia.-Nebr.
1914	Stutzman, Milo D., Kingman, Alta.	Oak Grove	O. & E. A. M.
1905	Swartzendruber, P. P., Wellman, Ia.		India
1919	Troyer, N. E., W. Liberty, Ohio	Wideman	Ontario
1927	Vogt, M. C., Dhamtari, C. P., India		
1890	Wambold, Isaac A., Markham, Ont.		

1925 Weaver, F. W., Rensselaer, Ind.
 1927 Weaver, M. E., Annville, Pa.
 1921 Weber, Newton S., Ft. Wayne, Ind.
 1894 Wenger, A. D., Harrisonburg, Va.
 1914 Wingard, Hiram, Johnstown, Pa.
 *1914 Witmer, I. B., Columbiana, Ohio
 1934 Witmer, Mahlon, New Holland, Pa.
 1933 Wyse, S. S., Archbold, Ohio
 1904 Yoder, C. Z., Wooster, Ohio
 1930 Yoder, David S., Elverson, Pa.
 1925 Yoder, Edwin A., Topeka, Ind.
 1928 Yoder, Elmer E., Allensville, Pa.
 1929 Yoder, Harvey M., Wellman, Iowa
 1918 Yoder, Ray F., Wakarusa, Ind.
 1931 Zehr, Harold A., Foosland, Ill.
 1894 Zimmerman, J. J., Harper, Kans.
 1933 Zook, Eli H., Belleville, Pa.
 1932 Zook, John B., Belleville, Pa.
 Total, 167.

Burr Oak
 Gingerich & Kralls
 Ft. Wayne
 E. M. School
 Weaver
 Leetonia
 New Holland
 Central
 Oak Grove
 Conestoga
 Maple Grove
 Allensville
 West Union
 Salem
 East Bend
 Crystal Springs
 Allensville
 Locust Grove

Ind.-Mich.
 Lancaster
 Ind.-Mich.
 Virginia
 S. W. Pa.
 O. & E. A. M.
 Lancaster
 O. & E. A. M.
 O. & E. A. M.
 O. & E. A. M.
 Ind.-Mich.
 O. & E. A. M.
 Ia.-Nebr.
 Ind.-Mich.
 Illinois
 Mo. Kans.
 O. & E. A. M.
 Conserv. A. M.

1910 Kolb, Charles, Spring City, Pa.
 1933 Kramer, Eli D., Plain City, Ohio
 1933 Mack, Elmer M., Collegeville, Pa.
 1935 Martin, Aaron B., Elmira, Ont.
 1932 Miller, Jacob C., Lancaster, Pa.
 1922 Moyer, Norman, Perkaspie, Pa.
 Mueller, Henry, Lima, Ohio
 1923 Oyer, D. S., Howell, Mich.
 1931 Rohrer, Clayton, Wadsworth, Ohio
 1921 Sauder, Harry E., Terre Hill, Pa.
 1934 Schrock, N. J., Ligonier, Ind.
 1929 Shetler, Joseph J., Pigeon, Mich.
 1926 Shoemaker, C. B., Scottdale, Pa.
 1923 Smith, Wm. M., Kansas City, Kans.
 Snider, Ephraim, Kitchener, Ont.
 1910 Stoltzfus, Sylvanus, Elverson, Pa.
 1927 Troyer, M. L., Elida, Ohio
 1915 Weaver, A. H., Kinross, Iowa
 1930 Weaver, Jason H., Stuarts Draft, Va.
 1934 Weaver, Simon, Drayton, Ont.
 1911 Weber, Geo. A., Kitchener, Ont.
 1908 Weber, Noah S., Waterloo, Ont.
 1918 Wenger, J. P., Harrisonburg, Va.
 1923 Witmer, Isaiah, Kitchener, Ont.
 1933 Wyse, Henry, Archbold, Ohio
 1896 Yoder, Eli D., West Liberty, O.
 1917 Yoder, Ira, Sand Hill, N. Y.
 1925 Yontz, David, Goshen, Ind.
 1935 Zimmerman, C. W., Shiretown, Pa.
 1921 Zook, Uriel S., Mill Creek, Pa.
 Total, 53.

Vincent
 Sharon
 Providence
 Elmira
 Vine St. Mission
 Blooming Glen
 Lima Mission
 Bethel
 Bethel
 Weaverland
 Maple Grove
 Pigeon
 Scottdale
 K. C. Mission
 Weber
 Conestoga
 Central
 Liberty
 Valley View
 Floradale
 First Mennonite
 Waterloo
 Weaver
 Latschar
 Fulton Co.
 Bethel
 Sand Hill
 Clinton Frame
 Allensville

Franconia
 O. & E. A. M.
 Franconia
 Ontario
 Lancaster
 Franconia
 O. & E. A. M.
 Ind.-Mich.
 O. & E. A. M.
 Lancaster
 Ind.-Mich.
 Ind.-Mich.
 S. W. Pa.
 Mo.-Kansas
 Ontario
 O. & E. A. M.
 O. & E. A. M.
 Ia.-Nebr.
 Virginia
 Ontario
 Ontario
 Virginia
 Ontario
 O. & E. A. M.
 O. & E. A. M.
 Ontario
 Ind.-Mich.
 Lancaster
 O. & E. A. M.

DEACONS

1890 Albrecht, Henry V., Tiskilwa, Ill.
 1932 Alger, John H., Broadway, Va.
 1928 Baechler, Solomon, Zurich, Ont.
 1925 Beck, Simon H., Grabill, Ind.
 1921 Bergey, Gilbert, New Dundee, Ont.
 1921 Blosser, Eli, North Lima, Ohio
 1932 Bontrager, Otis J., Fairview, Mich.
 Brubaker, H. H., Mifflintown, Pa.
 *1925 Byler, J. D., McVeytown, Pa.
 Collier, J. L., Upland, Calif.
 1934 Detwiler, Reuben, Elmira, Ont.
 1934 Eshleman, J. Henry, Lititz, Pa.
 Eshleman, Jonas W., Hagerstown, Md.

Willow Springs
 Zion & Trissels
 Hay
 Leo
 Blenheim
 N. Lima & Midway
 Fairview
 Lost Creek
 Mattawana
 N. Pomona
 Floradale
 Lititz
 Cedar Grove

Illinois
 Virginia
 Ontario A. M.
 Ind.-Mich.
 Ontario
 O. & E. A. M.
 Ind.-Mich.
 Lancaster
 O. & E. A. M.
 Pacific Coast
 Ontario
 Lancaster
 Wash. Co., Md.,
 & Franklin Co., Pa.
 O. & E. A. M.
 Ontario
 Lancaster
 Lancaster
 Lancaster
 O. & E. A. M.
 Virginia
 Ind.-Mich.
 O. & E. A. M.
 O. & E. A. M.

1910 Frey, J. C., Archbold, Ohio
 1910 Gascho, Christian, Zurich, Ont.
 Gehman, Abraham L., Mohnton, Pa.
 1914 Graybill, Floyd S., Bareville, Pa.
 1921 Groff, Aaron L., Bareville, Pa.
 1930 Hershberger, Venus, Sugar creek, O.
 1911 Holsinger, H. S., Edom, Va.
 1907 Hooley, J. Y., Middlebury, Ind.
 1925 Kauffman, W. Wallace, W. Lib., O.
 1922 Kennel, Isaac G., Parkesburg, Pa.

Fulton Co.
 Zurich
 Bowmansville
 Groffdale
 Mellinger & Stumptown
 Walnut Creek
 Lindale
 Forks
 South Union
 Milwood & Maple
 Grove

LAY DELEGATE

*Miller, O. O., Akron, Pa.

Ephrata

VISITORS

Bricker, M., Toronto, Ont.
 1884 Cober, Peter, Kitchener, Ont.
 Homuth, Chas. T., Stayner, Ont.
 Moyer, W. B., Toronto, Ont.
 Schmalz, H. H., Breslau, Ont.
 Shantz, Sidney S., Kitchener, Ont.
 Sherk, J. Harold, Stayner, Ont.
 Total, 7.
 * Delegates

M. B. C.
 M. B. C.

Married

Good—Smith.—Bro. Stanley Good and Sister Eva Smith, both of Kitchener, Ont., were married at the First Mennonite Church, Kitchener, on the evening of August 9, 1935. Bro. C. F. Derstine, pastor, officiated. Their many friends wish them the blessings of the Lord in their new relationship.

Obituary

Hershey.—Lizzie, daughter of the late Pre. Jacob and Lydia (Stauffer) Hershey, was born in York Co., Pa., on the Hershey homestead July 18, 1863; died May 5, 1935; aged 71 y. 9 m. 17 d. Lizzie, Maria and their father left the homestead in May, 1905, and moved to York; where she lived till Maria died, after which she stayed with her brother Jacob a few days. She died 17 days after her sister Maria passed away. She united with the Mennonite Church in her youth. She often went with her father to funerals to sing. We miss her voice in church and Sunday school. Three sisters and two brothers preceded her in death. She is survived by Lucy Roth, Katie Weigle, and Jacob S. Hershey, all of York. Funeral services were held from the home of Bro. Jacob S. Hershey by Walter H. Gable, with concluding services at Stony Brook Church by Bro. Harvey Lehman. Text, I Cor. 5:10. Burial in the Stony Brook Cemetery. By a nephew.

Hershey.—Maria, daughter of the late Pre. Jacob and Lydia (Stauffer) Hershey, was born in York Co., Pa., on the Hershey homestead, Sept. 18, 1856; died in York, Pa., April 18, 1935; aged 78 y. 9 m. Maria, Lizzie and their father left the homestead in May, 1905, and moved to York City, at which place she resided until death. She was an invalid for about seven years; moved about on a wheel chair. She united with the Mennonite Church in her youth, attended church and Sunday school as long as health permitted, taught a class of girls for a number of years. After the York Mission was started, prayer meeting was held at their home every four weeks which she en-

joyed very much. She longed for the Master's return. Two sisters and two brothers preceded her in death. She is survived by Lucy Roth, Katie Weigle, and Jacob S. Hershey, all of York, Pa. Funeral services were held from the home by Bro. Walter H. Gable, with concluding service at Stony Brook church by Bro. Harvey Lehman (Text, Jno. 11:25-27), and Walter H. Gable (Zech. 1:5). Burial in Stony Brook Cemetery. By a nephew.

Conrad.—Peter Conrad was born in Wayne Co., Ohio, Mar. 21, 1847; died Aug. 29, 1935; aged 88 y. 5 m. 8 d. He was a resident of Wayne Co., all his life. He was united in marriage to Cathrine Schrock on Dec. 12, 1871. To this union 9 children were born: Samuel E. of Sterling, O.; David E. of Chicago, Ill.; Isaiah F. of Wooster, O.; Mrs. Emma C. Krabill of Louisville, O.; Frederick A. of Tucson, Ariz.; and Orie M. of Sterling. Two sons and one daughter preceded him in death. He is survived by his dear life companion, 5 sons, 1 daughter, 20 grandchildren, 9 great-grandchildren, 1 sister (Mrs. Cathrine Long of Rittman, O.), 3 half-brothers, 1 half-sister, and a large host of near relatives and friends. He confessed and accepted Christ as his personal Savior in early life and united with the Oak Grove Mennonite Church. He was ordained to the office of deacon May 9, 1881, and faithfully served the congregation in this capacity over a period of 54 years. He was deeply interested in all the activities of the Church, and gave himself unreservedly to the Master's work. In the community he was a man to be admired for the interest he manifested in the progress and welfare of all. In his passing the family keenly feels the loss of a dear, loving husband and father; the community a kind and helpful neighbor; and the congregation a faithful counsellor and coworker, who so earnestly labored with us many years. But we humbly submit to the will of our heavenly Father. May our loss here be his eternal gain. Services were conducted by Brethren C. Z. Yoder and Jesse Smucker. Sermon by J. S. Gerig. Text, Luke 2:29, 30. Interment in Oak Grove Cemetery.

"Servant of God, well done;
 Rest from thy loved employ;
 The battle fought, the victory won,
 Enter thy Master's joy."

Zook.—Henry S., son of Christian and Susanna (Stoltzfus) Zook, was born June 30, 1861, in Lancaster Co., Pa.; died at his residence in Elverson, Pa., May 31, 1935, aged 73 y. 11 m. 1 d. His parents moved from near Binkley's Bridge, Lancaster Co., in 1880, to a farm located near Elverson. Here he grew to manhood and married Elizabeth, daughter of Bishop Gideon Stoltzfus (dec'd) of the vicinity of Gap on Dec. 20, 1883. There were no children born to this home. He therefore leaves his dear life companion and two sisters (Mrs. John S. Mast of Elverson and Mrs. Amos Hertzler of Honey Brook), to mourn his departure. Having operated the farm where his parents had died, he there conducted also a farm implement store. In 1905 he moved into Elverson, where he expanded his business into adjoining counties and became widely known as a vehicle dealer in the days of the horse and buggy. He was charitable, with an open hand to share of his means in relieving the distress of the poor and needy and visit the sick and suffering in the home and hospital. In youth he was much devoted to the skill of an artist. Having never taken any training, his paintings having brought an appreciation from many as they so beautifully portray the works of the Creator. He became a victim of diabetes for several years and was also afflicted with a weak heart. His last illness lasted only a few days, being unconscious the greater part of the time. Complications later set in, and he gradually became paralyzed in the throat. On the day previous to his death he closed his eyes to a physical slumber to never awaken again to friends on earth, but to awake in those beautiful realms above where sorrows and pain are unknown. A large concourse of friends gathered to the funeral services which were held at the Conestoga Church near Morgantown, conducted by Brethren Christian Kurtz, David Yoder, and John W. Weaver. Text, I Jno. 3:1-3. His only uncle surviving known as Bishop E. B. Stoltzfus of Hudson, Ohio, who had arrived only a few moments before the body was removed from the church to the adjoining cemetery.

"In our hearts his memory lingers,
 Sweetly, tender, fond and true;
 There will not be a day, dear uncle,
 That we will not think of you."

ITEMS AND COMMENTS

At Mercer, Pa., a woman driver was convicted before a court and sentenced to fine and imprisonment for operating a car while under the influence of intoxicating liquors. It is one among many evidences that the cause of "temperance," which we were told would come after the repeal of the Eighteenth Amendment was repealed, is making decided progress.

The Catholic Church in Germany, in opposition to President Hitler's policy of making the Church subservient to the State, advocates a "union of State and people." It is another form of State dominance over religion that will not stand the test of Scripture. There is nothing in the Gospel of Christ that justifies any form of union between Church and State.

This is not even an "off year" in American elections. But there are enough local political contests to stir up the political waters; especially so since both of the major political parties profess to see bright prospects ahead to win the national elections to be held next year. If the men at the helm in national and state and municipal affairs (both in and out of office) were as eager to work for the common welfare of the masses as they are to corral the voters, they might succeed better in bringing about desirable results.

A destructive hurricane, coming northward from the West Indies, swept over the greater part of Florida last week, causing immense losses in life and property. One official report places the loss of life at 256, the injured at 252; but these figures are disputed by others, some estimating the loss of life at more than a thousand. As usual in such cases, several investigations have been instituted with a view to fixing blame for the unnecessary loss of life, especially among veterans employed in that vicinity. It is another illustration of the helplessness of man before the power of the Almighty.

In a recent letter which has received wide comment President Roosevelt has given assurance that the long-looked-for "breathing spell" in business has finally come, and that from now on business will be on the upgrade. If that will prove to be the case, it will prove a happy day for many a business firm, for many a home. But whatever may be the lot in store for the nation financially, neither the United States nor any other nation need expect permanent prosperity of the highest sort without being diligent in doing business for the King. "Righteousness exalteth a nation; but sin is a reproach to any people."

The League of Nations, in session at Geneva, Switzerland, is apparently making a determined effort to avert war between Italy and Ethiopia. But in this we have a repetition of what occurred when a similar effort was made to keep Japan from wresting Manchuria from the dominion of China. The average war lord pays little attention to treaty obligations or the rights of others when he decides that he needs more territory and feels that there is no power on earth strong enough to keep him from taking it. That is what Japan did several years ago, and that is what Mussolini of Italy seems determined to do at the present time. The most regrettable thing, on such occasions, is the fact that the battles are not fought by those responsible for the war but by innocent boys and young men who are drafted for military service without being consulted as to their wishes in the matter and forced to a sacrifice upon the altar of carnage. Pray for the peace of nations.

Talk about questions of the times! There is but one question—how to bring the truths of God's Word into vital contact with the minds and hearts of all classes of people.—Gladstone.

AN APPEAL FOR RELIEF

The Mennonite Central Committee, which since 1920 has been the agency through whom the churches in the United States have sent Relief help to our persecuted and famine-stricken Russian brethren and through whom help has also gone to Canada, Germany, Paraguay, and Brazil to aid the newly founded Colonies or stranded refugees there—is again confronted with urgent needs for help—and has in turn passed on the appeal to the several co-operating groups.

During the 1932 movement of Harbin, China, Mennonite refugees to Paraguay, their passage to Shanghai, China, was financed by an organization in Geneva, Switzerland, to whom four semiannual payments are still due. These payments during the current year, plus a small debt still left over in this country from the same movement, totals a thousand dollars.

During the past several years, when all the help that could possibly be raised was sent to Paraguay, those in charge of a small group of refugees stranded in Germany had no resources, except borrowing, to meet the shortage in the funds necessary for their care. A debt of about \$2500.00 still remains from this 1930-35 period. It is hoped that within another year the few remaining under the Committee's charge there can all be transferred to some basis of self-support or be sent to Paraguay. However, another \$3000.00 is needed until July 1, 1935, for this purpose and to continue the personnel and office for this project.

In round figures, about \$6500.00 is required to meet all obligations and present known urgent needs to July 1, 1935. The several other Mennonite groups in the United States are undertaking to help proportionately in meeting this need. The General Mission Board Relief Committee has considered the appeal and deems the cause worthy and urgent and authorizes this appeal to all our congregations. It is requested that one liberal offering be taken in each Sunday school or Church during September, October, November, or December and sent to the General Treasurer's office of the Mennonite Board of Missions and Charities, Elkhart, Ind., or to your Conference District treasurers and designated for either General or Russian Relief Funds. Any balance beyond needs outlined will be held in the General Relief Fund to help other needs as they arise.

The Committee appreciates and the continuing letters from our refugee brethren attest to the fact that they also appreciate the liberal help from the United States brethren in these years of such dire need and suffering. The Lord has given us in the United States a good year again. The Committee believes that this appeal in behalf of others in continued need will also again result in liberal response.

Mennonite Board of Missions & Charities,
Elkhart, Ind.

O. O. Miller, Chairman Relief Comm.

After we are received into the fold of Jesus Christ our work has only just begun.
—Aaron Mast.

SPECIAL MEETINGS

(Continued from page 525)

tions; children expect it and should not be disappointed. Personal work should start in the home. Three tests of pleasure: to look forward with pleasure, go through with pleasure, look back with pleasure. If young leaders would only know their influence and be loyal to the Lord, they would lead aright and be a power for good. Secretary.

Rohrerstown, Pa.

Report of Sunday School and Harvest Meeting held at Rohrerstown Mennonite Church, Aug. 15, 1935.

Organization: Mod., A. K. Brenner; Chors., Titus Rutt, Milton Swarr; Secy., Landis Brubaker.

Subjects and Speakers: Devotional (Psa. 65), John Mosemann; Sowing, James Hess; Reaping, Abram Risser; Harvest Sermon, Henry Lutz; Devotional (Psa. 19), Isaac Tyson; Children's Meeting, Stoner Krady; The Spirit and the Word as a Guide to Unified Teaching, John W. Weaver; Matt. 16:19 Noah Risser; Devotional (Psa. 24), Daniel Gish; Eccl. 12:1, John W. Weaver; Sermon (Rom. 13:10), Abram Risser.

Gleanings: Our business is to sow the seed in our every day life and actions—God will give the increase. If we fail to sow we can have no hope of reaping. In the great harvest we have no chance to do better next year, but settlement is in full and final. The Lord expects us to live true to our promises. Praise is the rent we owe to God; the larger the farm the greater the rent. Thanksgiving is a good thing, but thanksgiving is a better thing. God's love has been as a shower; our return but a dew drop and that dew drop stained by sin. Our motto should be, "Jesus first, others second, self third." The Spirit and the Word never contradict each other, but the Holy Spirit is a Guide recognizing the infallibility of the Word. Many spirits are gone out to deceive many; many teachers, few fathers. I Cor. 4:15. Keys are given only to trustworthy men. In this day many would reject the Sermon on the Mount, not being willing to accept the dictatorship of Christ. We have no business to sit down and hear men we know teach erroneous doctrine. Parents know some things not found in school books. The future of the church depends upon the young people's attitude toward the Word. If we don't clean up our lives, we won't be fit to take these older people's places. We prove our love to Christ by service. Only the love of Christ can cause us to love our enemies. Secretary.

A man who is not troubled about his sins has never seen God.—J. MacBeth.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 19, 1935

(Herald of Truth
Established 1864)

No. 25

EDITORIAL

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This text is so familiar to the average Bible student that we need not take any time analyzing its meaning. All that we need to do is to take it at its full meaning and by the grace of God put it into practice.

It is important that we make a studious effort to the end that we may be approved unto God, and not unto the world. Reasons: (1) God is perfect, our "Friend that sticketh closer than a brother." (2) "We must all appear before the judgment seat of Christ." The world may ruin us here, but can not save us there.

And this reminds us of what the psalmist says: "It is better to trust in the Lord than to put confidence in man." God has never yet broken a single covenant with man. It is true in this world, it will be true when we shall stand before Him to give an account for the deeds done in the body. But above the matter of self-interest is the blessedness of fellowship with Him both here and hereafter.

The Sinless Life.—The best that can be said of any man on earth is that he is "a sinner, saved by grace." That is not saying, however, that we would be in the least justified before God if we kept on sinning. "To him that knoweth to do good, and doeth it not, to him it is sin." The grace of God makes plenty of allowance for human imperfections, but never for sinning against better light or knowledge. It should be the purpose of every one who has named the name of Christ to stand true to two rules of life: (1) never to do what we know to be wrong; (2) ever to do what we know to be right.

Prayer.—In the language of the poet, "Prayer is the Christian's vital breath." In other words, prayer is essential to spiritual life—a prayerless life is a lifeless life, spiritually speaking. From the duty side we are told that "men ought always to pray, and not to faint;" commanded to "pray without ceasing;" assured that "if we ask anything according to his will, he heareth us."

Besides the duty of prayer the two outstanding things which the Bible teaches about it are (1) the certainty that God will answer every petition of

will you please turn to it and read it again.

Another suggestion: after you have decided what you are going to do in behalf of our persecuted and unfortunate Russian brethren, apply the same logic to every other cause that deserves and needs our support. The mission forces of our church are not only putting forth faithful efforts to carry on in the work already started but are also launching out in new missionary enterprises, thus taking advanced steps forward in obeying the divine command to "Go ye into all the world, and preach the gospel to every creature."

FAMILY ALMANAC

It will soon be time for this annual publication to go to the press. We ask the co-operation of our readers in furnishing the following information in correcting the Ministerial List:

1. Newly ordained bishops, ministers, and deacons.
2. Bishops, ministers, and deacons removed by death or otherwise.
3. Changes of address of ordained men.

We will appreciate it if you will send in this information at once, so that we may get these lists as nearly correct as possible. Thank you. Address, Family Almanac, or Mennonite Publishing House, Scottdale, Pa.

faith (Matt. 17:20; 18:19; Mark 9:23; I Jno. 5:14), and (2) that the Bible conditions for answered prayer (Prov. 28:9; Matt. 21:22; I Jno. 3:22; 5:14) must be met before we need expect a divine response to our supplications.

Prayer is a duty, a privilege, a delight, a secret of power that can not be over-estimated. Men of great power have invariably been men of fervent prayers.

"An Appeal for Relief."—Our readers will call to mind that in last week's Gospel Herald there appeared an article under this head. If you failed to read this article carefully enough to get all the suggestions offered therein,

Kindness.—It pays to be kind. This noble Christian quality is not always appreciated, but this is no reason why it should not be practiced—in thought, in word, and in deed—by all Christian people. If you would know the emphasis which the Bible places upon this "ornament of a meek and quiet spirit," open your concordance, look up the references, and read. The spirit of forgiveness thrives in the heart of him who is habitually kind. Is there trouble brewing, remember that "a soft answer turneth away wrath," while "grievous words stir up anger." The Good Samaritan spirit brings forth actions that are not only a relief to the unfortunate but also a benediction to all with whom we may come in contact. Therefore, "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Wanted! in every community, men and women whose hearts are filled with love, whose lips habitually send forth kind words, whose hands are blest with deeds of kindness. The sorrows of earth would be greatly lessened if all Christian professors would make kindness one of the chief characteristics of their lives. It pays to be kind.

"Dearly beloved, as much as lieth in you, live peaceably with all men." "Cast thy bread upon the waters, and

it will return after many days." It pays to be kind.

Nonconformity.—Once in awhile you hear a brother talk after this fashion: "I believe in nonconformity but I do not believe in uniformity. I believe in simplicity, but I do not carry it to extremes like some people do. When they ask me to wear a plain coat they are carrying things too far."

This kind of philosophy awakens a few questions: Is the plain coat the only thing in which he differs from some other people who believe in nonconformity? How much difference is there between the style of his hat and that which the ordinary man of the world wears? What about his hair

combing? his neck-wear? his foot-wear? his other articles of apparel? Really, the man who wears a plain coat (especially if he wears it only in Mennonite meetings) while in practically all other articles of apparel he patterns after the styles of the world, is a long way from the scriptural position on the nonconformity question. But let us not make the mistake of beginning at the wrong end of the question to solve the difficulty. The more completely loyal we are to such teaching as that found in Jno. 17:14-17; Rom. 12:1, 2; II Cor. 6:14-18; Eph. 4:11-16; 5:21; I Tim. 2:9, 10; Jas. 1:27; 4:4; I Pet. 2:9; 3:3, 4; I Jno. 2:15, etc., the less trouble we have on the uniformity problem.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

VI. Jesus the Believer's Present Life

After a soul recognizes the redemptive work of our Lord on his behalf, and by faith accepts Him as Savior, he is no longer within the sphere of the old self-life, but Jesus Christ becomes his life. This is abundantly proven by statements of our Lord and the apostles. "I am the resurrection and the life." "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." In other words, Christ is the saints' present life, and it is concerning this relation of which we now write.

There are three short words—"in Christ Jesus"—that more fully express the relation between the Christian and his Lord than any others in the New Testament Scriptures. These words, or their equivalents, are said to appear no less than 130 times. Sometimes the preposition is changed but the meaning is practically the same. Christ calls Himself the Vine and the disciples are the branches. Each is mutually dependent upon the other for fruit-bearing. The Christian must receive his nourishment and strength from the Vine, while the fruit is manifested in the branches. This living, vital relationship so binds us to our Lord, so envelops us in Him, that we live, and move, and have our being in Him. We are not our own. We are the Lord's possession and He is the motive power of our lives.

Paul especially stresses this thought in the first chapter of Ephesians. Let us note a few of these phrases in which he utters this truth. The saints are

called "the faithful in Christ Jesus." We are "chosen in him before the foundation of the world." We are "predestinated unto the adoption of children by Christ unto himself." We are "accepted in the Beloved." In Him we have redemption, in Him we are gathered together in One, in Him we have an inheritance, in Him we are made alive, raised, seated with Him, and sealed for Him. To us who are believers, He is our all and in all.

Such a relationship carries with it a great privilege. To know that these weak, mortal bodies are through His grace quickened, infilled with Himself and His Holy Spirit, that He supplies the grace to keep us from sin and to live victoriously, that He so enshrouds us in Himself that when we are touched or harmed that He feels it, and that as we go out into service that He works in us and places His approval upon our labors, these things, my friends, touch our heartstrings and warm our innermost feelings towards Him!

The best illustration of the love that binds the believer to Christ, and vice versa, is exemplified by the espousal and wedded life of man and woman. The language of both bride and groom when speaking to or of each other, as presented in the Song of Solomon, is but typical of the highest form of love that Christ has for the Church, and the Church for Him. In the genuine Christian life, there is progress in love, culminating in marriage, but continuing and increasing during that relation. Scripture reveals no time when the love between Christ and the Church reaches a climax. His exaltation evidently gives Him satisfaction only as He can bestow greater affection and grace upon the Church. Christ lived His whole life on earth and since for the Church! The thought that He possessed us and

devotes His attention to us is overwhelming! All we are, all we have, all we hope to be is from our Lord! If this grips our hearts, it will result in greater loyalty to Him, and then He as potter can mould the clay and make us into vessels of honor and meet for His use. "For we are His workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them."

This relationship with our Lord however carries with it a tremendous responsibility. Even when we are the Lord's possession, we are not sinlessly perfect. We are yet in fleshly bodies. Even with our best intentions, we go amiss at times. Of course, the true child of God acknowledges his errors to God and to those whom he has wronged. But the world of mankind does not know our intentions, our struggles, our very innermost intentions to do His will; and how grieved we are when we fail to do His will. They do not know just when and how the arch-enemy attacks us. They see but the result, the fruit of our lives. And, in their following of our lives, through our errors they may stumble and fall! Thus reproach is brought upon the cause of Christ. What this world needs are lives that in flesh and blood manifest the spirit of Jesus Christ, that daily bring forth the fruits of righteousness. Such lives are the greatest possible asset to the world, outside of Jesus Christ Himself!

For us to live in Christ Jesus is possible only as we put off the former manner of life, the old self which is corrupt, and then permit Him to fill us with Himself. To live "in Christ Jesus" is to think the thoughts that ennoble our lives, to speak the words that enrich the lives of others, and to walk daily with but one objective, that is, to glorify God. In such a character, Christ is the Life-giver; He is the Light of our countenance; He is our Strength, our Counsellor, our Guide. Our needs are His privileges to help us. Our battles are His opportunities to win the battle for us, and when the battle is over, and won, we cast our crowns at the feet of Him to whom they belong! "Unto you therefore which believe, He is precious".

In closing, my friends, if you forget all else, keep these three words in mind: "in Christ Jesus." Meditate upon them, ask God to more fully reveal their meaning to you, and then by His grace keep your affections, pursuits and aspirations within the shortest possible radius to Jesus Christ, and I assure you that He will daily be a living reality to you. "For it is God which worketh in you both to will and to do of His good pleasure."

Elkhart, Ind.

"Love is of God."

"CAN TWO WALK TOGETHER, EXCEPT THEY BE AGREED?"

(Amos 3:3)

In the early history three men, Enoch, and Noah, and Abraham had the high honor and glory of pre-eminently walking alone with God, which later became the glorious distinction of others of most honored memory, and it may, in at least some small measure, be the experience of every Christian, at times, to recognize no human companionship in, what is manifestly important to him, his fellowship with the Lord. But with this fellowship there is nothing in earth or in Heaven to be compared. Psalm 73:25, "Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee."

Who could walk alone with Jesus Christ for one moment on earth, or in Heaven if not in agreement with Him? Where agreement with the Lord is lacking it is not because He is unjustly intolerant of man, but because man is unjustly intolerant of Him.

The true Christian has no right and no power to be in real harmony with any one not in real harmony with the Lord.

The word of any not in real harmony with the Lord, however, honored in the world, of whatever scholarship, or profession, whether secular or ecclesiastical, whether scientist, or teacher, or preacher, is in respect to spiritual things as a well with no water but full of poison gas, Jer. 2:13; II Pet. 2:18, 19, and as a barrel with no flour but full of noise. I Cor. 2:14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned."

The so called Christian world is composed mainly of two classes of people distinguished as Trinitarians and Unitarians, which by no possibility can walk together in true harmony because of the infinite difference between the faith of the Trinitarians and the unbelief of the Unitarians.

Trinitarians believe that three persons, the Father, the Son, and the Holy Spirit are equally God, and in a sense beyond finite knowledge are also one person, and that the second person became incarnate, the Son of the virgin Mary, and the Son of God, and by His crucifixion became the vicarious sacrifice for the sins of the world.

Unitarians do not believe that God is in any sense more than one person. All Modernists, whatever they may be otherwise, are evidently Unitarians; being in this respect like many other cults.

That which is of utmost consequence is not the division between us in this world, but that no Unitarian, and no one not a Trinitarian, can enter heaven, for at least nine reasons:

1. Because of the New Song: "Thou art worthy to take the book, and to open

the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation: and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Since those not Trinitarians do not believe these words, they cannot sing them honestly: and if any unbelievers may with self-complacency sing them on earth, this would not prove that they could do so in the light of heaven. But there can be no opportunity, because neither unbelievers, nor hypocrites can enter heaven. Rev. 21:27.

The dividing line between the lost and the saved is not between good works and bad works, but between belief and unbelief in the One and Triune God.

2. All who reject Jesus Christ as Savior have no Savior. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

3. All who reject the death of Jesus Christ as the only sacrifice of any merit for the forgiveness of sins shut themselves off from any redemption, or forgiveness, except by their own works, which are all evil in the sight of the Lord who looks into the heart, and if the heart is wrong all is wrong. "An high look, and a proud heart, and the plowing (or light, or lamp), of the wicked, is sin" (Prov. 21:4). "For man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

4. Of the four lists of persons in I Cor. 6:9, 10; Gal. 5:19-21; Rev. 21:8; 22:15, who cannot—unbelieving, unrepentant, and unwashed in the shed blood of Christ—enter heaven, we find "all liars," and "Whosoever loveth and maketh a lie," in the two last passages.

It is perfectly manifest that the apostle John believed, if we may not say knew, that Jesus was the fulfillment of the Old Testament prophecies of the Messiah, as for instance in Isa. 7:14; 9:6, 7, and chapter 53; and that in I Jno. 2:22, ("Who is the (a) liar but he that denieth that Jesus is the Christ?") he meant that any one who denies that Jesus is the divine Son of God, and the only divine Son of God, and the only begotten Son of God, is a liar; and if it is correct to use the article "the" instead of the article "a" it would surely seem that he meant that such liars are the worst of liars.

The alternative is between man and God, I Jno. 5:10, "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." At the baptism of Jesus, and at His transfiguration, the witness of the Word of God from heaven was heard: "This is my beloved Son in whom I am well pleased."

If this witness is true what kind of people are those who practically, at

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

A brother has a patch of water-melons. One day (or night) some boys enter this patch and utterly destroy it, these boys also belonging to the Church. Who should be brought under Church censure, the owner or the boys? What attitude should the ministers have toward the owner? toward the boys? J. M.

Who should be brought under Church censure? The boys, unless they voluntarily or promptly repent and make restitution; the owner, provided he yielded to temptation and acted in an un-Christian way. But there are other things that should be thought of before we think of Church censure.

Those boys are guilty of stealing; the same as if they had entered some house or barn and stolen more valuable possessions. The fact that it was simply watermelons that they stole or destroyed does not lessen the seriousness of their crime. It should be the burden of their parents, and also of their ministers to bring the boys to sincere repentance. Failing to accomplish this, the next thing to think about is Church censure. If the efforts at bringing about repentance succeed, for the sake of the boys and of others, a public confession is in order. The owner of the patch deserves nothing but sympathy—unless he acted in an unscriptural way; in which case, besides sympathy, he should be taught the grace of taking joyfully the spoiling of his goods.

In this age of crime we should be diligent in holding forth the Scriptural standards of righteousness and the exceeding sinfulness of sin, even if the sins committed belong to the class of petty theft. "Thou shalt not steal" is as much the law of God today as it was the day it was first written.

least, say that it is not true? The apostle John says that they are liars, and that no liar can enter heaven; that is, unrepentant and unforgiven.

Those who by this denial make God a liar, make Jesus a liar also, however much praise they bestow on Him otherwise, because Jesus witnessed that God was His Father. I Jno. 5:17-37.

Can the created offer a greater insult to the Creator than to charge Him with lying?

5. Unitarians are antichrists. "He is antichrist, that denieth the Father and the Son" (I Jno. 2:22).

6. Those who deny that Jesus is divine, and the only divine, and the only

(Continued on page 534)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

(825 N. Jefferson St.)

Greeting in Jesus' Name:—The work at Lima Mission has been going on as usual. We were privileged to have with us on last Sunday Bro. and Sister P. A. Heller of Los Angeles, and also Bro. and Sister Beck of Leo, Ind. Bro. Heller preached an inspiring message in the morning. We know that the Holy Spirit directed, because it just fit our needs. We are glad that God is faithful in teaching and warning us continually through His message-bearers. In our evening meeting Bro. O'Connell preached the sermon. The Holy Spirit was present in a mighty way. There were eight confessions. Six of these were members formerly, but had left the Church. This reminds us that only Jesus can satisfy. One sister asked us to pray for her, because she finds it hard to live right in her surroundings. She is made sport of continually. Your prayers will help these souls to gain the victory over sin and Satan. Will you especially pray for those who have come back to the Lord that they may have more grace to live for God.

During the last few weeks we have been favored by Y. P. M. programs from the Central and Salem churches. There were splendid talks and also special singing.

We are looking forward to revival meetings some time in the future. We are hoping to have an evangelist for the Mission if the Lord opens the way. We are glad to say that a few have sent in donations for tabernacle meetings. These will be held again as soon as the Lord supplies the means. If you feel impressed to give of your means to help spread the Gospel in Lima, will you send your donation to Bro. O'Connell. "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

In His service,
Iva Sommers.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers:—"I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous work." The summer is almost passed and people are returning from their vacations. A slight increase has been noticeable in our Sunday school, for which we are very grateful.

We were thankful for the return, on

Aug. 19, of Sister Lena Wenger who had spent a much needed vacation of six weeks at her home in Virginia.

At the present time Bro. and Sister Mumaw are attending the Virginia conference. During their absence Bro. Bayles has been filling Bro. Mumaw's place in conducting Bible study class on Wednesday nights and prayer meeting on Thursday nights.

Sunday night we had Y. P. M. in place of preaching. A very profitable discussion was held on the subject of "Benefits of Bible Study."

On Sunday, Aug. 25, we were pleased to have Bro. Jennings meet with us. He gave us an inspiring message, after which a young applicant was received into church fellowship by water baptism. We are glad when souls turn to the Lord in their young and tender years. Pray for this young sister that she might remain true to Him.

Satan has so many allurements here in the city for the young people, and they need the prayers of God's people that they may have grace to withstand all of the tempter's wiles. It grieves us sorely when we see some slipping away; but how encouraging it is to see others so faithfully striving for the right.

There has been much sickness in our immediate community, and we as workers have had many opportunities of serving the Lord by ministering to the bodily ailments of many, both in their homes and in the Mission Home where many children come for treatment.

Schools are starting next week, and we are having quite a lot of calls for clothing. We haven't given out much, but we hope soon to have enough on hand to start distribution. We are indeed grateful to the various sewing circles who have made this part of our work possible.

Pray for the work and workers here.

Yours in His service,

Sept. 6, 1935. Anna R. Showalter.

Millersville, Pa.

(Mennonite Children's Home)

A number of children were admitted, some were placed into foster homes, and others were returned to the Home, leaving twenty-six to be cared for in the institution.

Fruit and vegetables are being gathered in. We gratefully acknowledge thirty baskets of peaches from the H. L. Shank fruit orchards. One family sent in eight crocks of jellies and preserves. Five brethren have contributed \$25.00 each toward a new car for the Home. The 1929 Ford has travelled nearly 100,000 miles.

A brother has offered to place a car for the Home at cost. We appreciate the interest among the brotherhood for the welfare of the needy.

Sunday school classes are still responding with the \$1.00 per month contribution. There are about seventy

classes who are now sending in their offering regularly. We have sixty-five classes listed here, and a number have sent their offering through the Mission Board and failed to send the names of the Sunday school and number of classes represented. We shall be glad to list these as soon as we hear from those interested.

In the meantime we are waiting for thirty remaining classes. We asked for one hundred classes to contribute monthly.

Sister Mamie Freed, one of the workers in the Home, has gone to New Holland, Pa., to work in a private family home. Pray for us who remain here, and, that the vacancy may be filled.

In His name,

Sept. 12, 1935. Levi Sauder, Supt.

Lancaster, Pa.

(Dillerville Mission)

Dear Herald Readers, Greetings in Jesus' Name:—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Jos. 1:8, 9).

We thank the Lord for the many blessings He is bestowing upon us from time to time. The Lord has done great things for us whereof we are glad.

The services have not been so well attended during the summer months. We realize there are so many worldly pleasures to keep the people away from the house of the Lord. Oh that men would have a desire to seek the satisfying pleasures that the Savior gives to the Christians. How happy they then would be. They would not have a desire to indulge in these worldly pleasures that only last for a season; the pleasures of the Christian are everlasting.

May we as workers here, as well as other mission stations, be examples and let our daily walk of life be such that the world may see that the Christian has something that they do not have.

About forty children from this community attended the East Chestnut St. Bible school for three weeks, several received rewards for having the most Bible verses memorized in their class. Bus transportation was provided for those not living in Lancaster.

Our tent meetings were held for two weeks, with Bro. Christian Lehman as the evangelist. Bro. Lehman preached God's Word faithfully and sinners were warned to flee from their sinful ways and the saints encouraged to press onward. There were no visible results. We are thankful for the children that attend the prayer meetings and the in-

terest they take, and the readiness with which they respond when called upon for a scripture verse.

There are a few who are not willing to have prayer meeting in their homes. Our prayer is that they may see their sinful condition, and repent before it is too late. We crave an interest in your prayers for these people that they may become willing to open their doors to hear God's Word.

*Bro. James Bucher of Upland, Calif., attended our services on Sept. 1, and gave a very helpful message which was very much appreciated by all.

We invite you to visit us at our various services.

The workers,
Sept. 12, 1935. Per Mrs. John E. Landis

Reading, Pa.
(1202 Windsor St.)

Dear Herald Readers:—The first monthly girls' meeting in Reading was held last evening, Sept. 12. Nearly all the sisters who worship in Reading were present. The evening's theme was Fellowship. Sister Margaret Horst spoke to the girls and Sister Naomi Blough gave a reading. Responses were given by a number of others. All felt drawn closer to the Lord after the evening's meditation and worship. This girls' meeting is an answer to our prayers of several years. A meeting will be held every second Thursday of each month. The subject at the next gathering, Oct. 10, will be "The Girl's Devotional Life."

Sister Mabel Weaver, one of our workers here, will attend the Eastern Mennonite School this winter, after several years of appreciated service. She is missed as she leaves our midst. Sister Naomi Shank has been called to take her place. Sister Shank held a position in the Reading Homeopathic Hospital for several years. We welcome her as a worker, and wish her the attendance of God's blessing in her efforts.

The Lord led and blessed in an appreciable manner in the work of summer Bible school this year. One school was held in July at the home base; another in August at Southeast. The combined average attendance of both schools was 260. A corps of faithful teachers made the activity enjoyable and profitable to all.

Three precious souls have recently found victory in Christ. Two girls who have weighed the matter long and for whom we have long been praying, have quietly and firmly made the decision. The Lord has rewarded them with real joy. Praise His name. The third one is an aged afflicted man who wants his old heart cleansed and made new. Pray for him.

As a Mission family we thank the Lord and all of you who have had a part in supplying our temporal needs throughout the summer. A few items to help additionally in reducing ex-

pense would be: homemade soap, a few jars that are not yet filled, flour, and potatoes for winter use.

Through the kind and thoughtful interest of the Reading working girls and other friends several rooms in the Mission Home were improved during the summer. A fence is also to be built around the Mission lawn. This will make a more pleasant and safe place for our children. These thoughtful remembrances do bring with them real encouragement. There is little we can do but thank you. We do not know all who helped, but we do know our Lord will reward all that was done in His name and for His sake.

Visiting ministers from a distance recently were Norman Hobbs and family, William Smith and family, E. J. Berkey, and Bishops Andrew Shank, Louis Amstutz and family, and O. N. Johns.

Our next quarterly meeting will be held Saturday and Sunday, Sept. 28, and 29. Saturday evening will be a baptismal service in charge of Bishop John Souder. Sunday, services all day. Speakers: Jos. M. Nissley, Altoona, and Paul Mininger, Norristown.

In His service,
Sept. 13, 1935. Luke A. Hurst.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(August 14, 1935)

By Florence B. Lauver

Dear Herald Readers, Greeting of Love in the Precious Name of Jesus:—Again we shall endeavor to write the news letter, even though the news received from other stations is scarce.

In all the towns we have the same topic in our Tuesday night Christian endeavor meeting. Last Tuesday our subject was, "Saturday and the Lord's Day." One of our members gave an excellent talk on the subject. A certain young man who has lived in our town all his life went to be with his uncle in Cordoba, who is a worker among the Seventh Day Adventists. While there he was converted, and since then he has come home to stay again. At first he seemed quite firm and even tried to get some of our members to believe that Saturday is the day that should be observed. But now for a long while he has been attending our church regularly and we have become quite friendly with him and he seems quite changed. He has read a book on the subject out of our library and seems to believe with us on the subject. He says before he had always been taught that Saturday was the day and naturally believed that way. He is of a respected family in our town. We are glad to have him be one with us and have his influence for Christ and His cause. He has finished the grades and would like to take the studies to prepare as a worker. May you pray that the Lord's will

be done in his life. His name is Bienvenido Beniditti.

Doris Swartzentruber has to have an operation and have her tonsils removed. May you pray for her health.

The Argentine people are sad that war is threatening in Europe. The Roman empire surely seems to be reviving rapidly, and gaining more power daily. May all we missionaries everywhere pray and work with all our might, as time may be short that we can bring the lost to Christ. Rome seems to be very fascinating for tourists. I read recently that the number of tourists in France in 1927 was 2,125,000 and fell to 700,000 in 1934; while in Italy the tourists numbered 100,000 in 1925 and rose to 3,350,000 in 1934.

A student of prophecy can't help but see Scripture being fulfilled in Rome and also in Jerusalem. How Palestine the holy land prospers! How many thousands of Jews are going back to their national home! Heretofore Palestine was very backward in civilization. But now it is very different; having modern stores, cities, and the best doctors and dentists that Germany formerly had. It has good roads, highways, and the telephone. It is the only country where they do not feel the crisis. Laborers are needed instead of being idle. God's Word tells us that when we see the fig bud we are to look up that we know His coming is near. May we proclaim His Word to the uttermost part of the earth while we are permitted to do so.

Recently Brother Litwiller and family visited us and he preached to a large audience. All appreciated the sermon. We were glad for their visit. The missionaries do not get together very often. Outside of our annual conferences I have not visited another station until recently, for three years. We were then invited to the Swartzentruber home to celebrate their wedding anniversary, where with the Snyders, Litwillers, and Swartzentrubers we enjoyed a good Amish dinner and Christian fellowship and were present for the evening service. Time surely passes rapidly. On Sept. 26 it will be 15 years since we were married and over 14 years since we sailed for South America the first time. Now we feel as much at home in this country as we do in our own country even if we are foreigners in a foreign land.

May you pray for the missionaries and their work. We appreciate how the Mennonite Church responds to giving for the mission cause in these days of crisis. May the Lord bless the Church, that at home and in the foreign field the churches may grow in number and spiritually, is our prayer.

Yours for the Lost.

Carlos Casares, F. C. O., Argentina.

Our visitors at our mission stations are the best advertisements we have.
—J. M. Nissley.

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MEDITATION

By Daniel H. Martin

For the Gospel Herald.

(Note: The first two verses of the following poem were written sometime in December, 1928. The rest was written about a month later. The poem was inspired as I was thinking of dear ones who have gone to the homeland.—D. H. M.)

In the quiet hours of night,
Thinking of the friends who've gone
To that place at God's right hand,
Where no sorrow ever comes,
How the longing fills my soul,
To go and meet those friends once more,
Where the struggles of this earth
Never enter that fair shore.

Sister Mary took her flight
Many years ago. One night
As she suffered, God thought best
To take her home to rest.
As the death angel o'er her passed,
And left her body cold and chill,
The smile that was upon her face
Lingers in my memory still.

Father too received the call
To come and join that heavenly band,
But oh, the suffering he passed through
Until he entered Canaan-land.
Many days in pain he lingered,
Until the spirit was released;
Now he dwells at God's right hand,
Where there is eternal peace.

As our loved ones cross the river,
Father, mother, sister, son,
Let us look to Christ the Giver,
Humbly saying, "Thy will be done."
Put our confidence in Him
Till the setting of the sun,
That when labors here are ended,
We can hear the voice, "Well done."

WHAT WOULD GRAND-MOTHER SAY?

Men and women on relief for the past few years have developed some mighty fine tastes. They not only want to dictate what they shall eat, but now we also learn that the women are very particular what they shall wear. For instance, two years ago the Municipal Welfare Bureau of Detroit, Michigan, bought 30,000 pairs of women's cotton stockings at cost to be given to the city's poor, but the Detroit women would not have them; they were not good enough. Thinking perhaps the women in smaller cities would not be quite so particular, a consignment was sent to Grand Rapids. But they came back. They wouldn't wear them there and the city of Detroit had to pay the transportation two ways. Welfare workers also discovered that these women would rather take a part of their food

allowance and buy silk or rayon stockings instead of the cotton ones which they could get free. What shall the end of these things be?—Evangelical Visitor.

A MOTHER'S HEART OF LOVE

Years ago a rich Baltimore mother waked up to the realization of the fact that she had a fallen daughter. She had fled her home and taken up her abode in Chicago. When the mother found her, she wrote saying she would come for her if she would return. The girl signified her willingness. Friends said to the rich mother, "Why do you go? Why not send an officer? Why do you risk your own health, feeble as you are, to make such a journey? She is not worthy of it." But the mother said, "She is my child. I cannot trust anybody to convey my heart of love and my spirit of forgiveness. I must do it myself." Oh, my friends, here is a picture, imperfect though it be, of the heart of Jesus Christ. At best we stand before Him as fallen sinful humanity. He has culminated a plan for our redemption, it is the work of His own heart. Now the time has come for redemption, for salvation, He cannot trust to priests and potentates, nor even angels, but He Himself is High Priest. He takes the case and in Him God makes the reconciliation. How much we should love our Savior. With what greatness of heart He has wrought out and completed this scheme of redemption. There is nothing intricate in it. There is nothing hard to understand. There is nothing in it very marvelous. There is no reason why a man cannot reasonably fall in with this simple plan. Accept Jesus as ministering High Priest; place your hopes upon Him with confidence that He will make the reconciliation between you and God. This is the plan upon which the world is to be saved.—Len G. Broughton.

"CAN TWO WALK TOGETHER?"

(Continued from page 531)

begotten Son of God, cannot enter heaven, because Jesus Christ is the door, and they refuse to enter by this door. "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (Jno. 10:9).

No power on earth can shut this door. "Behold I have set before thee an open door, and no man can shut it" (Rev. 3:8). While multitudes in unbelief have been standing without in the storm, cold, hungry, perishing, but trying to shut this door; other multitudes by faith have been entering this door, and are saved, and have found peace in believing. Come, my brother, and join us and find out for yourself. Jno. 7:17.

7. Unitarians, in common with all who believe not in the necessity of con-

version, can never see the Kingdom of God. John 3:3, "Jesus answered and said unto him: Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God."

8. Unitarians, in common with every unbeliever of whatever name, or race, or station from beggar to millionaire, have just one alternative, which is to accept Salvation as the full, free, and unmerited gift of God through His Son Jesus Christ; or go down to the grave, and up to the judgment with all of the burden of all of their guilt upon them, and suffer the penalty of their sins through all eternity. John 8:24, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins."

9. Unitarians, in common with a countless multitude of other names, and cults, including we know not how many nominal and professed Trinitarians, are trying, of course, to climb up to heaven some other way, which is impossible, there being no other way. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by Me" (Jno. 14:6).

What kind of people are they who try to climb up some other way? John 10:1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Thieves and robbers cannot enter heaven. Jno. 10:8.

Are Unitarians and Modernists "thieves and robbers?" By some means they have appeared in Trinitarian churches, or those which formerly were and are classed now as Trinitarian, or at least are not named Unitarian, until they seem to include on the average nearly half the membership one way or the other, or enough so that for some years past, probably twenty or more, with the help it may be of a considerable number of Trinitarians not awake to the situation, they have too nearly placed their own men in every official position of special importance.—Josiah Kidder, Sel. by Abram B. Thomas.

(To be continued)

"BLESSED ARE THE MERCIFUL"

"Blessed are the merciful: for they shall obtain mercy." The incident is told of a wealthy lady who once bought food for a poor, hungry boy. Thirty years later a rich gentleman gave a poor lady money to make her comfortable the rest of her life. The rich man was the poor boy, and the poor lady was the rich one who had helped him. We may be in good health and have plenty today, but we know not what a day may bring forth.—Herald of Light and Zion's Watchman.

I am afraid that even in our own schools there is too much stress laid upon the head-knowledge of the Word of God.—Lloy Kniss.

SUNDAY SCHOOL LESSON

Theme for the Quarter: REPRESENTATIVE MEN AND WOMEN OF THE BIBLE

OUTLINE STUDY

Lesson for Sept. 29, 1935.—JOHN.

Lesson Scope.—III John 1-14.

Lesson Text.—III John 1-14.

Time and Place.—About A. D. 95 or 96; Ephesus.

Writer.—John "the disciple whom Jesus loved."

Golden Text.—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.—III John 11.

Points for Meditation.

1. Brotherly love.
2. Spiritual prosperity.
3. The joy of the Lord.
4. Living for the good of others.
5. Self-seeking leaders.
6. Christian fellowship.

Introductory Thoughts.—We close our study of the life sketches of faithful men and women of the Bible with a glimpse into the life and character of the beloved disciple who was one of Christ's nearest and dearest companions. The lessons of the next quarter are taken from the prophetic writers of the Old Testament. In this lesson we are not only brought face to face with many blessed truths but also have an insight into the character of this interesting disciple. Though belonging to a class reckoned as "unlearned and ignorant," his writings breathe forth the wisdom from above which are refreshing to the soul. Let us note a few of the most striking sentences of the lesson:

LESSON COMMENTS

1. "The elder unto the wellbeloved Gaius, whom I love in the truth." Here he simply pours out the inner feelings for which he is noted. He writes to "the wellbeloved Gaius," adding, "Whom I love in the truth." Is there any wonder that Christ should dearly love this man? It was the love of God abounding in his soul, which made his presence a benediction to others.

2. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Here is found not only an expression of good will but also a safe and sane condition upon which this expression of good will is based: "As thy soul prospereth." Material prosperity without prosperity in soul is a curse. When you pray for prosperity, or wish prosperity for others, remember the scriptural condition: "Even as thy soul prospereth."

3. "I rejoiced greatly . . . even as thou walkest in the truth." The child of God rejoices as he witnesses that others walk "in the truth." Let us point others to a similar course by setting proper examples.

4. "I have no greater joy than to hear that my children walk in the truth." We praise the Lord. Is this our feeling also?

5. ". . . to the brethren, and to strangers; which have borne witness of thy charity before the church."

This "wellbeloved Gaius" had so lived that he earned the title. "He that hath pity on the poor lendeth unto the Lord." Gaius proved his faith by his works. His gifts of charity was proof that while he doubtless abounded in other things, he abounded "in this grace also."

6. "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." Notice the difference in character between Gaius and Diotrephes. Gaius was a generous-hearted soul, living for the good of others. Diotrephes was an ambitious egotist, seeking honor and pre-eminence for himself, even if that meant the rejection of the beloved disciple. It was this self-seeking spirit which caused the Jews to crucify our Lord. The majority of church troubles and divisions may be laid to the door of self-seeking, ambitious men who, like Diotrephes, love to have the pre-eminence among their fellow men.

7. "Demetrius hath good report of all men, and of the truth itself." Here the beloved disciple turns again to the better type of men. There is nothing said about Demetrius desiring pre-eminence among his fellow men, but the fact that all men spoke well of him is evidence that he, like Gaius, was noted for his kindness and good deeds. Not only this; but he was a lover of

the truth. Speaking of the truth, we remember the words of our Lord: "Thy word is truth." Every lover of the truth as it is in Jesus lets the light of Jesus shine out through his life. Wanted: men and women like Gaius and Demetrius in every community.

8. "Peace be with thee." We can wish nobody anything higher or better. May our prayers and our labors be directed continually to the end that the peace of God may abound in the hearts and lives of all our associates.

9. "Greet the friends by name." This whole epistle of John breathes forth the spirit of Christian sociability. "Like begets like." "He that hath friends must shew himself friendly." The man who has the faculty of remembering faces and names, calling the friends by name as he greets or passes them, has an advantage over those who are not thus gifted. And when he calls them, especially the younger people, by their given names, he adds to the grip of friendship which binds them to him. "Greet the friends by name." Be friendly, sociable—and with this sociability be pure, steadfast, "always abounding in the work of the Lord."—K.

O brother, where is there such a force to quicken, to ennoble, to lead men to their higher selves than their own past selves as lies in the grand sweep of that historic manifestation which we understand by the name of Jesus? There is nothing else that will go so deep down into the heart and unseal the fountains of power and obedience as that Name.—A. Maclaren.

BIBLE MEETING TOPIC

THE LORD'S DAY.—Heb. 10:23-25;
Rev. 1:9-18; Jno. 20:19-29

Topic for September 29

MOTTO

"The Sabbath was made for man."

OUTLINE STUDY

I. God Hallowed the Seventh Day.

1. For man's sake.—Mark 2:27.
2. Because of God's own rest.—Gen. 2:3.

II. Christ Consecrated the First Day.

1. By His resurrection.—Mark 16:9.
2. By making it the time of meeting the disciples.—Jno. 20:19, 26.
3. By sending the Pentecostal blessing.—Acts 2:1-4.
4. By owning the gatherings and meditations of the early Christians.—Acts 20:7-12; I Cor. 16:2; Rev. 1:10.

III. Keeping the Day unto the Lord.

1. A day to take delight in the Lord.—Isa. 58:13, 14.
2. To rest from secular labor.—Ex. 34:21.
3. To engage in religious service.—Lev. 23:3; Heb. 10:24, 25.
4. To do good.—Matt. 12:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sabbath."
2. God's Gift of Days.
3. How God Wants His Days Used.
4. What May Be Done on Six Days.

5. What May Be Done on the Lord's Day.
6. The First Sabbath Day after Creation.
7. The First Lord's Day.
8. Good Things We Enjoy on the Lord's Day.

For Seniors.

1. The Purpose of God in Giving Man a Sabbath.
2. Special Blessings upon the Church Given on the Lord's Day.
3. Blessing I Have Experienced on the Lord's Day.
4. How We Lose the Blessings of the Lord's Day.

PERSONAL THOUGHT

I delight to do the service of life according to the plans of God.

SEED THOUGHTS

The man who uses Sunday for hilarity, physical sports, even outdoor excursions alone, robs his soul, undermines his health and decreases his efficiency. A Christian Sunday is absolutely essential for the building of the highest type of citizenship. There is absolutely no substitute.—C. F. Reisner.

Beautiful morning! Day of hope,
Dawn of a better life;
Now in thy peaceful hours we rest,
Far from earth's noise and strife.

Morning of resurrection joy,
Day when the Savior rose,
Singing shall greet thy opening hour,
Singing shall mark thy close.—Anon.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, SEPTEMBER 19, 1935

Field Notes

Bro. J. B. Martin, Waterloo, Ont., will begin a series of meetings in the near future at Prairie St. Church, Elkhart, Ind.

Harvest home services will be held at the Vincent Church near Spring City, Pa., on Saturday afternoon, Sept. 21. J. W. K.

Bro. and Sister M. O'Connell, Lima, Ohio, expect to labor with the Waterloo, Ont., congregation in evangelistic efforts in October. J. B. M.

Change of Address.—Bro. M. C. Vogt and family, missionaries on furlough from India, from Hesston, Kans., to Chicago, Ill., 153 inst place.

The brotherhood at Goodfield, Ill., is looking forward to a ten-day meeting in Bible study beginning Oct. 3, with Bro. J. P. Brubaker of Edwards, Mo., in charge.

The quarterly instruction meeting is to be held at the York, Pa., Mission on Saturday evening and all day on Sunday, Sept. 21-22. Instructors: Nevin Bender, Ira Landis, Ira Hershey.

Steps are being taken looking to the ordination of a minister in the East Chestnut St. Mennonite Church, Lancaster, Pa., on Sunday, Sept. 22. May the Lord direct the work and the God-chosen brother be ordained.

Recent visitors at the Publishing House include the following: J. P. Hershberger and wife, Hesston, Kans.; Elizabeth Lehman, Chambersburg, Pa.; J. D. Risser and wife, Hagerstown, Md.; N. L. Landis, Neffsville, Pa.; Ira D. Landis and wife and daughter Rachel, Lititz, Pa.

Bro. J. L. Horst of Scottdale preached for the congregation at Metzler's, Lancaster Co., Pa., on Sunday morning, Sept. 8, and performed a similar service for the brotherhood at Chambersburg, Pa., in the evening.

Bro. Paul Miner of Kansas City, Kans., is the new superintendent at the Mennonite mission in Norristown, Pa. It is understood that he holds this position only temporarily, or until his school work in the East is completed.

Ontario Mennonite Bible School.—The date for Ontario Mennonite Bible School will be Dec. 30, 1935—March 21, 1936. We shall gladly correspond with prospective students. Address, J. B. Martin, 187 W. Erb St., Waterloo, Ont.

A brother writes from Wayland, Iowa: "Bro. M. E. Brenneman of Albany, Oreg., filled an appointment for us Tuesday, Sept. 10. He was on his way to Oregon. We expect Bro. E. L. Frey here Sunday, Sept. 15, also on his way west."

Bro. O. N. Johns of Canton, Ohio, spent the greater part of last week in Lancaster Co., Pa., filling appointments in a number of churches. On his return home on Friday, Sept. 13, he stopped at the Publishing House for a few hours.

Following the recent conference at Denbigh, Va., Bro. E. J. Berkey of Oronogo, Mo., conducted a short series of meetings at the Warwick River Church in that community. There was a live interest manifest, and souls came out on the side of the Lord.

An interesting Bible meeting over the week-end of Sept. 8 is reported from Paradise, Pa., with Bro. A. J. Metzler and others serving as instructors. Bro. Metzler also filled the regular appointment at Hershey's, in the same community, on Sunday morning.

A two-week Bible school will be held at the Maple Grove Church near Atglen, Pa., D. V., beginning Dec. 30 and ending Jan. 10, with Brethren S. G. Shetler and Harvey Shank as instructors. More information later.
I. G. K.

The pulpit in the Scottdale Mennonite Church last Sunday was occupied by the ministering brethren, N. L. Landis of Neffsville, Pa., J. D. Risser of Hagerstown, Md., and Ira D. Landis of Lititz, Pa. Their messages had the true Gospel ring and were much appreciated.

Bro. D. A. Yoder of Elkhart, Ind., spent all last week and part of this in an evangelistic meeting at the Stahl

Church near Johnstown, Pa. There was a marked interest manifest and we trust that the Cause will be strengthened and souls saved as a result of the meetings.

Bro. and Sister Edwin Weaver, soon to sail for India as missionaries, stopped with the brotherhood in Johnstown and Iowa counties, Iowa, over Sunday, Sept. 8, on the way to Kansas, Bro. W's former home near Hesston. It is their intention to remain in Kansas until they get ready to sail for India.

We are frequently asked the question, "Do you still send the Gospel Herald free for one year to newly-weds?" To all such questions we reply: "This has been our custom for a number of years, and will until further notice is given. Those desiring the paper should give the address of the newly married couple and the time that the paper should begin."

A letter from Bro. Milo Kauffman, Hesston, Kans., dated Sept. 13, says: "We are glad to again announce an increase in the number of students here. The number is around 110. At least a dozen are coming later. I think we have one of the most promising bodies of students we have had for years. An attitude of seriousness and of Christian zeal is evident."

Bro. J. S. Shoemaker, Dakota, Ill., whose familiar voice and cheering presence has been a helpful force in our meetings of General Conference since its organization in 1897, was not present at the recent meeting at Kitchener, Ont. His health has not been robust, and he did not feel himself strong enough to make the trip. Bro. Shoemaker has hosts of friends whose best wishes and prayers are with him.

Correspondence

Birch Tree, Mo.

Dear Herald Readers, Greetings:—We were privileged to have with us over the first Sunday in August the following brethren: Bro. I. G. Hartzler of East Lynne, Bro. Joe C. Driver of Garden City, and our bishop, Bro. Andrew Shenk, of Oronogo. On Sunday morning part of the brethren went to Black Pond where they observed the ordinance of communion and feet washing, also received two sisters into church fellowship by baptism at Black Pond. At the home church Sunday night a similar service was had, at which time three more precious souls—a father, mother, and daughter—were added to our number. It means so much to know our labors are not in vain in the Lord. The summer has been dry after a very wet

spring, and people haven't raised very much crop again.

Continue to pray for the work and workers. We appreciate so much your interest shown in the work here, and would be so glad for visitors, anyone passing near us. We realize we are in rather an out-of-the-way place and away from all other congregations, and sometimes we may be tempted to feel a hard place to work. Nevertheless the Lord is with us, and He is blessing us in so many ways.

We are glad for any encouragement. Please pray for the work in this part of the Ozarks.

Sept. 9, 1935. Mrs. Roy Cowan.

Breslau, Ont.

(Cressman congregation)

Dear Herald Readers, Greetings in the Master's Name:—Surely the Lord has blessed us in giving us a bountiful harvest. Will it help us to think of the grain white and ready to harvest but is perishing for want of laborers? "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Beginning July 29 and ending Aug. 9, we held our first summer Bible school together with the Snyder congregation. Total enrollment, 140; average attendance, 120. Churches represented were Mennonite, Mennonite Brethren in Christ, Lutheran, Catholic, United, and Evangelical. The enrollment by departments was 36 in Kindergarten, 25 in Primary, 38 in Junior I, 25 in Junior II and 16 Intermediate scholars. May the seed spring up and bring forth abundant fruit.

On Sept. 1 Bro. Floyd Weaver of Rensselaer, Ind., gave us a much appreciated message, while on the Sunday preceding the General Conference the Brethren A. A. Landis, Sanford Shetler, I. W. Royer, S. G. Shetler, and Milo Stutzman spoke on the various subjects assigned to the churches throughout this district.

During periods of absence of our pastor, Brethren Noah Hunsberger, Howard Stevanus, B. B. Shantz, Lorne Schmidt, Simon Martin, J. W. Witmer, Jesse B. Martin, and Reuben Detweiler occupied his usual place.

On Sept. 8 we were again reminded of the suffering and death of our Lord by observing the ordinances of communion and footwashing, in charge of Bro. Manasseh Hallman of Petersburg.

We are looking forward to a series of meetings to be held Nov. 1-10, in charge of Bro. C. C. Culp of Brethren, Mich. Pray for this work and the work in general at this place.

Sept. 9, 1935. Jerry Keffer.

West Liberty, Ohio

Bro. J. P. Bontrager of Atwater, Calif., spent some time in this vicinity before and after General Conference

at Kitchener, Ont., visiting his daughter, Mrs. Roy Detweiler, and many other relatives and friends, in his old home community. During this time he allowed himself to be used in the regular services, in the different churches in this locality, and preached at four special services at the Bethel Church, Sept. 4-8. These messages were greatly appreciated, and we extend a hearty invitation to him to return.

Sept. 10, 1935.

Cor.

Pettus, Texas

(Tuleta congregation)

Dear Herald Readers, Greetings.—In the absence of our regular correspondent we wish to report that Bro. and Sister H. F. Reist of Falfurrias, accompanied by their son Robert and daughter Eleanor, were with us over Sunday, Sept. 8. Bro. Reist gave us two inspiring messages on the Paradoxes of Christianity, using four of these in his morning sermon and four in the evening. A paradox, as he explained to us, is something which seemingly could not be, and yet which is true. These, in the order given were: (1) We gain freedom through slavery. (2) "We see that which is invisible." (3) "We rest by taking up burdens." (4) We conquer by yielding. (5) We gain wisdom through foolishness. (6) Greatness comes through littleness. (7) We have by giving. (8) Our strength is in weakness.

A fair-sized audience listened with good attention to these discourses, which we feel will be long remembered. We were glad to have with us also Bro. Cletus Schrock and family of Wauseon, Ohio, who are here visiting his parents, Bro. D. L. Schrock of Kenedy.

Sister Sarah Unzicker has returned from several weeks' visit with relatives in Kansas.

We are hoping soon to have Bro. and Sister Hallman home again. We miss them much, but are glad they could be at our district conference also General Conference in Canada.

Sept. 10, 1935. Rhoda F. Yoder.

Springs, Pa.

Young People's Institute.—Attendants at the young people's institute at Columbiana, O., were Alton, Grace, Elam, Allen, and Kathryn Miller, Ruth Maust, and Leota Rodamer. These brethren and sisters report a "fine time."

Visitors in Our Services.—Aug. 11. Bro. and Sister Gerber and sons, Edward, Ross and Ralph and daughter Mary of Sugar Creek, Ohio, attended our Sunday morning services; also Sister Frances Hepfer of Pearl City, Ill. Aug. 18. Bro. and Sister Timothy Showalter and Sisters Annie, Ada and Elizabeth, of Broadway, Va., attended our evening meetings. Bro. Showalter preached for us following young

people's meeting. Aug. 25. Bro. G. J. Stevanus, now of Harrisonburg, Va., was with us in Sunday school. Bro. "Gabe," who is now a member of the church at Harrisonburg, would have to his credit the most years of service in the Springs Mennonite Church of any living member at the present time, were he still a member here. Others in our services were Sisters Sue Stevanus, Naomi, Goldie, Hazel, and Blanche Tressler, Brethren Harry Burkholder and Harold Sharpe of Harrisonburg, Va.; Paul Huber of Lancaster; Sisters Katie Yoder and Mary Peachy of Belleville, Pa.

Wedding.—Vernon Maust and Edna King, youngest daughter of Sister Sarah King, were married Aug. 17. May God's blessing be upon them.

Attending General Conference.—Bro. Roy Otto, with Sister Otto and son, Bro. and Sister Homer Livengood, Sisters Mintie Stevanus, Hannah Miller, Mrs. Homer Maust and Bro. Paul Miller attended General Conference at Kitchener, Ont. An edifying meeting is reported.

Homecomers.—Sister Lydia Keim Schrock, formerly of this place, has been with us for some time visiting. On Sunday Aug. 17 she was joined by her husband and son, all attending our services. Bro. Ernest Miller and family, who were visiting with us for some time, returned to their home at Leona, Pa. Sister Kemp has been visiting her daughter, Mrs. Herman Bender. Homecomers who attended the Miller reunion were Bro. and Sister Chas. Shoemaker of Scottdale, Pa., W. D. Miller of Salem, O., Mr. and Mrs. Dale Miller and three children of Lisbon, O., C. D. Miller of Elizabeth, Pa., C. Edward Bender and son Edward J. of Columbiana, O., Mrs. Robert Maust and daughter of Kantner, Pa., James and Richard Bender of Denver, Pa., Albert Bender and Loris Pyle of Somerset, Pa., Mr. and Mrs. Burgess Shaffer of Johnstown, Pa.

Other homecomers were Mrs. Eugene Cunningham of Cumberland, Md., Mr. and Mrs. Cloyd Otto and children of Somerset, Pa., Mr. and Mrs. Marvin Otto and children of Somerset, Pa. Bro. Ray Haning of Bell Center, Ohio, was also with us in services Sept. 1.

We were again favored by having Bro. and Sister J. A. Ressler with us Sept. 8, Bro. Ressler preaching. We appreciate all our visitors and invite them and others to come.

Evangelistic Meetings. Many of our brethren and sisters attended evangelistic meetings at the Oak Grove Church. Evangelist, Bro. William Detweiler of Canton, Ohio. Sinners were faithfully warned and saints strengthened.

We look forward to Sept. 19-29 in expectation of great things of God at which time Bro. S. J. Miller of Pigeon, Mich., is to hold evangelistic meetings,

(Continued on page 540)

Miscellaneous

THE JOY OF INTERCESSION

By R. P. Blosser

For the Gospel Herald.

I like to think, e'en though on earth
We may not chance to meet,
Yet we may hold sweet fellowship
At our dear Savior's feet.

I like to think, that in the tasks
The Lord may have us do,
That I may lift my hands in prayer
And thus be helping you.

I like to think how it would help
To drive away our cares;
And give new strength in all we do,
Could we unite our prayers.

I like to think that when on high,
With undimmed eye we see
Our works abound—you may rejoice
That I thus prayed for thee.

Canfield, Ohio.

MEMORIES OF GENERAL CONFERENCE

By Noah H. Martin

For the Gospel Herald.

As we traveled through the country,
journeying on a long way into a distant land, at last we came to our final goal.

We traveled over hills and mountains. Upon the summit of a high mountain we could see the spires of a far away city flashing in the sunlight, then we followed the road down into the valley where we lost sight of that city. We went through forests by the shaded waters which the sun never touched, but we do not forget the city ahead, when at last we enter the city.

So it shall be on our journey to heaven. First God lets shine upon us the wisdom and beauty of the eternal city He wishes us to reach. The vision does not make it ours. The journey is still to be made, the battle is to be fought, the task is to be done.

Again our memory goes back to the time when we came upon the Conference grounds and heard those Gospel truths. Richer and richer seem to be the teachings we received by our ministering brethren from the East and the West, the North and the South. We were richly reminded and can more fully see the meaning of their teaching as time goes on. May their teaching have touched our hearts and shaped our lives, as it did those three disciples who were with Jesus upon the Mount when He was transfigured before them.

Peter said, "Master, it is good for us to be here. Let us make three tabernacles; one for thee, one for Moses, and one for Elias;" for he wist not what to say. In the second epistle of Peter he writes of this event. He had now grown to old age. Through all the busy and burdened years which

have come in between, Peter had never ceased to hear that voice and remembered that event when God spoke and Jesus was transfigured before him. This meant so much more to him than if its outward form had been made perpetual, or if he had been permitted to remain upon the mount. This is the best thing which can happen to the pleasant events of life; that they should pass into our memories where their light may shine out for the life which we have yet to live. Less and less do we desire the mistakes and reverse circumstances in life to be maintained in our memories.

While seated in those Conference meetings, we believe all were made to resolve to live better lives. This is but natural while we were having the mountain-top experiences. But when we come down into the valley, some may lose out and become discouraged, for they fail to ask Jesus to help them. Every one who has been regenerated or born again has been brought up out of the dungeon of sin and shown the sunlight of God's love—had the mountain-top experience. But some go down into the valley of defeat and return to their former careless living or go back into the beggarly elements where they desire to be in bondage again. With the memory of all the sunshine of God's mercy in their eyes, how sad to hear the door of mercy closed and bolted behind them and the key thrown into the depth never to be opened unto them again, never to be released from that darkness. "What wretchedness could equal that?" Jesus is the only One who can deliver and bring them up again out of that darkness into His marvelous light. May all accept Jesus as their personal Savior before it's forever too late.

We believe this conference had its unifying effect upon all who were present. All conferences represented were brought together as one family in the Lord. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." We believe this spirit was demonstrated throughout the meeting.

Again, we recall to memory the many friends we met while at Conference. Our social circles were enlarged. We formed new acquaintances, and renewed the friendship of old friends. We were reminded and had a foretaste of the grand reunion in heaven, where we shall be gathered from all parts of the earth and from all ages, and where we shall never part. May this be the portion of every soul.

Hagerstown, Md.

If I love the things of the world more than I do God's Word, I do not have the abundant life. Why? Because, "If any man love the world, the love of the Father is not in him."—T. K. Hershey.

THE POWER OF UNITED EFFORT IN SUNDAY SCHOOL WORK

By Mabelle Hathaway

For the Gospel Herald.

I like the thought of united effort in Sunday school work. We often hear the expression, "Now we must all stand together, or all stand for the same thing." But it seems the thought of united effort has more of a working idea. Effort means strenuous exertion or an urgent, eager pressing on to accomplish our purpose. When we see a person putting forth such effort to accomplish something we have every reason to believe he will succeed, because there is power behind such an effort.

United effort means much more power. In unity there is strength. If any organization or union of any kind sets forth to accomplish a certain purpose and the members of the organization are not agreed or are not working for the same thing, the result is a miserable failure. There must be unity. On the other hand, if the members are agreed and are working together in harmony—there is power and much will be accomplished. An illustration which we used to read in our readers at school. An old man was trying to impress upon the minds of his boys the lesson of the importance of working together, so he took small sticks and tied them together in a bundle and handed it to one of the boys telling him to try and break them. The boy could not break them, so he handed the bundle to the next boy; and so on till all had tried and failed to break the sticks. Then the man untied the string and handed the sticks one by one to the boys and of course they could easily break them. "This," said the man, "is the lesson I wanted you to learn. In unity there is strength or power. As long as the sticks were together they could not be broken, but as soon as they were separated they were easily destroyed. You will find the same true in your life. If we work together we will succeed; but if we disagree or separate we will be like the sticks easily broken."

The same is true in our Sunday school work. If we all work together for the same purpose there will be power there and much more will be accomplished than if there were disagreements and divisions. The Sunday school is part of the work of the Church. Christ has given the Church much authority and power. We may claim the same promises in our Sunday school work. Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." Christ is the source of all power. In

order for our S. S. work to have power and accomplish that which we desire we must be connected or united with this source of all power. We are workers together with God.

Christ prayed for unity among believers when He prayed that prayer just before He was betrayed. He prayed for His disciples and then said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." This prayer includes us today. Surely, if we meet these conditions and are one with Christ and God as Jesus here prays that we should be, there will be power manifested. This also shows why He desired this unity. That the world might see and believe that God had sent Him. This should be our aim and purpose in our Sunday school work, that we might show to the world and get them to believe that Christ has come to be their Savior and accept Him as such. When the world sees unity and harmony among Christian people it has an influence over their lives for they realize there is power there for peace that is lacking in their own lives.

Nowhere can we find a more beautiful picture of the importance and power of united effort in Church and S. S. work than we have, where Paul compares Christ and His followers with the natural body. The natural body has a head and there is where the mind or will is. The body obeys the orders of the head. If the order is to move our hand, it moves, if it is to walk our feet begin to move. Each member of the body obeys the orders from the head. And when all the members of the body are in working order, working in unison, each doing the work assigned them not hindered by deacease or anything we may say we have a perfect body and there is power there to do the work we want to do.

A little article in the Gospel Herald not long ago said, Physicians have performed some wonderful operations on these natural bodies. They can remove almost any member from the body, and even remove some of the internal organs and the body still lives, but they have never been able to sever the head from the body and the body still live. Just so Christ is the head of the Church. If we are members of His body we should obey orders just as the body obeys orders from the head. As long as the Church or individuals who compose the Church are united with Him and with one another and obedient there is power. But an attempt to sever Christ from the Church results in a dead Church with no life or power. We all know the body without a head is utterly useless. So all our effort in Sunday school work, or any other Church

work, is useless unless Christ is the center of our activities. Sometimes we see those who do not have the use of all their members and we pity them very much. We know that one member absent from the body withdraws from the power of the body. And one member out of harmony with the Church withdraws from or hinders the full power of the Church.

We may think that we are such a small member and so unimportant that it will not affect the work of the Sunday school if we are disobedient or do not do our part of the work. But did you ever think how much pain and trouble even the smallest member of our body can cause us if it does not perform its part? Take a tooth, for instance. It is only a very small part of the body yet how much pain and discomfort it can cause if it becomes decayed, and not only does the tooth itself cause trouble, but by it being out of order we cannot chew our food properly and thus it affects others of the body; or we might sever one finger from our hand, that is only a small member yet how it detracts from the full power of the hand. So our body suffers if it does not have the use of all the members and if they do not work in unity or harmony.

Rom. 12:4, 5 says, "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another." So it is in the work of the Sunday school. There is work for us all but we do not all have the same work and if we are disobedient and do not perform the task assigned us then it will cause other members of the Church to suffer. There will be division and cause trouble in the work of the Church. It will not have the full power. All Sunday school workers should have the same purpose, aim or goal, toward which we are striving and that goal should be winning souls and bringing glory to our God. Our motives should be pure and true, not selfish or seeking to bring praise to ourselves or to be well spoken of. The old motto, "United we stand; divided we fall," applies to churches and Sunday schools as well as to states. If we are united and working together we have power to stand and fight the enemy of our souls. But if there are divisions among us, and we bite and devour one another, we will be consumed one of another and the result will be the downfall of the Church. Christ said that a house divided against itself cannot stand. But when we stand together solidly, with Jesus Christ the captain of our souls and our salvation at the head, our great Leader has assured us that the gates of hell shall not prevail against us.

Palmyra, Mo.

What we want to do as young people is to maintain the upward trend in conversation.—Grant Weaver.

THE CHRISTIAN WORKER AND HIS TRIALS

By Elias Swartzendruber

For the Gospel Herald.

A soul who is truly converted and starts out as a witness for the Lord Jesus, if he is worthy of the name as a Christian worker, he can but expect trials and persecution if he goes all the way to make him a Christian soldier. This has been Paul's experience in which he writes to Timothy: "Yea and all that will live godly in Christ Jesus shall suffer persecution." Paul went all the way, and let come what will. He says, "For I have not shunned to declare unto you all the counsel of God."

The man who takes up the task of a good resolution must not think of it as an easy one. There are many disappointments that are grievous to the flesh. To make a good start may not be so hard. The seed that was received into stony ground sprang up quickly, yet had it not root in itself. The ground into which the seed fell may have been good, had the stones been removed; men may have a part in having the stones removed, like the little book that was given to John the revelator, and was told to eat it, and it was sweet in his mouth but made his belly bitter, so the Gospel of Jesus is sometimes readily accepted, but like the little book it may be hard to digest.

Under the Mosaic dispensation God gave His chosen people the land Canaan to inherit it, and gave them the sword in hand to drive out their enemies that they might not be a snare to them. They were told to love their neighbor and hate their enemies. These things were not so hard to do, and yet the people were a failure because they kept not the law of God. Under the Gospel of Christ, saints are sent out as sheep in the midst of wolves, and are told to love their enemies and to convert them. Under the Law Israel was to do the Law and live by it. But we thank the Lord that under the Gospel He says, I will: "I will pour out my Spirit upon all flesh;" that is, all who will gladly receive His Word. The Lord does at times wonderfully save the Christian's life when it so be His will. Our life is in the hand of God whether we are saints or sinners. If God sees fit that we die a martyr's death He will ever be near to help us overcome our trials if we trust Him and our gain is a home in heaven. The Holy Spirit which is called "the comforter," will be our helper if we seek His help in faith and will help us to stand in our trials. Trials of a Christian worker may not come to all alike, and may not always be an outward persecution. Paul writes to a certain class of people, "Ye have not yet resisted unto blood striving against sin," and he throws out the warning: "And ye have forgotten the exhortation which speaketh unto you as unto

children; My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth." It is said the blood of the martyrs is the seed of the Church.

When we look back on the Christian era by the accounts as given in "Martyrs' Mirror" how that thousands of Christians have sealed their vow with the martyr's blood; and then notice of the trend that Christian churches are moving forward toward worldliness, we are made to halt and ask: Are not Christian workers in want of zeal for the fundamentals of the Christian doctrine? It can only be by the grace of God and His longsuffering that the Church is yet spared from a sifting and great trials of faith. We might profit by using the accounts of the seven churches which were in Asia as a looking-glass of the present day condition of the Church. If Jesus from heaven would report to churches as He did then, we fear churches would receive similar reports: "Thou hast left thy first love." "Thou hast a name that thou livest and art dead." "Thou art neither cold nor hot; I will spew thee out of my mouth." "Because thou saith, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." May we reflect for a moment to think what kind of record churches would bear today. But what part has the Christian worker to do with the drift of the Church? We say the Church is absolutely dependent upon the Christian worker. We are all called as workers; some have greater responsibilities than others have. As it is in this present age the trials of a Christian worker come more by the way of ridicule and criticism, and is comparatively nothing to compare with a striving unto blood against sin; or when life is at stake for our faith.

If we can not stand ridicule or criticism for the sake of the fundamentals will God help us to stand when our life is at stake? Criticism may not always come from the outside, some may pass judgment on your works that come from within the Church, and if we have shortcomings of our own we are sure to find it out. We have known ministers who were sound on fundamentals and had the welfare of the Church at heart, but had so many shortcomings of their own, that it almost ruined their influence upon those they were trying to lead.

A most common trial of a Christian worker and which is popular today is to shrink to declare the whole Gospel by which they would keep a good name and a friendly side to every one, and will lessen the conflict. Such a course hinders the vital points of Church activity and is men pleasing and not God.

We are here reminded of an account we have read in a book called, "Lebens Compass" (German) by Geo. L. Simons. He refers to a minister who was widely known, and popular among the people, and at his death he confessed that he was condemned because he was seeking honor by men and not of God. Such a statement sounds strange but may actually be true. A man in the act of serving God and seeking his own honor is a very common sin today. Maybe you read a death account of a minister, and among the things that is said, "He had not an enemy in the world." This certainly is a great compliment, but we very much question his zeal for the fundamentals in Church activities of Bible doctrine. True soldiers of the cross do hardly bear that record in the world.

Manson, Iowa.

CORRESPONDENCE

(Continued from page 537)

D. V., at Springs Church. May the Lord have His way and may all saints pray for this work.

Sept. 11, 1935. Elmer E. Bittinger.

Kitchener, Ont.

Dear Herald Readers:—General Conference is over, and the many things which transpired there are now history. It was an inspiring sight to see a throng of people estimated at between 6000 and 7000 assemble for the purpose of sharing in consultations concerning the work and responsibility of the Church as a potent force in establishing the Kingdom of God on earth. The city and surrounding district warmly welcomed the influx of so many visitors, while the orderliness throughout the sessions and the consistent conduct of those attending, made a profound impression upon non-Mennonites who came to witness the proceedings of Conference. The Lord be praised that the fact of the indwelling Christ **does** make a distinct difference between those who are Christians and those who are not. The congregations in and surrounding Kitchener appreciate the opportunity of serving as "host" to so many; some of whom traveled long distances, and many pleasant memories will be long cherished because of old friendships renewed and new friendships formed. May the Lord abundantly bless all who showed such keen interest in the work of the Church as to feel constrained to attend Conference.

On Sunday, Sept. 8, we were spiritually refreshed with a searching sermon by our pastor, Bro. C. F. Derstine, which service was followed by the commemoration of the Lord's death by the observance of the ordinances of communion and feet-washing. The attendance was very good, and an atmosphere of reverence and

thanksgiving pervaded the service. Following so closely after General Conference, while the "feast of good things" was still fresh in our memories, made the service all the more impressive.

Sept. 12, 1935.

A. C. Kolb.

Baden, Ont.

(Shantz congregation)

Dear Readers, Greeting in the worthy name of Jesus:—We indeed feel to praise the Lord for the manifestation of His power during a series of meetings held at this place from Aug. 31 to Sept. 10, by Ray F. Yoder of Wakarusa, Ind. The Word of God was preached with power; but not until we had become willing to agonize in prayer, including Bro. Yoder's home congregation, did the Lord give power that souls could break loose from Satan. Nine precious souls stood to confess their sins. Many others still should have done likewise. May we continue to pray for them as well as those who have stood that the Lord may give them real victory in their lives.

We ask an interest in the prayers of the Church for the work at this place.

Sept. 14, 1935.

H. G.

IN CLOVER

"Be thou partaker of the afflictions of the gospel" (II Tim. 1:8). "Foreign missionaries are the biggest humbug on earth," was the sneering remark made by a business man to his pastor. "The missionary lives knee-deep in clover." This statement was repeated to a missionary at home on furlough after his first eight years of service in the interior of China. "I wish that man could see our clover," he replied. "I should like to take him with me on one of our itinerating trips. I should like to have him for a companion just one night at a Chinese wayside inn. I would have him sleep with me on the filthy excuse for a bed, and with me fight the vermin which abound there." Then, as if fearful that his words might be interpreted as a complaint, he added, with flashing eye: "But how I wish I could go back to it all tomorrow! Did your friend say knee-deep in clover? He was wrong! The missionary is soul-deep in clover, for God is with him, and his life is so full of peace that he understands the message of Paul to the Colossians, 'Now I rejoice in my sufferings for your sake.' Yes, I wish I could go back tomorrow."—From an editorial in Forward.

When we speak of the second coming of Christ we are certainly not dealing with "cunningly devised fables." The second coming of Christ is as fully an established fact as was His first coming.—Paul Erb.

MISSOURI-KANSAS CONFERENCE

Report of the Missouri-Kansas Conference, held at Mt. Zion Church, near Versailles, Mo., Aug. 15, 16, 1935.

Bro. Harry Diener, Moderator, called the meeting to order. Bro. Earl Hartzler led in song service. Bro. R. M. Weaver led the devotional service, reading Ephesians 5 and leading in prayer.

Organization

Chorister: Bro. Jesse Hartzler, with Nelson Kauffman Assistant. **Resolutions Committee:** E. J. Berkey, C. F. Yake, Allen Erb.

New Members of Conference admitted: Bro. Edward Selzer, newly ordained in the congregation near Canton, Kans.; Levi Headings, newly ordained deacon in the congregation near Yoder, Kans.

Visiting ministers welcomed to privileges of Conference: Milton Vogt, C. A. Hartzler, Abner Yoder, B. B. King.

Conference Sermon

The sermon was delivered by Bro. I. G. Hartzler of East Lynne, Mo. Text—II Chron. 32:7, 8; Matt. 28:20.

"There be more with us than with him: with him is an arm of flesh; but with us is the Lord our God."

"Lo, I am with you alway, even unto the end of the world."

God's promises are a source of courage and strength. The Word of God is a touchstone to show the dross in us. God's promises never fail. The cause of our weakness and sleep in the Church is in "not discerning the Lord's body." God's admonition to Joshua (Josh. 1:6-9) is written for us also. We must derive our strength from the promises. He has promised to be with His people permanently. "Blessed are they that have not seen and yet believe."

Response to the sermon message was given by a number of brethren selected from the group of ministers present. The remainder, together with the brotherhood, declared their harmony with the message by rising.

The following is a list of the ministry present:

1. **Bishops.**—I. G. Hartzler, H. A. Diener, J. G. Hartzler, Andrew Shenk, Joe C. Driver, J. M. Kreider, E. S. Hallman, David D. Miller; **Visiting:** Chauncy Hartzler, Abner G. Yoder, B. B. King.

2. **Ministers.**—J. D. Mininger, R. M. Weaver, LeRoy Cowan, J. J. Zimmerman, E. J. Berkey, J. M. Yoder, Amos Gingerich, Geo. Bissey, Charles Diener, Rufus Horst, J. P. Brubaker, E. M. Yost, W. E. Helmuth, L. C. Miller, S. S. Hersherberger, L. J. Miller, L. O. King, Edward Selzer, Earl Buckwalter, Allen Erb, J. R. Shank, Nelson Kauffman, C. B. Driver, LeRoy Thayer, E. C. Bowman, Milo Kauffman, M. M. Troyer; **Visiting,** Milton Vogt.

3. **Deacons.**—S. G. Winey, J. S. Detwiler, John Kauffman, Vernon Shellenberger, L. L. Beck, A. H. Troyer, Oliver Hostetler.

Miscellaneous Business

1. The Nominating Committee's report was accepted. (The election of officers resulted as seen under the heading **Officers and Committees.**)

2. Brethren J. R. Shank, H. A. Diener, and L. J. Miller were appointed a committee to receive interested persons and to take steps to locate workers in the Ozark region.

3. The recommendation for the revision of the Constitution was accepted. Recommendation: That the ministerial body favors the revision of the Constitution, and the appointment of a committee for that work.

4. A committee composed of the Executive Committee of the Mission Board, in consultation with representatives of the Adair congregation, recommended that Bro. J. G. Hartzler be appointed to serve as bishop in the Adair, Okla., congregation. The recommendation was accepted and Bro. J. G. Hartzler appointed.

5. **Requests:**—a. By Bro. Andrew Shenk: for the ordination of a deacon at Birch Tree in the Berea congregation.

b. By Bro. H. A. Diener: for the ordaining of a minister in the Catlin congregation, near Peabody, Kans., if the Lord opens the way.

c. By the Bishops in Central Kansas: for the ordination of a bishop.

d. By Bro. Joe C. Driver: for prayer for workers.

These requests were granted by Conference.

6. The invitation of the Yoder congregation, near Yoder, Kans., was accepted as the place of the next meeting of Conference.

Conference Resolutions

I. Concerning the Minister and His Young People:

Recognizing,

1. That the future of our Church, by the help of God, is chiefly dependent upon her young people for the extension of her borders, the promotion of her activities, and the maintenance of her cherished ideals;

2. That the problems of youth are to them serious, and that they do, as a group, have a keen desire to meet their problems successfully and live victorious Christian lives, and be a loyal help to the Church; and

3. That it seems evident, in instances, that our ministers have perhaps failed to realize their opportunity fully, and on account of their numerous activities and responsibilities have been unable to serve to their highest possibilities;

Therefore, Be it resolved,

I. That we encourage our ministers

1. To be diligent in personal contact and interview, and in more intimate social fellowship with their young people. Acts 11:22.

2. To have their young people continually in their hearts and cultivate and show a sympathetic attitude toward them and their problems. Phil. 1:7.

3. To studiously provide for the spiritual nurture and instruction of the young people; and

4. To prayerfully guide and direct them in their Christian service. Jno. 21:15; Eph. 1:15-23.

II. That we remind our young people of all the opportunities available to them, and of the agencies established and now operating in the Church for their welfare, and encourage them to take continued advantage of all these means of grace. I Tim. 4:12-16.

II. Concerning Bible Teaching on Divorce and Remarriage.

In the light of Matt. 5:31, 32; 19:3-12; Mk. 10:1-12; Rom. 7:1-3, and other scriptures, we re-affirm our position against divorce and remarriage. (See Conference Discipline, Art. III, Paragraph 7.)

As a safeguard we recommend high Christian standards of social life for young people, and teach and hold to marriage "only in the Lord" (I Cor. 7:39).

III. Concerning Bible Teaching on the Eternal Security of Believers.

We believe that the Scriptures teach a perfect salvation—on condition, and a perfect security, on condition. These conditions are: Faith (I Jno. 3:23), repentance (Acts 3:19), crucifixion of self (Gal. 2:20; Rom. 8:13; Eph. 4:22-24), acceptance of and obedience to the Word (Jno. 8:31; I Pet. 1:23; Jno. 10:27-29; Jno. 15:2; II Pet. 2:20; II Jno. 6).

We also believe that a possibility of falling through disobedience and a lapse of faith is taught in Rev. 3:5; II Pet. 1:9, 10; Heb. 6:4-6; Jas. 2:17; Matt. 24:13; Rev. 3:11; Heb. 6:4-6; 10:26-31.

Therefore we encourage a renewed effort in the Scriptural teaching of this subject by the Church through her ministry, literature, educational agencies, and the home, and that we take advantage of several important tracts giving the correct teaching and exposing the false teaching.

IV. Concerning Investments in the Board of Trade.

We re-affirm our position of Aug. 30, 31, 1928*, on this question, and condemn all unscriptural methods of business, questionable speculation, or which have elements of gambling;

That in business, as in other affairs of life, we should firmly apply the principles of truth, honesty, and unselfishness that will not destroy the confidence that is rightly expected of our people.

V. Concerning Bible Principles of Christian Attire.

Proper Christian attire is based upon Biblical principles. In the Bible we find a relation between clothing and redemption. Gen. 2:25; 3:7.

Clothing should be consistent with this principle. Among other Bible principles we review the following:

1. The purpose of dress is to make man presentable to society.—Gen. 3:21.

2. Dress should indicate sex distinction.—Deut. 22:5.

3. Dress should not be for adornment.—I Pet. 3:3, 4.

4. Dress should not be conformed to the world.—Rom. 12:1, 2.

5. Dress should be modest.—I Tim. 2:9; Jer. 8:20.

6. Dress should be uniform.—Eph. 4:13; I Cor. 1:10.

7. The manner of dress should be based upon the principle of loyalty to Christ. Eph. 1:22; Rom. 6:16.

To maintain these principles we recommend:

1. Teaching "line upon line." Isa. 28:10.

2. Care in the ordination of the ministry.

3. Selection of S. S. teachers correct in appearance.

4. Sewing circles to be divinely led in the application of these principles in the making of garments.

5. That the educational and mission institutions of the Church teach in sympathy with Church ideals.

6. We should diligently exercise Scriptural discipline. Rom. 12:8.

7. Recognition that the principles contained in the Word of God on the dress question are a part of the Great Commission. Matt. 28:20.

VI. Concerning Gratitude.

Since for this Conference we have been blessed by our heavenly Father with most favorable weather, and with the kind hospitality of the Mt. Zion Mennonite Church and of their friends and neighbors, and with the donations of lights by the Hunter and McDonough Motor Co., refrigerator by the Tipton Furniture Co.; we therefore express our gratitude to God our Father and to our brethren and friends for their favors, and pray that the greatest blessings of heavenly riches may be their reward.

Reports

The following reports were given which will appear in the complete report in pamphlet form later:

1. Hesston College and Bible School, by Milo Kauffman.

2. Member of the Mennonite Board of Education, by J. M. Kreider.

3. Report of the Missouri-Kansas District Mission Board, by L. J. Miller.

* "Speculating on the board of trade has always been recognized as a form of gambling. To buy or sell on the board of trade or similar means of making money, with the very best of motives, has the appearance of evil and the earmarks of speculation and gambling and is apt to lead into serious temptations (I Tim. 6:9, 10). Therefore we ask our brethren to labor honestly, trusting the Lord for necessary returns (Heb. 13:5), and to refrain from any form of dealing not in harmony with such Scriptures as Prov. 11:26; Rom. 12:17; I Thess. 5:22; I Cor. 10:31; Jer. 17:11; Prov. 15:27."

4. Report of the Member of the Mennonite Board of Missions and Charities, by Amos Gingerich.
5. Report of the district evangelist, by H. J. King.
6. Report of the member of the Publication Board, by J. R. Shank.
7. Representative to the Dakota-Montana Conference, H. A. Diener.
8. Wichita Mission, Leroy Thayer.
9. The Dress Committee, H. J. King.
10. Children's Home, C. E. Miller.
11. Hutchinson Mission, D. J. Headings.
12. Hannibal Mission, Nelson E. Kauffman.
13. Young People's Institute Committee, Amos Gingerich.
14. Conference Historian, L. O. King.
15. La Junta Hospital, Allen Erb.
16. Sunday School Field Worker, S. A. Yoder.
17. Kansas City Mission, L. J. Miller.
18. Adair Mission Congregation, J. G. Hartzler.
19. Manitou, Colo., S. G. Winey.

Officers and Committees

1. **The Executive Committee:**
Moderator, D. D. Miller, Protection, Kansas.
Asst. Moderator, Allen Erb, La Junta, Colo.
Secretary, Earl Buckwalter, Hesston, Kans.
Additional Members: J. M. Kreider, Palmyra, Mo.; Harry Diener, Hutchinson, Kans.
2. Member of the Mennonite Board of Missions and Charities, Amos Gingerich, Hesston, Kans.
3. Member of the Mennonite Publication Board, J. R. Shank, Versailles, Mo.
4. Member of the Mennonite Board of Education, J. M. Kreider, Palmyra, Mo.
5. Hannibal Local Mission Board: H. R. Buckwalter, Palmyra, Mo.; J. M. Kreider, Palmyra, Mo.; Nelson Kauffman, Hannibal, Mo.
6. Manitou Local Mission Board: S. G. Winey, Colorado Springs, Colo.; A. H. Rhodes, La Junta, Colo.
7. Children's Welfare Board: S. S. Hershberger, Harrisonville, Mo.; Rufus Horst, 3814 Ruby Ave., Kansas City, Kans.
8. Hospital and Sanitarium Board: E. E. Miller, La Junta, Colo.; A. H. Rhodes, La Junta, Colo.
9. Kansas City Local Mission Board: L. J. Miller, Garden City, Mo.; Wm. Smith, 3200 Farrow Ave., Kansas City, Kans.
10. Delegate to Dakota-Montana Conference, J. G. Hartzler, Windom, Kans.

11. District Mission Board Executive Committee:
President, L. J. Miller, Garden City, Mo.
Vice President, Charles Diener, Canton, Kans.
Secretary, Paul Erb, Hesston, Kans.
Treasurer, S. E. Miller, Protection, Kans.
Fifth Member, Levi Headings, Yoder, Kans.
District Evangelist, H. J. King, Harper, Kans.
12. Workers' Conference:
Moderator, Jesse Kauffman, La Junta, Colo.
Asst. Moderator, Edward Yoder, Kansas City, Kans.
13. S. S. Field Worker, M. M. Troyer, Conway, Kans.
14. Conference Historian.—L. O. King, Hutchinson, Kans.

Committees

1. **Dress Committee:**
H. J. King, Harper, Kansas
J. P. Brubaker, Edwards, Mo.
Joe C. Driver, Garden City, Mo.
Phoebe Yoder, Windom, Kans.
Rose Buckwalter, Hesston, Kans.
2. **Sewing Circle Advisory Committee:**
Paul Erb, Hesston, Kans.
L. J. Miller, Garden City, Mo.
Menno Troyer, Conway, Kans.
3. **Young People's Institute Committee**
Amos Gingerich, Hesston, Kans.
Rufus Horst, 3814 Ruby Ave., Kansas City, Kans.
Allen Erb, La Junta, Colo.
4. **Conference Program Committee:**
Conference Secretary, Earl Buckwalter, Hesston, Kans.
President of Mission Board, L. J. Miller, Garden City, Mo.
Three members appointed by the Yoder congregation, Yoder Kans.

Sermons and Addresses

Each evening of Conference an address was delivered as follows: 1. The Power and Blessing of Unity in the Church, by E. S. Hallman; 2. The Mission of the Church in the World, by J. D. Mininger; These addresses were followed by sermons delivered by Brethren C. A. Hartzler and E. M. Yost.

Two addresses were delivered during the day on Friday on the following themes: 1. The Minister and His Young People, by Milo Kauffman; 2. Bible Principles of Christian Attire, by Abner Yoder.

The entire Conference was characterized by fervency and devotion, with a desire to be loyal to the Word and faithful in the service of God.

H. A. Diener and J. D. Mininger, Moderators.
J. R. Shank and Nelson Kauffman, Secretaries.

SPECIAL MEETINGS

Mountville, Pa.

Report of the Annual Harvest Home and Sunday School Meeting held at Habecker's Mennonite Church, Aug. 14, 1935.

Organization: Mod., Clarence Lutz; Secy., Earl Charles; Chors., Mahlon Hollinger and Mahlon Kreider.

Program and Speakers: (Morning) Devotional (Psa. 61), D. N. Gish; Our Privilege in the Gospel, John W. Hess; Harvest Sermon (Eccl. 7:14; Psa. 103), John H. Mosemann; A Spirit-filled Superintendent, Noah Risser. (Afternoon) Devotional (I Pet. 2), C. Z. Martin; Children's Meeting, S. G. Shetler; Growing in Grace, Richard Danner; Perfect in Holiness in the Fear of the Lord, Parke Book; Qualifications of a Sunday School Teacher, S. G. Shetler. (Evening) Devotional (Psa. 34), Landis M. Shertzer; Importance of Obedience to Church Regulations, Richard Danner; Sermon (I Tim. 4: 12), John W. Hess.

Some Thoughts Gleaned: We as Christians enjoy a real privilege when we think of what Jesus Christ did for us. There are many other privileges such as the privilege of assurance, the privilege of peace, the privilege of doing more than you are expected to, and the privilege of living the Gospel. We should live economically in the start, for surplus is far better than shortage. The Lord always cares for His own, and oh! how thankful we should be. We must accept the entire Bible to be filled with the Spirit. Elijah is a good example of a Spirit-filled man, and also Peter and John. A Spirit-filled superintendent will have Spirit-filled teachers, which means a Church filled with the Spirit. We cannot grow in grace without first having it. Grace is a free gift through Jesus

Christ. Holiness is conformity to God's Word, the embodiment of all graces and it becomes perfected as we yield ourselves. We need to give our whole being to Him to be perfect in holiness. A good Sunday school teacher should lead a consistent life, a strong prayer life; should read the Bible and be able to teach; should be interested in his class and cannot afford to be disloyal. Obedience is our obligation due to the solemn promise we made. Obey those who have rule over you, for they must give an account. It is good to bear the yoke in youth, for there will be no regrets for faithfulness in youth. Let your word be as good as your bond.

Secretary.

Willow Street, Pa.

Report of the Harvest Home and Sunday School Meeting held at Willow Street Mennonite Church, Aug. 21, 1935.

Organization: Mod., Parke Book; Chors., Clarence Shenk, Paul Neff; Secy., Esther Huber.

Subjects and Speakers: The Value of Early Piety (Eccl. 12:1), Elias Kulp; Harvest Sermon (Deut. 8), Abram L. Martin; What Shall We Do When the Wind is Contrary (Matt. 14:24)? Richard Danner; Talk to Children, Chris. Mosemann; Four Steps in the Christian Life—Condemnation, Justification, Sanctification, Consecration, S. G. Shetler; God's Little Things, John H. Gochbauer; Yes, a Man can be a Christian Today, A. A. Landis; Sermon (Heb. 12:1, 2), Elias Kulp.

Gleanings: Piety means holiness or living a holy life according to God's will. It is God's way that piety be sought in youth. Parents are responsible for children and should be diligent in teaching them spiritual things. First convictions and impressions are the deepest and most lasting. Early pi-

ety can be attained by proper Christian environment. The value of youthful piety is to lay a good foundation for later years. One out of every ten are thankful for the blessings they receive. The burden of contrary winds (things) can be borne by the help of the Lord. We can't control wind, nor things in life. Contrary wind is often a blessing in disguise. In face of contrary things we should hold on to faith of the Lord and obey His commands. The Lord lays blocks in ways for blessing. When contrary winds blow it is needful to hold on to charity which is not easily provoked. Contrary winds are sent to try and prove us, and to find what is in our hearts and lives. Conscience condemns the guilty, but does not condemn when seared as with a hot iron. Condemnation is removed from those in Christ Jesus. Justification must be by faith in cleansing power of the blood and not by law. Peace is the result of justification. Sanctification means set aside for separate service. That sanctification is a second work of grace is an erroneous doctrine afloat today. Consecrated service does not give time to go to parks on Sunday or to movies. God's little things express His extreme carefulness for us. A man can be a Christian today, but there is a time coming when the Church and Holy Spirit will be taken away "when no man worketh." It takes purpose and determination to become a Christian. To be a Christian means to crucify the flesh with its lusts and to set the affections on things above. A Christian in business should not put his light under a bushel. The Christian life is a race; heaven is the goal. Jesus Christ is the way; to make a successful race the eye must be kept on the goal. There is the backward look to the cross which should create a love for Christ; the upward look to Christ, looking away from circumstances; the forward

look to the time when Christ will come again.
Secretary.

Manheim, Pa.

Report of an all-day Bible and Sunday School Meeting held at the Manheim, Pa., Mennonite Church, Saturday, Aug. 24, 1935.

Organization: Mod., Abram Risser; Chors., Elias Eby, Isaac Douple; Secy., David S. Harnly, Jr.

Program and Speakers: Harvest Sermon, Henry Lutz; Malachi 3:8, John Kennel; Every Church Member's Obligation to the Sunday School, Landis Shertz; Children's period, Harry Frank; The Sunday School's Part in Preparing Our Young People for the Future Church, Daniel Wert; Helps and Hindrances to Successful Teaching, John Gochenauer; The Present Day Issues that Test Our Faith, John Kennel; Address, John Gochenauer; Sermon, James Hess.

Thoughts Gleaned: Give thanks to God for His personal favors, and by giving our lives. Thank Him for blessings, both spiritual and temporal. A systematic way of giving as set forth by Abraham to Melchizedek which system later became part of the Mosaic Law. We are stewards of all that we possess, and one of the greatest requirements of the office of a steward is faithfulness. The blinding effect of silver and gold has, and is, drawing minds away from God, and in turn upon themselves. A selfish heart proves the lack of God's love. I Jno. 3:17. Method by which we shall give: Acts 11:29; II Cor. 9:7. The blessings obtained by a cheerful giver: Prov. 3:9, 10. The Sunday school is an organization of the church set apart to train the young people in spiritual teaching. The new birth is a vital and important factor in the life and work of a Sunday school teacher. The duty of the teacher is to stand forth as a good example to his or her class. Different characteristics in children compel us to use different methods. Be careful as to what is taught; staying close to the Bible, the best safeguard. Following are some very important requirements of a teacher: Confess to, believe, and uphold a full Gospel; be obedient, strictly in order as to Bible doctrine and Church discipline, standing forth as obedient followers of the plain faith. The importance of our teaching is to bring before mankind a Spirit-filled message and to win souls. The teacher must have a good estimation as to the value of a soul.

Bro. Frank conducted a very interesting Children's Period. A few illustrations were used, all to prove the importance of maintaining purity of body and soul. One truth brought forth by illustration was that trips cure some physical ailments, but do not heal diseases of the soul, which result from sin. The only remedy for this is found in the Bible. Neglect of religious training in our public schools makes the Sunday school an important factor in religious training. The reason for training is to draw souls to Christ, to promote reverence for His name, promote a desire for spiritual fellowship, and to prepare for future leadership.

Teaching is not teaching unless it imparts some truth. Regeneration must precede successful teaching. The dual purpose for teaching: To win for Christ, and to instruct for service. A leader must first learn to be led. Points for the teacher: Know your subject, know your pupil, know something about methods. A child is the beginning of an eternal destiny; each has a freedom of choice. We must appreciate a child and win its confidence. The mind of a child is like wax to receive, like marble to retain—therefore be careful. Some important helps: A Bible, concordance, dictionary of English words, and a historical knowledge. Our own inconsistencies are the greatest hindrances to successful teaching. When there is a departure from the plain and simple faith in home and in dress, there is a great indication of dwindling faith. False literature is a great instrument of the evil one. Trials serve to purge us from various evils.

Take heed to the law of God and turn neither to the right hand nor to the left. Avoid careless and indifferent study. Advantage of having godly knowledge is of great value. An expression of the Psalmist: "I have more understanding than my teachers: for thy testimonies are my meditation" (Psa. 119:99).

The meetings were well attended throughout the day. All enjoyed a real spiritual feast of Christian fellowship one with another.
David S. Harnly, Jr., Secy.

Married

Stauffer—Troyer.—On Sunday, Sept. 8, 1935, Bro. Clarence Stauffer and Sister Viola Troyer, both of East Fairview congregation near Milford, Neb., were joined in holy wedlock, Bro. J. E. Zimmerman performing the ceremony. May God attend them through life.

Smucker—Meek.—At the home of the bride's mother, Sister Emma Meek, near Freeport, Ill., occurred the marriage of her daughter, Esther V. to Silas J. Smucker of Morristown, New Jersey, A. C. Good officiating. May the blessings of God attend them through life.

Klopfenstein—Stauffer.—On Sunday, Aug. 18, 1935, Bro. Roy Klopfenstein of West Fairview congregation and Sister Ella Stauffer of East Fairview congregation were united in marriage. Bro. J. E. Zimmerman of Milford, Neb., officiating. May God's choicest blessings be theirs.

Blough—Blough.—Bro. Orvin Blough of the Blough congregation and Sister Mary Naomi Blough of the Stahl congregation were united in marriage in the home of Bro. S. G. Shetler, who officiated, Johnstown, Pa., on the evening of Sept. 7, 1935. Best wishes for the blessings of God as they journey through life.

Book—Garber.—On Sept. 3, 1935, Bro. Raymond H. Book of Sterling, Ill., and Sister Ruth S. Garber of near Willow Street, Pa., were united in holy matrimony by Bro. Frank M. Herr in the Reformed Church of Willow Street, Pa. May the Lord richly bless them as they share the joys and sorrows of life together.

Eash—Blough.—On Aug. 18, 1935, at the home of the officiating minister, Bro. Sanford G. Shetler near Johnstown, Pa., Bro. Robert Isaac Eash of the Kaufman congregation and Sister Edna Elnora Blough of the Blough congregation were united in the bonds of holy matrimony. May the choice blessings of the Lord ever be upon them.

Leatherman—Garber.—On Saturday, Sept. 7, 1935, at the home of the bride, Bro. John E. Leatherman, minister in the Doylestown, Pa., congregation, and Sister Catharine N. Garber of the Mount Joy, Pa., congregation were united in marriage. The ceremony was performed by Bishop Henry Lutz and Bro. Henry F. Garber, father of the bride. May the rich blessing of the Lord attend them.

Obituary

Gross.—Henry K. Gross of Plumsteadville, Pa., died on Aug. 9, 1935; aged 83 y. 11 m. 28 d. He was born on a farm adjoining the Deep Run Mennonite Church, and died on the same farm. In all these years there were only a few nights that he did not sleep at home. He was a very useful man and machinist. He worked at his trade up to six months of his death. He was suffering with a stomach ailment but was bedfast only two weeks when complications set in. He was one of the oldest members of the Deep Run congregation and a regular attendant as long as he was able to go. His wife (Annie Leatherman) died 30 years ago, and a son (Isaac) died 15 years ago. He is survived by 1 son (Harvey) and a granddaughter (Eva). Funeral services were held

at the Deep Run Church, conducted by Jacob Rush, Wilson Overholt, and Abram Yothers. Burial in adjoining cemetery.

Beachy.—Rufus M. Beachy was born in Somerset Co., Pa., Jan. 30, 1867; died at his home near Meyersdale, Pa., Aug. 31, 1935; aged 68 y. 7 m. 1 d. He united with the Amish Mennonite Church in his youth and remained steadfast to the end; was married to Lydia Hershberger Dec. 23, 1888. To this union 3 sons were born, 2 having died in their youth. One son (Jonas) grew to manhood. On April 6, 1922, Jonas and his mother were instantly killed by a fast freight train as they were crossing the track. Rufus married as his second wife Amanda Beachy, Dec. 20, 1923. To them 2 children were born. A girl died in infancy. His wife, 1 son, and 1 granddaughter survive. He was a helpless invalid nearly a year and a half. His illness was due to a complication of diseases, dropsy being one of them. During his latter days he was also mentally sick and not able to converse with any one. Funeral was held Sept. 3 by Simon L. Yoder and Norman D. Beachy in German and J. B. Miller in English.

King.—Lydia K., wife of Abraham S. King, died Aug. 8, 1935, of typhoid fever; aged 72 y. 1 m. 20 d. She was a daughter of the late Michael and Barbara (King) Smucker, and a member of the Amish Church. She was always present when health permitted. Besides her loving husband she leaves the following children: David, Mrs. David Beiler, Mrs. Abraham Stoltzfus, Mrs. Levi Lapp, Emma, and Mrs. Moses King; also 28 grandchildren, 3 brothers and 2 sisters: (Levi, Christian, John, Leah Lapp, and Barbara Umble). She was kind and loving, and will be greatly missed in the home and community. Short services were held at the home Aug. 12, with further services at the home of John Stoltzfus, conducted by Jonas Ebersole and Henry Lapp. Interment in Myers Cemetery.

"Grandmother, thou art sweetly resting;
Here thy toil and care are o'er;
Pain and sickness, death and sorrow
Never can distress thee more."

—By her grandchildren.

Rohrer.—Barbara G., wife of Frank B. Rohrer, was born July 28, 1868; died at her home in Strasburg, Pa., Aug. 31, 1935; aged 67 y. 1 m. 3 d. She is survived by her husband and the following children: Jacob H. of West Lampeter, Tp.; Minnie B. (wife of Clair H. Witmer), Refton; Willis J., and Raymond H., Strasburg Tp.; Mary Irene (wife of J. Harlan Burkhardt), Bareville; Florence H. (wife of Clyde K. Eshelman), Millersville; Frank Jr. and Barbara Pauline, at home. She is also survived by 25 grandchildren, 1 sister (Mary G. Harnish) and 1 brother (Samuel G. Harnish) of Willow St. She was a faithful member of the Mennonite Church for many years. She was in failing health for the past six months. Death came very suddenly and unexpectedly. Mother will be greatly missed in the home, as her chair is vacant now. Her cheerful disposition will be long a pleasant memory. Funeral services were held at the home Sept. 3 and at the Strasburg Mennonite Church, conducted by Bro. Christian M. Brubaker (reading the 23rd Psalm at the house), and Bro. Jacob T. Harnish (Text, Phil. 1:21) at the church.

"Dear Mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

A daughter.

Baker.—Emma, daughter of Jonas and Susan (Hoover) Markley, was born in Medina Co., Ohio, Sept. 7, 1869. She was united in marriage with Samuel Baker in November, 1888. To this union were born 3 children: Earl (who passed away in 1916), Ella at home, and Paul, Hollywood, Calif. She lived her entire life in the community where she was born,

ITEMS AND COMMENTS

the family living in Guilford Tp. until 1908, when they moved to Wadsworth. She was a fine example of Christian womanhood and motherhood, always living up to her belief and convictions as they were revealed to her through an entire life of following her Lord and Savior. She was a faithful member of her church to which she gave of her time and helpfulness, being especially active in the work of the Woman's Missionary Society and Ladies Aid. Her family and her church were her only interests in her life and she gave to them unselfishly not only in service rendered but also in Christian influence and devotion to her convictions. She became a member of the First Mennonite church of Wadsworth on Jan. 1, 1928. On July 30 she left for a trip to California to visit her son Paul and attend a Conference of her church. On Aug. 7 she suddenly passed from life to death while asleep; aged 65 y. 11 m. Funeral services were held Aug. 12 from the M. E. church in Wadsworth, Wilmer S. Shelly and — Lubold officiating. Burial in Woodlawn Cemetery. She is survived by her husband, 2 children, 1 brother (John), 2 sisters (Elizabeth Detwiler of Roseville, Mich., and Ella Markley of Wadsworth). A brother (Daniel) and 2 sisters (Sarah Rickert and Margaret Gehman) preceded her in death.

Eby.—Vera Waneta, daughter of Walter and Ellen (Drake) Eby, was born on their present farm home near Elkhart, Ind., Nov. 19, 1929; died Aug. 23, 1935. Vera and her three-year-old nephew, LaVern Eby, were playing on the tractor unknown to their parents, when in some manner they released the brakes, allowing the large tractor to run down the barn bank on which it was parked. Vera, in jumping or being thrown off, was crushed beneath the wheels. She never regained consciousness and about twenty minutes later passed away. Vera was of a pleasant disposition and brightened the home with many songs that she had learned to sing by memory. Some of these she had learned in Bible school this summer. She enjoyed very much to go to Sunday school and to learn Bible verses. Her tragic death has been a great shock to the family and friends. She leaves parents, 3 brothers (Earl of near Wakarusa, Glenn and Loren, both at home), 3 sisters (Mrs. Warren Risser of near Goshen, Mrs. Lowell Holmes of Mishawaka, and Gladys at home), and her grandparents (Mr. and Mrs. John Drake). A sister (Arlene) died in 1928 at the age of 13 months. Funeral services were held Aug. 26 at the home and at the Olive Mennonite Church, in charge of D. A. Yoder and C. A. Shank. Text, Jno. 14:1-3. Interment in the adjoining cemetery.

"Dearest Vera, we will miss thee,
Miss thy sweet and cheerful smiles,
Miss thy songs of joy and gladness,
Miss thy presence all the while;
But we know you've gone before us
To that bright and shining shore,
Gone to meet our blessed Savior,
With Him to dwell for ever more."

Yoder.—Cora, daughter of Peter and Jemima Zimmerman, was born near Inman, Kans., Nov. 16, 1894; died at the McPherson Hospital Aug. 29, 1935, of acute Bright's disease; aged 40 y. 9 m. 10 d. She was united in marriage to E. Amos Yoder June 17, 1917, in McPherson Co., Kans. Two sons and 2 daughters were born to this union. One son (Mervin Clifton) passed away Dec. 10, 1924. In her youth she united with the West Liberty Mennonite Church where she faithfully and willingly lived out its teaching. She was deeply devoted to the interests of her family and home, not given to complaining but always of a pleasant disposition, willing to serve others as given opportunity. She leaves her deeply bereaved husband and 3 children (Truman Merle, Matilda Maxine, and Rhoda Madeline), her parents, 3 sisters and 4 brothers (Mrs. Frank Hostet-

Kharkov, U. S. S. R.—The Kharkov, Medical Institute—one of the oldest in the Soviet Union—will celebrate its 125th anniversary this autumn. During its existence, the institute has trained 12,904 doctors, 5,868 graduating during 107 years prior to the revolution, and 7,036 during the last 17 years.—News Item.

The assassination of Senator Huey Long of Louisiana, by a political enemy, seems to have a somewhat sobering effect on the minds of many who were thus rudely awakened to the results of violent political rancor, in evidence in many states and nations. Violent controversies, whether in politics, religion, and industries, can not but lead to serious and harmful results.

Fatal Falls.—Home is considered the safest place in the world. But statistics show that, next to an automobile, it is the most dangerous place in the country. Whereas 36,000 deaths occurred last year in automobile accidents, 34,500 deaths occurred in home accidents, such as falling down stairs, over chairs, burning, and the like. As many as 14,000 deaths resulted from falls alone in homes.—The Exchange.

One of the strange developments in connection with Mussolini's ambition to conquer the world, is the spirit of friendliness which he is cultivating with Mohammedans. Reports declare that Moslem soldiers are soon to be recruited in Arabia for use in his contemplated onslaught against Egypt and other countries in Africa, including Ethiopia. With royal honors he recently received the Crown Prince of Sandi Arabia in Rome.—Defender.

While other countries have had the Eagle as their emblems, the United States is the only nation to ever have overshadowing outstretched wings. The Mexican Eagle has its wings closed. The wings of the double headed German Eagle are likewise closed. Soviet Russia has an Eagle grasping the globe, indicating that the Reds expect to eventually rule the world. But only the traditional American Eagle has its wings adjusted in an overshadowing position.—Defender.

The Grace of Being Overlooked.—It takes grace for such a person to fight his battles alone, and, after the victory is won, be forgotten and overlooked while others with more spectacular fights, but less courage and fortitude, shine in the limelight of publicity. And, more trying still, it is to win a victory for which another is given the credit. Many a weeping sower strews his seed on unresponsive fields and goes his way with dis-

ler, Mrs. Uriah Johnston, and Mrs. Lloyd Miller, John, Ernest, Raymond and Vernon). Early this spring Cora had two attacks of influenza, which left her with a weak heart and other complications. During the summer the doctor advised that she be taken to a cooler climate. The family spent 16 days in Minnesota and visited a few days with her sister Florence in Missouri, returning home Sunday, Aug. 18. On Monday, Aug. 19, hoping that under a doctor's care she would soon be home again, she entered the hospital where 10 days later she passed away. The end came rather unexpectedly as she had shown improvements in some ways. Funeral services Sept. 1 at the home by Bro. M. M. Troyer and at West Liberty Church by Brethren J. G. Hartzler and Harry A. Deiner. Burial in the adjoining cemetery.

"In our hearts her memory lingers,
But we know 'tis vain to weep;
Tears of love can never wake her
From her peaceful, quiet sleep."

appointed heart, while later comes a reaper who brings in his sheaves with rejoicing, amid the plaudits of admiring witnesses.—The Gospel Minister.

At the time of this writing it looks very much like the long-talked-of war between Italy and Ethiopia would become a reality. Italy, confident of its power, seems bent on a course similar to that which Japan pursued in its fight with China. Like the period immediately preceding the late World War, nations are loudly talking for peace, and on the part of the people in nearly all nations there is a strong revulsion of feeling against the idea of war; but we know how quickly the minds of people were turned at that time when once the war broke out, and in all probability history would repeat itself in case there should be another war. Let every lover of peace continue to pray earnestly for peace. Christian people should study closely and obey implicitly the teachings of the Prince of Peace.

NEW WAR ON NARCOTICS

The Chinese Government has declared a six-year war against opium and drugs, and is attacking the evil with military measures. Both the traffic in narcotics and their use are now crimes, and the death penalty may be applied. Since the former policy of prohibition did not give satisfactory results, the menace is to be tackled by capturing territory progressively; in Chekiang, Kiangsu, Fukien, Anhwei, Hupeh, Hunan, Kiangsi, Honan, Hopei, Shantung and Shansi an order has been issued for immediate prohibition of poppy cultivation. This will not be applied to all provinces at once because in some areas the shift cannot be peremptorily made from poppy to grain cultivation. The government is providing facilities for curing addicts. This treatment is compulsory, but the cost is made light and may be reduced to nothing if necessary. These corrective institutions have already been opened in Shanghai, Peiping, Nanking, Tientsin and other cities. In Kiangsu alone there are some twenty. In Shanghai 732 addicts were treated in about two months; in Peiping 283 were discharged cured in sixteen days.—Chinese Recorder.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"No man that warreth entangleth himself with the affairs of this life."

In other words, as soldiers of the cross we are safest and accomplish most for the Lord when we are free from all worldly entanglements. Therefore—

"Be ye not unequally yoked together with unbelievers"—neither in the secret lodge, nor in politics, nor in marriage, nor in the social circle, nor in business partnerships, nor with Modernists in religious fellowships.

The Bible speaks of two yokes: (1) the yoke of Christ (Matt. 11:28-30) and (2) "the yoke of bondage" (Gal. 5:1). The first insures a freedom "from the law of sin and death" (Rom. 8:2; Jno. 8:32) and the second enslaves one through the unequal yoke with unbelievers (II Cor. 6:14). There is no real freedom outside the freedom of the cross.

"But Daniel purposed in his heart that he would not defile himself. . . ." And in so doing the battle was more than half won. Every one should purpose in his heart to adhere to two rules for his or her life: (1) always to do right; (2) never to do wrong. To do so needs no noisy demonstration; but it does need stability of character and Christian consecration.

On another page will be found a pointed article, from the pen of Bro. S. B. Wenger, on the question of proper confidence in the trustworthiness of young people. Writing from the standpoint of one who is well along in years, Bro. Wenger gives us thoughts that are worthy of consideration by both old and young. The older generation owes it to the younger people, not only to "bring them up in the nurture and admonition of the Lord" but also to establish them in the truth and in the service of Christ and the Church be-

fore the older ones have all passed away. On the other hand, the younger generation has a splendid opportunity to win the confidence of the older ones by proving themselves loyal to the standards of faith and life as held forth in the Gospel of Christ. The proverbial "gap between the old and the young" has no Gospel support and should have no place in the Church of Christ. Wherever you find a faithful young man or woman, give them this encouragement: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Scriptural Discipline.—By this term we mean the government of home and school and Church in accordance with the instructions of God's Holy Word and directions of God's Holy Spirit. The two are not only in complete harmony with each other, but they are also inseparable. Neglect the one, and you pervert the functions of the other.

There is not a single problem that arises in connection with discipline, in either home or Church, that we may not find light on provided we search God's Word diligently. The Bible is the Book of perfect instructions, telling us how to train our children, how to deal with both loyal and disloyal members in the Church, whom to encourage, whom to restrain, giving specific instructions in every case of difficulty. If you doubt this, turn to your Bible in every case of difficulty and perplexity, and search diligently until you have found your instructions. Two things may help us miss these instructions: (1) lack of diligence in our searching, and (2) lack of willingness to obey the voice of the Lord.

Let it be the burden of every heart to govern our families and our congregations according to the instructions of God's Word and the leadership of the Holy Spirit.

"Love is of God."

"SPEAKING THE TRUTH IN LOVE"

The Word of God abounds in commonplace expressions that carry with them a world of meaning. The quotation at the head of this column is one of them.

The two thoughts which stand out most prominently in these words are (1) "truth" and (2) "love," or charity.

Christ, praying to the Father, says, "Thy word is truth." We are not what we ought to be if the same can not be said of everything that we say.

It is possible that, because of misinformation or misunderstanding, we may at times say things that do not bear the test of truth. But if we deliberately and knowingly depart from the truth there is something wrong with our character.

People are often tempted to tell the untruth, or at least to evade the truth, for the sake of self-interest. It may be that truth would reflect upon something connected with their lives; or that in driving sharp bargains it seems to their advantage to misrepresent things a little; or that passing on untruthful gossip would be to the detriment of some despised enemy; or that in order to be funny they are given to spinning off some big "yarns." The polite way to name such things is to call them "untruths." Another name for them is "lies." In either case they belong to the catalogue of sins referred to in Rev. 21:8.

Truthfulness is a test of genuine Christian character. He that knowingly departs from the truth, whether in word or action, whether for self-interest or some other reason, is not a true man. How can we expect others to have confidence in what we say when we ourselves do not abide by the truth? Whether it is an apparent advantage or disadvantage to us, whether we are speaking to friend or foe, whether we are talking about matters serious or

not so serious, whether we are discussing matters spiritual or secular, let it be true of all that we say, as it is of the Father's words, "Thy word is truth."

Truth commands its greatest power when it is spoken in love. The unmerciful servant whom Christ describes in the eighteenth chapter of Matthew had some truth on his side; but he was so devoid of charity that his lord commanded him to be put into prison until he should pay his own debts. Truth, spoken in love, is a healing balm; spoken in the spirit of the unmerciful servant, it is a rasping irritant that would often better not have been spoken. Happy the man who speaks the truth at all times, and speaks it so

lovingly that it is both heard and graciously received by its hearers. In the fourth chapter of Ephesians, the same chapter in which the words, "speaking the truth in love," appear, Paul enlarges on this thought as follows: "Wherefore putting away lying, speak every man truth with his neighbor. . . . Let no corrupt communication proceed out of your mouth. . . . Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, forgiving. . . ." They who make this the rule of their lives will have no trouble in maintaining the Christian jewels of truth and love as among their foremost traits of character.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

VII. Jesus the Great Intercessor

Just now we want to think of the intercessory work of Jesus Christ in behalf of His saints. We know that we all appreciate having our friends remember us in their prayers. How much more, then, will it mean to have the assurance that the best Friend of all is at the right hand of the throne of God our Advocate and Intercessor.

Jesus gave a definite assurance to Peter that He would pray for him during the crisis in his faith. Peter had boasted that although all men would forsake Him, yet he would not. Jesus told him that before the cock crew twice that Peter would deny Him thrice. "And the Lord said, Simon, Simon, behold, Satan hath desired that he might have you that he might sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter through weakness of the flesh and through fear of his physical life in the hour of temptation declared that he did not know Christ, and soon after wept bitterly when he thought thereon. The Lord had two special messages for Peter. The first was delivered on the morning of the resurrection by the young man in white telling the women to report to the disciples, "But go your way, and tell His disciples, and Peter, that He goeth before you into Galilee." Note the special message to that failing disciple—"and Peter." Again, at the Sea of Galilee, when seven disciples had fished all night and failed, the Lord appeared unto them and gave them a great draught of fishes and then they dined together. While dining, the Lord gave Peter the great task of feeding the lambs and the sheep. However, before he was a proper person for that task, Peter thrice repeated his love for the

Lord. No one, unless filled with the love of Christ, can supply the food that satisfies the youth, the weak, and the faint! No one can get next to souls unless he is next to the Savior. How gracious of our Lord to pray especially for wavering Peter, to give him the special message, and to give him another opportunity after his miserable failure.

Jesus, having been here in the flesh, knows full well the weakness of the human race. He was tempted in all points as we, yet without sin. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." To the believer whose desire it is to do His will, and yet his faith is weak, His compassion fails not. What a tender, loving, compassionate Master He is! What an understanding, sympathetic High Priest we have!

In the intercessory prayer, as recorded in the 17th chapter of John, Christ not only prayed for His immediate disciples, but His prayer reaches us. "Neither pray I for these alone, but for them also which shall believe on Me through their word." How refreshing to know that Jesus included us in that prayer, that He looked down the ages and saw us needy creatures and prayed the Father in our behalf.

Christ's ministry of intercession is continuing now. At the right hand of the Father, He pleads our cause. When Stephen the first Christian martyr was being stoned to death, he was given a glimpse into the next world and saw "the Son of Man standing on the right hand of God." Christ spoke to Saul of Tarsus when he was on the Damascus road and inquired why he persecuted the Lord. Little did Saul think that those poor, religious fanatics (as he supposed them to be) had a vital relation to the Lord from heaven. "It is Christ that died, yea rather, that is

risen again, who is even at the right hand of God, who also maketh intercession for us." But more than that, He has also given the Holy Spirit to indwell our lives so that we may have an inward monitor to intercede for us. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." Friends, if we fail, or lose out, we do so in spite of the prayers of the Holy Spirit within us and the prayers of the Son of God at the throne of the Father. When heaven and earth are being moved for the sake of helping us, we should endeavor to make our calling and election sure. If we fail, it is not because God has failed. There are no failures on His part.

It is the Father's will that we should live lives of holiness and be kept from falling into the snares of the Evil One. However, God has made provision for mankind's failures. The first epistle of John was written to believers, yet this same epistle tells us, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Before the throne of the Father, Christ pleads the merits of His shed blood in our behalf. The word "propitiation" refers to the mercy seat in the holy of holies in the tabernacle and temple. It was the covering of gold on the ark of the covenant upon which the blood of atonement was sprinkled each year. The accuser of our souls may bring charges both false and true against us to the Father, but the Son is there to plead in our behalf the efficacy of His own shed blood!

Jesus Christ is our great High Priest who approaches the Father in our behalf; not once a year, but who is continually in His presence. Because of this, we can come to the throne of grace boldly and present our needs. Christ intercedes for us, not upon the merits of something or someone else, but upon the merits of Himself. He is both the Sacrifice and the Intercessor. Since the Christian is in vital union with Him, we too can approach the Father. When we have failed and sinned, we can plead His sacrifice and sinless life as meeting the demands of justice. In our infirmities, we can plead His strength. In our ignorance, His wisdom will more than suffice. In our discouragements and trials, He will comfort and soothe and give peace that passeth understanding. Oh, what a wonderful Christ! "He bare the sin of many, and made intercession for the transgressors."

Elkhart, Ind.

Living issues are either settled or unsettled. Shall we confine our activities to the settled ones, or shall we also endeavor to solve the unsettled ones?—Oscar Burkholder.

"CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?"

(Amos 3:3)

(Continued from last issue)

How Unitarians became members, and in such large numbers, of Trinitarian churches is a question not brought to the front very much. It is manifest that no honest Trinitarian could knowingly vote a Unitarian candidate into the Church, and so much less into the pulpit, or into any office in the denomination. It is equally manifest that no honest Unitarian could subscribe to a Trinitarian creed or under a Trinitarian sheepskin accept office in any Trinitarian denomination. How then have pulpits, and churches, and missionary societies both home and foreign, and publications, and endowments, and seminaries, and colleges, been so largely captured, and turned to a purpose so contrary to the object of the original founders, and donors? Is this the work of honest men or of thieves and robbers who climb up some other way? Did Unitarians become possessed, for instance, of what once was Andover Seminary, by gift? or by purchase? or by theft? If Jesus were present would He clean house as He did in the Temple at Jerusalem? Have Unitarians no shame? Jer. 6:15; 8:12. Cannot Modernists blush unless the blush is painted on? Have they no fear of preaching "Another gospel, which is not another" (Gal. 1:6-9) or of that sentence against adding to or taking from "The words of this book" (Rev. 22:18, 19)?

If they really have any shame, and can blush naturally they should hasten to their own camp, build their own homes, their own churches (if they can call them churches), their own schools, colleges, and seminaries, establish their own missions, publish their own literature and under their own name, pay their own bills, contribute their own endowments, and stand out in the open before the world; and leave Trinitarians to the quiet and peaceable possession of their own organizations, their own property, their own name, and their own endowments; or, infinitely better, if you Unitarians prefer Trinitarian company, which is just what we ardently desire, just take a good square look at the wave of crime which keeps suspiciously even pace with your progress, and at the havoc nearest your greatest efforts, and if you like not the looks of degenerating humanity, then take one good honest look at Jesus Christ crucified for you, accept Him as your Redeemer and Savior, and experience the miraculous new creating power of the Holy Spirit, by which you will become partakers of the divine nature, and become of one heart and soul with the countless Trinitarian family of the One and Triune God.—Josiah Kidder, Sel. by Abram B. Thomas.

"God is our refuge and strength."

WHAT MODE OF BAPTISM?

By John H. Mosemann

For the Gospel Herald.

There has been much stress put on the mode of water baptism by such as seek to disturb other believers who have not been baptized by immersion. We do not find fault nor quarrel with other churches that practice a different mode of baptism from what we believe should be practiced, however, we do feel it our duty to defend the pouring mode as being the only mode of baptism specifically taught in the Bible. This might sound like an exaggeration at first thought. But wait until we examine into the matter further. We claim to follow the mode of baptism that was used by the Godhead in performing baptism, which was always by affusion.

We should call attention to the fact that there are two things that are not in the New Testament. 1. There is no definite command setting forth how, or what mode is to be used in water baptism. 2. There is no definite example given in the New Testament showing conclusively how it was done when persons were baptized with water. In the absence of these two facts, we must seek to know the will of God in this matter in some other way. Happily there are two very important things in the New Testament: (1) How God baptized His Son with the Holy Ghost; (2) how Christ baptized the believers on the day of Pentecost, with the Holy Ghost.

As to the former, we read of this event in the following passages of scripture: Matt. 3:13-17; Mark 3:9-11; Luke 3:21-22; Jno. 1:31-34. All of these passages indicate the Holy Ghost as coming down from heaven upon Christ in the form of a dove and lighting, abiding or remaining upon Him. The second thing is how Christ baptized the believers on the day of Pentecost, with the Holy Ghost. Jesus had said to His disciples a short time previous to Pentecost, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). In due time the Holy Ghost was poured out from heaven upon the disciples, filling them with the Holy Ghost. The speaking of the apostles under this endowment was such as to cause astonishment and comment from the Pharisees, saying, "These men are full of new wine," but Peter standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judea and all dwellers at Jerusalem, be this known unto you and hearken unto my words: for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."

Here then is plainly revealed unto us the exact mode used by Christ Himself

to baptize His people on the day of Pentecost. No Greek or other language needs to be known to have a definite knowledge of God's own mode that He used Himself in baptizing. This mode, it should be also noted, involved the Godhead—God the Father, God the Son, and God the Holy Ghost. The Holy Ghost allowed Himself to be so used in this mode of pouring; therefore this mode has the sanction of the Trinity. In the absence of a definite command as to how it is to be done, and in the absence of a definite example as to how it was done with water, we are perfectly safe in following the mode used by the Godhead. The real and the type must necessarily always agree.

Romans the 6th chapter has often been appealed to as indicating mode, where it says, "We are buried with him by baptism into death," many people believing that this passage establishes the immersion theory. A careful look at the verse shows us that it certainly does not teach the immersion theory. If it said, "Therefore we were buried" (past tense) there might be some hope that such a thing could be meant, but it says, "Therefore we are buried with him" (present tense). If they would have been immersed and remained buried that long they would be drowned most certainly. He was evidently not talking about water baptism. "We are buried with Him," is present tense and is not descriptive of that which had happened in time past. It represents something that is a present reality. What is that present reality? Christ was baptized with water a long time before He said, "I have a baptism to be baptized with, and how am I straightened or pained till it be accomplished?" What baptism was that, but the baptism of suffering? This baptism took place on the cross and caused His death. He was then put into the tomb from which He arose triumphantly from the dead. That is the only burial of Christ in a literal way that we read of in Scripture.

But how are we buried with Christ? Is it not that which is spoken of in the book of Colossians, buried with Christ in God, or hid with Christ in God (Col. 3:3)? Is not that the present burial with Christ spoken of in Romans the 6th chapter?

In the 6th chapter of Romans we read of not only being buried with Christ, but also being crucified with Christ. If the burial is literal, why not the crucifixion likewise? We can readily see that neither one is literal for us although both have been literal for Christ. He was crucified in a literal way, He was buried in a literal way, He was raised in a literal way. What was literal for Him is figurative for us. By keeping this in mind we will have no trouble with the supposed baptismal burial of Romans six. We are "crucified with Christ," as Paul speaks of it in Gal. 2:20 when he says, "I am crucified with

(Continued on page 558)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

HE CARETH FOR YOU

What can it mean?
Is it aught to Him
That the nights are long
And the days are dim?
Can He be troubled
By the griefs I bear
That sadden the heart
And whiten the hair?
Around His throne
Are eternal calms,
And strong, glad music
Of happy Psalms,
And bliss untroubled
By any strife.
Can it be that He cares
For my little life?

And yet I want Him
To care for me,
While I live in this world
Where the sorrows be;
When the lights die down
From the paths I take,
When strength is feeble
And friends forsake,
When love and music
That once did bless,
Have left me to sorrow
And loneliness;
And my life's song
Changes to sobbing prayers,
Then my heart cries out
For a God who cares.

When shadows hang o'er me
The whole day long,
And my spirit is bowed
With shame and wrong,
And when I am not good
And the deeper shade
Of a conscious sin
Makes my heart afraid,
And the busy world
Has too much to do
To stay in its course
To help me through,
Then I long for a Savior;
Can it be
That the God of the universe
Cares for me?

Oh wonderful story
Of deathless love,
Each child is dear
To that heart above;
He fights for me
When I cannot fight,
He comforts me
In the gloom of night;
He lifts the burden
For He is strong,
He stills the sigh
And awakens the song,
And the sorrow that bowed
Me down He bears,
And loves and pardons
Because He cares.

Let all who are sad
Take heart again.
We are not alone
In our house of pain;
Our Father stoops
From His throne above
To soothe and quiet me
With His love;
He leaves us not
When the storm is high,
And we have safety
For He is nigh;

Can it be trouble
Which He doth share?
Oh, rest in peace,
For the Lord does care.

—Sel. by Ada Hernley,
Mt. Joy, Pa.

FROM OUR MISSION STATIONS

Strasburg, Pa.

(Sunnyside Mission)

Dear Readers:—The Scripture found in Acts 4:13 was used as a text in our past Wednesday evening prayer meeting: "And they took knowledge of them, that they had been with Jesus."

Can the world by our daily walk and conduct see that we have His life divine? Dear Christian friends, do we realize how much influence our lives may have on others? How important that we keep in close touch with the Lord and in the communion of the Holy Spirit. Let us not be careless in our words and in our actions. Then truly we shall have an effectual testimony for Christ, which shall certainly affect those to whom we speak and before whom we live. Let us be separate unto the Lord and He will give us power to witness for Him.

We are grateful to our heavenly Father for His great love and concern in the work at this place. Yes, He surely does supply every need.

We are very thankful to the brother who has so kindly filled our coal bin for the winter. We also thank the sewing circle sisters who are so faithful in sending the many little garments for the children. We pray the Lord will bless your efforts, and also the brother. I am sure if you would see the happy faces of those boys and girls when they receive a new dress or suit, you would never become weary in attending the circles. As a result of your faithfulness we were privileged to distribute clothing into 40 homes.

The following Sunday a number of children were at Sunday school that had not been there for quite a while. And they had their new garments on. Some of them do not have clothing fit to come to Sunday school, but we are thankful that the Lord has provided a way.

The past Sunday we were glad to have with us Bro. Elmer Yoder of Allensville. He brought us a very helpful message from Tit. 2:11-14.

At our next prayer meeting, Sept. 18, we expect to have with us Bro. Lloy Kniss of India.

We crave your continued support in prayer and greatly appreciate your visits.

Sept. 17, 1935. Kathryn A. Hess.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—Wednesday evening the brethren from the Elizabethtown singing class, under the direction of Bro. Ezra Brubaker,

were with us. The time was spent in street-corner services, at which time our pastor, Bro. C. Z. Martin, spoke. A nice group gathered to listen. Pray that they might not only be hearers but doers also.

Our last girls' meeting was well attended, sixty-two being present. Sister Lydia Sauder and a few helpers at the Millersville Children's Home spoke to us. The main subject was the origin and growth of the Children's Home. Sister Sue Snyder will speak at the next meeting to be held Oct. 8. Bro. Christian Redcay will speak to the boys, Sept. 26.

The Lord willing, our next Bible Conference will be held Oct. 5 and 6, Bro. J. R. Charles and Ray Shenk as instructors. Saturday evening Bro. Charles will speak on "Study—Book of Jude," Bro. Shenk "Christian Fellowship." Sunday morning, "Illustrative Sunday School Sermon," Bro. Shenk. "The Promise of the Messiah in the Old Testament," Bro. Charles. Sunday afternoon "The Christian as a Lighthouse," Bro. Charles, and "The Bible the Inspired Word of God," Bro. Shenk. Sunday evening "The Great Commission," Bro. Charles, followed by a sermon by Bro. Shenk. We invite your prayers and attendance.

Sisters Emma Rudy and Barbara Herr of the Philadelphia Mission visited us recently, also Sister Edna Hess.

Pray for the work and the workers here.

In His glad service,
Sept. 18, 1935. Rhoda E. Moore.

SAILING OF MISSIONARIES

By S. C. Yoder, Secretary

For the Gospel Herald.

Parties wishing to communicate with missionaries will please note the following addresses:

Elsa Shank, % F. J. Orfila, 221 Baronne Street, New Orleans, Cabin 4, SS Delnorte, Sailing October 5.

Mr. and Mrs. Edwin Weaver, % N. Y. K. Line, 551 Market Street, San Francisco, California, Room 77 Taiyo Maru, Sailing October 17.

Mr. and Mrs. Lloy Kniss, % Red Star Line, 17 Battery Place, New York, Cabins B 61—B 65, SS Penland, Sailing October 12.

Mail should be sent in ample time for delivery at the above dates.

Goshen, Ind.

WEEKLY LETTER FROM SOUTH AMERICA

(August 21, 1935)

By Florence B. Lauver

For the Gospel Herald.

Dear Herald Readers, Greetings of Love in the Precious Name of Jesus:—From Alberti comes the news that the Webers are nicely settled in their new home, ready to do more definite work for the Lord.

Bro. Lantz writes that they have two Sunday schools started and are planning to open a library on the main street soon. He also says that in La Falda and La Cumbre, two towns near them, the Free brethren are working. They are having a large convention on Oct. 12.

Bro. Lauver has gone to America to hold special meetings, and we are now alone. Night before last I had the Sunday school teachers here to teach them the weekly lesson, after which we had a lesson on personal work, a subject that Bro. Litwiler, the Bible school director, had given me to teach to a class who studied in our town, and Bro. Lauver taught another subject. Those who studied were to receive credit in the Bible school for their work. May the Lord help them to use their knowledge in winning souls for the Master. To study about how to do personal work, and what texts of God's Word to use in answer to all excuses of the unbelievers is a joy, and even more so to deal with those without Christ. Yesterday we had our women's meeting, and assigned certain ones of our sisters to take their turn in visiting the hospital. We do not have as much liberty in speaking to the lost here as we do in the hospital work in the States, but I have been able to deal with a number of people who later passed away in the hospital. Pray for the sisters who go, that souls may be won for the Master by their testimony.

Last night I had the regular weekly Bible study. The church was quite well filled. They enjoy studying God's Word and using their Bibles to hunt and read the texts. Today I had a telephone call that Bro. Lauver could not be home tomorrow, as we expected, but will stay a few days longer in America.

We have four weekly night meetings in our town: Sunday, the workers' meeting and the sermon; Tuesday night, Y. P. M.; Thursday night, teachers meeting; Friday night, the Bible study. Then on Wednesday night and sometimes Saturday we go to the outstations in the auto. Every Monday Bro. Lauver goes on the train to Guanaco. This week I had to go, as he is in America. May you pray for these towns. It is a joy to take the Gospel to them. The towns in our district are: Moctezuma, Smith, La Sofia, Guanaco, and Ordoqui. Also Quiroga, French and Martinez de Hoz are in our district. But the native workers, Gorjon and Barbosa, do the work in these towns.

Next week we are expecting Bro. Gitz, a native pastor from 9 de Julio to hold special meetings in our town. May he preach the Word with power, is our prayer. His sermons are usually impressive and he preaches the pure Gospel and you can tell that he studies the Word. May we all continue to give the Gospel to the lost. "If Christ be lifted up all men will be drawn unto Him."

We also ask you to pray for Bro. Gitz. His wife died last summer and he was left alone with four children. He does his own cooking and house work besides the work of being pastor in the city of 9 de Julio.

Carlos Casares, F. C. O., Argentina.

LETTER FROM EAST AFRICA

Shirati Station
Musoma, Tan. Terr.
B. E. Africa

Dear Readers, Greetings in Christ's Name:—It is four weeks today that Sister Elma Hershberger and I arrived at this station. The time has passed very rapidly, as the days were filled with plans and many interesting events. The Mosemanns met us in Mwanza and from there we made the trip by Ford lorrie (truck). The distance is 225 miles. The roads were good except the last twenty miles; part of which distance the road was not visible, as we travelled through open plains.

Bro. and Sister Stauffer met the Fersters on August 14 at Musoma and took them out to see the Bukiroba station. They arrived here the next day. We are all very happy to have them here. This is the couple sent in answer to prayer for the special need.

We have had many things for which to be thankful in the way of a safe journey here, in pleasant contacts along the way, the helpful visits at the Maynards near Shinyanga, with the Sywulkas at Mwanza, and with the folks at Nasa, another A. I. M. station. As to temporal blessings, we often mention the continued pleasant weather, splendid breezes during the day from the lake and cool nights with breezes from the east, health which permits a full program, good drinking water in the large galvanized rain-tanks, abundance of food, and comfortable living quarters.

The Mosemanns moved into their new house a few days before the Fersters arrived. Nurse Hershberger and I moved into two of their rooms the next week. The Fersters are living with the Stauffers until they go to Bukiroba, as planned. There is still some work to be done on both houses; such as wardrobes, cupboards, and some more screening to make the houses mosquito-proof. The carpenters have been very busy. Other buildings under consideration are a church which it is hoped the natives will build, and a small hospital.

The medical work has been as plentiful as I wish it to be until better able to speak Luo. We have had an average of twelve patients each morning and occasional cases at odd times. For example, yesterday afternoon there were two fracture cases, the first that had occurred since the station opened. One was a broken arm of one of the small boys who works here part time, and the other a child with a fractured ankle,

as nearly as I could make out without an X-ray. The latter was on safari with its parents to Musoma. We have two rooms now for the medical work; the room the Mosemanns moved out of and a small room next to it. We hope to arrange the larger room next week for general work and use the small room for a store room for drugs and supplies, and for a laboratory.

Brother Ferster just completed a very roomy cupboard for the dispensary. He made it from the case in which our beds were shipped. Yesterday we initiated the pressure sterilizer which was given by the Kraybill S. S. Class at Mt. Joy. It is certainly a comfort and is so easily operated. We have had several patients to sleep here in native huts. There are three built for this purpose. Just now a mother and small baby are staying in one. The baby was nearly starved when brought here ten days ago. We are glad that both mother and baby are doing nicely. Nurse Hershberger has been very faithful in preparing the baby's food and in dressing it in the neat little kimonos made by Anna Weaver's sewing class at Mill Run, Pa. Most frequent conditions treated are colds, worms, blood diseases, ulcers, and indigestion. We are glad to have a Christian boy as a helper in the dispensary. He has devotional service for the patients each morning before we begin treatment. For the sake of our missionaries in India, I'll mention here that we have had a few Indian patients from Shirati. We went to see a small baby last week and there is a request to see an old lady soon. We are glad for all these contacts.

Sister Mosemann has begun work with a very interesting group of young girls. They want to come every afternoon. She wants to teach them sewing, and has Bible class each time they meet. She may use the rag-dolls Aunt Annie Ressler made as rewards for those who make good progress.

We are ever grateful to the sewing circles who have so bountifully supplied garments and bedding for the work here. The huge box is still on the front porch, as no door is large enough to admit it. The hospital is to have double doors, then it will be adequate to receive the large gifts—as well as the patients carried in on native stretchers. We are also thankful for your other gifts and your support in prayer and letters. As ever,

Yours faithfully,
Aug. 14, 1935. Lillie S. Shenk.

God says, in the first place, "I will bless thee"—and then only can we be a blessing to others. Before God can bless us, we must give ourselves over to Him to make of us whatsoever He will.—J. P. Bontrager.

The secret of effective worship is that of taking time to be holy.—T. K. Hershey.

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

I WANT MY POSIES NOW

It seems so very strange to me the way my friends behave;
They go a-tearing on through life, from cradle to the grave.
They never take the time to stop to pass the time away,
Or sit at ease an eventide to while an hour away.

They seem to think the world will stop if they slack up a bit;
And all creation go to naught if they quit boosting it.
Most all my friends are like I am—they're growing gray and old,
And careless like, so I suppose they'll wait until I'm cold,
And then come rushing to my house to bring their flowers to me,
When I can't smell them any more nor all their beauty see.

I wish that they could understand when all is done and said,
I'd rather have one posy now than a bouquet when I'm dead.
We're not so young as once we were, and so of course I know
The kindly words we should have said come halting, lack and slow,
Until we find we kept them far too long,
And let the parson speak of us and sing a funeral song.
And tell some friend how good he was when he lies cold and dead,
And not caring any more about the things that were said;
The things we should have said to him while journeying on the road,
That would have made his day more bright and lightened up his load.

Of all the compliments we pay and all the gates ajar,
Mean less than nothing to the one that's journeyed onward far.
Roses red, lilies white, tulips bright and gay,
Can bring no joy to anyone when he has passed away.

Now, if what I do is pleasing you, why don't you tell me now?
Suppose the words come somewhat hard, just tell me anyhow.
I'd like to clasp your friendly hand and feel you grasping mine;
It brings to me a new-born strength, which I can not define.

A happy thought, a kindly deed, a compliment or two
Will often drive the clouds away and let the sunshine through;
So if you like me, tell me now, don't wait till I'm gone;
I'll never see my casket flowers or hear the funeral song,
That tells the world how good he was when he has passed the portals' tread;
I'd rather have one posy now than a bouquet when I'm dead.

—Selected by Mary Jane Yoder.

MARRYING A DRINKING MAN

A secular paper once opened its columns to a symposium in answer to the question: "What should a girl do upon the discovery that the man to whom she is engaged is addicted to drink? Ought she to break the engage-

ment or try to reform him?"

Various answers were given. In general they warned against the marriage. We found the appended letter one of great pathos and suggestiveness, and think it eminently worth while to give to our readers as it is full of good sense and deals with a vital subject:

"I would like to appeal to the girl who wants to marry the man who drinks (perhaps just a little at first). Being the wife of a drunkard, also the mother of two, I could reveal heartaches and misery that are beyond belief by telling my own life history for twenty-five years past. If I could save one soul from being a drunkard's companion I would do it.

"I believe any girl who deliberately stands before a minister of God, taking the man's hand, saying, 'For better or worse, until death,' knowing he drinks, that girl commits murder, for she cannot reform him by her good example. If he won't quit before marriage he won't after. Then, if she is willing to risk her own soul, she has no right to risk the souls of her children, for they are to be expected, and it is only one case in thousands that the children do not follow their father. I did not marry a man to reform him, as I scarcely knew what drink was, but I have tried, oh, so hard, by kindness and loving affection, to get him to stop his drinking. When he is sober, which is very seldom now, he will tell you he has the purest, sweetest and best wife in the world; and when he is drunk he will come in before his children and curse us all until I almost doubt there is a God to judge. This man has fine talents, is well educated, and was once a prosperous business man. I say to any girl willing to marry a drinking man, let her go to the police court and there look at the broken-down drunkards.

"Some say, 'Oh, I would get a divorce; I wouldn't live with him!' I think that is easier said than done, for the vows read, 'For better or worse, till death,' and if you know of the drink you will be pretty sure to get it worse, and the minister says, What 'God hath joined together, let not man put asunder.'—A Drunkard's wife."—Biblical Recorder.

THE RIGHT USE OF THE TONGUE

By Martha Mumaw

For the Gospel Herald.

Prov. 10:20—The tongue of the just is as choice silver.

Prov. 12:18—The tongue of the wise is health.

Prov. 15:4—A wholesome tongue is a tree of life.

Prov. 18:21—Death and life are in the power of the tongue.

Prov. 21:23—Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Prov. 25:15—A soft tongue breaketh the bone.

The power of the tongue can scarcely be measured by the finite mind. God in His infinite knowledge and wisdom

has given careful instructions for the use of this small member of the physical body. He knows how much harm can be done among His people by an unrestrained tongue, and frequently in the Scriptures are given the works of the evil tongue in contrast to that of the good. The person who has the mind of God and is filled with His Word cannot help but have a horror for these sins and will come humbly to the place where he may find grace to help in all times of need.

The psalmist David said, "I will take heed to my ways, that I sin not with my tongue."

It is a member of the body with a characteristic peculiar to itself. James tells us that it cannot be tamed by man. Only through the power of God can it be made to function in harmony with His will.

Concerning the right use of the tongue there is an abundance of teaching given. Its uses are referred to as: giving of answers, conversation, exhortation, and speech; other uses could be included such as preaching, teaching, praising, confessing, testifying, etc. The Scriptures tell about the soft answer that turneth away wrath; the conversation that becometh the Gospel of Christ; the daily exhortations of the Christians one to another; sound speech that cannot be condemned, speaking the truth in love, speaking in kindness, purity, godliness, and the speech that is always with grace seasoned with salt. Solomon wrote: "A man hath joy by the answer of his mouth, and a word spoken in due season, how good is it!" And again, "A word fitly spoken is like apples of gold in pictures of silver." James said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned."

There is so much given to us in the Bible along this line that there is no excuse for anyone to be found guilty of transgression except that our human natures are so hard to subdue, or we have not given careful enough attention to this part of our Christian obligations. "Watch and pray, that ye enter not into temptation," said the Master, and how truly necessary it is, in relation to the right use of the tongue.

The world standard does not nearly measure up to this Gospel standard of speech. The young man Timothy was told to be an example of the believers, in word and in conversation. God is depending on Christian people (older people, middle-aged, and young people) in the use of the tongue, to be shining lights to the people of the world. David said, "Let the words of my mouth . . . be acceptable in thy sight, O Lord, my strength and my redeemer."

Our manner of speech among ourselves—in the home, community, and the Church—and our manner of speech

(Continued on page 558)

SUNDAY SCHOOL LESSON

Theme for the Quarter: LATER PROPHETS AND LEADERS OF JUDAH

OUTLINE STUDY

Lesson for Oct. 6, 1935.—ISAIAH POR-
TRAYS THE SUFFERING SAVIOR.

Lesson Scope.—Isa. 52:13—53:12; Jno. 19:
17-37.

Lesson Text.—Isa. 53:1-12.

Time and Place.—About 700 B. C.; Jerusalem.

Writer.—The prophet Isaiah.

Golden Text.—With his stripes we are healed.
—Isa. 53:5.

Points for Meditation.

1. The unbelief of the Jews.
2. The character of Christ.
3. The sufferings of Christ.
4. Christ our Substitute.
5. Straying humanity.
6. The atonement for our sakes.
7. The glorious end.

Introductory Thoughts.—"The suffering servant," is the title of this lesson as given in our quarterlies. But we like the idea of holding up this Servant as our wonderful Savior; hence we took the liberty to change the wording just a little. Two things stand out prominently in this lesson: (1) the sufferings of Christ; (2) our salvation through the atoning merits of His blood.

For the lessons of this quarter we have a series of lessons on the later prophets, beginning with Isaiah and ending with Malachi. Again we are tempted to exclaim that it is the most interesting series of lessons we have had for a long time, but when we remember the very high character of lessons we have had for a long time it makes us content to say that we have one among a number of interesting series. Don't fail to get the full force of these lessons, by making a diligent study of each one as you come to it.

LESSON COMMENTS

Christ Rejected (1-3).—The unbelief of the Jews is here held forth. John says, "He came unto his own, and his own received him not." Isaiah describes the loving Savior who came into the world in a miraculous way, grew up "as a tender plant," and because there was nothing about Him that was appealing to the fleshly lusts of carnal man "He is despised and rejected of men." The fact that it is so is almost as marvelous as is the fact of the great and condescending love of God in giving His only begotten Son for such a class of people. The greatest of all benefactors that the world has ever known, Christ suffered the vilest indignities ever heaped upon any man. Truly it is only the rankest blindness that can move any one to deliberately reject the loving Savior.

Christ's Suffering and Death (4-10).—In these few verses we have a touching word-picture of what the suffering Savior endured. He bore our griefs; He was wounded for our transgression, bruised for our iniquities, suffered chastisements for our sakes, and it was through His stripes that we were healed. Yea, verily, "the Lord laid on him the iniquity of us all!" Isaiah goes on: "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth . . .

for the transgression of my people was he stricken."

If we were picturing the sufferings of an innocent martyr we could find nothing to equal this that transpired on Calvary. But Christ was more than a martyr. He was an offering by the Lord, that through the shedding of the precious blood of His only begotten Son the sinful people of this world might have an opportunity for deliverance from the bondage and curse of sin, might have an atonement made for their sins. Peter says that He was "delivered by the determinate counsel and foreknowledge of God." Christ says that He laid down His life for His sheep. This view of the crucifixion and death of our Lord does not in the least detract from the awfulness and the blackness of the crime that was committed when He was condemned and nailed to the cross, but it does lift Him above the role of the ordinary martyr. It was God's wondrous way of causing "the wrath of men to praise him."

Christ Triumphant (10).—Read Phil. 2:5-11. Christ descended to the depths in the ignominious death that He died, but His triumph in the resurrection was correspondingly glorious. He saw the travail of His soul and was satisfied in

that through this sacrifice many were made righteous. Hear the divine testimony: "By His knowledge shall my righteous servant justify many." He died as a servant in that He bore the sins of the world and atoned for their iniquities, He arose in triumph as a mighty Conqueror and Deliverer, went on to glory in majestic splendor and greatness, and in due time will come again as King of kings and Lord of lords to receive His own to Himself and to be forever with them. The death on the cross, which His enemies had vainly hoped would be His finish, was attended with demonstrations of the power and glory of God. His triumphant resurrection was a token of His infinite power, and the unnumbered millions of souls in a blessed eternity will give witness to the fact that the sacrifice on the cross, instead of being a defeat, was the greatest victory and mightiest conquest that the world has ever known. "Because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors—"

"Therefore will I divide him a portion with the great, and he shall divide the spoils with the strong." With Paul we feel like proclaiming the goodness and glory of God and to say with the beloved Apostle: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ?"—K.

BIBLE MEETING TOPIC

THE MIRACLES OF ELIJAH (Jr.)

I Kings 17:1-24

Topic for October 6

MOTTO

"A man of God."

OUTLINE STUDY

I. Miracles through Elijah's Word and God's Work.

1. The miracle of drought for three years and six months.—Jas. 5:17.
2. The miracle of rain.—Jas. 5:18.
3. The miracle of feeding by ravens.—I Kings 17:3-6.
4. The miracle of the barrel of meal and oil.—I Kings 17:16.
5. The raising of the widow's son.—I Kings 17:19-23.
6. The hiding of Elijah from Ahab.—I Kings 18:10.
7. Fire from heaven.—I Kings 18:30-39.
8. Elijah's run.—I Kings 18:46.
9. Miraculously fed.—I Kings 19:5-8.
10. Fire consuming the king's men.—II Kings 1:9-12.
11. Dividing the Jordan.—II Kings 2:8.
12. Ascending to heaven in a chariot of fire.—II Kings 2:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Elijah."
2. Elijah's Prayers.
3. How God Cared for Elijah.
4. Miracles of Blessing to Others.
5. Miracles of Judgment upon Others.
6. Miracles of Blessing to Elijah.
7. Lessons from Elijah for Us.

For Seniors.

1. The Message of Elijah's Miracles.
2. Elijah's Miracle of Prophecy.
3. Elijah's Miracles of Answered Prayer.
4. The Miracle of Elijah's End.

PERSONAL THOUGHT

Where is the Lord God of Elijah? Well may we ask a question in the spirit of Elisha, for we follow after also. Shall we today fulfill our mission as we run our race of life?

SEED THOUGHTS

The difference between Noah and Elijah was only that of times and circumstances: the one was before, the other after the giving of the Law; the one was sent into an apostate world, the other to an apostatizing covenant-people.—Edersheim.

A grander figure never stood out even against the Old Testament sky than that of Elijah. As Israel's apostasy had reached its highest point in the time of Ahab, so the Old Testament antagonism to it in the person and mission of Elijah.—Edersheim.

A life full of the miraculous it is and must be, from the character of his mission—and yet himself one of the greatest wonders in it, and the success of his mission the best attestation of, because the greatest of miracles of his history.—Edersheim.

II. The Text.—I Kings 17:1-24.—This gives the work of Elijah and the famine during which God preserves His messenger to enforce His message at the appointed time and impress all Israel with the power of the true God.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, SEPT. 26, 1935

Field Notes

Two precious souls were received into fellowship last Sunday at Oak Grove Church near Grantsville, Md.; one by baptism and the other one reclaimed.

Registration at Goshen College stands at 265. Within the next week, when all late comers will have arrived, it is expected to reach 275.—S. C. Y.

A brother writes from Topeka, Ind.: "Bro. O. N. Johns of Canton, Ohio, brought the morning message at Maple Grove Church on Sunday, Sept. 15."

Workers from the Paradise congregation expect to open a Sunday school at Nickel Mines on Sept. 29, D. V., located about 6 miles south of Paradise, Pa.
E. F. N.

A farewell meeting has been arranged in the form of a missionary program at the Stahl Church near Johnstown, Pa., Oct. 8, 1935, for Bro. Lloy A. Kniss and family who will sail as return missionaries to India, Oct. 12, 1935. S.

Address.—Bro. S. G. Shetler will receive mail as follows: Manson, Iowa, % Nicholas Stoltzfus, to Sept. 25; Bloomfield, Montana, % George Kauffman, to Sept. 30; Creston, Montana, % J. M. Bachman, to November 6, 1935.

In his recent trip to Wayne Co., Ohio, Bro. A. J. Steiner was suddenly stricken with an illness which kept him in bed for a number of days. He is gradually improving, and we hope ere long to hear of his complete restoration to health.

A Sunday School at Dagmar, Montana, is in need of hymnals. Any congregation, having adopted the new Hymnal, will do a very generous deed by sending two dozen of the old hym-

nals to Mrs. Fred Young. This is a worthy cause. S.

At the time of this writing Bro. Oscar Burkholder of Breslau, Ont., is lending a helping hand to the brotherhood in the vicinity of Midland, Mich., expecting to close there Sept. 22. He expects to be engaged in similar work in Holmes Co., Ohio, beginning Sept. 30.

Bro. J. M. Shenk of Elida, Ohio, who at this time holds the record for length of service among the ordained men in the Mennonite Church, is still hale and hearty for a man of his years, active in the service and faithful in preaching the Word. May the Lord sustain him for much more of effective service.

Announcement was made for Bro. M. C. Vogt, missionary on furlough from India, to fill the morning and evening appointments at Forks Church near Middlebury, Ind., on Sunday, Sept. 22. For the present Bro. and Sister Vogt are at 153 Institute Place, Chicago.

The congregation at the Scottdale Mennonite Church had the privilege of listening to a group of workers from the Pinto, Md., congregation last Sunday evening, led by Bro. C. M. Helmick of that place, who had charge of the evening services. Their presence was greatly appreciated.

The trip to the Southwest in the interest of the Spanish work, contemplated by Bro. T. K. Hershey had to be abandoned for the present. It is the plan of the Executive Committee of the Board to try and arrange for this investigating trip under Bro. Hershey's direction sometime next spring and summer.
—S. C. Y.

We are in possession of an interesting program of the fifth annual meeting of the Historical Society of the Franconia Conference district, to be held in the Souderton, Pa., Mennonite Church, Oct. 5. On the program, besides brethren in the home district, there appears also the name of Bro. S. F. Coffman of Vineland, Ont.

The revival meetings at the Stahl Church near Johnstown, Pa., have been crowned with the blessings of God. Among the applicants for membership is a mother and her son and daughter, a number of other young people among whom is a Jew born in England and adopted into a good Mennonite home. The evangelist is D. A. Yoder, Elkhart, Ind.
S.

An interesting program of the anniversary services to be held at the Churchtown, Pa., Mennonite Church, Sept. 28 and 29 is before us. Message-bearers: I. W. Royer and Walter Charlton. This service is being held on the fiftieth anniversary of the building of

that church. Long may it continue in the work of winning souls for the Master.

The brotherhood in Philadelphia, Pa., is looking forward to an all-day meeting at the Mennonite Mission, 2151 N. Howard St., to be held Oct. 6. An interesting program, on which appear live subjects assigned to live speakers, is before us. This meeting is to be the beginning of a ten-day series of evangelistic meetings at the same place.

A brother sends us several copies of "The Indian Christian" in which are a number of pointed articles reflecting upon the orthodoxy of the noted missionary evangelist, E. Stanley Jones. This man, once a conservative and later a make-believe conservative preaching liberal doctrine, is a living example of what are the probable results of trying to be a liberal and a conservative at the same time.

Ontario Bible School.—We are in possession of a neat little folder descriptive of the forthcoming session of Ontario Bible School—to be held Dec. 30, 1935 to March 21, 1936. The old faculty has been retained, and the prospects are bright for a well-patronized term. Those interested and seeking further information should write to the Business Manager, Bro. J. B. Martin, Waterloo, Ont.

Bro. J. D. Souder of Telford, Pa., favors us with an interesting article giving reminiscences of the work of pioneer song leaders and Church leaders in the Franconia Conference district. We expect to publish this article in an early number of the Gospel Herald. Music is the voice of the soul—sacred or giddy, depending upon whether the soul belongs to God, or some other god.

Conservative A. M. Conference.—The 25th annual meeting of the Conservative A. M. Conference was held at the Maple Glen Church near Grantsville, Md., June 10-12. A report of this conference has just been printed and is ready for distribution. But for its length and our lack of room, we would like to have published this report in the Gospel Herald. It is an interesting report, and ought to be widely read.

A live interest is reported from Culp, Ark., where Brethren Levi J. Miller of Garden City, Mo., and J. R. Shank of Versailles, Mo., have been working in the cause of the Lord during the past few weeks. May the Lord add His blessings to the efforts put forth. This field is reported as not only a needy field but also as a field of great possibilities. Those interested may write to either of the brethren named. Let all who know the worth of prayer remember the work at Culp.

Bro. B. B. King of Elida, Ohio, dropped in at our editorial office one day last week for a little visit. He was on his way to Masontown, Pa., where he began a series of meetings on Tuesday night of last week. Subsequent reports from the meeting tell of a live interest, and our prayer is that these meetings may be the means of winning many souls for the Master.

Bro. F. C. Fricke of Ithaca, Mich., editor of the "Messenger of Truth," accompanied by Sister Fricke and son H. D. Fricke and family of Archbold, Ohio, paid the Mennonite Publishing House a pleasant visit on Tuesday and Wednesday of last week. He was looking after the interests of several church publications for which he is responsible, including an appendix to the Church Hymnal, suitable for use in the congregations in his church.

Among those who were either recent visitors in the Publishing House or worshipers at the Scottdale Mennonite Church are the following: F. C. Fricke and wife, Ithaca, Mich.; Lydia Stauffer and sons Paul and Mark, Ruth Stoltzfus, and Mary F. Blosser, Harrisonburg, Va.; H. D. Fricke and family, Archbold, Ohio; F. W. Bender, Springs, Pa.; C. M. Helmick and wife, Myron J. Livengood and wife, Eva Barton, Pinto, Md.; Earl R. Blough, Ridgeley, W. Va.; Isaac Horst and wife, Chambersburg, Pa., Conrad Wisseman and son Walter, Grantsville, Md.

Sister Catherine (Kreider) Metzler of Martinsburg, Pa., widow of the late Bishop Abram Metzler who for many years served as Treasurer of the Mennonite Publication Board, and mother of Bro. A. J. Metzler the present General Manager of the Mennonite Publishing House, answered the heavenly summons and entered into rest on Monday evening, Sept. 16. She was buried on Thursday of last week. She was a faithful and hard-working member, whose chief burden was the welfare of the Church and the salvation of the lost. May God comfort the bereaved family.

Near Coalridge, Mont., is a little congregation of about 18 hard working members who are bravely maintaining "the good fight of faith" in their community. They are in need of about two dozen hymn books, which they hope to get at reasonable rates from some congregation that has discarded their old hymnals for new ones. The editor ventures the opinion that if some congregation having some of these discarded books still on hand would make the congregation at Coalridge a donation of several dozen books it would be a favor bestowed upon a worthy congregation, which has severely felt the depression during the past few years. Those interested should write to the deacon of said congregation, Bro. Emmet J. Harshberger, Dagmar, Mont.

Correspondence

Clarence Center, N. Y.

(Sand Hill congregation)

Dear Herald Readers, Greetings:— We certainly feel grateful to our heavenly Father to send us the temporal and spiritual showers. As a part of the summer was quite dry we appreciate the rains that have helped the late crops. And great spiritual showers have come our way, as so many ministering brethren and others have passed through here to and from General Conference and gave us a message. Their visits in our homes, I am sure were a real source of inspiration to all of us.

Aug. 18 Bro. L. S. Glick's of Harrisonburg, Va., accompanied by Bro. and Sister Henry Hershey of Lancaster, Pa.; Bro. Milo Stutzman's of Tofield, Alberta, Can., were with us. Bro. Glick brought us the message in the morning and Bro. Stutzman in the evening. Aug. 19 Bro. S. C. Yoder, Goshen, Ind., was to be with us, but was not here to fill his appointment. Bro. Stutzman filled the appointment and gave a very inspiring message.

Aug. 21 Bro. John R. Mumaw, Harrisonburg, Va.; Bro. John Mosemann, Lancaster, Pa., in company with Sisters Keener, Histan and Shenk, were among us, Bro. Mumaw bringing us the message.

Aug. 23 Bro. I. S. Mast, Casselton, N. Dak., who was holding meetings in Pennsylvania, his childhood home, came into our midst in company with Bro. and Sister Sylvanus Stoltzfus, Sister T. K. Hershey, missionary to South America, and her mother from Conestoga, Pa. Bro. Mast brought us a message in the evening. Bro. John Kurtz and wife of Harrisonburg, Va., were also with us the same evening.

Aug. 24 Bro. Martin Eshelman and wife, Bowdil, O., Bro. and Sister Jacob Shoup and wife, Bro. E. F. Hartzler of Marshallville, O., Sister Amanda Yoder, North Lawrence, O., were with us over the night and Sunday service the following day.

Aug. 25 was our all day meeting such as was scheduled over all the Ontario conference district. Brethren S. H. Rhodes, Harrisonburg, Va.; J. H. Mosemann, Lancaster, Pa.; J. Leatherman, Doylestown, Pa., Simon Garber, Elizabethtown, Pa.; L. H. Jones, Harrisonburg, Va., were the brethren who discussed the several subjects assigned them for that day. Bro. Jones could not be with us, so Bro. Leatherman was used in his place, and gave us a second message. Bro. E. F. Hartzler preached for the Brethren in Christ church Sunday morning. Bro. E. W. Kulp and family of Bally, Pa., were with us on that day and many others whose names I am unable to give.

Monday, Aug. 26, Bro. A. D. Wenger, Harrisonburg, Va., and Bro. Truman Brunk, Denbigh, Va., were with us Bro. Brunk bringing the message. There were also many other brethren and sisters present with us, on their way to conference. After conference Friday, Aug. 30, Bro. I. S. Mast and wife, in company with his brother, Emanuel Mast and wife, Bro. Elam Mast and wife and son, Bro. Marvin Mast, of Parksburg, Pa., were with us. Bro. Mast gave us a real inspiring message. Bro. Vogt (India missionary) gave a talk on their work in India. There were also a number of others among us that evening.

Bro. and Sister Joe Roth and son of Casselton, N. Dak., were visiting friends through here on their return from conference. We thank you all for your messages, talks, encouragement, your visits, etc. May we be faithful to our several callings, realizing that the greatest responsibility still rests with us in putting into practice what we have heard. "Finally brethren, pray for us."

Sept. 14, 1935. Mrs. Ira Yoder.

Wellman, Iowa

(Lower Deer Creek congregation)

The congregation at this place had the pleasure the past month of having a number of visiting brethren bring messages from God's Word to us. Sunday morning, Aug. 11, Bro. Paul Erb of Hesston, Kans., preached for us from I Pet. 1:2. The same day, during the Sunday school hour, Bro. C. F. Yake of Scottdale, Pa., brought us an interesting message from the life of Daniel. These brethren were in our midst as instructors in the young people's institute which was held at East Union, an adjoining congregation.

A number of this congregation attended the Mennonite General Conference at Kitchener, Ont., and the Iowa-Nebraska Conference at Manson, Ia. Those of us who were not privileged to be present are assured that much spiritual food was handed out, by the favorable reports that came to us from those who attended.

Sunday morning, Sept. 1, Bro. I. S. Mast of Casselton, N. Dak., delivered an inspiring message from II Pet. 1:10. We were thankful to have Bro. Mast with us again, he having twice been our evangelist during past years. The same evening Bro. S. C. Yoder of Goshen, Ind., preached a sermon on "Practical Christian Living." This message was much appreciated.

Sunday evening, Sept. 8, Bro. and Sister Edwin Weaver, missionaries under appointment for India, worshipped with us. Sister Weaver spoke concerning her call to India and Bro. Weaver preached a sermon on "A Living Sacrifice." We wish them the blessings of God as they labor for Him in India.

(Continued on page 556)

Miscellaneous

"LO, I AM WITH YOU ALWAYS"

By Daniel H. Martin

For the Gospel Herald.

When the body is afflicted,
And your work you cannot do,
Just remember through each trial
That the Lord takes care of you.

Though in body you may suffer,
That you almost may despair,
If you ask the blessed Savior,
Sufficient grace to you He'll share.

So in sunshine or in shadow,
In your joys or in your care,
Always trust the blessed Savior,
He will all your burdens bear.

THE CHURCH—YESTERDAY, TODAY, AND TOMORROW

By S. B. Wenger

For the Gospel Herald.

For three-fourths of a century I have heard older members of the Mennonite Church lament the future of the Church when it would fall into the hands of the younger generation. Unquestionably, in this fast age in which we are living, there is more danger of worldliness than ever before; but we have many good, loyal young people who are worthy of our confidence. We who are now in the aged class were the young people of yesterday. Our good parents were fearful of us. Another generation followed and some of us were fearful. Today the main working force of the Church are the middle-aged and young. Many of them are good, loyal pillars of the Church. This gives us hope of the Church of tomorrow when it falls into the hands of the next generation.

All along the line, from generation to generation, fears have been entertained, but the work goes on and I believe the Lord will continue to raise up those who will carry on His work according to His promises.

There are those who have stepped out into worldly channels and sometimes took with them followers, and at times made our hearts bleed; but the Lord filled these vacancies with others more substantial to carry on His work. By a manifested lack of confidence in our young people by the older ones the young have a tendency to become discouraged.

When I was thirteen years of age I had strong conviction that I should accept Christ and unite with the Mennonite Church, but got no encouragement. I drifted out into the world and did not come to the Church until I was twenty-two; and when I united with the Church I was the only single young man member for several years in our congregation (Brenneman's Church in Rockingham Co., Va.). I felt the discouragements by fears being expressed by older members of the Church in the future. This may have caused me to

have a special interest and confidence in the young. Even in old age I still maintain that confidence.

The only period of my life that I wish I might live over are the years from thirteen to twenty-two. Had I had the proper encouragement, how differently I might have spent those nine years of my life! I would have been a pleasure to my parents instead of giving them worry and fears for my future.

I believe in the principles and doctrines as taught by the Mennonite Church, and I have confidence in her young people and the Church of tomorrow. Christ said, "the gates of hell shall not prevail against" the Church, and I believe it.

South English, Ia.

LEARNING THE SCRIPTURES

By Pearl Hummel

For the Gospel Herald.

Our first thought is: Why learn the Scriptures?

We believe that "all Scripture is given by inspiration of God;" that God commanded us to "Search the Scriptures," also the Scriptures are to be taught diligently to the children. We are also commanded to "Study to shew thyself approved unto God." It is therefore necessary that children be taught early the Word of God.

What an opportunity a parent has to instill into the child the Word of God, in the earliest years of learning, when the mind is eager to grasp new things, when impressions are made that many times follow a child through life; when the mind is like a white sheet of paper, ready to receive the indelible imprints that are hard to erase. That is the time to begin to teach the child.

Often we are inclined to think the Bible is too difficult for the child mind to grasp, but observations have shown that a child grasps far more than the adult realizes. Therefore, when the child first begins to form sentences, it is then he should be taught the simple Bible passages.

What a child learns in those tender years he seldom forgets. Even if in after years he may wander deep into sin, those Bible teachings will come back and often bring conviction.

My second point is: How study the Scriptures?

1. Set apart a portion of each day to be used in Bible Study. This should be an hour when the mind is clearest.

2. We should pray for the guidance of the Holy Spirit as we study.

3. Read it as the Word of God. Remember it is God's message to us, and accept not what we like, but all God has to say. D. L. Moody said, "When we pray we talk to God, but, when we study the Bible, God speaks to us, and we had better let God do most of the talking."

4. Read it daily. We would not expect our children to grow physically without food, just so the soul must be fed daily that it may thrive and grow spiritually.

5. Study attentively. Do not hurry. One of the greatest faults in our Bible study is that of haste and heedlessness. Better read one verse attentively than a dozen chapters thoughtlessly. Mark in your Bible the verses that impress you most.

6. Study it prayerfully. In Psalm 119:18, David prays, "Open thou mine eyes that I may behold wondrous things from thy law."

7. Carry your Bible or Testament with you. Often we have spare moments that we can so profitably spend in Bible study. Some one has said, "This Book (meaning the Bible) will keep you from sin, or, sin will keep you from this Book."

God has promised to bring all things to our remembrance, but remember that we must first have had a knowledge of the truth before God will bring the needed scripture to our remembrance.

It is also necessary that we hide God's Word in our hearts that we may be able to use it as a sword to fight the enemy of our souls.

We see in the life of Timothy the result of faithful Bible teaching not only from his mother, but his grandmother as well.

May each of us realize the need more keenly, of a deeper Bible knowledge, that we may be prepared for more effective service to our Lord.

Rockton, Pa.

TWO GIRLS' LIVING EXPENSES

A New York judge has increased to \$45,750 the allowance which the mother of Brenda Diana Duff Frazier, 14, may spend on the child heiress the next 16 months. The editor of the Buffalo Times, listing the itemized expenditures of the young heiress, set opposite them the corresponding expense items of Mary Jane Smith, also 14, who lives on Eagle street, in Buffalo. This comparison, which follows, is a telling argument for high income and inheritance taxes.

	Brenda Diana	Mary Jane
Clothing	\$5,400	\$8.32
Skating, dancing lessons	150
Music studies	900
School	2,250
Governess	2,250
Secretarial service	2,250
Amusements, parties	1,800
Charitable contributions	375	.10
Summer vacation, traveling	5,250
Books, toys, school supplies	900	.30
Club dues	600
Medicine and doctors	2,250	3.50
Dentist	3,600	3.50
Christmas gifts	375	.10
Gratuities	300
Pocket money	156	.02

—Exchange.

The heart that is merely a reformed heart is not right with God. God wants man to have a new heart.—Milo Kauffman.

A SOUL-WINNING WORKER

By Nora Yoder

For the Gospel Herald.

First of all, the soul-winning worker has a personal, experimental knowledge of Jesus Christ as his Savior. It was because the apostle Paul could say: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15), that he had power in bringing other men to the Savior. It is the worker who knows Jesus as his own Savior who has a longing to bring others to this wonderful Savior whom he has himself found; and it is the man who knows Jesus as his Savior who understands how to bring others to the Lord. There are many today who are trying to save others who are not saved themselves. There are others who, while they are probably saved men, have such a vague knowledge of Christ as their own Savior that they cannot hope to make the way of salvation clear to others.

A personal, experimental knowledge of Jesus Christ as our Savior includes three things:

1. A knowledge that our own sins have been forgiven because Jesus bore them in His own body on the cross;

2. A knowledge that the risen Christ is delivering us daily from the power of sin;

3. An absolute surrender of our wills to Jesus Christ as our Lord and Master.

Secondly, the life of the soul-winning worker is clean within and without. In II Tim. 2:21 we read, "If a man therefore purge himself from these he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

If a person is to be used of God his life must be clean; not only his outward life as the world sees it, but his inward secret life as it is known only to God and himself. One who holds on to any sin of act or thought cannot expect to have power with a holy God and consequently cannot have power for God.

Many a man and woman of great natural gifts and unusual knowledge of the Bible is trying to do work for God and meet with little or no success. People wonder why it is that their work is so devoid of results. If we knew their secret life as God knows it, we would understand their failure; there is sin before God. It has been often said, and well said, that "God does not demand a beautiful vessel for His work, but He does demand a clean one."

Another essential of the soul-winning worker is "a surrendered life," a life wholly given up to God. Paul was mighty as a worker for Christ because he could say, "For me to live is Christ." Here lies the secret of failure in many a one who would work for Christ. They are keeping back something instead of giving all to Him.

The soul-winning worker has a deep realization that men out of Christ are lost. Luke 19:10, "For the Son of man is come to seek and to save that which was lost." When He looked upon men living in sin He knew and realized the utter ruin of their condition. The same thing was true of Paul. We read in Acts 20:31, that he ceased not to warn everyone night and day with tears. He knew that if one had not a saving knowledge of Jesus Christ he was eternally lost. This overwhelming conviction (men and women out of Christ are eternally lost) seems to be very rare in our day and this is one reason why so few have real power in soul-winning.

How can we get this realization?

1. First of all, by studying what the Bible says about the present standing and condition and future destiny of those who are out of Christ.

2. By believing what the Bible says upon these points without trying to tone it down and make it fit in with popular notions of the day.

3. By dwelling upon these truths about the lost condition of men out of Christ until they take hold upon our hearts and we realize their meaning.

4. Another essential found in a soul-winning worker is love. Nothing wins like love. In the first place, it leads to untiring effort for the salvation of others. If we really love the souls of men we cannot bear the thought that they should be lost forever and we will be willing to do all we can that they may be saved. In the second place, love attracts others to us. There is nothing so irresistible as love. It is Jesus Christ lifted up on the cross, a revelation of God's love and of His own love to man, that draws all men unto Him. We need not only love to men, but love to Christ. It was the love of Christ that constrained Paul to his untiring efforts to bring men to a knowledge of Christ. If we look to the Holy Spirit to do His whole work in our hearts, He will soon fill them with love to Christ and love to our fellow men.

5. The soul-winning worker needs a practical knowledge of the Bible. In the Bible is all the truth we need in dealing with lost souls. The Word of God is the only instrument that God has appointed for the salvation of men. It is the Word that produces conviction, that regenerates, and that produces faith. If we would be used in soul-winning we must know the Bible.

6. A prayerful life is another qualification found in the soul-winner. God honors prayer. In nothing does He honor it more than in the matter of soul-winning. The one who is to be much used of God in soul-winning must spend much time in prayer. "For without me ye can do nothing." If there is anything the average worker in this hurrying age needs to have impressed upon him, it is the necessity of much prayer. By praying more we will not

work less, and we will accomplish vastly more.

Edward Kimball, a Boston business man, led D. L. Moody, the young Boston shoe clerk, to the Savior. Where would all Moody's wonderful work for Christ have been if he himself had not been led to the Savior by the faithful, soul-winning worker, his Sunday school teacher?

Colorado Springs, Colo.

THE PRECIOUS BLOOD OF CHRIST

By Ella Mae Wright

For the Gospel Herald.

People are wearing themselves out trying to obtain silver and gold, that which the Holy Ghost calls "corruptible." Corruptible things will not redeem your soul. Just one drop of the blood of Jesus Christ is worth more than the whole world. If it wouldn't have been that Jesus shed His blood for us, we would have been lost. The blood of Jesus redeemed the world.

Are we thankful enough? Do we appreciate what He has done for us? I'm afraid, friends, we do not as much as we should. Gold corrupts the world. God offers man redemption and he prefers corruption. "(For the redemption of their soul is precious, and it ceaseth forever :) That he should still live forever, and not see corruption" (Psa. 49:7, 8).

Redeemed by the precious blood of Christ: angels can not fathom its preciousness. It astounds heaven and it confuses hell. If you want to fathom the value of the precious blood, go to the Word. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

"God sent not his Son into the world to condemn the world, but that the world through him might be saved." The precious blood cost God the most precious gift of Heaven, namely, His only begotten Son, and He it was who was manifested on the earth and whose blood was poured out on the earth. To have a right apprehension of the precious blood you must have the Holy Spirit. It is a serious thing to reject the precious blood. How shall they escape so great a salvation? How shall they escape who tread under foot the precious blood of Christ? "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

Gold is seen on the gilded cross, seen on the spires of some of our churches, and the blood of Christ is trodden under foot. What are we doing? Are we treading under foot the blood of Jesus Christ? Friends, I'm afraid we are.

"Members declare we are rich and increased in goods and have need of nothing," knowing not that they are wretched, poor, miserable, blind, and

naked. They are rich in themselves and poor towards God. The blood of Jesus Christ cleansing your heart can fit you for the abode of God. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot."

People think they can understand the value of the precious blood, but they can never. Eternity is not long enough to appreciate its worth. The blood of Jesus can purchase for us the highest position in eternity, where we shall live and reign for ever. The power of Jesus' blood not only draws the believer from the earth but links him to the Throne, redeemed with the precious blood of Christ as a lamb without blemish and spot! You may also be without blemish and without spot as you trust in the efficacy of the precious blood.

"Would you be free from your burden of sin?
There's pow'r in the blood; pow'r in the blood.

Would you o'er evil a victory win?
There's wonderful pow'r in the blood.

Cho. "There is pow'r, pow'r, wonder working pow'r
In the blood of the Lamb;
There's pow'r, pow'r, wonder working pow'r
In the precious blood of the Lamb."

Pigeon, Mich.

CORRESPONDENCE

(Continued from page 553)

We are looking forward to our revival meetings to be held in December. Bro. Henry King of Harper, Kans., is to be the evangelist. We ask an interest in the prayers of God's people, that souls who are outside of the fold of Christ might be saved and that we as believers may be drawn closer to Him.

Homer J. Hershberger.

Sept. 15, 1935.

Fentress, Va.

Dear Herald Readers, Greetings of Love:—Since our last communication the 1935 session of our Virginia Conference has passed into history. This was held in our district, at the Warwick River Church. We much appreciated the large attendance of brethren from other districts, and in a particular way the presence of aged brethren. Their zeal and fervency should be a challenge to the rising generation, to an outspoken defence of the principles which have been preserved to us.

Those favoring our congregation since the Conference were Bro. and Sister Louis Amstutz and two daughters with Bro. and Sister Sam Nussbaum, all of Apple Creek, O. Bro. Amstutz brought us two forceful messages on the 8th. Yesterday, the 15th, Bro. E. J. Berkey of Oronogo, gave us two stirring messages. Bro. Berkey has been visiting with his daughter, Sister

J. J. Hostetter, in Warwick Co., since the conference. We appreciate very much, live messages by those who from conviction teach the "all things." Come again.

The people of our community are busily engaged in gathering in the bountiful harvest which the Lord has given; corn cutting, silo filling, bean-hay making. Our national Thanksgiving day must have been fixed by our more northerly neighbors.

The few weeks in the year that we are privileged to enjoy the fellowship and help of our ministering Bro. A. D. Wenger, are again past, as they have gone back to the E. M. S. to labor there.
Sept. 16, 1935. S. H. Brunk.

Jet, Okla.

On Sunday evening, Sept. 15, we were privileged to have with us Bro. and Sister E. S. Hallman of Tuleta, Texas. Bro. Hallman brought us a message from Eph. 6:10, 11.

We have been fortunate in having with us a number of visitors this fall. Among them were Bro. and Sister Harvey Bontrager and Bro. and Sister Harry Yoder of Middlebury, Ind.; Bro. and Sister Roy Troyer and Vesta of Hesston, Kans.; and numerous others. We are always glad for visitors.

Sister Naomi Yoder, who spent the summer here, has returned to Hesston to resume her school work, while Sister La Vera Miller has gone to La Junta, Colo., where she entered nurses training.

Bro. and Sister S. C. Miller are still able to be about, although Sister Miller's health is not good.

In His service,

Sept. 16, 1935.

Cor.

Dalton, Ohio

(Sonnenberg congregation)

Greeting in Jesus' Name:—Since our last writing we again had a few visitors at our church. On July 14, Bro. P. R. Lantz of Wooster preached for us a very impressive sermon, using for his text, Heb. 11:24-28, about Moses' faith. On the evening of July 13, Bro. Lloy Kniss, returned missionary from India, was with us, telling some of his experiences in the work there, using for a text, Psa. 126:3.

On Aug. 18, P. M., Ezra Stinar and family, also returned missionaries from another district of India, came into our midst and gave an interesting talk. On Aug. 25, Bro. Elam Horst of Dayton, O., preached in the morning, and Bro. I. J. Buchwalter of Dalton spoke to us in the afternoon about the fishermen (Luke 5). The children were greatly delighted to hear his stories.

On Sunday, P. M., Sept. 1, Bro. John Esau and wife of Lima, where they are working among the poor preaching the gospel and otherwise helping them to find Christ, were in our midst, preaching for us in German from Rom. 12:12, and in English from Jas. 4:8. Although

being totally blind he always seems happy, and tries to make others happy in the Lord.

On Sept. 15, P. M., Bro. Emerson Hostetler of the Pleasant View Church spoke to the children at the Sunday school. His talk was appreciated. On the evening of Sept. 15 the young people's chorus rendered a program in song at the Pleasant Hill Church, near Smithville. Quite a number of our congregation attended the Conference held at Kitchener, Ont., the latter part of August. Bro. Louis Amstutz, wife and two daughters, accompanied by Bro. Sam Nussbaum and wife, who also attended the Conference at Kitchener, Ont., and one at Denbigh, Va., returned to their respective homes Sept. 11.

Weather is fine and fruit plentiful. God has wonderfully blessed us, for which we feel thankful.

Sept. 16, 1935.

Cor.

Elton, Pa.

(Pleasant Grove congregation)

Dear Herald Readers, Greeting:—On Sept. 8 Bro. S. G. Shetler preached for us in the morning. Text: Jas. 4:14. Bro. Sanford Shetler preached in the evening on "God Knows."

On Sunday, Sept. 15, a number of folks gathered at the home of our aged sister, Susan Shank, to have a little service which she enjoyed very much. She has not been able to attend church service for some years. Bros. Sanford Shetler, S. G. Shetler, and D. A. Yoder of Indiana were present. Bro. Yoder spoke on the 23rd Psalm.

On Sept. 12 was our last lesson in our teacher's training class of which Bro. Sanford Shetler was the teacher. There were quite a goodly number in the class. Fifteen took the final examination.

We are thankful for the interest Bro. Sanford puts forth in the work at Pleasant Grove, of which he is the pastor.

We pray that the Lord will give him health and strength that he may continue his work for the Master.

Sept. 18, 1935.

E. L. H.

Elida, Ohio

(Pike and Salem congregation)

Dear Herald Readers:—Again we can say, "The Lord has done great things for us whereof we are glad." He has again given us a bountiful harvest, and barns and cellars have no reason to be empty. We thank our heavenly Father for giving us these things to enjoy. On Sunday, Aug. 18, Bro. Aldine Brenneman, wife and daughter from Virginia were with us in our morning services at Salem. Bro. Brenneman gave us a very timely message, and in the evening he preached at the Pike church. We were glad to see him back here again, as this is where he spent his boyhood days, this being his former home.

On Thursday evening we had a hap-

SPECIAL MEETINGS

Bairs, Pa.

Report of Bible Meeting held at Bairs Codorus Church, York Co., Pa., Sept. 8, 1935.

Organization: Instructors, Richard Danner, Wm. Jennings; Mod., Harvey Lehman; Chor., Eby Lehman; Secy., Eva Burkhart.

Subjects: The Power of Love; The danger of Offending Others in Small Things; The Christian's Glorious Prize; Keep Thyself Pure; Non-Resistance in Principle and Practice.

Thoughts Gleaned: Love binds together the people of God. The greatest picture of love—when Jesus spent the night in Gethsemane to gain victory that He might lay down His life for us. Peace is love in repose. Longsuffering is love untiring. Gentleness is love in trials. Goodness is love in action. Faith is love on the battlefield. Meekness is love at school. Temperance is love in training. Love is the one thing we can take to heaven with us. When there is no fear of danger present we find the most dangerous time. Small things can do great things for

(Continued on last page)

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

SPIRITUAL POLYGAMY

By J. A. Liechty

For the Gospel Herald.

TEXT: And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach.—Isa. 4:1.

We feel quite sure that these are days in which many Bible prophecies are being fulfilled; and among them is this one.

In order to fully appreciate and understand this prophecy:

First, let us remember that everywhere in both the Old and New Testaments, a company of religious people, or religious organizations, whether true or false, is referred to under the type of a woman.

Second, let us also remember that in Isaiah's time among women of a marriageable age, being unmarried was considered a reproach; and here are seven such.

Third, the "one man" referred to is none other than the Lord Jesus Christ our Saviour, whom God promised to Israel and the World, He, in whom and through whom, we have salvation.

Fourth, the fact that these seven women offered to supply their own needs (eat their own bread and wear their own apparel) indicates to us that they did **not** have salvation and neither **wanted** it, but rather desired to represent something much more popular, as we shall note hereafter.

Today it is popular to belong to Church; and many of the more prominent lodge members belong to Church (although they seldom ever attend). Business men unite with some church or other for the advantage of trade; and politicians for the sake of influence and votes do the same thing; but not because of a conviction of the need of a Saviour.

Our text refers to seven such women, representing (according to our understanding) seven religious organizations,

which are necessarily false organizations.

Now let us see who they are: Well, here they are, as we see them. You may see others, but these seven major ones are (1) Universalists; (2) Unitarians; (3) Mormons; (4) Swedenborgians; (5) Spiritualists; (6) Christian Scientists; (7) Russellites. This latter was first known as Millennial Dawnists, then Christadelphians, then as the Russellites, etc., having a new name every once in a while. One of their latest names is "Jehovah's Witnesses." Judge Rutherford is their chief spokesman on the air.

When **Universalists** refer to Christ as a Saviour they do not mean that in the Scriptural sense, but that by His example human beings will be saved. They deny the fall of man in the true Scriptural sense and therefore have no need of a Saviour. They deny the doctrine of original sin in the human heart, the work of the Holy Ghost in the new Birth, heart cleansing, and positively deny the Bible doctrine of everlasting punishment.

The **Unitarians** came as a result of the wholesale backsliding of the Church of the Pilgrim fathers in New England more than a century ago. They deny the Deity of Christ, the personality of the Holy Ghost, the fall of man in the Scriptural sense, the inherited depravity from Adam and consequently no need for the new birth; and they deny the doctrine of everlasting punishment and do not teach the resurrection of Christ.

When **Mormons** preach to outside people, (Gentiles) they use our Bible; but when they preach to their own they use the Book of Mormon which teaches that Adam is their God. In fact, at heart they do not believe in any God other than Adam. They deny the atonement of Christ and teach that He was a polygamist, having Mary and Martha for His wives. They deny the Bible doctrine of Hell, and teach polygamy. Yet they claim the name of Christ and call themselves, "Latter

py surprise when Bro. Levi Weaver of Kansas City, Kans., came into our midst, accompanied by Bro. (Uncle) Andrew Shenk of Oronogo, Mo., and Bro. E. J. Berkey, also from the same place. Bro. Levi's son Allen also was with them. Bro. Andrew Shenk gave us a message at the Pike Church the same evening that will be long remembered by many. (He being my dear old uncle, I can hardly call him anything else but "Uncle Andy.") Bro. Berkey assisted him in his discourse. They were all en route to Canada to General Conference.

Aug. 25 Bro. J. M. Shenk preached for us at the Salem Church in the morning, and at the County Infirmary in the afternoon. The inmates there always enjoy the messages very much.

Death has again come to our community and has taken away one of our oldest members in the church, Bro. William Long. We will miss him at the services as his place was seldom vacant as long as health permitted him to come.

There will be singing at the Pike Church Sept. 29 at 2 P. M. for old and young. The older ones will sing from the old song books used when they were young. We always enjoy hearing them sing as they did long ago.

Our sister, Nancy Diller, who has been confined to her home for a long time, has been to our services the last few times. We are glad to see her out again. Hope she can continue to come and receive food for her soul. May we all be fed each day with the bread from heaven, that we may grow strong in the Lord, that we can be a power for good wherever we are. Pray for us, that we may be found faithful when He comes.

Yours for the Master,
Sept. 18, 1935. Ida M. Horst.

Hesston, Kans.

To the Readers of the Gospel Herald,
Dear Friends: Quite a number of our friends have been inquiring for information regarding our sailing. We are sailing from the Pacific Coast on October 17th on a Japanese steamship line.

Our mailing address on the west coast will be: Passenger the s. s. Tiayo Maru, N. Y. K. Line, Sailing Oct. 17th, San Francisco, Calif. All mail to reach us should arrive by the 16th. Later mailing addresses are as follows: N. Y. K. Steamship Office, Hong Kong, China, and Dhamtari, C. P., India.

We will arrive in Bombay about the first of December.

We definitely ask the interest and prayers of the church and friends in our behalf as we go to India to do the work we believe He has called us to.

Yours for Christ and His Kingdom,
Sept. 20, 1935. Edwin Weaver.

The relation of the Bible to other books is the same as the relation of God to human beings.—J. L. Stauffer.

Day Saints of Jesus Christ," whereas in reality they are the latter day demons of the devil.

Swedenborgians do not believe in the New Testament salvation, or the necessity of the blood of Jesus, or the Holy Ghost, and deny all Bible doctrines. They teach that the Adam and Eve and Eden stories of the Bible were symbols; that Noah's flood was an allegory, and all the doctrines of salvation were mythical and intellectual types, also that the spirits of the dead float in space, mingling their joys and sorrows, etc.

Of Spiritualism, Christian Science and Russellism it is not necessary that we say anything, as all of our readers are more or less familiar with their doctrines and teachings.

It is easily seen why they want to be "called by thy name" to "take away our reproach."

Just how any one can take up with these false doctrines without discovering the falsehood in them is more than we can understand; only that men want to get by with as little responsibility and so let the devil rock them to sleep in the cradle of willful ignorance.

Well, to make the long story short, this entire group has the name of Christ somewhere in their creed, either plainly expressed or implied; and all recognize Christ, but only as a good man and not as the divine Son of God and Saviour. They all deny the necessity of salvation through Jesus Christ! they also deny the need of a new birth, the personality of the Holy Ghost, a future hell or heaven and all eat their own spiritual food of heresy, and all clothe themselves with their own false doctrines without any of the clothing of righteousness through the Holy Ghost; and they have no use for Christ in all the world except to share in His respectability, and use His name as a pretext to win others.

It is these organizations which pose as religious, and they call themselves churches that are the direct cause for much of the coldness and lukewarmness in many of our churches today. Church members who have never had a born-again experience (a B. A. degree) find themselves unsettled in the "Faith once delivered to the saints" (Jude 3), and among those who are "ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). It is high time that, like Paul, we might know in whom we have believed, etc. (II Tim. 1:12), so that we may no longer "be tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

Are you aware that our children are being taught many things in our public schools and high schools that tend to undermine their faith in God and to look upon the Bible as on any other book, and not as the Word of God?

Here is what is happening: Years ago, when the open saloon became a

dreaded thing, Carrie Nation with her hatchet and her followers overran this country and one day entered the writer's home town of Seville, Medina Co., Ohio, going into a saloon and knocking in heads of liquor barrels, letting the contents escape in the cellars, on the streets, and wherever they found it. Force did not and could not stop the liquor traffic. So in 1889, if we remember correctly, the state of Ohio added to the list of common school studies "Physiology and Hygiene," which contained chapters showing the evil effects of alcoholics and narcotics on the human body and we as teachers were compelled to teach these lessons to the boys and girls—and it was those who in 1918 voted prohibition in. Shame on the United States for ever permitting the disgraceful thing to come back again.

The influence of the Seven Organizations named tends to doing away with God and the Bible. And when the "Carrie Nation Methods" can not do it, again the "Educational Methods" are being sought, so that in counties where there are no churches, or very few, a school teacher who makes any profession of Christianity can not get a job.

As a church, knowing the Lord as we do, we ought to put forth every effort to teach our boys and girls the value of knowing God, and of salvation through Jesus Christ, and prepare them for real living; living not only in this life, but more especially living hereafter.

Trusting that this message may be helpful to some one we leave the subject for your further consideration.

May the Lord richly bless you, is our prayer.

Orrville, Ohio.

WHAT MODE OF BAPTISM?

(Continued from page 547)

Christ, nevertheless, I live yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." Who would contend that Paul was crucified in a literal way on the cross? No one with a right understanding of the Scriptures. Buried with Him by baptism into water? No, no, it says into death; certainly no water is meant here. No water baptism is mentioned in this entire chapter. What baptism baptizes us into Christ? Certainly it is Spirit baptism that baptizes any soul into Christ. And thus it is written, "By one Spirit are we all baptized into one body." And that body is Christ. Therefore no water baptism is meant in Romans the sixth chapter.

Another portion of Scripture that has been used by immersionists to establish their unscriptural mode is the passage in Acts 8th chapter where the eunuch was baptized by Philip the evangelist. Here it definitely says, "they went down both into the water" (v. 38). Philip then baptized the eunuch

with water. But how did he do it? It does not say what mode he employed; we do not read how deep they were in the water. We need to remember that it was a desert place, and in all probability not a great amount of water to be had. Acts 8:26. True, there are places where water is even found in a desert, an oasis here and there in a desert, water coming up out of the earth in some way. It has been said by a person who was there in the very place that the eunuch was supposed to be baptized that there is a stream of water comes out of a rock about the thickness of two fingers which is carried away by women who come there for their supply of water and camels and sheep come to drink what they can find of what is left and not enough is left at any time, in which people can be immersed.

Another favorite scripture that is used to point out that immersion is the right mode of baptism is Jno. 3:23. It reads as follows: "And John also was baptizing near to Salim, because there was much water there." Those who were there, tell us that there is no deep water there suitable for immersing people, but many little, narrow streams—an abundance of water suitable to baptize people by the pouring mode. While it is true that John the Baptist also baptized in Jordan, would it be creditable to think he baptized with one mode at one place, and with another mode at another place? Most certainly it would not be reasonable to suppose such a thing; and in the absence of any proof to the contrary, it is safe to believe that John used the pouring mode for baptism which alone would be in harmony with the mode used by the Father, Son, and Holy Ghost. God is certainly a God of order, as is manifest in all nature. All trees are round. God has not made any square trees to my knowledge, whether in America or Africa. This mode of baptism is in harmony with all testimony in the Old Testament, that refers to baptism—the idea of sprinkling or pouring.

Lancaster, Pa.

USE OF THE TONGUE

(Continued from page 550)

to those without—if it is such that is really acceptable to God, will be a powerful testimony of His righteousness, and upon the faithful ones will rest the sweet blessing of God's approval.

The tongue, though one of the smallest, is one of the most valuable members of the body, and is worthy of the most diligent care. James says, "There-with bless we God, even the Father, and therewith curse we men, which are made after the similitude of God." It needs to be guarded from evil, cultivated in the good, with a definite consecration to God. To be used, in silence or in speech, anywhere, at any time, in

just the way that we would want to be using it when Jesus comes.

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus."

Scottdale, Pa.

Married

Kurtz—Plank.—On June 15, 1935, Bro. Omar A. Kurtz and Sister Delphia M. Plank were united in holy matrimony at the home of the bride's parents, Bro. and Sister M. L. Plank of Elverson, Pa., Bro. J. S. Mast of Elverson officiating.

Stalter—Wagner.—Bro. Lloyd Stalter of Flanagan, Ill., and Sister Celesta Wagner of Eureka, Ill., were married at the Roanoke Mennonite Church on Sunday, Sept. 15, 1935, Bro. Ezra B. Yordy officiating. We wish them God's blessing through life.

Yoder—Mishler.—On Sept. 14, 1935, occurred the marriage of Bro. Irvin S. Yoder and Sister Irma Ruby Mishler both members of the Maple Grove congregation, Topeka, Ind., Bro. Edwin Yoder officiating. May the Lord's rich blessings attend them through life.

Kauffman—Kenagy.—Bro. William L. Kauffman and Sister Juanita Kenagy were united in holy matrimony on Saturday evening, Aug. 17, 1935, at the home of the groom's sister in Portland, Oreg., Bro. Paul N. Roth officiating. May God's richest blessings be their portion in life.

Slabaugh—Yoder.—Bro. Jacob Slabaugh and Sister Erma Yoder, both of Midland, Mich., were united in holy marriage at the Mennonite Church near Midland on the evening of Sept. 5, 1935, Bro. F. F. Bontrager officiating. May God's blessings be upon them as together they journey upon life's pathway.

Amstutz—Amstutz.—On Aug. 2, 1935, at the home of the father of the groom and officiating minister, Bro. Louis Amstutz, Dalton, Ohio, Bro. Victor Amstutz and Sister Viola Amstutz, both members of the Sonnenberg congregation were united in the holy bonds of matrimony. May God's blessings attend them through life.

Dillman—Lefever.—On Sept. 14, 1935, at the home of the officiating bishop, Bro. N. L. Landis of Neffsville, Pa., Bro. Amos W. Dillman of Metzler's congregation near Akron, Pa., and Sister Nettie H. Lefever of the Landis Valley congregation near Neffsville, Pa., were united in holy marriage. May the blessings of God rest upon them through life.

Imhoff—Gingerich.—On Sunday afternoon, Aug. 25, 1935, at the home of the bride's mother, Mrs. Jacob Gingerich, Bro. Glenwood Imhoff and Sister Laura Gingerich, both of the Metamora, Ill., congregation were united in the bonds of holy matrimony, Bro. Leland A. Bachmann officiating. May the choicest blessings of Almighty God attend them through life.

Brenneman—Hershberger.—On Aug. 1, 1935, Bro. Clarke Brenneman of the Lower Deer Creek congregation near Kalona, Iowa, and Sister Mary Hershberger of the East Union congregation near Kalona, were united in marriage at the home of the bride's parents in Kalona, Bro. D. J. Fisher officiating. May the Lord bless them as they go through life together.

Obituary

Rodamer.—Alvin Rodamer, aged 64 y. 10 m. 3 d., died at his home in Springs, Pa., Aug. 1, 1935. He was born in Somerset Co., Pa., and resided in Springs for the last 30 years. He was married Jan. 17, 1906, to Margaret Keim who survives him, together with the following

children: Clarence, Hester, Harry, Leota, Earl and Maxine. His mother and two brothers (Milton and Stewart) also remain. He was a faithful member of the Springs Mennonite Church for many years. Funeral services were conducted by Roy Otto, assisted by Guy E. Wampler. Text, II Kings 6:15.

Liechty.—Peter, son of Peter and Fannie (Eicher) Liechty, was born near Orrville, O., Dec. 31, 1852; after a lingering illness of over a year, he peacefully passed to his eternal abode at the home of his nephew, Ruben Conrad of Orrville, O., Sept. 7, 1935; aged 82 y. 9 m. 6 d. He is survived by 1 brother (C. D. Liechty of Orrville) and many nephews and nieces. He was received into the fellowship of the Oak Grove Amish Mennonite Church in his early manhood, where he retained his membership until death. He will be remembered by his many friends for his kindly disposition and to those who were near him in his last illness for his patience and faith in God through his much suffering. Funeral services were conducted at the Oak Grove Church by I. W. Royer, J. S. Gerig, and C. Z. Yoder.

Long.—William J., son of John and Eliza Long, was born Aug. 29, 1849, in Rockingham Co., Va.; died Sept. 9, 1935; aged 86 y. 11 d. On Feb. 3, 1870, he was united in marriage to Mary E. Shank, and to this union were born 9 children. His companion preceded him in death 8 years ago. Also 7 children preceded him. In 1878 he united with the Mennonite Church, and remained a pillar and a faithful and devoted brother until the end. He moved to this country about 65 years ago and was loved by all who knew him. He leaves 2 sons (Abram of Harrisonburg, Va., and John W. of Elida, O.); also 6 grandchildren and about 9 great-grandchildren, besides many friends. Funeral services were conducted Sept. 12 at the Salem Church by Ben B. King, assisted by Gabriel Brunk and J. M. Shenk. Burial in the Salem Cemetery.

Welty.—Sarah P. Welty was born near Mt. Eaton, Ohio, Dec. 18, 1878; died of dropsy of the heart Sept. 10, 1935; aged 56 y. 8 m. 22 d. In her youth she joined the Sonnenberg congregation, remaining a loyal member until the end. She is survived by 1 sister, Rosa (Mrs. Dan Bixler of Medina, Ohio); 3 brothers (John, Reuben and Daniel), and many other relatives and friends. Her parents, 1 brother, and 1 sister preceded her in death. While yet a young child she had white swelling and therefore remained a cripple. She was of a quiet and kindly disposition, and bore the afflictions of her life patiently. She will be missed by her many friends. In our memory her beautiful smile we still shall see. Her sweet voice will be ringing in our ears, but we look across the river of life where there will be no more shedding of tears. Funeral services were held Sept. 12 at the home by Bro. J. S. Moser and at the church by Bro. S. W. Sommer of Martins Creek congregation. Text, John 8:31-36.

Yoder.—Lydia Miller was born in Washington Co., Ia., Jan. 1, 1890; died Aug. 15, 1935; aged 45 y. 7 m. 15 d. Jan. 19, 1910, she was united in marriage to Charles E. Yoder. One daughter (Darline) preceded her in death. The remaining children are, Mrs. Omar J. Rhodes and three sons at home (Cleo, Howard, and Carroll) who with their father mourn the death of a loving and devoted wife and mother. Beside the immediate family she leaves her father (M. D. Miller of Kalona), 3 sisters (Mrs. Seth Miller, Mrs. Charles Gingerich, of Kalona, Mrs. C. A. Wertz of Wellman) and 7 brothers (C. C. Abner, Frank, and Aaron of Kalona; Simon of Ankeny, Ia.; Edward of Ft. Des Moines, Ia.; and Jess of Helena, Mont.), and a host of relatives and friends. The news of her death was a shock to the entire community. She had been ill for the last 5 months, and seemingly was on the way to recovery, until Monday morning when a change was evident, from which time she gradually weakened. On Wednesday after-

noon she called her family and father, gave them each a farewell message, expressing herself as ready to go, and on the following morning at 5:30 peacefully fell asleep in Jesus. In her youth she accepted Christ as Savior, united with the East Union Mennonite Church, always taking a deep interest and active part in the Church and Sunday school, was a regular teacher as long as health permitted. Sister Yoder was a Christian in the truest sense, and will not only be missed in the home but in the Church and community as well. We humbly submit to His will to which she was fully resigned. Funeral services were held at the East Union Mennonite Church, with burial in the East Union Cemetery, conducted by Bros. D. J. Fisher and Joe C. Brenneman.

Nafziger.—Catherine Pelsy Nafziger was born Aug. 5, 1850 at Rhodes, France; died Sept. 8, 1935, at her home near Goodland, Ind., aged 84 y. 1 m. 3 d. She was united in the holy bonds of matrimony to Peter Nafziger in 1869, who passed away March 10, 1910. To this union were born the following children: Elizabeth, Julia, and Joseph at home; Valentine of Remington, and Peter D. of Danvers, Ill. Two daughters Magdalena and Helen preceded her in death. She also leaves to mourn her departure 3 granddaughters (Vivian, Bernice, and Helene), a large number of relatives and a host of friends. She united with the Mennonite Church in early youth and remained loyal to the fundamentals of the faith until death. Throughout her suffering her faith and trust in God never wavered. She was always concerned about the welfare of her children and was always glad to have anyone come to visit her, desiring the Word of God read, and prayer in her behalf. "Blessed are the dead who die in the Lord . . . their works do follow them."

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Funeral services were held from the Zion Mennonite Church Tuesday afternoon in charge of Aaron Egli and Valentine Struhbar. Burial in the Goodland cemetery.

Peachey.—Gideon J., son of Jacob T. and Lydia (Hertzler) Peachey, was born near Belleville, Pa., Nov. 28, 1883; died June 29, 1935, at the Lewistown Hospital as the result of an injury to the hand received June 20; aged 51 y. 7 m. 1 d. While stretching fence on his farm his hand was accidentally caught between the stretcher and post, causing a bruise which later developed into blood poisoning. He was united in marriage to Sadie E. Spicher, Dec. 25, 1907. To this union were born the following children: Nelda, Roy, Ellie, and Ethel (Mrs. Calvin Petersheim) of Morgantown. His first wife died Oct. 10, 1917. On Dec. 22, 1918, he was married to Emma Algyer. To this union were born 4 children: Dorothy, Byron, Verda, and John. He is survived by his wife, children, aged father, 1 granddaughter, 3 brothers (Roland, Jacob, and Frank of Brownstown, Pa.). His mother and 2 brothers preceded him in death. In early years he united with the Locust Grove A. M. Church where he was very faithful, taking an active part in all its activities. At the time of his death he was serving his sixth year as Sunday school superintendent; also often leading in singing. He has left a place in the home, Church, and community, which can never be filled; as he was a man of noble character, always with a pleasant word and smile for all who greeted him. Funeral services were held at the Locust Grove Church, conducted by Bro. Jonas D. Yoder, assisted by Bros. Samuel T. Yoder and John Zook. A large host of relatives and friends gathered to pay their last tribute of respect to the departed. Interment in the cemetery near by.

"Jesus while our hearts are bleeding,
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, 'Thy will be done.'"

—By a cousin.

ITEMS AND COMMENTS

Among the latest religious periodicals to change from a weekly to a monthly publication is the "Congregationalist" of Boston, Mass., at one time a publication of far-reaching influence. Another famous religious periodical that made a similar change several years ago is the "Christian Herald" of New York. Whether such religious periodicals, coming out in enlarged form as monthly magazines, will have a more commanding and far-reaching influence than the same papers did formerly as weekly messengers remains to be seen.

* * *

In 1921 according to the World Almanac, 45,063,323,004 cigarettes were sold. In 1931 the number had been increased to 119,638,626,433. The number doubled in six years and was well on the way to tripling itself in ten years. What did this? Bewitching advertisements, skillfully written and painted, coaxed millions of American girls and women to take up this habit—a habit which many strong men testify, is exceedingly hard to break. Otherwise fine girls and respectable women are becoming enchained by a habit that is costly, 'unclean, foul smelling, distasteful, enslaving, and, to many, physically, morally and spiritually hurtful. We believe in our soul that the tobacco magnates of the nation will have to stand by the side of the beer and liquor magnates and hear the Judge of all the earth condemn them for pushing their well-nigh irresistible appeals under the very lips of multiplied thousands of girls who, once the habit is formed, find it all but impossible to leave off. Every Christian institution on earth ought to lift its voice against this baneful thing. May God arouse us from our blindness in this matter.—Sel.

* * *

For a number of weeks the world has been kept in a state of suspense by the threatened war between Italy and Abyssinia. If it were simply an affair between these two countries, it would not be considered of very great international prominence. Italy, as other nations have done in the past, probably would have sent its land and sea and air forces to Africa and made quick work with its weaker African neighbor. But there are other interests at stake. Japan is known to have ambitions, and England is not sure that it can afford, for the sake of its own interests, to let Italy ride rough-shod over Abyssinia. France has some interests at stake, and so has Germany; to say nothing about Russia, Poland, Austria, and other European nations. It is becoming more and more apparent that a war between two nations will greatly endanger the peace of the whole world. At the time of this writing, hopes are again revived that the threatened war may be prevented. Let all Christian people continue to pray for peace among nations. The present military load on the nations, if continued indefinitely, has two potential possibilities: (1) bring on a world-wide conflict compared with which the struggle of 1914-1918 was a mere sideshow; or, if it were possible to avert such a catastrophe, (2) bring all the nations into bankruptcy and thus invite a world-wide struggle between the Caucasian and Mongolian races.

A character whom the Lord and the Church can entrust with important duties is a worthy end to attain. May we so consecrate our lives to Christ that they may count for His cause in this way.

He who believes in goodness has the essence of faith. He is a man of cheerful yesterdays and confident tomorrows.—J. F. Clarke.

SPECIAL MEETINGS

(Continued from page 557)

God, or small things can cause great offense to souls. Paul was careful how he used his liberty. Doing things for others is doing something for Jesus. How very careful we should be in offending others. The aim of every Christian should be to "press toward the mark of the prize of the high calling of God in Christ Jesus" (Phil. 3:14). The Christian's glorious prize is "finally to be like Him." The devil's aim is to destroy. Every Christian's aim is to watch carefully at all times, and keep himself unspotted from the world. Peace alone comes through Jesus Christ. Peace is a result of purity. For peace we need pure individuals, pure homes, and pure churches. We must constantly be cleansed and purified. What we need is a heart religion. A worldly church is like an artificial flower.

Devotions were led by Bros. Chester Harbold, Frank Lehman, and Noah H. Mack. A children's meeting was conducted by Wm. Jennings.

Secretary.

POETRY AND DRIFTING

By Joseph Metzler

For the Gospel Herald.

The editor's notes and poems we've read,
And so carefully noted what they said;
Their good advice, their cultured lore
Help us to use our talents more.
But aren't we getting pretty fine?
Our poetry must all be sublime.
It's criticized and scrutinized,
Must be revised and standardized—
But drifting souls do as they please.
("Woe to those who in Zion have ease.")

Some elders who preach Christ with power
May be moved out most any hour,
And smooth-tongued speakers of today
Teach in their stands and get good pay.
Sound teachers linked with God all round
Must save the drifting Church unsound.
Part-Gospel preaching has no end,
Yet worldly hearers still attend;
But poems, though sound, may get the ban,
Revise and use them—we'll can.

Sound poetry God can always bless,
When edited for the printing press;
The rich, the poor, the black, the white,
Get literature that we still write.
In prose and poetry, tracts we've sent
To distant friends without a cent;
They passed them on; they read them o'er;
Some mission workers ordered more.
In stores we've placed good literature,
So folks will read more that is pure.

All through our town we've papers strewn,
And poems, which Jesus' way have shown.
When smokers, drinkers limp along,
They get a pointed poetry song.
When customers come "eats" to buy,
For them we've placed some poems near-by.
When Russellites would stumble in,
A tract they get on hell and sin.
To Christian Science dupes we show
That hell is real toward which they go.

Tonguesites with tracts and poems we show
The Bible creed does not teach so,
But drifting churches grieve me most
Who follow not the Lord of hosts.
A friend of mine who's kind and brave
Wants poems some drifting souls to save;
If all would heed what Christ does say,
Would conferences our creed obey?
There would be Christian unity,
All like one mind—Christ's mind we'd be.

Though eighty-two years old—some more;
My hip, when working, is quite sore;
We still write literature that's pure,
Help some "sound doctrine to endure."
With vanity why spend our time?
Showy rugs, showy house, flowers sublime?

To worldly things we must not cling—
Must love what us to heaven will bring.
Yes, pilgrims, strangers here we roam,
Till we shall reach our heavenly home.

North Lima, Ohio.

DRESS

We have recently printed the third edition of this 49-page booklet, the first having been printed in 1921. A number of new features are included in the present edition, and the work is otherwise slightly revised. Following is a table of contents:

A Very Prominent Subject
Origin of Clothing
Biblical Facts
How Churches Get Sidetracked
Promoting the Cause of Simplicity
Why the Plain Bonnet
A Few Pertinent Questions
"Man-made Rules"
Mennonite Conferences on Dress Regulation
The Lineup
Some Choice Quotations
Objections Considered
Why Oppose Fashions
Why Favor Simplicity and Non-conformity to the World in Attire

This booklet is thoroughly Scriptural and practical in all that it has to bring before its readers, and ought to have a wide circulation. If you are interested in the subject, you will want a copy of the book. To place it within the reach of all, we have decided to offer it at the following very low rates:

Single Copy, 10c
Dozen copies, 50c
By the Hundred, \$3.00
Address all orders to,

Mennonite Publishing House,
Scottsdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
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SCOTTDAL, PA., THURSDAY, OCT. 3, 1935

(Herald of Truth
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No. 27

EDITORIAL

"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

This was Paul's record. Is it ours? When these words of Paul correctly describe the state of our own consciences, and these consciences are upon the altar of the Lord, we are on the safe road.

But a man may be ever so conscientious and yet be on the wrong road. For example, Paul. Before his conversion, his fatal mistake was that his conscience was not upon the altar of the Lord. From the moment that Saul prayed, "Lord, what wilt thou have me to do?" having committed his conscience unto the God of heaven, he was a converted man.

Decision Day.—Some churches set apart certain days, to be known as "Decision Day." On this day special effort is to be made to induce non-Christians to decide for Christ.

Without discrediting any lawful effort put forth to win souls for Christ, we prefer to look upon every day as decision day. "Behold, now is the accepted time . . . today, if ye will hear his voice, harden not your hearts." This thought should never be lost sight of. Waiting for "decision day" may mean putting it off too long. Today is decision day; let us make the most of it.

A Few Paradoxes.—A paradox has been defined as "a tenet or proposition contrary to received opinion . . . any phenomenon or action with seemingly contradictory qualities or phases." That is, some things which seem plausible produce results that are the very opposite of what at least some people would reasonably expect. Let us notice a few of these:

1. A **rationalist** is one who makes a god of Reason. That is, he accepts those tenets of faith only as he is able

to reason out for himself, no matter how plainly they are taught in the inerrant Word of God. And in substituting Reason for the God of heaven as his god, he often comes to most unreasonable conclusions.

2. In like manner the **liberalist**, who prides himself on his liberty of thought and imagines himself the champion of freedom, becomes the most dogmatic and autocratic of all critics when it comes to passing judgment upon orthodox Christians or Christianity.

3. "**Intelligensia**" is a name applied to a kind of philosophy held by those who pride themselves on their supposedly superior scholarship or intelligence. Yet some of the most foolish and untenable of theories and conclusions come from this class of people. The apostles of Modernism constitute the "brain trust" in theology—and are about as wise as some of the political "brain trusters" are along their line.

Righteousness.—In a former number of the Gospel Herald on "The Righteousness of God" Bro. John H. Mosemann quotes from Isaiah, saying, "All our righteousnesses are as filthy rags." In a later letter, commenting on this quotation, Bro. Mosemann adds:

"In my article appearing in the Gospel Herald on 'The Righteousness of God' I stated that 'All our righteousnesses are as filthy rags,' which I should have qualified as follows: 'All our righteousnesses, without the Spirit of God, are as filthy rags.' The Lord does recognize our good deeds as we follow the leadings of the Spirit, and walk in the Spirit life in Christ Jesus. However, this in no sense takes the place of the righteousness of God that we have as a gift from God, and makes us complete in Christ. The one is imparted to us, while the other is acquired and produces the fruit of the Spirit in us, as the Spirit of God flows unhindered through us, which God can and does recognize and approve."

There is a vast difference between self-righteousness and the righteousness of God. Paul saw this defect in the life of the Pharisees, saying: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submit-

BUILDING UP YOUR HOME CONGREGATION

Every loyal member of the Church, having a burden for the salvation of souls and for the welfare of the Church, has an ardent desire to see his home congregation prosper. Here are a few divine admonitions which if obeyed are sure to be a help to us in seeing these desires realized in encouraging results:

1. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Your home life, your business life, your social life, your prayer life, your pure and holy life, your life "unspotted from the world," can not help but make a favorable impression on others. It is to be expected that many will go on in their sins without paying much attention to how you live; except, perhaps, in trying to counteract the good influences flowing from a God-honoring life through making light of and misrepresenting you before others—just as they did about Christ and the apostles. But while this is a fact, it is also a fact that some others will be favorably impressed provided you "walk in the light as he is in the light" and thereby lead them to "glorify your Father which is in heaven."

2. "Your labour is not in vain in the Lord." This is a divine assurance. Make the most of it. Prayers, Bible

ted themselves unto the righteousness of God." It was this self-righteousness that the prophet denounced as "filthy rags." They who surrender themselves fully to God, so that He can fill them with His righteousness, need have no fears as to the state of their own righteousness. But let no man claim the righteousness of God when in his daily life he lives the life of a sinner. A righteous, holy, God-honoring life is the natural result of a life filled with the righteousness of God.

reading, personal work among saved and unsaved, Christian sociability and hospitality, abounding in the grace of giving, regular attendance at public services, self-denial, living for the good of others—all these will be divinely rewarded if faithfully practiced.

3. "Neglect not the assembling of yourselves together;" and don't forget to use your best endeavors to keep others from neglecting this privilege. Here is your opportunity for bringing others in touch with divine influences. Invite them to church, making it possible for them to go in case they have no way. Here is an opportunity to work by precept and by example.

4. "Love thy neighbour as thyself." You like to make a living for yourself and family. It is right that you should. I Tim. 5:8. And you should be just as anxious that others have the same privilege. Most of our readers live in rural districts. "Seest thou a man diligent in his business? he shall stand before kings." Do your best to make your business prosper—in the spirit of Matt. 6:33; 7:12, of course. There are several reasons why you should: (1) It is conducive to good health; provided you work in moderation. (2) It adds to your ability to support your family and to have a surplus to aid the Lord's Cause and feed, clothe, and shelter the Lord's poor. (3) Prosperity in your own community is an inducement for others to move in. Do your best, therefore, in helping others do well both spiritually and materially, and it can not be otherwise than that your efforts will help build up your home congregation.

5. "Bear ye one another's burdens, and so fulfill the law of Christ." For the minister this means that he will do the best he can for each of his members in every way that he can; and for the members it means that they will do the same by their ministers.

Your minister may not be all that you would like to see him be. His life may not be free from faults, his methods may be crude, and his preaching very commonplace. If his conduct is censurable he ought to be dealt with, as other offending members should be dealt with. But if the congregation sees only human shortcomings about his failings, then you will serve your congregation best if you will help make your minister the very best that can be made of him. Lack of finances may keep him from giving his ministerial duties the attention they ought to have. Lack of sympathy on your part may have the effect of discouraging him or otherwise hampering him in his work. Lack of warm friendship may put enough distance between you and him that he fails to recognize your great desire to see the congregation prosper or to appreciate or under-

stand the methods through which you would bring about favorable results. Get nearer your pastor and you may be surprised at the results of your change of attitude toward him. "As we have therefore opportunity, let us do good."

6. "Pray without ceasing." James tells us that "the effectual fervent prayer of a righteous man availeth much." Christ gives us repeated assurances that the prayers of the right-

eous will be heard. When therefore you see a congregation of praying people you have reasons to believe that mighty works will be done for the Lord. And when the Bible conditions for answered prayers are fully met, we need not doubt that our prayers will be heard in heaven and answered in a way that God knows will bring about God-honoring and soul-saving results. Do your best, and God will do the rest.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

VIII. Jesus the Master Teacher

From the beginning of Christ's ministry, a difference was evident to all between His teaching and that of other recognized instructors. "For He taught them as one having authority, and not as the scribes" (Matt. 7:29). Nicodemus, a member of the learned Sanhedrim, credited Him as being a "Teacher come from God." The officers sent to arrest Jesus were so entranced by His presentation of truth that they returned without performing their task and declared, "never man spake like this man."

Where had this Master Teacher received His system of pedagogy? At whose feet had He sat as a pupil? He whose statements were the summary of truth, He whose questions searched the hearts of His hearers, yet He whom the most timid child or adult searcher after truth could approach, who had been His tutor? The wisest man, outside of our Lord, has answered our questions by telling us that Wisdom is eternal (Prov. 8:22-31). In other words, Jesus Christ was the personification of Wisdom: He came from the bosom of the Father and declared Him. He was Deity teaching men. For the time being, not considering that He was Divine, let us examine briefly His pedagogics, and note that He stands head and shoulder above all human teachers.

The temple scene, when He was but a lad of twelve, gives us a glimpse of Jesus as a pupil. "They found Him . . . both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." He asked questions which it is evident could not be answered by rote or by a simple "yes" or "no". He had a clear perception of the subject taught. No one can become a good teacher until he has first learned the art of being an apt pupil.

During the years of Christ's ministry, no record is left that He was ever called the Preacher, although He was the Master Sermonizer. Even in delivering His Sermon on the Mount, it is stated that "He taught them." Does not this method of the world's only truly original preacher give ministers now the divine plan for sermons?

Under His tutorage, all subjects often

discussed by the rabbis, took on new meanings. Threadbare, lifeless discussions He turned into tangible, living realities! Dark mysteries sprang up into revelations of light! Instead of dry, hackneyed abstractions, appeared truth with a fascination that gripped men's lives, and made them think! Men did not always incorporate into their lives all He said, but they were compelled to admit that His statements were the clearest elucidation of the subject discussed, and that not to accept was to suffer as a result! His teaching was thought-provoking and divided His audiences into two classes: those accepting and those rejecting. Even the latter were compelled to admit the logic of His reasoning and the justice of His conclusions! He brought an unassailable array of facts to their intellects; stirred their emotions to the depths; appealed to their wills for decision. The objective of all His teaching was to awaken thought and to induce decision unto eternal life.

Christ's teaching was seldom given abstractly, but abounded in and was enriched with illustrations not foreign to His hearers. He practiced faithfully the adage that "precept must be upon precept, precept upon precept; line upon line; here a little, and there a little," yet He seldom presented the truth in exactly the same words, but restated it in such a way that it could not fail but take root. He did not do all the talking, but was ever open to questions. These He did not always answer directly, but by other questions, He gradually led the inquirer to see the answer to his own question. After His open and more formal talks, He welcomes a rediscussion of the subject by His apostles during their retired moments. He did not waste His time or that of His followers by talking about things to no purpose, but spoke on life-themes, things which were vital to their present life and future destiny. But best of all, He lived with His followers. He was a comrade in work and leisure. He lived the truths before them, and into them. His life proves conclusively that example grips and sticks after verbal instruction has been practically forgotten.

In His teaching, Christ was unbiased and deliberate. He did not jump to

conclusions, but weighed every phase of the matter, and gave such instruction as has stood the test of time. He was logical, and approached matters step by step. He gave both negative and positive instruction. While He stated great principles, He also gave some very practical applications. (See Matt. 18:15-17.) His ethical teachings have never been superseded, and the world's greatest authors and thinkers still study His messages for inspiration and food for thought.

The Master Teacher did not excel only in the subject-matter taught and methods of teaching, but a personality graced His life that attracted all unto Him. "And the Word was made flesh, and dwelt among us, full of grace and truth" (John 1:14). Children were not afraid to be taken into His arms. Mothers were ready to confide in Him about their ambitions for their sons. In His presence, immoral characters saw their sins, loathed them, and turned from them. The disciples sought Him for solace during dark and trying experiences. Even a learned master of Israel sought Him during the night vigils and became a born-again-one. Jesus was approachable, a grace absolutely essential in any teacher. A spotless character was His adornment. His interest in mankind's welfare was the magnet that drew men to Him. His belief in His own teachings was contagious.

As a teacher, He made teachers. He trained them and sent them forth into practical service. He commissioned them to teach, thus placing His approval on this profession. And to this day, the Church of Jesus Christ has found no more efficient way to win souls for the Lord than through the personal touch of men and women born of God, trained by competent teachers, yielded wholly to God, filled with the Holy Spirit, and armed with the Word of God.

Elkhart, Ind.

PEACE PRINCIPLES

I. As Set Forth by the Prince of Peace

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your

Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:38-48.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.—Matt. 26:52.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—Jno. 14:26, 27.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—Jno. 18:36.

II. As Taught by the Apostles

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12:17-21.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.—I Cor. 6:1-8.

For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal,

but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 5:10-18.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.—II Tim. 2:24, 25.

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.—James 4:1-3.

SERMONETTES (LIVING)

Collected by J. G. K.

We are brought into existence because we are needed.

The choosing of our pathway in life is the making of our life.

A life without a purpose is a languid, drifting thing.

A life without friends is a miserable life.

The richest life is the life that has been willing to lose all.

God feeds the sparrow, but the sparrow must hunt its living.

Life is like a bank; you draw out only what you put into it.

Any life that does not take God into consideration is a failure; a misspent life is a tragedy.

The splendor of real Christian lives

is due to the fact that they are patterned after Jesus' life.

God wants our lives to be as artesian wells and not as dry cisterns.

You may have to live in the crowd, but you do not need to live like the crowd.

Living for self is living in vain, but living for others we live again.

One of the best signs of spiritual life is being concerned about the welfare of others.

God needs those who are ready to die for Him, but He needs much more those who are ready and willing to live for Him.

Learn as if you were to live forever,

but live as if you were to die tomorrow.

If you would die as a saint you must live as one.

The most of the difficulties in trying to live the Christian life arise from attempting to half live it.

It matters little how long we live, but it matters much how we live.

Only one life, 'twill soon be past; and only what's done for Christ will last.

We are living today in a body subject to death, but in the resurrection morning we shall live in a body subject to life.

Atglen, Pa.

edition of the New Testament, "known and read of all men."

The Minister as a Servant

The minister is an errand-runner for his Lord. He sometimes speaks for his Master and sometimes acts—possibly more often acts than speaks. "How cautious he should be as to how he acts. To be just an errand-runner for Jesus, there is no place for self-assumed dignity. Let us strip ourselves of everything that makes us prominent, and let us close our ears to the plaudits of men and seek to be approved of God. Let Jesus Christ have the pre-eminence.

We should not confuse meekness with weakness. Let us be humble, yet firm, and refuse to bend to unscriptural advisers.

The Minister and His Call

First, the minister should have a born conviction to "GO." Paul obeyed the command to "GO" when called to Macedonia, although convicted to "GO" before he was called.

Three Steps in a Call

1. The command—a constraint by the Spirit to go, and conviction deepening as the days go by.

2. The call—the open door. Finally the results of the conviction, the door opens. Possibly early we consecrated our life to the Lord Jesus, and when the call came we refused to go. God may also close the door and not open again. When the Lord calls, "GO." But wait on the next step.

3. Commissioned by the Church. There is danger of running ahead of the Lord. "Wait on the Lord, be of good courage. Wait I say on the Lord" (Psa. 27:14). Some are willing to do anything for the Lord but Wait.

The Minister and His Companions

1. His general companions, our fellow ministers. By being in the presence of our elders, because of their experience we should be wiser, more prayerful and holy. The minister should avoid frivolous companionship. Beware of low ideals and be every inch a man.

2. His life companion; a faithful "keeper at home," sharing the responsibility of her husband with his work in the Church at home, loyally supporting his preaching especially in the home with the children, that there may be no lack of submission on her part.

We possibly fail to appreciate the service rendered by our life-companions while caring for the directions of financial and material affairs, and bringing up the children in father's absence while engaged in the work of the Church at large. We believe with many it will be said, "She hath done what she could." And her husband is known in the gates when he sits with the elders of the land. "And her children rise up and call her blessed" (Prov. 23:28).

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE MINISTER OF THE GOSPEL

By Aaron Mast

For the Gospel Herald.

(Conference sermon preached at the Eastern A. M. & Ohio Joint Mennonite Conference, May 29, 1935, at Martins Creek Church near Berlin, Ohio, and, by request of Conference, afterwards rewritten and submitted to the Gospel Herald for publication.)

TEXT: I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me in to the ministry.—I Tim. 1:12.

The Minister and the New Birth

He must "be born again" (Jno. 3:3). He cannot preach the Christian life until he has first received it. He must have his B.A. (born again) degree. He may master his degree, but unless mastered by a person (and that person is the Lord Jesus) his ministry is a failure. No refinement or culture or intellectuality can be a substitute for the new birth.

The ministry of David Rowlands was a mere profession. As a sportsman he was popular. Popularity was his god. Philip Pugh was popular as a wonderful preacher. Rowlands became jealous. Out of the spirit of emulation he gave up his sport and began to imitate Pugh, but no power, no success. Griff Jones came into his community, Pugh went to hear him. Jones stopped and prayed for Pugh. Rowlands broke down and confessed his sin, and afterward became a mighty preacher in Wales.

If the minister is not certain of the new birth he had better stop preaching until he can say, "By the grace of God I am born again."

The Minister and the Victorious Life

He must live a life of victory. "But thanks be unto God, which giveth us the victory through our Lord Jesus

Christ" (I Cor. 15:57). This new life must appear. The fruit of the Spirit becomes manifest (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance). Because a lack of the experience of these graces came many church schisms.

"Talk never takes the place of walk." Self-control is not confined alone to the drink question.

Preachers, how do you control your temper in a crisis? Some say that "righteous indignation" is permissible; but we fear some choose to hide their temper behind their indignation. In our ministerial meetings we need to ask God to "set a watch at our mouths and keep the door of our lips."

Ministers, what is your attitude when your advice is unheeded? when folks speak evil of us? Sometimes ministers call themselves "worms of the dust." (This may be all right so long as no one else calls them such names.)

What do you do if others disagree with you? Do you speak "the truth in love?" When a brother tells us ministers our faults, do we confess them or is this too humiliating? It would do our congregations a great deal of good to hear their ministers confess their faults.

What is our attitude toward the weak brother? "Walk worthy of the vocation wherewith ye are called."

We believe there is much room for improvement for the practical application and manifestation of the Christian graces in the ministry. We speak much of holding the doctrines. We should let the doctrines hold us; that these doctrines may not only be written with ink, but written in our hearts, and that we be the twentieth century

The Minister and His Bible

The apostles gave themselves "continually to the ministry of the word" (Acts 6:4). The minister must know his Bible. Folks do not care to hear about Shakespeare and Tennyson, but about Jesus Christ who saves men from sin.

He needs to know his Bible to give the proper information to sinners, saints, erring ones; that he may give the proper interpretation to his hearers and never use the Word of God craftily. We are glad the Designer and Creator of man has sent him a book of instructions that directs his walk and conduct as he applies himself to the book.

God has specialists: men of experience who are experts on inspiration, others on evangelism, pastoral work, methods of teaching, and such other books as may be helpful to Bible study.

"Of the making of books there is no end." So many books are of no spiritual value—fiction, magazines, newspapers to cover up the Bible. If the minister becomes unbalanced in his reading (certainly "Out of the abundance of the heart the mouth speaketh") the result will be lean Christians, hungering for the truth.

The Minister and His Sermons

A sermon is not an intellectual delivery but a message from God. Sermon preparation is not a matter of a day. He should store knowledge as he goes by the way daily.

Sermon preparation takes a great deal of meditation. A preacher repeated his discourse to his wife before delivering it. When he was through she asked the object. He said he had none.

In sermon preparation we need the Holy Spirit's illumination to enlighten us as to the needs of the occasion for which we are preparing the message. Arrangement should be as Solomon's Temple—bringing the wood from the mountains, and the stones dressed under the city, in its construction not a sound of the hammer was heard.

The Minister and His Preaching

Preaching is the main feature in every service. In many places the sermon is crowded out by special programs, or a lack of punctuality of Sunday school officers.

Simplicity of words should be used in preaching, so all can understand. An old lady, in returning from missionary meeting, was asked how she enjoyed the message. She replied, "Not so grand. I took the wrong book—the Bible. I should have taken the dictionary."

The minister should not be so set on his outline as to hinder the Spirit to bring in the extra.

A Poem

"I am greatly disappointed with preachers of today,
With their logic and their ethics, their aristocratic way,

With their science and their theories and their new theology,
Full of everything but Jesus and His love for you and me.
There is plenty in the Bible for the preachers of today,
If they will but search the pages and for help divine will pray;
For God's Word is everlasting and it will never grow old,
'Tis indeed a priceless treasure far more precious than gold.

"What we need is consecration in a true man of God,
With a Bible education and a love for God's dear Word;
Who can lead us and direct us to the truth, the life, the way.
Which brings peace to soul and body through the burdens of the day.
If the preachers in the churches would preach Jesus crucified,
How through love for us He suffered and for love for us He died;
Then our pews would not be empty, as so many are today.
But be filled to overflowing in a Pentecostal way.

"What we need is just plain old Gospel in the good old-fashioned way,
Place of Emerson and Shakespeare, or some other topic of the day;
What care we for all their saying, or their teaching true and tried,
We want the dear old story of the Savior crucified,
That alone can make men better, that alone can make men free,
Just the dear old precious story of God's love for you and me.
That is what the people's wanting, there is where the crowd will be
When they hear the same old story which they heard at mother's knee."

The Minister and the Mission Field

Preach Matt. 28:19 till conviction takes hold, that every member feels responsible for the great unfinished task of the Church. Every convert should be instructed that this is one of the important commands in the Bible. The minister should help young people to find their place in life, and impress upon them that no vocation is worth while unless it is for the good of our fellow men, to bring glory to God.

The Minister and His Prayer Life

The apostles gave themselves continually to prayer and the ministry of the Word. Acts 6:4. Those who know how to pour out their heart for others, must pour out their heart to God. Pulpit power has its power in private prayer. The apostles never said, "Teach us to preach," but "teach us to pray." Wesley spent two hours every day with God. It's a glorious thing to have a praying church.

The Minister and His Pastoral Work

"Feed my sheep. Feed my lambs." The pastor should have an intense spiritual sympathy for all the flock. He should avoid partiality, ready to go to the slums as well as to go up to the palace, to bring comfort to the sick and to cheer the faint. He must be confidential with the erring ones. His home should be an open door to members of his flock, to confidentially talk over their problems and help them in their Christian life and experience.

The Minister and His Suffering

Jesus the captain of our salvation was made "perfect through suffering" (Heb. 2:10). Paul suffered many things for His name's sake. Acts 9:16. A minister suffers when he realizes his own failures; when the Church fails to understand him; when loved ones wander from the fold; when the more you love the less you are loved; when your preaching seems to be in vain; when sickness, trials, enter the home; when his children stray away. This is his endurance test. Let suffering have its perfect work until we be a finished product.

The part of machinery that bears the greater responsibility is tested before put to service, if it has failed to stand the test, it is thrown on the junk pile and must be heated over again, because it failed in the endurance test.

What is the difference between bar iron, and the steel watch spring? Fire. Mountains of vision have been reached through tears; if we do not suffer we cannot sympathize. It takes the broken-hearted to minister acceptably to the broken-hearted.

Who is the biggest man? the one who gives an open rebuke in an unkind spirit, or the one who walks away and suffers without a word? The crushed rose gives forth the sweetest fragrance. Out of a torn heart comes a tender ministry. Self must suffer; when self does not suffer the church does.

The Minister and His Income

"The labourer is worthy of his reward" (I Tim. 5:18). "Muzzle not the ox that treadeth out the corn" (5:18). Paul (Phil. 4:16): "Ye sent once and again to my necessity" (a sack of flour; possibly a load of coal; a basket of fruit; a load of corn; a day's labor, or a wagon load of prayers—the members having been praying for the preacher and finally answer their own prayers, with a load of necessities).

He should not spend wastefully, nor for selfish enjoyment. When the donors deny themselves of luxuries, he should not indulge. And think of the sacrifices that were made for his support. He should be an economist, as well as his members.

"A gift doth blind the eyes of the wise, and perverts their judgment" (Deut. 16:17-19). "A man's gift maketh room for him" (Prov. 18:16). There is a possibility of causing a compromise that the ministry no longer speaks against the evils of the day. Paul said he preached the Gospel without charge but did accept support from the churches.

The Minister and His God

The chief end of the ministry is not to preach, not to save souls, but to glorify God. Service is a failure if God is not glorified.

The young man said, "What did you think of my sermon?" The old minister (Continued on last page)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"WAIT ON THE LORD"

"Wait only upon God;" my soul, be still,
And let thy God unfold His perfect will;
Thou fain would'st follow Him throughout
this year,
Thou fain with listening heart His voice:
would'st hear,
Thou fain would'st be a passive instrument:
Possessed by God, and ever Spirit-sent
Upon His service sweet. Then be thou still,
For only thus can He in thee fulfill
His heart's desire. Oh hinder not His hand
From fashioning the vessel He hath planned.
"Be silent unto God," and thou shalt know
The quiet, holy calm He doth bestow
On those who wait for Him; so shalt thou
bear
His presence, and His life, and light, e'en
where
The night is darkest, and thine earthly days
Shall know His love, and sound His glorious
praise,
And He will work with hand unfettered, free,
His high and holy purposes through thee.
Yet first on thee that hand of power must
turn,
Till, in His love's strong fire thy dross, He
burn,
And thou come forth a vessel for thy Lord,
So frail, and empty yet since He has poured
Into thine emptiness His life, His love,
Henceforth through thee the power of God
shall move
And He will work for thee. Stand still and
see
The victories thy God will gain for thee;
So silent yet so irresistible.
Thy God shall do the thing impossible.
Oh question not henceforth what thou can'st
do;
Thou can'st do naught. But He will carry
through
The work where human energy had failed,
Where all thy best endeavors had availed,
Thee nothing. Then,
My soul, wait, and be thou still;
Thy God shall work for thee His perfect will,
If thou wilt take no less, His best shall be
Thy portion now and through eternity.

—Freda Hanbury.

THE UPWARD LOOK

By Titus Martin

Dear Shut-in Friends in the Lord:

By God's grace we wish to pen a few lines that may be an encouragement to you. We wish to draw your thoughts to some of the blessings of the upward look. Our joys and sorrows of life are largely measured by the aspect we take of life.

Some people have not the upward look, or heavenly aspect of life. They continually look about them, and dwell on what their affliction costs them. Perhaps some pet ambition in life cannot be followed. They cannot come and go as other people; they fret and wonder just why their lot in life must be thus. Soon the tempter has poisoned their minds, and they begin to question the love of God, and think Him to be unjust in dealing with them. Thus

they become very unhappy in themselves, and very disagreeable to those about them. This is one way to accept affliction, but by no means the right way.

On the other hand, there are those who continually have the upward or heavenly look. They will lift their eyes to heaven from whence cometh their help. They think of their loving heavenly Father as the One who does all things well. They may not understand the reason for their pain and suffering, but rejoice in the thought that love allowed it, and if rightly accepted will bring great blessing from it. The thought to them is precious that God knows all things.

The psalmist says that God is acquainted with all our ways. He knows our sorrows better than we ourselves do. They are happy in the thought that God is thinking about them.

Again the words of the psalmist, "How precious also are thy thoughts to me, O God; how great is the sum of them. If I should count them, they are more in number than the sand." Innumerable are God's thoughts to usward. Should not this be an encouragement?

Then again, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." They cannot be compared to the glory which shall be revealed in us. If we have this upward look it will cause joy in the midst of suffering, the Master's will can be realized in us, and we shall be blest and be a blessing to those about us.

Some time ago, while visiting an afflicted sister, now gone to her reward, the grace of patience was clearly exemplified. She had the upward look. She was fully resigned to God's will, thereby being happy herself, and ministered to those about her what the grace of God will do in the midst of sorrow.

This taking the right aspect of life brings joy to the soul and is likewise beneficial to the natural body.

The wise man says that a merry heart doeth good like a medicine. May you then at all times look upward from whence true help only cometh. The Lord at all times hears the prayers of the righteous, and His ears are open to their cry. May the good Lord richly bless and keep you to a happy end in Christ Jesus.

New Holland, Pa.

A LETTER FROM A MOTHER

I am glad to see so many good letters from the girls. I just want to say a few words to you, my dear girls, in regard to Mother. Those of you who have your mother (and I hope you all have), do you realize what Mother has endured for you? She has suffered, worried, toiled, and watched over you when you were not able to do anything for yourself. Yes, Mother has gone down into the valley of the shadow of death for love of you. So now is the time, while you are with Mother and Mother is with you, when you can repay her for what she has done for you.

My mother died when I was but a child, but I remember her yet. And many a time my heart hungers for a mother's love, which I shall never more know. So girls, let me entreat of you to do for Mother what you can while she is yet with you. And above all things do not be saucy. Never speak unkindly to her; she can stand anything better than that. She will work for you until she drops and never complain. Yet I have seen mothers go to pieces and shed bitter tears because of unkind words from their children. Give Mother loving words and kindness always, and relieve her wherever you can. She has borne the heat and burden of many a day for you. You are young and strong. Tell Mother to put the burden on your shoulder while she rests.

Don't wait until God in His infinite mercy calls Mother away from burdens she no longer is able to bear, and then to heap roses around and over her. She can not enjoy their sweet fragrance then. She has gone home where flowers never wither, and unkind words are never spoken. Give her the flowers today. Put your strong arms around her and speak your kind words today. Do your duty by Mother while you have her with you. Then when she has gone you will have no bitter regrets.

G. R. M.

THE LAST KEY SURRENDERED

F. B. Meyer says, "Is there any secret sin harbored in your heart? Joy began in my life one solemn night when I knelt before Christ and had the holy light of His Spirit turned on the one thing in my life that was filthy. It had accumulated there and I was hardly conscious of it. I knew that I had not the power that a Spirit-filled Christian ought to have. That night I resolved that I would not sleep until I had fully surrendered to Christ. It seemed as though Jesus was at my side, and as if I took from my pocket a bunch of keys, such as I usually carry when at home. I took from the bunch one tiny key, and handed the rest to Christ, saying, 'Here are the keys to my life.' He looked at

(Continued on page 571)

SUNDAY SCHOOL LESSON

Theme for the Quarter: LATER PROPHETS AND LEADERS OF JUDAH

OUTLINE STUDY

Lesson for Oct. 13, 1935.—THE STORY OF JEREMIAH.

Lesson Scope.—Jer. 1:1-10; 6:10, 11; 8:18; 26:1-24; Chaps. 36-38.

Lesson Text.—Jer. 1:6-10; 26:8-15.

Time and Place.—B. C. 626-586; Anathoth and Jerusalem.

Leading Character.—The Prophet Jeremiah.
Golden Text.—For thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.—Jer. 1:7.

Points for Meditation.

1. The call of the Lord.
2. Humility.
3. Courage.
4. Persecution.
5. Faithfulness under trial.
6. Real patriotism.

Introductory Thoughts.—For a character study of Jeremiah, read the texts given under the head of "Lesson Scope." He is usually known as "the weeping prophet," but there were qualities about this faithful prophet that were quite as conspicuous as was his weeping. His faithfulness, courage under most trying circumstances, humility, truthfulness, loyalty to God, and other noble traits of character command the admiration of and serve as an inspiration to every loyal son and daughter of the Almighty. In these trying times, may the Lord send us many Jeremiahs.

LESSON COMMENTS

The Call of Jeremiah (Jer. 1:6-10).

—Jeremiah began his ministry in the thirteenth year of the reign of Josiah king of Judah and continued his prophecies until the eleventh year of the reign of Zedekiah, or to the time of the captivity in Babylon. Early in life he received the call of the Lord to prophesy. The timid youth made excuses. "Behold," he said, "I can not speak; I am but a child." We do not understand by this that he was unwilling to serve, but rather that his timid nature and humble spirit caused him to shrink from the burden of responsibility and difficult tasks connected with the work that God called him to do. But the Lord quickly overcame his fears, for Jeremiah was as faithful and loyal as he was timid and humble. This was his commission: "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Every minister of the Gospel, and every one commissioned of the Lord to do service for Him, has a similar commission. It is God's little ones that accomplished the mightiest works for Him.

Jeremiah Threatened (Jer. 26:8-15).

—"Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying Thou shalt surely die." From this simple narrative we gather:

1. That Jeremiah had faithfully performed the service that the Lord had called upon him to do.

2. That the very people who ought to have been his most loyal supporters (the prophets and priests) were his bitterest enemies.

3. That lying prophets, who are more friendly to law-violators than they are to the law of God, are sure to gather a following among people who are themselves disobedient to God.

4. That a man's position in the Church does not make that man a saint. Only the faithful and the obedient followers of our Lord, can truthfully claim divine favor.

5. Verses 9-11 indicate that those in civil authority had more tender feelings for Jeremiah than the religious leaders had. The same thing was evident in the treatment of nonresistant people during the late World War.

Another thing that is very evident from the accusations brought against Jeremiah is that his enemies misrepresented his attitude toward Government and toward the truth. It is clear that had his admonitions been heeded Israel would have fared far better than it did. It is refreshing to hear Jeremiah's own version of what he had said:

"Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against all this house and against this city

all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you."

In other words, it was the people's sins, not the people themselves, against whom these prophecies were directed. Let the people repent, and the favor and friendship of God would be upon them. Let them continue in their sins, and nothing could save them from the sinner's condemnation. To this agree the words of the Lord as recorded in Isa. 55:7: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Jeremiah made no effort to resist. They could do with him personally as they chose. But the fact remained that whatever persecutions were heaped upon him were heaped upon an innocent man. More than this: they were face to face with their awful sins, and the only escape for them was through sincere repentance and through the pardoning grace of a merciful God. This they refused to do.

We get most out of this lesson when we substitute America for Judah, ourselves for Jeremiah. May the Lord help us to take the attitude of Jeremiah, not the attitude of his persecutors.—K.

BIBLE MEETING TOPIC

THE MESSAGE IN SONG.—Psa. 65;
Isa. 12

Topic for October 13

MOTTO

"I will sing with the understanding."

OUTLINE STUDY

I. Praises to God for His Works.

1. The works of creation.—Psa. 19:1-6.
2. The works of mercy and grace.—Psa. 103:1-18; Psa. 111.
3. Works of power and judgment.—Psa. 110.

II. Worship to God for What He Is.

1. His eternity.—Psa. 90:1-4.
2. His Omnipresence.—Psa. 139:1-18.
3. His excellence of character.—Psa. 8.
4. His holiness.—Psa. 97.

III. Rejoicing in Blessings Experienced.

1. For salvation.—Psa. 116.
2. For pardon.—Psa. 32.
3. For answered prayer.—Psa. 34.

IV. Prayer for Needed Blessings.

1. For acceptance and victory.—Psa. 43.
2. For forgiveness.—Psa. 51.
3. For revival.—Psa. 80.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Song," "Songs."
2. Songs in the Church.
 - a. Songs of Jesus and salvation. (Select a number.)
 - b. Songs about God and His greatness. (Select some.)

- c. Songs about heaven and its joys. (Select some.)
- d. Prayers in song. (Select some.)
- e. Songs about the joys of the Christian life. (Make selections.)

For Seniors.

1. Songs of the World with the Wrong Message.
2. Songs of the Christian with the Message of Truth.
3. Speaking to Ourselves with the True Message in Christian Song.
4. Psalms, Hymns, and Spiritual Songs.

PERSONAL THOUGHT

I will let my songs teach and strengthen my heart.

SEED THOUGHTS

Awake my soul to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving kindness, oh, how free.
—Samuel Medley.

"Make his praise glorious."

Dear friends, have you begun to sing the "new song?" Loved ones are singing it in the heavenly home, and we may sing it here; and by and by we shall join them, gaze with them on the risen, glorified Lord, and our voices will mingle in the "new song" "unto him that loved us, and washed us from our sins in his own blood," "to him be glory and dominion for ever and ever."—A. E. Kittredge.

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Editor Daniel Kauffman
Associate Editors J. A. Reasler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, OCTOBER 3, 1935

Field Notes

The congregation at Coalridge, Mont., is looking forward to an all-day missionary meeting on Saturday evening and Sunday, Oct. 5 and 6.

Bro. Philip Kreider of Palmyra, Mo., is reported seriously ill in a hospital at Hannibal, Mo. Many are the prayers ascending in his behalf.

Bro. Edwin Weaver, appointed missionary to India, filled the regular appointments at Catlin Church near Peabody, Kans., on Sunday, Sept. 22.

An interesting report of the recent meeting of the Mennonite Publication Board at Tavistock, Ont., will appear in next week's Gospel Herald, the Lord willing.

A series of meetings was begun at the Weaver Church near Johnstown, Pa., on Sunday evening, Sept. 22, with Bro. J. I. Lehman of Chambersburg, Pa., in charge. S.

The monthly Bible meeting is to be held at the Columbia, Pa., Mennonite Mission on Saturday evening, Oct. 5, and all day Sunday, Oct. 6. Instructors Ray Shenk, John K. Charles. Com.

We are glad to note the many ordinations in different parts of the field. It is an indication of expanding work, as well as a desire to fill the gaps left by the passing of older pillars of faith.

Bro. J. M. Nissley writes from the Mennonite Gospel Mission, Altoona, Pa.: "A real revival has begun at the Altoona Mission, in charge of Bro. James Bucher of Upland, Calif. A large number of sinners found peace with the Lord, for which we give God the praise."

A Bible instruction meeting is to be held at the Oak Shade Mission near Quarryville, Pa., on Sunday, Oct. 6. Instructors: D. S. Krady and Melvin Bishop. Everybody welcome. E. B. M.

Bro. Dewey Emswiler was ordained for the Bethel congregation near Cootes Store, Va., on Sunday, Sept. 22. We wish him God's blessings in the work to which the Lord has called him.

A series of meetings, beginning Oct. 19, followed by a communion service, is to be held with the Paradise congregation near Sheldon, Wis., with Bro. I. S. Mast of Casselton, N. Dak., in charge.

Communion services were announced for the Lindale Church on Oct. 13 and two weeks later, Oct. 27, at the Zion Church. Both of these churches are in the Lower District, Rockingham Co., Va. S.

Announcement was made that Bro. E. J. Berkey of Oronogo, Mo., would begin meetings at Pleasant Grove Church near Ft. Seybert, W. Va., Sept. 29. The Lord add His blessings to the efforts put forth.

As a result of the recent meetings held by Bro. J. H. Turner at Wine Spring schoolhouse near Milan, W. Va., six were baptized and two received by letter. The Lord be praised. May the good work go on.

The Kauffman congregation near Davidsville, Pa., is looking forward to a series of meetings, Oct. 17-27, with Bro. Roy Otto of Springs, Pa., in charge. Communion services for this place are announced for Oct. 20.

Bro. L. C. Miller of Manitou, Colo., took part in the services at the Yoder, Kans., Mennonite Church on Sunday, Sept. 22, at which time nine new members were received into fellowship at that place, by baptism and confession of faith. D.

Communion services are announced at the following churches under the bishop oversight of Bro. Harry A. Diener, Hutchinson, Kans.:

Yoder, Sept. 29.

Catlin, Oct. 6.

Hesston, Oct. 13.

Among our aged pillars of the faith whom the Lord has preserved in a remarkable way is Bro. Joseph Rediger of Milford, Neb. Though rearing his head toward century mark, his voice is still heard in conference and in his home congregations.

The Berea congregation near Montgomery, Ind., is looking forward to a series of meetings, beginning Sept. 28.

with Bro. S. D. Grieser of Archbold, Ohio as evangelist. "We solicit the prayers of God's people," writes a brother from that place.

An impressive anointing service was held Sept. 22 at the home of Bro. N. E. Ebersole near Peabody, Kans. Bro. Ebersole had been afflicted for some time, so that it was hard for him to fill his place as the minister in charge of the Catlin congregation. D.

Bro. C. F. Derstine of Kitchener, Ont., is expected to be at the anniversary meeting at the Mennonite Mission in Altoona, Pa. Mail intended to reach him may be addressed as follows:
Until Oct. 7, Scottsdale, Pa.
Until Oct. 10, Souderton, Pa.

The recent series of meetings at Masontown, Pa., closed on Sunday evening, Sept. 29. Bro. B. B. King of Elida, Ohio, had charge of the meetings. There was a marked interest from beginning to end. One precious soul made the good confession.

Baptismal services were held at Stahl Church near Johnstown, Pa., on Sunday morning, Sept. 29, with Bro. A. J. Metzler of Masontown, Pa., in charge. Five were baptized and three others received upon confession of faith from a sister denomination.

The ministerial brethren in the Lower District of Rockingham Co., Va., are doing a good work by sending a pastoral letter each month to the membership of that district. All the letters thus far sent in that it has been our privilege to read would make good reading for the entire Church.

Bro. I. S. Mast of Casselton writes us interestingly concerning the work in his field. At the time of his writing he was on his way to Detroit Lakes, Minn., where communion was announced for Sept. 29. The congregation at Casselton expects to engage in a similar service on Sunday, Oct. 6.

Bro. Ross Goldfus is the new minister in the East Chestnut St. Mennonite Church, Lancaster, Pa., where an ordination service was held on Sunday, Sept. 22. Bro. Henry E. Lutz of Mt. Joy, Pa., preached the ordination sermon, assisting the home bishop, Bro. John H. Mosemann. The Lord bless our dear brother in his field of labor.

Bro. Eli Swartzendruber and wife of Greenwood, Del., accompanied by Bro. Frank A. Sturpe of Norristown, Pa., spent a few hours in the Publishing House on Tuesday morning of last week. They were on their way to Wellman, Iowa, where Bro. Swartzendruber was expected to hold a ten-day revival meeting in the Upper Deer Creek Church, beginning Oct. 6.

As previously recorded in these columns, the trip among the Mexicans in the Southland, by Bro. T. K. Hershey and one or two more, has been postponed a few months. In the meantime Bro. Hershey is busily engaged in evangelizing work: at present in Indiana, later in Canada, and still later in Iowa and other states. May the sustaining grace of God and the power of the Spirit be with him.

An interesting number of Goshen College Bulletin was laid on our desk the fore part of this week. This number contains a complete index and roster of both faculty and students, graduates and under graduates, of the school from the founding of Elkhart Institute in 1894 to the present time. As a reference work it is valuable to all Goshen College faculty members and students, past and present.

A Correction.—In last week's Gospel Herald we spoke of Bro. A. J. Steiner's "recent trip to Wayne Co., Ohio," etc. The editor was under the impression that the trip was made to Sterling, Ohio, instead of Sterling, Ill., which accounts for the error. Bro. Steiner had charge of the funeral services of Sister Nannie Good, who was called suddenly from time to eternity. Bro. Good and family have the sympathy of many friends.

Following are among the recent visitors in the Publishing House and in Scottdale homes: Frank A. Sturpe, Norristown, Pa.; Eli Swartzentruber and wife, Ernest Swartzentruber and wife, Caroline Bender, Greenwood, Del.; F. W. Ware, P. W. Baer, Johnstown, Pa.; John M. Weaver and wife, William A. Hoover and wife, Goshen, Ind.; Abner Holdeman and wife, Waukarusa, Ind.; C. E. Servey, Pittsburgh, Pa.; J. B. Garber and wife, Ephrata, Pa.; L. S. Martin and wife, Hagerstown, Md.; Theda Shirk, Akron, Pa.; I. W. Royer and wife, Mrs. Sollenberger, Orrville, Ohio; Sadie Yoder, Smithville, Ohio; Mary E. Harshberger, Urbana, Ohio; Edwin Burkhart, Akron, Pa.; Walter Schload, Ephrata, Pa.; Jacob Schimp, Denver, Pa.; Lester M. Lehman and wife, Soudersburg, Pa.

Correspondence

Parnell, Iowa

(West Union congregation)

Greeting to the Herald Family:—Sept. 1, Bro. I. S. Mast of Casselton, N. Dak., preached for us, but because of the rain the worshipers were few. Our monthly offering was shared among the Iowa City workers and their work.

Sept. 15. Sister Eliza Martin is at

present numbered with those of our sick.

Bro. Leroy Gingerich is expected home Sept. 24, after a five-week stay at the Good Samaritan Hospital, Rugby, N. Dak., being afflicted with double pneumonia.

A new extension committee has been chosen for arranging meetings for the Old People's Home and the Sanitarium of Johnson Co.; namely, S. Slaubaugh, S. Rodgers, G. Marner, O. Hershberger, and O. Kinsinger.

Bro. Harvey Yoder brought to us a timely message on the seven Christian ordinances: (1) Head covering, (2) Baptism, (3) Communion, (4) Feet washing, (5) Kiss of charity, (6) Anointing with oil, (7) Marriage.

On Sept. 22 baptismal services were held at Daytonville, when 6 young souls made a covenant before God and many witnesses. We are trusting as we sing. Truly their sins have been washed away, not by water but by the precious blood of Christ. One soul was also reclaimed upon confession, Bro. A. G. Yoder officiating.

A goodly number of our people attended the revival at East Union during the past week, in charge of Bro. E. M. Yost of Greensburg, Kans.

Bro. and Sister John Reber are contemplating spending the winter at Kennedy, Texas, near the Hotwell Springs, for the benefit of Bro. Reber's health. He has been ill for the past year with laryngitis. The absence of Bro. Reber in our services is felt very keenly, as his seat was seldom vacant when health permitted. Our prayers follow him.

Ideal weather with a bounteous crop of fruit and grain.

In His service,

Sept. 23, 1935. C. J. Gingerich.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—"The Lord is righteous in all his ways, and holy in all his works." It has been some time since this place has been heard from. Sunday school and church services have about reached the usual number, after the children were asked not to come because of infantile paralysis which was in the county, and a few cases not so far away. The children in our congregation were not hard to get back; at other places they have not been doing so well. We hope it will not be long until all are coming and bringing others with them.

The work at Lyndhurst is moving on very well. Preaching services are held every two weeks. May we pray that the work may grow and souls be saved.

Bro. J. A. Heatwole preached a sermon for us the last of July, and Bro. E. J. Berkey was with us yesterday, the 22nd. He went to Rockingham Co., to conduct a series of meetings

and will be back later. They both lived in Virginia at one time. Bro. and Sister Hostetter of Denbigh were with him. Sister Hostetter was formerly Ruth Berkey. Visitors are always welcome.

Communion meeting has been announced for the first Sunday of October. Council meeting was held Sept. 7. Peace and unity was expressed by all present, for which we are thankful, for without that we cannot grow in grace.

Harvest meeting was also held Aug. 17. May we continue to ever praise and thank the Giver of every good gift for all the blessings we receive day by day.

In His name,

Sept. 23, 1935. Maggie M. Driver.

Sheldon, Wis.

Dear Herald Readers, Greeting:—We have many things to be thankful for, especially the gift of salvation which is free to all.

We have been very busy since harvest has started, of which there is an abundance—more hay and feed than we have had for years.

We are expecting Bro. Archie Kauffman of Kenmare, N. Dak., to be with us over next Sunday. He is planning on being at Ladysmith Thursday evening, then he is to preach for us here Sunday morning and at Exeland Sunday evening.

Bro. Milo Stutzman and wife and son, and Bro. Jacob Brenneman and wife stopped here Sept. 1 on their way home from General Conference. We were very glad that they stopped with us. Bro. Milo preached for us Sunday morning and evening. He gave us some beautiful thoughts that we all were born for a purpose, and how we should fill our place and be where God would have us to be. Text, Jno. 18:37.

Bro. George Kauffman and wife, and a carload from Bloomfield, Mont., stopped here. Bro. George preached for us. They stopped on their way to General Conference; also Bro. Joe Roth and wife and son Lloyd, and Sister I. S. Mast stopped here one morning on their way to General Conference.

We wish you all well, both spiritually and temporally.

Chauncey Kauffman.

Sept. 23, 1935.

Hagerstown, Md.

Dear Herald Readers, Greetings:—We want to thank the Lord for love and grace in sending our dear Brother Jennings of Knoxville, Tenn., through Franklin and Washington counties. He filled appointments at Chambersburg and Marion. On Saturday evening at Cedar Grove, and on Sunday morning at Reiffs (the regular appointment), and it happened to be counsel meeting. The usual part of Matthew 18 was read. Then he took

(Continued on page 572)

Miscellaneous

WONDERFUL GRACE

Saved by Grace, I live to tell
What the love of Christ has done;
He redeemed my soul from hell,
Of a rebel made a son.
Oh, I tremble still to think
How secure I lived in sin;
Sporting on destruction's brink,
Yet preserved from falling in.—Cho.

Cho. Oh, 'tis grace, 'tis wonderful grace,
That full salvation brings;
Oh, 'tis grace, 'tis wonderful grace,
My ransomed spirit sings.

In a kind, propitious hour,
To my heart the Savior spoke;
Touched me by His Spirit's power,
And my dangerous slumber broke.
Then I saw and owned my guilt,
Soon my gracious Lord replied,
"Fear not; I my blood have spilt;
'Twas for such as thou I died."—Cho.

Come, my fellow sinners, try;
Jesus' heart is full of love;
Oh, that you as well as I
May His wondrous mercy prove.
He has sent me to declare,
All is ready, all is free;
Why should any soul despair,
When He saved a wretch like me? Cho.
—Sel. by Pauline Martin.

MEMORIES OF OLD TIME SONG-LEADERS

The "Ausbund" and "Zions Harfe"
Recalled. Belated Tribute

By John D. Souder

For the Gospel Herald.

"The Gospel of Christ is the power of God unto salvation to every one that believeth;" whether that Gospel is preached or sung into the hearts of those who believe. What a blessing they have been in the land of rest; undisturbed from relentless persecutors. A wilderness country had no horror; it was in peace and quiet, a godly mother singing as she worked away at her never ceasing home duties; or, father present, they would sing together one of the old songs they both loved. Here is a stanza of a much beloved hymn:

"Wer nur den lieben Gott laesst walten,
Und hoffet auf ihn allezeit,
Den wird er wunderlich erhalten,
In allem creutz und traurigkeit."

Never shall I forget how that years ago we went with my brother, Mahlon Souder, to visit our "song leader," Noah Derstine, who was on a bed of affliction, sick unto death. Preacher Mahlon made use of one of his favorite hymns to comfort and speak peace to his soul:

"Freu dich sehr, O meine Seele;
Und vergiss all noth und quall,
Weil dich aus der jammer-höhle
Christus ruft zum himmels-saal;
Aus der trübsal, angst und leid,
Sollst du fahren in die freud,
Die kein ohr nie hat gehört,
Und in ewigkeit währet."

The sick song-leader repeated the hymn in full, with added reflections on the same. My heart was stirred. Never has the impression left me. It is now thirty-five years that the beloved brother sang the last hymn for the congregation.

His son, Bro. James Derstine, has been promoted to fill his father's place as song-leader for the congregation, and his soul goes marching on. God be praised for hymns and song-leaders.

No doubt these old singers and hymns in by-gone days helped to mould the lives of his children and lead them to Christ in their early years. The little unpainted log meeting-house that stood over in the woodland was where they went to meeting and sang their old hymns (though ever new) out of their ancient hymn book, "Ausbund," they brought along from Switzerland. Many of the hymns were set in poetry by brethren that were languishing in prisons and dungeons for their testimony in Christ.

The "Ausbund" was a very scarce book, and likely not more than one or two were in the congregation. The scarcity of hymn-books led to the chief cause, why preachers would line the hymns by stanzas; a custom that has continued in vogue till within recent years. This hymn-book was a valuable and necessary adjunct in their services; but so few could be brought along to their new wilderness home, as no more belongings could be brought along than they could carry on their long and perilous trek. As early as 1742 they had this hymn-book reprinted in America by Christopher Souers of Germantown. It was a monumental undertaking at such an early date; and to finance an edition of this kind was no small thing for the brotherhood which had already lost most of their earthly belongings some time or another while living in exile in the old country.

We can praise God for the Gospel Hymns and the privilege to sing them. Eternity alone can tell the many who have been won for Christ through singing the Gospel in song. Hymn singing had always a prominent place in the Mennonite Church services. The Church was always careful to admit no hymn in their collection, unless it contained a message out of God's Word. God has promised to bless His Word; this is true whether spoken or sung.

The venerable "Ausbund" contained over 700 hymns; and not all the hymns were sung in the congregation. Often the song-leader would have no tune to go with the words. In 1810 a new edition was authorized by the Church. Bishop Christian Funck of Franconia made the collection and eliminated those that were never used. This hymn-book was named "Harfe der Kinder Zions." It soon found favor and went through fourteen editions, without any change, with the exception of adding a few new hymns to the appendix. It was used in the congregation over 100 years and in many a home it is still the next book to the Bible. Since the German language has become obsolete, another Church hymnal has been introduced into the Church, containing some of these hymns in both languages.

There are hymns in the old "Zions Harfe" that will be sung over and over again, and people will never tire of them. They will be sung on and on till the Lord comes.

An early pious school teacher, Christopher Dock of Skippack and Salford, set at least eight hymns in our German "Harfe" to rhyme, that have been sung in all our Mennonite schools, and at a very recent date. They were mostly hymns of prayer, and hymns dedicated to the youth. God be praised for any who can write hymns. On Sept. 28, 1735, he bought 100 acres of land in Salford for 15 lb. and 10 s. and commenced farming and teaching; alternately, three days at Salford and three days at Skippack. This is now his 200th anniversary of coming into the community. He is buried in the Skippack burial acre the second oldest Mennonite Cemetery in America. It is useless to look for his grave, it is without a marker and is lost. Some years ago the late Governor Samuel Pennypacker revived the life and times of Dock, and since that time the Historical Society erected a memorial stone to his memory in the cemetery on the spot where the school house stood where he taught. At the dedication two ex-governors of the state and many preachers, teachers, and historians took part in the sacred ceremonies. What impressed me most, and never can forget, are the hymns that the pious Skippack teacher set to rhyme and music, were sung at the unveiling of his memorial marker. And they were sung in the air and tune he intended them to be sung. It sounded sweet to the believer's ears. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (1 Jno. 2:17).

At Deep Run, Bucks Co. back of the cemetery stands an old antiquated school house that has been kept in repair as a memorial, and has been much the cupidity of the antiquarian. In this building the pious Samuel Godshall taught. He was a teacher, preacher, song-leader and poet. Here on the ceiling and joist may still be seen hymns set to notes that he taught his pupils. He is also the author of several hymns extant, that have been credited to him. For a long period he was teaching and singing the good news of salvation.

In the early days of the Church we had some remarkable teachers. Here at Rockhill, Bucks Co., teachers that taught in the log school house and are remembered for their pious lives; we have preacher and teacher Abraham and Samuel Gehman, father and son. They taught singing of the church hymns set to notes on a blackboard and joist. I have recently come across some old documents where Samuel Gehman was designated D. D. (Doctor of divinity). This appellation, however, would not be suggestive of his mind! It would be considered, as assuming the superfluities and vanities of the

world. He was a preacher of righteousness and even would abhor the prefixes "reverend" and "mister."

Another form of Gospel singing has sprung up in recent years, which has become very popular, as well as a blessing, especially among the young people. This we call chorus singing. These choruses are usually composed of one short verse, containing some one thought, or perhaps a verse of scripture, set to an air, easily remembered and sung. Every group of these young people love to sing, and the Gospel is often brought to them in this way. There are those who have been brought to Christ through learning a simple chorus. The Holy Spirit often blesses some message wrapped up in a simple little chorus to the need of an individual heart.

One does well to search the Scripture what the Bible has to say on psalmody, singing, and music. There are many excellent collections of hymns now in use, new and old, that are considered as highly important gifts bestowed upon the Church of God till He comes.

Telford, Pa.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

If you would have been one of the five thousand, or more, who attended the Mennonite General Conference, held at Kitchener, Ont., last August, you would have seen and heard many things which are of vital interest to every member in the Mennonite Church.

The Conference ground was an inviting shady grove of young maple trees, three miles east of Kitchener, (about eighty miles northwest of Niagara Falls). Adjoining the grounds was a large grass field which afforded ample parking space for the many automobiles which brought the delegates and visitors from many parts of the "States" and Canada. Capable brethren, members of nearby congregations, supplemented by a Dominion officer, handled the traffic situation safely and efficiently, avoiding accidents.

The meetings were held in an enlarged steel-supported, frame building, with a seating capacity of about 3500 people. Several large tents furnished additional accommodations for auxiliary committee meetings, food storage, and cooking.

Inside of the main building, on the rostrum, were two microphones connected to three "loud speakers." Two of them were on the inside and one on the roof of the building. They broadcasted the voices of the speakers so that every one on the grounds could hear the messages. Those present represented a cross-section of the workers in the Mennonite Church. They were old, young, and middle aged, most of them around fifty years of age. All of

them were intensely interested in the welfare of Zion.

The burden of the Conference speakers was that the Church might be separated from the world, and that Christian unity may prevail. The following are some echoes of Conference:—

"Where the principle of separation is ignored, there is chaos."—J. S. Hartzler.

"Those not baptized into Christ, are not led by His Spirit. . . . Every ordinance has an underlying principle."—Andrew Shenk.

"The Bible is our only hope and should be our only guide. . . . Science never was able to disprove the Bible."—J. K. Bixler.

"The greatest outstanding need in the Mennonite Church, is scriptural unity. . . . Prejudice, pet notions and the works of the flesh, must be put aside as the price of unity."—A. J. Metzler.

"Greater unity will make more faithful witnessing."—A. O. Histand.

"If we would have labored in unity we would have a million Mennonites in America."—E. B. Stoltzfus.

"What God separated let not man join together. . . . One of the greatest hindrances to unity is pride."—Manasseh Hallman.

"United we stand, divided we fall."—H. J. King.

"Unity with Christ means separation from the world."—Daniel Kauffman.

"Fundamentalism is a life as well as a belief."—Milo Kauffman.

"The most pleasant duty (of a Christian) is prayer."—Chester K. Lehman.

"The radio brings the theatre into our homes. . . . God has no dumb children; they pray."—T. K. Hershey.

"The Holy Ghost appoints and places responsibility. . . . The Church is the habitation of God's children."—O. S. Hostetler.

"Money sins outnumber all other kinds of sins. . . . You can't go to heaven with other people's money in your pockets."—A. D. Wenger.

"Money is like manure. No good on a heap, it must be spread out. . . . The reason some people don't work in the Church is because they lack spiritual life."—Milton Vogt.

We are sure all Conference visitors appreciated the Christian fellowship and hospitality shown them by the Canadian brotherhood. We, from the "States" hope to return the same to them in the not too distant future, D. V.

It was good to see so many of our leaders assembled in behalf of the Church. We were impressed with the earnestness as they deliberated, the sincere and forceful manner with which they gave the messages, and with the interest and attention of the audience. All of us were inspired and encouraged to more faithful and consecrated service for the Master. May the Lord abundantly bless the efforts put forth to keep the Church separated from the world and united in the praise of His glory.

Lancaster, Pa.

PAST, PRESENT, FUTURE

By Clyde Yoder

For the Gospel Herald.

Let us look at past, present, and future. Today more than ever, the church is losing sight of the cross. We are reminded of Paul's words: "God forbid that I should glory save in the

cross of our Lord Jesus Christ" (Eph. 6:14).

Members of Churches today are uniting for social, religious, political betterment. They mean to look to Christ, but forget the cross and power of the blood. Such betterment is all right if they would only stay with the blood. Some people would also say, "Leave off political betterment." I think in some ways they can help in such betterment. This is done through prayer; also in some other ways. We all know that such improvements would help. Infidels even agree about social and political bettering.

The churches are letting their people, young and old, do too much as they please, such as going to places of amusement. Churches today are drifting toward lukewarmness. They are drifting toward paganism, especially the Catholics; Protestants are following.

The lack of prayer and coming together has increased in the Church, even among our own people. Church conferences and other religious organizations are not following their constitutions as they used to. Why not stay with the founders of our church, and others of the past?

Governments are falling, being threatened by revolts more than ever. Communist and Socialist and Nazi or Fascist propaganda is all over the world. They are hiding in capitalist organizations, religious and political, as well as other common organizations. Constitutions are being tried and disobeyed. The laws and rules are lax in punishing. People are crazy, or it looks that way—not all people, but many of them. Too much talk, not enough political and religious enforcement.

There would still be time, I believe, to change for the better, but the time is getting shorter. Christ says, "As ye see the day approach, so much the more assemble yourselves together." Why do people say that Sunday school, young people's meeting, prayer meeting, and conferences are wrong? Are they not for a good cause? Are they not assembling? Read the Scriptures.

Harrisburg, Oreg.

THE LAST KEY SURRENDERED

(Continued from page 566)

me sadly and asked, 'Are all here?' 'All but a tiny one to a small cupboard. It is so small that it cannot amount to anything.' He replied, 'Child, if you cannot trust Me with everything you cannot trust Me with anything.' I said, 'Lord, I cannot give You the key, but I am willing to have You come and take it.' He did so, and then went straight to the cupboard, unlocked and opened it, and saw there a thing that was hideous. He said, 'This must go out. You must never go this way again.' The moment He took the thing from me He took the desire for it out of my soul and filled me with His peace."—Earnest Worker.

CORRESPONDENCE

(Continued from page 569)

his text in the last verse and with it used the Golden Rule, with the power of God through the Holy Ghost made logical and plain. The bishop, ministers, and deacons gave testimony by saying "Yea and amen." The congregation was spellbound. All were awake and could say it was good for us to be here. He preached the old Gospel, but in such a pleasing way that it strengthened our faith and love and was like the bread from heaven—food to our souls.

The same Sunday he preached at the Old People's Home in the afternoon, and in the evening at Millers, to a well filled house. Then on Tuesday afternoon he conducted a funeral sermon. Sister Miselman was buried at the Fairfield Cemetery, with services at the Mummasburg Church. The writer heard all his sermons except two. May the great God of heaven give him Holy Ghost power and many years in the Lord's work. We invite him to come again soon.

Sept. 23, 1935. G. S. Keener.

Metamora, Ill.

(Metamora congregation)

Dear Herald Readers:—Since our last letter to the Gospel Herald we have enjoyed many rich blessings as a congregation.

We are reminded continually "that God shall supply all our need according to his riches in glory by Christ Jesus."

As we look about we are also reminded of Ps. 65:13: "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

During the month of July our house of worship was closed for redecorating, during which time we accepted the kind invitations from our sister congregations to worship with them.

On Aug. 25 Bro. George Sommer of Ashley, Mich., brought the morning message.

On Sept. 1 baptismal services were held at which time 19 of our Sunday school boys and girls were received into church membership.

On Sept. 15 Bro. Ezra Yordy delivered a very helpful sermon in our Young People's Meeting.

We are looking forward to our regular communion services, to be held in the very near future.

Sept. 24, 1935. Cor.

Midland, Mich.

To all Gospel Herald Readers, Greetings:—Since our last letter to the Gospel Herald, many folks from other congregations have worshiped with us.

Aug. 23 Bro. Timothy Showalter of near Broadway, Va., preached at this place. A number of others from the same place were with him.

Those who stopped in this community, on their way home from General Conference, were Bro. C. C. Culp and family of near Chief, Mich., Bro. A. C. Shantz and wife of Fairview, Mich.; also two automobile loads of folks from near Guernsey, Sask., which included the Bishop, Minister, and Deacon from that place. Bro. Isaiah Rosenberger (the minister) preached in both morning and evening services here, on Sept. 1.

We are glad for these visits, and the Gospel messages given.

On the evening of Sept. 5 occurred the marriage of Bro. Jacob Slabaugh and Sister Erma Yoder, both members of this congregation. The ceremony was performed in the Mennonite Church, in the presence of a large audience.

Sister Rosa Hershberger who has been visiting in this community for some time, broke her left arm, just above the elbow. It happened the first evening of our revival meetings, as she was leaving the main room of the church. She fell, as she was going down a few steps. She is staying at the home of Bro. E. A. Bontrager, and is getting along nicely.

Our revival meetings closed last Sunday evening. Bro. Burkholder preached the Word without fear or favor of men. The Church was strengthened and sinners were warned. One young brother renewed his covenant with the Lord.

We ask for the prayers of God's people in behalf of the work at this place, because Satan is busy, leading folks away from the truth.

In His service,
Sept. 25, 1935. F. F. Bontrager.

Elizabethtown, Pa.

(Elizabethtown congregation)

Dear Herald Readers, Greetings:—On Saturday afternoon our annual harvest meeting was held. Bro. Christian Lehman preached the sermon. Sunday, Sept. 15, the semi-annual council meeting was held, at which time peace and a desire for communion was expressed. Communion was announced for Sunday, Oct. 13. Preparatory and baptismal services will be held on Saturday afternoon preceding. Four souls expect to be taken into church fellowship.

Bro. Lloy Kniss and family and Sister Retha Mishler worshiped with the congregation here on Monday evening, Sept. 16. Bro. Kniss spoke on the work of the Mennonite Mission in India. Text, "The Lord hath done great things for us whereof we are glad." Bro. A. A. Landis of Ephrata conducted the devotions.

Bro. J. M. Nunemaker of La Junta, Colo., is spending some time here with his grandchildren. This is his first visit here in 28 years.

Bro. Edwin Keener is attending school at E. M. S.

The exterior of the church is being painted. The interior was refinished about two years ago.

Sept. 25, 1935. Cor.

Ashley, Mich.

(Bethel congregation)

Dear Readers of the Gospel Herald, Greetings:—When we think of the bountiful crops that the good Lord has blessed us with we feel like saying with the psalmist of old, "Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men." We have been having a few visiting brethren stop with us and favor us with messages that were full of admonitions and that were uplifting to our spiritual wellbeing.

In the absence of our minister, Bro. Royal A. Buskirk of Vestaburg, Mich., preached for us sometime ago. On Aug. 4 Bro. J. C. Frey from Fulton Co., O., brought us the message. Again on Aug. 25 Brethren, Geo. Kauffman of Bloomfield, Mont., and Ed Oyer of Roanoke, Ill., stopped with us on their way to General Conference, Bro. Kauffman bringing us the message in the morning and Bro. Oyer in the evening.

There have been several additions to our number here at this place. A brother and sister that had drifted away from the Church have again been willing to make things right with their God and have renewed their covenant. Also another brother and sister and two daughters were received by letter from another denomination. Our prayers should be that we with them might remain more true and faithful.

On Friday, Sept. 20, our bishop, Bro. D. D. Troyer, of Goshen, Ind., came into our midst and held counsel meeting on Friday evening, and then on Sunday we were again privileged to partake of the sacred emblems. There were a few that didn't come to the communion and we wonder sometimes why brethren and sisters can let some little difficulty get between them and some other brother or sister and mar their fellowship with God. Will you remember such in your prayers? God's grace is sufficient for all our needs.

Sept. 26, 1935. O. C. Bontrager.

Dalton, Ohio

(Sonnenberg congregation)

On the evening of Sept. 26 Bro. C. F. Derstine who held a series of meetings at the Pleasant View church near Bowdil, was with us and had a timely and inspiring message from Rev. 1, describing the meaning of what John wrote to the seven churches in Asia.

Sept. 27, 1935. Cor.

I think we bring too many exercises into what we call "worship."—Aaron Mast.

IOWA-NEBRASKA CONFERENCE

Report of the 14th Annual Meeting of the Iowa-Nebraska Conference District, held with the Manson Congregation near Manson, Iowa, Sept. 4, 5, 1935

By a few fitting and timely remarks by the Moderator, the meeting was officially called to order. Song services were led by Edward Diener. Scripture reading from Mal. 3:16-18 by S. C. Yoder, followed by prayer. All sessions were opened and closed with prayer, and were inspirational and uplifting and instructive. Throughout all, the spirit of unity and fellowship was manifest. Each evening there was a sermon preached by the following: Edward Diener (Text, Rom. 1:15-18); I. S. Mast (Text, Acts 4:12).

Organization

Mod., Simon Gingerich; Asst. Mod., Fred Reeb; Secy., Wm. R. Eichler; Asst. Secy., Edward Diener; Treas., Geo. S. Miller.

Conference Sermon

The Conference Sermon was preached by Perry Blosser, South English, Ia. Text, I Tim. 3:15. The following is a brief synopsis of his message:

The Church of Christ was spoken of, using Jerusalem as a type. Here the priest of Salem worshiped; near here Abraham worshiped in offering Isaac; in it the Jewish people often gathered to glorify God. Its greatest outward grandeur was Solomon's temple. But the occasional presence of angels and the glory of God as it appeared in the temple at its dedication were Jerusalem's highest glory.

The wall around Jerusalem speaks for the disciplinary wall about the Church militant in its conflict with the world. Obedience was spoken of as a block in this wall. Disobedience weakens one's own life and breaks down the conscience of the community. Our obedience must go far beyond the "Shalt not's" of the Bible. The Church which is "the pillar and ground of the truth" is either adorned or blamed by our obedience or lack of it.

Nonconformity was spoken of as another block. God has always called His people out. For instance, Abraham called from Ur of Chaldees; Israel's commands to remain separate from the nations about them. The Church manifests its separation mostly by nonconformity in business, in pleasure, and in dress. Business calls for diligence in its transaction as well as caution as to when, how, and with what alliances it is transacted. Pleasure is an emotion which rightly calls for satisfaction but it must be disciplined so that it finds more satisfaction in things spiritual than in things worldly.

The block of nonresistance must be retained. Lose this, and the application of the Golden Rule is gone. The strength and beauty of this block depends upon the daily application of this principle.

Faith and a good conscience are a block of importance. Broken down, it causes shipwreck. The small disobediences break down conscience, and a broken conscience is poor ground to build faith.

The Church militant can only remain "the pillar and ground of truth" as each member is obedient to the principles laid down in the Bible for its direction.

Testimonials to the Conference sermon were given by the following brethren, adding many valuable, helpful, and timely thoughts:

Peter Kennel, Shickley, Nebr.
D. J. Fisher, Iowa City, Ia.
Joseph Rediger, Milford, Nebr.
Norman Hobbs, Iowa City, Ia.
Elmer Schwartzendruber, Kalona, Ia.
John Y. Schwartzendruber, Kalona, Ia.
Nicholas Stoltzfus, Manson, Ia.
J. E. Zimmerman, Milford, Nebr.
C. J. Garber, Jackson, Minn.
Ammon Stoltzfus, Woodriver, Nebr.
I. S. Mast, Casselton, N. Dak.
Harold Oyer, Goodfield, Ill.

Questions and Answers

Question 1. **The Abundant Life**, by W. S. Guengerich.

Answer.—As old as Christendom, is the tendency on the part of believers to be content with a standard of religion beneath that taught in the New Testament Scriptures, which Scriptures we believe were specifically intended for this dispensation.

The preaching of Christ and His apostles is that His children should be filled with all the fullness of God (Eph. 3:17-19), that He should have His life abundantly (Jno. 10:10), and that the believer's condition justifies God in pouring out His blessing upon them. The outpouring of His abundant life into the believer will produce the following results:

Joy to the individual. Jno. 16:24.
Continuance in faithful service. Psal. 4:16.
A life of blessing to others. Gen. 12:2.
A fruit-bearing life. Gal. 5:22.
A purified life. I Jno. 3:3.

A constant lifting upward to purer Christian living.
Believing that the foregoing standard is scriptural and that if practiced will produce a pure and holy Church filled with the power of God for service, we recommend that (1) our members apply themselves earnestly in an effort to attain unto this standard; (2)

that the ministry and Sunday school teachers give more attention to instructing the believers with the end in view of purifying the church and fitting it for the Lord's return.

Question 2. **The Church's Obligation To the Erring**, by J. E. Zimmerman.

Answer. Because of the fallibility of the human race, we have the erring ones everywhere. It is our duty to help restore them in the light of Gal. 6:1,2: "Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ;" also Jas. 5:19,20; Matt. 7:12; Ezek. 3:17,18. We are our brother's keeper. Gen. 4:19. Therefore, be it

Resolved, that we as ministry and laity follow the example of Jesus Christ, pleading with them in prayer, with kindness, love and sympathy, and without partiality, in the spirit of meekness and united effort. So that they may be won back into the kingdom of Christ, letting the last resort be according to Matt. 18:1-11; I Cor. 5:5,13; Tit. 1:10.

Question 3. **Give Attendance to Reading**, by Silas Horst.

Answer. "Of the making of books there is no end." This is true of books, both good and bad. We are living in an age when most people read and when reading is having the effect spoken of in the Bible; Viz., "Reading maketh a full man." Good books build up spiritual life and character and increase our happiness and usefulness. The kind of books people read help decide their eternal destiny. The power and success of the Church in the world depends much on what the people read.

In view of these facts we encourage:

- I. That more attention be given to reading. That we form regular Bible reading habits.
- II. That parents supply their children with good books, and that they encourage them to improve their leisure time in reading.
- III. That ministers help in providing our youth with good books by giving advice in this matter, by preaching sermons on this subject.

Furthermore, we protest against the reading of books that are bad, or those that have a questionable value.

We discourage the buying of books from agents. We urge our people to patronize our own publishing house and bookstores.

We call attention to the fact that we have a goodly number of books by Mennonite authors which meet the needs of our people in a special way, and which ought to be in our home and Sunday school libraries.

In all of our reading may we not forget that the Bible is the Book of books, and may we give it first place among all our libraries.

Question 4. **Biblical Nonresistance in Modern Life**, by S. C. Yoder.

Answer. We believe that nonresistance is a vital principle in the Gospel of Jesus Christ. Matt. 5:38-48. We understand the Gospel of our Lord to discountenance the practice of retaliation in all its forms (Rom. 12:21), and further that the love of Christ as an inward possession will prompt the believer to love his enemies under all circumstances. Rom. 13:10. We believe also that this doctrine must be practical in times of peace if our testimony is to be effective in times of conflict.

We reaffirm our former position as stated in Article I of our Conference discipline, and urge that the ministry give special emphasis to the teaching of this doctrine to the end that the believing body may be prepared to withstand, not only peace time conflicts, but also any future crisis.

Reports

The following reports were given and approved. A full account of these reports will appear in pamphlet form.

1. Report of Executive Committee of Conference.
2. Report of Member on Board of Education.
3. Report of Delegate to Dak.-Mont. Conference.
4. Report of Member on Children's Welfare Board.
5. Report of Member on Local Board of K. C. Mission.
6. Report of Member on Local Board of Iowa City Mission.
7. Report of Treasurer of District Mission Board.
8. Report of Auditor of District Mission Board.
9. Report of Conference Treasurer.
10. Report of Auditors of Conference Treasurer.
11. Report of Treasurer of Iowa City Mission.
12. Report of Pastor of Iowa City Mission.
13. Bishops Report.
14. Report of Congregations (not being complete was not given in open Conference).
15. Report of Member on Pub. Board.

Election of Officers

Moderator of Conference, D. J. Fisher.
Assistant Moderator, C. J. Garber.
Treasurer of District Mission Board, C. J. Freyenberger.
President of Sisters' Sewing Circles, Sadie Miller.
Secretary of Sewing Circles, Alma Brenneman.
Delegate to Dakota-Montana Conference, Silas Horst.
Members on Children's Welfare Board, Abner Yoder and Peter Kennel.

Members on Local Board of Kansas City Mission, W. S. Guengerich and A. M. Miller.

Members on Colorado Church Board, Nick Birkey and J. E. Zimmerman.

Members on Board of Education, P. J. Blosser and Edw. Diener.

Member on Publication Board, Geo. S. Miller.

Member on Mennonite Board of Missions and Charities, J. Y. Schwartzendruber.

Member on General Sunday School Committee, Ora Troyer.

Member on Education Committee, Wm. R. Eicher.

Member on Local Board of Iowa City Mission, J. C. Brenneman.

Moderator for Workers' Conference for Present Session, C. B. Shoemaker.

Assistant Moderator for Workers' Conference for Present Session, Henry Miller.

Motions Adopted

Upon motion it was decided:

That the Executive Committee of Conference appoint a special committee to draw up a resolution on the divorce and remarriage question as it affects our Conference District;

That the Executive Committee of Conference appoint a Resolutions and Nomination Committee, and fill any other appointment that needs to be filled in this session of Conference;

That S. C. Yoder give a report of the relief work of the Church in open Conference;

That the Secretary be empowered to have new congregational report blanks printed, with the understanding that he add such questions as he should choose.

Committees Appointed

Resolutions Committee: A. G. Yoder, Joe C. Brenneman, Silas Horst.

Nominating Committee: D. J. Fisher, J. E. Zimmerman, Peter Kennel.

Assignment Committee: P. J. Blosser, Ammon Stoltzfus, C. M. Butte.

Special Committee: S. C. Yoder, J. Y. Schwartzendruber, J. E. Zimmerman.

Ordinations Accepted

The ordinations of Willard Leichty as minister of the Wayland congregation, Wayland, Iowa, and Chris Yoder as minister of the West Union congregation, Parnell, Iowa, were accepted, and they were accepted as members of Conference.

Resolutions Adopted

1. Recommendations on Relief.

Whereas, our Relief Commission has obligated itself financially to assist the general relief committee in moving the stranded Russian refugees from Harbin, China to Paraguay, we recommend that the brotherhood respond liberally when an appeal is made for funds to defray this indebtedness, and we trust the Lord's blessing will rest upon the donors for contributing to this worthy cause.

2. Resolution of Condolence.

It having pleased the Lord in His wise providence to remove from our ranks by death, Bro. Peter Oswald, minister for a number of years in the Plum Creek congregation near Beemer, Neb., be it

Resolved that we, the Iowa-Nebraska Conference, assembled in regular session on this 5th day of September, 1935, do extend to the remaining members of his family our sympathy, urging them to look to the Lord for comfort and consolation in their bereavement; that a copy of this resolution be sent to the family and that it also be entered on the minutes of Conference.

3. Resolution on Divorce and Remarriage.

Whereas, the situation in our modern social order is such as to give rise to conditions which tend to unstabilize the Christian home upon which the welfare of the Church and society rests, we as a group of believers feel that we should give expression to our convictions in this matter in order to safeguard the moral and spiritual interests of those for whose welfare we are responsible and to encourage intelligent and Biblical teaching on the subject for the benefit of all to whom our testimony may come.

We believe that according to the Scripture the marriage relationship between husband and wife is for life; and though the legal aspects of it may be dissolved, the spiritual relationship between the contracting parties remains unchanged as long as both of them live. This position is based on the teachings of Jesus Himself and is stated in the following scriptures: "It hath been said whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:31, 32), "And I say unto you whosoever shall put away his wife except it be for fornication and shall marry another committeth adultery and whoso marrieth her that is put away doth commit adultery" (Matt. 19:9); "Whosoever shall put away his wife and marry another committeth adultery against her, and if a woman shall put away her husband and be married to another she committeth adultery" (Mark 10:11, 12). When Paul interpreted the relationship of separated or divorced people he laid down the following principle for the guidance of the church: "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband, but and if she depart, let her remain unmarried, or be reconciled to

her husband, and let not the husband put away his wife" (I Cor. 7:10, 11); "The wife is bound by the law to her husband as long as her husband liveth, but if her husband be dead she is at liberty to be married to whom she will, only in the Lord" (I Cor. 7:39).

Basing our attitude toward marriage on the foregoing scriptures, we find the following clear and specific principles for our guidance in all matters pertaining to the subject:

1. Marriage whether among Christians or non-Christians is sanctioned and recognized by the Lord.

2. When entered into, it is binding during the lifetime of both parties.

3. Upon the death of either party the remaining one may be married again.

4. A man may not put away his wife nor a wife her husband for any cause except fornication.

5. That separation for other causes may be allowable, but neither party may be remarried as long as the other party lives.

6. We interpret Paul's expression, "Marriage in the Lord," to mean that Christians should not seek their life companions outside of the circle of believers.

The foregoing teachings of Christ and the apostles are clear, and as a church we endorse them as our position on the question of divorce and remarriage. We realize too that in modern society many complications rise out of the manner in which the matter of marriage, divorcement, and remarriage is handled by some Christian organizations as well as by non-Christians. In view of these conditions and in the light of the Scriptural teachings on this subject we urge that the above principles of the Scripture be strictly adhered to in all our dealings with the problem in order that the sanctity of the home may be safeguarded and the church may be kept pure in her practice as well as in her testimony against this evil that is a menace to our entire social structure and spiritual life.

When cases come before our ministry and churches we urge that the matter be given careful, prayerful, sympathetic, and helpful consideration in order that those who are in trouble may be helped to such a solution of their problem as will enable them to live scripturally and godly in this present world.

We also urge that our ministry and parents unite their efforts in teaching faithfully the essentials of a Christian home, with a view to preparing our young people against the insidious and corrupting influences that are at work among us today and make it difficult to maintain our attitude on this question.

Delegates Present

Bishops

Abner G. Yoder, Parnell, Ia.
D. J. Fisher, Iowa City, Ia.
Simon Gingerich, Wayland, Ia.
Perry Blosser, South English, Ia.
J. Y. Schwartzendruber, Kalona, Ia.
Peter Kennel, Shickley, Nebr.
J. E. Zimmerman, Milford, Nebr.
Wm. R. Eicher, Milford, Nebr.

Visiting Bishops

I. S. Mast, Casselton, N. Dak.
S. C. Yoder, Goshen, Ind.
Elmer Schwartzendruber, Wellman, Ia. (Conservative)

Ministers

Joseph Rediger, Milford, Nebr.
Geo. S. Miller, Milford, Nebr.
Ezra Roth, Beaver Crossing, Nebr.
Fred Reeb, Shickley, Nebr.
Ammon Stoltzfus, Woodriver, Nebr.
Edward Diener, Wellman, Ia.
Chris Yoder, Wellman, Ia.
W. S. Guengerich, Wellman, Ia.
Norman Hobbs, Iowa City, Ia.
Nicholas Stoltzfus, Manson, Ia.
Joe L. Hershberger, Wellman, Ia.
Silas Horst, South English, Ia.
J. C. Brenneman, Kalona, Ia.
C. J. Garber, Jackson, Minn.

Visiting Ministers

Harold Oyer, Goodfield, Ill.
Albert S. Miller, Kalona, Ia. (Conservative)
Milo Kauffman, Hesston, Kans.

Deacons

Elias Schwartzendruber, Manson, Ia.
Ammon Miller, Milford, Nebr.
J. R. Troyer, Milford, Nebr.
Amos Weaver, Kinross, Ia.
Henry Kuhns, Wellman, Ia.
Harvey Yoder, Wellman, Ia.
C. M. Butte, Jackson, Minn.
Henry Miller, Kalona, Ia.

Visiting Deacon

C. B. Shoemaker, Scottdale, Pa.

Gratefully submitted,
Wm. R. Eicher,
Edw. Diener, Secys.

SPECIAL MEETINGS

Akron, Pa.

Report of Harvest and Sunday School Meeting held at Metzler's Mennonite Church, Akron, Pa., Sept. 1 and 2, 1935.

Organization: Mod., A. A. Landis; Secy., Daniel Sauder.

Program and Speakers: (Sunday evening) Devotional (Psa. 19), Eli Sauder; How to Create a Deeper Consecration in the Sunday School, Noah Sauder; Sermon (Matt. 19:16), E. W. Kulp. (Monday morning) Devotion (Heb. 4), George Horning; God's Word a Light, J. C. Clemens; Harvest Sermon (Isa. 55:10, 11), Noah H. Mack. (Afternoon) Devotion (Psa. 4), Melvin Bishop; Providing Future Workers, J. Paul Graybill; The Future Outlook of the Church, E. W. Kulp. (Evening) Devotion (III Jno.), Frank Martin; Social Activities for our Young People, J. W. Hess; Sermon (Heb. 11:25), J. C. Clemens.

Thoughts Gleaned: True consecration in the Sunday school will also be shown in the Church. We need to consecrate our whole life all the time. Christ was wholly consecrated; we should be like Him. Eternal life is union with Christ. There must be an abiding in His love to gain an eternal life, which is the gift of God. God's Word gives us light and shows us the way. We can know God through the Light, Jesus Christ. The entrance of Thy word giveth light. Faith comes by having the light. The greatest need of the day is the light of the Word of God. Family worship lightens the home. There needs to be a sowing before a reaping can be expected. Good seed must be sown if we are to expect a good yield. It is God that giveth all things. The eighth chapter of Deuteronomy should be read often lest we forget that we must be thankful. It is needful to have loyal workers, indoctrinated workers, able workers, spiritual workers, and more workers. The home can provide future workers by maintaining a loyal atmosphere therein. Parents should realize that their children belong to God. The Sunday school provides future workers. Reading the Bible helps to promote future and better workers. All can pray in the work that there be more future workers. The Mennonite Church has been born in the blood of martyrs. Three rocks of danger: Prosperity, worldliness, and education. Prosperity has always led people away from God. Church leaders must be at their post to lead and guide. We must stand for the whole Gospel. Activity in our young people needs to be directed if we expect God to use them. Older folks should associate more readily with the young. One can see the inside of a life by his social activities. Singing hymns in a group is a social activity; there should be more of this done. Gathering ourselves together for a visit and then discussing Bible problems is very helpful. In every group of young people there is usually one who leads the conversation. Too often this individual is not spiritually-minded and is liable to lead others in the same direction. God wants men and women who have fully decided for eternity. "Choose you this day whom ye will. serve."

Daniel Sauder, Secy.

Married

Rousseau—Stauffer.—Bro. Joseph F. Rousseau and Sister Mary W. Stauffer, both of Lancaster, Pa., were united in marriage Sept. 14, at the home of Bro. John H. Mosemann. May the good Lord abundantly bless them all the way through life.

Vandiver—Snyder.—Bro. Paul Vandiver and Sister Irva Snyder, both formerly of La Junta, Colo., were united in holy marriage at the home of the bride's parents, C. U. and Mary Snyder of Filer, Idaho, Sept. 11, 1935, Bro. N. A. Lind

of Albany, Oreg., officiating. May God bless them in their wedded relations.

Stoltzfus—Graber.—On Aug. 17, 1935, at the home of the bride's mother, Mrs. Daniel Graber of Noble, Iowa, Bro. Christian Stoltzfus of Manson, Iowa, and Sister Elizabeth Graber of Noble, Iowa, were united in holy marriage, Bro. C. L. Graber, brother of the bride, officiating. The Lord bless this union.

Landis—Gotwals.—On Sept. 14, 1935, Wilmer M. Landis of Blooming Glen, Pa., congregation and Sister Lorraine S. Gotwals of Franconia, Pa., congregation were united in holy matrimony at the home of the officiating minister, Bro. Menno B. Souder of Elroy, Pa. May the rich blessings of God be theirs in abundance in their journey of life.

Nissley—Newcomer.—Bro. Roy R. Nissley of Mt. Joy, Pa., and Sister Ruth Newcomer of Mountville, Pa., were united in marriage Sept. 14 at the home of the bride's parents, Bro. and Sister Jacob Newcomer near Mountville. Bro. John H. Mosemann officiated assisted by Bro. John K. Charles. May the rich blessings of our kind heavenly Father attend them all through life.

Jones—Nusbaum.—Bro. Edward D. Jones of the White Cloud, Mich., congregation and Sister Cleo Nusbaum of the Clinton Brick, Ind., congregation were united in marriage Aug. 22, 1935, at the home of the bride's parents, Bro. and Sister Frank Nusbaum, Bro. O. S. Hostetler of Topeka, Ind., officiating. May the Lord richly bless them as they share the joys and sorrows of life together.

Obituary

Good.—Nannie, daughter of Pre. Abram Burkholder, was born near Harrisonburg, Va., Nov. 24, 1883; died at her home near Sterling, Ill., Sept. 12, 1935; aged 51 y. 10 m. 18 d. On June 1, 1905, she was married to Daniel W., youngest son of Bishop Christian Good of Harrisonburg, Va. In the spring of 1907 they came to Sterling where they have since resided. Their present home is the product of their own hands, under the blessings of God. What was once a bare field, by their frugality, became the dearest spot on earth, for to them and their family it was HOME. Not only was it their home, but it was shared with others, in a spirit of generous hospitality. To this union 3 children were born: Esther (now Sister Mahlon Lapp), Lloyd, and Edna. As a companion she was devoted to her husband. No undertaking of any account was begun without seeking her counsel and advice. Not only did she advise, but when a decision was made she gave of herself to the performing of that task. As a mother in the home she had few equals. It was here as a home-builder that she made the largest contribution to life. It was while she was busy in the home, with home duties, that seemingly the Lord came and said, "You have labored long enough; come home and rest." And in the busy hours of the morning, while assisting her daughter-in-law with some canning, she fell to the floor and was gone. Well can we say with the wise man, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also and he praiseth her." As a Christian she loved her Lord. Early in life she gave her heart to the Lord and her service to the Church. In the Sunday school she served in teaching little hearts to love Jesus, and guiding little feet to walk in the paths of truth and righteousness. She possessed an unassuming disposition. The fruit of the Spirit found an expression in her heart and life. She would suffer wrong gladly rather than to retaliate. Her words were words of helpfulness rather than those that would harm or hurt. These noble qualities made of her not only a great Christian, but also a great neighbor. She was a member of the Science Ridge congregation for the past 27 years, and all can say, we

know Jesus better because we have known her. She leaves her grief-stricken husband and children, 1 grandchild, her aged father, now in his 86th year, 6 brothers (Dr. John D., Reuben, Pre. Perry, Joseph, Emanuel, and Amos), all of Harrisonburg, Va., except Joseph of North Lima, Ohio. One sister survives (Mrs. Leon Davis of Salem, Ohio). Her mother and 2 sisters preceded her in death. We pay a last tribute of respect, but not as those who have no hope. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." Funeral services were held Sept. 15 from the home and later from the church. Bro. A. J. Steiner of North Lima, Ohio, was in charge of the services. A large number of people gathered to pay tribute and to sympathize with the sorrowing family, but above all was the comforting presence of the Holy Spirit. Interment in the cemetery near by.

Sites.—Joseph, son of John and Mary Drummond Sites, was born near Keeylatown, Va., Mar. 6, 1865; died after a lingering illness of several years' duration, Sept. 17, 1935; aged 70 y. 6 m. 11 d. Bro. Sites was married to Dora Dunavin in 1897, who with their five children, survives: Mrs. Ollie Kline and Mrs. Willie Emswiler of Broadway, Va.; Russel of Pennsylvania; Lee of Cleveland, Ohio; and Kermit at home. Eight grandchildren also survive. Bro. Sites was for many years a road foreman and was well and widely known in this community. He was a man who was loved and respected by all. He was a member of the Mennonite Church since last November. His funeral, which was largely attended, was held from the Trissel Church near his late home. Services were conducted by Bros. P. E. Shank, P. W. Fisher, and Timothy Showalter. His body was laid to rest in the cemetery near by to await the resurrection of the just.

Summer.—Barbara (Zehr) Summer was born near Flanagan, Ill., April 14, 1881; died at her home at Manson, Ia., Sept. 10, 1935; aged 54 y. 4 m. 26 d. At the age of 14 she with her parents moved to Manson, where she lived the rest of her life. She was among the number in the organizing of the Mennonite Church in this community. She united with this body of believers while young in years and remained faithful until death, attending services whenever health permitted. For several years her health had been failing and her death was caused by a complication of diseases. On Dec. 15, 1907, she was united in marriage to Chris F. Summer. Into this home were born 6 children. She is survived by the following children: Luella, Milton, Daniel, Ethel, and Chris F. Jr., all at home; also two brothers (C. S. and Simon Zehr) and 2 sisters (Lena—Mrs. Peter Ulrich; Mary—Mrs. F. E. Eicher, all of Manson), 68 nieces and nephews, and a host of relatives and friends. One son (Milo), her parents, 2 brothers, and 3 sisters preceded her in death. She was a faithful and devoted mother and companion, always ready to lend a helping hand. She will be sadly missed in the home and in the church, but we submit to the will of our heavenly Father who doeth all things well, trusting that some day we shall meet again on that other shore where partings are unknown. Funeral services were conducted from the Mennonite Church, Sept. 12, with Abner Yoder, Parnell, Ia., and Nick Stoltzfus, Manson, Ia., officiating. Text, Rev. 7:9-17. Interment in Rose Hill Cemetery.

"A loving mother, so gentle and kind,
What a wonderful memory she left behind;
Long days, long nights she bore in pain
To wait for relief but all in vain,
Till God Himself knew what was best,
He took her home and gave her rest."

Self-denial is the natural and inevitable outcome of pure love. Every step of Christ's life on earth was marked by the surrender of Himself for the good of others.—Sel.

ITEMS AND COMMENTS

According to the recent special election in Oklahoma, that state continues to be the only one of the United States to deny women the right to hold major state offices. Probably the voters of that state have observed from the record of other states that instead of women uplifting politics it has been demonstrated that politics corrupts women.

Word reaches us that Dr. James M. Gray, connected with Moody Bible Institute for the past forty years, was released from his earthly life Sept. 21. As speaker and writer he was well known as a champion of the fundamentalist faith. He was author of a number of books, perhaps the best known among which was his work on "Synthetic Bible Studies."

The recent eucharistic congress of Catholics in Cleveland, Ohio, brought Catholic notables from many nations and drew immense crowds. One of the keynotes sounded in several notable addresses was a denunciation of Communism and of world dictatorship by autocratic rulers. These addresses would have made a deeper impression on the public mind had the past and present record of the Catholic Church more nearly conformed to the standards set forth by the speakers.

A recent official report from Washington, D. C., shows that while labor rates have risen to the 1929 level, the pay envelope is 24% below the 1929 level. The reason for this lies in the fact that the business world hasn't enough orders to keep the laborers employed. Labor unionism is responsible for forcing up prices, but this retards rather than helps a return of normal conditions. It is still true that organized labor and organized capital are the two greatest hindrances to a return of normal conditions in the commercial world. "The love of money is the root of all evil."

"84,831 Crowd Pays \$932,944 to see Heavies Battle."—News item. This refers to the recent gamble and scramble between Max Baer and Joe Louis (colored) for the heavy-weight championship of the world. Fortunately, the colored man won; as it will help take some of the zest out of the enthusiastic fight fans who were willing to pay a million dollars for a few minutes' sport. But this is only a part of the expense account. It does not include traveling expenses, money lost through gambling, drink and tobacco bills, and other things that usually accompany such shameless affairs. Yea, verily, America is far from being a Christian nation.

It was fitting that the recent joint conference of the three Methodist bodies in the United States should meet at Evanston, Ill., for it was there seventeen years ago that the first steps toward restoration of Methodist unity were taken. Satisfactory arrangements and plans were made for the proposed reunion, and if these are accepted by the General Conference of the Methodist Episcopal Church, the Methodist Episcopal Church south and the Methodist Protestant Church, there will come into existence the United Methodist Church with 9,000,000 communicants and 20,000,000 constituents.—D. Carl Yoder.

The critical situation pertaining to the threatened war between Italy and Ethiopia is clearing up to some extent. France and England, apparently with the backing of the other nations adhering to the League of Nations, have finally decided that Italy must use peaceable means to come to terms with Ethiopia or face the alternative of being opposed by all the nations adhering to the League. At this writing it is not yet fully

known which of these two alternatives Mussolini will choose, but in either case he understands that he will have a hard fight of it. The interests of many nations are at stake, and a war at this time would mean another World War, with no one able to foretell what the end would be. It is not likely that the Italian dictator will choose to oppose the League of Nations, unless he has reasonable assurance of support from some nation or nations not friendly to Great Britain or France. Let every lover of peace continue to pray for the peace of nations.

DRESS

Third Edition—Revised

Prepared by a Committee appointed by General Conference. A brief treatise on the subject of dress. The purpose in preparing this message was not to formulate new regulations or pass new resolutions. But if it will help to strengthen the faith of the brotherhood and promote loyalty to Bible principles and the conference resolutions and regulations already on the records, its mission will have been fulfilled. Its purpose is educational rather than legislative.

Believing that another edition of this book would serve a good purpose, the General Problems Committee appointed by Mennonite General Conference recommended that this edition be published. Since there have been a number of conference reorganizations since the first edition was published, a new set of resolutions appear under the chapter heading, "Mennonite Conferences on Dress Regulation." Slight revisions were also made in a number of other places in this edition, and a few new features added.

Prices: Each 5c; Dozen copies .50c; 100 copies \$3.00.

Order in quantities for distribution in your congregation.

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENT

Washington Co., Md., and Franklin Co., Pa.

The annual meeting of the Washington Co., Md., and Franklin Co., Pa., Church Conference will be held with the Reiff's congregation near Maugansville, Md., Friday, Oct. 11, at 9:30 A. M.

The Board of Bishops will meet in executive session at the same place on Thursday previous, at 1:00 P. M. The annual meeting of the District Mission Board will be held at the same place on Thursday, Oct. 10, at 9:00 A. M.

Conference Sec., Jos. E. Lehman.
M. B. Sec., John D. Risser.

The Streets Their Home

It is estimated that more than 2,000 children live on the streets of Rangoon. In the dry season they sleep on the walks or under the night bazaar stalls. One is left to wonder where they sleep on rainy nights. They rummage through the garbage cans on the streets for their main sustenance and steal when they can.

The Y. M. C. A. is taking the lead in a project whereby a group of societies have banded together to provide a home for them, and are trying to provide decent living conditions. The children are being taught useful occupations. The Street Boys' Refuge Society is also trying to help these waifs.—Missions.

THE MINISTER

(Continued from page 565)

ter said, "What did God think of your sermon, if He was not glorified?" What do you think of your sermon if an unsaved man flatters you?

Oh that the Holy Spirit would burn up, and consume all the self-glorying of and self-esteem, and that Jesus Christ may have the pre-eminence in every minister and our ministry.

Pray God: "Send a live coal of fire from the altar" to kindle a flame (Isa. 6:6)—to put us on fire for God.

"Burn in me, fire of God,
Burn till my heart is pure;
Burn till I love God fervently,
Burn till my faith is sure.

"Burn in me, fire of God,
Burn deeper, deeper still;
Burn till my one and sole desire
Shall be the Father's will.

"Burn in me, fire of God,
Burn though it cost me dear;
Burn till my weakened, quickened soul
God's smallest whisper hear.

"Burn in me, fire of God,
Until within shall rise,
And out, and up to God's great throne,
A pleasing sacrifice.

"Burn in me, fire of God,
Yea burn and burn again;
Till all I am by God consumed,
A flame of fire remain."

Belleville, Pa.

Our tragic need drew Christ down from above to the stable.—S. D. Gordon.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

October 3, 1935

J. A. RESSLER, Editor

EDITORIAL

"Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4).

* * * *

There are several very interesting features about that little verse in the account of the results of persecution. In the first place it was not choice, nor a desire to improve business conditions, not even that commendable motive—to give the Gospel to the lost—that in the first place moved the believers to carry out the message. It was persecution that compelled them to flee for their lives.

* * * *

They did not move in colonies. They were scattered. It would have been dangerous for them to move away from Jerusalem in large companies. Their persecutors could easily have followed them and made escape difficult if not impossible. God watched over these dispersed witnesses of His and provided a means of escape. Scattered, the pursuing officers could not readily trace the steps of the fleeing witnesses. God had a purpose in it all. Migrating in colonies has often been urged as the only safe plan for spreading the Good News. To go in single families involves the danger of mixture with the world.

* * * *

But in this case God had a plan for rapidly spreading the News. We can see how it would be: A family group living in Jerusalem would stop with acquaintances in the Jordan valley northward bound. The dwellers by the Jordan would ask why they were moving at this season of the year. Then would come a few guarded words as to the persecution. And the rejoinder would be a question as to the genuineness of the reports that were being heard all over the land of the risen Messiah. "Do you really believe that Jesus of Nazar-

eth is the actual Christ? Do you believe that He rose from the dead? Do you believe that He ascended to heaven? And that story of the day of Pentecost—was it so wonderful as they say?"

* * * *

And then would come the opportunity, and even the necessity for giving the testimony such as only actual witnesses could give, of the truth of the Gospel message and the plan of salvation. And as these persecuted ones told the story the listeners could not know that they told the truth. It would have been a simple matter to escape persecution in Jerusalem by denying faith in Jesus as the Messiah. But one to whom Christ has spoken, and who has answered His call, the firm adherence to the Faith is far more precious than the few more days or months or years that might be purchased by a base denial of what is definitely known to be The Truth.

* * * *

It often seems in our day that it is too easy to become a Christian. In outward appearance the great mass of those professing to be Christians can not be distinguished from people of the world. Even in conduct there is far too much similarity between the professing church and the actual world. We forget that our word "martyr" is taken almost unchanged from the Greek, and in Greek it means "witness." When it actually meant being a martyr to be a true witness Christians were real. Shamming Christianity did not pay and there were very few "sham Christians." But the day of true witnesses is not past. A few years ago we had occasion to meet frequently some sisters whose family bitterly opposed their being "separated" Christians. If they had been satisfied to live as did the world, no distinction in dress, attend dances, and in other respects do as the world does, there would have been

no objection. Only God knows what those "witnesses" suffered. I am sure that they have forgotten many of the cruelties that were heaped upon them—but in the treasury of God's memory these things are stored away. God remembers.

* * * *

A few minutes ago there walked out of this office a young man who was born a Jew, brought up a Jew, lived his early manhood a Jew. A little over two years ago Jesus Christ of Nazareth met him and spoke to him in the way He speaks to many others—by His Word and by His Spirit. And the son of Abraham answered His call by accepting Him. Persecution? Yes; but it was precious to him as a seal of his "witnessing" (martyrdom). Sturdy, manly, witnessing wherever he goes, he is still a Jew. He can never be anything else any more than the writer of this can be anything else but a Pennsylvania Dutchman. But our friend now has a word that comes before "Jew" that makes his Jewish ancestry shine with luster—he is a **Christian Jew**. He calls it "Converted Jew." I believe him to be thoroughly genuine.

* * * *

"Preaching the Word"—means more than climbing on a pulpit and talking in a loud voice to a group of people. The witness to the Word of God needs to know the truth to which he testifies. He needs to be fully assured of its truth. He needs to know the truth by his own experience, not by the testimony of others. And there is no need of a large assemblage of people to make preaching worth while. At least twice in His ministry Jesus preached to an audience of one—once in the stillness of night, once in the heat of noonday—once to a rabbi among the Jews, once to a Samaritan outcast. The size of the audience does not measure the value of a sermon. The social standing of the members of

the audience is no gauge of the effectiveness of the testimony.

* * * *

Testimony may be in writing and printing as well as by word of mouth. I have been thinking again about the worth or worthlessness of this Supplement. A "supplement" is something added—a sort of receptacle for left-over matter. Now, it is the purpose of this "Supplement" to witness for the Lord and to bear testimony for Him, testimony from those who have had actual experience in meeting souls who do not know the Lord Jesus personally, and in bringing them to a knowledge of salvation. I think the current issue of the paper is rich in this sort of testimony.

* * * *

In this issue we have the concluding article from Sister Mary Good, on her journey homeward from India. We have found these articles very interesting. Have you? By the way, Sister Good's address has been changed from Knoxville, Tennessee, to Peabody College, Nashville, Tennessee. You will see other news items in our Field Notes of the regular issue, and in the articles and special pages from the foreign fields. News from India just now seems to be at flood tide. After I wrote that last sentence I had half a notion to cross it out again for fear India missionaries would take it as a hint to cut their contributions short. But before they come to such a conclusion just let me explain: One of our issues a month or two ago got so near the border line of the "month end" that their air mail donation did not reach us in time for the Supplement. We filled up with other matter and meant to write them a long letter of explanation. Then came conferences and committees and it took all our time to write things for the papers. And now there is an accumulation of matter from India which we hope to clear up this week. Let your good work go on. And since you have read so far let me explain a little about Africa: The African page is missing this month because the donation from there reached us in time for the regular issue last week and the fact of our having a special page for our African missionaries' contributions was overlooked. The editors concerned have had a consultation and have promised each other faithfully "not to let it happen again"—if they do not forget.

And at last the chart from South America is to appear in this issue. We need not call your attention to it, for if you do not find that chart, you certainly will overlook so inconspicuous a reference to it as this is. But to return to the main subject of this editorial, it should be our aim to be witnesses for the Lord at all times and everywhere. Our presence should be a rebuke to every low thought or expression. Not that we should carry with us an air of sanctimoniousness, not that, but sanctity is a different thing. Holiness is cheerful about the things of this life as well as about the prospects for the future. It is said of General Grant that he was once in a circle of officers discussing important matters. In a lull of business a young officer began, "Since there are no ladies present—" implying that he intended to tell a story that would not be proper in a mixed company. Grant interrupted him with a sharp, "But there are gentlemen present!" The young man blushed and the story was not told. Does your presence and conduct invite or rebuke the "better untold" story or conversation? Your influence in such matters as this is a testimony for or against Christ. Are you "every where preaching the word?"

OUR MISSION GROWTH AND NEEDS

By S. C. Yoder, Secretary

One can put off extensions of work and the erection of buildings on the mission field for a certain length of time without serious consequences; but eventually some improvements must again be made and a forward movement begun, or the results will be serious.

During the past years, when times were hard and money was scarce, or at least difficult to get, the Mission Board and all the missionaries put forth every effort to reduce the burden to the Church and carry on the work with what the people felt they could freely give.

Now, however, conditions have changed somewhat. New property must be acquired to provide for the expansion which is necessary, building projects that have been waiting or are just partly completed will have to be carried forward, and workers must be sent to replace missionaries that must return from the field or new ones to enlarge the growing work.

This of course means more men and more money. New missionaries are being sent this fall. Sister Elsa Shank sails for Argentina on Oct. 5. The Knisses leave New York on Oct. 12 for

India. The Weavers sail from San Francisco on the seventeenth of the same month for the India field. The Kings, who were to sail with them, will be detained till next spring, at which time the Board hopes to be able to send them also. In the meantime an effort is being made to locate a trained nurse to send to India as soon as possible. The Secretary will be glad to communicate with any one who is qualified spiritually and professionally to serve in that capacity. God has blessed us with faithful workers thus far and we believe others will come as the needs may arise.

It is also keenly felt that the lapse in contributions to missions that came about as a result of the hard years is beginning to show its effect and that the projects that have been standing still should be carried forward.

For India the following amounts should be raised as soon as it can be done:

Balance needed for Lickma Station,	\$2550.00
Balance needed for Boys Hostel,	1572.27

Total,	\$4122.27
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In South America the following projects are awaiting funds for their completion:

Balance needed for Bragado Station,	\$1650.00
Amount needed for America,	3450.00

Total	\$5100.00
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Last week a brother called at the writer's office and offered to contribute \$100.00 toward the Boys Hostel in India. Another group promised to give \$500.00 toward the South American buildings. No doubt there are many others who feel that they want to be partakers of the blessing of giving to these causes and who will within the next few months send in their gifts to the Treasurer.

There is much to be thankful for the past year. Areas that were wind-swept and drouth-stricken the past few years have been blessed with rains and a fruitful season. So far we have been spared the hardship of war and the ravages of pestilence or disaster. In general, conditions are much improved; so let us be prayerful and thankful lest we forget the injunction of God.

"Beware lest when thou hast eaten and art full, and hast built goodly houses and dwell therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord thy God" (Deut. 8:12, 13).

As the Thanksgiving season is approaching may our gratitude to our heavenly Father be expressed in a very tangible way by setting aside for His cause a just portion of the fruits with which He has so richly blessed His people.

Goshen, Ind.

Jesus Christ came to justify the Jews, because they could not be justified by the Law.—S. F. Coffman.

INDIA MISSION PAGE

Balodgahan C. P., India

Dear Friends in the homeland, Greetings:—Five busy months have passed since we bade our friends and relatives good-bye in Los Angeles harbor. The color and the mannerisms of the people, the slow modes of travel, and the queer ways of getting things done are positive proof to us that we are back in India, and that our furlough is now history. We are grateful to an all wise heavenly Father for the privileges we had while with you at home. From many of you we have received inspiration and are encouraged by your sacrifices to be faithful in the work in which we are privileged to labor.

After an absence of nearly two years we are again privileged to be back in Balodgahan. We have felt since back that with this privilege there come added responsibilities. During these two years many changes have taken place. New homes have been established and children have come to gladden these homes. Other homes have also been thus visited and from still others loved ones have been taken. Some of the older widows who were longing to go to their Savior have been granted their requests. Their places are vacant and we miss them. Others have moved to Balodgahan and our Christian community seems larger than it has ever been before.

As I again take up my work with the women of this needy land I find a great need, and I long in some way to help relieve this need. Some are glad for help while others seemingly desire none. The ignorance, poverty, and darkness which surrounds them is appalling. They take their lot in life as the will of their gods and to divert from the old paths would be displeasing these gods. Many seem satisfied and take their lot more cheerfully than we could under such circumstances. It is a true but sad fact that no matter how great the need we can not help them unless help is desired. We must create a recognition of a need for help, then a desire for help, before we can help them.

Our experiences have been varied since back but several remain very vivid in my mind. One day while I was out visiting among the Christian women in our village I asked where a certain non-Christian woman was. Her neighbors told me she had died. I realized at once that this woman who had been a friend of mine was now gone from my life forever. She had been surrounded with Christian influences yet she did not accept the Christian's God. Had some one failed in witnessing for Him?

Another woman for whom many of you have prayed died very suddenly. She always received the missionaries gladly, enjoyed their songs and Bible

stories; and would assent while the stories were being told. She was very eager to hear about our God, yet she died without leaving any testimony that she had accepted the God of whom we told her. It is not easy to have our non-Christian neighbors die at our very door unsaved.

The other day I was reminded of the fact that many of us fail to seize the everyday opportunities that present themselves to us in various ways. Kondi, a deaf and dumb woman in the widows' home, was helping a blind lady. Nira, the blind woman, had asked Kondi for something. She had no way of knowing that her request was heard, but in her asking she looked toward Kondi and made some signs, hoping that Kondi was looking in her direction. After a little Kondi saw and understood the sign and gave the thing she so much wanted and could not find. Many of us are blessed with all of our senses and yet we can not hear the requests of those who speak in an audible voice. We are so busy looking for large opportunities that we fail to see the smaller ones. Kondi has been deaf and dumb since she came in contact with Christianity. Nevertheless she has received baptism and is a regular attendant at church and Sunday school and other religious services. We will never know what she understands of God and His love, yet I believe He honors the simple faith of Kondi.

As I conclude may I ask that you share the great responsibility with us? Continue to pray for your work in this part of the vineyard. Pray that the church may be revived and that the non-Christians whom we contact may accept the God we love. PRAY YE THEREFORE!

July 24, 1935.

Ida Beare.

My Two Years in the Leonard Theological College

Not very long ago I received a letter from one of our missionary brothers, requesting me to write something about my experiences in the Theological College and today I am writing with great pleasure to share some of my experiences with you readers. However small they are, they meant and still mean to me a great deal and they have been real ways to me in getting nearer to Christ.

Before I passed my matriculation examination in Dhamtari Christian Academy, I had felt the call to give my life for the Christian ministry. I thought it over for months and prayed all the time to know God's will for my life. But every time I prayed, it came to me more definitely that I should set aside my life for His work. I fell back to the idea of not making ministry my life vocation. Lots of temptations came to me in the way of the materialistic view

when I saw my other classmates—some going to technical colleges and some engaged in other good works. I used to pray for some other things which I wanted, but later on I came to understand that I was making a serious mistake.

I joined the Leonard Theological College in 1932, at Jubbulpore. It is an institution belonging to the Methodist Episcopal Church. I was under the impression that I would not be given the privileges a Methodist student would have, but when I went there I found myself at home as others. There was no distinction made whatsoever. I was given equal privileges and chances with all other students. One great thing I found was that all the students and the staff members lived as if all were in one family. There the environment and the atmosphere were such that we could all share our experiences at any time and could help each other. Among the workers anywhere, I think close fellowship is one of the chief things needed for the work to go on more effectively and to make it fruitful. Such fellowship there gave me lots of encouragement to do my work more efficiently and I have learned a very valuable lesson. This is true in our ministry also, and if we are going to do anything for Christ we have to have quite close fellowship among ourselves regardless of any bar of any kind. Then by our daily lives we can bear a greater living testimony for Christ than by our many unnecessary words. Of course it is just one phase of life and of winning souls.

Any one who has some idea of such an institution can easily understand what subjects are taught, so I shall not try to give a list of them. But I can say this much at least that every time I read the Bible, I found something new and inspiring. These are all stepping stones to the learning of new things and all our life should be a progressive life—there should be room to learn. Besides theoretical work we were given training in public speaking, in delivering lectures, and mostly in preparing students for the pastoral work. All the students and the staff members were divided into six or seven different groups and each group was assigned to do a definite work. One group taught Sunday school in the city among the non-Christians. Another group gave programs in the city library, which is in the heart of the city, and belongs to the college. Here all kinds of people come to hear, mostly the non-Christians. One group called the "Gospel Team" goes out to places where invitations come to work for Christ, especially among the Christians. Mostly the team has visited the C. P. It has brought about revivals among the people where it went and thereby many lives have been changed. On Friday all the groups meet at their places at 9:00 P. M. At this time we all prepare programs for the week, share our experi-

ences with the group, and spend much of the time in prayer. Each Tuesday at 11:30, a special time is set aside for prayer for those who have gone out from the college and are working in different places in a wider circle. Usually a talk is given in connection with this.

Really these two years have been a period of blessing for me in the college. I thank God for such an institution where the ministers of Jesus Christ are being prepared for His future work and for the privilege I was given. I also thank God for those who made this possible for me. Still I long to go to Jubbulpore and finish the next two years' course which is yet to be completed. Lastly I request you all to remember me in your prayers and the extension of Christ's Kingdom—one common cause for which all of us are striving hard.

Yours in Christ,
E. Persadi.

Shantipur Notes

On our return from the hot season vacation we could see that the hot season had been hard on the lepers. During such terrific heat they are often compelled to keep pouring water over themselves in order to keep comfortable. The pores of their skin close as a result of the disease and they do not perspire as normal people do.

A well-boring company from Nagpur was engaged to deepen a couple of the wells in Shantipur. They previously worked at Mohadi and arrived here just at the beginning of the rainy season. After boring 38 feet in one well they left it until after the close of the rainy season in October or November. We hope they will strike a strong vein of water.

Sanction has been given for the construction of a well-equipped hospital plant for Shantipur. We are praying that all the money for the building will soon be forthcoming. It will prove a great boon to the suffering surgical cases in this rapidly growing home. At the close of June there were over 400 inmates including clean children of lepers also housed at Shantipur.

There are fifteen applicants for baptism for which we praise God. There are classes for applicants conducted regularly and every month finds new converts added to the class. Pray for them that they may be true to their newly accepted Lord and Master.

There are many deaths in the home. We here are constantly reminded of the brevity of life which should make the Gospel message of eternal hope more readily accepted by the poor leper inmates. Recently three women inmates passed to their eternal reward. Two had confessed Christ and one still remained in heathendom. We feel so sad for those who must go unprepared.

G. J. Lapp.

Medical Station

The last month has been a little more quiet in the Medical Station. Not so many cases come in during the heavy rains. There has been some influenza and pneumonia and at present a young Christian girl is ill with typhoid.

On July 26, Bro. Shivalal passed away. He had learned cooking in his younger days and in this capacity had served the Esch family for a number of years. Later he went to Raipur and worked for the Methodist missionaries there.

He was a good Christian so far as one could judge from his life and work, and his testimony also bears this out. During the time of his sickness he expressed himself as being ready to go and was always pleased to have us sing, read, and pray with him. He always chose his songs, and led most of them. He also showed the joy of a Christian life in his words and attitude.

Three young men have started in the compounders course. They need the prayers of God's people. Two of the Bible women in Dhamtari have been sick the past week. K. Troyer.

Balodgahan

I returned from Kashmir June 14 and since then up until a week ago, I was looking after the Girls' Boarding in Sister Shantz's absence.

Thirteen girls were sent away to school during this time: six to high school, four to Normal school, and three to Bible school, several hundred miles from home. Some had been there last year and others went this year for the first time. Those who have parents who could afford to supply them with clothes and bedding, did so, while others we had to supply. They go for ten months at a time. We trust the training they receive will help to better fit them for life and make them a blessing to this needy land.

On June 30, all the girls who had gone home during school vacation returned to attend school again, and a number of new girls came in. That was a busy day receiving them and taking account of their clothes and things, which they brought from home. School commenced on July 1.

Sister Shantz returned July 18. Now I will again take up my work of going with the three Bible women in village visitation work, but this being the rainy season, it is hard to get to some of the villages because of mud and water.

We still need your prayers in our work.

Sarah Lapp.

The girls have kept unusually well this summer and so far in this school year. We hope that the good health will continue so that regular attendance in school will be possible. After weighing and measuring each girl we made comparisons with the standard scale. Those under weight get milk in addition to their regular diet and also cod liver oil.

We are happy to have three of our

girls return to us from special Bible training. One is teaching the Bible classes in school, another is living in the Boarding, supervising the cooking and teaching the sewing classes, and the third is teaching in the Industrial school at Ghatula. These girls show a real Christian experience and we feel they can do much to strengthen the spiritual life among the girls. Dora Shantz.

Shantipur Station

Communion was observed on Aug. 4. Over thirty of the leper brethren and sisters were not able to come to the service and so were given communion in their houses. On the same day fifteen lepers were received into the church by water baptism. Pray that they may fully give themselves to the Lord and forsake all that is related to idolatry.

On Aug. 21 the superintendents from three other leper asylums came to Shantipur for a conference on the subject of colonizing symptom free lepers and clean children of lepers. Government has suggested a tract of 2394 acres which might be made available for farming and we hope to be able to help such people to become self supporting.

Ghatula Station

During the last few weeks we have had the pleasure of serving two old people from a village some miles away. The wife was sick and came for treatment. The husband stayed with her. During their stay they listened with unusual interest to the Gospel. Every day some time was spent with them in song, prayer, and study of the Word of God. They returned to their home with a New Testament and song book. They need our prayers that they may accept the Light as they receive it.

During the few weeks that we had heavy rain we spent much time in Bible study with the Christian workers of this station. It was a time of spiritual refreshing for us all. At this time the Men's Bible class is deeply interested in the study of the book of Acts and the Women's class is studying John.

Our Sewing Circle is preparing clothing and baby quilts for Thanksgiving Day. We always try to have some things to sell for the benefit of those who need help.

Dondi News

Bro. Prasono and wife moved into the new out station at Pusar, five miles south of Dondi. Bro. John Victor, who has just completed his Normal course is also located at this new station and is starting a little school. Pray for the work at this place that many souls may be won for Christ.

The church at Dondi have begun a daily prayer meeting held at the church at sunset each evening. These meetings have been well attended and are proving a great spiritual blessing.

Sister Brunk had to be taken to the hospital in Dhamtari because of a very

painful abscess. After a few days treatment she got relief and we hope will soon have complete recovery.

Among the Villages

Many changes come to my observation as I go in and out among the villages. About four years ago I was in the village of Sohata one day and as we were walking along we entered a home. The people were very poor, working at anything they could find to do and on this day were not at home. In a little shed we heard a baby cry. We looked in and found on a cot with only a few dirty rags two small twins. Crying, weak, thin, naked, sore eyes, and dirty with flies all about they made awful specimens of humanity. An older sister was out playing in the street and had quite likely forgotten about them. As we walked away we said to one another, "They will not live long." But after four years I saw them again. They survived all the hunger, filth, and hardship and are real nice children.

Another thing I have observed is that so many of the women become widows. In one village is a mother with five children. Her husband died six months ago. One child was born after the father's death and the mother is the only support.

God's Word. One young man told us lately that our Bible is bitter to many and they do not care to hear it. Another man said, "Your religion feels good to me and I like to hear it." It is the same in all lands. Some enjoy and feed on it, while to others it is bitter and distasteful. It is discouraging at times as the people are so entangled in their caste, superstition and idol worship that it seems almost impossible for them to break loose from the fetters with which they are bound. But we know that the Word of God is quick and powerful. Will the readers please keep on praying that the iron fetters may be broken and that souls may come to Jesus.

Sarah Lapp.

Balodgahan

The girls are taking advantage of the fine sunny weather this week to wash their blankets. The older girls each take one with them when they go to the tank to bathe. Several women are washing for the small girls and the sick.

All through the summer up to the last two weeks the girls were unusually well. But this is the season when malaria is worse. We have several girls sick with malaria and several more with indigestion and intestinal trouble.

We have quite a group of new girls in the Boarding this year who have come for the first time. The fifth class, which is the first class in middle school, is large. Of this group of girls, who are 10 to 14 years old, 19 have not yet confessed Christ and been baptized. We are praying that God may call most of these young girls this year. Will you

pray with us for them and for the older girls that God may be very real to them?

Dora Shantz.

Dhamtari

This year there are a number of adolescent girls who are living here in Dhamtari with their parents, with no one especially interested in their welfare. A few of them attend school but a larger per cent of them are only passing the time at home. We have opened a Young Girls' Bible Meeting for them which is held every Sunday afternoon. The first few Sundays only the smaller girls came, but through special invitation and urging fourteen of the older girls were present last Sunday. We plan to send the little girls to the Primary Group and hope to help these teenage girls to meet their moral and spiritual problems as we meet regularly.

During the last week in Acts class we were studying the chapter in which we read of the sin of Ananias and Sapphira. The sins of lying, cheating, and stealing were discussed and instances related which occur in our Church and in our hostel at the present time. Some things can be kept secret from fellow students, teachers, or managers, but not from God. Several days later one of the students came confessing some of his sins. May the Spirit, which led and helped the early disciples also work among these boys and truly fit them for Christian service.

In two Acts classes we use picture cards to illustrate in note books, some thought in each chapter. I appreciate all the cards we have received, but we need more of them. Here is an opportunity for some of you to help also, by sending more cards for next year. Thank you.

Ruth B. Miller.

Mohadi News

On August 4th we were happy to have with us Bro. and Sister Friesen for our communion. They came 24 miles of the way on railroad trolley and the rest of the way on a trailer made into an ox cart. They arrived on Sat. and left on Mon. Nearly all of our congregation communed. We greatly appreciated the sermon.

The next week Bro. Lapp came out in this direction to look after some work connected with the Leper Asylum and arranged to be with us over Sunday. He gave a message both morning and evening. During the rains there is a period of three or four months when the missionary sisters in out stations do not see other white faces besides those of their own families. Visits are always appreciated.

We are having Bible study classes with our workers while the rains are on. This year we are taking Proverbs, Ecclesiastes, Revelations, and Bible Doctrines. These books are difficult to teach because of arrangement and content. We find the work enjoyable as well as profitable. Bro. Premal and

wife are teaching at Kamaipur, some distance away, and not able to attend as it would be difficult to arrange for the work to be carried on in their absence.

S. J. Hostetler.

Balodgahan Village Bungalo

Each Tuesday in August we had meetings for the sisters in our congregation. This is the busy time of year, so the women chose the noon hour for these meetings. These were a real blessing and the Indian sisters took an active part. They can piece several colors together and make something out of almost nothing. Different colors and different kinds of material on one dress only serve to make the garment more attractive. As the rains and cooler weather approach it is very necessary in the minds of the Indian mothers that the baby's ears are covered, so we can readily sell all the caps we can make. Two little girls came with their mother. They were given rag dolls to stuff. These dolls and their dresses were made in America and they finished them here. They would have liked very much to have taken them home with them, but their mother told them to put them back with the rest of the sewing. Without any words they put them back. Sometime these girls will be the proud owners of these dolls. Pray for the sisters of this congregation.

Because of the rains our village Sunday schools have not been attended as well as they will be later on. Nevertheless about 200 non-Christian children hear the Gospel story weekly from the Christians of our congregation.

Our Indian nurse is kept busy attending the sick of our village, and some from other villages. Some of her cases are not at all desirable, but she waits on them hoping not only to see them get physical healing but also the healing of the soul. Pray that she may have wisdom and that her life may have an influence for good on the patients.

Ida Beare.

LETTER FROM INDIA

Chynoweth Cottage,
Landour, Mussoorie,
U. P., India.

Dear Christian Friends:

It has been some time since you, who are so nobly supporting us, have been remembered in this special way. We often think your way and offer thanks daily for your prayers and material help. Please do not take the frequency with which we write as the gauge of our appreciation of your interest.

There are many things for which we are thankful. Our family is enjoying good health. Even though we have moved from one place to another often we have been kept from harm and danger and our little girl has not had any serious illness. Ours has been the great privilege of studying the Hindi

language under the most favorable circumstances. We were very sorry that Miss Hartzler became sick, but we were glad that we were chosen to stay here with her. We have had plenty of time to devote to the study of the language. We thank God for your prayers and we beg of you not to forget us at the throne of grace. We appreciate the many kind letters that come for us from you.

We need your prayers very much. There are situations and contacts that require much grace and wisdom. We often fail so utterly that we are ashamed many times. We are thankful for a kind and forgiving heavenly Father who ever gives us pardon and who sends His Holy Spirit to show us our errors. The following incidents are given here to enlist your prayers very definitely in our behalf and in our work, and not only for their interest.

About ten days ago, on Sunday evening, one of our Pundits (the Indian who teaches us the language) called me. He said: "My baby, the size of Juanita, fell over the mountain side, will you go with me to see her?" Of course I prepared at once to go. On the way he said it looked like her head was crushed. When he showed me where this little girl fell down I began to feel very sorry for him, for it was about 30 or 40 feet deep, straight down. Fortunately there was a lot of loose ground at the bottom and it was wet from the recent heavy rains. The little girl did have a bad laceration of the scalp, but on examination there was no evidence of injury inside the head.

This Indian is well educated and knows the New Testament very well. He teaches Parables and Miracles to new Missionaries, and can tell them accurately and interestingly with the proper teaching, but he is a very staunch Hindu, and hard to approach on the subject of his personal relationship to Christ. On this occasion the splendid opportunity of saying something when he was in a receptive mood was mine. When I asked him if I might pray for his little girl he gladly assented. Pray with us for him and his family that he may see in Jesus Christ the only means of Salvation and the only way to satisfy the yearning of his soul. If this man could be won to Christ he would be a great power for evangelism amongst his own people. Pray for us, that in all our opportunities that God gives to us, we may faithfully witness.

Another incident of interest will show you that we do need your prayers in special ways. The other day an Indian came along the road by the house here with a bundle of wood on his back, and after some time he agreed to sell it to me. The Pundit, Talib Masih, who is a fine Christian, heard me buy the wood, and so when the man had put it in the yard he paid him because he knew I was busy. The man came around to another door, and I paid him again. I paid him because he asked for

his money, and I knew nothing about the previous payment. Just when I had paid him the Pundit came in the room and said: "I paid him." When I got to the door the man was running down the road. He was near a bend and would soon have been out of sight.

I called him and when he saw me he ran all the faster, but soon he saw me taking after him and he no doubt thought I was the fastest human he had ever seen for he soon stopped and waited for me. He held out his hand in which the money was and allowed me to take back half of it without a murmur. Then to my surprise he joined his hands in front of his face and made a bow to me saying: "Maharaj, (Great King) give me two annas present please." The term Maharaj is used to show respect or to give flattery when one of these people wants to get something from you for nothing.

I felt almost like giving this fellow a whipping, but his action in asking for a present without the least show of shame at the disgraceful thing he had just done, completely disarmed me, and I returned to the house where all of us had a good laugh. I'm glad that this happened the way it did, because had I whipped him it would have been a bad example to say the least.

It is not uncommon to find that the milkman in measuring out the milk will give several pints less if he can manage it. The men who come to sell fruit will put on less weights than one is paying for and will do that until caught at it, and then simply grin at you when you remind them of it in the act.

I'm sure that you agree that we need your prayers in peculiar ways here in our contacts with these people. Then, too, I'm sure you agree that these people need your prayers in special ways both that they may be shown their sins and after they have accepted Christ that they may be led into right paths.

Sincerely yours,

Aug. 28, 1935. The Brennemans.

IV. PLACES VISITED FROM JERUSALEM

By Mary M. Good

It is only about a twenty minutes' drive from Jerusalem to Bethlehem. As we drove through Jerusalem we were surprised to see the many fine new residences under construction. We were told that they belong not to the Jews but to the people of the country who have sold their land to the Jews and have built these houses with the proceeds.

We stopped at Rachel's tomb on the way and could scarcely enter because of the wailing Jews inside and the beggars outside.

Near Bethlehem we were shown "the Well of the Magi" where tradition says the Wise Men stopped to get water and saw the reflection of the

star which had guided them in the water below.

Bethlehem soon comes into view, a picturesque little town built of grey stone. There are 7000 inhabitants, most of whom are Christians. Over the traditional site of the birthplace of Jesus is built the Church of the Nativity. It was first built by Helena, the mother of Constantine and later rebuilt by Justinian in 531. It has remained practically unchanged since it was built and is said to be the oldest Christian church in existence. While repairing the church in 1934 a mosaic floor dating from the 4th century was found with a Greek inscription, "Jesus the Son of God."

The same day we went to Bethlehem we also went to the top of the Mount of Olives. There again we were surprised to see that over the traditional site of the ascension of our Lord the Moslems have built a structure. They indeed have made it a place of merchandise and their only interest is to get money out of tourists.

The drive to Jericho, the river Jordan and Dead Sea is also one that is filled with interest. On both sides of the road from Jerusalem to Jericho are barren, rugged hills and we are told infested by robbers just as in the time of our Lord. We passed through the country where John the Baptist is said to have lived and preached and where Jesus' forty days temptation must have taken place. A Catholic Church has been built on the hill called the "Mount of Temptation."

From here we drove on to the bank of the river Jordan to the place where it is believed that John baptized.

From the river Jordan we went on to the Dead Sea. After we had washed our hands in the water we wished very much for some real water to wash off the shine.

On our return we stopped at the little town of Bethany, the home of Mary, Martha, and Lazarus. Most of the houses have fallen and very few people live there now. We were taken to the tomb which is believed to be the one from which Jesus raised Lazarus from the dead. It is the only tomb in the place so there is no doubt as to it being the tomb of Lazarus. We were taken twenty-four steps underground to the tomb. It was the most difficult descent I have ever made. The stones are worn very smooth and are irregular and worn down to a slant making them very slippery indeed. The passage is low and narrow and dark. We had to carry candles to light the way. I think our guide was very much relieved when we reached the top again.

As we drove to Jerusalem from Bethany we thought of the triumphal entry and how Jesus wept over the city as it came into view. As we entered the city we passed right by the golden

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SOUTH AMERICA MISSION PAGE

ARGENTINE MISSION STATISTICS, 1919 TO 1935

By T. K. Hershey

For the Gospel Herald.

During the years of our missionary endeavors in Argentina, S. A., special efforts were put forth toward keeping, as accurately as possible, statistics of all the departments of the mission. For many reasons this was done. First to give the home Board as well as the Argentine church data with respect to the progress of the work, and to answer more correctly the many requests for data for writers of articles or addresses for Young People's, Sunday Schools and Mission Meetings. We felt too, that those contributing had a right to know what God was doing with their money in that country. For these reasons the compiling of these different statistics, as herein given, has been undertaken, and it is hoped that they will be studied.

How to Study Them

On reading from left to right you will note the years from 1916 to 1935. This represents the actual years of service. The first missionaries arrived in Sept. 1917, but from that date on to April 1919, the time was spent, studying the language, finding a location and getting settled.

Reading down the left side you will observe the departments of the mission. Not all are recorded, but the principal ones are given. Then reading left to right the reader can see the development of any department in any year. For instance, THE CHURCH: reading to the right on second line, one can see the number baptized in any one year. Figures are usually dry, but we trust, that all interested in the progress of the work there will take time to study the chart.

This statistical report has been printed on heavy paper suitable to hang on the wall of the homes or Sunday School rooms, or Bulletin Boards. They can be secured at the Mennonite Publishing House, Scottdale, Pa. To cover postage, enclose five cents for one, 50 cents for 12 or \$3.00 for 100. Believing that these statistics might encourage the contributors and interested brethren of the church, they are sent forth. Pray that the next 16 years of actual mission work in Argentina, might bring still greater results.

Elverson, Pa.

Unclean!

This is the heading of an article that appeared in the Buenos Aires Herald recently, after a young man afflicted with the dreadful disease of leprosy could not secure admission to a leper ward in any of the Buenos Aires Hospitals. He was sent from the Police Department to the Public Health Officer, and from there to various hospitals, and

because there was no room for him, apparently he was turned loose to mingle with the public as he would choose. We cite some paragraphs from the reactions of a journalist on this plague, which he chooses to rank as Public Menace No. 1.

"I happen to have a medical friend very highly placed in the official establishment devoted to the care and segregation of lepers; and as there appears to be an unfortunate young man wandering around Buenos Aires, afflicted with the disease and unable to obtain admittance to the sole leprosarium, the Muniz Municipal Hospital, I thought I would ask my friend about this case, about the disease in general, and about the condition of the disease throughout the Republic.

"In the very first place leprosy is, according to medical opinion one of the least infectious diseases. Only by direct contact, subcutaneously, is the disease transmitted—that is, in layman language, if you shook hands with a suppurating leper and had a sore on your hand, an open sore, it is possible that, providing the suppuration entered the open spot on your hand, you would become leprosy. Prevention against leprosy consists merely in cleanliness—soap and water for the vast majority of mankind; while those in direct contact with lepers disinfect themselves with alcohol, etc. It may be mentioned in passing that not one of the vast staff of the Muniz Hospital—an establishment spread over twelve city blocks—has ever contracted the disease.

"To come to the case of the young man from the Province of Corrientes, who was refused admission to the Muniz owing to the lack of beds, we must go back some five years for the initial cause. Five years ago Congress passed Law 11,359, termed Profilaxis de Lepra, and which ordered the creation of four leper asylums in the Argentine. These were to be, one in the Province of Buenos Aires, one in the South of the Republic, one in the Province of Corrientes, and one in Misiones or Catamarca. The first of these institutions has been built. It stands on the Island of Cerrito, Province of Corrientes, in the midst of the Parana River. Ready three years ago, it has never been inaugurated owing to the opposition on the part of the Corrientes politicians. The second has been planned for the Province of Buenos Aires, in the part known as General Rodriguez, but building has never started owing to similar opposition on the part of landed gentry thereabouts. The two remaining have never got beyond the planning stage, invariably through opposition of landowners, politicians, people, etc., in the places stipulated. And so regional politics have prevented the carrying out of a praiseworthy scheme to care for lepers in their own localities, and

localities far removed from centres of population. (Incidentally the law in case was based on the finest European precepts).

"What is the consequence? Buenos Aires City, least afflicted of all localities, is made the center of attraction for lepers, the majority of whom come here provided with fare by the authorities of their own districts, who take that means of ridding themselves of the menace. An authority states that the number of beds in the Muniz is limited to 200, and that Rosario has room for 50 more, all filled. At present in the Muniz there are 110 men in the men's ward, accommodation being available for 100, while in the women's ward there are 82 patients for 70 beds. He added that 40 more lepers had been forced to go into the cellars, where beds have been arranged for them.

"With regard to actual figures, the leper-census taken a little over five years ago, prior to the passing of the Law 11,359 gave 8,000 afflicted throughout the Republic. Doctors calculate that there are double that number. And even so, only some 250 here and 50 in Rosario are under observation, neither city really being allowed by the terms of the law in case, to carry even one patient. As for the authorities of the Muniz, they make no excuses, merely facing facts. They say in effect, 'It is perfectly true that a patient was refused admittance. We have no room for him, no bed for him, and no funds for his support.'

"The policy of obstruction on the part of regional authorities towards the Leper Law, has not only driven the lepers to Buenos Aires, where no provision has been made for them, but it has caused the expenditure of the huge sums voted to no useful purpose. Thus the model establishment built on the island of Cerrito stands empty, with all its wards and work wasted; and the other establishments have not been built through similar opposition. Meanwhile the funds voted for these institutions are idle, they cannot be used for other than the specified purposes. Hence there are no resources available for enlarging the leper-ward at the Muniz, even if such a course would be deemed advisable, which certainly is not the case."

Station Notes

The delightful news reached us this morning that a tiny baby girl arrived at the Snyder home in America, to make her permanent residence there. The person who informs us says that little Marion is tickled pink, not to mention anything about the delighted father. It was also stated that both the mother and baby were very well. We wish them the richest blessings of the Lord.

The actual meetings in our new town of French, where the Gorjons are located now, have not been started since the hall had to be repaired and the liv-

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ARGENTINE MISSIONARY

YEAR	1919	1920	1921	1922	1923	1924	1925
CHURCH							
No. Members Jan. 1		7	13	43	89	146	
No. Baptized	7	6	28	46	59	29	
Rec'd by letter & confession			3	1	4	3	
Lost by death, discipline, letter, etc.			1	1	6	7	
No. Members Dec. 31	7	13	43	89	146	171	
SUNDAY SCHOOL							
No. Schools	1	3	6	7	8	9	
Average per Sunday	60	146	216	357	455	442	
Officers and Teachers	2	4	6	10	15	20	
PUBLIC SERVICES							
No. held	108	235	430	515	691	735	
BIBLE READERS' WORK							
No. Readers		2	4	7	7	7	
Aggregate Visits		985	1,765	4,549	5,496	4,037	
Average per Week		25	44	163	131	128	
Aggregate Hearers Present		3,500	8,000	10,690	7,377	7,245	
SCHOOL WORK							
No. Schools			1	1	1	1	
No. Pupils Enrolled			30	68	59	52	
Daily Average			17	38	46	32	
KINDERGARTEN							
No. Kindergarten			1	2	2	2	
No. Enrolled			54	105	93	109	
Daily Average			25	43	46	54	
LITERATURE							
No. Bibles sold & donated			42	80	90	374	
No. N. Testaments sold & donated			143	382	262	1,150	
Gospels & Portions of Bible donated			729	1,919	3,337	4,400	
No. Tracts distributed			35,182	95,410	110,590	147,913	137
Pieces of Literature sold & donated			36,096	97,791	114,279	153,837	147
CONTRIBUTIONS							
From Congregations			230.85	1,042.95	1,421.95	1,225.80	93
From Y. P. Meetings			232.70	243.20	273.45	388.90	33
From Sunday Schools	11.45	54.60	211.50	510.75	718.08	769.97	62
From Women's Meetings							
TOTAL Pesos (3 pesos=\$1.00)	11.45	54.60	675.05	1,796.90	2,413.48	2,384.67	2,03

STATISTICS—1919-1935

1926	1927	1928	1929	1930	1931	1932	1933	1934	1935
179	205	211	235	240	285	274	375	477	544
40	38	31	23	51	27	95	104	91	
8	12	2	4	6	12	16	17	16	
22	44	9	22	12	50	10	19	40	
205	211	235	240	285	274	375	477	544	
10	11	9	9	13	16	18	24	24	
418	366	405	458	715	928	654	735	912	
31	35	36	41	51	57	70	85	77	
1,034	1,307	2,093	1,456	1,900	2,000	2,100	2,400	2,450	
7	10	6	5	3	4	9	7		
4,561	7,474	6,615	4,515	3,265	3,512	3,892	3,974		
130	223	127	116	110	112	114	115		
12,641	10,693	9,631	4,525	4,077	6,607	6,665	6,323		
1	1	1	1	1	1	1	1	1	
29	38	39	39	38	61	54	65	111	
14	15	16	23	25	55	42	40	88	
3	4	5	4	4	5	5	6	7	
122	180	180	175	185	165	203	218	266	
64	80	77	67	98	99	115	161	184	
133	202	119	177	642	171	170	456	488	
316	409	293	388	2,038	702	877	1,572	1,375	
2,227	2,042	1,640	2,010	4,060	2,863	1,650	4,075	4,220	
73,800	143,304	156,450	196,000	226,356	219,570	217,700	312,770	324,650	
75,476	145,957	158,502	198,575	330,096	223,306	220,397	318,873	330,733	
524.10	2,869.15	2,963.38	3,413.15	3,392.65	4,106.55	3,660.40	4,651.45	4,705.05	
598.70	430.90	422.10	150.00	149.20	180.00	88.70	39.20	69.90	
260.20	971.70	1,081.00	1,076.65	1,067.35	1,029.85	1,193.05	1,079.40	1,087.45	
				64.70	99.90	84.20	84.15	94.15	
383.00	4,271.75	4,466.48	4,639.70	4,673.90	5,416.30	5,026.35	5,854.20	5,956.55	

Price: 5c each; 50c per dozen; \$3.00 per 100 Postpaid. Address all orders to Mennonite Publishing House, Scottsdale, Pa.

SEWING CIRCLE CORNER

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

* * * *

We have wondered just how we might plan for a bit more of time and thought for our period of devotion at our Sewing Circle meetings. Usually we open our devotional period with a song, have a Scripture lesson in some form, sometimes Scripture verses repeated from memory, sometimes a portion of God's Book read, then a season of prayer before the Father's throne, another message of song, and then reports and a bit of business. A program like this faithfully carried out is helpful and strengthening.

* * * *

Might this program be added to with a bit of missionary information, a few items of news from stations near by, a request for a missionary who may be sick, or for events or people who are giving our missionaries special concern? Might we just suggest that some one be appointed to look up a few items of this kind and report in connection with the regular devotional period?

* * * *

The garments that many of you have been interested in as you made them for our mission work in India have been shipped. We thank you all for your part and pray the Father's blessing upon the donors and on those who shall receive them.

* * * *

The Sewing Circle meeting held at the Kitchener Church at the time of General Conference will long be remembered, not only for the many helpful thoughts given at the meeting, but also for the fellowship and friendliness of the sisterhood gathered from the far corners of the Church. It was all most inspiring and helpful, and we trust that acquaintances formed and friendships renewed at the meeting may fit us all for better service. We were especially glad for the open conference and the mutual help in meeting problems.

THE POWER OF SIMPLICITY IN THIS WORLD OF COMPLEXITY

"What is that to thee? Follow thou me!"

This brief rebuke to the impetuous Peter illustrates the position of a real Christian. If we follow the Master faithfully, humbly, earnestly, we maintain our position as His own.

Just now ours surely is a world of complexity. Each day, each month, every year, brings countless new inventions, new plans, new organizations.

Little wonder that all this is confusing to many sincere and earnest hearts.

Life as it is lived today is a truly complex affair. By this we mean not the mere breathing and living, but the numberless plans and counter-plans that are becoming more and more abundant.

While organization is a very good thing, machinery and plans may be multiplied to such an extent that no profitable work can be accomplished.

Briefly, over-organization may become bondage. Simplicity was ever God's law, directness His method of dealing, care and endless patience in His training and development of the human race.

May we look for a moment at the period of the history of Israel in the time of the prophet Elijah. Who shall say that there was not abundant wealth and much splendor among the nobility of the people of Israel at that time?

We know that the royal palace vibrated with self-seeking and greed. Great plans and projects were being worked out in the government, with plenty of prestige and earthly pomp thrown in. God was not in the plans, however.

God's will was far from being the motive of those in authority, and the mass of the people, bewildered and blind, tried to follow the wicked, godless leaders. Suddenly, and apparently entirely uncalled-for, flashed upon the scene the simple, stern messenger of Jehovah. Elijah met the selfish, wreckless king with the simple message: "There shall be neither rain nor dew." Why should such a message come to a king? and from such a source? "Except by my word." Preposterous. Elijah, an humble, little known prophet, and he dares to give such a message to such a king!

Ahab lived in splendor. Ahab ruled. Can we imagine the sneers of the proud court?

Elijah, his message given, his work for the time completed, disappeared. Dry days, hot nights, scorching winds, and "neither rain nor dew." Where is the queer, old-fashioned prophet?

People are not sneering at him now. Maybe he did know what he was talking about. I wonder what the king thought.

Every scheme they knew was tried; and the country is drying up, and the people look in vain for help. In desperation the king became ready to look for the queer, unappreciated prophet.

People talked and wondered, perhaps a few prayed. Perhaps a few began to think of looking for the prophet. Eagerly the proud king looked for the simple man of God. If it was true, as Elijah had said, no rain should come except by his word, Ahab wanted to see Elijah, and when the time was ripe, he saw him.

As suddenly as on the earlier visit, after three years and six months of

learning the lesson that kings and courts and wealth and splendor could learn in no other way, Elijah the prophet met the proud king.

"Art thou he that troubleth Israel?" The question was answered as briefly as the sentence was given.

The simple man of God, after having been fed by ravens at the brookside, and later being cared for by a helpless, starving widow and her son, came now in the power of Jehovah-God, prayed fire from heaven, and led the great demonstration of the old-time power of the old-fashioned prayer to a never-failing God.

After all, that is the only thing worth while. The fact that we may trust Him and serve Him is a most wonderful privilege. The fact that He understands our lives and loves the sincere and trusting heart, should never fail to give us strength and courage.

In this world of complexity, with new problems coming to us every day, our hearts might fail and we might tremble, fearing to go forward, were it not for His grace and strength, which are new every morning.

We believe that the time has come when the sisters of our beloved Mennonite Church need to feel a new responsibility in helping our people to follow the teachings of our Master, the teachings so dear to all of us, the teachings of separation from the world and consecration to the Master's service. If our faith in the Old-fashioned Gospel is to mean anything to those with whom we associate it must first of all take possession of our own hearts and lives. If the testimony of the Mennonite Church is to be a testimony at all, it must ring true to the Gospel standard.

REPORT

of the Maple Grove Sewing Circle, Gap, Pa.
From June 1, 1934, to June 1, 1935

No. of meetings	12
Average attendance	25
No. of comforts	12
No. of garments made	409
Contributions during year	\$108.17
Made 1 doz. coverings for Coatesville Mission	
Sarah Stoltzfoos, Secy.	

REPORT

of the Annville, Pa., Sewing Circle for
the year ending August 1

No. of meetings held	13
Average attendance	9
New garments bought	20
No. of comforters made	27
No. of comforter slips made	5
No. of garments made	316
Amount of money received	106.15
Amount of money spent	103.97
Number of coverings made	56
Mary K. Umberger, Secy.	

August 22, 1935.

REPORT

of the Associated Sewing Circles of the
Mo.-Kans. Conf. Dist.

There are 15 circles with 257 members. The receipts from Jan. 1934 to Jan. 1935 for Foreign Missions—\$312.29; for Home Missions—\$232.08. 997 garments were made and 114 pieces of bedding. Mrs. Joe Yost, Dist. Secy. Hesston, Kans., Sept. 8, 1935.

SOUTH AMERICAN MISSION PAGE

(Continued from page 583)

ing quarters remodeled. They are making contacts in the town through visits and the distribution of literature. They are also waiting for the benches to be completed. These are being made by one of the carpenter members of the Bragado Church. It is likely that the hall will be inaugurated within a few weeks. Pray for this difficult work in a new town.

We were given a very fond farewell by the members of the Pehuajo Church under the leadership of their new Pastor, J. W. Shank, on the 13th of August. The congregation expressed its appreciation for our humble services by a few heartfelt messages; and a tangible expression in the form of a lovely bedspread. We came to our new appointment on the 15th of August, and a few days later we got settled with our furniture in our new home. Brother Swartzentruber was kind enough to come over to help us set up the stove and to unpack and locate the other furniture. A week later both the brethren Swartzentruber and Litwiller with their wives came over for supper one evening for a "house-warming." We certainly appreciated their visit, since we had come to live among perfect strangers. Brother Gorjon came for the first Sunday to introduce us to the members and to visit in their homes as well as in the homes of the interested ones. We have found a fine nucleus of consecrated believers, who seem to have adopted us into their circle right from the beginning. Two ladies were baptized by Brother Swartzentruber last Sunday, and several parents wished to dedicate their children to the Lord. They wanted us to pray for guidance and wisdom to be able to bring them up in the fear of the Lord. We have also had the privilege of having a Church wedding when two of our young members were married last Saturday. The Catholic priest had been telling the people that the pastors do not have the authority to have weddings but we let them know that we did. Quite a few came to our hall who had never entered before. They seemed favorably impressed with the hymns, the sermon, and the rest of the service. We hope that they will return for the regular services. There were also a few new ones in the services on Sunday evening. We feel quite encouraged with the work in Alberti, and hope that you will pray for its enlargement.

Yours for the lost in Argentina.

L. S. Weber.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.—I Tim. 4:6.

PLACES VISITED

(Continued from page 582)

gate through which He probably passed into the temple which is near the gate.

The first part of the train journey from Jerusalem to Cairo is through the picturesque southern Judean hills with all the interesting Bible history connected with the country. The train conductor told us the spot where tradition says is the place where David killed Goliath. A white dome on the top of a hill is pointed out as the birthplace of Samson. A cave on a hillside seen from the railroad is said to be the one in which Samson hid after having burned the fields of the Philistines. We again were thrilled by the beautiful wild flowers along the way in The Vale of Sharon. We passed many orange groves along the way and were greeted by their fragrance.

When we reached Kantara we passed probably over the same crossing where Abraham, Joseph and Jacob travelled from Palestine into Egypt and the one by which Mary and Joseph with the Baby Jesus probably went into Egypt. Here we left behind the Holy Land and kept in our memories the rich experiences of the few days spent there.

Knoxville, Tenn.

HOW SPECIALIZED ARE CHRIST'S FOLLOWERS TO BE?

By S. J. Hostetler

For the Gospel Herald.

I read this week an article that has prompted in me this question. The writer is a missionary, an ordained minister of the Gospel. He is not appointed to direct evangelistic work, and he reproves some who would have all Christians, missionary and Indian, whether appointed to direct evangelism or to other Christian work, take part in village evangelistic work. Now in the last two years in our area there has been a distinct increase of emphasis on evangelistic work in villages. In practically all general meetings the emphasis is given, and many articles appear in the papers calling for more effort. This call to everyone to come out and help with the harvest has been made compelling. This missionary evidently was in definite disagreement with this. He says that he has been in other work so long that he would be ineffective in village work. He is very glad to have the boys in his charge go out with the evangelists and help and learn the work, but it would be a waste of time for him to go to show and lead them.

It is not particularly this case that I want to discuss. It is a problem that concerns every Christian. As I said before, the article was only the prompting of my writing. I do not want this to be confined to a problem of missionaries in India. It is as wide as Christendom.

Now, does the Lord mean for us to be specialized thus or does He want us to be more general in our service? Let us examine several points. In I Cor. 12: 4, 8-10 we read that "Now there are diversities of gifts, but the same Spirit. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." This plainly shows that we do not have the same talents and abilities in Christian work. We are not all preachers, or teachers. And not all preachers are Spurgeons or Moodys. It is plainly not the will of God that it be so. We are to have separate gifts that supplement one another. Furthermore not all preachers have gifts for the same kind of work. Some are given special gifts of evangelism. Others are better fitted for pastoral preaching. And again in each kind of work no two are gifted alike. Some evangelists are stronger in some points while in other points their fellows are better. Some missionaries are in "their element" in bazaar and village preaching. Others have great difficulty getting their message across in those circumstances.

Now, what about the other side of the question? "And they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Acts 8:1. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." Acts 11: 19-21. Now notice in the first quotation that it was the lay people, the general mass of the Christians who were scattered and it was they who preached the Word. Through them many were turned to the Lord. It was not the men who had been especially set aside for just this work who accomplished all this missionary work. It was not a select group of men who had special ability to speak to these Antioch pagans and Jews. And evidently these Jerusalem Christians had not yet heard of the idea of confining witnessing to those who were especially fitted and trained for it. They just went ahead and let their zeal and joy in Christ bubble over to whomsoever they met and this was the result. They were not all called or fitted to be ministers and teachers. Later Barnabas and Paul came to the church there to do that work and look after it. But they did all have something wonderful to

report, and everyone can relate and does relate the wonderful things that happen to him. That is what these people did.

This is not specialization. Nor does it mean that there is not specialization desirable. But it does mean that specialization in Christian work must not confine us like a high wall confines the beauty of a garden of roses to its owner. Christian specialization should be like a beautiful garden that is made to conform particularly to its owners' tastes, but has no wall that excludes its view from all passersby. It may benefit many besides those for whose special benefit it has been planted.

"Ye shall be witnesses" said Jesus. And He added that we shall be so "in Jerusalem, Judea, Samaria, and unto the uttermost part of the earth." That includes just about as many places as any of us get to. The early Christians began to obey this command in its fullness very soon. They did not specialize in Jerusalem nor in Judea nor in the uttermost part. They witnessed anywhere and everywhere they had a chance, and churches sprang up in all quarters as a result. The same thing must we do.

We have close neighbors; we have fellow workmen; we meet people on the street; we meet them on the train; we meet them in many places. Do we witness or are we too much specialized so that it is outside our province and special ability to hand some one a tract or speak a passing word for Christ. It is not necessary or good to speak to every one we meet. But let us not worry too much about that. Let us begin speaking to people. The Lord will show us where to go, to whom to speak, and what to say after we begin. One can steer a moving motor but it is impossible to steer a standing one. Many souls have been saved through the passing witness of people whose particular work it was not. Why should not all of us share in the wonderful blessings of such work? Why should there not be many souls to point to us and thank the Lord for sending us to them at the right time? "He that winneth souls is wise."

Dhamtari, India.

INTERESTING EXPERIENCES IN INDIA

By R. R. Smucker

While I am not acquainted personally with all of you who will read this rambling article, yet I feel as though I am writing to my friends for many are personal friends and the rest are "friends in Christ." We arrived in India in June 1920 and present the following as a fair representation of some of the interesting experiences we pass through. Some are tragic, some have their points of humor, some their danger, some wring the heart with joy and some with sorrow and tears. One pass-

es through the entire scale of emotions here as well as elsewhere. We present the following as experiences we ourselves passed through. We can repeat scores of others equally interesting and thrilling.

I. Medical Experiences

One morning a baby girl was brought by her mother to us for treatment. The local Indian Compounder brought them in from the hospital and asked my opinion about the child. She was about 18 months old and had fourteen boils at various places on her body. The child was in agony. They weren't tiny swellings either but ugly, red, large, hard swellings some as large as hulled walnuts and one or two as large as unhulled walnuts. My heart sank when I saw the child. "Surely that child can never survive the ripening and opening of all those boils and two of them ready to open now" so I thought in my mind. We told the poor mother that we doubted if the child would survive but with God's help we were not afraid to undertake relief for the child and by His grace the child might live.

Do nothing and the end wasn't far off. The patient was starting to run a fever from the infection. We opened two of the soft spots—such foul smelling thick pus, should have been opened days earlier, yet in so deep they didn't open of themselves. One characteristic of the entire fourteen is that they were in very deep; one had to lance so deeply—so much so that I told the Compounder I didn't have the nerve to cut so deep, he would have to do it, because he was obedient he went at it altho once it made him sick to cause such pain to a child. Frankly I didn't have the nerve. For an adult I can do 'most anything when it comes to opening sores, but not on a child. The long and the short of it was that by giving medicine to clean out the system and opening the boils one by one as they ripened, watching the condition of the child carefully, we succeeded in getting them all ripened and opened and only two new ones came on and we succeeded in getting those to subside without coming to a head. Was that mother happy! She was. Went away with smiling face.

Another happy memory I have is of a girl of about thirteen or fourteen years of age. She was a leper and at first a highly infectious one. We have five weekly leper clinics and treat some 100-130 patients weekly in these roadside clinics, not counting the fifty or more other patients who come for other diseases than leprosy. This girl Soniya (Pronounce sow-knee-yah) was a good natured, patient girl full of life and vim in spite of her leprosy. She came faithfully week after week every Wednesday for over three years and had been a patient for, I don't know how much longer, before we took over the clinics. She made rapid progress—that is rapid for leprosy. This is a long drawn out treatment. The type of leprosy she had re-

sponds very readily to treatment for the first 50 percent relief, then the next 25 percent is a long drawn out case, and about 90 percent of our patients stop coming during this second period as they feel so much better and are relieved of their terrible burning and pricking feelings to a certain extent, and also feel themselves cured. However the last 25 percent of the treatment and cure is still another long drawn out process. Dr. Muir, one of the leading specialists on leprosy says one must treat for 3 or 6 months after one can find no trace of leprosy at all by the most painstaking examinations, with microscope and clippings, etc. This child came regularly and because we felt she had a chance of eventually being discharged as symptom free, we encouraged her all we could to be regular in her attendance, take plenty of open air exercise and obey orders. Finally I started putting her through a course of examinations, every test I knew of that I could use. Well we decided to let her go. I didn't say a word to her and gave her no encouragement ahead of time other than general encouragement and words of praise. One day I told her that she needn't come anymore. Her face lit up and she acted as though she couldn't believe the good news. I told her in plain "English" (Hindi of course) that we were discharging her as symptom free and that she needn't come but should visit the clinic twice a year and have herself examined just as a precaution. My! the joy that girl manifested: jumping up and down, calling to the others her good news, nearly going wild in her joy. I got a thrill that will stay with me all the rest of my days: if that was the only one we really helped it would have been well worth while.

(To be continued)

DISTRIBUTION OF "THE WAY" IN PHILADELPHIA

For a number of years we have been distributing 4000 copies of THE WAY on the doorsteps in this community. This is sowing beside all waters and there is no way of telling how much good is done and how they are received by the occupants. We know that some are intentionally kicked out the door. Others are blown to street by the wind and in some cases some others are collected by little children as so many circulars or paper. These conditions rather put a question mark back of the endeavor. But then there is the other side. Practically every month when the papers are distributed some favorable testimonies are obtained; such as: "I certainly like that paper"; "I did not get any for a while"; "When I am through with mine I send it to some relative." This encourages us to continue. When we consider the influence of the movie in the average home, the foul magazines read by the many, the

many who do not go to church, the many who do not get much of the Gospel even if they do go, the aged and sick people in many a home, we are indeed encouraged to continue the work.

About a year ago we arranged with the Supt. of Nurses of the Phila. Gen. Hospital to send 500 copies there monthly direct from the Publishing House. It was also arranged to send in the same way 500 copies to the Eastern State Penitentiary. This left 3000 for local distribution. Of these the sister workers use about 250 monthly in their visits in the Temple University Hospital. Occasionally we go to the County Home. Today we were there and distributed about 650. We usually carry some along in the daily routine of Mission work and find many opportunities to give copies in visitation work, stores when on business, and walking on the street, etc. The remainder of the 3000 are distributed on the doorsteps of the community.

Within the last week we interviewed the Chaplain of the Penitentiary and the Supt. of Nurses of the General Hospital to ascertain the reaction on the papers for the last year. The Chaplain was much pleased with them stating that they are free from radicalism and was very good reading for the prisoners. Church attendance, he said, was low as it is not compulsory and he was glad for the paper as sort of a substitute for church attendance. At the Hospital we also found a favorable reaction. The papers are distributed by the nurses in the different wards. There are a total of 1800 patients in the Hospital.

We also recently found ready acceptance for 500 copies at the two city jails where there are 1500 or more prisoners and another 200 for the city House of Correction. One thousand copies are being sent to the Seaman's Church Institute where they are distributed to the crews of merchants' ships. The Jefferson, Hahneman, and Northeastern Hospitals have also consented to receive some for distribution. This will make a total of 6000 copies monthly. Three hospitals are also taking a total of 145 copies of the Words of Cheer and 110 copies of the Beams of Light weekly. In some cases nurses will read them to children too small to read.

A few weeks ago we noted in the Herald the need of some money to complete the amount needed for the current subscription. Since that a brother sent to us anonymously \$60.00 for this purpose, which more than covered the amount needed. And since that a sister gave us almost a like amount for that purpose, if needed. We hereby want to thank most heartily these who have given so liberally for this work. We also thank others, individuals and Sunday schools, who have previously given to this work.

There is no telling the spiritual benefits that will be derived from these

thousands of papers going out monthly to those in many different walks and circumstances in life and so we ask our readers to join us in prayer that the Lord will bless the efforts.

J. Paul Graybill.

FROM OUR MISSION STATIONS

Hannibal, Mo.

(2313 Market St.)

Dear Readers who also love the Lord Jesus: Greetings in His Holy name. The Lord is still blessing the work at this place and He shall have all the glory. The Christian can have no more blessed privilege on this earth than to help lost souls find that wonderful peace in God's love. May God help us never to lose that passion for the lost. Five decisions were made in the past month. Last evening a small group of us held a prayer meeting in the home of a young mother, who recently buried her husband, and before we left she gave her heart to the Father, and said she desired to become a member with us. Tears of joy fell unashamed as she pled with God for mercy and received new life in Him. Remember her in your prayers. And remember us, that in all things Christ might have the pre-eminence.

The Lord has richly blessed us with visitors since our last letter. And every one took an active part in the worship here. We appreciate this and it is always a blessing to the congregation. Brethren D. D. Miller, Protection, Kans., Milo Kauffman, C. F. Yake, J. R. Shank, Paul Erb, made real contributions while here. Bro. and Sister Lloyd Swartzendruber, Kalona, Iowa; Bro. and Sister Harold Litwiller, Iowa City; Amos Schertz and family, Falfurrias, Texas; and Alph King and daughters, Wellman, Iowa, also came and left with us testimonies of their love for the work of the Lord. Visitors are always welcome, so come expecting to take part.

Sister Nora King from Wellman, Iowa, is giving her faithful service at this place and is enjoyed in the home and appreciated by the church.

Sunday Sept. 22, fifteen of the members attended the S. S. meeting at Cherry Box.

Contributions of food given by the churches at and near Wellman, Iowa, are accepted with many thanks. Again we praise the Lord.

The attendance at the meetings is encouraging. We are anxious for cooler weather, however. One of our young members is now at the Children's Home at Kansas City.

May the Lord daily bless and strengthen all who know Him, and strive with those who know Him not, is our sincere prayer.

Sept. 24, 1935. Nelson E. Kauffman.

Mennonite Colored Mission

(460 Rockland St., Lancaster, Pa.)

Dear brethren and sisters, Greeting in the precious name of Jesus, the Good Shepherd.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

Faith in this precious promise dispels all doubt and fear caused by looking at our own weakness in comparison with the great work of the Lord.

We praise Him for answering again the feeble prayers of man in behalf of His work here. Christian growth is evidencing itself in the lives of the believers in this little flock and we have reason to believe the Holy Spirit is convicting anew the hearts of those who are not willing to make Jesus their Savior and Shepherd.

Oh there is such a need of sowing the Word of God and men and women are so hungry for it. They listen to it with tears filling their eyes and streaming down their cheeks and confess that it is good and say how they enjoy hearing it but too few are willing to pay the price of obeying it. What is the reason? Is there a lack of consistency in the lives of us who profess to obey it, or aren't we willing to pay the price of prevailing in prayer and fasting until the Lord, for His glory, has opened the eyes of the blind that they might see the glorious light of the Gospel of Christ and live?

We were especially inspired and spurred on in living and telling the old, old story through the privilege of attending the semi-annual meeting of the Associated Sewing Circles at Melling-er's Church near Lancaster. It is such an encouragement to meet and see those back of the firing line, as it were, who are faithful in promoting the work by prevailing prayer and also the necessary material things.

Again this evening our hearts abounded with joy as we distributed among a family of four little girls and a baby boy some of the things sent in by the sewing circles. It seems nothing gives us a better opportunity for giving the Word than these little gifts or food that are sent in to be given to them. The door of this home was never opened as wide to us before as it was this evening and we just laid aside some other duties to occupy it and pass in to claim the dwelling for a short while at least for Christ. But there our power was limited, He had to come in the presence of the Holy Spirit to claim occupancy into their hearts and lives. They listened with good attention and even interest to the expounding of God's Word and we have reason to believe it did not return unto Him void as the mother and others present drank in the water of life.

With the coming of the cool weather the attendance at S. S. is increased and

(Continued on last page)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

August, 1935

GENERAL

Providence Cong Pa	20 71
Forks Cong Ind	27 82
Sharon Cong Ohio	8 06
Moses Stoltzfus	16 80
Friends Ohio	500 00
A Bro and Family Pa	7 50
Marvin E Miller	15 00
Salem SS Alta	36 88
Duchess Cong Alta	29 28
Mountain View SS Mont	3 00
Sugar Creek Cong Ia	49 06
Manson Cong Ia	48 66
Kitchener SS Harvey	
Snider cl Ont	4 71
Oak Grove SS Ohio	46 42
Fulton Co Cong Ohio	85 00
Martins Creek SS Ohio	17 21
Bethel SS Ohio	32 62
Plainview SS Ohio	15 94
North Lima SS Ohio	26 26
Beech Cong Ohio	27 03
Martins Cong Ohio	26 94
Bethel Cong Ohio	36 00
Schellsburg Cong Pa	1 00
Albert Sommer SS cl Ill	5 00
	1,086 90

INDIA

General

Mr & Mrs O S Kilmer	5 00
E Holbrook S S Colo	3 65
P L Rohrer	5 00
Detroit Miss Cong Mich	2 77
Filer Cong Idaho	8 41
Pigeon Cong Mich	5 85
Marvin E Miller	15 00
Lower Deer Cr Cong Ia	29 00
Millwood SS Pa	30 00
A Bro & Sis Indiantown	
Cong Pa	2 00
Mt Joy S. B. S. Pa	20 63
Ira S Miller D C	100 00
Ont 28	3 00
Hagey Cong Ont	10 00
Hagey SS Ont	9 00
Snyder Cong Ont	15 00
D L Miller	25 00
Orrville Cong Ohio	9 13
Ohio SS Conf	42 63
Zion Cong Ore	5 03
Bethel Cong Ore	1 50
Viola Wenger	50 00
La Junta Cong Colo	6 36
Penna Cong Kans	20 08
A Brother Ore	5 00
Mrs Meyer	2 00
Pleasant Grove SS Ill	15 87
Freeport Cong Ill	9 90
	456 81

Missionary

Schertz Brothers	25 00
Spring Valley SS Kansas	37 50
Yoder Cong Kansas	75 00
Hesston Col SS Kansas	45 00
A Brother Ohio	100 00
The Lighthouse Girls Pa	29 06
Lockport SS Ohio	29 68
Salem SS Alta	37 50
E Fairview Cong Nebr	77 75
Lancaster Dist Board	75 00
Maple Grove Cong Pa	25 83
Bethel SS Ohio	12 30
Oak Grove & Pleasant	
Hill Congs Ohio	150 00
John Hartzler and wife	5 00
Penna Cong Kansas	8 40
SW Pa SS Conf Miss Fund	30 00
Willow Springs Cong Ill	31 77
	794 79

S C Contributions:

Sycamore Grove S C Mo	3 00
Levi Sauder SS cl Pa	4 50
Lydia Sauder SS cl Pa	4 50
Hazel Stauffer SS cl Pa	4 50
Mrs Emma Shenk SS cl Pa	4 50
Mrs John Harnish SS cl Pa	4 50
Susanna L Musser	4 50
Illinois Conf S C Meeting	21 71
Mo-Ks S C's	25 15
Clinton Frame S C Ind	25 00
Goshen College S C Ind	25 00
Middlebury S C Ind	25 00
Clinton Brick S C Ind	20 00
	171 86

Total for India Missionary 966 65

Missionary Children

Mrs Melvin Roeschley	5 00
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Evangelist

A Bro & Sis Paradise	
Cong Pa	20 00

Educational

Schertz Brothers	98 00
A Sis Mellinger Cong Pa	25 00
New Holland SS Pa	75 00
Lititz SS Pa	30 00
A Bro & Sis Lanc Pa	5 00
Kitchener SS M C Cress-	
man cl Ont	8 95
Kitchener SS G. A. Weber	
Class Ont	17 80
Ohio SS Conference	100 00
Portland Y P C L Ore	18 35
	378 10

Orphan

Willis K Lederach	9 00
Berlin SS Ohio	11 00
A Bro & Sis Kansas	9 00
Chicago Home Miss	
Begin Dept Ill	17 25
A Bro & Sister Ohio	5 00
A Brother & Sister Ohio	11 00
Conestoga SS Marie Hel-	
muth cl Pa	18 00
Katie Guengerich	3 00
A Bro & Sis Pa	18 00
W Union SS Pri Dept Ia	32 49
Alpha Cong Minn	7 20
Millwood SS Pa	9 00
New Holland SS Pa	60 00
Verna Brandt	9 00
Elizabethtown SS Penna:	
Dora Aungst class	9 00
John Rutt class	22 00
Mrs Eli Burkhardt cl	9 00
Friends of Orphans Pa	20 00
W Liberty SS Kansas	18 00
Maple View A M	
Cong Ont	22 00
Forks SS Ind	19 20
Albany SS Ore	23 00
Bethel SS Ore	3 07
Paradise & Millers SS Md	31 00
Martha Schertz SS cl Ill	9 00
Thomas S B S Pa	4 07
	408 28

Widow

Walnut Cr SS cl 12 O	12 00
A Bro & Sister Pa	5 50
Sugar Cr Cong Iowa	22 00
A Bro & Sister Ont	11 00
Kitchener SS C Gingrich	
Class Ont	4 85
Bethel SS Mother's	
Class Ohio	5 50
	60 85

Medical

Fairview SS Mich	32 82
Lititz SS Pa	10 00

Larned Cong Kansas	40 00
Marion SS Pa	10 00
	92 82

Evangelistic Budget

Schertz Brothers	4 00
Willis K Lederach	13 00
G G Marner	5 00
Salem Cong Nebr	7 80
	29 80

New Missionary

Friends Ohio	100 00
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Colporteur Work

Filer Cong Idaho	1 14
Total for India	2,519 45

SOUTH AMERICA

General

Milford A M Cong Nebr	20 00
E Holbrook SS Colo	3 65
Philip Barg	5 00
P L Rohrer	5 00
Detroit Miss Cong Mich	2 76
Pigeon Cong Mich	5 84
Marvin E Miller	15 00
Sam R Hoover	20 00
Salem Cong Nebr	8 00
A Bro & Sis Rohrerstown	
Penna	5 00
A Bro & Sis Indiantown	
Cong Pa	2 00
Mt Joy S B S Pa	5 72
Ont 28	3 00
Hagey SS Ont	10 50
D L Miller	25 00
Leetonia SS Ohio	17 40
Pleasant View Cong O	5 69
Ohio SS Conference	42 63
Bethel Cong Ore	1 50
La Junta Cong Colo	6 36
Kaufman Cong Pa	14 25
Chambersburg SS Pa	50 00
Willow Sprgs Cong Ill	11 42
E Bend Cong Ill	46 45
	332 17

Missionary

Sycamore Gr Cong Mo	9 77
Sarah Miller SS cl Mo	10 05
Lanc Dist Board	150 00
E Zorra A M Cong Ont	75 00
A Bro & Sister Ont	37 50
E Zorra A M Cong Ont	10 00
Wilmot A M Cong Ont	46 21
Oak Grove & Pleasant	
Hill Congs Ohio	150 00
Pleasant Valley SS Ks	20 00
La Junta Cong Colo	12 58
	521 11

Missionary Children

Elizabethtown SS Pa:	
Edna Ebersol class	12 50
Martha Ebersol class	6 25
Kitchener SS Ont:	
Junior Teachers	15 00
Wideman SS Girls cl Ont	7 50
Latschar SS Girls cl Ont	10 00
	51 25

Evangelist

Schertz Brothers	23 00
Lititz SS Pa	12 50
St Jacobs Y P M Ont	12 50
Ohio SS Conf	115 00
SW Pa SS Conf Dist Miss	
Fund	20 00
	183 00

Orphan

W Union SS Pri Dept Ia	88 00
Lower Deer Cr S C Ia	7 36
Stahl SS Pa	7 04
	102 40

Bible Coach

A Brother Ind	20 00
A Bro & Sister Ks	1 00
A Bro & Sister Ohio	5 00
A Brother Minn	5 00
	31 00

Bible School

Mr & Mrs Sylvester J	
Miller	5 00

Publication

Hershey SS Pa	26 35
A Bro & Sis Lanc Pa	5 00
	31 35

Personal

Check No. 127 Pa	37 00
Mary Spriggle	10 00
	47 00

Total for South America 1,304 28

CITY MISSIONS

Altoona, Pa.

Kaufman Cong Pa	3 00
Morrison's Cove Cong Pa	3 35
Dist SS Conf Treas Pa	20 00
Scottdale Cong Pa	8 82
Schellsburg Cong Pa	1 00
Morrison's Cove Cong Pa	1 84
	38 01

Canton, Ohio

No Name reported	21 31
Raymond Moyer	3 00
Ulysses Moyer	3 00
Ross Gerber	1 00
Beech Y P M Ohio	4 57
Canton SS Ohio	3 69
	36 57

Chicago, Ill.

Morrison Cong Ill	5 83
Pleasant Grove SS Ill	13 62
Mr & Mrs E N Swartzen-	
druber	1 95
Chicago Ho Miss Cong Ill	3 37
Glen Hershberger	20 00
Illinois Bell Tele Co	
Refund	69 83
	114 60

Detroit, Mich.

Lon Weber	2 00
Detroit Cong Mich	4 98
	6 98

Fort Wayne, Ind.

A Sister Ind	11 00
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Hannibal, Mo.

Daytonville SS Iowa	28 22
Alpha Cong Minn	5 30
Salem Cong Nebr	7 45
	40 97

Iowa City, Iowa

West Fairview Cong Nebr	20 00
Wood River Cong Nebr	7 10
Daytonville Cong Ia	5 89
Manson S C Ia	3 18
	36 17

Kansas City, Ks.

Spring Valley Cong Kans	15 50
P L Rohrer	5 00
Crown Hill Y P M Ohio	15 40
Mrs C A Holdeman	1 50
	37 40

S C Contributions:

Old Order S C	3 00
Wayland S C Ia	7 00
South English S C Ia	3 00
Daytonville S C Ia	3 33
	16 33

Total for Kans City Miss

	53 73
Lima, Ohio	
Orrville Cong Ohio	12 49
Logan & Champaign Co	
Congs Ohio	60 83
Oak Grove SS Ohio	49 64
Midway SS Ohio	22 92
Bethel SS Ohio	10 00
North Lima SS Ohio	20 52
Ohio SS Conference	21 31
S Union Cong Ohio	81 01
	278 72

Los Angeles, Calif.

Holly Grove SS Md	4 90
Bethel Cong Ore	0 50
	5 40

Peoria, Illinois

Hopedale Cong Ill	30 00
E Bend Cong Ill	50 54
Metamora SS Ill	30 50
T S Cripe	10 00
Friend in Penna	10 00
Mrs Geo Roszart	1 00
Henry Stalter	3 00
Central Natl Bk & Tr Co	3 91
Peoria Cong Ill	5 21
Metamora Cong Ill	2 00
Cullom Cong Ill	1 55
	147 71

Portland, Ore. Bldg.

Lds Angeles Cong Calif	5 25
Bethel Cong Ore	0 50
	5 75

Portland, Ore.

Bethel Cong Ore	1 00
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Toronto, Ont.

Snyder Cong Ont	10 00
Cedar Grove SS Ont	15 00
Waterloo Cong Ont	29 00
Cedar Grove Cong Ont	5 00
Kitchener Cong Ont	35 00
Latschar Cong Ont	23 60
Wideman Cong Ont	20 77
	138 37

Total for City Missions 914 98

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Special Support	232 00
Ella Yoder	1 00
Ella Plank	1 00
S English S C Ia	2 00
A Bro K C Ks	0 60
Salem Cong Nebr	6 00
Wiladene Yoder	2 00
M M Troyer	0 50
Dan Wenger	1 00
Harry Selzer	1 00
Paul Roupp	0 50
Harold and Mary Ely	5 00
A Bro K C Ks	1 00
A Sister Harper Ks	10 00
Milford A M Cong Nebr	12 79
A Brother Ont	5 00
	281 39

Children's Home Bldg.

Fort Wayne S B S Ind	5 00
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Orphans' Home, Ohio

Farm Income	3 00
Special Support	145 00
A Sister W Liberty Ohio	1 00
A Brother W Liberty O	50 00
Two Friends Ohio	2 00
A Friend Ohio	4 00
A Brother Ind	5 00
Logan & Champaign Co	
Congs O	121 68
Ohio SS Conference	21 31
Fairview Cong Ore	12 51
Blough Cong Penna	11 45
	376 95

Home for Aged—Illinois

Maple Grove Cong Pa	13 00
Science Ridge Cong Ill	14 90
Special Support	410 42
Maintenance	5 00
Produce	110 92
Sundries	2 90
Live Stock	15 73
	572 87

La Junta Hospital—Nurse

Manson S C Iowa	4 00
W Fairview S C Nebr	2 00
Cullom S C Ill	1 00
	7 00

La Junta Hospital & Sanitarium

Esther Zimmerly	5 00
Mahlon Yoder	5 00
Clark Breneman	1 00
Hospital Sales—Charged	3,045 00
Hosp Sales-Out Patients	84 50
Hospital Sales—Cash	1,518 26
	4,658 76

Total for Charitable Institutions 5,901 97

AFRICA

Donna E Yoder	1 00
Philip Barg	5 00
Marvin E Miller	5 00
W Union Cong Ia	78 21
	89 21

OTHER FUNDS

Mission News Bulletin

John A Lehman	1 50
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Board of Education

Kaufman Cong Pa	5 80
Casselman Cong Md	2 40
Pinto Cong Md	2 79
	10 99

District General

Fairview Cong N Dak	25 15
Paradise Cong Wisc	4 50
Bloomfield Cong Mont	10 00
Coalridge Cong Mont	5 00
Wichita Cong Kans	10 00
La Junta Cong Colo	25 31
Spring Valley Cong Kans	15 50
Palmyra Cong Mo	4 00
Pleasant Valley Cong Ks	12 50
Crystal Springs Cong Ks	17 27
Milan Valley Cong Okla	1 98
Hesston Cong Kans	8 95
La Junta Cong Colo	9 00
Penna Cong Kans	15 00
Albany SS Ore	10 20
Bethel SS Ore	2 03
Filer Cong Ida	9 85
Kaufman Cong Pa	7 15
Scottdale Cong Pa	17 62
Schellsburg Cong Pa	1 00
Morrison's Cove Cong Pa	3 66
	215 67

Church Building

Waldo Cong Ill	53 47
Casselton Cong N Dak	12 50
	65 97

Mo-Ks Conf Expense

Sycamore Grove Cong Mo	6 61
La Junta Cong Colo	6 35
Hesston Col Cong Kans	11 80
Cherry Box Cong Mo	5 35
E Holbrook Cong Colo	4 00
Pleas Val Cong Kans	12 50
Kansas City Cong Kans	7 84
W Liberty Cong Kans	9 36
E Holbrook Cong Colo	4 00
Palmyra Cong Mo	2 10
	69 91

Ozark Mission Field

Leroy Miller	2 00
Jonas Kauffman	1 00
	3 00

SW Pa Conf Fund

Blough Cong Pa	14 40
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Eastern Mennonite School

Casselman Cong Md	1 20
Pinto Cong Md	1 39
	2 59

Johnstown Bible School

Kaufman Cong Pa	5 65
Schellsburg Cong Pa	1 00
	6 65

Rural Fund

Pleasant Grove Cong Pa	3 30
Stahl Cong Pa	7 08
	10 38

General S C Comm Fund

Pinto S C Md	1 00
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Prayer Booklet

Mrs Glen Yoder	0 60
Lavanda Yoder	0 50
Mrs E E Risser	1 10
Mrs W S Guengerich	0 20
Mabel Groh	13 30
	15 70

Total for Other Funds 417 76

RELIEF FUNDS

Russia

D L Miller	25 00
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SUMMARY

Alta-Sask District	106 66
Dak-Mont District	110 62
Illinois District	352 97
Iowa-Nebr District	519 92
Lanc District Pa	782 95
Mo-Kansas District	523 07
Ohio District	1,025 71
Ontario District	471 89
Pacific Coast District	94 29
SW Penna District	144 90
SW Penna SS District	61 11
Wash Co Md-Franklin Co	
Penna District	91 00
S C Contributions	224 43
Mennonite Board of Mis-	
sions and Charities	7,750 03
	12,259 55
India Funds	2,519 45
South America Funds	1,304 28
Africa Funds	89 21
City Mission Funds	914 98
Charitable Institutions	5,901 97
General & Other Funds	1,504 66
Relief Funds	25 00
	12,259 55

Respectfully submitted

and

Gratefully Received

D. D. Miller, President,
1711 S. Prairie St.,
Elkhart, Indiana.

GLEANINGS

Islamic Missionaries

The opposition to Christian missionaries in Egypt last year has been followed by one unforeseen result: defenders of Islam have seen that a live religion must be a propagating one, and notwithstanding the fervor with which they denounced Christian missionaries as intruders, Islamic missionaries are to be sent to China, Japan, Ethiopia and South Africa. A training class has been started in the Azhar University to prepare these foreign workers for their task, which they describe as "going to help their brothers in those lands." A group of Chinese students now in the university present an opportunity to train workers for China. A book is being compiled by Moslem leaders which is to be used as propaganda among English-speaking people. Another committee has undertaken to collect and study all Arabic publications which attack Islam in order to answer objections and prepare young

sheikhs' with suitable weapons for the defense of their religion. The state radio is being used continuously for Moslem preaching and the reading of the Koran. Once a week there is a radio talk by a man who calls himself "A Friend of Families."—Blessed Be Egypt.

In Southern Ethiopia

Dr. R. W. Hockman, United Presbyterian Missionary in Addis Ababa, Ethiopia, made a three-weeks' journey into Ethiopia's southern provinces, and in the Woman's Missionary Magazine briefly gives a few of his impressions.

"The first thing which struck me was the literal poverty in which the missionaries are living, and yet like it."

"Another thing was the method of Sabbath worship. The leader picked out a man in the audience and asked him to pass the message on to the others present. When the leader finished what he had to say, a round table discussion followed.

"In my travels on horseback with the missionaries I noted a very inspiring thing—the untiring and never-failing efforts to proclaim Christ to passers-by, no matter where or when we met them.

"Medical care is sadly lacking. I located only one doctor in all the area visited. Several nurses and men of little medical experience are dotted here and there among the villages, but nothing is done commensurate with the need. Seemingly insurmountable difficulties are the daily portion, and whenever Christ makes a victory in the soul of a man it seems the devil does his best to undo what has been done. Yet time and again the power of the Cross has proved sufficient."

All Ports Closed

A pathetic example of the homelessness of the Jews is reported from Poland. A company of 318 Jewish young men and women, seeking release from grinding poverty and fired with hope of a bright future in Pales-

tine, ancient homeland of their people, embarked on a Greek ship for the land of their dreams. But the admission of Jewish immigrants to Palestine is strictly limited. When they reached their haven all attempts to land were frustrated by shore patrols. Turning about, the vessel then set sail for Constantinople. There they had the same reception. Next Salonika was tried, with the same results.

The vessel cruised about for nearly three months with its shipload of three hundred wandering Jews who were everywhere refused a place of refuge—a ghost ship that could find no port where it could discharge its human cargo. At last a Rumanian ship was found which took them back to Poland. There sixty-three were given Palestine immigration certificates, the rest are presumably waiting for the day when they, too, may realize their hope.—Our Jewish Neighbors.

Turks Adopt Sunday

The National Assembly, on May 28, discarded a centuries' old tradition by adopting a bill which makes Sunday instead of Friday the weekly sacred day of rest in Turkey.

President Mustafa Kemal Atatürk has struck many hard blows in recent years at Mohammedan practices, depriving the priesthood of rights they had exercised for centuries. His actions have resulted in several plots for his overthrow.

Friday is said to have been chosen by Mohammed as the day for obligatory religious gatherings in memory of the creation of man.—Associated Press.

Christian School Preferred

Mr. Gorde, of Irwin Christian High School, Kolhapur, writes that although two new high schools have been opened, one for Marathi boys only, both parents and boys prefer the Christian school because they find there good fellowship, excellent teachers and special features, such as courses in social hygiene, that are not available elsewhere. Even state officials have decided to keep their sons in Irwin School.

"To my great surprise," writes Mr. Gorde, "two or three educated guardians said to me, 'The only hope of our country is Christianity. We shall remain Hindus, but we think the day will come when all India will be Christian, because there is no real hope in Hinduism.'"

"One state officer said to me, 'I want only Christian teachers and a Christian school for my son because of the healthy atmosphere and outlook on life.' Another retired officer says, 'Whether we are actually baptized or not, we have received Christ, and the biggest thing in life is Christ. I want my sons to be real followers of Christ.'"

The school's enrollment is 290; Christians, 80; non-Christians of all castes over 200.—Western India Notes.

Telugu Caste Movement

The author of "Christian Mass Movements in India," Rev. J. Waskom Pickett, is in charge of a High Caste Movement Survey which is taking place in South India. He now estimates the baptized caste people up

to date in this Caste Movement as about 30,000, and that this number is being augmented at the rate of at least 4,000 a year. He reports about 3,500 unbaptized but enrolled catechumens; and thinks that the number of converts in 1934 may have been as high as 5,000. It is largely through the witness of transformed lives of outcastes who have become Christians that this ingathering has come.

Baptism in Lushai Hills

The Christian Church is making notable advance in the South Lushai Hills. There were 698 baptisms during the year, of which 129 were from Christian families and the rest from non-Christian homes. The membership is now 6,019, out of a population of 26,217, and there are nearly 10,000 Sunday school scholars. The Boys' Day School has had an enrollment of 157. Four pastors and seven evangelists are supported by the funds of the Baptist "presbytery" without any deficit, and many of the members have given labor for the building and repair of their chapels. The sale of Scriptures and other literature in Lushai has increased considerably, and choir festivals have become a notable feature of Lushai life. The Spurgeon cantata drew great crowds, and the Carey Centenary was celebrated with a special demonstration.—Baptist Missionary Herald.

Some Basic Facts

Rev. H. E. Etter, a former Baptist missionary in Peiping, gives six basic facts regarding China. 1. One person in every four in the world is a Chinese. Their population is increasing at the rate of 10,000,000 every three years.

2. Six-sevenths of the people live on one-third of the land because much of the area is unsuited to agriculture; therefore the density of population is as great as 800 per square mile in some sections.

3. The nation is about ninety per cent rural; 300,000,000 live in villages.

4. Fifty per cent of the people have not enough to eat and wear.

5. The people are illiterate (at least 85 per cent), industrious, patient, thrifty and superstitious in general.

6. Two-thirds of the Protestant churches of China have been established in villages and small towns. The Christians number about 1 in 1,000 of the population.—Watchman-Examiner.

A Chinese "Billy Sunday"

Dr. John Sung, an American educated Chinese scientist, now connected with the Bethel Gospel Bands, has been holding evangelistic meetings in Nanking, China. Great crowds have been in constant attendance. The Friends' Mission Church has a seating capacity of 500, yet one night by actual count there were 1,070 within the church.

Fifty evangelistic bands have already been organized, averaging four or five members to each band. Ten of these are from the Friends' Church and School. Some come from the University of Nanking and the university hospital nursing corps. These bands have agreed to go out preaching the Gospel at least once a week.—S. S. Times.

Robber Becomes Evangelist

When Dr. Sherwood Eddy visited Amoy sixteen years ago, there was a man there with a price on his head; he had been leader of a robber band for ten years. During the first meeting he cut a hole in the mat shed roof, and through it watched and heard Dr. Eddy attack officials and others who were robbing the people. This man said to himself, "I am a robber. I am robbing China. I must stop!" He could not sign his name on the card as a convert, but secured a worker to sign for him. After Dr. Eddy left he joined the church and served as a volunteer preacher. Among other things, he resolved to win as many into the Christian life as he had killed, and began work for robbers and pirates right in the home district. More than 100 joined the church as a result. There were two villages whose residents had for generations followed robbery as a profession; he reached thirty of their leaders and the villagers have given up robbery for farming. This Christian worker cannot write yet, but he keeps a record by getting someone to write down their names. He then draws a rough picture of a tree with branches, on which he indicates the fruit he finds developing in their lives.

Traveling to Amoy to hear Dr. Eddy at his recent meetings he met two strangers on the launch and induced both to become Christians.—Chinese Recorder.

FROM OUR MISSION STATIONS

(Continued from page 589)

again the problem of too little room is faced. But we press on by His grace knowing He goes before and will not allow the work to be hindered by such a small yet great thing. There were one hundred colored people present on Sunday besides twenty who consisted of teachers and visitors.

The Lord willing we expect to have our Council Meeting here on September 29.

We thank you in behalf of these needy people for the corn and tomatoes which were sent in to be distributed and also for the jars filled which are so much appreciated. Most of the men are without work even though many earnestly seek for it. We insist upon regular attendance at S. S. of those who receive help.

You who have already visited us we heartily thank and earnestly invite the others to do the same, if possible, as the ultimate result is the strengthening and encouraging of the work. However there is yet a mightier way in which you can help first and that through the avenue of intercessory prayer.

It is with joy we serve this race for Jesus' sake experiencing that where sin abounds grace doth much more abound.

Anna Margie Lehman.

Sept. 25, 1935.

The decision of another life may depend on the precision of yours.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 28

EDITORIAL

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

The two kinds of warfare set forth in these two texts are as opposite from each other as day is from night. The first is the fight for destruction, waged with carnal weapons; the second, a fight for eternal salvation, waged with weapons that injure the life of no man.

Paul, taking it as a matter of course that Christian people should abstain from carnal warfare, says: "The weapons of our warfare are not carnal, but mighty through God." For a full description of these weapons, read Eph. 6:10-18. These weapons are "mighty through God," in that the Prince of Peace is the great Captain and Leader in the conflict.

The true soldier of the cross is distinguished for three things: (1) He is a loyal follower of the Prince of Peace who laid down His life for the salvation of His enemies. (2) He is at all times ready to suffer unjustly rather than to inflict sufferings upon others. (3) He is as much of a follower of the Prince of Peace during peace times as he is during times of War. His burden is to promote peace; not to escape military service.

It takes real courage to be truly nonresistant. When Christ was apprehended just previous to His crucifixion He might have called to His assistance more than twelve legions of angels from heaven who had ample power to rescue Him from the foe sent against Him. But He did not so much as lift

a finger in His own defence. Bravely He went to the cross, and through the atoning merits of His blood He won the mightiest victory known to man. The greatest heroes during the World War were not the men who died while trying to kill others but the non-resistant boys who chose persecution (and some of them even death) rather than inflict violence upon others. It is the man who has the courage of his convictions in the face of a cruel death that stands out as a hundred per cent hero.

Winter is at our door.—Most of the harvests have been gathered in, and that still out in the field is diligently being taken care of. Would that men were equally diligent in preparing for the eternal harvest of souls. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." How true! But many are neglecting their opportunities. The gathering in of the natural harvest is for them a challenge to follow the example of the rich fool who exclaimed, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." It is of such people that the warning is given: "The harvest is past, the summer is ended, and we are not saved!"

Eternal Security.—It is the state of man's soul at the time of his death, not at the time he accepts Christ as his Savior, that counts for eternity. The third chapter of Ezekiel, and also the 18th chapter, makes it clear that when a righteous man turns aside from the ways of righteousness and lapses into sinful ways, if he should die in his sins he would meet the sinner's doom no matter what works of righteousness he might have done during the time he was serving the Lord. While it is true that no power in earth or hell will be able to wrest the righteous man out of

THE UNSEEN POWER IN FELLOWSHIP

The idea of fellowship is a pleasant thought. But too many people see only the human element in it, not recognizing that it is some unseen power that gives character to our fellowships. John speaks of Christian fellowship when he says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." What is the secret of this blessed result? We have it in the expression of a verse just previous to the one just quoted: "Truly our fellowship is with the Father, and with his Son Jesus Christ." From this it is evident that it is the Father and the Son that give character to this kind of fellowship.

During the past few months it has been our privilege to witness fellowships among different classes of people—Church people, Y. M. C. A. people, people in social circles, people in business circles, home associations, etc. In each of these circles there seemed to be congenial fellowships. But it was plainly evident that effects produced were not the same in all cases. The unseen power was different in different circles. So far as the

the hands of God so long as he holds on to God, there is no promise in the Bible for forgiveness of sins except through repentance and the grace of God to the penitent sinner. The edict to all sinners is, "Except ye repent, ye shall all likewise perish." Eternal security, like every other blessing from God, is guaranteed to man on condition of faithfulness. Read Rev. 21:8. "Ye shall never fall," is conditioned upon "if ye do these things." Salvation, here and hereafter, is bestowed as a free gift upon all who meet the conditions held forth in the eternal Word of God.

fellowships were concerned, the human element was largely the same, but it was the super-human element in these associations that made the difference. While it is well that we choose associates wisely, with a view to the influence they may have over us, and we over them, we must look beyond the human phase of our fellowships to ascertain the character-forming element in our associations.

We referred to the unseen power in the Christian fellowship which John describes; to the blessed experience of being cleansed by the blood of Jesus as being due to the fact that "our fellowship is with the Father, and with his Son Jesus Christ." While the character of our fellowship depends to some extent upon the character of our associates, it is to God that we must look as the chief contributing factor in Christian fellowship. He is the Light; it is through us that this Light shines out to others.

If God were the only unseen power to reckon with, then our fellowship would all be of the same kind. But unfortunately there is another power; namely, "the god of this world," "the prince of the power of the air," that gives character to the fellowship a-

mong his followers. "Fellowship with the unfruitful works of darkness" is the natural result of the power of "the prince of darkness" among his followers.

"By their fruits ye shall know them." In other words, we may determine which of these unseen powers gives character to our fellowship while we are together. If in our association we manifest "the fruit of the Spirit" (Gal. 5:22, 23) we are encouraged that our "fellowship is with the Father," that we "walk after the Spirit" and that it is a blessed thing to continue in this way. If, however, in our associations with others we manifest "the work of the flesh" (Gal. 5:19-21; Eph. 2:2, 3; Tit. 3:3)—Please do not pass these references by lightly. If you are not thoroughly familiar with them, then turn to them and read them before you finish reading this sentence—then we may know that our fellowship is under the power of the enemy of our souls and we should seek other fellowship at once.

May the Lord so direct our steps, that while we are in the fellowship of men we are also in the fellowship of God. When directed by the Spirit of the living God in our associations, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

entered upon His labors as Prophet, both in calling to repentance and predicting future events.

His first message was simple and pointed. "Repent: for the kingdom of heaven is at hand." "Believe the gospel" (Matt. 4:17; Luke 4:15). The teaching of repentance was a prominent element in all prophetic messages, both of Bible times and of the Gospel age. We say this in spite of the fact that some extreme dispensationalists now teach that repentance is for Jews only and not for Gentiles that turn to the Lord; that the latter need only believe in Christ. Even a superficial study of the following Scripture references will convince that repentance was taught by the early Church to Jews and Gentiles alike, that the results were fruitful and that souls of both classes were saved: Acts 11:16-18; 17:30; 20:21; 26:20. Furthermore, the apostles by inspiration taught that "all should come to repentance" (II Pet. 3:9). Exhortations to repentance, with its added warnings, were issued to five of the seven churches of Asia Minor, thus proving that even professed Christians are not outside of the realm of such that at times need repentance.

Our Lord was bold in denouncing sin, especially in the lives of those that posed as spiritual leaders. He did not fail to uncover any sham, nor did He mince words in calling things by their right names. On the other hand, none was ever more sympathetic to the untaught and the down-trodden and towards those in sin who sought for help and for a better life. For such, there were no severe denunciations, but an appeal that gripped and caused them to forsake their old lives and find refuge in Him.

Our Lord however was also a predictive prophet. He foretold the raising of Lazarus, the circumstances leading to the locating of the room for the last supper, and the awful death of the betrayer,—events that were fulfilled before their very eyes. The circumstances relative to the close of His earthly life, His resurrection, and the ascension were all predicted, but the disciples failed to understand until later. The destruction of Jerusalem, the coming of the Comforter, the world's treatment of the saints, the growth and progress of the Kingdom and the final apostasy prior to His return to earth were all foretold and are being fulfilled with such clearness and precision that it sounds like history.

Nor did He cease predicting when His human life closed, but in His glorified state He presented Himself to the beloved John and gave us the greatest prophetic book of the Holy Scriptures. The book of Revelation is the capstone of all that the prophets before Him had said, the summary of all prophetic truth. There is perfect harmony between the predictions of

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

IX. Christ's Prophetic Ministry

Moses predicted that the Lord God would raise up unto Israel a Prophet like unto himself. (Deut. 18:15.) The inspired Word clearly reveals that this prophet was none other than Jesus Christ. (Acts 3:22, 23.) In Bible times, the coming upon the scene of a prophet was evidence of spiritual decline. When a crisis came into Israel's history, God raised up special leaders to give the warning and to call the people back to God and to the true worship. A prophet was therefore the voice of God calling men to repentance. This they did by appealing to a sense of justice and faithfulness to God; but when this failed, they became the mouth-pieces of God in predicting personal and national disasters. However, the greater part of the prophets' labors were forth-telling or teaching, rather than predicting future events.

The call of God through the prophets passed unheeded by the masses of Israel, so finally the Father said, "I will send My Beloved Son; it may be they will reverence Him when they see Him" (Luke 20:13; Heb. 1:1, 2). With the calling forth of the Son to this duty, greater obligations came upon the world. The higher the official standing of the messenger, the greater the responsibility to heed, and the

sorer the punishment for neglect. The Son labored night and day, travailed in soul, to awaken Israel to her impending doom, yet at the close of His ministry only about five hundred had accepted the warning. The masses went on heedlessly, and when the crash came at the destruction of Jerusalem about thirty-five years later, Israel was dispersed into all parts of the world and has had since no national existence.

A chronology of our Lord's ministry gives evidence that His first effort was to establish His Messiahship with certain characters. He received His official authorization at His baptism. It is a question, however, if any but John the Baptist and Jesus beheld the cleaving of the heavens and the Spirit's descent and heard the Father's voice proclaiming Him as Son. (Jno. 1:29-35.) During the forty days of temptation, He demonstrated conclusively to Satan His Sonship and ability to withstand his onslaughts. His first disciples were thoroughly convinced of His status. (Jno. 1:35-51.) He proved His creative power at the wedding in Cana. Nicodemus, a member of the highest Jewish tribunal, sought Him, paid Him homage, and became a believer. The woman of Samaria and many others proclaimed Him the Christ. From this time forth, Jesus

the human Jesus and those of the glorified Christ, which stamps this last book of the Bible as authoritative and a message that needs a careful study by us who live in this end-time of this age.

Christ was also a teacher and revealer of prophecy. On the day of His resurrection, this especially came to the front. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself." The hearts of the disciples burned within them as they received this exposition of Scripture. Oh, that more Bible expositions might have that effect! Another suggestion here to teachers of the Word to present Christ in all the Scriptures!

In the Prophet, there was none of the vehement jealousy that lurked in the heart of Jonah; none of the Elijah disposition that was ready to call fire from heaven to consume the rejecters of the truth. In Him was the wit and directness of language of the cow-boy Amos, yet all the fatherliness of a Samuel. In Him was manifested an intense passion for souls that stirred His heart to its very depths and far exceeded that of the Weeping Prophet. In Him, redemption foretold by Isaiah, received its fullest and clearest interpretation, culminating in completed redemption on the cross. In Him, the discussion of the themes of Daniel relative to the man of sin, the tribulation, the Lord's return, and the resurrection and judgments, received Divine approbation.

Our Lord's prophetic ministry is now continued by men whom the Father raises up and gives special vision of the world's deplorable spiritual conditions, and, who by His grace cry aloud and do not spare! The Church still has her prophets, although they may not be so named, and the teaching and interpretation of prophetic truth is bearing fruit in deeper, richer, more sanctified lives! (I Jno. 3:3.)

Elkhart, Ind.

THE SEVEN "BLESSEDS" OF THE BOOK OF REVELATION

Compiled by Ellrose D. Zook

For the Gospel Herald.

1. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.—1:3.
2. Blessed are the dead which die in the Lord.—14:13.
3. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.—16:15.
4. Blessed are they which are called unto the marriage supper of the Lamb.—19:9.
5. Blessed and holy is he that hath

part in the first resurrection: on such the second death has no power.—20:6.

6. Blessed is he that keepeth the sayings of the prophecy of this book.—22:7.

7. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—22:14.

Scottdale, Pa.

WHAT IS THE PRINCIPAL THING?

By Joyce Marlene Conwell

For the Gospel Herald.

For what purpose were you born? What is your goal in life? What do you consider the principal thing in life?

Get your pencil and fill in the blank span beneath with the one word that in your estimation answers this question. "..... is the principal thing."

If you do not know, here is a simple test or question by which you may know what you regard as the principal thing in life.

Use it!

What do you try above all else to achieve? Be sincere! Your answer will be revealing.

It may be any one of a number of things—happiness, social prestige, wisdom, etc., etc., or worse still you may have no goal whatever in view.

Even the eminent Will Rogers, humorist, philosopher, and artist of the stage acknowledged, when asked to write a story of his life, that he had at various occasions begun that arduous, even impossible task only to admit failure; impossible for the reason that he himself gave. No purpose in life! Unfortunately he could think of no reason for being born.

It is a deplorable reality that humanity in general is pursuing unworthy, dishonorable, ignoble goals or no goals at all.

That situation alone is ample proof that the goal of life is not knowable through the avenue of intellect alone.

It is absolutely indispensable to know that God has not left the selection of the principal thing to the inadequacy of limited human intellect.

God answers the question for you personally through the words of the inspired writer, Solomon. Read it! Get it!

"Wisdom is the principal thing, therefore get wisdom" (Prov. 4:7).

Freeport, Kans.

When a man is without emotions, he may be bright and talented, but he is not very rich and mellow.—Paul Erb.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Matt. 18:24: "When he had begun to reckon, one was brought unto him, which owed him ten thousand talents." Does this mean money? P. Z.

Yes. But the principle involved includes the whole realm of financial and moral obligations.

Bro. A borrows \$500 from Bro. B, for five years. At the end of the five years Bro. B comes to Bro. A to collect the \$500. Bro. A is not in a position to pay at this time and asks for patience. How long should Bro. B wait in patience? for one year? for five years? In the meantime, Bro. B passes away. Is Bro. A still responsible for the debt, in case there is no heir to collect the \$500? P. Z.

Since there are no two cases exactly alike, it is impossible to answer definitely so as to fit all cases. But in a general way we would answer:

1. Bro. A, when he found that he would not be able to meet his obligation when he was to have paid the money, should have gone to Bro. B at once, explained the situation, and the two agreed upon a course that was brotherly and right. When that money was borrowed, there was a moral obligation resting upon Bro. A to keep Bro. B informed as to his chances for getting that money back according to contract.

2. Just how long Bro. B should consent to wait for the money depends upon circumstances. If Bro. A proves himself strictly honest in all that he did, Bro. B should treat him as an honest man ought to be treated. If Bro. A has in any way deceived Bro. B, he is guilty of sin that needs to be repented of and restitution made before he can have peace with God. But it matters not how crooked A may have been, Bro. B's opportunity is to let his light shine in allowing "patience have her perfect work," and never for one moment consider bringing suit against his brother. I Cor. 6:1-8.

3. The death of Bro. B in no way releases Bro. A's obligation to pay the bill. If there are no direct heirs living, a good thing for Bro. A to do is to pay the money into the treasury of the Lord.

... the Holy Spirit, the third Person of the Godhead ... every one born of God, was made a child of God by the Holy Spirit coming into his life. —S. F. Coffman.

When we get the idea that a call to the mission field means a call to cross the ocean, let us remember that there is plenty of mission work to be done in our home community.—Irvin Roth.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

Pentecostal Showers During the Revival held in the Mennonite Mission Sept. 8-22 by James Bucher, of Upland, Calif.

We cannot express in words our gratitude to God for His wonderful manifestations of the Holy Spirit.

This revival meant much to all of us, from the evangelist to the children. Every one was interested—old and young. The attendance and attention were good from the start. The Holy Spirit made a clean sweep in many hearts and lives. Sins were confessed. Promises were made to God which we trust will extend throughout eternity. Conviction seized hearts. Fifty-five souls made a public confession. Twenty-six were church members.

How graciously the Lord dealt with us all! There was heart-searching. Souls could resist no longer, but became willing to lay all upon the altar. The Holy Spirit, the Searcher of hearts, was prominent in His dealings with us all. The whole congregation felt the effects.

Brother Bucher made himself clear in showing the hideousness of sin in all of its forms, whether acted out in the home, in the workshop, on the street, or in the Church. God hates a lying tongue, and deceitfulness in all its aspects. A strifemaker and a proud heart have the same ending. Humility is one of the Christian graces which we all come short of; but to be a true follower of the meek and lowly Jesus, that grace must needs be exemplified in our lives.

On Saturday evening, Sept. 8, the first service was held at the Mill Run Chapel. The balance of the meetings were held at the Altoona Church. Three Sunday afternoons, Bro. Bucher preached at the Mill Run Chapel following the Sunday school. He preached twice at Canan Station schoolhouse on Saturday afternoon following Sunday school. Every morning was spent by the Mission family in intercessory prayer. Each evening prior to the other services a group of Christians gathered together in the basement for prayer service. Following the prayer services the evangelist treated the following subjects: Life Insurance, Nonconformity and Separation, Feet-washing, Marriage, Devotional Covering, Divine Healing, God's Divine Plan, The

Heart, The Home, The Purposes of the Ordinances, Settle Church Troubles, The Golden Rule, Standing Grace.

May the brotherhood continue to hold us up to the throne of grace that souls who have resisted strong convictions may yield, and souls who have only confessed some of their sins may become willing to lay all upon the altar.

Sept. 27, 1935. Alice H. Nissley.

Iowa City, Iowa

(Mennonite Gospel Mission)

Dear Readers of the Herald, Greeting:—We were privileged to attend the Iowa-Nebraska Conference and enjoyed it very much. We felt the unity and the blessing of the Holy Ghost throughout the entire conference. May God's blessing be upon the work of the coming year is our prayer.

It was our privilege to have these brethren preach for us the last several weeks: Henry Kuhns, Harvey Yoder, William Brennehan, Williard Leichty, James Bucher, S. G. Shetler,—Bro. Bucher on his way to General Conference, Bro. Shetler en route to Manson for evangelistic meetings and others mentioned from our neighboring congregations. Their presence and messages were much appreciated. May the Lord lead them this way again.

Bro. Frank Sturpe of the Norristown Mennonite Mission, a Christian Jew converted about two years ago, spoke to us from the twenty-seventh Psalm. It seemed the brother's burden was that we as Christian Gentiles might live more devoted to his Christ and ours, and that his loved ones in Israel might be saved. After our brother's message the appeal was made to Christians, of whom five responded to yield their all to Christ, and one man raised his hand to accept Christ. Will you pray for us at Iowa City and Bro. Frank that we may remain true to Christ?

In our regular work we have felt the presence of the Lord and know He is working in the hearts of many. We expect to see some coming out on the Lord's side. We are expecting, the Lord willing, Bro. William Jennings to begin a series of evangelistic meetings on Nov. 10. We ask all who know the worth of prayer to pray God to lead and have His own way in this work.

We find there are always some who will come to hear the Gospel who grow tired of being entertained and want something that will feed the soul. We have a peculiar situation here. So many are members of some Church and yet do not go for years at a time, and ministers of the Gospel who oppose Sunday evening services.

At present time funds are needed to get adequate heating arrangements in the Mission hall and fuel for the com-

ing winter. If it is the Lord's will to have services at the Iowa City Mennonite Gospel Mission this winter, we believe He will provide. About one hundred and fifty dollars is needed to provide a stove and chimney fuel.

Let us give thanks unto the Lord for the many blessings of the past and also for what He will do in the future, and may His blessing be upon all who are called by His name. We invite brethren and friends passing through Iowa City to stop with us.

Sincerely, The Workers.

Sept. 30, 1935.

Per N. H.

New Holland, Pa.

(Welsh Mountain Mission & Samaritan Home)

To the Readers of the Herald, Greeting:—Since last writing we had our tent meeting and the annual all-day meeting on Labor day. Attendance and interest were good. On Labor day we had rain on the outside and many spiritual blessings in the meeting. While we much desire visible results we know the Word has been faithfully taught.

For some time this summer we had our Sunday school in the morning and preaching in the evening; that we might in the afternoon help in the Sunday school started at the Meadville schoolhouse about 2½ miles east from the Mission. But now we have our Sunday school and preaching again in the afternoon, with attendance from the community about as usual.

We are much pleased with the group of workers who are so faithfully taking to the work at the Meadville schoolhouse. It shows there are still some who are willing to go a little out of the way for the extension of His Kingdom. But when we sit in the large congregations on Sunday morning we often wonder where are all these in the afternoon, knowing many of them are seldom found at mission stations.

We enjoyed fairly good health in the Home this summer. We have 13 inmates now, and one who had been with us last winter expects to come back again tomorrow.

Sept. 30, 1935. John L. Musser.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greeting:—Since our last writing the Lord has again taken from our midst one of our faithful members; when Sister Abbie Simmers, aged 58, passed away Aug. 30. Again we submit to Him who doeth all things well.

The Lord willing, our first Monthly Bible instruction meeting will be held Saturday evening, Oct. 19, and all day Sunday, Oct. 20, with the following brethren as instructors: C. Z. Martin, Mountville, Pa., J. C. Clemens,

of Lansdale, Pa., and John A. Kennel, Parksburg, Pa. Pray for these meetings, and come and enjoy them with us.

On Sunday evening, Sept. 29, we again received an answer to our prayers when Sister Edna Mast of Gap came to assist in the work. May the Lord abundantly bless her labors for Him.

Sept. 22, Bro. Christ Kurtz and family of Elverson, Pa., were with us in the morning services, also in the evening services, Sept. 29. Bro. Kurtz preached for us in both services. The brethren who spoke at our workers' meeting were Abner Stoltzfus, Luke Eby, John Kauffman, A. K. Mast, and Andrew Landis.

The average attendance of the Sunday school for September is 143.

Again we ask you to remember the work at this place at the Throne, also continue to pray for the workers, that we may be guided by the Holy Spirit in all our work.

Yours in His service,
Oct. 1, 1935. Anna Yoder.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers, Greetings:—It is a long time since there was a letter from this place. The Lord continues to be faithful in His dealings with us and with the work here. The Mission has been short of help this summer, but we hope soon to have Mother back with us to help with the work.

Since our last letter we have had a number of visiting ministers here who brought messages: H. N. Troyer, M. C. Lehman, Carl Smucker (of the Church of the Brethren), P. R. Lantz, and A. J. Wengerd. Bro. and Sister Edwin Weaver were with us for special service on August 6. They gave us appreciated talks. On Sunday evening, Aug. 4, a Gospel team from Mahoning and Columbiana counties gave us a musical program which was much appreciated.

On Sunday evening, Sept. 15, a Gospel team from this congregation gave a program at the Beech Church.

The work at the City Jail continues Sunday afternoons. It is one of the ways of sowing the seed by the way-side, with the trust that the Lord will prosper the seed sown as He sees fit. We have not been regular with the Infirmary services this summer, because of the press of other duties. We hope soon to be able again to go every two weeks, as had been our custom.

There are a few who are inquiring about being received into fellowship here. Others are considering the cost. Pray for them.

We appreciate the faithfulness of the brotherhood in remembering the needs of the work here in material and

financial ways, and hope and pray that this continue.

Two of our young folks are again in college this fall: Euphemia Allan at Goshen, and Moses Slabaugh at Eastern Mennonite School.

We acknowledge with thanks provisions and clothing received during the past quarter from the following:

Provisions	
Friends, Beech Cong.	\$4.85
Amos Slonaker, Beech Cong.	.65
Walnut Creek Cong. Ohio	27.01
Salem (Wayne Co.) Cong. Ohio	17.43
Mrs. Smucker, Oak Grove Cong.	.75
Friends, Oak Grove Cong.	1.91
Becher's Dairy, Beech Cong.	17.10
Friends, Eastern Pa.	11.00
Mrs. Fritch, Canton Cong.	2.40
Dan Slabaugh, Canton Cong.	.20
Pustay's, Canton Cong.	1.41
Mrs. Allan, Canton Cong.	1.20
Mrs. Mottice, Canton Cong.	.35
Velma Bender, Canton Cong.	.45
Ernest Stutzman, Canton Cong.	.25
Henry Horst, Pleasant View Cong.	.25
A Friend, Canton Cong.	1.00
Titus Knight, Meadville Pa. Cong.	.35
Elmer Vogel, Lansdale, Pa.	1.40
Clothing and Bedding	
Beech Ever Ready S. C. Ohio	5.15
Aurora S. C. Ohio	3.00

Wm. G. Detweiler, Supt.
Oct. 1, 1935.

ARGENTINE MISSION NEWS LETTER

(Sept. 6, 1935)

By Mary Rutt

Dear Brothers and Sisters in the Homeland:—"Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7). "Cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord" (Jer. 17:5).

We are daily reminded of the truth of these verses. How much sorrow and disappointment sin has brought into the lives of men and women! We deeply sympathize with some of our brethren and sisters in this country who have spent many years in sin but later accept the Lord as their Savior. We know by the Word of God that He accepts the truly penitent, and that He has forgiven their sins; but evil deeds that have been sown are sure to take root and bear fruit. One old brother especially who has lived many years in this country, the most of them in sin, now longs to go back to his native land, because he finds himself without home or any true friends—truly alone in the world. He has about enough money to pay his fare back, but he must have someone from there sign certain documents making themselves responsible for him, before he can be assured entrance to his homeland. He has an only child, a daughter, whom he expected to sign the needed documents. But has he forgotten his former life? Is he not expecting too much? Very likely his daughter does not remember seeing him. Certainly she never really knew

him. Anxiously he awaits a reply, but the time needed for a reply is already past. He seems very much discouraged at times. Poor man! the spring-time of his life is past, the harvest time has come. He failed to sow seeds of kind helpfulness and patience. In his younger years he left his wife and child, forgetting them until he began to be rather helpless. He is now seventy years of age, lives alone, and when asked about his plans for the future his reply is, "What can I do?" A member in Bragado has donated a small tract of land for an old people's home. Perhaps in the future something can be done for such helpless ones as he.

There are a number of cases of folks who have been forsaken by their families, and we wonder why; but after learning more about the family history we see the truth of God's Word: "God is not mocked." What a man sows that he must also reap. Sin always brings its train of sorrow, and yet the human race blindly follows the god of this world believing Satan's lies rather than the truth in God's Word.

The services here continue well attended in spite of sickness. Practically every one has had the gripe. There is whooping cough and there had been some diphtheria and scarlet fever. The warm summer days made us think of spring, but today we are again shivering in cold winter winds.

Bro. Swartzentruber was a welcome visitor in this town the past week; but he left the same day for Pehuajo and the following day for Trenque Lauquen.

Tres Lomas, F. C. O., Argentina.

HE CHANGES NOT

By Dora Shantz

For the Gospel Herald.

"The foundation of God standeth sure having this seal the Lord knoweth them that are his." "Heaven and earth shall pass away but my word shall not pass away."

Time and material things change, but we are glad that God and His Word are unchangeable. The past few years have brought changes into many lives. Material things have slipped away and life routines have been broken up. But if our feet are firm on the true foundation these changes do not wreck our spiritual lives.

The life of the missionary too is full of changes. I often recall a remark of one who said, "My life doesn't seem to be marked out like people, like yours for example; for I never know what is going to happen next." Perhaps you too think that our lives are clear and plain for us, and that we are not faced with the problems of uncertainty, and the upheavals of readjustments.

Looking back in review my whole life seems to be change after change, with constant readjustments. In regard to place, in the four years I have been in India I have lived in four stations on the plains, and two hill-stations. And for time, I have never been at one place longer than eight months at one time, and that only once. In regard to work, too, I have changed. First I had language study, then medical work, and now institutional, which is a combination of medical work, general supervising, and indirect connection with educational. Sometimes a missionary may live at one place for a considerable length of time, but even then the day's routine is broken into many times, and is made up of lots of details.

Changes are inevitable. Some few seemingly live a routinized life, which to observing eyes flows without a perceptible change. But I'm not so sure that such a life is to be envied. The secret of successful living in the midst of changes is to be sure of God, and that we are in the path of His leading. This assurance is a daily source of strength and comfort. Some one long ago told me, "Don't let your happiness consist in material things." Why? Because temporal things change. Even friends depart, or are untrue. But God is sure; He changes not. So whether we are privileged to follow our chosen line of work among pleasant surroundings, or must, because of inevitable circumstances face changes which are not pleasant, let us make sure we are obedient to the call of God as He leads.

My present days are filled with many details connected with the needs of the 89 girls living in the Balodgahan Girls Boarding, and those away in Normal, High, Bible, and Nurses Training Schools. Some of these homely tasks are not so interesting; but occasionally into the day's routine comes an unexpected burst of confidence, and the opportunity to give spiritual help to some girl, or the appreciation which gives one confidence to go on. Thank God for these unchangeable things!

Dhamtari, C. P., India.

A VISIT TO CULP, ARKANSAS (In the White River Country)

By J. R. Shank

For the Gospel Herald.

The story of Sister Maude (Buckingham) Douglas and her touch with the Mennonite people has reached the hearts of a number of our brethren and sisters. After some years of preparation in nursing, she has gone back to her native people in the mountains of Arkansas and has made a noble effort to help and teach them right ways of living, nurse their sick back to health, and endeavor to bring them the Bible

and good literature by such efforts as were in her power. Our people have helped her to give food, clothing, Bibles, and literature. And the results of her efforts have not been in vain.

The writer has felt for some time that she should not be left to struggle there alone without sympathizing brethren and sisters on the field for counsel and a helping hand. So by the good hand of God upon us all during the past session of the Missouri-Kansas Conference it was decided to appoint a committee to see that some one should go to visit the field. Bro. Earl Buckwalter and wife and Sister Emma Fenton, and Bro. Oliver Miller and wife had visited the field and reported to Conference. Bro. L. J. Miller and myself were included with Bro. Buckwalter as a committee to see that another visit was made. On Sept. 13 wife and I began our trip by way of Shannon Co., Mo. We took Sister Laura Detwiler with us and reached the home of Sister Douglas Saturday, Sept. 14. A call appointment was made for Saturday night. We met at two places where Sunday schools were held on Sunday forenoon and afternoon, and announced meetings at the one place, Table Rock schoolhouse, for the week. We had one day appointment at the McPherson Church house on Thursday and another on the following Sunday morning. We had another day appointment at the City Rock schoolhouse on Saturday afternoon. During the days while there we visited in homes of the communities. One day we took a trip to the mountain top where people live on the cleared farms up there. Most of these trips were taken on foot. We did have roads, but not the kind that were considered practical for our car. Bro. L. J. Miller joined our force by the middle of the week and took an active hand in all the services. A few times a mule was furnished for Bro. Miller, and once the writer enjoyed a similar experience.

Response

As the news of the meetings became known the crowd at the services gradually increased and the interest seemed very good on the part of most of the people. There was a crowd who cared more for the outside, or who came for the fun of being there who did not help the services, only to call out the compassion of our hearts in prayer. Many hands were raised at the invitation for requests for prayer. Earnest faces told us that the messages were being seriously weighed. Sincere souls told us personally of their dissatisfaction with their standing before God. And many told us that they were glad for the meetings which we held with them. And when we suggested a regular appointment with them we received a hearty word of approval from a number. No one made

any public confession of Christ, as we hoped they might. Considering the fact that we were new to them in many ways, we were not discouraged because of this. We noticed that many are reading the Bible, and that they had many Bible questions to ask. They received the expositions of the doctrines of the plan of salvation and of the Church with respect and seriousness. We feel sure that there are honest souls among them who will respond to the whole counsel of God when they have time to weigh and study the truth as presented to them.

Needs

Most of the people are poor. Some by industry have sufficient to eat and to live comfortably. Some are on relief from the government. And while some of these are receiving it reluctantly others are ready to take whatever they can get and are not so inclined to be frugal and industrious. The need of Bible teaching is very evident. While many are reading the Scriptures the teachers among them are very few who have sufficient educational advantages to understand fully what the Scriptures say when they read them. There are scarcely enough leaders and teachers among them to conduct Sunday schools at the places where they are needed. We found some Sunday school teachers who are non-professors who see enough in the benefits of such a work that they are willing to lead the class in this work. The same is true of superintendents. And while this is not at all ideal, we would rather see them try to learn the Bible than to spend their time in some form of ungodly amusement or let their children run wild without any instruction in the Bible and the singing of Christian songs. Bible teachers are very much needed. Leadership in Christian service for Sunday school and Church work would be very much appreciated.

We feel that we touched only a little isolated corner of a great field. So rarely do the people have preaching that they traveled on foot for five miles to attend the services. The call comes to us that the Mennonite Church has a responsibility. It cannot all be discharged by sending means and clothing. While this is well and has done much to open the field, I feel sure that the Lord wants a consecrated couple who is able to scale the rocks and hills as well as to be able to teach, and adapt themselves to the rugged conditions and poverty and inconveniences of the isolated fields in the Ozark mountains of Arkansas. Shall we all do our part in the work thus brought to us?

Versailles, Mo.

Better shun the bait than struggle in the snare.—Dryden.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LATER PROPHETS AND LEADERS OF JUDAH**

OUTLINE STUDY

Lesson for Oct. 20, 1935.—**THE MESSAGE OF JEREMIAH.**

Lesson Scope.—Jer. 7:1-26.

Golden Text.—Jer. 7:1-11, 21-23.

Time and Place.—About 607 B. C.; Jerusalem.

Writer.—The prophet Jeremiah.

Golden Text.—Obey my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

Points for Meditation.

1. The voice of the Lord.
2. The voice of the prophet.
3. The upright life.
4. Mending our ways.
5. The exceeding sinfulness of sin.
6. Sacrifices.
7. Conditions of favor and friendship with God.

Introductory Thoughts.—In the previous lesson we studied the story of Jeremiah; in this one, we have one among a number of his pointed messages. We call it "the message of Jeremiah." Really it is the message of the Lord, brought before the people through the instrumentality of the prophet. The message is fully as applicable to us at the present time as it was to the professed people of God in the days of Jeremiah.

LESSON COMMENTS

A Call to Repentance (1-11).—Notice the opening words: "The word that came to Jeremiah from the Lord, saying . . ." From this we gather two thoughts: (1) This was a message from the Lord. (2) Jeremiah, the true prophet of God, was completely in the hands of the Lord, ready to communicate unto the people whatsoever the Lord had to bring to the people through him. Our attitude toward God should be precisely what Jeremiah's attitude was in his day. And whether we deliver messages from the pulpit, or before a class in Sunday school, or in the home, or in social conversation or business transactions, we should be so near to God and so filled with the truth of God's Word that whatever we say is a message from the Lord. This attitude spells consecration.

Here are a few things that are included in this message from the Lord:

1. "Mend your ways." That means practical repentance and restitution. The people were far from what they ought to have been. One of the essential things necessary to get right with God was to conform to the divine requirement, "Mend your ways." It is still an essential requirement for all who have departed from the ways of God.

2. "Trust ye not in lying words." Then, as now, there were lying prophets. To listen to them meant getting into trouble. The only prophets worth listening to are the prophets who speak the words of God, who deliver the message which God directs them to deliver. No prophet's message is reliable unless it is also a message from the Lord.

3. "If ye thoroughly mend your ways and your doings . . . then will I cause you to dwell in . . . the land that I gave to your fathers, for ever and ever." Notice the proviso, IF. The prophet here lays down the prime essential in the matter of getting right with God after having lived the life of a sinner. Again let us notice the condition: "If ye thoroughly (thoroughly) mend your ways." Let none of us be beguiled into the delusion that we may get right with God in any other way.

The prophet goes on and points out a number of sins of which people in his day were (and in our day are) guilty, denounces these abominations in unsparing words, and exhorts his people to repentance. May we in our day take this message home to ourselves, remembering that "The soul that sinneth it shall die;" that "Except ye repent, ye shall all likewise perish."

A Call to Obedience (21-23).—Faithful obedience follows true repentance. Jeremiah refers to the sacrifices offered up among his people in that day. It was right that these sacrifices should be offered up, for they were commanded in the law of Moses. But such sacrifices were an abomination before God so long as those offering them were living sinful lives. As the wise man expresses it, "If any man turn aside from hearing the law, even his prayer shall be abomination." As Paul would say it, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." The cor-

rect remedy is not, Quit offering sacrifices, quit eating and drinking, but "Mend your ways." "Repentance and remission of sins" is the plan of God in getting rid of sins, as taught in both the Old and New Testaments.

Having sounded the warning note, God continues: "Obey my voice, and I will be your God, and ye shall be my people." It is the message of love, of compassion, of charity, of forgiveness. The admonition, "Obey my voice," is explained in what follows: "Walk ye in all the ways that I have commanded you, that it may be well unto you." Here, as elsewhere in God's eternal Word, there is coupled with the commandment the assurance of blessings to follow.

Another thing that merits our consideration is the question of how we may recognize the voice of the Lord. Without mention of other factors that enter into consideration of this question, the two prime essentials that we wish here to notice are: (1) the Word of God, especially that part of His revelation which we now recognize as the Gospel of Christ, being our rule of life in the New Testament dispensation; (2) the leadership of the Holy Spirit. Ignoring the latter, we are face to face with the reminder that while "the letter killeth," "the Spirit giveth life." Ignoring the former, we are reminded that "If a man say, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him." Remembering both the Word and the Spirit, we are not only reminded that God giveth His Spirit "to them that obey him," but that by this Spirit we are led "into all truth."—K.

BIBLE MEETING TOPIC

CHAPTER STUDY—AMBASSADORS FOR CHRIST.—II Cor. 5

Topic for October 20

MOTTO

"We are ambassadors for Christ."

OUTLINE STUDY

I. Living with the Hope of an Eternal House in Heaven.

1. The dissolution of our earthly house a forerunner.—v. 1.
2. We groan in the body for the better house.—v. 2-4.
3. The Spirit is the earnest of that inheritance.—vv. 5-8.
4. We labor to be accepted of the Lord.—vv. 9, 10.
5. We persuade others because of the terror of the Lord.—vv. 11-13.

II. The Love of Christ Moves as Ambassadors for Him.—vv. 14-21.

1. The ground of this constraint.—vv. 14-17.
 - a. The death of Christ for all.
 - b. The unselfish life for Christ who rose again.
 - c. The flesh life is no longer a consideration.
 - d. The man in Christ is a new creature.

2. The ambassadorship.—vv. 18-21.
 - a. Committed to us of God.—v. 18.
 - b. We are representatives for Christ.—vv. 19, 20.
 - c. We beseech them to be reconciled to God.—v. 20.
 - d. Jesus has taken our place and given us His place.—v. 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Christ."
2. The Body (or tabernacle) in Which We Live.
3. A New House for Which We Look.
4. How to Be Ready for Our New House.
5. Why We Should Love and Serve Jesus.
6. Living as New Creatures.
7. Ambassadors for Jesus in the World.

For Seniors.

1. The Heavenly Hope.
2. The Assurance of the Heavenly House.
3. Acceptable to God in Judgment.
4. True Ambassadors for Christ.
5. The Ministry of Reconciliation.

PERSONAL THOUGHT

We are strangers and foreigners in the world. We represent the kingdom of heaven. But we are vitally interested in the souls of men if we are true to the calling of our Master in heaven.

GOSPEL HERALD

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Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
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THURSDAY, OCTOBER 10, 1935

Field Notes

Baptismal services were held at the Hopedale Mennonite Church, Hopedale, Ill., recently when eighteen young souls were received into the Church.

An inspirational song service will be held at the Strasburg Mennonite Church, Lancaster Co., Pa., on Sunday evening, Oct. 13. Come, filled with the spirit of song. Cor.

Bro. Noah H. Mack will be the evangelist for the meetings to be held at the Finland Mission, Montgomery Co., Pa., beginning Sunday evening, Oct. 13. The prayers of God's people are solicited in behalf of the work. S.

The congregation at Greensburg, Kans., is looking forward to a series of meetings, Oct. 11-24, with Bro. Nelson Kauffman of Hannibal, Mo., as evangelist. The prayers of God's people in behalf of the meetings are solicited.

The article entitled "The Mennonite Church at Boyertown, Pa.," which recently appeared in the Christian Monitor, has been printed in booklet form of six pages, which may be had by addressing Mary L. Bower, 51 S. Reading Ave., Boyertown, Pa. M. L. B.

A series of meetings is to begin at the Kaufman Church, in the Johnstown, Pa., district, on Oct. 17, with Bro. Roy Otto of Springs, Pa., as evangelist. Communion is to be held on Oct. 20. Pray for the work, that the Lord's will may be done. I. M. H.

An inspirational song service is planned for Risser's Church, near Elizabethtown, Pa., to be held Oct. 20 at 2 P. M. Song books used: Life Songs, Church and S. S. Hymnal. An in-

teresting program is planned and a hearty invitation is extended to all. E. B.

The Lord willing, Maple Grove Church, near Atglen, Pa., after being closed since May for enlarging, will again be opened for services on Sunday, Oct. 13, 1935, at 9:00 A. M. Revival services will begin in the evening of the same day and continue for at least ten days with J. C. Clemens in charge. Everybody welcome. J. K.

A brother writing about ominous war rumors, suggests the idea of having special Church-wide united prayers in behalf of peace. Evidently the letter was written before the armed conflict between Italy and Abyssinia had actually broken out, but that is no reason why the suggestion should not be carried out. God is more powerful than the strongest and most warlike among nations.

Amos D. Wenger.—Last Saturday, about noon, we received the sad news that Bro. A. D. Wenger, President of the Eastern Mennonite School, had passed away. There was nothing in the message that indicated the cause of his death. Bro. Wenger was well and favorably known throughout the Church. For many years he was intimately connected with the publishing interests of the Church. When the Gospel Witness started in 1905 he rendered substantial service by securing more subscribers for the new paper than any other individual. As contributing editor of the Gospel Herald in its earlier years and as a member of the Publishing Committee for many years he rendered valuable service. During his later years he was best known to the Church as a school man. His faculty for throwing his whole life into whatever he undertook to do is what made his work count for the Lord. Funeral services were announced for Monday afternoon at Harrisonburg, Va., and at Fentress, Va., the following day. May the comforting grace of God abide with the bereaved family, congregation, and institution.

Correspondence

Culp, Arkansas

Dear Herald Readers:—Truly the Lord hears and answers prayer. Bro. and Sister J. R. Shank were with us Sept. 14-23. On the 18th Bro. L. J. Miller of Garden City, Mo., joined them. We feasted on the true Word of God during their stay. Several seemed really interested. Through the gifts of sewing circles, etc., some were able to attend these meetings who otherwise could not have come.

My fruit-shelf is groaning under its load of good things to eat, made possible by unselfish nurses. May God

bless you. Last winter we didn't have food sufficient for ourselves. Thanks to our all-seeing Father who cares for His own for what we now have.

My medicine cabinet is fuller than it has been since we have been here. I had one real sick patient, but am glad to say that she is now up and around.

There is a real need for laborers in this field. Pray for us, that we may receive more teaching and help.

Sept. 25, 1935. Maude Douglas.

Dagmar, Mont.

Dear Herald Readers, Greetings:—May the Lord be praised for the many blessings we have received during the recent past.

Bro. and Sister L. A. Kauffman and daughter Nellie were with us Saturday evening and Sunday morning, Sept. 21 and 22. They left for Bloomfield Sunday noon. Earnie Kauffman went with them to Bloomfield to see Roy and Clifford Kauffman.

We thank the Lord for our good health in this congregation at this time. Pray for the work at this place. Sept. 26, 1935. Esther Hueth.

Hutchinson, Kans.

(818 East B St.)

Dear Herald Readers, Greetings:—Words cannot express the goodness and mercy of God. Let us press toward the mark fighting the good fight of faith.

Aug. 25 Bro. B. B. King was with us. Theme, "Uncontainable Blessings." We are glad to be reminded of the manifold blessing of God.

Sept. 1 Bro. Brunk brought the message. Sept. 8, Bro. Milo Kauffman preached for us. Bro. H. A. Diener preached Sept. 15. He brought to our minds very forcibly how men ought always to pray and not to faint. "Let us pray for each other, not faint by the way."

There are those who are not living up to their Christian privileges who should be letting their light shine in this dark world. Pray for these, and also those who have the oversight of this work.

Yours for the good of the Cause,
Sept. 26, 1935. The Workers.

Westover, Md.

(Holly Grove congregation)

Greetings to All Herald Readers:—A number of the brethren met at the home of Bro. Henry Zook on Tuesday to cut off his corn. Bro. Henry, who had been very sick, is able to be about again, but unable to do much work.

Sister Carrie Zook, who was operated on for appendicitis Sept. 12, still remains at the McCready Memorial Hospital in Crisfield. She is getting along finely. Her niece, Sister Mabel Hooks, still remains at Johns Hopkins Hospital in Baltimore, but slightly improved.

Last Sunday a number of young people from Greenwood, Del., worshiped with us. One brother, a converted Jew, gave a short talk, and his ringing testimony will long be remembered.

Our aged sister, Grandma Ogburn, seems to be gradually recovering from the shock of her husband's death. She is living with her daughter, Mrs. John Hooks.

Sister Gladys Payne, who has been suffering with anemia, remains about the same. Some of the sisters are doing some of her sewing. Sister Donna Belle Detwiler helped her with the housework Tuesday. The two youngest children are being cared for in other homes, since Sister Gladys can not stand the noise. We sincerely hope for her speedy recovery.

In His name,
Sept. 27, 1935. Mary Miller.

New Hamburg, Ont. (Geiger congregation)

Dear Herald Readers:—Our Heavenly Father has been good to us, for which we thank Him. Since we last wrote, we have greatly enjoyed a series of meetings with Bro. J. Irvin Lehman of Chambersburg, Pa., as evangelist. He faithfully preached the Word to us each evening as well as Sunday morning and afternoon during an all day meeting. In the morning we had the communion service with Bro. M. Hallman in charge. Besides Bro. Lehman we had Brethren Lorne Schmidt and Simon Martin speak to us Sunday afternoon. On Saturday evening and Sunday evening Sisters Elmina Cressman and Irena Good also took part in the program.

Among the visible results of these meetings there were seven confessions and reconsecrations. May the Lord richly bless these young lives and give them peace and victory through Christ.

We were all revived and refreshed and trust that God may richly reward our brother for giving us of his time and efforts. The work is not finished; there were a number deeply convicted of sin but for some reason would not yield to Christ. So we must keep on praying and working. Will you help us? God will reward you for it.

Sept. 28, 1935. Barbara Roth.

Cullom, Ill.

Greeting in Jesus' Name:—On June 16, Sister Lehman and Sister Sarah Eash were here from Goshen, Ind., at which time we had Sunday school at the regular hour, after which Sister Lehman gave us an interesting talk on India—what the people wear and what they eat. Sister Eash gave a little talk to the younger children about the little folks in India. Bro. Shantz and daughter were also here from Indiana.

Sisters Mary and Viola Wenger visited with us on June 19. The former

told us a number of things about India.

A group from Chicago, consisting of Ralph King, wife and two children; Gilbert Johnstone, Irene Mayercik and Helen Hilbert, were with us. They had prepared a short program which was given after the Sunday school hour.

Aug. 4, James Posar, wife and little boy; Robert Andersohn, wife and two little boys, worshiped with us. The brethren gave us talks and Bro. and Sister Andersohn sang several songs both morning and evening.

Bro. A. H. Leaman of Chicago preached for us on Sept. 10, and on Sept. 24 he worshiped with us again. We are looking forward for Bro. Wm. Brenneman next Sunday.

We are indeed grateful for the fellowship and encouragement given by these brethren. May God bless each of them as they continue to go forth in His name.

Sept. 28, 1935. Cor.

Hammett, Idaho

(Indian Cove congregation)

Dear Herald Readers:—We have again had the privilege of commemorating the death and suffering of our Lord; on Thursday evening, Sept. 12, when Bro. N. A. Lind, our bishop, stopped with us on his way home from General Conference. He was with us also on Wednesday evening before and had counsel meeting. He gave us a timely message on living the Christian life.

On Friday evening, Sept. 13, Sister Mary Wenger of India met with us. She with her sister Anna (Mrs. Abram Good) and family were on their way to Filer to visit her sister Barbara (Mrs. Ernest Garber). We always appreciate the fellowship of other Christians laboring in other parts of His vineyard.

Some of our number have left us for the winter. Bro. and Sister Menno Snyder went to help at the La Junta Hospital and Sanitarium. Sister Elsie Hooley is working in Twin Falls, and Bro. and Sister Ralph Miller and Grandpa Hooleys have moved to Nampa indefinitely. We will be glad when they all come home again.

Sept. 28, 1935. Barbara Miller.

Manson, Iowa

Greetings in Jesus' name:—The Iowa-Nebraska Conference, which we eagerly looked forward to is past. We were glad so many could be with us at that time and enjoy the spiritual feasts with us.

Sept. 21-29, Bro. S. G. Shetler of Johnstown, Pa., held revival meetings at this place. The attendance and interest were good. Every other evening, just before the sermon Bro. Shetler held a meeting with the boys and girls which they enjoyed very much. Bro. Shetler preached the Word

with power, warning sinners to come to Jesus and admonishing those who have named His name to remain faithful and true in His service. As a visible result 29 souls were willing to confess their Lord. Two wished to reconsecrate their lives. Pray for them that they may remain true to Him. Grandma Ulrich, aged 93 years, who has been bedfast for 20 months very much enjoyed the little German services Bro. Shetler had with her. May God richly bless our brother as he labors in His service.

We are planning to hold our quarterly program next Sunday. Having an all-day meeting with Brother and Sister Norman Hobbs of Iowa City Mission taking part in the program. Pray for us.

Oct. 1, 1935. Freda Zehr.

Orrville, Ohio

(Martins congregation)

Dear Readers of the Gospel Herald, Greetings:—Since the Lord has blessed us in such a wonderful way in this part of His vineyard, we cannot fail to share our blessings with our Herald readers. He has not only blessed in a spiritual way but also materially. The question that faces us is whether we are living in such a way that our life shows forth thanksgiving and praise.

Various ministers have come into our midst and brought God's message. On the morning of July 7, Bro. Amos Horst of Akron, Pa., spoke on the text: "Ye have not chosen me, but I have chosen you and ordained you." The evening of July 29, Bro. J. Irvin Lehman of Chambersburg, Pa., brought a very helpful message.

On July 14, we were privileged to have an all-day missionary meeting with Bro. Lloy Kniss, returned missionary from India, in charge. He was accompanied by his family and a sister from Johnstown. The meeting proved to be very inspirational and we believe that there were those who received a greater burden for the lost about us and in foreign lands. The evening of the 13th the message was given on the subject: "Where there is no vision the people perish." Sunday A. M. he spoke on the text Mark 16:15. Sunday P. M. two subjects were discussed; the first by Bro. O. N. Johns on "Our part in helping the work in India." Next, Bro. Kniss gave a description of the work in India. Sunday evening the final message was on John 3:16.

The death angel has come into our congregation several times since the last writing. The first was the passing away of Sister Martha Falb on July 4. Later a little one of 10 months by the name of Carolyn Nussbaum, daughter of Bro. and Sister Will Nussbaum, was called home. To all these we say, "Thy will be done."

(Continued on page 604)

Miscellaneous

A PRESENT HELP

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts Him,
He giveth songs in the night.
There is never a path so hidden,
But God will show the way,
If we seek for the Spirit's guidance,
And patiently watch and pray.

There is never a cross so heavy,
But the loving hands are there,
Outstretched in tender compassion,
The burden to help us bear.
There is never a heart that is broken,
But the loving Christ can heal,
For the heart that was pierced on Calvary,
Doth still for His people feel.

There is never a life so burdened,
So hopeless and so unblest,
But may be filled with the light of God,
And enter His promised rest.
There is never a sin or a sorrow,
There is never a care or a loss,
But we may carry to Jesus,
And leave at the foot of the cross.

What more can we ask than He's promised?
And we know that His Word cannot fail.
Our Refuge when storms are impending,
Our Help when temptations assail,
Our Savior, our Friend, and Redeemer,
Our Portion on earth and in Heaven;
For He who withheld not His own dear Son,
Hath with Him all things freely given.

—Sel. by Anna Schweitzer.

OBSERVATIONS ALONG THE WAY ON MY TRIP EAST

By Andrew Shenk

For the Gospel Herald.

Through an over-ruling Providence I, together with several others, started on an extended trip east. I might write of the many wonderful things of nature we observed, but I shall confine myself to the things relating to the Church.

Our first stop was at Elida, Ohio (our former home), where I met my aged brother J. M. While it was plainly manifest that his age was telling on him physically, it was equally manifest that he was still "fervent in spirit, serving the Lord." We held one meeting in the newly dedicated church, to my mind a model church building. The thought came to me that if the brethren and sisters were as correspondingly "fitly framed together . . . for an habitation of God through the Spirit," then they would indeed sit together in heavenly places in Christ Jesus when they met to worship.

Our next stop was the General Conference at Kitchener, Ont. Here we observed too many things to enumerate them all, so will mention only a few. First, although the people were gathered together from all parts of the country there seemed to be perfect fellowship regardless as to who they were or where they were from. Second, from the pulpit, whether in

preaching or in giving testimony, we did not detect the slightest clashing but all stood for the same great principles of the Gospel. Third, the wise, orderly way everything was handled by those in charge and the ready response of all that vast multitude, thus fulfilling the Scriptural injunction, "Let all things be done decently and in order." Fourth, one thing that astonished the world, viz., that in that vast multitude no one was seen smoking.

From the Conference we went to Lancaster, Pa., a place which from my youth I have looked upon with great respect and esteem as being the ancestry of the Mennonite Church in America. I had long wanted to visit there as a lay member, but felt too small within myself to go there as a minister and undertake to preach. I am glad to say that being in their midst I only felt a warm, hearty welcome without the slightest evidence of their feeling themselves our superior.

We next visited Denbigh, Va., where I had the pleasure of meeting my other two brothers, also actively engaged in the Lord's work. I met many nephews and nieces, most of whom are active Christians. We had the privilege of attending the Virginia Conference. While as a whole everything went off peaceably it was clearly manifest that there are constantly matters arising which require "a multitude of counsellors," thus showing the necessity of conference work.

I feel, beloved brethren and sisters, to say something about some observations which caused me to wonder. Here is something I am not fully able to explain: a number of years ago something seemed to get hold of our young sisters which caused them to part their hair on the side and comb it boy style. Wife and I went to the Pacific coast at that time, and to our surprise we found the same thing true there. For a few years now we have had difficulty in getting our young sisters to wear strings on their coverings. So far we have succeeded. To our surprise we found the same thing wherever we went.

The great question in my mind is, What causes the selfsame thing to affect seemingly the whole Church at the same time? Is it the Holy Spirit influencing the sisters? or is it possibly "the prince of the power of the air" in getting some of the sisters (unconsciously perhaps) to take a step toward world conformity? To be plain about the matter, I fear it is the latter. Another thing that I observed is that in some places the weed tobacco is cultivated by our people. I am glad to say I saw no one using it. I had to wonder (since it has become such a great curse) whether our dear brethren would not after all rather go

to the judgment bar of God without having tampered with it.

One more thing, dear brethren, and I will close. This last regards the costly buildings and furnishings of our homes. Let me digress just a little to make my point clear. Before we left Ohio many years ago we built a large two story house, a large bank barn, put up a windmill, and fixed up things so it was real handy and convenient. Then we settled down comfortably, and we did it all with a clear conscience, as I believe you all have done. Well, the Lord soon called us unmistakably clear to leave all and go west, and in a miraculous manner opened the way. We were so comfortably fixed that we refused to go, and stayed there two years longer. During that time the Lord chastened us by taking away our youngest son Timothy, and allowed us to sink about two thousand dollars financially. Then we said, "It is enough, Lord. Open the way, and we will go." And He did, and we came.

When we went west and I began to do evangelistic work my eyes were opened to a new vision of things as I went from place to place. Especially in the Ozarks I saw the people (and some of them of our own dear people) living in shacks that in Ohio I would hardly have thought sufficient to winter my cattle in. I say, when I saw them thus living without murmuring and complaining, with only one great longing that they might have the Gospel preached to them oftener, my heart was touched as never before, regarding my standing as a Christian and especially as a minister of the Gospel. I said then and there that never again would I put the amount of money in buildings I once did. And I still stand there. I am wondering if our Lord will as readily say, "Well done" when we lavish so much on self as He will be to pronounce the same blessed words if we deny self and sacrifice for His sake and the sake of our fellowman.

There are still thousands of people living in these western parts in hovels that are neither comfortable nor convenient. Hundreds of them have not the privilege of hearing the Gospel preached because a large percentage of the preachers today are nothing short of hirelings and the people have no money to pay the preacher. So there are those at no great distance who have not heard any preaching for years. I for one long to preach to those people, but so far as finances are concerned we are virtually in the same boat. I am not asking for a penny for myself, but my heart goes out to these people, and I will just say that if the Lord should lay upon the heart of any of you, dear brethren, a longing to help bring the Gospel to these people and want to furnish the means of transport-

tation I will by the grace of God see that every dollar is used for that purpose, either by myself or by my co-laborers.

Oronogo, Mo.

PERILS OF LUKEWARMNESS

By Ada Stoltzfus

For the Gospel Herald.

"To the angel of the Church at Laodicea write:"

These are the words of Him who is the Amen—the Witness faithful and true, the Beginning of God's Creation. I know your doings—you are neither cold nor hot; I would that you were cold or hot! So because you are lukewarm and neither hot nor cold, before long I will vomit you out of my mouth. You say, "I am rich and have wealth stored up, and I stand in need of nothing"; and you do not know that if there is a wretched creature it is you—pitiable, poor, blind, naked.

Thus we see the condition of the church of Laodicea. She was neither cold nor hot, but lukewarm and in danger—in danger of being cast aside. Are there perils in lukewarmness? The person today who is neither cold nor hot for God is in danger, just as the man who sleeps while his house is burning or while his ship is sinking. The church at Laodicea knew not that she was wretched and poor and blind and naked, but thought she was rich and had wealth stored up. By the soothing warmth of lukewarmness she was lulled to sleep. Stunted that she sensed not how wretched she was, and in her stupor was robbed of the fine gold she might have had; blinded to her own condition and stripped of all that beautifully adorns. It had been far better had this church been cold or hot. Hot and alive for God or cold that the heat of those who were warm for the Lord could have been easily felt.

Then the question comes, Are those who are lukewarm in greater perils than those that are cold? The answer we give is, Yes. The message to John was "I would that you were cold or hot!"

The heathen in his darkness is cold, for he knows not of a Saviour's love and his heart is cold; but pour upon him the blessed Gospel story, and the cold will turn to a burning flame. But the one who was once aglow for the Master and has dimmed the fire will find it hard to light again half burned ashes and cinder. He has lost his first love and left his flame die to a smoldering ember. He is in danger of losing what light he has. He is about to be lulled to sleep. Over the ardor that once glowed in his heart grows a callousness, a resistance to the still Small Voice. The coldness from the world no longer seems so cold, for the heart has become chilled itself and is too nearly cold. Sin no longer annoys, for the light has become dimmed

and its shadows no longer appear so dark.

The individual or church that becomes like the church at Laodicea is not only in danger of being cast aside but in danger of becoming like they were, wretched and miserable. The one who loses his love to God loses that sweet peace and comfort that comes from a close walk with the Father, and who is more wretched than such a one? He becomes poor; he loses his assurance of heaven, the deed to his mansion there becomes void. He is the poorest of the poor.

He can no longer claim the robes of the saints. He has been stripped of his robe of righteousness. He is poor and naked. The adornment of meekness has vanished and the gaudy vesture of pride has taken its place.

What greater perils could surround one than those affecting our eternal being? Yet perhaps the saddest and the one that makes all others most dangerous is that of blindness. The church at Laodicea was in all these perils and was blind to the fact. She was poor and thought she had great wealth. So it is with the backslider, the indifferent one, the one who has become lukewarm. He thinks he is gathering wealth. Money perhaps has become his god, and the deceitfulness of riches has choked out his love for God. All his energies are given to the accumulation of wealth,

and he has become lukewarm to the things of God.

Another may have found the dazzling lights of the world so bright and alluring that his eyes are blinded so that he cannot look up and he becomes indifferent to the things that formerly were of great concern.

Some one else may have his fire dampened by the vexations of care and duties or by letting go of principles or by the lure and attraction of the crowd.

If one who is lukewarm is blind to his condition, how shall he know it? There is a way back; a heart searching will help. Let him ask himself: Do I love God's Word? Does it really refresh my spirit? Or is it dry? Do I go to church because it is Sunday, and because others go? Do I go to see the people that are there, or because I would be lonely at home? Would I rather go somewhere else? Or stay at home? Would I rather sleep than pray? Do I meet the unsaved every day and think not of their doom awaiting them? If his answers to these questions are not what they should be, it is time to be alarmed.

If you would avoid the perils of lukewarmness, keep your flame burning high. Light your lamp every day from the great Light House above. Keep the flame of the Master's love turned high.

Elverson, Pa.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

The college opened its fortieth year on Sept. 10. The enrollment at the end of the third week stands at 277, classified as follows: seniors, 28; juniors, 34; sophomores, 82; freshmen, 93; postgraduates, 6; specials, 34. This makes a total increase over the same time a year ago of sixteen. The entering freshman class has about ten less enrolled than a year ago. The student body throughout shows seriousness of purpose and everyone anticipates a good year of school work.

The regular teaching staff this year is as follows: President S. C. Yoder, Bible; Dean H. S. Bender, Bible; D. A. Lehman, mathematics; S. W. Witmer, biological sciences; Silas Hertzler, psychology and education; G. F. Hershberger, history; G. R. Miller, chemistry; John Umble, English; Edward Yoder, ancient languages; Paul Bender, physics and mathematics; I. E. Burkhart, Bible; Lydia Shenk, French; W. E. Yoder, music; Mary Royer, education; Olive Wyse, home economics; Elizabeth H. Bender, German; M. C. Lehman, philosophy and education.

Those who assist as part time teachers are Pearl K. Miller, Arthur L. Sprunger, F. E. Byers, Noble Kreider, D. S. Gerig, Mrs. MacFarland. Three faculty members are away this year for graduate study; W. H. Smith and S. A. Yoder at Indiana University, and Paul Mininger in Philadelphia.

The equipment of the faculty for service

has been increased considerably over a year ago, with four more teachers holding the doctorate degree. They are M. C. Lehman (Yale), newly appointed to the faculty, S. W. Witmer (Indiana), G. F. Hershberger (Iowa), and H. S. Bender (Heidelberg, Germany). Bro. Bender has been absent from the college since last March in order to complete his studies abroad. Word has come that he passed with honor his final examinations on Sept. 21 and he is on his way home to take up his duties as dean and teacher of Bible. W. E. Yoder and Mary Royer spent part of the past summer in university study. Lydia Shenk travelled in Europe, mostly in France, during the summer. Elizabeth H. Bender had accompanied her husband to Germany in March and spent the spring and summer studying and visiting relatives there.

The college Sunday school has been reorganized for the new school year, with Walter E. Yoder and Paul Bender as superintendents in the adult department, Pearl K. Miller in the intermediate department, Mary Royer in the primary department. The Sunday evening meetings for the year will be arranged for by a committee with G. F. Hershberger in charge as chairman. The annual business meeting of the local congregation has been announced for October 8.

The student religious activities started off with good interest. The Y. P. Christian Associations have as their presidents Carl Kreider of Wadsworth, Ohio, and Lois Gunden of Goshen. The drives for membership

in the Christian associations were made the second week of school. Of the foreign volunteer band, Lester T. Hershey of Argentina is president, and Charles Kreider of Wadsworth, Ohio, is leader of the Christian Workers' Band. The latter holds weekly meetings with large attendance on Sunday morning before breakfast. The foreign volunteer band meets monthly. The extension committee of the Y. P. C. A. is planning for an enlarged program of off campus activities this year.

On the first Sunday of the school year, Bro. S. C. Yoder preached the morning sermon at the college. In the evening of the same day a special service of consecration and spiritual dedication was held with Bro. M. C. Lehman as principal speaker. On Sept. 22 Bro. T. K. Hershey preached at the morning service.

Sept. 30, 1935.

Edward Yoder.

THE POWER OF PRAYER

By a Sister

For the Gospel Herald.

I will give myself unto prayer.—Psa. 109:4.

Evening and morning and at noon will I pray, and cry aloud, and he shall hear my voice.—Psa. 55:17.

These are soul expressions from the psalmist David. How much time do we spend in our devotions? Do we feel satisfied that God has been pleased with the time we have given to Him?

Who ever knew an eminently holy man who did not spend much of his time in prayer? We may lay it down as an elemental principle of religion, that no large growth was ever gained by one who did not take time to be often, and long, **alone with God**. Whitefield says, "Whole days and weeks have I spent prostrate on the ground in silent or vocal prayer." "Fall upon your knees and grow there," is the language of another, who knew whereof he affirmed. Indeed today there is a loud call to more prayer and faith. Oh! that every Christian would set apart time thrice daily for earnest, fervent prayer.

There is much to be prayed for. Try it and it will become a part of your life. Just as you are accustomed to eat three times a day to satisfy the natural hunger, so this spiritually will give you strength and bring you divine revelation.

God demands whole-hearted service. I fear we have drifted into a form of godliness and Satan has grasped the opportunity and has sown tares while we were as it were asleep. May we wake up and trim our lamps by watching unto prayer. These are days of trial and perilous times and an unconscious departing from the faith. Therefore how needful to **"watch and pray."**

Souderton, Pa.

CORRESPONDENCE

(Continued from page 601)

On the evening of Aug. 15, occurred the wedding of Sister Sarah Hartzler of this place and Bro. Elam Martin of the Crown Hill congregation.

On the evening of July 21 the Y. P. M. rendered a program at the Bethel Church in Medina Co. The same Y. P. M. gave a program at the Walnut Creek Church on the evening of Sept. 1.

We are looking forward to a spiritual feast during the holidays. Bro. J. L. Stauffer has been secured for instructor in Bible conference work and another ministering brother as evangelist. May you with us remember these meetings at the throne of grace in prayer and also the work here in general.

The attendance at Sunday school and church services has been very good.

Oct. 2, 1935. Esther Eshleman.

Marietta, Pa.

(573 W. Market St.)

Dear Herald Readers, Greeting:—Those who are living the life of the upward tug are the ones whose lives and lips bear a living testimony to the world of a living Savior in heaven. And how we do appreciate the lives of those faithful ones in this dark and sinful world. The works of Satan are so prevalent on every side that we dare not trust in the arm of flesh or we will fall victim to him, for his ways are too cunning for even the best in man apart from the grace of God.

The peace of God and a desire for communion prevailed among our little flock here as we were privileged again to give testimony to this fact at our recent council meeting.

All evidences of the fall season are upon us, even nature itself bearing testimony to the same. The busy rush of school days, from the tiny tot to the grown-up, all remind us of new obligations again that are just at our door to be opened in the near future (Oct. 19) in behalf of the children in the work of the sewing school. Expressions from the children tell us that they are eager for it. We again rely upon the faithful support of the sewing circles for your help in this way by both your presence and your prayers.

The male Chorus from Elizabethtown, in charge of Bro. Ezra Brubaker, rendered their services by singing at various street corners over town last Wednesday evening, Sept. 25. We voice the sentiments of many as we say we appreciated it, come again. Many lives can be touched in this way which may not be reached in any other way.

The brethren who preached for us recently were Martin Kraybill, Frank Martin, John F. Bressler, and Noah Risser.

When you are approaching the throne of grace, will you please include us on your list?

In His glad service,

Barbara N. Longenecker.

Oct. 4, 1935.

La Junta, Colo.

(Mennonite Hospital and Sanatorium)

Dear Herald Readers, Greetings:—"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people" (Matt. 9:35). In the spirit of these words we minister to each of our patients. We solicit your prayers and interest in the program of ministry according to the text which we have just quoted.

During the month of September we had an average of 45.73 patients daily in the hospital. Our tuberculosis section is filling up completely. We have made some contact with charitable organizations in the state who are co-operating in placing their patients here.

September 1 we had considerable changes in our working force in every department. Sister Elva Sherk from Virginia has come to work as General Duty Nurse. Sister Esther Brenneman has returned from her home in Ohio and is again supervising at the Sanatorium. Sister Melva Harder will supervise at night. Sister Priscilla Lichti has begun her work as dietician. Brother Menno Snyder and Sister Lina Snyder have assumed their duties as janitor and office nurse, respectively. Dr. J. Durbin Yoder has begun his work as resident physician. Sister Barbara Zink is working as matron at the Nurses' Home. Brother Dan Hunsberger has a leave of absence from his duties as janitor on account of his health. There are nine students in our new class of nurses. Their names are Thelma Yoder, Katie Yoder, LaVera Miller, Beryle Marshall, Mary Leichti, Carrie Hartzler, Mattie Grieser, Mary Graybill, Virginia Gomoll. Our biggest need in workers just now is general duty nurses. We have had a light snow this fall. The weather is now most beautiful.

Bro. E. L. Frev was a welcome visitor last week. He gave a short talk to the patients which was much appreciated.

Asking an interest in your prayers, we are,

Oct. 4, 1935.

The Workers.

Allen H. Erb.

Henri Bero, a French Socialist, reports, according to the Watchman-Examiner, that since the Soviets came into power in Russia they have put to death a total of 11,726,746 people; or two million more than were killed in the World War. And yet people want that kind of government in the United States, and some deceived preachers advocate it.

REPORT

Of the Mennonite Publication Board Meeting, held at the
East Zorra Church, near Tavistock, Ont., Canada,

August 22, 23, 1935

On Thursday morning, Aug. 22, the Executive and Publishing committees met in joint session for a season of devotion. Bro. S. F. Coffman led the song service and Bro. H. A. Diener, Hutchinson, Kans., the Scripture reading and prayer. The committees then adjourned to take up their respective work in separate sessions.

Thursday Evening

(First Public Session)

Song Service, led by Edwin J. Yoder, Topeka, Ind.
Scripture reading and prayer, E. L. Frey, Wauseon, O. Scripture read, II Pet. 1:1-14.

Open conference, led by J. Irvin Lehman, Chambersburg, Pa.
Theme: Types of Literature Found Helpful in Our Congregations. The Bible, missionary stories, Bible stories, etc.

Making Our Sunday School Lesson Helps the Best Possible, discussed by J. A. Ressler, Scottdale, Pa.

Give the Bible. Make the Helps help us study the Bible.
Sound Literature For the Home and Sunday School, discussed by I. W. Royer, Orrville, O.

The Bible is sound. Our Church periodicals and Lesson Helps are good literature. There is other helpful literature. The Spirit of God will give discernment as to what is sound.

Closing prayer, D. D. Miller, Middlebury, Ind.

Friday Morning

Devotion, led by J. K. Bixler, Elkhart, Ind. Scripture read, Phil. 2:1-16.

The minutes of the previous meeting were read and accepted.

The various officers of the Board and House gave verbal reports of the work.

Secretary's Report

Since our last biennial Board Meeting, our Executive Committee has had a number of meetings in which the regular routine of work was taken care of.

We wrestled with some difficult problems. Because of the death of our Secretary-Treasurer of the House (Bro. Levi Mumaw), and a few other irregularities within the House, a change in the organization of the House was necessary.

Bro. A. J. Metzler was appointed acting Manager of the House and Bro. C. B. Shoemaker acting Secretary-Treasurer, until Board Meeting time.

Plans are being made to move the Weaver Book Store, Lancaster, Pa., to a more suitable location.

The Lord has blessed the work of the Board and House and has given us two prosperous years again.

We solicit the continued co-operation of the Church in general, that our literature may be made the best possible, and that it may be given a still wider circulation.

Report of Secretary-Treasurer of the House

Cash on hand by House and Board	\$ 7,411.96
Accounts receivable	17,382.01
Loans receivable	21,544.51
Stocks and Investments	2,785.81
Inventory: Books, Paper stock, buildings, real estate, subscription list, historical library, etc.	281,679.14

Total Assets \$330,803.43

Liabilities

Loans payable	\$ 23,100.00
Net worth of Board	307,703.43

\$330,803.43

Subscription List

Weekly Periodicals

Gospel Herald	11,000	Youth's Christian Comp.	15,500
Words of Cheer	12,750	Beams of Light	9,500

Monthly

Christian Monitor	4,750	The Way	27,400
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Quarterlies

The total number of Lesson Quarterlies, including the Lesson Picture Cards	122,830
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Annuals

English Family Almanac	6,500	Topic Booklets	8,000
German Family Almanac	1,500	Book Catalogue	12,000
Year Book & Directory	3,500		

The Editors gave their reports in pamphlet form. Bro. Daniel Kauffman gave a brief report for the Committee appointed to write up a short history of the Publishing House for the past twenty-five (25) years, to be placed in the same booklet containing the Constitution and By-laws of the Board. He reported the work completed. By motion the report was accepted and the committee released.

Closing prayer, Oscar Burkholder, Breslau, Ont.

Friday Afternoon

Song Service, led by C. Z. Yoder, Wooster, O.

Devotion, led by S. C. Yoder, Goshen, Ind.

The Publishing Committee reported their work.

The recommendation made to the Board by the Executive Committee that a committee of three brethren be appointed by the President to enter into negotiations for the purchase of the property located at 40 South Duke St., Lancaster, Pa., and that they be authorized and empowered, by the approval of the Executive Committee of the Board, to make the final purchase, was adopted by motion.

The following brethren were later appointed to serve on this committee: A. J. Metzler, O. N. Johns, and J. W. Weaver.

The committee, appointed to study the question of a change from the use of the International Sunday School Lessons which was brought to the Board at its meeting two years ago, reported. In their report they recommend that twenty-six Bible lessons, covering the distinctive teachings of the Mennonite Church (similar to those prepared by Bro. J. R. Shank) be worked out in Lesson Help form covering two quarters of lessons, and that these be undated but numbered, so that any Sunday school can substitute these lessons for any quarter's lessons they may desire.

The report was accepted and the recommendation was referred to the Publishing Committee. The committee was honorably dismissed.

Next was the election of officers which resulted as follows:

Members at large: D. D. Troyer, O. N. Johns, Paul Erb.

Lancaster Conference, Henry Hershey.

Franconia Conference, J. C. Clemens.

President, M. H. Shantz, New Dundee, Ont.

Vice President, D. D. Troyer, Goshen, Ind.

Secretary, O. N. Johns, Canton, O.

Treasurer, Henry Hershey, Intercourse, Pa.

Manager of the House, A. J. Metzler, Masontown, Pa.

Secretary-Treasurer of House, C. B. Shoemaker, Scottdale, Pa.

Publishing Committee: Daniel Kauffman, J. K. Bixler, Geo. R. Brunk, Oscar Burkholder, H. A. Diener, J. Irvin Lehman, and J. L. Stauffer.

Auditing Committee: O. O. Miller, Dwight Miller, Ezra Bender.

The following brethren had served on the nominating committee: J. A. Ressler, J. Irvin Lehman, and H. A. Diener.

The Editors of the various periodicals were all retained.

Our Publishing Work

(a) **The Field**, discussed by Bro. J. R. Shank, Versailles, Mo. We are interested in the various congregations, evangelistic field, mission field, our Church institutions, our homes and our individual lives.

(b) **Our Responsibility**, discussed by Bro. Amos Horst, Akron, Pa. The Gospel should be published in all nations. We are responsible to the extent of opportunities and abilities.

Closing Prayer.

Friday Evening

Before the regular evening session the Board members met and transacted the following business.

The Sunday School Lessons Committee recommended a change in our Lesson Helps, which would include an additional help for the Primary and Junior teachers. They also recommended a change in the card system. The recommendations were adopted and the working out of details was left to the House and the Sunday School Lessons Committee.

Resolutions Adopted

Whereas, we, the members of the Mennonite Publication Board, at our biennial meeting, keenly feel the absence of our brother and co-worker, Levi Mumaw, whom the Lord so recently called to a higher service in His Kingdom; therefore be it

Resolved, that we hereby express our appreciation for his many years of faithful and efficient service as Secretary-Treasurer of the Publishing House, and in promoting the interests of the Board and Church in this and other capacities; and that we bow to the wise purposes of God who doeth all things well, praying that the work of the Lord may continue as He raises up men for His service.

In view of the recent problems and developments in the work of the Publishing House, be it

Resolved, that the Board express its deep concern that such an arrangement be secured at the House as will mean a unified and efficient carrying on of our publishing interests.

That we express to Bro. Aaron Loucks, the retiring Manager of the House, our appreciation and thanks for his many years of faithful service for the Church.

That we express our confidence in the Executive Committee of the Board and in the workers at the House in their working out of the problems which have arisen.

That we earnestly pray that God, through the Holy Spirit, may grant His guidance and grace that the Church may continue through her publication interests her testimony and her ministry to maintain the faith and to save souls at home and abroad.

Resolutions Committee: S. F. Coffman, Paul Erb, J. L. Horst.

The regular program followed:

Song Service, led by C. Z. Yoder.

Devotion, Abner G. Yoder, Parnell, Ia. Scripture read, I Tim. 3:1-16.

A resolution of thanks to the East Zorra Amish Mennonite congregation was passed by all the visitors.

Our Publishing House Activities, discussed by C. F. Yake, Scottdale, Pa.

Publishing House is yours, mine, and primarily God's. This year the House has given back to the Church \$6,128.00. It gives back one-half of its earnings each year. It uses about one hundred tons of paper per year.

Give Attendance to Reading, J. L. Stauffer, Harrisonburg, Va.

Men can defile the temple with bad literature as well as with other things. People that cannot content themselves in reading are unfortunate. Do not forget to read, and read much from the Word of God.

The President and Vice President made some closing remarks, after which the congregation sang the song, "Blest Be The Tie That Binds." Bro. D. J. Johns of Goshen, Ind., led in a closing prayer. May God be praised.

O. N. Johns, Secy.

SPECIAL MEETINGS

New Holland, Pa.

Report of The Annual All-Day Workers Meeting Welsh Mountain Samaritan Home, September 2, 1935.

Organization.—Mod., Sem Eby; Chors., John C. Hershey, Benj. Weaver; Secy., Ira J. Buckwalter.

Sermon, by A. L. Martin. The teachings of Jesus are applicable to a workers meeting. The foundation of blessedness is to suffer for those we love. We as workers together should take every opportunity to help those who need help. He that would be great must be least.

The World in Sin, by H. Frank Leaman. When we realize the peace and joy we enjoy it is good to look back and have sympathy for those who are still in sin. "The whole world lieth in wickedness," (1 Jno. 5:19) refers to the people of the world resting in wickedness, and they have no desire to be disturbed. The wrath of God is resting on the sinner, what attitude will we take toward a world in sin.

Satan's Devices to Obscure our Missionary Visions, by J. Paul Graybill. We may not be looking at the right purpose of our life. Satan gets our mind on wealth, pleasure, fame, etc. We may get on a high elevation, but not on the right spot; may not be right on the fundamentals of the Word of God. The Church may be disputing about different doctrines, and the world going to a Christless grave. There may be a lack of missionary information. There are enough heathens in the world to fill a church with one thousand people every mile, and go forty-seven times around the world.

Flee, Follow, Fight by Martin R. Hershey. Flee seducing spirits, false prophets, and false doctrines. Follow after righteousness, Godliness, faith, love, patience, meekness. Fight the good fight of faith.

A Mind to Work (Neh. 4:6) by James Hess. It is an essential that one has a mind to work. We must have some aim or object in view and work to that end. In God's work there is something for every one to do who has a mind to work.

Rural Mission Work.

1. **The Church's Responsibility**, by C. H. Mosemann. The Church is commanded to go into all the world. Start at home and then reach out. Even if it does not seem worth while God has promised to bless every effort. We should deny ourselves, pride is costing us too much.

2. **The Church's Privilege**, by David High. Eternity will only reveal what will come from our making use of our privileges of working for the Lord. The world longs for an expression of sympathy, may we all do our part.

3. **A Blessing to the Church**, by M. S. Stoltzfus. Bodily exercise profits a little but spiritual exercise profits much more. It trains us to give up our bad habits. There is joy in Heaven when a sinner repents. The Righteous shall shine for ever and ever.

The Joys and Blessing of a Consecrated Life, by Jacob Harnish. The first thing we must consecrate is ourselves; second, our service; third, our substance. "The joy of the Lord is your strength." In the presence of the Lord are pleasures for evermore. If we expect to have the fullness of joy on the other side, we must have a foretaste of it

on this side. We must consecrate ourselves daily.

Evangelistic Sermon (Matt. 25:6), Martin R. Hershey. "And at midnight a great cry was made, Behold the Bridegroom cometh." It is certain the Lord is coming, and He will come suddenly. There are many signs of His coming, and the midnight cry may not be far off. May we be prepared for that coming.

Secretary.

Lititz, Pa.

Report of Bible Meeting held at the Hammer Creek Mennonite Church, Lancaster Co., Pa., Sept. 14, 15, 1935.

Organization.—Mod., Noah Hurst; Secy., Reuben Carper.

Program and Speakers. Song Services, Daniel Brubaker and Elias Eby; Devotional (Jno. 10), Ephraim Eby; Sermon (Text, Heb. 1:11, 12), Amos Horst; The Perfect Work of Patience, Elmer Martin; Devotional (Psa. 2:8), Jno. S. Hess; Enlarge, Lloy Kniss; "Remove Not the Ancient Landmarks," Aaron Mast; New Testament Worship, Elmer Martin; Devotional (Eph. 2), Mahlon Witmer; Nonresistance, Aaron Mast; The First Day of the Week, Lloy Kniss; Sunday School Lesson, Eli Wenger; Inspiration to Old Testament Believers Through Sacrifices, Lloy Kniss. Sermon (Text, Matt. 26:22), Aaron Mast; Devotional (Psa. 46), Christ Frank; Children's Meeting, Aaron Mast; Essentials of a Happy Home, Abram Risser; The Work and Workers of the India Mission, Lloy Kniss; Our Eternal Home, Heaven, Aaron Mast; Devotional (Heb. 13:1), Harvey Eberly; "Let No Man Despise Thy Youth," Aaron Mast; Sermon (Text, Acts 26:19), Lloy Kniss.

Thoughts Presented. Patience is the fruit of the Spirit. It is not acting on impulse but to be sober, thoughtful, trusting in Him always and waiting on Him to direct His work. True enlarging comes from within and spreads outward. Indifference threatens the spiritual growth of the Church and hinders the work in Church and mission field. When we neglect our next door neighbor we neglect God. We must exercise in spiritual things to grow strong in the Spirit. We are enlarging our own lives when we live for others. Removing a landmark throws everything out of line. We can cross the boundary line, but we must suffer the consequences. Some of the landmarks that God has placed from the beginning are: Worship, observing the Lord's day, marriage and honoring parents. The Old Testament worship was one of sacrifices and works; but since the great sacrifice of God's own Son our worship is by faith and works. All true worship points to the cross, our only hope of salvation. God rules the world through the powers that be; He rules the Church by love. The price of our peace is the blood of Christ. The transition from the seventh day to our Lord's Day is explained in Scripture. References: Acts 18:4; Mark 16:1, 2; Jno. 20:19; Acts 20:7. Four Old Testament sacrifices are pointed out: The burnt-offering, meal-offering, peace-offering, and sin-offering. Christ's death was the fulfilling of all these. May we watch and wait with the same faith and experience the same consolation that Simeon and Anna exercised and found in the fulfilling of God's plans and promises. The secret of a happy home is to have Christ in us so that He may guide our lives and our homes and in properly choosing our life companion. God had no beginning and has

no end. The saints and angels are immortal. They had a beginning, but live through eternity. As we shine here, so will we shine in heaven. Young people are urged to live a clean, pure life and to stand for principle rather than policy; exercise in godliness, thereby laying a good foundation; be faithful in whatever service called, and back up your teaching with your life. The Lord does not open the door to some work without fitting some one for the place. God cannot use us until we realize what we are and are not. The Church is a witness for Him. Obedience and service may bring suffering, as in Paul's case, but likewise victory.

Sept. 17, 1935. Reuben Carper, Secy.

Middletown, Pa.

Report of the Annual Bible Meeting held at Strickler's Mennonite Church, near Middletown, Pa., Sept. 7 and 8, 1935.

Organization: Mod., Martin Metzler; Chors., Kenneth Seitz, Norman Kraybill; Secy., Alma Maust.

Program and Speakers: Harvest Sermon, A. A. Landis; Studies in Ephesians I; Spiritual Blessings in Heavenly Things in Christ, John R. Mumaw; Chosen in Him, Mumaw; Accepted in the Beloved, Landis; Redemption Through His Blood—Forgiveness of Sins, Landis; The Riches of His Grace, Mumaw; The Dispensation of the Fullness of Time, Mumaw; Sealed with the Spirit of Promise, Landis; To the Praise of His Glory, Henry F. Garber; The Eyes of Your Understanding Being Enlightened, Mumaw; The Sunday School Lesson, Garber; Children's Meeting, Samuel L. Longenecker; Y. P. B. Meeting; Benefits of Bible Study—(1) The Importance of Bible Study to the Christian, Marlin Seitz; (2) The Value of Systematic Bible Study, Ezra O. Brubaker; (3) The Bible, a Power in Christian Service, Menno E. Miller.

Thoughts Gleaned: Where would we be if it had not been God who cared for us? Ephesians is one of the most profound books in the Bible. Our physical, intellectual, and material blessings can be made spiritual blessings by experiences with God. The spiritual blessings are originated by God, purchased by Christ, bestowed upon us by the Holy Spirit. The finished atonement, resurrection, and intercession for us are a few of the spiritual blessings we have in Christ. They are given that our knowledge of God's manifold blessings may increase. God's choosing His people was primary; His choice was purposeful, selective, motivated and directive. We are chosen so that we may be separated, blameless and holy. Only those who do the will of God can be adopted into the family of God. Sin is anything that is against the law of God, but the blood of Jesus Christ cleanses us from all sin. The forgiveness of sin is not according to the nature of our sins, but according to God's grace. The richness of His grace can be comprehended only by our knowledge of God. All ages stand under God's guidance, and with each new age He changes His method of dealing with men. There shall be a great summing up of God's ages. The Spirit is holy, and to be sealed with the Spirit makes us holy. It leads and guides us in all truth. All creation was for us, but through it we are to give God glory and praise, for all things consist and exist for His glory. If we give God glory and praise with our talents it will keep down pride.

The Christians have a present and a future hope, for Christ has begotten us unto a lively hope, and the hope of His glory. The riches of His glory abound in absolute freedom, eternal happiness, eternal praise, and citizenship in heaven, whose Builder and Maker is God.

The Bible is the Christian's handbook. Systematic Bible study serves as a discipline. It develops thoroughness, broadens and deepens our understanding; a study of God's Word leads to consecration and better service to God. There is no other book that can equal or take the place of God's Book; so study it, and act upon your reading.

Secretary.

Married

Sommers—Hershberger.—Bro. Clayton Sommers and Sister Ruth Arlene Hershberger, both of the Howard-Miami Co., Ind., congregation, were united in marriage, Sept. 29, 1935, at the home of the bride, A. G. Horner officiating. May joy and happiness attend them through life.

Martin—Martin.—On Saturday afternoon, July 13, 1935, at the home of the bride's parents, Bro. and Sister Wayne Martin of Goodville, Pa., occurred the marriage of their daughter Evelyn, to Bro. Aaron H. Martin of New Holland, Pa. Bishop John Sauder officiated. May the heavenly Father direct them in the pathway of life.

Yoder—Kauffman.—On Sept. 27, 1935, at the home of the bride's uncle, Bro. Kenneth Yoder and Sister Hazel Kauffman, both of the Maple Grove congregation of New Wilmington, Pa., were united in the bonds of holy matrimony, Bro. E. J. Zook officiating. May the Lord richly bless them as they share the joys and sorrows of life together.

Eby—Heckendorn.—On September 28, 1935, Bro. Gordon Eby of the Latschar congregation, Mannheim, Ont., and Sister Pearl Heckendorn of the Cressman congregation, Breslau, Ont., were united in the holy bonds of matrimony in the Cressman Mennonite Church, Bro. Oscar Burkholder officiating. May the Lord's choicest blessings rest upon them through life.

Schertz—Springer.—On Sept. 22, 1935, Bro. Paul E. Schertz of the Metamora, Ill., congregation and Sister Ada E. Springer of the Hopedale, Ill., congregation were united in holy matrimony at the home of the bride's parents, Bro. and Sister Joseph Springer. Bro. Simon Litwiller, uncle of the bride, officiated. May the blessings of God attend them through life.

Bowen—Milnes.—Bro. Edwin R. Bowen and Sister Matilda Milnes, both of the Canton, O., congregation, were married at the Canton Mennonite Church in the presence of a large group of friends on the evening of Sept. 12, 1935, this being also the birthday of both bride and groom. The pastor, Bro. Wm. G. Detweiler officiated. May God's best be theirs for the remainder of their lives.

Obituary

Simmers.—Abbie Simmers was born Nov. 30, 1876; died Aug. 30, 1935; aged 58 y. 9 m. She was a member of the Coatesville Mennonite Mission and was always faithful in attending services when health would permit. Funeral services were conducted by Brethren Amos B. Stoltzfus, John A. Kennel, and Isaac Kennel. Burial in Kelton Cemetery.

Orner.—Jesse Orner was born Aug. 8, 1865; died Aug. 10, 1935; aged 70 y. 2 d. He was a member of the Coatesville Mennonite Mission for about 3 months and remained faithful to

the end. Funeral services were held from the home of his daughter near Royersford, Pa., by Brethren John A. Kennel and S. G. Shetler. Burial in Valley Forge Cemetery.

Marsh.—B. Frank Marsh was born Sept. 9, 1861; died Aug. 19, 1935; aged 73 y. 9 m. 10 d. He was a faithful member of the Coatesville Mennonite Mission, and was always present at the services when health would permit. Funeral services were conducted Aug. 22 by Brethren John A. Kennel, S. G. Shetler and M. S. Stoltzfus. Burial in Fairview Cemetery.

Ogburn.—Charles W. Ogburn was born on Christmas day in 1852; died Sept. 11, 1935, at the home of Chancy Hostetler near Westover, Md.; aged 82 y. 8 m. 16 d. He had long been a sufferer of a weak heart, but the infirmities of old age gradually weakened him until he could no longer go about by himself. Then he and his companion were both taken to the Hostetler home where they were tenderly cared for till his death. He is survived by the following: his aged companion (who before her marriage was Annie Shipman), Lulu Tragilus of Washington, Otis of Montana, Amos and Clara Hooks of Westover. One daughter, Nona, preceded him.

High.—Elmer N., son of Elmer and Mary Nolt High, of Farmersville, Pa., was born April 3, 1929; died Sept. 15, 1935 of scarlet fever. After an illness of four days, he passed away very unexpectedly, though he was very sick and was unconscious most of the time. The smiling face no more we see, but it will never be forgotten. The following brothers and sisters survive: Mary, Melvin, Aaron, Emma, Edwin, Lydia, Ada, John, and Esther. Short funeral services were held Sept. 16, by Frank Hurst, at Groffdale, with interment in adjoining cemetery.

"Dearest Elmer, we will miss thee,
Miss thy sweet and cheerful smile,
Miss thy songs of joy and gladness,
Miss thy presence all the while;
But we know you've gone before us
To that bright and shining shore,
Gone to meet our blessed Savior,
With Him to dwell for ever more."

Musselman.—Cora Yoder, wife of Ivan Z. Musselman, died Sept. 20, 1935, at the Gettysburg hospital from coronary thrombosis; aged 51 y. 5 m. 12 d. She was born in Concord, Tenn., the daughter of Mrs. Mary (Waltz) Yoder, who resides at the Musselman home in Orrtanna, Pa., and the late Pre. Noah Yoder. Surviving in addition to her husband and mother, are three children—Howard Musselman and Mrs. Arthur W. Roth (Mary), Orrtanna, and Lois Musselman, at home, two grandchildren, and the following brothers and sisters: W. F. Yoder, Orrtanna; Dr. J. A. Yoder, Xenia, O.; and Mrs. Sarah Stultzees, Anna Yoder, and Levi Yoder of Elverson, Pa. She was a faithful member of the Mennonite Church from her youth and was a shining example of the unassuming, kind, loving Christian wife, mother, and friend. Her sudden and unexpected death was a shock to all who knew her. Funeral services were held at the home Sept. 24 and at the Fairfield Mennonite Church conducted by her pastor, A. W. Geigley, and assisted by Dwight F. Putman, Gettysburg. Interment in the Mummasburg Cemetery.

Litwiller.—Eli, son of Joseph and Barbara Litwiller, was born near Beemer, Neb., Sept. 18, 1897. He met death in an accident one-half mile north of the Bethel Mennonite Church near Pekin, Ill., on the morning of Sept. 5, 1935; aged 37 y. 11 m. and 13 d. On Jan. 12, 1921, he was married to Fannie Sutter of Minier, Ill. To this union were born 9 children; namely, Dorene, Velora, Leo, Eileen, Lyle, Donald, Lola, and Velma. An infant son (Clarence) preceded him in death; also his father, who died Jan. 16, 1921. Besides his wife and 8 children, he leaves his mother and step-father, 4 brothers (Joseph of Armington; William of Kouts, Ind.; Roy and Emery of Hopedale), also

his sister (Alma) of Hopedale. He united with the Mennonite Church in his youth and has remained faithful to the end. Funeral services were held at the Hopedale Mennonite Church Sept. 8, conducted by Bro. Simon Litwiller, assisted by Bro. Ben Springer. Interment in the Hopedale Mennonite Cemetery. A very large assembly attended these services.

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

Bemensderfer.—Ellen S. Bemensderfer of East Petersburg, Pa., was born March 3, 1866; died as the result of a fall, Aug. 25, 1935; aged 69 y. 5 m. 22 d. She had been living alone for many years. On the morning of her death she had attended church services, and in the evening had gone to visit a friend. On her return home, evidently while preparing to retire for the night, she fell down the stairs of her home and died instantly of a broken neck. Unfortunately, she was not found for several days. She is survived by 3 brothers (Geo. S., Phares S., Harry S.), and 3 sisters (Mrs. Jacob Harnish, Mrs. David Gamber, and Mrs. Edgar Funk). Because of some physical defects she was not blessed as many are, but we believe that "she hath done what she could." She was a member of the East Petersburg Mennonite Church for more than 40 years, from which place services were held by the home ministers, Bros. Frank Kreider and John Gochbauer. Interment in adjoining cemetery.

"Sweet be thy rest, dear sister,
Safe on thy Savior's breast;
Although we cannot understand,
He knows just what is best."

—By the Sisters.

Chupp.—Eli, son of David E. and Fanny (Miller) Chupp, was born Dec. 27, 1867, in Marshall Co., Ind.; died Sept. 12, 1935; aged 67 y. 8 m. 16 d. With his parents he moved to Goshen, where he grew to manhood. In his youth he united with the Amish Mennonite Church, but later he with his companion transferred their membership to the Mennonite Church at Bloomfield, Mont., in which he remained faithful to the end. In 1892 he was united in marriage to Katie Mullet of Marshall Co., Ind. To this union were born 4 sons and 6 daughters. One daughter (Sarah Ann) preceded him in death. In 1895 the family moved to Mylo, N. Dak., and in 1904 to Bloomfield, Mont., where he resided until the Lord called him home. Less than a week before his death he was in his usual health, but on Saturday morning, he took suddenly ill and was taken to the doctor. There seemed to be no symptoms, but he gradually fell away, until the final summons came very unexpectedly. He bore his intense suffering uncomplainingly, always hoping to recover, but God saw fit to take him. He is survived by his wife, 4 sons, 5 daughters, 15 grandchildren, 5 brothers, 1 sister, and a host of relatives and friends. Services were conducted Sept. 15 in the home, and at the Red Top schoolhouse, in charge of George M. Kauffman. Text, 1 Cor. 15:55. Interment in the adjoining cemetery.

Cressman.—Enos M., son of Bishop Amos and Ann (Martin) Cressman, was born Sept. 17, 1864; died Aug. 27, 1935; aged 70 y. 11 m. 10 d. On Feb. 1, 1887, he was united in marriage to Lovina Hallman who predeceased him Feb. 1, 1931. The Lord blessed their union with 9 children. One daughter (Clara) died in infancy. There remain 4 sons (Jacob of Petersburg, Manasseh of Strasburg, Edmund and Abner of the home community) and 4 daughters (Mrs. Manasseh Shantz and Mrs. Eldon Hunsberger of Baden, Mrs. Aaron Bowman of New Hamburg and Mrs. Orphan Weber of Vine-land), besides 41 grandchildren, 2 brothers (Moses and Noah) and 2 sisters (Mrs. Eli Good and Mrs. Chris Fretz). Bro. Cressman had been a lifelong resident of the community around New Hamburg, Ont., and his passing removes from among us one who was widely

known and respected. In his early twenties he accepted his Lord and united with the Mennonite Church, in which fellowship he lived until the Lord called him. Until about a year ago he enjoyed good health, having a strong constitution. During the last year of his life he endured periods of intense suffering through a complication of disorders and often expressed a desire to go to his reward. Although our brother keenly felt his own shortcomings, he assuringly pillowed his head in God's promises of a full and free salvation. Funeral services were held Aug. 30 at the home and at the Beihn Church. Burial in the adjoining cemetery. Brethren Moses Roth and Curtis C. Cressman had charge of the services.

"Father, now your place is empty,
And you now we see no more;
But we hope some day to meet you
Over on the other shore."

Beutler.—Mary, daughter of Martin and Magdalene Ressler, was born July 2, 1843, in Lancaster Co., Pa., where she grew to womanhood. She united with the Mennonite Church at Strasburg in 1860. In the spring of 1873 she came to Elkhart Co., Ind., to keep house for her brother, Levi Ressler, after the death of his first wife. She was united in marriage to Bishop Jacob A. Beutler, April 16, 1876, since which time she has been a member of the Holdeman Church. To this union were born 3 children: Levi of Bloomington, Ill.; Magdalene Hartzler of Wakarusa; and John, who died Jan. 2, 1903. There are also 3 step-daughters: Rebecca Horst of White Cloud, Mich.; Mrs. Sarah Herner of La Junta, Colo.; Mrs. Martha Davidhizer of Wakarusa; also a step-daughter-in-law (Mrs. Mary M. Beutler of Wakarusa). There are 7 grandchildren, 10 step-grandchildren, 5 great-grandchildren, and 14 step-great-grandchildren. She was the second of a family of twelve, of whom now only three remain: Anna Aument of Lancaster, Pa.; Amos Ressler of Ronks, Pa.; Jacob A. Ressler of Scottdale, Pa. During her life she was usually of vigorous health, and only within the last year the usual vitality broke. Until April 11 of this year she made the trip daily to and from her room upstairs. On this date an attack of influenza with other complications confined her to her bed until Sept. 9, when her spirit left for her long wished for heavenly home; aged 92 y. 2 m. 7 d. It would be hard to summarize this life. Memories of her will live with those who as children listened to her telling Bible stories; with those who for years sat in her Sunday school classes; with those who have never known home without grandmother; with those of us to whom she has been a mother and sister and kind neighbor and a consistent Christian example. Her highest thought in life was to walk with the Lord and to be found in Him. Funeral services were conducted at the home by Bro. J. B. Hartzler of Smithville, Ohio, and at the Olive Church by Brethren El. F. Hartzler of Marshallville, Ohio, and Silas Weldy, her pastor. Text, Job 16:22; Luke 24:29. The thought presented was "Fellowship with the Lord." Thus were laid to rest the remains of one much used of the Lord, and one whom the church can ill afford to do without.

DRESS

Third Edition—Revised

Prepared by a Committee appointed by General Conference. A brief treatise on the subject of dress. The purpose in preparing this message was not to formulate new regulations or pass new resolutions. But if it will help to strengthen the faith of the brotherhood and promote loyalty to Bible principles and the conference resolutions and regulations already on the records, its mission will have been fulfilled. Its purpose is educational rather than legislative.

Believing that another edition of this book would serve a good purpose, the General Problems Committee appointed by Mennonite General Conference recommended that this edition be published. Since there have been a number of conference reorganizations since the first edition was published, a new set of resolutions appear under the chapter heading, "Mennonite Conferences on Dress Regulation." Slight revisions were also made in a number of other places in this edition, and a few new features added.

Prices: Each 5c; Dozen copies 50c; 100 copies \$3.00.

Order in quantities for distribution in your congregation.

Mennonite Publishing House,
Scottdale, Pa.

ITEMS AND COMMENTS

The long threatened war between Italy and Ethiopia finally became a reality October 3, when the forces of Italy launched in an attack upon the enemy country. Whether the struggle will eventually widen into another world war remains to be seen. Left to itself, the probabilities are that Italy would make quick work of Ethiopia; but the interests of other nations are involved, so that no one knows what the end will be. As was expected, the beginning of the struggle was marked by ferocious fury—anything but what one would expect from a nation claiming to be a follower of the Prince of Peace. However the world's fiercest and most degraded and destructive savagery has been carried on in the name of Christianity. May the united prayers of all lovers of peace continue to ascend in behalf of peace.

* * * *

The first presidential election having been held in the Philippine Islands, the indications are that not all will be peaceful in those distant isles. Aguinaldo, once the leader of an insurrection against the United States but now the defeated candidate for President in the recent elections, is collecting data upon which to base his appeal to President Roosevelt to declare the recent election null and void because of the widespread fraud and coercion of which he claims to have proof. Here in America, such charges are so familiar that people seldom get excited over them.

* * * *

The drift toward Sabbath desecration continues. Just at the present time it is the amusement craze that is moving to take possession of that part of the day that had not already been pre-empted by business enterprises and other things which God intended should be done the other six days of the week. Such things as Sunday ball games, Sunday afternoon movies, and Sunday patronage of other kinds of amusement have been greatly fostered by them becoming legalized, just as the strong drink craze became popularized and more vicious through being legalized. No nation can long exist as a Christian nation without a decent respect for the Sabbath.

* * * *

"School Pupil Strike Grows," says a recent headline in one of our dailies telling of pupils in high and grade schools in a certain town going out on strike because they wanted a new school building. It is the spirit implanted into the mind of the younger generation by the generation just ahead of them. Strikes of all kinds—school strikes, labor strikes, etc., etc.—are not only disorderly but also symptoms of anarchy, which lead to serious results unless another spirit can be

implanted into the people. Nonresistant Christians especially should hold aloof from every organization in which the strike spirit is either fostered or condoned. "No striker" (Tit. 1:7) belongs to others besides bishops.

* * * *

Evolutionists, it is claimed, are back of the plan to revise the calendar that will do away with the regular method of calculating the days of the week, so that one who desires to keep either Saturday or Sunday as a sacred day will find himself unable to do business because his sacred day will shift from one part of the week to another.

A PRAYER

Saviour, Thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord from Thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee.

O'er the blest mercy-seat,
Pleading for me,
My feeble faith looks up,
Jesus to Thee:
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise, or prayer,
Something for Thee.

Give me a faithful heart—
Likeness to Thee—
That each departing day,
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

All that I am and have—
Thy gifts so free—
In joy, in grief, through life,
Dear Lord, for Thee!
And when Thy face I see,
My ransomed soul shall be
Through all eternity,
Something for Thee.—S. D. Phelps.

What a man does for himself dies with him, but what he does for his community lives long after he is gone.—Theo. Roosevelt.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

October 17, 1935

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

There are at least a half-dozen points of Christian doctrine included in this brief but pointed declaration by the inspired apostle. Some of these strike at the very root of Christian doctrine and life. Peter was among those who were classed as "unlearned and ignorant" men, but having been with Jesus he was not ignorant of the grace and knowledge and wisdom of God.

The Bible was written by about forty different writers, not one of whom was free from human shortcomings. But since they were inspired of God to write what they did, none of their imperfections found their way into the inspired record of God's Word as found in the Book. It is God's Book, filled with God's Word, and is therefore infallible. Though written by fallible men, it was dictated by the INFALLIBLE GOD and is therefore a perfect Book.

This fact lends weight to the inspired declaration of the beloved apostle that since "all scripture is given by inspiration of God" it is therefore "PROFITABLE," for four different things:

(1) "for doctrine," (2) "for reproof," (3) "for correction," (4) "for instruction in righteousness." Now notice the purpose of all this in the Divine Mind: "That the man of God may be perfect, thoroughly furnished unto all good works." Recognizing this, the man of God is moved to exclaim: "What is man, that thou art mindful of him!"

John 3:16 is sometimes called "the golden text of the Bible." While we greatly admire this wonderful text, we are not sure that it is so very much better than a number of other wonderful texts found in the same Book. Take, for instance, the verse just following it, which breathes forth the same lofty spirit. And now let us look at another "John 3:16" which emphasizes the same thought, plus the lesson which man should never forget: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren" (II Jno. 3:16).

We had fully counted on printing, in this number of the Doctrinal Supplement, the speeches heard at the Nonconformity Conference held previously to the recent meeting of Mennonite General Conference at Kitchener, Ont., but finally abandoned the idea for two reasons: (1) The papers did not all reach us in time. (2) Even if they had all reached us in time, for want of space they could not all have been printed in this issue. If, as recommended by that meeting, these addresses will be printed in pamphlet form, we will probably print at least some or all of them in later numbers of the Gospel Herald.

Speaking of the Nonconformity Conference, we heartily endorse the idea of holding occasional meetings where this great theme is discussed. There is nothing more clearly and extensively taught in the Bible than is the important fact that the Church and the world constitute two separate and distinct bodies, one governed by Christ the Head of the Church and the other governed by "the god of

this world," and that it is wrong and sinful for the people of God to be conformed to this world. The subject covers a wide field, and several days taken in a discussion of its various phases (provided the discussions are scripturally sound) is time well spent. A few texts throwing light on this subject are the following: Jno. 15:19; 17:14,16; Rom. 12:1,2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Pet. 2:9-11; I Jno. 2:15-17.

Your Creed.—Some people say that they have no creed. By

this claim they admit that they do so little thinking that they have no convictions about anything. Our creed is the sum total of our beliefs. Even atheists have creeds—different forms of the devil's creed. When you are thoroughly loyal to God your creed in the present dispensation is the Gospel of Christ. You may depend upon having a heaven-approved creed when you make the Gospel of Christ your first and highest authority, and accept or reject the opinions of men only as they agree or disagree with the teachings of God's Word. Another essential to a heaven-approved creed is that you search diligently what the will of the Lord is, depending upon both the Word of God and the leadings of the Holy Spirit who leads us "into all truth." In this the noble Bereans (Acts 17:11) were safe examples.

Indoctrination.—The Bible has much to say on this point, especially the advantages to be gained through a

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thorough indoctrination in God's Word. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." Again he says, "Thy word is a lamp unto my feet, and a light unto my path." To Timothy Paul writes: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." In writing to the Ephesians he mentions one of the aims of faithful indoctrination: "That ye be no more children, tossed to and fro, and carried about with every wind of doctrine . . . but speaking the truth in love, may grow up into him in all things." Stephen, being well indoctrinated, none of his adversaries were "able to resist the wisdom and spirit by which he spake." Being rooted and grounded in the faith, he is thus described in the language of inspiration: "And Stephen, full of faith and power, did great wonders and miracles among the people."

Many whom God has generously endowed with ability are greatly hampered because they are not indoctrinated as they should be. Not that we may do mighty works and make a great display of wisdom, but because we owe it as a duty to God and man to make the most of our opportunities, we should make a diligent study of God's Word, exercise ourselves in all things pertaining to life and godliness, give ourselves wholly to the direction and power of the Spirit, to the end that God may be glorified, ourselves kept on safe ground, and healthy spiritual condition, and souls saved for the Master. Other things being equal, the more fully we are indoctrinated in the Word and Spirit of God, the more satisfactory our Christian life and experiences and the greater the results in the service of our Lord.

Christian Ordinances.—In these, as well as in other things found in the Gospel of Christ, the wisdom of God is plainly manifest. Take, for instance, the ordinance of **The Communion**. I Cor. 11:23-26. It is a very simple affair. The bread, as a symbol of Christ's broken body, typifies the union of the believing communicants. The cup, as a symbol of His shed blood, is a reminder of our atonement through the shed blood of Jesus. It is a ceremony so simple that a simple-minded child can grasp it to some extent, and yet so profound that the most learned theologian can not fully comprehend the depths of its meaning. Many volumes have been written on different phases of this subject, if the world stands long enough many more will be written, and when Christ comes again there will still be much more to learn.

SPIRITUAL BLESSINGS

(Eph. 1:3)

By John H. Mosemann

For the Gospel Herald.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.—Eph. 1:3.

It is indeed wonderful what a multitude of spiritual blessings we as believers have in Christ! We shall here name some of them and by searching the **BOOK** you will find many more of them.

The same can be said about **Water Baptism**. It is a very impressive ceremony through which applicants are initiated into the visible Church, typifying Spirit baptism through which we are initiated into the invisible Church of Christ. I Cor. 12:13. When we think of what is involved in the matter of baptism, both as to design and mode, we see the wisdom of God in instituting this impressive ceremony.

In the **Washing of the Saints' Feet** we have a number of other things that command our attention. No more appropriate ceremony could have been instituted that would more impressively typify the humility and brotherly equality that should exist among all believers than the ceremony described in Jno. 13:1-17. It is significant that Christ's instructions on this subject should close with the words, "If ye know these things, happy are ye if ye do them."

The Christian woman's **Devotional Covering**, so forcibly set forth in I Cor. 11:2-16, which typifies the relationship between man and woman in the Lord, is an essential feature in typifying all the things discussed in that inspired presentation of the subject.

Likewise the **Salutation with the Holy Kiss** fills a useful place in that it is the natural token of the spirit of fervent love which should prevail among all brethren. As it is natural for the mother to plant the kiss of love upon the face of her child, so it is a natural thing for Christian people who "love one another with a pure heart fervently" to "salute one another with an holy kiss."

The **Anointing with Oil**, as taught in Jas. 5:14, 15, is another manifestation of the wisdom of God in instituting Christian ceremonies. Being a symbol of God's healing grace in the soul, it is a faith-strengthenener; also carrying with it the assurance, "And if he have committed sins, they shall be forgiven him."

The wisdom of God in His plans for providing for the perpetuity, the purity, and the well-being of the human family through the **Marriage** relation is clearly evident when we contrast conditions where this relationship is kept sacred with conditions where there is a looseness in marriage relations. "What God hath therefore put together, let not man put asunder." Broken down morals invariably result from a disregard of the sacredness of marriage and its obligations.

Thank God for instituting these Christian ceremonies. Let us be faithful in their proper observance, and in an otherwise consistent life meekly "adorn the doctrines of God our Savior."

The first one of these we shall call your attention to is the one found in Eph. 1:4, the blessing of being "chosen" in Christ before the foundation of the world. This is indeed wonderful to contemplate, that God chose us in Christ so long ago. How shall we understand this? Does it mean that He has chosen us individually or collectively? Both can be true, but it is more than likely that the apostle had in mind the choosing of the Church, the bride of Christ, and we as individuals who have accepted Christ have been chosen in Him from before the foundation of the world. It is written, "Whom he did foreknow,

he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). Here it is plainly evident that we were chosen in Christ long ago because God foreknew what we would do—accept Christ by faith, repenting and turning away from our sins and turning unto Christ "the Lamb of God which taketh away the sin of the world."

God also evidently knew what every other soul would do in remaining impenitent, and unwilling to turn from his or her sins and reject Christ as their

Saviour, thus allowing all men the free agency of their own will, thus demonstrating their willingness or unwillingness to accept the Divine remedy for sin. "Many are called, but few are chosen," because they themselves fail to choose to accept the divine provisions for salvation. Thus their final destiny hinges on their own will, and not that God chooses certain ones to be saved and rejects all the rest of mankind. And here is readily seen the co-operation of the human will with the divine will of God. While it is true that the will of the Father is that none should perish, but that all should come unto **REPENTANCE** and live, yet it remains true of some, of whom Jesus spoke when He said, "Ye will not come unto me that ye might have life." "I am come that ye might have life, and that ye might have it more abundantly."

There are those who will come to Christ, and there are also those who will not come to Christ. All of the former who come, and remain true and faithful, to Christ, in faith and works, are the chosen ones in Christ from before the foundation of the world. While all the "will nots" are the class of unbelievers whom God has foreknown to be refusers of His divine provisions, and the rejecters, and neglecters, of this great salvation. How appalling that some should take the attitude against Christ and against His glorious Gospel to their own destruction! But it is written, that "the unbelieving and the abominable and murderers, and whoremongers, and sorcerers and idolators and all liars shall have their part in the lake of fire and brimstone, which is the second death" (Rev. 21:8). May the good Lord deliver us from such a fate!! None need perish, for even such as are mentioned in this catalogue of sinners could have salvation, pardon, and the forgiveness of sins, if they would repent and believe the Gospel while upon earth and be faithful unto death, for God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.

The second blessing is that of **predestination**, which we have already mentioned in connection with having been chosen in Christ. We have no belief in the teaching that certain ones are predestinated to be saved regardless of how they either live or die. This is plain heresy, and is not borne out by divine testimony. The Bible clearly teaches that believers are to live unto Him that died and rose again, and not live unto themselves; and to make no provision for the flesh, to obey it in the lusts thereof, but that without peace and holiness no man shall see the Lord.

The third blessing mentioned is the blessing of being accepted in the beloved. Now what makes us accepted in the beloved? (1) What Christ has done for us at the cross of Calvary to bring about reconciliation between us and

God. (2) We, taking our place before God and confessing our sins and forsaking our evil ways and believe on the Lord Jesus Christ, yielding ourselves unto Him in humble obedience to Him.

Another blessing that we notice in this connection is the blessing of **redemption**. But from what are we redeemed? It is plainly stated that we are redeemed "from all iniquity" (Tit. 2:14). We had all sold our souls for nought, by sin and transgression. It was therefore necessary that we be purchased from the power of the evil one, and brought into favor and fellowship with God again. This was accomplished by our blessed Lord Jesus when He suffered and bled and died on the cross for the sins of the whole world. He redeemed us with His own precious blood, and not with silver nor gold from our vain conversation, etc., etc.

Still another great spiritual blessing is that of **forgiveness**. This is also wonderful to think of, that we are not only redeemed and washed in the blood of the Lamb but are also forgiven for His name's sake. What greater blessing can come to any man than the blessing of personal forgiveness of his or her sins? It is said that there is a cemetery near New York city, having a tombstone with only one word written on it. No name, no age, nothing but that one word on it. Do you wonder what it could be? Yes, and it is one of the very best words that can be put on any tombstone, provided it is the truth. That one word is the word—**FORGIVEN**. Can there be any greater blessing?

Another great spiritual blessing is the blessing of **an inheritance**. Men and women have received an inheritance in this world, from some relative or friend. They may have enjoyed the possession of it for awhile and then by investment or otherwise they saw they have wholly lost it. Or perhaps it has been ruthlessly squandered away for this or that or the other thing, and passed into the possession of some one else. But with this heavenly inheritance it is different. It is the kind that is "incorruptible, un-

defiled, and that fadeth not away, **reserved in heaven for you** who are kept by the power of God unto salvation, ready to be revealed in the last time." This inheritance remains intact, awaiting our eternal enjoyment of it in glory.

Again, we notice the spiritual blessing of being **sealed**. We are said to be sealed unto the day of redemption, and sealed with that Holy Spirit of promise. Things are sealed in order that they may be kept from the elements to prevent spoilage. For this same reason believers are also sealed that they might be kept from the evil that prevails in the world. Kept by the power of God unto the day of redemption. Satan operates to succeed in our destruction; (1) through the **flesh**, and (2) through the **world**. We need to remain sealed with that Spirit of promise, walking in the Spirit, praying in the Spirit, keeping ourselves in the love of God. Jude 20. Only as the individual yields himself to the world, the flesh, or the devil will the seal ever be broken. It is written, "He that is born of God sinneth not, but is begotten of God, and keepeth himself and that wicked one toucheth him not." Thus it is possible that the seal be unbroken by ourselves, the world, or the devil. We are exhorted to be "stedfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

All these blessings are found in the first chapter of Ephesians. Others can be cited in the rest of the epistle, as well as in many other parts of God's Word. We are told that in the ages to come He (God) will show unto us the exceeding riches of His grace in His kindness towards us through Christ Jesus.

"Oh the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and His ways past finding out!"

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Lancaster, Pa.

OUR HERITAGE AS A CHURCH

By John Horsch

A Swiss historian, Ernst Müller, a pastor of the Reformed Church, is the author of a reliable work on the Mennonites, in which he says: "The strength of the Mennonite Church is in her history." Assuredly, the strength of the Church is derived from sources that are of a more vital and fundamental character than her history. And yet, the history of the Mennonite Church is of such a striking nature that a knowledge of that history is a powerful factor in developing the strength of the Church. The same author expresses the opinion that among the Christian denominations the Men-

nonites occupy an outstanding position for undergoing the severest persecution.

An appreciation of the bitter persecutions our forefathers were forced to undergo for their devotedness to Christ and His Word must certainly inspire us, particularly our young people, to deeper loyalty to the faith. In these times of almost universal religious freedom we forget too easily the stupendous price our fathers paid for the perpetuation and preservation of the faith. We dare not forget. With our fathers we recognize the faith which we have espoused as the teach-

ing of God's Word, and we must preserve this priceless heritage. The value of a knowledge of Mennonite history for the work of the Church is today more fully recognized than it was a generation ago, and it must be still more fully recognized if our youth are to grow into a full appreciation of our priceless heritage.

This morning we can look only briefly into the history of the movement. We shall take notice of the momentous questions which confronted our fathers, of their determination to follow the precepts of Scripture at any cost, and the awful persecutions which befell them, but did not defeat them, as they carried out Christ's teachings and commands.

The contrasts between the environments and general conditions, in which our fathers in those times found themselves, and the external conditions and circumstances of today are very marked indeed. We are today enjoying liberty to worship God, freedom to live according to the dictates of His Word. We are not seriously molested on account of our convictions, much less does it fall to our lot to bear the heavy cross of cruel persecution. We have today the same opportunities in the way of acquiring the necessities of physical life, as have all other denominations, while our forefathers were compelled to eke out a scant livelihood in mountainous sections, and to depend partly on the charity of good-hearted outsiders for shelter and food, as we may directly indicate.

Conditions Previous to the Reformation Movement

The rise of the Mennonite Church took place in the era of the Reformation. The Reformation is the period of history between 1517 and 1575. During that period some of the countries of western Europe broke away from Catholicism. Before that time the Church of western Europe was solidly Roman Catholic, with the exception of a few small sects which had maintained their existence despite all persecution. Church and state were united in all countries. The population of every country was compelled by the government to profess the Roman Catholic creed. The people for the most part simply accepted Romanism as a matter of course, rather than to bear persecution.

At the beginning of the Reformation period a number of reformers began to point out some of the unscriptural teachings of Romanism. The earliest leaders in this Reformation movement were Martin Luther of the German province of Saxony, and Ulrich Zwingli of the canton of Zurich in Switzerland. These reformers, from the beginning of their labors had the protection of the governments under which they lived. However, within a few

years after the rise of the Reformation movement it developed that the governments would tolerate the Protestant creed only on condition that Protestantism would be united with the state, and the whole population would be required by civil law to accept the new creed. And yet from the earlier reformatory writings of both Luther and Zwingli it is clear that they had at first favored the organization of churches of the New Testament type that were independent of the state—free from state control.

Choice Between Being a Persecuted or Persecuting Church

In consequence of such an attitude of intolerance by the governments, both Luther and Zwingli, after the first years of their reformatory efforts, saw themselves confronted by a momentous question; namely, by the alternative of either consenting to a union of their respective churches with the state, or of incurring opposition and persecution from the civil government. If they decided in favor of a union of their churches with the state, this would imply that they gave their consent to the persecution of those who did not see their way clear to accept state-churchism with all its implications. And if they would decide that their churches remained separate from the government, this decision would mean persecution for themselves and their followers.

It is seen then, that the point to be decided by the leaders in the Reformation movement was to be either a persecuted or a persecuting church. Contrary to their erstwhile teaching, the leading Protestant reformers finally consented to the organization of a state-controlled church, and this church in reality girded itself with the sword of persecution. Clearly, this appalling mistake was due to a lack of loyalty to Christ and the Word of God. And it was because of their loyalty to Christ and the Word that our fathers refused to accept such a glaring compromise. Membership in the Protestant state church was made compulsory for all, for saint and sinner alike. Every one was considered a church member, whether or not he wished to be. Even the new-born infants were required by civil law to be made members of the Church through baptism.

The Occasion of the Rise of the Mennonite Church

In consequence of their acceptance of the principle of state churchism, the leading Protestant reformers modified their teachings in regard to various other important points. Zwingli had formerly looked with disfavor upon infant baptism. Now he realized that for a state church, such as was to be established, the baptism of the infants was absolutely necessary. Further-

more, he changed his attitude as concerns opposition to war, the need of church discipline, and other vital points. In his earlier writings Zwingli had also admitted that the swearing of oaths is contrary to Christ's teaching.

The decision of the leading Protestant reformers in favor of a union of the Church with the state gave the occasion for the rise of the Mennonite Church. Conrad Grebel and Felix Manz, the first leaders of the evangelical Anabaptists who were first known as the Swiss Brethren and were later called Mennonites, had been associates with Ulrich Zwingli in his struggle with Romanism. When Zwingli, in the autumn of 1523, entered upon a course which must necessarily lead to the establishment of a state-controlled church, Grebel, Manz and others saw themselves compelled to part company with him. They decided to proceed independently of Zwingli. Grebel and Manz saw clearly that support of the new program of Zwingli was inconsistent with loyalty to Christ and the clear teaching of Scripture. They recognized the radical differences in doctrine and practice between the New Testament type of a Christian Church and a state church, such as the leading Protestant reformers had decided to establish.

Consistent Fundamentalism

The early fathers of the Mennonite Church emphatically believed in the inspiration and authority of the Scriptures. They took the Scriptures seriously as the Word of God. They believed it a striking inconsistency to profess belief in the inspiration of the Scriptures and at the same time consent to the organization of a state-controlled church and to all the implications of such a compromise.

According to New Testament teaching, precept and example, the Christian church is not a promiscuous multitude, comprising the entire population, but consists of those who personally believe and voluntarily take upon themselves the obligations of the Christian profession. Our early church fathers realized that the union of church and state implied a glaring violation of the principle of separation from the world. They emphasized the Biblical doctrine of the Christian church as consisting of those "called out" from the world, "called to be saints," of whom complete loyalty and full obedience to their Lord and His Word are expected.

"We Ought to Obey God Rather than Men"

We may observe that the general Roman Catholic populations of Zurich and other Swiss cantons were willing to accept the prescribed Protestant creed. Not only was the general population ready to turn Protestant at the

command of the authorities, rather than to suffer persecution, but in the territories which later came again under Roman Catholic rule, the population again accepted the Catholic creed. Zwingli fully expected that the party led by Conrad Grebel would likewise show an inclination to surrender their distinctive principles after the government would undertake their persecution and suppression in earnest, but in this expectation he was entirely disappointed.

It is important to notice here that persecution was threatening the Swiss Brethren at the time when they first organized themselves as a church, in January, 1525. In the autumn of the previous year, shortly before the organization of the first evangelical Anabaptist or Swiss Brethren church, took place, Conrad Grebel, in a letter, made the remark that persecution was sure to befall him and his associates, since they refused to have their infants baptized and to unite with the Reformed state church. This expression of Grebel is an indication that persecution, when it came, did not overtake the early Mennonite people unawares. For them the threatening persecution was no reason for deviating from the path clearly indicated by Scripture and conscience.

A Usage in the Observance of the Communion

There is a particular historical fact, having to do with the observance of the communion, which indicates a strong conviction on the part of the early Mennonites that loyalty to Christ necessarily implies a willingness to suffer persecution and even death for the sake of the Word of God.

In the observance of the communion in the early Mennonite churches of Switzerland not all church members in regular standing were invited to take part, although all such had the privilege or right to do so, if they chose. The invitation to take part in the communion service was extended to such only as were resolved to leave and give up, if need be, everything—earthly possessions, and even life itself, for the sake of Christ and the evangelical truth. A willingness to forsake all for Christ's sake was expected of all members of the Church. Baptism was administered in the early Mennonite Church upon the vow of faithfulness, even at the cost of life, and the observance of the communion was taken to imply a renewal of the baptismal vow.

The early churches of our faith were fully determined to make loyalty to Christ their foremost aim and purpose. With particular stress they emphasized the need for such loyalty. They were ready to bear the heavy cross of persecution, rather than to depart from the truth. Their history, in consequence, is "written in blood and tears,"

as a certain writer of another denomination has said. It is largely a story of persecution and suffering.

State Church Protestantism and Romanism Uniting in the Persecution of the Mennonites

To tell the story of the persecution of the Mennonite Church would require many hours. Much pertaining to the history of the persecution is recorded in "Martyrs' Mirror"—a thoroughly reliable work. The first martyr to be executed by Protestants was Felix Manz, who was drowned in the Limmat river at Zurich in 1527. He died as a hero of the faith. His execution caused a great sensation, but many other executions by Protestant governments followed. In the same year that Felix Manz suffered martyrdom the duke of Bavaria gave orders that steadfast Anabaptists should be burned at the stake, while those who recanted their faith should be beheaded. King Ferdinand of Austria published a similar decree against them. Emperor Charles V of Germany issued a number of severe mandates against the Anabaptists, demanding their execution by fire and that their dwellings should be torn to the ground, or if located outside of cities or villages, destroyed by fire. Before the year 1532 the number of martyrs put to death in the German province of Tyrol alone was estimated at 1000.

An Old Chronicler's Description of the Persecution

An old chronicler, after recording the death of 2173 Mennonites and other evangelical Anabaptists, describes the persecutions as follows:

"These all were executed with all sorts of torture and death, a new cloud of witnesses which surrounds us, a pillar of fire by night to go before us, confessors of the faith and Christian heroes of the truth of God, men and women, youths and maidens, old and young, ministers and laymen, by whom we see that God has poured out His grace and power in these latter days as well as in the former time.

"Some were tortured terribly on the rack, so that they were torn apart and died.

"Some were burned to ashes and powder as heretics.

"Some were roasted on beams.

"Some were torn with red-hot irons.

"Some were penned up in houses and all burned together.

"Some were hung on trees.

"Some were executed with the sword, and chopped to pieces.

"Many had gags put in their mouths and their tongues tied so that they could not speak and testify to their faith, and were thus led to the stake.

"What they had confessed with the mouth they testified with their blood.

"Like lambs they were led to the slaughter and murdered according to the devil's desire and will, who is a murderer from the beginning.

"One group of women was cast into the water and then taken out again and asked whether they would recant. Seeing that they were steadfast, their executioners cast them again into the water and drowned them. So terribly Satan raged through his children."

(The chronicler adds the marginal note:

"One need not go across the seas to find heathenism.")

"Some were starved to death in dark towers where they were deprived of the light of day.

"Some were cast into deep, noisome dungeons to die, where they lay among bats and vermin.

"Some, who were adjudged too young to be slain, were bound and beaten miserably with rods.

"Many were promised great gifts and riches should they recant.

"Many were talked to in wonderful ways, often day and night. They were argued with with great cunning and cleverness, with many sweet and smooth words, by monks and priests, by doctors of theology, with much false testimony, with threats and scolding and mockery, yea, with lies and grievous slanders against the Brotherhood, but none of these things moved them or made them falter.

"Some sang praises to God while they lay in grievous imprisonment, as though they were in great joy. Some did the same as they were being led to the place of execution and death, singing joyfully with uplifted voice that it rang out loud. Others stepped to the place of death with a smile on their lips, praising God that they were accounted worthy to die the death of the Christian hero, and would not have preferred even to die a natural death.

"No human being was able to take away out of their hearts what they had experienced, such zealous lovers of God were they. The fire of God burned within them. They would die the bitterest death, yea they would die ten deaths rather than to forsake the divine truth which they had espoused."

The Dungeons of "Het Steen" Castle

In the Netherlands the city of Antwerp is the place where the greatest number of Mennonites were executed. Those of our people who could be apprehended, were imprisoned in the dungeons of the castle called "Het Steen" in Antwerp. This castle is located on an elevation close to the Scheldt river. The dungeons under it consist of about a dozen low compartments, from about 4 x 7 to 16 x 16 feet in size. The light of day does not reach this dreary place and there is, with two exceptions, no opening whatever for ventilation except in the doors leading from one compartment into another. At the foot of the stairway to the dungeons there is a large flat stone covering the opening of a channel about three feet in diameter through which some of the martyrs were pushed to drown in the Scheldt river below.

In 1923 it was my privilege to visit the dungeons of Het Steen castle. I confess that I felt somewhat uneasy when the officer in charge, handing me a burning candle, bade me descend alone the steps leading to the dungeons. I had expected him to lead the way. Slowly I made my way down the stairway. Soon darkness surrounded me except for the feeble light of my candle, and I found myself in the very room where many Mennonite martyrs spent weeks and months awaiting certain death—a death which, as a rule, was preceded by terrible tortures.

If these walls, the stones in this floor, could talk, what tales of the heroism of our forefathers they could tell! I thought of the words addressed to one of old: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." I left the place with a deeper appreciation of the heritage left us by our martyr ancestors. It would be a fine thing if every Mennonite could visit such places. A number of important letters found in the Martyrs' Mirror were written by Mennonites imprisoned here. Some of these letters were written with the juice of berries when it was impossible to secure ink.

The Persecution in Switzerland

In the Netherlands and northern Germany the persecutions of the Mennonite Church were severe, but terminated long before the end of the persecution in Switzerland. In the latter country the persecution continued for over two hundred years. The Mennonite Church in Switzerland during the centuries of persecution, may be truly said to have been as a city that is set upon an hill. The population in general were deeply impressed with their piety and with the scripturalness of their teaching. It was never entirely forgotten that Zwingli and others of the earliest leaders of the Swiss Reformed state church had originally been substantially of the same mind with the Swiss Brethren.

The persecution of the Mennonite Church was carried on by the civil authorities with the sanction of the clergy. It is a circumstance deserving particular notice, that the majority of the population in certain sections of Switzerland did not approve of the persecution of the Mennonites.

There is abundant evidence that in the Swiss canton Bern a large portion of the population openly confessed that the life of these persecuted people was exemplary. Many of the general population were of the opinion that the teaching of the Mennonite Church is the evangelical truth. These sympathizers with the Mennonite people refrained from uniting with them for the reason that they were not ready to live a life of self-denial to the extent of a willingness to bear persecution. Nevertheless, many of them, despite the risk of severe punishment, would do whatever they could toward their protection and support. They would give the persecuted Mennonite people shelter and food and warn them of approaching danger.

Prayer for the Friends of the Persecuted

Interesting information in this line is contained in the prayer book which is yet in use today in the public worship of the Old Order Amish congregations. This book dates from about the

year 1725. (The earlier Mennonites evidently did not use printed prayer books). This book contains a number of prayers for the friends of the Mennonite people just referred to. Following is one of these prayers as found in the book: "O Father in heaven, we pray Thee for all the good-hearted people who love us and do good unto us and show us mercy by giving us food and nourishment, shelter, and lodging. O Lord, recompense them richly with all that is good. And since they hear Thy Word gladly but have little strength to surrender themselves to obedience, we pray Thee to grant them that they may through Thy Holy Spirit have engrafted in them Thy Word which is able to save their souls." In other prayers in the same book these people are referred to as "those who speak well of us and come to our assistance by giving us food and shelter;" and again, "those who through Thy grace and for Thy name's sake constantly render us help."

The same book also indicates that our fathers obeyed the command, "Pray for them who despitefully use you and persecute you." The book contains prayers for their persecutors, indicating that they were wont to pray for them. And they were privileged to see some remarkable answers to such prayer. They could point to instances where their most bitter opponents and persecutors were, like Saul of Tarsus, changed into meek disciples of the Lord. In the canton Bern a special police force, called Anabaptist hunters, were charged with the particular task of apprehending and arresting the Brethren. It happened at various times that members of this police force were converted and, instead of further assisting in their persecution, became willing to undergo persecution with them.

The Early Mennonites of Pennsylvania

In passing we may emphasize the fact that the Mennonites who before the present century migrated from Europe to Pennsylvania, were, with the exception of scarcely more than a score of families, of Swiss descent. Many of the Mennonite immigrants to Pennsylvania did not come direct from Switzerland, however, but hailed from the Palatinate, a province in Southern Germany whither their fathers had fled from Switzerland after the year 1660. These immigrants to America brought with them the German dialect which is spoken even today in the Palatinate. In fact, the dialect called Pennsylvania-Dutch is simply the dialect of the Palatinate mixed with many English expressions. The family names of the Mennonites who came from the Palatinate to America indicate that they were of Swiss descent. This means that many of us are the

direct descendants of the people who stood true to the faith during the centuries of persecution in Switzerland.

Constancy in Doctrine and Practice

Concerning the doctrine held by the present-day Mennonite Church, a historian who is not of our brotherhood has made the remark that we as a Church have not changed in doctrine and practice since the rise of the Church. This is a correct statement. The opinion, by the way, that the Swiss Brethren did not practice the ordinance of feet-washing has been shown to be unfounded. In the four hundred years of the history of our brotherhood there have been changes in methods of working, but there were no vital changes in doctrine and practice. This is a fact from which we certainly have every reason to take encouragement.

While the early Mennonite Church insisted with particular earnestness on subordinating every other consideration to seeking the kingdom of God, nevertheless it goes without saying that it would be a mistake to think of our spiritual ancestors as a people who have left us a perfect example to be followed. Indeed, they themselves would have protested against such an opinion. Nevertheless, the fact remains that loyalty to Christ and complete obedience to Him and to the evangelical truth was their foremost tenet, the leading principle of the Mennonite Church, and this is a principle which is perfect in itself; it cannot be improved upon. This is, essentially our heritage as a Church.

The Positive Note in Mennonite Testimony

And another thing deserves our notice; namely, the positive note in their testimony and in their general attitude. They were sure of their ground. They knew that they were saved and whither they were bound, and they were fully convinced that they had the evangelical truth in the various doctrinal points. The willingness to suffer martyrdom, rather than depart from the truth, is the strongest proof of this conviction. Nevertheless they always declared their readiness to accept further light from the Word of God.

The early Mennonite Church was truly "a church under the cross." Under the most trying conditions, the most adverse circumstances, the Church manifested steadfast loyalty to Christ, holding fast to the evangelical truth. In the great conflict with the state and with the world she was not overcome. The Church came out victorious in the end. Are we today seeking the kingdom of God with the same earnest determination as did our spiritual ancestors?

Scottdale, Pa.

DIVINE HEALING

By Lewis P. Showalter

For the Gospel Herald.

There are a number of questions that arise in our minds about sickness. Does the Lord intend that we get sick? Is sickness always the result of sin in our lives? What about the subject of divine healing? Cannot the Lord heal today as He did while He was here on earth?

When sickness has visited our home, probably these questions have come to our minds. In a large sense sickness is here because of the fall, and it belongs to this life. In heaven it will never be found. Not all sickness is the result of special sin in the life of the individual who is sick. Job was sick as a temptation from Satan. Epaphroditus was sick, probably because of over-work on the mission field (Phil. 2:25-30). Paul had infirmities to keep him humble. Lazarus, whom Jesus loved, was sick and died.

There are epidemics of sickness that are visited on people, probably because of sin, but not everyone is guilty of sin who gets sick; for small children often suffer as well as older people, which verifies the statement found in the book of Joshua (22:20): "This man perished not alone in his iniquity."

Turning to the question of healing, we want to notice some errors that are afloat which often give some of us trouble. The Lord is just as powerful in healing today as ever, but He is not on earth in person but has commissioned men to carry on His work here (II Cor. 5:18-20; Matt. 28:20; Mark 16:15). The miracles which Jesus worked proved His messiahship (Matt. 9:6), as did the special miracles of the apostles their apostleship (Acts 9:32-42; 5:12; 14:3; 19:11; II Cor. 12:12). When we fail to recognize these facts, we get in trouble when we try to interpret the Scriptures.

Christ commissioned the disciples to preach the Gospel (Matt. 28:30; Mark 16:15). The Great Commission given to the twelve and to the seventy to heal the sick was special for that time, but was not repeated in the Great Commission quoted above. The gifts of healing spoken of in II Cor. 12:28-33 were given by the Spirit as He chose to administer (vv. 7-11) and not as an individual's choice. This agrees with the scripture, (Mark 16:17, 18) that God would give His sanction to the preaching of the word by signs and wonders, (Acts 2:43; 3:1; 6:8; Heb. 2:3) according to his own will.

Anointing With Oil

It is interesting to notice that the apostles did not heal all sick folks (II Tim. 4:20); that Paul and Peter, who were the most active in healing, left no command to the Church to practice healing. James, the bishop of the Church at Jerusalem, gave instructions to the Church about anointing the sick (Jas. 5:13, 14). Here we are encouraged

to call for the elders of the Church and be anointed with oil for the healing of the body. This is one of the ordinances left us to practice as a Church. It is unlike the other ordinances in that it is not commanded, but divinely suggested. Perhaps this is the reason it is not practiced as much as it should be.

This scripture teaches that if anyone is sick, let him call for the elders. Therefore we practice it whenever it is called for. Many members throughout the Church have been helped in the observance of this ordinance. Like the other ordinances, it should not be carelessly practiced, but much faith and prayer should accompany its observance or the results will be disappointing. The first duty of the sick is to use such medicines as are good for his ailment, for the Bible sanctions the use of such means (Matt. 9:12; Col. 4:14; I Tim. 5:23; Prov. 17:22). In no case should a Christian resort to pow-wow-ing. Pray to God about your sickness, and it would be good to inform your minister about your condition (especially if very sick), so he can pray for you. Sometimes members complain of not being visited, when it may be possible the minister does not know of the sickness. This may explain why he has not come to visit you.

After prayer and meditation on Jas. 5:13, if we feel that the Lord wants to heal us we have the privilege to call the elders to come and anoint. The anointing oil is a symbol of healing and the prayer of faith will save the sick by restoring to health. We should enter this

service in full assurance of faith, submissive to God's will. After carefully reviewing our past life, and confessing all sins so that there will be no obstacle in the way of healing, we should consecrate our life to God, to walk closer to Him in the future, being fully determined to do it.

Having made this preparation, and being led by the Spirit to call the elders, we can expect God to fulfil His promise. At the time of the anointing all doubters should be dismissed as Christ did.

Anointing is not for sinners and infants. It is all right and fitting to ask your minister to come and pray for such, but not to anoint.

If space would permit I could give you a number of satisfying results from this service. Let us put more confidence in the Lord and give Him the praise due His holy name. We praise our doctor, our medicine, and, like the ten lepers, perhaps not one in ten return to thank Him for healing. If the Lord would heal you would you be willing to tell your neighbors and friends the Lord healed you? (Luke 8:39). Is the day of miracles past? That depends on faith and the will of the Lord. Christ performed few miracles where faith was not exercised by the individuals involved. (Matt 13:58).

Yes the Lord can heal, and it is our privilege to call on Him in sickness to be healed; and call for anointing when the Spirit directs us that way.

Broadway, Va.

LINE FENCE TROUBLES

or

LANDMARKS WHICH MUST NOT BE REMOVED

For the Gospel Herald;

(Continued from July 18 number of Gospel Herald)

Remove not the ancient landmark which thy fathers have set.—Prov. 22:28.

This ancient "landmark," or landmarks, marked the boundary lines between farms or plantations. It consisted of stones, having the same use that corner-stones between farms or town lots have at the present time. To move such marks was equivalent to stealing strips of land, and usually meant trouble, sooner or later. We can not remove either of the Gospel landmarks here enumerated without getting into trouble.

VIII. Nonconformity to the World

The Church has been described as "the pillar and ground of the truth" (II Tim. 3:15). The people belonging to the Church of Christ are described as "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. 2:9). On the other hand, of the world it is said, "The whole world lieth in wickedness" (I Jno. 5:19). What else could you expect, when "the prince of the power of the air" is pointed out in Scripture as "the god of this world" (II Cor. 4:4)?

These facts make it easy to under-

stand, therefore, why that our Savior should say to His disciples, "I have chosen you out of the world" (Jno. 15:19), and of His disciples, "They are not of the world, even as I am not of the world" (Jno. 17:14, 16). The disciples of Christ taught likewise against the people of God being affiliated with or conformed to the world. Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Jno. 2:15. There is nothing more clearly and forcibly and extensively taught in Scripture than the fact that the Church and the world constitute two separate bodies, headed by powers that are complete opposites of each other, and that it is ruinous for the people of God to be in any way conformed to the world, in anything. To remove this landmark means ruin to the Church.

IX. Christian Apparel

There are two standards of dress; that set by the world, and that set by the Lord. They are typified by the man-devised fig leaves of Gen. 3:7 and the God-provided skins of animals referred to in Gen. 3:21.

The Bible commands "modest apparel" (I Tim. 2:9, 10; I Pet. 3:3, 4);

but "the daughters of Zion" (Isa. 3:16-24) patterned after the world in the matter of gay and extravagant clothing and were severely rebuked by the Lord. The Bible teaches against the wearing of jewelry (I Tim. 2:9, 10; I Pet. 3:3, 4); but church members justify it on the ground that "you can't dress too fine for the Lord." The Bible teaches against conforming to the world (Rom. 12:1, 2; II Cor. 6:14-18; I Jno. 2:15); yet this plain teaching is ignored by professing Christians who have chosen to adorn their bodies according to the fashions of the world rather than according to the instructions of God's Word. Every Christian precept concerning Christian apparel is violated by fashion devotees both in and out of the Church. Whoever ignores this Gospel landmark usually gets on the world's territory in the matter of his or her apparel. You may locate this mark by honestly asking yourself the question whether the style of your clothing is dictated by the Lord or the world; by Gospel precepts and the customs of those who are obedient to these Bible precepts, or by the fashions of the world.

Another thought that should never be lost sight of is that the Bible nowhere says "Church" when it discusses various phases of the clothing question. This fact does away completely with the idea that we must dress a certain way when we attend services at our own church and dress "as we please" when we go elsewhere. Fashion-dictated styles of clothing are unscriptural, forbidden by the Word of God, no matter where they are worn. Let this Gospel landmark be carefully located, so that in our apparel we may at all times, among all classes of people, be in line with the teaching of God's Word on this subject, in harmony with the practice of people who believe the Word of God should be obeyed in the kind of clothing we wear.

X. Regeneration

"Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). The difference between the child of God and the child of the devil is the difference between life and death. As a natural birth is essential to natural life, so is a spiritual birth essential to spiritual life. Christ made the matter of the new birth emphatic when He said to Nicodemus (and the rest of us) "Marvel not that I said unto thee, Ye MUST be born again."

Here is a landmark that can not be removed without removing our eternal inheritance. Neither intelligence, nor wealth, nor scholarship, nor respectability, nor membership in some church, nor executive ability, nor any other substitute can take the place of this essential requirement for getting into

the family of God. We must be born from above, or we will never get into the Kingdom.

XI. Self-denial

Here is a landmark that stands at the very entrance into the Kingdom. It is one of the tests of discipleship. Christ "said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23); "And whosoever doth not bear his cross, and come after me, can not be my disciple" (Luke 14:26). Self must be nailed to the cross before Christ can be enthroned in the heart. Without this even "our righteousnesses are as filthy rags." It is they who are emptied of self that enjoy the fullness of God. As Christ says, "He that loseth his life for my sake and the gospel's, the same shall find it."

XII. The Grace of Giving

This is a companion trait with the grace of self-denial. The less of self there is in our makeup the more of God there is in our lives, the more fully we walk in the footsteps of our Savior in living for the good of others. The man of the world lives for what he can get out of it. The man of God lives for what he can put into it. As a result the man of God is rich in heavenly graces, while the man of the world is poverty-stricken and at the close of life's journey he goes down to a Christless grave which means that in all eternity he will be a beggar like Dives. No wonder that Christ said, "It is more blessed to give than to receive." No wonder that Paul said, "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

It is a rule of life that we always give to the object of our affections. You can tell whether a man loves his family by the way he provides for them. The lover of tobacco or strong drink sees that he gets them, even though he must neglect his family or even go hungry himself in order to gratify his lusts. The lover of this world spends many times more for the things of the world than he does for the things of God. On the other hand, they who love the Lord manifest this love by giving liberally of their time and talents and money to the support of the Lord's cause. "The Lord loveth a cheerful giver;" not merely for the sake of the money that it brings into His treasury but because of the blessing that it means to the giver. The generous giver invariably gets more out of his gifts than any one else does. "He that giveth bountifully shall reap also bountifully."

Keep this landmark in its place. By so doing, all your gifts will be on the side of the Lord, all your labors will redound to the glory of God, and the Lord will honor your labors by filling your soul with bountiful grace and give you many souls for your hire.

XIII. Holiness

"As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Pet. 1:15, 16).

This is God's message to His people on earth. The text quoted is perhaps the most striking text on Scriptural holiness of any that is found in the Bible. It is not only an exhortation to holiness, but is also an appeal to our better selves, closing with a setting forth of a pattern of perfect holiness—even God Himself.

Taking God as our pattern in holiness, what do we see? We see an Infinite Being of whom the man of God is but a finite image. He gives us a perfect pattern of love, of purity, of sinlessness, of goodness, of sacrifice for the good of fallen man (in the giving of His only begotten Son), of peace, of everything pertaining to life and godliness. Many have grown erratic and fanatical on the subject of holiness because they turned aside from the perfect Pattern and looked upon erratic man as the proper being to pattern after. But they who have given their all to God, have fixed their eyes upon Jesus the God-man, and consecrated their life and service to Him and have forsaken the world with all its follies and sinful lusts, know by experience what it means to be "holy in all manner of conversation."

A holy life does not mean an absolutely perfect life; for after we have done all that lies within our power to do we are still beset with many shortcomings. But it does mean a pure, pious, humble, earnest, separated, righteous, God-honoring, consecrated Christian life, shining in the image of God. The more fully we are yielded to Him, the more brightly will our lives shine "in the beauty of holiness."

* * *

The reader will doubtless think of a number of other Gospel landmarks. The list is far from exhausted. Let the reader continue the meditations and all the Gospel landmarks held sacred, guarded with jealous, zealous care.

It is important that we remove none of these landmarks; that we leave them exactly where God put them. In so doing we will avoid many a line-fence trouble.

K.

EVIDENCES OF CHRISTIAN PURITY

By Cora Brillhart

For the Gospel Herald.

This topic, to my mind, is a very timely one and should be stressed much more than it is. There are so many ways in which we can give out this evidence of Christian purity. I know for myself I have sadly failed many times in giving out what I thought I had in my heart. I say this, for probably I didn't have the real evidence in

my own life and heart that I should have had.

This is one thing in which we need to begin at home. We must be sure of that evidence within before we can pass it on to others; and if we would live the Christ life, it must be a life for others. To have the evidence of purity in our own lives we "must be born again," cleansed and purified by the precious blood of Jesus. This is an old story, I know, and just saying the words does not mean much. But I can testify for myself that this old story, yet ever new, has meant more to me in the last few years than it ever did before. We must be able and willing to pray with the psalmist: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me." This is not so easy to do. I know that for myself it took me quite a while before I could pray that prayer. I wasn't sure what the Lord would reveal to me, but unless we are willing to let Him do the searching we cannot be sure of a pure heart.

Jesus said, "Blessed are the pure in heart; for they shall see God." Also in Psa. 24:3, 4 we read, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Here we are plainly taught that we must be cleansed, both heart and hand. We sometimes hear that expression, "If the heart is right, all is right."

Jesus said, "Out of the abundance of the heart the mouth speaketh." If the heart is pure we will speak pure words, think pure thoughts, do pure deeds, and we will live a pure life. By our conversation we are more likely to reveal the evidence of Christian purity in our own heart than by any other medium. How sadly we as Christians have failed to carry out God's commands regarding our conversation. The commands are so plain along this line that we needn't exercise much thought to know what is meant. In Phil. 1:27 we read, "Let your conversation be as cometh the gospel of Christ." How much trouble could be saved in home and Church and among friends, if Christians everywhere would heed this command! Also in II Pet. 3:10 we read about "the day of the Lord will come as a thief in the night;" when "the elements shall melt with fervent heat." "Seeing that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness," (v. 11). Quoting again from I Peter 2: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Again we say, how plain these admonitions are, yet how prone we are to disobey them! It seems to me we are

so much like children; the more we are told not to do anything that much more we are determined to do it.

I think another way in which we can give out this evidence is by our walk; the places we go, and for what purpose we go. We should never go anywhere that we couldn't take Jesus with us. Paul tells us in Eph. 4:1, 2 that "we should walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." It seems to me it would be next to heaven on earth if this program were carried out among the children of God; walking with all lowliness, meekness, and longsuffering. This alone is almost a forgotten art. We are so ready to assert our rights. Let us as Christians give much thought on this topic—Evidences of Christian Purity—and see if our lives are in line with the Word of God, that others may see Jesus in you. The world reads our lives, more than it does the Bible, and if we fail to give the true evidence of Christian living, who will be held responsible? This age in which we are living is fast drawing to a close, and it behooves us as Christians to be more prayerful and very careful that we do not mislead those who do not know Jesus as a Savior of their souls.

Scottdale, Pa.

CHRISTOLOGY OF THE PENTECOSTAL PROCLAMATION

Acts 2:14-47

Text 2:36. Preacher. Apostle Peter

Time. The Day of Pentecost

By C. F. Yake

(Paper prepared as a class thesis in Biblical Seminary, New York, N. Y.)

INTRODUCTORY REMARKS

1. **Meaning of Christology.**—In a simple way the meaning of Christology may be stated as the study of the doctrine of the person of Jesus Christ as revealed, of course, primarily in the New Testament writings. More comprehensively, and as formulated by the Council of Chalcedon, 451 A. D. it is the doctrine of the Church derived from the Scriptures and our Lord Himself, that our Lord Jesus Christ is "truly God and truly man, of reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to manhood; in all things like unto us without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures unconfusedly, unchangeably, indivisibly, inseparably; the distinction of the natures being by no means taken away by the union, but rather the property of each

nature being preserved, and concurring in one Person and one subsistence, not parted or divided into two persons, but one and the same Son and Only-begotten, God, the Word, the Lord Jesus Christ."

2. **Purpose of this Article.**—It is the purpose of the writer to give a short and synoptic exposition of this Pentecostal Proclamation as it reveals the doctrine concerning the Person of our Lord Jesus Christ rather than a comprehensive exposition of this wonderful sermon by the Apostle Peter, and its varied applications to this day and age, to the Christian Church, and to the world at large.

BODY

I. The Pentecostal Theme—Jesus is both Lord and Christ.

1. **The Pentecostal Meaning.**—2:14-21. As spokesman of the apostles and the disciples gathered together upon this occasion, according to the instruction of their Lord at His ascension, Peter felt responsible to give a satisfactory explanation to the critics who accused the disciples with drunkenness when they spoke in divers tongues under the influence of the outpoured Spirit. His method is the method of a man who knows. He approaches his subject with fearlessness and with certainty of understanding, and answers the critics (1) by citing the prophet Joel; and (2) by citing an historical fact, both of which things his critics were well aware of.

For a clearer understanding of these words of Joel let us just briefly summarize the historic situation of the prophet. Joel stood in local circumstances that had been very trying. He saw the locust plague as an act of God and interpreted to his age as a visit of God's hand of judgment for the sin of His people. He then rose to a higher vision and saw that the outcome of their sin must be new judgment and declared its coming. He then climbed still higher, and saw the age of the Spirit poured upon all flesh; the age when sons and daughters and bondservants and bondmaidens prophesy; the age when old men dream dreams and young men see visions. Then he said further, before the day of the Lord come, there shall be signs on the earth and in the heavens, blood, and fire, and pillars of smoke; and during that day of signs, whoever calls upon the name of the Lord shall be saved.

In the citing of this prophecy Peter reveals the full meaning of Pentecost—the whole dispensation of the Spirit: (1) Its commencement—"I will pour forth of my Spirit upon all flesh;" (2) Its characteristics—"Your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams: Yea, and on my servants and on my handmaidens in those days Will I pour forth of my Spirit and they shall prophesy;" (3) Its consummation—"Before the day

of the Lord come" "I will show wonders in the heavens above and signs on the earth beneath, etc." In answer to their (the multitude's) question, "What meaneth this?" Peter answered, "this is that which hath been spoken through the prophet Joel" by which he meant to say that Pentecost, historically, was the day when the Spirit was poured out upon ALL flesh. It was the actual beginning of the dispensation of the Spirit, though in time it really started when Jesus ascended to heaven.

The second point of Peter's proof as to the meaning of the Pentecost is hinted at in the last part of the prophecy of Joel, "Whosoever shall call on the name of the Lord shall be saved." This point Peter elaborates, for it is really the theme of his great Pentecostal Proclamation.

Summarizing then we have these two facts: (1) That Pentecost was a fulfillment of prophecy; (2) That it was the outcome of the life and death and resurrection and ascension of the man Jesus, the full statement of which the apostle withholds until practically the end of his sermon.

II. The Pentecostal Message: The Crucified Man, Jesus of Nazareth, the Risen Lord and the Giver of the Spirit.—Acts 2:22-36. A careful consideration of this passage of Scripture reveals a wonderful message that the apostle had for his nation, and for this age, on this day of Pentecost. For a clearer perspective of it, it may be of interest to present it here first in simple outline form. Peter now goes on to trace the process (dare we say the eternal process?) which culminated in Pentecost. It seems to me we dare. He began without hesitation, proclaiming his message directly to "Ye men of Israel," with great boldness, "hear these words," and traced seven distinct steps in the process. Let us note them:

1. The Person. "Jesus of Nazareth" v22
 2. His demonstrated perfection. "A man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know" v22b
 3. His death. "Him"—the man—"being delivered up by the determined counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." v23
 4. His resurrection. "Whom"—the man—"God raised up" etc. v24ff This is the pivotal point in Peter's message and he stops long enough to give some irrefutable evidence.
 5. His exaltation. "Being therefore by the right hand of God exalted." v33a
 6. His reception of the Spirit. "And having received of the Father the promise of the Holy Spirit" v33b
 7. His bestowal of the Spirit. "He hath poured forth this." v33c
- Notice carefully Peter ends his mes-

sage on the person of Christ with the fact to which he called attention at the beginning, that this Jesus of Nazareth is the bestower of the Holy Spirit. In other words it is thru Him that Pentecost has come. This Jesus of Nazareth is Lord and God.

Now let us trace these points more carefully.

1. **The Person.**—Peter started with a familiar name—a phrase with which all his hearers were acquainted, we have every reason to believe, "Jesus of Nazareth." This name from the first arrested the attention of the hearer because of its common-placeness. Nathanael wondered whether any good thing could come out of Nazareth when Philip told him about "Jesus of Nazareth." The demons had recognized the power of this Man just as Philip had, however, for they addressed Him, "Thou Jesus of Nazareth, what have we to do with thee?" He is known thruout Galilee as Jesus of Nazareth; on His Triumphal Entry into Jerusalem He is called "the prophet Jesus, from Nazareth of Galilee."

When the soldiers came to arrest Him they seek "Jesus of Nazareth," the man of course. Peter is reminded, at the trial of Jesus, that he has been with the Nazarene Jesus. Above the cross was written "Jesus of Nazareth, the King of the Jews,"—the man. On the first day of the week the Marys were told by the angel that they sought "Jesus the Nazarene." On the way to Emmaus the two disciples referred the stranger to the strange events concerning Jesus of Nazareth.

Indeed, it is to be concluded readily that everywhere thruout all Galilee, Judea, Perea, and Jerusalem Jesus of Nazareth was known—known as a person, a man. Peter took hold of this singular designation of Jesus because it would readily appeal to the multitudes. They knew; he was but using a common principle of teaching—from the known to the unknown—to prove the great truths that he had in mind. The known fact was that there was a man known as Jesus of Nazareth. Peter thereby referred to the humanity of this Person.

2. **His Demonstrated Perfection.**—v22b. This singular designation of the Person was at once followed by the statement, "a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know."

It is rather to be inferred that Peter did not mean by "approved of God" that God delighted in the fact that Jesus was in the form of flesh, but rather that He was a man accredited, more literally, or demonstrated, we might say, of God unto those people. If Jesus was a man proved to them by mighty works and wonders and signs, He must have been proved of something. What was this thing?

The first word, "mighty works" is representative of power; the next, "wonders" indicates a result of the exercise of power; and the last word "signs" indicates the value of the power and the wonder it produced. Besides Peter declares that these works were of God—"which God did" in the midst of them. In other words, we draw the inference that Jesus was the medium thru whom or which God did His works.

Jesus Himself says, "I do nothing of myself; I work the works of him that sent me." This man of Nazareth was the instrument, the channel thru whom God wrought. As such an instrument, He was a fitting and perfect instrument, and at the full and complete disposal of God, thru whom God could exercise His powers, perform His wonders, and show His signs. What did this prove then concerning Jesus of Nazareth? "It proved the perfect realization of the Divine ideal in His human life, so that He was an instrument absolutely fitted to the use of God, one thru whom God could work."

Right here is the difference between Jesus and ourselves, on the human level. We are men; so was He. We are imperfect; He was perfect. Jesus was such an absolutely perfect instrument in God's hands that God could reveal Himself to mankind thru Him. This reveals Jesus as a Perfect Man, and a sinless Man, the point Peter would have his hearers know and recognize.

3. **His Death.**—v23. Peter now moves on to the next point in his process of revealing Christ, still holding on to the MAN by holding on to the "HIM, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." Notice carefully the twofold aspect of the death of Jesus. This is the mystery of the Cross. In this the apostle recognized the Divine side and the human side. Notice, too, that Peter begins with the Divine aspect of the cross. He began from the heights and came down. Was it because they—his hearers—, just less than eight weeks from the cross could behold its gruesomeness without his making his first appeal from this point?

The divine aspect of the Cross is the saving aspect of it. How marvelously the Spirit directed Peter's message in throwing out to these people this phase of it, even first. It is this phase of the cross to which we cling in the time when we recognize ourselves vile sinners. Yes, the human aspect of the cross is cruel, gruesome, brutal. It is awful; but man is not saved by the murder of a Man. We are saved by the One who was delivered up by the determinate counsel and foreknowledge of God. The Greek word from which "determinate" is derived is the word from which we get the word "horizon" and suggests the plan of God, or that

which was within the boundaries of His purpose. Moffat calls it "the predestined course of God's deliberate purpose." In effect Peter then said, on the one hand that the death of Jesus was not an accident, not something brought about by men. It was the working out, in human history, of an eternal purpose, a divine plan, and an almighty power.

But, on the other hand, Peter let them know very distinctly that they were responsible for Jesus' death on the cross and the guilt was upon them. Note very carefully the two agencies employed, to which he calls specific attention: "ye" and "lawless men." The "ye" referred to the men of Israel whom he was addressing; and the "lawless men" to the Gentiles who did the actual crucifying. All were involved—Israelites and Gentiles alike. This was the human side of it. When the cross was raised with its holy victim on it men under the law violated the law; and men without law seared their consciences. And sin was responsible for all this. So then Jesus of Nazareth, a **Man** sinless and perfect before God was delivered up by the counsel of God and slain by the wickedness of men.

4. His Resurrection.—v24, 25-32. Peter goes right thru with his message and touches the pivotal point in it with considerable greater emphasis and elaboration than any of his other points thus far studied or that follow. Note carefully verse 24 "**Whom**"—again the **man**—"God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it." As noted in our summary outline in the beginning this is the central point of the theme of this Pentecostal Message. Three points precede this, and three points follow. Three lead to this; three are the result of this. The statement of the Resurrection stands in the center of the whole discourse.

Three facts stand out readily in this fourth point: (1) There is a declaration "whom God raised up;" (2) there is an affirmation, "it was not possible that he should be holden of it;" (3) there is the explanation Psalm 16:8ff. Notice carefully **WHOM**, and **HE**. Peter is still talking about the Person, the Man, Jesus of Nazareth. And Peter uses O. T. scripture to prove his statement. Let us examine it:

Peter used this Psalm as a prophecy, now fulfilled, concerning the Resurrection of Jesus of Nazareth and he brings out the fact that such must be the case for not all of these things are fulfilled in David whose tomb is still with them. Again, David himself had accepted the promise of God to him as yet in the future concerning this heir to his kingdom, and sang a song of great hope and confidence. Let us note the points Peter is making here in the quoting of this Psalm to prove why the pangs of death could not hold Jesus of Nazareth. By reversing the order of cause and effect we notice that the resurrection resulted

from the peculiar nature of death. "The way of life was made open to One Who, laying down flesh in hope, was certain that His soul could not be left in Hades, nor His flesh see corruption."

Again, the peculiar and unusual nature of Jesus' death, which resulted in the resurrection, was due to the unusual nature and manner of the life of this MAN, the Man who could say,

"I beheld the Lord always before My face, For he is on my right hand that I should not be moved. Therefore My heart was glad, and My tongue rejoiced."

We notice here that the life described was such that in death there was hope without fear whatever. "Such death made resurrection necessary in order to maintain the eternal order." In other words, if we summarize, we find here a threefold victory over sin. The victory over the possibility of originating evil because "I beheld the Lord always before my face;" a victory over evil as suggested from without "For he is on my right hand that I should not be moved;" and a victory over evil as responsibility assumed:

"Therefore My heart was glad and My tongue rejoiced:

Moreover My flesh also shall encamp in hope

Because Thou wilt not leave My soul unto Hades;

Neither wilt Thou give Thy Holy One to see Corruption."

Lack of space prevents going into detail here, but it can readily be seen that Jesus as the Son of God was in a position where He could have originated sin, but He did not; neither did He accept sin from outside suggestions, or thru them; yet He assumes the responsibility for our sin in His own sinlessness. It would therefore be contrary to the eternal verities of the Father to leave this Man's soul in Hades or His body in the grave. It must come forth. It is this that Peter meant to say when he said the pangs of death could not hold the Lord, and with such a hope because of such a life, there was no need to fear death. This **Man** Jesus of Nazareth, sinless, approved of God, crucified, had risen from the dead because the grave could not hold Him; it had no power over Him.

5. His Exaltation.—v23a. Peter now enters upon the consequent results of such a life—results that follow the resurrection. He is exalted by the right hand of God. In verse 34 we have the interpretation of the meaning of this exaltation: "The Lord said unto my Lord, Sit thou on my right hand Till I make thine enemies the footstool of thy feet." Here we see the **Man** Jesus of Nazareth enthroned and crowned. The Messiah is Lord. In other words, Jesus of Nazareth, demonstrated perfect, crucified, risen, was exalted to the right hand of power and authority, to the center of the universe of God; and His exaltation was in order to the final victory.

6. His reception of the Spirit.—v33b. Peter now goes on to the next step in the process of proving Jesus Lord and Christ to his audience. "And having received of the Father the promise of the Holy Spirit," he adds. This takes our minds back to the things which our Lord Himself had said before He left them, "Behold I send forth the promise of My Father upon you." What was this promise of the Father? Joel had said that "I will pour out My Spirit upon all flesh." Jesus Himself had said "I will inquire of the Father and He shall give you another Comforter." Now said Peter, "This MAN, Jesus of Nazareth, perfect, crucified, raised from the dead, exalted, received the Promise of the Father"—that is the Spirit for all flesh, the Spirit for the new era.

When did He receive it? On the day of the ascension when He returned to the realms of Glory to be exalted forever at the right hand of God. Never had such Man reached these glorious courts, and to Him the Father gave the Spirit for all flesh. What an exaltation! What a place of honor and power! And yet how worthy was the Son of Man, Jesus of Nazareth.

7. His Bestowal of the Spirit.—v33c. Then Peter ended the story of this great declaration of the person of Jesus of Nazareth. "He hath poured forth this, which ye see and hear." Here the apostle comes to the final statement concerning the Pentecost and its meaning—only, will you note, after he has shown how this Jesus of Nazareth, this Man, has gone thru these various experiences to be exalted in the glorious realms above, so making it possible for Him to send the Holy Spirit upon all flesh.

Peter sums it all up in a summary statement, with audacity and boldness that brought conviction, as we shall see: "Let all the house of Israel therefore know assuredly (there was no doubt in the mind of Peter, nor did he want any to be in the minds of his hearers) that God hath made him—this man—both Lord and Christ, this Jesus whom ye crucified." It was a definite conclusion, clearly stated, without fear and without hesitation, placing responsibility where it belonged and raising this Jesus of Nazareth to the height of Lord and Christ.

III. The Pentecostal Ministry.—2: 37-47. In a short summary statement this Pentecostal Proclamation has ten aspects.

- a. The Ministry of Conviction.—"They were pricked in their heart, —and said,—what shall we do?" v37
- b. The Ministry of Repentance.—"Repent ye, and be baptized every one of you in the name of Jesus Christ." v38a
- c. The Ministry of Forgiveness.—"Unto the remission of your sins." v38b

- d. The Ministry of the Holy Spirit.—
"And ye shall receive the gift of the Holy Spirit."
- e. Ministry of Christian fellowship, v42.
- f. Ministry of Gladness, v46
- g. Ministry of praise and worship, v46, 47
- h. Ministry of Material Blessings, vs44, 45
- i. Ministry of Signs and Wonders, 43
- j. Ministry of Holy Fear, v43

CONCLUSION

Jesus of Nazareth, a man, perfect and sinless, crucified, risen from the dead because the grave could not hold Him, exalted at the right hand of God, given the Promise of the Spirit, and who has given His Spirit to all men, this Man is Lord and Christ, bringing the ministry of GREAT blessing to all mankind.

Scottdale, Pa.

GET RIGHT WITH GOD

By Isaac R. Herr

For the Gospel Herald.

Let us consider and meditate, weave and wonder, think and ponder, for in and under the power of the Holy Ghost we shall have light and knowledge that will kindle and rekindle a flame of fire in freedom and liberty-loving children of God. If there is a spark of divinity left, a mere empty profession of faith in a regenerated life, although there is a languor, a stupor, a supineness, there is yet a prospect of developing and exercising ourselves in saintliness and godliness.

The doctor puts an instrument to his ears, and the other end on your chest, and he is so well trained that he can tell if the heart has degenerated and if the breath of life has abated; but God can examine the heart and make a positive diagnosis, and if He finds a lethargy He says to you in favor and expectancy, "Strengthen that which remains, lest it die in a destruction from the everlasting presence of the Lord and from the glory of His power." Are there men in the Church about dead or spiritually dying! We have all reason to be afraid of dead men in the Church. I was always afraid of a dead body, but when my father died I thought I would touch his body, for I was sure he would not jump up and frighten me. They tell me that to know that a body is dead, if you stick a pin in the body and the hole remains that is an evidence of death; or if you put a mirror to the mouth and it does not leave a cloud on the mirror, that is another sure sign that the breath of life is gone.

Preachers may preach in the ardency of their souls, in the fervency of the Spirit, and in zeal that sweeps away a refuse of lies, speak under the anointing of the Holy Ghost, and yet there

are those who sit in the congregation with a big hole in their spirituality that will not close up. According to the dead body, they are spiritually dead.

Another test that they are about spiritually dying is that if they take the Bible and look in the mirror that reflects their spiritual lives, they find that they are almost without the breath of life everlasting. What to do, the Lord says, "Strengthen the things that remain, that are ready to die." Well, someone takes the excuse and

says, "If my circumstances and surroundings were different; if I did not have the wrongs to meet with, the unkind thrusts given me; if those who assume human leadership without the leadership of the Holy Ghost would not express their likes and dislikes;" and a hundred other excuses they make for dilly-dallying and trifling with so momentous a problem as the salvation of their souls—but the Lord says to them, "What are all these things to thee? Follow thou me."

Lancaster, Pa.

PEN POINTS FROM MENNONITE WRITERS

(Excerpts from recent publications.)

Meditation

Considerable stress is laid upon the reading and study of the Bible in our church today, and there are many agencies to foster and encourage and help us to do this. We are familiar with most of them, and we hardly need to mention them. The Sunday school, the young people's Bible meeting, the summer Bible school, our short term Bible schools, our regular church schools, the various other study classes and groups, some of which we have referred to in the preceding editorial. All of this is well and good, and we want to encourage it all we can.

At the same time it is well to remember that even a systematic knowledge of the Bible, if not coupled with meditation, self-examination, and application to ourselves may be of very little value. The men who have been greatly used of God in the past have been those who took time to study their Bibles meditatively and prayerfully. David, in speaking of the law of the Lord, said, "It is my meditation all the day." And again in describing the "blessed" man, he said, "In his law doth he meditate day and night." It is thus that one gets real knowledge of spiritual things. We quote here from an exchange: "It is when one thus gets into the presence of God that the Holy Spirit delights to take of divine things and show them to us. It is thus we grow in the knowledge of Christ. That is one reason why the Spirit came. Every believer to a certain extent has the knowledge of Christ but the original word (referring to Ephesians 1:17) implies more than that. It is not merely knowledge as such; it is really super-knowledge or full knowledge. That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the full knowledge of him." Perhaps you know Him as your Savior, as the One who redeemed you from everlasting destruction, as the glorious Head of the Church, with whom you are linked by the Holy Spirit. He would have you go on to know Him better, for there are riches in

Christ that you may be sure you have never yet entered into. We cannot afford to be negligent or to let other things crowd out the blessing we might have by giving more time to the teaching of the Holy Spirit."

Someone has said that meditation is becoming a lost art in our day. Both our own experience and observation tell us that this statement is entirely too true. Some of the most active Christians have said that one of their greatest fears is that the many duties and distractions of our modern times will crowd out the time for prayer and meditation on the Word and thus crush out the deep devotional life that assures us of victory and blessing. May we watch and pray that this may not be true of any of us.—J. L. Horst in Christian Monitor.

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The Narrow Way

Our Lord characterizes the way to heaven as a "narrow way." This is in harmony with all His teachings. On one side of the "narrow way" is the deadly peril of self-righteousness. On the other side is the damning self-indulgence. The "narrow way" is the Gospel way of faith in the atoning work of Jesus Christ for the justification and cleansing of the penitent soul from all unrighteousness.—C. F. Derstine in Gospel Herald.

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James and Paul in Their Teachings

It is said that Martin Luther objected to the Epistle of James as "an epistle of straw, and destitute of evangelical character." One can readily see how the great reformer could be led to such an idea, since he so emphatically taught salvation by faith, basing his arguments on the writings of Paul, especially the epistles to the Romans and the Galatians. As a matter of fact, the two great teachers (Paul and James) agree in their writings, Paul emphasizing the work of God in the plan of salvation, and James placing emphasis on the fact that there can be no saving faith without good works.

James, Barnabas, Paul, and Peter

were all present at the council at Jerusalem (Acts 15), and they all agreed. It is not certain whether James wrote his epistle before or after this council, but it is certain that James' opinion was not changed there. It is equally sure that Paul in writing on salvation by grace through faith was not arguing against James, and that James in his epistle is not "arguing down" Paul's writings. There is perfect agreement in God's holy Word, and where there seems to be disagreement it is because we fail, in some way or other, to grasp the meaning of the Word.

In case some one tries to discredit the Bible because there are some apparent contradictions (apparent to us or to our critics), our answer should be that the innumerable points of agreement are so striking and so evidently marks of divine authorship of the Book, that the very few apparent discrepancies exist merely because either we have failed to grasp the meaning of the one or the other scripture, or have injected into the truth of God's Word some interpretation of our own—and our interpretations are as fallible as any thing else that is human.—J. A. Ressler in *Advanced Lesson Quarterly*.

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The Keeping Power of God

Some vocations are base, some commendable, some honorable, and some holy, but of them all the holiest calling is to be a messenger of Jesus Christ. The soldier gladly suffers hardship for king and country; how much more the veteran in the army of the Lord in the battle against sin and evil! To suffer bonds and imprisonment is usually a disgrace; yet sometimes it is a signal honor, as when the Master went to Calvary and Paul to the headsman's block for witnessing to the truth. Be not ashamed of your state, but of your condition, if you have allowed yourself to come short of your noblest possibilities.

It is mine to commit myself to the Lord; it is His to keep me; but I could not commit myself to Him without His help, and He cannot keep me without my help.—J. F. Bressler in *Christian Monitor*.

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Love Rejoicing in the Truth

John's great joy at the good report of Gaius and of the truth in which his spiritual children walk is expressed in his letter to Gaius. The truth of John's joy has been the experience of every true shepherd-hearted minister and church leader. Such men have the vision of the master for every soul under their ministry. When they see them increasing in their spiritual life and becoming more useful to the Cause, their hearts are filled with deep satisfaction. But just as their joy is full to overflowing when they do well,

their sorrow is stirred when they show by their life that they are not making progress.

It is an evidence of the true love born of the Holy Spirit when men "rejoice, not in iniquity but rejoice in the truth" (I Cor. 13:6). John enumerates the good works that are an evidence to him that Gaius is walking in the way of truth. He is moved to encourage him in this good work by words of commendation. He also points out to him the mischief of one who is discouraging the good work of the brethren in receiving evangelists and strangers into their homes and sending them forth in their journey "after a godly manner."—J. R. Shank in *Teachers' Lesson Quarterly*.

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Fullness of Wisdom in Christ

"In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

"Of God is made unto us wisdom" (I Cor. 1:30).

How fragmentary and incomplete is the wisdom or knowledge of even the wisest of men! In Christ is infinite wisdom.

One of the many wonders regarding Christ is that He offers to be the teacher of His followers, for He says, "Learn of me" (Matt. 11:29). Here are a few things He undoubtedly wants us to learn from Him:

1. How to sense or detect temptation.
2. How to pray.
3. How to live in fellowship with Him and the Father.
4. How to overcome the world.
5. How to glorify Him by bearing much fruit.

Truly it pleased the Father that in Christ should dwell fullness of pardon, fullness of peace, fullness of purity, fullness of power, fullness of hope, fullness of love, fullness of joy, fullness of grace, fullness of life and fullness of wisdom.

But merely to know about this fullness in Christ will not avail us anything. For a hungry man to sit down to a full meal and not partake of it will not satisfy his hunger. May we make Christ and His fullness our very own. Truly,

"All that I want is in Jesus,
He satisfies, joy He supplies;
Life would be worthless, without Him,
All things in Jesus I find."

—J. D. Mininger in *Christian Monitor*.

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Atheistic "Christianity"

The claim that faith in God is not essential to Christianity, and that atheistic "Christianity" is true Christianity, is fully in keeping with the view, held by exponents of the Social Gospel, that "the inner life" is also inessential. It goes without saying that this is simply the denial of the Christian faith—stark apostasy. The advo-

cacy of such views by professors in theological seminaries indicates conditions of almost unbelievable confusion. It has an indescribably paralyzing, demoralizing effect on America's religious life. And yet Modernism is dreaming of a religious revival through the acceptance of Modernist tenets and the abandonment of the old faith. The type of atheism described above is of course not of the blatant, blaspheming variety represented by the American Association for the Advancement of Atheism which asserts that there is proof against the existence of God.

The academic atheism comes under a theistic cloak and pretends to serve the cause of religion. Obviously, the anti-Christian influence of the said association is insignificant as compared with that of academic atheism. Pity the young preachers sitting at the feet of such men for theological training, and pity the congregations whom they may be called to serve. Is it possible that they fail to see the indescribable damage caused to both religion and morals by the loss of faith in God? Can it be said of them that they know not what they do? They do not even claim that they have proof against the existence of God.—John Horsch in *Gospel Herald*.

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Limited Atonement

(A Calvinistic error)

This is explained to mean that Christ's ransom by the shedding of blood is "limited in purpose and application" to only those predestinated unto salvation for, "in the intention and secret plan of God Christ died for the elect only." When statements like these quotations are made it is imperative that Mennonites kindly but firmly state their complete dissociation with any theology that tampers with the atonement which God designed to be effective for all through Christ.

An instructor in a Calvinist seminary recently made the following public statement: "It can never be right to say to an individual, 'Christ died for you,' for we do not know if he is among the elect." How, we ask, would any passion for evangelism or missions be possible with such a doctrine? From where the preacher and teacher's conviction to declare the Gospel? Our own faith is revealed in the following quotation, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18). "The Lord is not slack concerning his promise, as some men count slackness; but he is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).—M. C. Lehman in *Gospel Herald*.

Jesus, the Apostles, and the Distinctive Garb

"Neither Jesus nor the apostles wore the plain or distinctive garb."

Both Jesus and the apostles wore the Jewish garb. The Jews as a covenant people did not dress like the Philistines, Ammonites, Hittites, or Canaanites. All we ask is that those in covenant relations with God do not ignore His teaching on dress and adorn themselves according to the fashions. Neither should we say that Christ and His apostles did **not** practice non-conformity, because they emphatically taught it. Read Jno. 17:14-16; Rom. 12:1, 2; II Cor. 6:14-18; I Tim. 2:9, 10; I Pet. 3:3, 4.—J. L. Horst in the booklet on "Dress."

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Satan

Satan was once a prominent angel of God. For disobedience he and his angel followers were cast out of heaven. He still rebels against God and tries to overthrow all on earth that is good. He delights in such things as lies, hypocrisy, profanity, immorality, drunkenness, and murder. In fact, he is the originator and propagator of every low, mean, and sinful thing men ever did or thought of doing. Through "the lust of the flesh, the lust of the eyes, and the pride of life" he seeks to tempt all mankind to sin and ruin. He is the personal, spiritual arch-enemy of every human being from whose great power God alone can deliver those who call upon Him. He is the devil that will be cast into the lake of eternal fire at the judgment with all the men and angels he has ever deceived. Job portrays Satan most clearly in the Old Testament and Rev-

elation in the New.—A. D. Wenger in Gospel Herald.

* * *

Righteousness

Righteousness is an attribute of God. It cannot be attained by self-effort on the part of any human being. Jesus Christ has become our righteousness and it is therefore imputed to us who accept Him as Savior and Redeemer. Imputed righteousness is as effective as the original when applied to the human soul by faith. "Abraham believed God, and it was imputed unto him for righteousness." It is the passport for heaven. Without it no man can see God. The promise was given to Abraham and his seed as well as all nations of which we are a part. Jesus proclaimed the promise to whosoever will. The gates of hell shall not prevail against it.—Levi Mumaw in Gospel Herald.

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Self-sacrificing Service

Saul of Tarsus on the Damascus road, in pursuit of his iron-handed persecution of the Church, under God's enlightening grace forsook his carnal course and cried in penitence, "Who art thou, Lord?" and "What wilt thou have me do?" The "course" the Lord outlined for him was no pleasant cruise upon a quiet summer sea! "I will show thee how great things thou shalt suffer for my name's sake, I will send thee far hence to the Gentiles, and thou shalt stand before kings and before the children of Israel; thou shalt suffer the loss of all things, enduring hardships on sea and land, among the heathen and thine own people, from young manhood to withered age, ending with long imprisonment and mar-

tyrdom." "None of these things move me," responded Paul, "so that I might finish my course with joy and the ministry which I have received!" So Paul "served his generation by the will of God."

How many thousands or millions of souls have been brought unto salvation and the service of God through his ministry and writings, what a sight for men and angels when he stands up to receive his crown! Cain or Judas could have pleased the Lord and been accepted just as well, but having chosen foolishly and sinfully to the end, it is true of all such, what the Savior said of one, "better for that man had he never been born!"

Though power and wealth and honor and fame and pleasure may beckon to you, be not deceived; all is dismal and disastrous failure apart from "service by the will of God."

Better to live and die a Hottentot in the jungles of darkest Africa with never a ray of light from civilization or "the Book" than to be numbered with the wisest and greatest in the halls of fame who have neglected, rejected, or despised the Gospel course the Lord has marked out for men.

Let us not be among that number with shriveled soul and mind who plan to give their time and talents and service to the world, the flesh, and Satan, and slip into heaven by a back door just before they die. There is no real pleasure in prodigality, and they who feed their carnal desires, feed swine while their souls are starving.

Let us not even make lawful pleasures our objective in life for with no higher motive they will only fade and die.—Geo. R. Brunk in Eastern Mennonite School Journal.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

THE CRY FOR PEACE

From a host of voices the cry for peace, like an ever swelling chorus, rises to heaven. From lands that are war-weary, from a world haunted by nameless fears and disillusioned by the threatened breakdown of its idealism ascends the mighty cry for peace. Hearing this loud acclamation for peace, one could well believe that the tides and waves of sentiment against the wars of the nations prove that men really and truly desire peace. And there is no doubt that many do abhor war and desire to live in a world of peace and security. It is natural to ask therefore, since men seem to want peace so earnestly, why can they not have it?

There must be reasons. Are men perhaps not sincere in their cry for peace? Do they not really want wars to cease? Or are those that cry for peace only a highly vocal minority, not representative of the wishes of men? Perhaps, too, men are victims of forces they know not, or they may not be willing to pay the price of true and lasting peace. May we note some of the many voices that today join in the cry for peace:

Voices Joined in Cry for Peace

Probably everyone has read of resolutions passed in recent

years by denominational conferences and assemblies in support of national and world peace. In strong, clear language numerous church bodies have denounced warfare as sinful, un-Christian, and futile. Interdenominational bodies, like the Federal Council of Churches, have been sponsoring special studies and conferences on the problems of war and peace which face the Christian churches. If the spirit of war could be exorcised from human society by solemn words and resolutions, then peace must needs soon prevail among men.

Not so long ago some twenty thousand ministers of the Gospel throughout the country, in response to a questionnaire, recorded their convictions in favor of measures for promoting peace and opposing war. Large majorities of these ministers declared they would not sanction any future war, that the churches should not support another war, that our government ought not to intervene by force to protect the lives and property of its citizens in other countries, and the like points along the same line. If then the declarations of so many preachers were sufficient to cast out the evil spirit of nationalistic war, at least many professed followers of Christ would never again take part in carnal warfare.

Among young people the same cry for peace is heard. Espe-

cially students in many colleges and universities have expressed their sentiments in favor of peace, have frequently pledged themselves not to fight in certain kinds of warfare, and sometimes have noisily engaged in demonstrations against war. There are countries where young men today suffer imprisonment and punishment for refusing to do military service. It is evident that some young people are thinking seriously upon the ethical and moral problems that war presents. Were the protests against war by these young people all based on conviction and real Gospel faith, then prisons would be well crowded with conscientious objectors in the event of another war.

American people in general are urgent in their demands that their nation must be kept out of any armed conflict that may break out in Europe. During the last days of the session of Congress that closed in August, the President was forced to accept a bill that guarantees the neutrality of the United States for six months in case war should break out somewhere in the world. Both Houses of Congress believed that they expressed the desire of the country to stay out of war and to prevent our economic interests from dragging us into war for their own profit.

Then there are the multiplied special organizations that devote themselves to the creation of pacifist sentiment. Literature is distributed exposing the arms-makers as those who traffic in death. Volumes are written to show the realistic side of war, its horrors, its futility and wastefulness. And so the voices continue to multiply, the cry for peace gains in volume and—the preparations for war go steadily forward in all the large nations. Plans for war and conquest are made regardless of sentiment against such activities.

Most Pronounced in English-speaking Nations

The loud expression of peace sentiment at present is pretty well limited to English-speaking lands for various reasons. Still one would judge that men in all lands, if they had a chance to do so, would join in the demand for peace. Yet not all would join in such a demand, probably not as large a number as pacifists imagine. An article in a prominent magazine not so long ago seriously defended the statement that "men like war." And doubtless many people with no positive Christian outlook upon life, frustrated in their personal affairs by the depression, and feeling their lives void of spiritual content would be ready to enlist for war at any time as an escape from their own barren selves. It is conceivable that of the millions whose self-respect is injured by being forced to subsist on public relief, many might welcome such an opportunity for adventure, excitement, employment, and economic security as enlistment in war might offer them.

Influences that Encourage War

The fact is that men want some other things more than they desire world peace. A few desire money profits rather than international peace which hinders their business. Many more dread unemployment and the economic insecurity in which they find themselves more than they fear wars and the chaos that follows, from which they feel they have little to lose. All men want peace of mind and of soul. They may, like an ailing infant, cry for this or that thing which they think they want, when the real trouble is a deeper void which they are hardly conscious of at all. Christ can fill this void in their souls and He can put spiritual content into men's lives. And the spirit of Christ can make men unselfish, can make them just in their dealings, loving and generous in their attitudes towards fellow-men. War brings much evil in its train, as is often pointed out. But war itself is not a primary cause; it is itself the result of more basic causes. And the world's cry for peace should be changed to a cry for justice, for righteousness, for love and sacrifice, for the spirit of Jesus Christ.

BOOK REVIEW

Church, Community and State: A World Issue, by J. H. Oldham. Published by Harper and Brothers, New York, 1935. Price, 35 cents.

There are indications in different quarters that Christian leaders, some at least, are becoming aware of the growing menace to Christianity inherent in present world conditions and of the unique opportunity presented to the Christian churches in just such a situation. Selfish nationalism is today bearing its fruit in the growing

concept of the supremacy of the political state and of the totalitarian nature of the state. The doctrine that the state must control all the activities of its subjects, including education and religion, is widely gaining ground, and in a few notable instances has caused acute tension.

The booklet described above is a brief analytical statement of this situation as it today faces the Christian Church in general. The author does not attempt conclusions, but does outline and set forth many of the specific problems that Christian thought must face if it would meet the challenge brought by the present world conditions. The booklet is written at the request of the Universal Christian Council for Life and Work as a preliminary step in preparation for a world conference of the churches on these issues to be held in England in 1937.

One must not, of course, be too confident of what such movements will accomplish. At the same time it is interesting to observe that a new emphasis is appearing in Christian thinking. In their own circles the bankruptcy of liberal Christianity and of the social gospel is today being admitted, sometimes apologetically, sometimes frankly so. Many thinkers believe that the world politically and economically stands at the crossroads, and also religiously. These men, illustrated in the writer of this pamphlet, vaguely feel that the answer to the question whether the great nations shall remain even nominally Christian or shall revert to a positive paganism, rests with the churches of today.

Too long have the churches at large conformed themselves to the life and thought of the world, compromised their testimony by accepting some defined status from the political state, and leaned on the arm of flesh in the form of wealth and privilege. A period of suffering or the looming prospect of persecution may do more to bring back Christians, some of them at least, to the Scriptures and to the early Church's attitude toward the world than the centuries of peace and freedom of worship she has had. Great are the searchings of heart as judgment threatens to begin at the house of God.

THE MENNONITES AND WAR

As Seen by a South American Writer

J. W. Shank, one of our missionaries in Argentina, sent the following article taken from a magazine published in that country. It will interest readers in North America. The article has been shortened a bit for lack of space. Thanks are due to Bro. Shank for translating it from the Spanish. He adds this foreword:

"The accompanying article appeared in the 'Mundo Argentino' June 5, 1935, a weekly magazine published in Buenos Aires. Its purpose seems to be to show a characteristic of the Mennonites of Paraguay when they were called upon in a moment of special need. It is translated into English for the purpose of giving our Mennonite people of North America a glimpse of the Mennonites as they are seen by those from the outside. It seems to be based on facts."

A Sunset in The Chaco

A Story of the War, by Juan Ignacio

(The opening paragraphs give the setting for the story. A convoy of motor trucks belonging to a sanitation company of the Paraguayan army coming from the war area are moving along at sunset. One truck gets stuck in a mud hole. Unable to get it out the commander sends one of his men to a Mennonite colony a mile and a half away for a team of oxen to pull it out.)

The soldier Benitez was the one who was called upon to perform the task. The war had surprised this young man when he had barely begun to feel the first emotions of life. He had never been separated until then from his family and he felt a deep longing for his home, his village, and his friends. As he advanced along the solitary roads in the direction of the colony, he felt impressed by the beauty of the landscape. He was almost in a state of religious ecstasy over the thought, as is peculiar to every native, who, during the years, having always admired the exuberance of nature that he has known from infancy, feels as though the trees were speaking to him, also the shadows, the clouds. . . . In this meditation, having gone about a mile from where he started, there came to his mind the name of the Mennonites of whom he had heard speak. They were a religious sect, but they were also laboring men holding to a concrete morality that they observed with strange rigor. Coming from Russia and from Canada they some years ago established themselves out in the Chaco, about 120 miles west of Puerto Casado. The Mennonite

families now numbered some three thousand five hundred souls, distributed in villages of from forty to one hundred and fifty inhabitants each. These people felt the advantage of small communities by which they could maintain better control of their activities and of their spirit, as they said. They occupied parts called "canadones," land less forested but more productive than the real forest land, which they had cleared for cultivation. They were beautiful lands covered with plants of the red "quebracho," "jacranda," and others distributed at the caprice of nature. The Mennonites lived, as they said, enchanted by such delightful vegetation.

The most interesting and exemplary characteristic of this sect was that they sought virgin lands, with the Christian desire to be far removed from the criminal strifes of men, eager for tranquillity and peace for their work and their homes. And this was how it happened, as they founded the first village, that they give it the name, "Hoffnungsfeld" (land of hope). Stoically accustomed to noble sacrifice, when it manifests itself in the name of ideals and religion, they staked their faith in this almost inhospitable land of the desert; lovingly and in the name of the Lord they offered their strong arms to those solitary places and entrusted to them happily their future. . . .

"Thou shalt not kill," was one of the most positive dogmas of the Mennonite religion. Because of this and its strict observance, they had been changed into wanderers, emigrating without ceasing, fleeing from the murderous struggles that desolated humanity. And upon thinking of this the pain of the unhappy soldier was deeper as he called to mind the condition of his country, bleeding itself to death in a cruel struggle, which no one knew when it would end nor to what it might lead.

Awaiting the return of the soldier Benitez, the captain of the convoy converses affably with one of his men upon topics of the moment.

"What is the matter with you, Yacu?" asked the captain. "For days I have noticed that you seem troubled, my friend. Really, you seem like a different person! . . . Just recently I have begun to notice that you have changed!"

"Just a bad play, my captain, it will soon pass by. . . ."

"And what makes you sad then, if it is not that? Tell me, boy, since you are now with a friend."

"It is. . . . I am going to tell you, my captain, because you can understand me. It is that yonder in my town, they always get news of the people who drop off in the trenches, of the wounded, of the sick . . . of all the misery we go through. And the poor old woman is afraid. She does not tell me so, but I know it, I know it well . . . yes I know it."

"Come away from that, boy, how can you know? These are just your notions!"

"It's that the poor woman has no one else in the world but me. Just imagine! If I were to be killed!"

"That's the way it is, friend," said the captain reflecting sadly. "Parents have children and sacrifice themselves to bring them up; and when they most need their strong arms, they are taken off to death . . . or to war! It's one and the same thing. Such is life. But you should be content, having saved your scalp, and the old woman did not even know that you were wounded!"

"Yes, but . . . but . . . this never ends," broke in Yacu, sinking again into melancholy.

"Some day it will have to end," interrupted the captain, assuming the attitude of sadness of his friend. "May God permit it. The lonely huts are waiting for us; the blanket warm beside the fire. . . . It will come. . . . It will come. The day cannot be long until we will return to take our mate tea from the hands of our loved ones." And after a pause as though reacting with hope; "and we will eat and drink all we can, in order to forget these miseries, these sufferings . . . and the friends we have been leaving dead on these battle fields!"

"Those . . ." Yacu was about to speak, when suddenly the two men were surprised.

Along the road at still quite a distance, they could see a group of men coming in the direction of the convoy. They could see them coming nearer with firm steps. Soon they could see that the soldier Benitez was coming in company with a group of men from the colony. The strange part was that the group was not bringing the oxen that had been asked for. Could it be possible that the Men-

nonites had refused the request made of them? No; without a doubt the oxen were coming behind; some mishap must certainly have delayed them.

Soon their doubts were dispelled, for the men arrived without delay.

"My captain," said the soldier Benitez, taking a stand before his chief, "here is the superintendent of the colony. He cannot lend the oxen that you asked for but he has brought a bunch of men in place of them for whatever service you may require."

"It is not that we do not want to lend our oxen, sir," explained with complete serenity the venerable Mennonite leader. "It is that at this hour we should not make our oxen work. That is all there is to say, sir."

"Is it that you do not want to help the army?" broke in the captain, with a rudeness that made contrast with the moderation and serenity of the Mennonite.

"No, it is not that, sir. I beg you to understand me. It is that our customs, children of our religion, are sacred to us. And we understand that, as we serve in our religion, we at the same time serve God better."

"But what does that have to do with oxen, which is the thing we need now?" argued the captain brusquely, for from the start he could not restrain his indignation.

"Do not get angry with us, sir," said the Mennonite humbly, "for here I am and these ten strong men at your orders for whatever service we can render."

"What I do not understand," observed the captain, "is why so many men have come when two oxen would have been sufficient, and perhaps would have served us better."

"That has its explanation," answered the Mennonite, affably. "The oxen, being our work animals, have already finished their day's work. Now they are resting for the tasks of tomorrow which also are heavy. According to our customs and our doctrine, we respect the rest period of our beasts and prefer to offer our own personal service."

"That is very well, and I appreciate it," replied the Captain in more of a conciliatory tone as though understanding the situation, "but, haven't you also worked all day?"

"You are right, sir, but . . . our work is voluntary and—how shall I say it—between man and man. For this cause we have come ourselves. We are enemies of all war activities; but in this case we are obligated and we want to help you, and we do it willingly."

"Very well, very well, I understand. If that is the way it is, I thank you very much," said the understanding official, much impressed by the kindly word of the Mennonite and by his altruistic doctrines.

And without any further delay, all of the men having removed their coats in order to be free to work applied themselves to the difficult task of getting the big truck out of the mud. The Mennonites were robust men and willing; therefore, with the aid of the few who accompanied the convoy, it was easy to get the heavy vehicle out of the rut and ready to move forward. Having finished their task, all of them seemed pleased that they had fulfilled their duty.

The sun sinks slowly toward the line of the horizon. The sky reflects imposing fiery reflections.

Moved by the noble action of those men, the captain gratefully offered his hand to the leader of the Mennonites, thanking him heartily in unpolished but sincere and frank expression.

While yet their hands were united in this cordial and tender salutation and the men were united for the moment by a feeling of solidarity, there came a sordid noise of cannonading from a distance disturbing the peace of these open country regions in that moment of evening repose.

It was the war that came to disturb again, with the spectre of its melancholy suggestions, those men who for a moment had had in their conscience a mission of peace and concord. Together with the rumors of the artillery resounding at a distance in some new attack, a tragic cloud seemed to cover the far horizon.

The good Mennonites, silent and moved by the spectacle that was so repugnant to their spirits, silently, as though weighed down by sorrow, with their heads bowed in solemn meditation, began their return to their homes; not without thinking within themselves that there seems to be no peace in any corner of the earth where men are found. . . .

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

With this assurance agrees the invitation of God as brought to us through the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price . . . and let your soul delight itself in fatness . . . hear, and your soul shall live; and I will make an everlasting covenant with you."

Notice, this invitation is given to "every one that thirsteth." Not a word is said about the unfortunate soul who is without thirst for the water of life. Christ says, "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." Every normal person hungers and thirsts after something; but it is only they who hunger and thirst after righteousness, only they who hunger and thirst after the bread and water of life, who are in line with the promised blessings of God.

Thanksgiving.—There still remain about six weeks until the national Thanksgiving day in the United States; not quite so long until the national Thanksgiving day in Canada. Already we hear of preparations being made for the proper observance of that day in a number of our churches. And speaking of a "proper observance" of that day, we are reminded that some people are also planning for an improper observance of the day. If you are in doubt as to the propriety or impropriety of some of the details of your plans, consult I Cor. 10:31, which tells us to "do all to the glory of God."

Whatever plans we make for a proper observance of the day of national Thanksgiving, let us not forget that TODAY is a day of thanksgiving and that there are 365 todays in each year. "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Our Plans for the Winter.—Winter is at our door. Our northern people see this season nearer at hand than our southern people do. But whether we think of winter as being a few weeks or a few months away, most people are planning for the winter. With our harvest about gathered in and with coal in the bin in most homes, we realize that part of our plans have already been made. Among our young people, most of them are in school; while older ones are interested in supplying the wherewith to meet the family needs.

Aside from domestic or personal duties, what are our plans? As congregations we may choose between a number of commendable forms of religious activity such as Bible study classes, teacher training classes, revival meetings, mission study classes, etc., etc., etc. Thinking of our plans personally or as families, we may find it convenient to take some correspondence course, to undertake to read the Bible through one or more times, or to do something else that will add to our spiritual welfare or aid in advancing the cause of Christ and the Church. Whatever may be the details of our plans, let us be decided upon this one aim: a course that will mean our own spiritual uplift and that will exert a wholesome, helpful influence over others. God will help us plan, if we come to Him in faith believing.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . Unto you therefore which believe he is precious."

OBSERVATIONS ON THE PRESENT WAR BETWEEN ITALY AND ETHIOPIA

The long threatened war between Italy and Ethiopia has at last become a reality. The League of Nations at Geneva, Switzerland, has declared Italy the aggressor. This is an advantage to Ethiopia, the weaker of the two antagonists, but the final outcome of the struggle is known to God alone. In His hands is the destiny of nations, and whatever prophecies we may be moved to make concerning ultimate results may or may not come to pass. But if we are wise we will meditate prayerfully upon this struggle among the nations, with a view to profiting from the lessons to be gathered from it.

1. We learn again the lesson that a nation may pose as a Christian nation and yet do the reverse of what Christ the Prince of Peace taught the peoples of the earth. Christ is held forth in prophecy as "The Prince of Peace." When this Prince finally came to earth the heavenly host sang, "on earth peace, good will toward men." His first public utterance on this subject was, "Resist not evil . . . love your enemies." Later He declared that "they that take the sword shall perish with the sword," teaching in effect that since His Kingdom is not of this world His servants do not fight. His apostles, whom He sent out to "teach all nations . . . to observe all things whatsoever I have commanded you," taught and practiced the same peace doctrine with the same emphasis and self-sacrificing devotion that their blessed Lord and Master had done.

Now we look across the waters and see two professed Christian nations that had loudly professed their loyalty to Christ, in fierce conflict, doing their very utmost to destroy the lives of the enemy nation and terrify them into submission. The judgment of the League of Nations in declaring Dictator Mussolini the aggressor in this war expresses the judgment and sym-

pathy of the world. In the meantime the struggle goes on, in spite of the teachings of Christ whom both the belligerent nations profess to follow.

2. Let us not be over-confident in the declarations of neutrality on the part of America and other nations. We rejoice at the attitude of neutrality as thus expressed. Let our prayers continue to ascend in behalf of peace, our attitude of loyalty to and appreciation of such declarations of neutrality continue to be shown and our testimony and life continue in support of real peace which gives us peaceable relations with fellowmen so far as that lies within our power, peaceable relations with everything but sin. But let us not forget that when another war broke out across the ocean in 1914 that the same declarations of neutrality were heard on the part of noncombatant nations. It took three years before the United States became drawn into the conflict, and who knows that before the next three years are up the same thing will happen again? In the numerous "wars and rumours of wars" that have been and are being heard on every hand we have one among many evidences that prophecy is being fulfilled. Let us do all we can in behalf of peace, through testimony and life; but if war should come, let us continue our loyalty to the Prince of Peace, to whom we owe supreme allegiance.

3. It is again demonstrated that a feeling of preparedness for war is one of the surest ways of bringing on a war. Does any one suppose that Mussolini would have undertaken this conflict had he not been blindly confident that he could win it? Was it not the feeling of security that Germany, England and other European nations felt because of their preparedness for war that was responsible mainly for the World War of 1914-18? They tell us that the best guarantee to peace is to be prepared for war. That is a catchy theory or sentiment, but history proves that the reverse is true. To say nothing about the immense burden of taxation caused by an immense war machine, to be thinking war all the time and to settle down into a sense of security because of a feeling of preparedness, lends encouragement to nations to come to a clash in arms because of conflicting interests. Nations, like individuals, walking around with a chip on their shoulders are sure to provoke somebody to try to knock that chip off, sooner or later.

4. Newspaper reports tell us about Emperor Selassie of Ethiopia drafting his entire population of 10,000,000 people in defence of the war against Italy. In this he was more just (in at least one point) than the United States and the principal contending nations of Europe were during the World War.

In drafting the entire population he at least included those most responsible for the war. In the World War it was only the grown-up boys and young men that were drafted, most of them absolutely innocent of causing the war, and none of them consulted, before they drafted, as to whether they were willing to go. This is one of the most pitiful phases of modern warfare. If people must fight, why not confine the fight to those who are "fighting mad," and leave the innocent ones alone in their innocence?

5. The question of right or wrong seldom figures very much in such savage struggles among nations. True, each of the contending nations tries to make it appear that the other nation is in the wrong; but if both sides were conscientious in the matter, why could they not submit their disputes to arbitration, leaving it to disinterested and competent arbitrators to say what is the right way to settle such disputes? In this case, Italy claimed that it must have an outlet for its expanding industries and interests; just as Japan, a few years ago, claimed that it must have Manchuria as an outlet for its expanding commerce and population and industry. What right had Italy to enforce its claims against a weaker nation that was not willing to be thus exploited? There never was a "righteous war" waged by an aggressor nation seeking to conquer. It is always self-interest, not righteousness, that prompts this kind of a struggle.

6. In this hour of stress it is well for nonresistant Christians to consider well the question as to whether our lives have been consistent with our professions. Have we been as uniformly kind and considerate of others' interests as we should have been? Have we done all that lies within our power to do in the way of living peaceably with all men? Have we put the Golden Rule into practice in our business, social, home, and religious life? Have we been as prayerful and as diligent in our Bible study as we should have been? Have we been living for the good of others, or for self-interest? Have our tongues been disseminators of "gracious words" or of neighborhood gossip? In short, has our whole life been such as to make the profession of nonresistance a consistent claim? If so, we have reasons to praise the Lord. If not, we should lose no time to humble ourselves before God and man in sincere and humble penitence and restitution.

7. In the conflict that is raging among the nations, let us not forget that as soldiers of the cross "the weapons of our warfare are not carnal, but" (if we are consistent in their scriptural use) they are "mighty through God." The only conquest that is acceptable before God is the conquest of love. "If thine enemy hunger feed him. If he

thirst, give him drink. For in so doing thou shalt heap coals of fire upon his head." Let our minds, hearts, tongues, hands, and feet be messengers and instruments of peace, choosing to suffer wrongfully rather than to inflict violence upon others. If we must suffer, let it be remembered that the martyr's crown has greater glory in it than has the crown of the mightiest military conqueror that the world has ever known.

8. Let us not forget our privilege and opportunity of prayer. In the language of inspiration "I exhort therefore, that, first of all, supplications, prayers, intercession, and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." Our power before the Throne is greater, and our influence more far-reaching, than we can possibly exert through the ballot-box or through carnal weapons of any kind. If Mussolini or some other world dictator needs punishment, leave that to the Lord. If our own government is imperfect (and we have never seen one that wasn't) the best that we can do for it is to come before the Throne in its behalf and to back up our prayers with a consistent life and faithful testimony.

At this time it is especially needful that we come before God in sincere and humble and fervent prayer. Let us pray in behalf of our rulers. Let us pray God to the end that He may stretch forth His all-powerful hand and stay the hand of the fighting nations. Let our prayers ascend to the end that nations may walk in paths of peace, that the people of God, remembering that "the weapons of our warfare are not carnal," may walk in paths of righteousness and true holiness. Let us pray that God may soften the hearts of warlike men; whether they sit on the throne, in the presidential or governor's chair, wield their carnal weapons on the field of carnage, or vent their hatred with the cruel tongue. And whether we pray as individuals, as families, as congregations, or as an entire Church, let us PRAY. Mighty deliverance will surely come in answer to such fervent, united prayers, even though the deliverance may not come in the exact form that we had mapped out in our minds. Let us pray earnestly, believingly, faithfully, unitedly, remembering that God has promised to hear and answer all such prayers.

If every member of my congregation or denomination were a member like me, what kind of a congregation or denomination would my church be?—
J. I. Lehman.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

X. Christ the Church's Blessed Hope

The nations of the world are at present in distress. Men's hearts are failing them for fear. Statesmen are trying all the means at their disposal to solve the problems, and yet the perplexing conditions remain. Men do not know what to do, and are seeking for new methods to alleviate unsatisfactory conditions. Some nations have turned to dictatorship, while others are trying communism. Our own land has been experimenting, and paying heavily for it, and is vacillating between different plans. The iron and the clay do not cohere. Financial recovery is sought at the price of souls. But, friends, all the devices of men will fail. There is no man, nor any number of men, whose vision of conditions and whose ability of suggesting a solution and of executing it, is equal to the needs of this old world. Only the One who sets up earth's rulers, and overthrows them when they fail to carry out His purposes, is equal to the occasion. The Lord from heaven is our only real solution.

The conditions in the religious world are even more deplorable. Men posing as shepherds of God's flock are disseminating boldly the doctrines formerly espoused by Paine and Ingersoll. Some churches which formerly held to evangelical truths have gone either modernistic, or are so affiliated with modern movements that their fruit falls upon the wrong side of the fence. Even many so-called fundamentalists are weighted down with worldliness, and they not only ignore the Scriptural teachings of separation from the world, but openly defend sinful practices such as the slaying of our fellows in war, the wearing of ornaments, etc. Denominations that formerly stood four-square for simple living have in many things adopted the world's standards. The influence of all these conditions has brought an unrest, and at places a practical chaos, into the ranks of Christendom from which our own beloved Church is not escaping!

In some nations, severe persecutions of those professing faith in Jesus Christ and the historic Word has been waged for several years. Some Christians are seriously wondering whether the great tribulation has set in. Nor is this condition on the decrease, but it is spreading to other lands. Nations are attempting to regulate the Church. Militarism is being forced upon its subjects and those not subscribing to it are either persecuted or put to death. A world war far more severe than the last one, is brewing; as view-

ed by sane students of world conditions.

The Christian, the really born-again-one, can not but feel sad at these conditions; nevertheless from Holy Writ he has learned to expect such things, and he sees in the present conditions evidences of the fulfillment of Bible predictions. Long ago he found out that this world is no friend to grace, and that he must through tribulation enter the Kingdom. The child of God in such times does not become a fanatical date-setter, and sits down to await the crisis, but he labors to save all the souls that he can from the wrecks of this old world. When he sees the apostasy and other signs, he lifts up his head knowing that his redemption is drawing nigh.

How refreshing it is to the Christian to turn from these scenes and to look forward by faith, like Abraham of old, from temporary and unstable conditions to permanent and eternal habitations. The godly are looking for more than improved economic conditions. They are awaiting a state of separation from evil, where Christ reigns supreme! How long would economic conditions remain satisfactory when the hearts of men have not been changed? When selfishness, covetousness and pride are not dethroned by the power of the blood of Christ, like the sow washed we would return to wallow in the mire! Where Christ has been enthroned in the life, there material things are brought into subjection and made to serve.

Some of the things for which the faithful Christian looks and waits are the following: First. The return of the Lord. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This is the blessed hope of the Church. The dead saints are resurrected and "this corruptible must put on incorruption." In the living saints, mortality gives way to immortality. Then together they are raptured into His presence. Second. With these changes, the saints come into their new bodies, bodies that have changed from weakness and humiliation to such as are fashioned like unto the glorious body of Jesus Christ. We are clothed with our bodies from heaven! God supplies the robes for admission to His presence, like the prodigal's father supplied the new robe! Our bodies will then be adapted to the spirit-

ual realm as now they are adapted to living in a physical world. Third. We shall ever be in the presence of the Lord. Following that time, we shall not at any time be brought into jeopardy. The anti-Christ will manifest himself and deceive many. The judgment scenes of the great tribulation will be enacted. The inhabitants of earth remaining will suffer the most severe experiences. The earth will undergo physical disturbances, and catastrophes will befall the universe, but none of these things shall come nigh the Church. She is in the Master's keeping. Fourth. Then comes the blessed event to which the Church has always looked forward,—her marriage to the Lamb. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." "Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19:8,9.) The Church in her earthly experience is espoused as a chaste virgin to Christ, and her marriage is the consummation of all the experiences of love and fellowship bestowed upon her by her Lord. Then the love scenes of the Song of Solomon will be fully enacted. Love, love without lust, love pure as the dew of heaven, love Divine shall bind all together and rule and prompt each thought, motive and act forever after.

Here we must draw the veil. Eternal bliss beggars description, nor can human mind conceive it. All this, and much more, has been prepared for them that "love His appearing." "Surely I come quickly," saith the Lord, and the heart of the redeemed responds, "Even so, come, Lord Jesus."

Elkhart, Ind.

CHRIST OUR ALL-SUFFICIENT
REMEDY FOR SIN

Christ is the remedy for the world's sorrow, for sin, worry, broken hearts, for discouragement, strife, discontent, envy, hatred, bad habits. He is the remedy for an empty life, for a self-centered life, for an uninterested life. How could Paul and Silas sing praises to God when in prison with bleeding backs? How could Paul rejoice when, as a prisoner he was bound to a Roman soldier? The answer is CHRIST. The love of Christ constrained him. And we find him exhorting others who had to suffer, to "rejoice in the Lord." Where else can there be joy in tribulation except that it be for the furtherance of the Gospel?—Dorothy C. Kemmer in Eastern Mennonite School Journal.

If there is any man that I feel like leading out of the pulpit, it is the man who makes an apology for announcing an offering.—A. J. Metzler.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We have many reasons for thanksgiving and praise as we think of the wonderful grace that the heavenly Father bestows upon His unworthy servants.

The children are all well and those of school age have started out on their first month of school. The first month is usually a trying one as there are so many books to supply, birth certificates to get, and information to give to the ones in charge of school.

The Cass County brethren have again proved their loyalty by putting the shingles on the old part of the building. Now we will not need to be afraid of heavy rains coming through the ceiling.

Sister Katie Detwiler of Hydro, Okla., has come to help us out with the work here. Just at present she will have charge of the laundry. We are also expecting Sister Bertha Troyer, a former worker, to be back helping us again by the time this letter reaches you.

Just now we are installing the fire escape and the plumbers are busy installing the heating plant so that by the time cold weather comes we can feel sure we will be able to heat the new addition.

A few barrels of fruit have come in already and we are expecting a good supply of fruit again this fall as the empty jars were so well called for.

In our morning devotions we are going through the book of Matthew again, taking a chapter or part of a chapter each morning.

We are pleased to have Mary Maple with us for the winter at least. She is one of the unfortunate children of Hannibal Mission. It might be more correct to say fortunate as she has found Christ and now the privilege of a Christian Home.

Little Joan said the other day, "I like to be in this Home but I wouldn't want to be in an Orphans' Home." She seems to like quite well to learn scripture verses too.

Please continue to pray for the work.

Chris E. Miller, Supt.

Oct. 4, 1935.

Altoona, Pa.

(Mennonite Gospel Mission)

"The Lord hath done great things for us; whereof we are glad." Sister Nissley and myself had the privilege of attending the General Conference, which has given us a real treat to hear

the inspiring messages and the great concern of the spiritual leaders of the Church. In our absence Bro. W. Banks Weaver of Juniata Co., filled the morning appointments. He was accompanied by his family and Bro. Daniel Brubaker and wife. In the evening we had the privilege of having with us Bro. H. M. Turner and wife, Bro. P. E. Shank and wife, Broadway, Va., Bro. Shank occupying the pulpit.

Our annual Sunday school outing was held on Labor Day on the mountain. Though it rained, there were 100 in attendance. The following brethren and sisters from Lancaster Co., were present with us: Jos. Rousseau, Charles L. Lefever, Lydia Weaver, John H. Lehman and wife, Esther H. Herr.

One of our Sunday school scholars at Altoona bruised his limb sometime ago and infection set in. We were called to the hospital to see him. The nurse told us not to talk to him, being very sick. The following day the parents called us up and stated their boy, Wilmer, is very low, urging us to come and see him at once. Upon coming beside his bed, Wilmer was suffering intense pain. Opening his eyes, he said, "Joe, I want you to pray for me." After prayer I said, "Wilmer, no doubt you want to give your heart to the Lord." "Yes," he replied, "if parents will." They were beside the bed. They both said they would. Turning again to Wilmer, he gave his heart to the Lord. He requested at once that he should be baptized. After granting the request Wilmer said, "Oh what joy has come to my heart!" Soon afterwards he passed into unconsciousness and the same evening passed out of this life, aged 15 years. Oh, the grace of the Lord that still gave him the opportunity to confess Christ as his Savior! The funeral was held at the church, attended by a large audience. Since then the father accepted Christ and the mother made a re-consecration.

On Sept. 7 Bro. James Bucher of Upland, Calif., came into our midst and began a revival. The Lord has blessed us with a REAL REVIVAL. A number of souls confessed Christ. The brotherhood made a reconsecration. The Gospel was preached in no uncertain sound, followed with old-time Holy Ghost conviction. The services were well attended. Since that time we are kept busy instructing the converts. We keenly realize the added responsibility. We ask you to pray for the babes in Christ and for the workers.

Sept. 28 and 29 we were called to serve on the quarterly meeting program held at Reading, Pa. In our absence Bro. Jonas D. Yoder and a number of workers from the Locust Grove congregation near Belleville assisted in the work.

One of the high peaks in the work

of Altoona was the home-coming of workers and the 25th anniversary of the founding of the Altoona Mission held on Saturday evening, Oct. 4, and Sunday the 5th. All speakers whose names appeared on the program were present except one. It was of interest to hear the workers with their experiences of opening up the work coming through all these years. The Lord is to be praised for the result of the work. The church was crowded through all of its sessions. One of the glorious features during the day was after the stirring message of the evening five souls stood up for Christ. Eternity alone will reveal the results of this meeting.

The continued success of the work will depend much on your prayers. WILL YOU PRAY?

The Stahl congregation sent the provision for the month of August, and the Springs congregation for September. Schellsburg congregation filled us 80 jars of fruit. Any one having a surplus of vegetables, potatoes, etc., we would greatly appreciate it to have it this fall for winter supply.

Cash Received During September

S. W. Conf. Dist.	\$38.01
E. M. B. of M. & C.	19.24
Willing Workers S. S. Class	
Maple Grove S. S.	2.00
A Brother	1.00

\$60.25

Special Charity

Bethel O., Sewing C.	\$5.00
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Cash Value Clothing Sewing Circles

Schellsburg	\$4.50
Ronks	1.50
Reid	5.32
Bethel, Ohio	10.83
Crown Hill, Ohio	3.55
New Providence	1.44
Stumptown	9.96
Cross Road & Lauvers	10.70

\$47.80

Many thanks for your support. We beg a continued interest in your prayers.

Oct. 8, 1935.

Jos. M. Nissley.

Tampa, Fla.

(1409 Ida St.)

A greeting to all Herald Readers:—The summer is ended. The eyes of many will soon be turned, so they tell us, toward the Southland. Business here is looking forward to the most prosperous season since the depression. In the neighboring city of Lakeland it is said no rooms are available, even for those who wish to lease their homes to tourists for the winter season and themselves occupy less commodious quarters. Accordingly we expect to see some of you and deem it worth while to say a few words to you before you start.

In the first place, Florida is a nice place, in spots, but be prepared to take the spots which aren't nice as they come and don't be disappointed. We would be unfair to you to hold out any

hope that you might find employment here. Don't come unless your pile of cash will see you here, through your stay, and back again. If you come in a car you may be met by officers who will question you as to your resources. That is the sensible thing for them to do, and is what officials of your state would do also if people regarded your state as a paradise and would converge on it from every state east of the Mississippi. Besides all that, Florida has a distinct relief problem of its own. In addition to a depression shared with other states, and no less severe here than elsewhere, Florida has suffered a land boom and the people here are poor; many of them poorer by reason of having land, for they must keep up taxes on land yielding no returns.

The air here has been quite cool these last days, the thermometer having gone down all the way to 61 degrees. It seemed real chilly then, and folks walked around with top-coats. The effects of the wind of Labor Day and next day have been erased, all excepting the few temporary ponds, including ours, which have persisted until today, and will probably not have disappeared by the time you read these lines. The garbage trucks are still hauling twisted limbs of trees, but it may be added that most of this is tropical, quick-growing, and very brash. Had the foliage been northern hardwood and the buildings of northern types, the destruction would have been far less. Reporters are paid for their efforts by the number of lines they succeed in getting the public to read and our winds were magnified, it seems to us, out of all proportion. As for the number of deaths, an equal number could be killed at many times if marooned on low, sandy islands during the gales of the northern winter. They tell us that the winds and the rains are now over for this season and we are safe. The wind that stormy night sounded exactly like the winter blows up North, and not a bit worse, although some northern people staying by the shores of the Bay reported that the winds were stronger than any they experienced in the North. Don't fear the winds though, they are a thing of the past for this year.

Please drop us a line notifying us when you expect to come to see us. Don't forget your directions for finding this place. "Fifteen Buffalo from Nebraska" will help you. Come to Nebraska and Buffalo and then to Buffalo and Fifteenth and you will be very close to us. You will not find us here Sunday forenoon but in Ybor, two miles distant, at 1810 4th Ave. Be prepared to enter into the spirit of worship with us. They tell us that some people feel as if they are on a vacation from everything, even a consistent Christian testimony, while here in Florida. May that not be true of

our Mennonite visitors. Come to Florida, determined that your conduct, manner, and all accessories will bespeak a full witness to the charm of a full Gospel as can be lived by Christians of today. Don't hide your identity or flaunt it, but show it meekly and quietly and never lay it aside, as some have. If you want advice as to roads, Federal roads numbering 301 to 15 to 17 to Jacksonville is as good a road as any, and, we are told, shorter by approximately 50 miles. Your road maps will shed light on this question. Other roads are not surfaced any better than this one. Don't miss Silver Springs when in Florida. You will be better able to praise God after seeing it, if you praise Him habitually for His wonderful works. We will not urge upon you the travelling expense of a trip to Florida, but if you decide upon making the expenditure rest assured a welcome awaits you near "Fifteenth and Buffalo, just east of Nebraska."

Oct. 8, 1935. The Sauder Family.

Millersville, Pa.

(Mennonite Children's Home)

Two children were admitted recently, making a total of twenty-eight children to be cared for at this time. Twenty-five lunches are packed every morning for the children attending the State Teachers College Training School. Our crop of apples in the Children's Home orchard was very good and the children are enjoying the fruit with their lunches. We are again looking to the brotherhood for our supply of winter potatoes. The crop was short here and is consumed. A few brethren have contributed several bushels, for which we are grateful.

"Mamma" Sauder is in bed at this time, and must stay there a number of weeks, on account of a severe attack of heart trouble on Oct. 4. She desires the prayers of the brotherhood, that if it please the Lord, she may be healed. We again thank the various Sunday school classes for their monthly "dollar offering." May the Lord bless all who are continually sharing their blessings with these unfortunate children.

Yours in His service,
Oct. 10, 1935. Levi Sauder.

Peoria, Ill.

(1101 Ann Street)

Dear Readers of the Herald:—It is with considerable pleasure that we can greet you in the name of Jesus who is our Savior. It has been some time since a message has been sent from the Peoria Mission to the Herald. Even though it has been some time, we are nevertheless glad to say that God's work is going on and that His people are prospering. In the past summer our attendance had suffered only a small slump. At present our work is back to normal again.

During the summer months a number of the rural folk have been very good to us in sending us eatables which was of great help to us in keeping down some of our expenses. We would be very happy to meet all of the folks who have shared and sacrificed that we may enjoy some of the bounties of the earth. We would like to see you and shake your hand and give a personal thank you to you and asking God to richly bless you in your ministry of giving. I am sure that God has richly blessed you and us and His work here in the city.

I must tell you of a little joy that has come to us in the recent past. Two months ago in our regular monthly jail services we preached the Gospel to the prisoners and there were several at that time who accepted Christ as their Savior. Then a month ago we met nearly 70 prisoners and again pointed them to "the Lamb of God which taketh away the sin of the world." At the close of this service there were 18 men who raised their hands and by that said we are through with sin and we are willing to confess our sins to God and accept Jesus as our Savior. At the close of the service some of these 18 asked if we could not get some Bibles for them to read. We promised them that we would get them some Bibles. We had then written to the Gideon Bible Society and asked them for twenty-four Bibles to place in our jail. The Bible society was very kind and sent us the Bibles. A few days ago we were back to the jail for another service and took these Bibles with us. When we got there eight of the eighteen were gone. The ten were federal prisoners and were still there with the rest of the federal prisoners. In this service we had nearly 60 prisoners to preach to and among them were these ten federal prisoners who the month before had accepted Christ as their Savior. At the close of the service we gave another invitation, and then there were four more men who decided to become Christian. Before we left them we asked the ten who became Christian the month before if they had anything in their life yet which they wished to get rid of and whether they wished to pray about it now and have us to pray with them and then those ten hands went up asking that we pray with them. We then presented the Bibles to them. One of the ten came forward to receive the Bibles. As he took them from our hands there began a stream of tears to flow over his cheeks and he said with a husky voice and quivering lips, "Thank you, we wish that we had these Bibles for a whole month already." Another prisoner spoke up and said, "Yes, we thought it could not be that we did not have any Bible to read."

(Continued on page 636)

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thy house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE FATHER'S REQUEST

(Matthew 6:6)

By Frances E. Burkey

For the Gospel Herald.

The world is too much with thee, child;
It takes thy thought from Me;
It makes thee anxious; come apart,
And let Me hear thy plea.

Make sure the world is left behind;
Bring no share with thee here
Of noise, or hurry, strain, or strife,
And naught of doubt, or fear.

Withdraw thyself; come quite alone,
Thy closet seek today;
Now enter softly; close thy door;
And here, in secret, pray.

Just tell me all that I should know,
Within thy full heart stored;
I hear in secret, but in sight
I'll give thee sure reward.

Oak Park. Ill.

CARD PLAYING

So many people are finding pleasure in the game of cards that we as Christian people ought to look at it open mindedly to decide just what our attitude should be. If no other criticism could be advanced, the simple fact that it is a waste of time should be sufficient to ban it from Christian circles. I'm sure that the person rising from the card game does not feel in his heart the satisfaction that comes to the one who knows he has accomplished a task that will make life easier for his fellowmen. While there are still so many definitely positive things people can do, it is wrong to spend time with what does no good or even does harm.

The card game has a tendency to disrupt homes. If the mother is a card fiend, it takes her from the home far too often for the good of her children, especially if they are very young. The natural desire of children is for companionship with their mother, and to deny it means that they will seek friendship elsewhere. Gang play is often the substitute found when the children are old enough. For the smaller child the mother gets someone to stay in the home while she is gone. The child naturally enough resents being thrust to just "anybody" to be taken care of, feeling cheated by not having the mother. A mother with cards on the brain is no mother at all, because she doesn't even care when the child earnestly pleads for her to stay home. She is deaf to such entreaties.

The hands of Christian people belong to the Master. Did He not buy

them with His blood on Calvary, when He ransomed us? The poet has said:

"Take my hands, and let them move
At the impulse of Thy love."

If this is the song from the heart of every Christian, it would mean that Christian hands are ready and willing to do only the Master's will. His kingdom will never "come on earth as it is in heaven" by any game of cards. Again the poet says:

"Take my lips and let them be
Filled with messages for Thee."

If Jesus were to stand by a card table, watch the players in action, and listen to their senseless chatter, do you think He could feel they were doing their part in fulfilling the song as we so often sing:

"All for Jesus! all for Jesus!
All my being's ransomed powers.
All my tho'ts, and words and doings,
All my days and all my hours.
Let my hands perform His bidding,
Let my feet run in His ways—
Let my eyes see Jesus only,
Let my lips speak forth His praise."

The player's sole ambition is to win the game. This desire so completely possesses the mind that if the goal is obtainable in no other manner, cheating is resorted to. I am convinced that the cheater at the game of cards would cheat in the game of life, and would be unworthy of any trust. A "one-track" mind, which knows only cards, is developed. All other things become of minor importance and the card player lives just from one card game to the next. We all have often heard card playing mentioned in connection with gambling and drinking. They go hand in hand to lead a person to ruin. Swearing is the common language around the card table; it seems to inspire the players to a better game.

Once I heard some one trying to defend the card game. He said: "The card game puts people on an equal footing. If a Christian wants to win a player to Christ, all he needs to do is to start playing cards with him and thus win his confidence. Leading him to Christ is then easy because of ties of friendship." Permit me to explain this. I will grant card playing will put a Christian on an equal basis with the "out and out" sinner—both are in the devil's hire. The Christian to play cards must abandon his ideals and principles. Very few ever pick them up again after they get with the "right bunch." If the subject of Christianity were to be discussed the old card player would say this to the new: "You can't lead me to Christ. You play cards and sin just as I do." It works on the same principle as rescuing a man from quicksand does. You would not plunge in to the quicksand with the man to pull him out but you extend to him a solid pole or plank. Thus with the card-player. Don't plunge in with him, but throw him the life line of God's love and mercy. Stay on firm foundation while you rescue him.

Avoid all contact with cards for they are the devil's prayer book. There are enough good things in this world to do that you do not need to waste your time at card playing. Find some useful, beneficial hobby and you will be much better satisfied, and better yet, others will be thankful for your life.—Mildred E. Cave in "Christian Conservator."

GIRLS' PROBLEMS OF TODAY

This article first appeared in "The Sunday School Times," was later printed as a tract, a copy of which was sent in by Bro. E. W. Bricker of Calgary, Alta., and we now pass it on to our readers.—Editor.

Discussed by Mother Ruth. Used by permission of The Sunday School Times.

Dear Mother Ruth:—

I would very much like to know what you think of the present-day dressing. So many people are criticising the girls for indecent dressing, and the girls, some of us, are thinking we have a right to wear what we please. One of the girls I know says that the boys should be educated to look on the girls, and not to always consider the question of purity in connection with their style of dressing. They should be taught so to respect our sex that they will not have to be considered when we want to be in the fashion. Do you think I am making a mistake when I think with my friend? An "Up-to-date" Girl.

My Dear Girl:—

Yes, it is your privilege to wear just what you please! But you cannot make folks that look at you think what you would please to have them think! For whom do you dress? Certainly not to look at yourself. And if you dress immodestly, you must know that it will give that influence, and that no one can think you pure in your own thoughts when you are a figure of the opposite. If you want boys and men to think purely, then you must not have any suggestive dress that will cause them to think of the indecent, vulgar life of those who do not care.

Educate boys to think as you want them to? Train them to accept the undressed girl of today, and to keep their minds from the lewd thinking that your dress provokes? Do you not know that you are your "brother's keeper?"

You are responsible for your influence over every one with whom you come in contact, and if you lead a boy astray the sin is on your head, and you will not be held guiltless. Vanity and selfishness are at the root of the matter, and if you care for the blood that Christ shed for you, you will not deliberately choose to do anything that will lead one into sin even in thought.

I read a very true article in a church calendar in the West, and it is so good

(Continued on page 635)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LATER PROPHETS AND LEADERS OF JUDAH**

OUTLINE STUDY

Lesson for Oct. 27, 1935.—**BELSHAZZAR'S FEAST.**

Lesson Scope.—Dan. 5:1-31.

Lesson Text.—Dan. 5:17-28.

Time and Place.—538 B. C.; Babylon.

Leading Characters.—Daniel, Belshazzar.

Golden Text.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

Points for Meditation.

1. Drunkenness.
2. Banquetings.
3. Self-indulgence.
4. Pride of ancestry.
5. The true prophet.
6. Moral courage.
7. Reaping what we sow.

Introductory Thoughts.—There was a time when the enemies of God and of the Bible thought they had an argument against the authenticity of the Bible in that neither profane history nor archaeology had any trace of Belshazzar. But later developments showed that the Bible was authentic (at least on this point) while its detractors were discredited. Belshazzar presents a real object lesson on the vanity of pride, self-indulgence, and everything that goes with it. One great lesson connected with this story is the fact that self-indulgence usually blinds a person to the dangers surrounding him. While this dissolute monarch vainly felt a sense of security the enemy was at his gate and ruin was his fate.

LESSON COMMENTS

Belshazzar's Folly (1-17).—Belshazzar, like many other dissolute men, imagined that he was having the time of his life. He was in the banquet hall with a thousand of his lords, with his wives and his concubines, imbibing spirituous liquors and having "a jolly good time." At his gates, camping outside the city, was the Persian king, Cyrus, with his hosts, about to capture the city. But so secure did Belshazzar feel inside the mighty walls and so bent was he on drinking the cup of pleasure in its fullness, that he went right on in his mad folly without a thought of prudence. As a climax to his wicked folly, he ordered the vessels that had been captured from the house of the Lord at Jerusalem to be brought into the banquet halls. These vessels were filled with wine and the contents drunk to the honor of their gods.

But suddenly the scene was changed. There appeared a hand on the wall, writing something which no one could read. He called upon the magicians and astrologers to read and interpret this writing, but they were unable to give him any light. Then the queen thought of Daniel, whom she had known to interpret dreams and visions before this, and suggested to Belshazzar that he send for this man of God. So he sent for Daniel, rehearsed what had taken place, and offered tempting prizes if Daniel would interpret this handwriting. Daniel

very promptly told him to keep his gifts to himself, but he declared his readiness to tell Belshazzar just what the Lord would give him to say.

The Handwriting Interpreted (18-28).—The story was not one to which a man like Belshazzar would care to listen with delight. He rehearsed the deeds of the king's grandfather, the great Nebuchadnezzar. He recounted his triumphs and his conquests; then told about his humiliation before the Lord because his heart had been lifted up with pride. He was driven from the sons of men, made to eat grass like an ox, until his humiliation was complete and he recognized that no man however great and mighty could withstand the power and glory of Almighty God.

As for Belshazzar, he had walked in the path trodden by his gifted ancestor. He had not humbled himself before God as he should, and this that he saw on the wall was but the writing that told him of his certain doom. Listen to this stinging rebuke: "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven;

and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Because of these facts, this was the judgment of God upon Belshazzar, as revealed through the faithful prophet Daniel: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians."

Here our present lesson ends; but the divine narrative goes on and tells us that "in that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." The lesson is valuable to us only as we profit by the story of the tragic ending of Belshazzar and avoid following after his example. He stands as an impressive object-lesson warning us against a life of sinful indulgence, a natural result of disobedience to God. In living for the pleasures of this world, we lose the endless blessings and pleasures in store for the people of God in the world to come.—K.

BIBLE MEETING TOPIC

CITY EVANGELISM.—Jonah 3

Topic for October 27

MOTTO

"Save yourselves from this untoward generation."

OUTLINE STUDY

I. Openings for Evangelism in the City.

1. Preaching to the street gatherings.—Acts 17:16-31.
2. Bringing the Gospel to the poor.
 - a. By services of Christian kindness.—Luke 12:33, 34.
 - b. By personal work.—Jas. 5:20.
 - c. By gathering them into services.—Luke 14:22-24.
3. In the Sunday school.
 - a. With neglected childhood.—Eph. 6:4.
 - b. With neglected adults.—Luke 15:1-7.
 - c. With well-taught ones.—I Tim. 3:14, 15.
4. In week day Bible schools.—I Tim. 4:2-5.
5. In special revival meetings.—Acts 19:8-10.
6. In regular Church activities.—Heb. 10:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Save."
2. Bringing People to Jesus in the City.
 - a. Helping the poor for Jesus' sake.
 - b. Teaching the children of Jesus and His Word.

- c. Seeking for the lost sheep.
- d. Caring for the sheep and lambs who are in the fold.
- e. Giving the Bible to those who have it not.
- f. Sending preachers and teachers to them.
- g. Gathering the children into good homes.

For Seniors.

1. The Need of Evangelism in the City.
2. Methods of Evangelism in the City.
3. The Preparation of City Workers.
4. The Problems of the City Church.

PERSONAL THOUGHT

Does our presence count for the salvation of the lost wherever we may be?

SEED THOUGHTS

Sinners Jesus will receive:

Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

Come and He will give you rest;
Trust Him for His Word is plain;
He will take the sinfulness;
Christ receiveth sinful men.

Now my heart condemns me not,
Pure before the law I stand;
He who cleansed me from all spot,
Satisfied its last demand.

Christ receiveth sinful men,
Even me with all my sin;
Purged from every spot and stain,
Heaven with Him I enter in.—Sel.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania.

THURSDAY, OCTOBER 17, 1935

Field Notes

A meeting of the Executive Committee of the Mennonite Board of Education is to be held at Goshen, Ind., on Saturday, Oct. 26.

The Lord willing, baptismal services will be held at the Pottstown, Pa., Mennonite Mission on Oct. 20, at 2:30 P. M. E. G. K.

Communion services are announced as follows in the bishop district of Bro. W. W. Graybill, Richfield, Pa.
Oct. 15, Susquehanna Church.
Oct. 22, Lauvers Church.

A brother writes from Lancaster Co., Pa.: "Oct. 24 has been set as the date for an ordination at Chestnut Hill." May the Lord have His full way in that ordination.

Sister Martha Schload, mother of Sister Mary Schload of our mailing subscription department and formerly of Akron, Pa., is now located at Scottdale. We welcome her into our midst.

The congregation at Masontown, Pa., enjoyed a refreshing communion service last Sunday. There was a full attendance on the part of the home congregation, and also a number from the congregation at Scottdale.

At the recent meeting of the Lancaster Conference two new members of the Mennonite Publication Board, Brethren A. S. Horst and John H. Gochenauer, were appointed. We welcome them as members of the Board.

Bro. S. F. Coffman of Vineland, Ont., who attended the annual historical meeting at Souderton, Pa., on Saturday, Oct. 5, remained in the district to fill a number of appointments in churches in the Franconia district.

A touching feature of the recent funeral service of Bro. A. D. Wenger, president of the Eastern Mennonite School, was the presence of a personal representative from Goshen College and a letter of sympathy from Hess-ton College.

Bro. Harold S. Bender of Goshen, Ind., who spent the greater part of the past year at Heidelberg University in Germany, returned to his home the beginning of last week and is again active in his duties as dean of Goshen College.

The first monthly Bible meeting at the Mennonite Mission, 625 Walnut St., Coatesville, Pa., is to be held Saturday evening and all day Sunday, Oct. 19, 20. Instructors: C. Z. Martin, J. C. Clemens, A. A. Kennel, A. B. Stoltzfus. D. G. K.

If previous arrangements were carried out, Bro. J. R. Shank of Versailles, Mo., spent a few days over the weekend of Oct. 13 with the little flock at Culp, Ark. This is a fruitful field, and many are the prayers ascending in behalf of the work at that place.

Sister Lydia Sauder, of the Mennonite Children's Home at Millersville, Pa., who was smitten with an acute attack of angina pectoris on Oct. 4, is reported as slowly improving. May her recovery be complete and permanent.

Bro. John Leatherman and wife of Doylestown, Pa., released for work in Africa, are at present laboring for the cause of Christ and the Church in Philadelphia, interested in the same race of people among whom they hope to labor in Africa. May the Lord bless their labors.

Bro. Joe C. Driver of Garden City, Mo., expects to spend Oct. 20-27 with the brotherhood at the Mt. Zion Church near Versailles, Mo., and in the region of the Lake of the Ozarks, south of Versailles. Communion services are to be held in a number of places in this district during that time.

Word reaches us that Sister Mary Hershey, wife of Bro. John K. Hershey of Ronks, Pa., was killed in an automobile accident. May the comforting grace of God sustain the bereaved family. Funeral services were announced for Wednesday of this week.

A brother writes from Protection, Kans.: "On Saturday, Oct. 5, Bro. J. G. Hartzler of Windom, Kans., came here to assist Bro. D. D. Miller in ordaining a minister for the Protection congregation. Two brethren were in the lot, and the evening of Oct. 6 Bro. Charles Schweitzer was ordained to the ministry."

If all went as planned, the new building at the Kansas City Mennonite Children's Home is completed by this time and ready to provide the comforts of winter for the children. The workers have been quite as generous in their giving of thanks as have the congregations in adjoining states in their assistance.

"A Discussion on Baptism."—Several years ago we published a pointed article on this subject, written by Bro. John M. Snyder. This article has recently been published in tract form and may be had free of charge by writing to the author, Bro. John M. Snyder, 2235 N. W. Xavier St., Portland, Oreg.

A Correction.—In a recent letter published in the Gospel Herald it was stated that Bro. William Jennings of Knoxville, Tenn., conducted the funeral services of Sister Musselman who was buried at Fairfield, Pa. We are informed that Bro. Jennings attended the funeral but had no part in conducting the services.

Ordination at Yellow Creek.—On Oct. 6, 1935, a very impressive service was held in the Yellow Creek congregation near Goshen, Ind., at which time Bro. Virgil Weaver was ordained to the ministry of the Gospel. We wish him God's richest blessings in the great work to which the Lord has called him. C.

A farewell service at Stahl Church near Johnstown, Pa., was held on Tuesday night of last week. It was held to bid Godspeed to Bro. Lloy Kniss and family who sailed for India about Oct. 11. There was a crowded house, a tense interest, and prayers

for the well-being of the missionary family, both while sailing and after their return to the field of their labors.

We are in possession of an interesting program of a Bible instruction meeting to be held at Landis Valley, Pa., Mennonite Church on Wednesday evening and Thursday, Oct. 30 and 31. Instructors: J. I. Lehman and A. J. Metzler.

Sister Alice Mumaw, widow of the late Levi Mumaw of the Publishing House force, left on Thursday of last week for Manheim, Pa., where she expects to make her home with her parents. Sister Mumaw is a faithful, loyal worker, and during the years she labored for the Cause at Scottdale she endeared herself to many people. May the Lord abundantly bless her labors wherever she may be called to serve.

Word reaches us that Bro. Philip Kreider, son of Bishop J. M. Kreider of Palmyra, Mo., passed away Oct. 8. He had formerly been very active in Christian work and many had hopes that he would some day fill a responsible position in the Church; but the Lord had other plans. He had been in failing health for the past several years. May the Lord comfort the bereaved family.

Bro. C. F. Derstine of Kitchener, Ont., accompanied by his parents and Bro. G. S. Nice of the Franconia district and Bro. and Sister C. M. Musselman of Lemoyne, Pa., preached for the congregation at the Scottdale Mennonite Church on Monday night of last week. Their presence and fellowship were greatly appreciated. They left Tuesday morning for Springs, Pa., expecting to be in an evening service at Pinto, Md.

Bro. J. M. Nunemaker of La Junta, Colo., writes interestingly of his recent trip through the eastern states and Canada. On Sunday, Oct. 6, he preached for the congregation worshipping in Mt. Clinton Church, Rockingham Co., Va., and performed a similar service at Weavers Church, in the same community, in the evening. At the time of this writing he is with loved ones in the vicinity of Nappanee, Ind., expecting to reach home by about Nov. 1.

Recent visitors at the Publishing House, and with friends in Scottdale, include the following: John F. Bressler, J. Elvin Groff and wife, Lancaster, Pa.; C. F. Derstine, Kitchener, Ont.; M. B. Derstine and wife, Souderton, Pa.; G. S. Nice, Harleysville, Pa.; C. M. Musselman and wife, Lemoyne, Pa.; Alta Metzler and children, Masontown, Pa.; Clarence M. Wickersham and wife, Newark, Del.; Mrs. Ralph Dill, Mrs. Russell Hummel,

Wilmington, Del.; Raymond K. Miller and wife, Rheems, Pa.

General Conference Report.—At the time we printed the minutes of our Mennonite General Conference, held at Kitchener, Ont., the latter part of August, we expressed the hope that we might be able to print the full report—including minutes, committee reports, and addresses delivered before that body—"in a few weeks." But this hope was not realized. If those who have thus far failed to send in copies of their addresses or sermons will send them without further delay, we will be glad to print the full report as soon as these addresses and sermons are at hand. We thank those who have already done so, and would like to be able to thank the rest in the very near future.

Bro. J. D. Mininger and wife of Kansas City, Kans., have spent the time since the recent General Conference at Kitchener, Ont., in eastern Pennsylvania. It was our brother's intention to fill appointments in a number of our congregations in the Franconia and other districts, but he was stricken with illness and submitted to an operation in a hospital in Allentown, Pa. He is recovering nicely, and the doctor gives assurance that after his recovery his physical condition will be better than it has been for years. May the Lord fully restore him to his former vigorous health and save him for many years of faithful service to the Church. Until further notice, all mail intended for them should be addressed to Souderton, Pa.

Correspondence

Falfurrias, Texas

Greeting in Jesus' Name:—Last Sunday we had Sunday school only, after which we went to the Mennonite Brethren Church at Premont. Their bishop, Bro. H. H. Flaming, had gone to Oklahoma, so our minister, Bro. H. F. Reist, gave the morning message. His theme was, "The Way of Cain." It was centered around self-righteousness.

For the past few years the three Protestant churches of this town have been having union services each fifth Sunday in the month. Bro. Reist was asked to give the sermon at the Baptist Church last Sunday evening. His theme was, "Present World Tendencies in the Light of Divine Revelation." It certainly was a message much needed for these times in which we are living and one that seldom if ever, is heard by members of these churches.

On July 14, twelve young folks from the Tuleta congregation worshiped with us. Several served on our pro-

gram that evening, and they also favored us with a few special songs.

Bro. Henry Jansen of Premont was with us on June 9. His theme was "Birth From Above."

This past summer Bro. Reist preached four sermons from the book of Ruth. He brought forth to us many new lessons from that small book of only four chapters.

The writer with his parents, Bro. and Sister Amos A. Schertz, sister Violet Mae and brother Arthur Lee, left on Aug. 8 for a visit to our former home at Eureka, Ill. We had the blessed privilege of attending the Sunday school, young people's and mission sessions of our conference at Versailles, Mo., and also the Illinois Conference at the Roanoke Church, our old home congregation. These conferences were a great inspiration to us to live more devoted lives and to help advance Christ's kingdom. We left for home on Sept. 8, and spent the afternoon and night at the Hannibal Mission. We certainly were pleased to see and hear about the work that has been already accomplished in the 14 months that Bro. and Sister Nelson Kauffman have labored there. We left brother Arthur Lee at Hesston, Kans., where he is attending college. We reached our home on Sept. 13.

Bro. Reist and family moved last Friday, Oct. 4 to their new home, which is nearly completed.

Yours from the sunny South,

Oct. 6, 1935. Harold J. Schertz.

Midland, Mich.

Gospel Herald Readers, Greeting:—On Sept. 29 we were privileged to have Bro. D. J. Johns and Bro. Ira S. Johns of near Goshen, Ind., preach for us in our Sunday morning and evening services. Bro. D. J. also spoke to the inmates at our County Farm, in the afternoon. Those who came with them from Indiana were Sister Lizzie, wife of Bro. Ira, and their daughter Vera and her daughter; also Sister Amanda, wife of Bro. John Miller of the Shore Mennonite congregation. On the same day Bro. Albert Wyse of this place preached for the Mennonite congregation near Chief, Mich., in the absence of Bro. C. C. Culp.

Present plans at this place are to have counsel meeting in the afternoon of Oct. 13, and communion services Oct. 20.

The time of our Bible school is drawing near. Read the announcement in another column of the Gospel Herald. Every one from far and near is welcome to come to our school.

Bro. S. G. Shetler, who will be in charge, also has charge of Bible schools at other places, at different dates, and has so arranged the schedule that students can go from one school to another, and yet need not

(Continued on page 636)

Miscellaneous

TO A GOSSIPER

O thou whose life is filled with care,
Hast many burdens hard to bear
Because so many like to share
In being a gossip.

The problems often are increased—
By friends' and neighbors' tongues released;
Thy influence they have decreased,
Avoid such, ye gossip.

If people who appear so wise
Could only know their own soul's size,
They'd pray instead of criticize
A misunderstanding gossip.

Thy task might oft have been relieved,
And due respect might have received,
If people only had believed
Thy truth instead of gossip.

While folks are slow to understand,
There's one who sits at God's right hand,
Who bore thy griefs while in this land,
Of misunderstanding gossipers.

He'll plead your case and give you peace,
Till from this life you get release,
Then earth heartaches all shall cease,
Be faithful, dear gossipers.

Be faithful in thy noble deed
By daily sowing kindly seed
In children's hearts—how great the need!
Be kind-hearted, ye gossipers.

It may be true not all respond
To tears and prayers from hearts so fond,
Eternity lies just beyond
To recompense gossipers.

—Harry H. Nissly.

RECURRENCE OF OLD FADS

By S. H. Brunk

For the Gospel Herald.

The periodic recurrence of old things reminds us very forcefully of the truth of the wise man's assertion that, "There is nothing new under the sun"—meaning that which is really new, is of creation, which comes of a higher source. However, there is sufficient variety that something different can be brought to the stage, and taken up with the same interest as though it had never been heard of. It reminds us of the children at school; at one time it is marbles, then all must hunt up their old marbles—and if they must have new ones, they could not be persuaded that they can as well play with their top instead; but when the time comes to play with tops, then the marbles and other things are again lost.

The world's fashion designers need only bring to the public some fad from an earlier generation, pay some prominent personage to take it up, when their whole following must have that certain style at any cost. We think of the same thing when hearing our children read the same old stock humorisms that we read from the papers and passed around when we were children.

The particular fad which occasions these lines at this particular time is

the recurrence of the old CHAIN LETTER fad. How many of the older generation cannot remember times when the old chain letter game was being played. My own recollection is that of about a quarter century ago. At that time the form of the letter was, **good luck** to the receiver if they multiplied them and sent them on, and an evil omen if they dared break the chain. This was decried in the Church as being a waste of time and money, beside fostering of heathenish superstition.

Last year the world took up this chain letter fad, and added a gambling feature, by promising large returns to the receiver upon condition that he enclose one dollar to one person only. Now we are amazed to see this same fad come into the Church, and passed along by those who should know better. Of course some one near the edge of the Church knew that this form of gambling with real money would not take so well in the Church, and treacherously substituted some household commodity.

No less than three of these letters have come into the writer's home in the last fortnight, all of the same form; A World's Friendship Quilt Circle, by title. We submit the form, hoping that parents will know and approve their children's correspondence, as well as the other activities of their children for which they are in a large way responsible:

"This chain was started in hope of bringing your beautiful new quilt from the World's Friendship Quilt Circle. Within three days make four copies of this letter, leaving off the top name and address, and adding your name and address to the bottom of the list; and send your copies to four friends. In omitting the top name, send that person a square of new cotton print. In return, when your name is dropped from the top of the list you will receive 200 quilt pieces, providing the chain is not broken. Please pass it on."

Beside the evils of the old chain—that of a waste of postage and time; this involves the same gambling feature of trying to get much for little. It should not require much reasoning power to decide that some one must lose in this game, as these quilt pieces cannot multiply in the mail. We do have the promise of some of our labors increasing an hundredfold, but this is by Divine Blessing, and is not at the expense of another. Then who of God's children wishes the friendship of the world.

Zealous young Christians might turn such a fad as the chain letter to a good account, by sending out neglected truths with the promise that if they are lived and spread, they will bring immeasurable blessings in return.

We will be judged by our words (Matt. 12:37) both written and spoken. May all who name Christ's name walk circumspectly.

Fentress, Va.

SEVEN WILLINGNESSES

By Isaac R. Herr

For the Gospel Herald.

There are many things that are grouped in sevens—seven days of the week, seven churches of Asia, seven years of plenty and seven years of famine, and many other groups of sevens; but let us now be interested together in the Spirit in pondering and thinking, considering and meditating about seven willingnesses.

1. In having the willingness of him who is "killed all the day long and accounted as sheep for the slaughter." Herein is true humility and meekness, virtue, honor, glory and power and victory in an overcoming life.

2. In having the willingness of him who sees, hears, and tells the meaning of his moral and spiritual vindication in Christ Jesus.

3. In having the willingness of him who is willing to bear the cross all day and to pull and tug, toil and labor in the yoke and under the burden in the heat of the day, in the hope and prospect of his better resurrection in Christ Jesus and of his glorified life in heaven.

4. In having the willingness of him who is willing and anxious in living day by day in the amenities and spiritual proprieties of a saintly and godly life in Christ Jesus, that at the end of time he may hear the inspiring words fall from the lips of the Master, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

5. In having the willingness of him who is willing to brook and overlook the wrongs with which he meets, the ingratitude heaped upon him, the unkind thrusts given him, to be in the forbearance and fortitude and in the solicitude for the wrong-doer that his soul may be converted and that he may have a rebirth in that life which is everlasting and a steadfast purpose to live in the residue of his days in a well born, well bred and well disciplined life in Christ Jesus.

6. In having the willingness of him who desires to have the right poise and bearing, to be calm, cool and well composed and in the midst of the atrocities, adversities, pomposities, and monstrosities of ungodliness, to keep the magnetic needle of the magnetism of his destiny in Christ Jesus pointing true and without variableness or shadow of turning.

7. In having the willingness of him who will not give any quarters to ill-conceived and ill-provised things of impropriety and ungodliness; who will not give any shelter, protection, or encouragement to the things that would estrange him from the true and the living God, and abduct him from

the highway of holiness; who is not willing to take any umbrage, comfort, consolation, and suggestions from the "father of lies," and indirectly from his ilk and cohorts—for this gentry is the personification of damnation, the off-scourings of every abomination, machination, and invention that have their rise and origin in the very pit of hell where they are doomed to return. These are the enemies of stalwart manhood and refined womanhood, of which common parlance says, "pure and undefiled and refined womanhood, their price is far above rubies, and are worth their weight in gold," but more than that, the virility, virginity, and purity and refinement of womanhood has a value which time cannot estimate, but eternity shall and will reveal and forever applaud.

Lancaster, Pa.

THE UNCERTAINTY OF RICHES

By Noah H. Martin

For the Gospel Herald.

God's Word has been verified in these trying times of so-called depression and bank failures. Jesus taught, "Lay not up treasures upon earth," for they are insecure, but lay up "treasures in heaven." Many have experienced the uncertainty of wealth treasured upon earth. It has been well said, "Riches take wings, comforts will vanish, hopes wither away, love only will stay with us and love is of God." May we all practice more love, sympathy, and interest in the welfare of others and put our whole trust in God and not in uncertain riches.

Jesus teaches of one who thought within himself, What shall I do because I have no room where to bestow my goods? I will pull down my barns and build greater ones. There will I bestow all my goods and say to my soul, Soul, thou hast laid up for many years. Take thine ease, eat, drink, and be merry. But God said, "Thou fool, this night thy soul shall be required of thee. Then whose shall all these be which thou hast provided? So is he that layeth up treasures for himself and is not rich toward God." The danger is not in riches alone but the use we make of the blessings God has trusted in our care.

Jesus also teaches, "Beware of covetousness." We should not desire that which belongs to another or have a vain desire to become rich. We are also to avoid becoming over charged in the affairs of this world which may crowd out time for reading, worship, or serving God as we ought. Jesus was born into this world very poor. He did not accumulate wealth, but lived in poverty. He owned no home while upon earth. He said, "Foxes have holes and birds have nests, but the Son of man has no where to lay His head"—only a cross for Him to be crucified and die upon. We do not believe Jesus wants us to live without a home or place of abode,

but He gives us an example of His trust in His heavenly Father.

We too should trust our heavenly Father for all things that pertain to life and godliness. Jesus became poor that we may become rich toward God. Jesus was asked by a certain ruler, "What shall I do to inherit eternal life?" He replied, "Thou knowest the commandments." He said, "All these have I kept from my youth up." Jesus said, "Yet lackest thou one thing. Sell all thou hast, and distribute unto the poor and thou shalt have treasures in heaven, and come and follow me." When he heard this he was very sorrowful, for he was very rich. Jesus called His disciples' attention to the ruler being sorrowful and He said, "How hardly shall they that have riches enter into the kingdom of heaven . . . it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." But Jesus did not stop there. When the disciples asked who could be saved, Jesus answered, "The things which are impossible with men are possible with God."

James teaches another evil to guard against! Those who have wealth should not oppress the poor by keeping back part of their wages by fraud or by working them overtime. The poor will suffer it, for he may be in great need, and work is hard to find. James also teaches, "Go now, ye rich men; weep and howl, for your miseries that shall come upon you. Your garments are moth eaten, your silver and gold cankered." We believe this refers to dishonest wealth. Another warning He gives to those who strive to become rich—He says they will fall into temptation and snares and many foolish and hurtful lusts.

Another thing that perhaps should be guarded against is self-esteem love to be considered, love to give advice and council, love to be honored; and when not heeded, they do as Judas did when his counsel was not heeded—hanged himself. Those may lose their usefulness by spiritually losing themselves. We believe all should guard against having respect of persons—say to those who are wealthy, "Sit here in a good place," and to those who are poor and dressed in vile raiment, "Stand there or sit here under my foot stool." May we all esteem others better than ourselves. May we condescend to men of low estate, thereby receiving the honor of our Father in heaven.

There are five outlets of power, or avenues through which the Holy Spirit can work if we give Him the right of way in our lives: (1) through the life—just simply what we are has an influence or power we are not conscious of; (2) our lips—what we say makes impressions. Our words have power if directed by the Holy Spirit; (3) our service—what we do. If we do make blunders our best may not be the best in God's sight. What we do will bring

a harvest; (4) our money—what we do not keep but give cheerfully unto the Lord. Money comes the nearest to omnipotence of anything we handle. May we handle it according to God's will, (5) prayer—what we claim in Jesus' name.

Hagerstown, Md.

A SALT WORD

"We must all appear" (be manifested) "before the judgment seat of Christ." There everything will be seen in its true color and character. There our whole life will be disclosed to ourselves. Everything of self will be condemned and all that has been for the glory of God will receive its reward.

Do we fear that hour of revelation? Let us remember that it is in bodies of glory like Himself that we shall appear before Him. And yet it is a salt word for every one of us. Much may be burnt up then which we judge was good, while smaller matters which have been done of love for Christ—a cup of water given to one because he belonged to Christ—these will have their result in His "well done."

As that solemn hour nears we may ask ourselves whether we are not in danger of living lost lives; "for He that loveth his life shall lose it, but he that hateth his life in this world shall keep it unto life eternal."

"One little life, 'twill soon be past;
Only what's done for Christ will last."

Now is our opportunity. We may either employ the hours which be within our powers to dispose of for self in some form, or we may employ them for glory of the name of the Son of God and for the good of His loved ones in loving service. Do you ask, What can I do? Know your job and stick to it, was the wise saying of a much used preacher and writer. Each believer should inquire of his Master what His will is, and then become acquainted with that will; should seek to carry it out. "Lord, what wilt thou have me to do," was the inquiry of Saul of Tarsus as he bowed before the Lord. He was shown what his service was and performed it well and constantly. But when we have done all we are unprofitable servants. None of us can boast in the matter of our responsibility for every one of us must be conscious of feebleness and failure. Glad shall we be if in that day some gold, silver and precious stones abide for His pleasure. If otherwise our work will be burned though we ourselves be saved as by fire.

Inglis Fleming.—Selected by Peter Zehr.

The live Church will be concerned about establishing self-supporting, self-propagating churches on all mission fields at home and in foreign fields.—J. A. Ressler.

GIRLS' PROBLEMS

(Continued from page 630)

I want you to share it with me, so I enclose it in this letter.

"Aside from 'bathing-beauty' parades, the pastor of this church wishes to protest against the downright carelessness (?) of the girls and women who, while on the up-town streets of our city, wear either nothing over the little patch of cloth these days called a 'bathing suit,' or, wearing a bathrobe, unnecessarily throw it open to the play of the winds.

"Now, before dubbing us an 'old prude,' please answer this question: By what law of consistency is a woman to be considered decent as she walks before the gaze of men on the public streets displaying her legs to the limit, when to do the same thing before the eyes of her growing girls and boys in her own home, to say nothing of the visitors therein, she would be considered as having overstepped all bounds of propriety, modesty and decency?

"Really, whither are we drifting? Are people today actually losing all their moral sensibilities?

"If there is no restraint to this thing from folks who dare to be spurned as 'old-fashioned and prudish,' what will the next step be? Isn't it about time we spurn the sneers of these naked scoffers at modesty and the virtue that lies beyond it, and begin a real honest-to-goodness campaign for a return of all the womanhood of our nation to the bounds of modesty? If we do not, the day is not far distant, if history can be trusted to repeat itself, when the mighty God who is still concerned about such things as modesty and virtue, will arise in wrath, and fling against the walls of the dome of our nation's capitol the words He flung against the walls of Babylon's palace: 'Mene! Mene! Tekel! Upharsin!' If God permits the United States of America to disregard and sneer at the things He Himself has set aside as holy, and to revel in the very same sins in which the people of Babylon revelled and then, while thus equally guilty, does not punish with His judgment, then God is not just! AND—God IS just!

"And we are prepared to go a step further, and utter our emphatic protest against a lot of inmodest apparel where no bathing patch is concerned.

"Ever and anon the garments of the immodest creep into the very sanctuaries of God. And that is the deeper shame of it.

"Let us have less display of arms and legs and breasts, and a little more display of the heart and intellect. And 'Let all the congregation say Amen.'"

MISSIONS

(Continued from page 629)

Folks, we were very glad for the privilege to preach the Word of God to these men and help them to become saved and to pray for and with them. We would be glad to have you join us in your prayers for these men and help them to live the victorious Christian life and also pray that others may learn of Him who is able to save.

While we are talking about prayer now I am made to think about something quite interesting that takes place here in our nation every Tuesday evening. In our mission here in Peoria Tuesday evening is the time that many of the Christian folks meet for prayer. Last Tuesday nearly forty met. Then there are scattered throughout our nation a number of homes where families and individuals have

set aside a little time on Tuesday evening for prayer and they and the Christians here in Peoria are meeting each other in prayer at the throne of God. It certainly is a wonderful meeting in the interest of God's work each Tuesday evening. Now if more of you folks would like to use this same time, suppose you just send us a letter or card telling us that you have dedicated a little time on Tuesday evening to pray in the interest of the spreading of the Gospel that more souls may be saved. How about you joining the other families throughout the nation who are praying with this group of nearly forty here in Peoria? Just send us a line and tell us that you are praying with us, and tell us of some of your victories in prayer and some of the answers you have received and we will be glad to pass it on that others may be inspired. Let us truly "humble ourselves and pray."

With kindest regards,
Oct. 10, 1935. C. Warren Long.

CORRESPONDENCE

(Continued from page 633)

study the same subjects. Any one desiring more information on this, can write to him at Johnstown, Pa.

In the evening of Oct. 7 a business meeting was held at the church house, at which time we decided to purchase a new furnace.

God is again bringing about a change in the season. The trees are displaying "a coat of many colors." Surely, He knows our needs.

Remember us in prayer.

Oct. 7, 1935. F. F. Bontrager.

Chappell, Neb.

Dear Herald Readers, Greetings:—Since our last letter to the Gospel Herald we have enjoyed many blessings as a congregation.

There were but few Sundays this summer that we did not have other folks of other congregations worshipping with us.

On the evening of Sept. 12 Bro. Moses Brenneman and wife and Bro. M. R. Martin and son of Albany, Oreg., were with us. Bro. Brenneman preached for us an interesting sermon on "The Life of Peter" and Bro. Martin led in a very inspiring song service. These services were very much enjoyed by a house full.

Then on Sept. 20 Bro. N. M. Birky, our bishop, came and gave an interesting sermon on "Landmarks," after which counsel meeting followed. Then Saturday evening Bro. Birky gave another sermon, and on Sunday we again partook of the sacred emblems of communion and also a baptismal service was held Sunday forenoon. Seven young souls were received into church fellowship. They need your prayers, that they may walk uprightly in their new way of life.

Bro. and Sister Isaac Miller and two daughters and Bro. and Sister Erb stopped at Chappell a short time while on their way to the General Conference at Kitchener, Ont. We were very sorry it could not be possible to have services while Bro. Miller was with us. But again we are glad to have met them anyway.

Many of our congregation attended the Workers' Conference at Thurman, Colo., Oct. 5, 6. A number from here had part in the program.

We ask an interest in your prayers for God's people at this place.

Yours in the Master's service,
Oct. 7, 1935. Gladys M. Roth.

Twin Falls, Ida.

(Filer congregation)

Dear Readers of the Gospel Herald, Greetings:—On Sept. 6 our bishop, Bro. N. A. Lind, came into our midst to hold communion services. While here he officiated at a wedding ceremony, at which time Sister Irva Snyder became the bride of Bro. Paul Vandiver, both formerly of La Junta, Colo.

We have been glad to have with us Bro. and Sister Chris Garber of Alpha, Minn., who have been visiting their son Lewis. He brought to us some very interesting and helpful messages from God's Word while here. We invite anyone going by to stop and worship with us at Filer.

We ask for your prayers in behalf of the work at this place, as Satan is busy trying to lead souls away from Christ. In His service,

Oct. 7, 1935. Lois Shank.

Wolford, N. Dak.

(Lakeview congregation)

Dear Readers of the Gospel Herald, Greeting:—We again thank God for His continued love and mercy to us.

On Oct. 6 we again had our communion, with a goodly number present, which again reminds us of what Christ has done for us. We are looking forward to His coming again.

Bro. Leroy Gingerich who was sick in Rugby Good Samaritan Hospital, was able to come to service at Wolford before returning to his home in Parnell, Iowa.

Many young people who were here for threshing have returned to their homes.

The good prospect for crops that had been reported from this place, God saw fit to withhold it, and much of the wheat was not harvested because of rust.

This congregation is looking forward to the ordination of a deacon in the near future. May you pray with us that God will have His way in this matter.

Oct. 8, 1935. John H. Stoll.

OHIO MENNONITE S. S. CONFERENCE

Forty-first Annual Ohio Mennonite Sunday School Conference, held at the Walnut Creek Church, near Walnut Creek, Ohio, July 30-August 1, 1935

Theme: The Word of God.
Text: The Word was made flesh, and dwelt among us.—John 1:14.
Hymn: "O Word of God Incarnate."
Moderator: William Detweiler.
Chorister: James Hostetler.
Assistant Chorister: Chauncey Kauffman.

Tuesday Evening

Opening Hymn, "My Jesus, I Love Thee."

Song, Meditation and Prayer, and Welcome, Alvin Miller.

Scripture, John 1:1-14, Norman Bauman, Jr. (The scriptures assigned were all repeated from memory.)

Conference Hymn, "O Word of God Incarnate."

The Bible the Word of God, J. B. Smith. This subject was discussed on Wednesday afternoon and a subject assigned for that time was given in its place as follows, because Brother Oswald could not be present on Wednesday: **What Are the True Objectives of the Sunday School and How Realize Them?** Walter Oswald.

"Preach the Word," T. K. Hershey.

Prayer, E. B. Stoltzfus.

Wednesday Morning

Delegates' Meeting.

CONFERENCE SESSION.

Loving the Word, D. A. Yoder. Brother Yoder led in a similar period of meditation in each following session of conference.

Prayer, D. A. Yoder.

Psalm 19, Earl Rychner.

Bible Study, Isaiah to Malachi, J. Irvin Lehman. Brother Lehman conducted the special Bible study during the conference covering the Sunday school lessons for the last quarter of 1935.

Appointment of Resolutions Committee as follows: M. O. Krabill, M. L. Troyer, S. W. Sommers.

Reading of Minutes of the last conference by the Secretary.

The minutes were accepted.

Special Prayer, led by I. W. Royer, for Bro. D. S. Yoder, who could not be present on account of an accident. Brother Yoder for years was a member of the Executive Committee of the Conference and is one of the oldest Sunday school workers in the state.

How Encourage Our Pupils to Better Lesson Preparation, Simon Stuckey.

Teachers Who Teach the Word Effectively, M. O. Krabill.

Prayer, S. E. Allgyer.

Wednesday Afternoon

Children's Service in separate session in the church, conducted by Mildred Troyer.

Delegates' Meeting.

CONFERENCE SESSION.

Learning the Word, D. A. Yoder.

Deut. 6:1-9, Alta Kandal.

II Tim. 3:14-17; Harvey Mumaw.

Prayer, C. Z. Yoder.

Treasurer's Report, including the Auditors' Report. Both reports were accepted as read. See below.

What Are the True Objectives of the Sunday School and How Realize Them? Walter Oswald. As noted above, this subject was presented on Tuesday evening and in its place was the subject, **The Bible the Word of God**, J. B. Smith.

Secretary's Report. The report was accepted. See below.

The Relation of the Summer Bible School to the Sunday School, A. J. Metzler.

Announcement by A. J. Metzler, representative of the Mennonite Publishing House, concerning his work at the conference.

Announcement of Young People's Institute sponsored by the Executive Committee of the Ohio Mennonite Sunday School Conference, to be held Aug. 15-18, at the Midway Church, near Columbiana, Ohio, M. C. Lehman, Director of the Institute.

Prayer, I. J. Buchwalter.

Group Meetings.

Young People, T. K. Hershey leader.

Teachers, A. J. Metzler leader.

Parents, D. A. Yoder leader.

Children's Story Hour, I. J. Buchwalter leader.

Wednesday Evening

Fellowship Hour, "Sixty Minutes of 'Sonshine' at Sunset in Song and Scripture." The meeting was led by Laban Swartzentruber and was held on a beautiful hillside overlooking the tent.

CONFERENCE SESSION.

Young People's Service. Leader, Ross Gerber; Chor., Victor Amstutz; Theme, "The Bible." Scripture, Psalm 119:81-112, and Prayer, Roy Yoder.

Ten-minute Talks.

1. Facts concerning the Bible, Kathryn Lehman.
2. The Influence of the Bible, Leland Brenneman.
3. Enemies of the Bible, Marjorie Conrad.
4. Devotional Bible Study, Carl Kreider.

Prayer, Ross Gerber.

Receiving the Word, D. A. Yoder.

Offering for Expenses, \$117.44.

I John 2:12-17, Mervin Friedt.

Our Young People and the Word of God, T. K. Hershey.

Prayer, Jonathan Hartzler.

Thursday Morning

Delegates' Meeting.

CONFERENCE SESSION.

Song Service.

Appointment of the Nominating Committee as follows: P. L. Frey, S. E. Allgyer, A. J. Steiner, Julius Stutzman, Milton Hostetler.

Living the Word, D. A. Yoder.

Heb. 4:12-16, Ruth King.

Report of Group Meetings.

Nettie Glick reported for the Young People in the absence of Ralph Beechy.

Ellis Hostetler reported for the Teachers' Group.

Eli Kramer reported for the Parents' Group.

Song, "I Am Ready When He Comes," Christina Royer and daughters.

Bible Study, Isaiah to Malachi, J. Irvin Lehman.

How Get Our Children and Young People to Read the Bible, Harry Sommers. Brother Sommers could not be present, but sent his outline which was read by I. W. Royer.

A Possible, Practical, Scriptural Young People's Bible Meeting, Eli Stoltzfus.

Open Discussion.

Prayer, Jesse Smucker.

Thursday Afternoon

Delegates' Meeting.

CONFERENCE SESSION.

Giving the Word, D. A. Yoder.

Rom. 10:8-17, C. Z. Yoder.

Prayer, D. M. Friedt.

Giving the Word in the Rural Districts, Nelson King.

Giving the Word in the City, Henry Mueller.

Giving the Word in South America, T. K. Hershey.

Missionary Offering, \$165.46.

Prayer, S. E. Allgyer.

"How Beautiful Are the Feet of Them—" S. E. Allgyer, Field Worker of the General Mission Board.

Song, "When the Shadows Flee," C. L. Shank Children.

Prayer, T. K. Hershey.

Group Meeting for Young People's Bible Meeting Workers, led by Elmer Hilty.

Thursday Evening

Fellowship Hour, Consecration Service, in charge of I. W. Royer. The meeting was held again on the hillside overlooking the tent.

CONFERENCE SESSION.

Song and Praise Service.

Prayer, Eli Frey.

Seeing Jesus in All the Scriptures, J. Irvin Lehman.

Song, "Bells of Joy," Oak Grove Boys.

Believing the Word, D. A. Yoder.

Prayer, D. A. Yoder.

Scripture Verses by the Audience.

Reading of Resolutions. The resolutions as recommended by the delegate body were adopted by the conference as read.

Report of Election by delegate body as follows: For Secretary for three years, I. W. Royer; for committeeman from western district for two years, L. L. Swartzentruber; for committeeman from central district for two years, Ellis Hostetler. The election of the above officers by the delegate body was sustained by the conference.

Song, "The Blessed Lights of Home," Amstutz Sisters.

Announcement of the work of the special Bible schools throughout the Church, D. A. Yoder, President of the Board of Education.

Our Challenge—The Gospel to All the World, T. K. Hershey.

Closing Remarks by Moderator.

Hymn, "Blest Be the Tie that Binds."

Prayer, Moderator.

Reports

Reports of Secretary, Treasurer, Historian, Delegate Meetings, Book and Library Committee, Resolutions Committee, and Nominating Committee were read and approved.

Resolutions Adopted

Whereas, the Walnut Creek congregation has extended to this conference their cordial hospitality and has so generously provided for our comfort and entertainment during this our forty-first annual session, therefore be it

Resolved, that we the Ohio Mennonite Sunday School Conference assembled at the Walnut Creek Church this first day of August, 1935, extend our sincere thanks to the people of this community for their kindness, hospitality, and co-operation in promoting the welfare and success of this conference. Be it further

Resolved, that we as a Sunday School Conference express our sincere appreciation to the following people for their donations and kindness: Homer Hershberger, Keim Lumber Co., S. J. Horrisberger, John Horrisberger, Abe Stutzman, Schlabach's Store, Lloyd Troyer, Alvin Hostetler, David Lengacher; and that this resolution be spread on our minutes and that special recognition be given to all concerned by the local committees.

Inasmuch as we accept, unquestioningly, the Bible as the in-

spired Word of God, the Book which is universally needed and which unconditionally meets the most fundamental needs of man, be it

Resolved, that this Sunday School Conference strongly recommend that our people throughout the conference district put forth more determined efforts to effectively teach the Bible in the Sunday school, summer Bible schools, Young People's Bible Meeting, and in the homes, and that as a means of increasing the effectiveness of our teaching we encourage the establishment of teacher training classes, daily family devotion, and individual study.

Whereas, it has been called to our attention that there is a decreased interest in mission study, and

Whereas, steps are being taken to provide suitable literature for group study, be it

Resolved, that this conference encourage a re-emphasis on mission study and the organization of classes for this purpose.

Whereas, through the efforts of our historian, considerable data has been gathered concerning the history of our Sunday school work, which is not only interesting but valuable in giving us a greater and deeper appreciation of the progress achieved by God through faithful men and women, and in giving us a greater zeal to press on toward achieving increased usefulness in the service of the Master, therefore be it

Resolved, that we as a Sunday School Conference encourage and assist our historian in taking steps toward the publication of this data.

Isaiah W. Royer, Sec'y.

Mary Royer, Asst. Sec'y.

SPECIAL MEETING**North Lima, Ohio**

Report of the District Young People's Institute of the Ohio Mennonite S. S. Conference, held at the Midway Mennonite Church, Aug. 15-18, 1935.

Institute Officers.—Director, Bro. M. C. Lehman; Business Manager, Bro. I. J. Lehman; Secretary, Bro. I. W. Royer.

Instructors and Courses.—Bishop S. F. Coffman taught the class in Galatians, and the one on the Message of the Prophets. He also gave three assembly talks entitled: "Love your Enemies," "Love not the World," "Love One Another."

Bro. Paul Erb had charge of the music, and taught the class in Second Peter.

Mrs. Erb conducted the class in Principles of Teaching in Religious Education.

Bro. M. C. Lehman taught two groups in Young People's Activities and Problems, each group meeting three times. He gave three brief assembly talks on The Master's Prayer, and also had charge of the Sunset Meetings.

On Friday and Saturday circle groups were formed for informal discussion of problems suggested by the young people themselves. These groups were in charge of the Institute instructors.

The afternoon addresses were given by: Bishop J. S. Gerig, on Friday, on the subject—"The Mennonite Young People of Switzerland."

Bro. William G. Detweiler, on Saturday,—"A Missionary Program for the Local Church."

There were two assembly addresses given on the subject—"Our Bodies, the Temple of the Holy Spirit." These were given by Dr. Jonathan Yoder and H. Claire Amstutz. Bro. Amstutz also had charge of the "Nature Chats" during the recreation periods.

The evening addresses for Thursday, Friday, and Saturday, were as follows: "World Conditions that Challenge Our Youth," Bro. M. C. Lehman; "The Church's Challenge to Our Young People," Bro. S. F. Coffman; "Living the Simple Life in a Complex Age," Bro. Daniel Kauffman.

On Sunday morning Bro. Mahlon Krabill discussed the S. S. lesson for the adult department, after which Bishop Daniel Kauffman brought us the sermon on "The Lord's Day." In the afternoon there were two addresses given: "The Life of Faith in the Spirit," by Bro. S. F. Coffman; and "The Blessed Hope," by Bro. Paul Erb. The "Open Forum" was then conducted by Bro.

M. C. Lehman. This consisted mostly of discussions and individual interpretations of the solutions to the problems that had arisen in the circle groups.

The Sunday evening addresses were given by: Bishop A. J. Steiner, on "The Value of Christian Fellowship," and Bro. Paul Erb on the subject of "Ambassadors for Christ."

The sunset and evening meetings and also all the services on Sunday were open to the public, and were very well attended. On Sunday a loud speaker was used so that those who were unable to get inside could enjoy the services from the lawn. The weather was favorable throughout the meetings.

The total enrollment reached one hundred eighty-eight by Saturday. Many others came on Sunday morning to spend the day with us. During the Institute we were favored with special music numbers by various groups. These were much appreciated.

The general tenor of the group of young people was that of an earnest seeking after truth. May the influence of this fellowship tend to promote a deeper spiritual life in our young people and to a fuller consecration of our lives to the cause of Christ.

Cor.

By request of the Institute Sec.

Married

Shenk—Barge.—Bro. J. Clyde Shenk of the Millersville, Pa., congregation, and Sister Alta R. Barge of the Strasburg, Pa., congregation, were united in marriage on Aug. 14 at the home of the bride, Bishop Abram L. Martin officiating.

Benner—Denlinger.—Bro. Robert W. Benner of Metzler's congregation and Sister Elma K. Denlinger of Mellinger's congregation, were married Sept. 28, 1935 at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa.

Groff—Ranck.—Bro. J. Elvin Groff of the Mellinger congregation and Sister Mary Evelyn Ranck of the Strasburg, Pa., congregation were united in marriage Sept. 26, at the home of the bride by Bishop Abram L. Martin. May the good Lord bless this union.

Dombach—Martin.—Bro. Paul H. Dombach of the East Petersburg, Pa., congregation and Sister Lena Martin of Old Road congregation, were married Sept. 26, at the home of the bride, by Bishop Abram L. Martin. May the blessings of God be upon them.

Brenneman—Smith.—On Sunday, Oct. 6, 1935, Bro. William O. Brenneman and Sister Mable E. Smith were united in the bonds of holy matrimony at the bride's home, near Elida, Ohio, by Bishop J. M. Shenk. May God's rich blessing attend them through life.

Neff—Landis.—Bro. Paul M. Neff and Sister Bertha M. Landis, both of Mellinger's congregation near Lancaster, Pa., were united in marriage Sept. 4, at the home of the bride by Bishop Abram L. Martin. May the good Lord richly bless them in their new relationship.

Eberly—Hoover.—Bro. Harry Eberly of the Paradise, Pa., congregation, and Sister Jeanette Hoover of the Kinzers, Pa., congregation, were united in marriage on July 20, at the home of the bride, by Bishop Abram L. Martin. May the rich blessings of God be upon them.

Albrecht—Frey.—On Sept. 1, 1935, at the home of the officiating minister, Bro. J. W. Birky, occurred the marriage of Bro. John Albrecht and Sister Dora Frey, both members of the Sand Hill congregation, near Akron, N. Y. May God's blessings rest upon them through life.

Leaman—Hershey.—Bro. Elmer D. Leaman of Mellinger congregation near Lancaster, Pa., and Sister Evelyn R. Hershey of the Hershey congregation near Kinzers, Pa., were married Aug. 22 at the home of the bride, by Bishop Abram L. Martin. May the Lord bless this union.

Good—Steffy.—Bro. Maurice M. Good and Sister Myrtle M. Steffy, both of the Hershey congregation, were married Aug. 17 at the home of the officiating bishop, Bro. Abram L. Martin. May the Lord abundantly bless them as they share the joys and sorrows of life together.

Bucher—Houck.—Bro. Martin H. Bucher of Erb's congregation and Sister Ursula R. Houck of the Paradise congregation were united in marriage June 8 at the home of the officiating bishop, Bro. Abram L. Martin, of Intercourse, Pa. May the Lord bless them in their new relationship.

Kauffman—Kenagy.—On Saturday evening, at the home of Bro. Joel Roth in Portland, Oreg., Bro. William Kauffman and Sister Juanita Kenagy, both of the Zion congregation near Hubbard, Oreg., were united in marriage by Bro. Paul N. Roth. May the rich blessings of God attend them through life.

Metzler—Hershey.—Bro. A. Raymond Metzler of the Kinzers congregation and Sister Rho-

da B. Hershey of Hershey's congregation, were united in marriage Aug. 10 at the home of Bishop Abram L. Martin, Intercourse, Pa. May the Lord richly bless them as they share the joys and sorrows of life together.

Heller—Eby.—On Oct. 6, Bro. Landis R. Heller of the Mellinger congregation and Sister Edna E. Eby of the Lititz congregation were united in marriage at the home of the bride's parents, Bro. and Sister Frank Eby of Lititz, Pa., by Bro. N. L. Landis of Neffsville, Pa. May the Lord's rich blessings attend them through life.

Heiser—Teuscher.—On Sept. 10, 1935, occurred the marriage of Bro. Leslie Heiser and Sister Clara Teuscher, both members of the East Bend congregation near Fisher, Ill. The ceremony took place at the home of the bride's mother, Mrs. Mary Teuscher, with Bro. J. A. Heiser, father of the groom, officiating. May the Lord's choicest blessings attend them through life.

Obituary

Murtiff.—Bro. Wilmer David, son of Jessie and Mamie (McGeary) Murtiff, was born in Altoona, Pa., Aug. 20, 1920; fell asleep Sept. 6, 1935; aged 15 y. 2 m. 16 d. He accepted Christ at the hospital and was received into church fellowship with the First Mennonite Church, Altoona, Pa. Funeral held at the church Sept. 9, in charge of Joseph M. Nissley, James Bucher, and ——— Norris. Text (selected by the parents), Jno. 14:1-3.

Gisel.—Lloyd, son of Albert and Amanda Gisel, was born near Wauseon, O., Aug. 30, 1906; died Sept. 3, 1935, after undergoing a serious operation for a ruptured appendix at the Wauseon Memorial Hospital; aged 29 y. 8 d. Bro. Gisel was united in marriage to Mabel Klopfenstein on Mar. 3, 1931. Their married life was of but a few short years, spent together in joy and happiness. To this union were born 3 daughters: Lois, Ruth, and Laverne. He leaves his deeply bereaved companion, 3 daughters, his parents, 5 brothers, sisters, aged grandparents, and many near relatives and friends. In his teen age he confessed Christ as his Savior and united with the Mennonite Church, to which he was loyal and true until death.

Steinman.—Barbara, daughter of Pre. John Gascho of Zurich, Ont., was born in Huron Co., Ont., July 15, 1865; died at her home in Tavistock, Ont., Sept. 5, 1935; aged 70 y. 1 m. 20 d. In her youth she accepted Christ as her Savior, and was a faithful member of the East Zorra A. M. congregation since her marriage on Feb. 21, 1888, to Peter E. Steinman of Tavistock. This union was blessed with 5 sons and 4 daughters: John, Joseph, Alfred, and Clarence of Tavistock, Ont.; Emerson of Pitman, Sask.; Clara (Mrs. Wm. Schaefer) of Tavistock; Annie at home; Mary (Mrs. Redon) of Chicago; and Malinda, also of Chicago. She leaves her bereaved companion, 5 sons, 4 daughters, a number of grandchildren, 7 brothers, and 8 sisters. Services were held at the home by Jacob R. Bender in English, and at the East Zorra A. M. Church by Brethren Deter Ropp of Almonte, Mich., in English, and D. S. Jutzi of Tavistock. Interment in adjoining cemetery.

Yoder.—Eli Yoder was born in Allen Co., Ind., June 8, 1857; died Sept. 3, 1935; aged 78 y. 2 m. 25 d. On Dec. 23, 1880, he was united in marriage to Elizabeth Schlatter. To this union were born 7 sons and 3 daughters. He is survived by the following children: Solomon of Huntertown; Levi, Albert, Noah, and Ervin of Auburn; Eli, Caroline, Emma, and Fannie of Grabill. One son died in infancy. His companion preceded him in death on May 3, 1920. He united with the Mennonite Church when about twenty-two years of age. In 1881 he was

ordained to the ministry and several years later was ordained bishop, in which capacity he served the Church for twenty-six years. He leaves 9 children, 27 grandchildren, 5 great-grandchildren, 1 brother (Christ) of Grabill, and a host of other relatives and friends. Funeral services were conducted by S. D. Grieser of Archbold, Ohio. Text, Num. 23:10. Interment in the Leo Cemetery.

"Father, now your place is empty,
And your face we see no more;
But we hope again to meet you,
Over on the other shore."

Neff.—Fannie, daughter of the late Adam and Fannie (Burkholder) Myer, was born in Lancaster Co., Pa., Jan. 4, 1868; died Sept. 30, 1935; aged 67 y. 8 m. 26 d. She was united in marriage to Harry E. Neff on Nov. 21, 1889. Left to mourn her departure are her sorrowing husband and the following children: Amos, Los Angeles, Calif.; Elsie, wife of George A. Witmer, Lampeter; Harry, near Lancaster; Leta, Virgie, and Emma, at home; also 3 grandchildren. She was a member of the Mennonite Church for many years. She had been in failing health for some time. The last week she became seriously ill and was taken to the hospital where she peacefully fell asleep. She was a kind and devoted mother, and much concerned about the spiritual welfare of her children. Her deeds and consideration of others won for her many friends. She will be missed by all, and especially in the home. But our heavenly Father in His infinite wisdom saw best to take her home, and we humbly submit to His will. Brief funeral services were held in the home Oct. 2, with further services at the Mellingers Mennonite Church, conducted by Bro. Elmer G. Martin and Bro. David L. Landis. Text, Rev. 7:14. Interment in the Strasburg Cemetery.

Erb.—Joel, son of Jacob and Catherine (Steinman) Erb, was born in Waterloo Co., Ont., April 20, 1861; died at the home of his son-in-law, Joseph Albrecht, East Zorra, Ont., on Sept. 13, 1935; aged 74 y. 4 m. 24 d. In his younger years he came with his parents to East Zorra, where he resided the remainder of his life. In his youth he accepted Christ as his Savior, was baptized by Bishop Joseph Ruby of Tavistock, and remained a member of the East Zorra A. M. congregation since. On Dec. 18, 1883, he was joined in holy wedlock to Sister Catherine Gingerich of Wilmot congregation, by Bishop John Gascho. This union was blessed with 1 son and 5 daughters: Jacob on the homestead; Lydia (wife of Joseph Albrecht); Katie (wife of Aaron Brenneman); Fannie (wife of Christian Bender); Emma, deceased (wife of A. Zehr); Clara (wife of Nick Zehr). He leaves his bereaved companion, 1 son, 4 daughters, 19 grandchildren, 4 great-grandchildren. A daughter, 2 grandchildren, and 1 great-grandchild predeceased him. Also surviving are 3 brothers (Pre. Daniel Erb of Albany, Oreg.; Moses of Oregon; and Jacob of O'Neill, Nebr.) and 1 sister (Barbara). Funeral services were held at the home by J. R. Bender, and at the East Zorra A. M. meeting house by Brethren D. Lebold, D. S. Jutzi, and M. Kipfer.

Stauffer.—David Clyde, son of Rudy L. and Sylvia (Steiner) Stauffer, was born in Wayne Co., Ohio, Mar. 23, 1924; died near Orrville, Ohio, Sept. 18, 1935; aged 11 y. 5 m. 25 d. Streptococcal infection caused his death. He scratched his foot with a barbed wire but the wound was slight and appeared to be healing nicely. Chafing of the shoe against the wound caused infection which spread rapidly. He was seriously ill only five days. At the age of 10 he confessed his Lord and on July 1, 1934, he was baptized and united with the Salem Mennonite Church. He lived in the simple faith of the Gospel and manifested a sincere desire for the service of the Lord and the Church. One of his outstanding joys was to attend the weekly prayer meetings for which he often sacrificed and worked hard that he might not miss a service. He was also much interested in his

father's ministry, often inquiring if he could not do something for his papa so he could go and prepare his sermon. His interest and behavior at church and Sunday school was noticed by many. He was an affectionate, obedient boy in the home, having great concern for his younger brothers' welfare as well as for the welfare of the entire home. He leaves his grief-stricken parents, 3 younger brothers, 3 grandparents, a number of uncles, aunts, relatives, and friends. Thus ends in this world a short but beautiful and useful life. Funeral services were conducted in the home on Sept. 21, by Bro. Noah Hilty and Bro. C. Z. Yoder, and at the Crown Hill Church by Bros. Wm. Detwiler, E. F. Hartzler, and C. F. Derstine.

Metzler.—Catharine (Kreider) Metzler, widow of the late Bishop Abram Metzler, passed away Monday evening, Sept. 16, death resulting from a paralytic stroke suffered a week previous. She had made her home with the family of her son, D. Elmer Metzler, since the death of her husband about 11 years ago. She was a faithful member of the Mennonite Church since her early girlhood, being affiliated with the Pleasant Grove church since coming to Morrisons Cove in 1897. She was a good Christian mother who will be sadly missed by her eight sons and daughters, all of whom survive. She was born in Lancaster Co., Pa., Nov. 2, 1863, the daughter of Isaac and Anna Kreider, and was united in marriage with Abram Metzler Nov. 7, 1882. Bro. and Sister Metzler took up their residence in Morrisons Cove, Blair Co., Pa., when he was called by the Morrisons Cove District of the Mennonite Church to be pastor of the congregations here. This position he filled until his death. They were the parents of eight children, all of whom survive as follows: Bertha, wife of S. A. Martin of Greencastle; Nora, wife of Ray Honsaker of near Martinsburg; Isaac K. Metzler of Accident, Md.; Clarence B. Metzler of near Martinsburg; Daniel L., of Cumberland, Md.; Edith, wife of F. C. Kauffman of near Martinsburg; Abram J. Metzler of Masontown, and D. Elmer Metzler of near Martinsburg. She is also survived by 40 grandchildren and 4 great-grandchildren. Funeral services were held in the Pleasant Grove Mennonite Church, in charge of Irvin Stonerook. Interment was made in the Kauffman Cemetery near the church.

Miller.—Maggie, daughter of George and Fannie Keener, was born in Lancaster Co., Pa., Oct. 13, 1860; died at her daughter's home (Elmer Herr's) at Hanover, Pa., Aug. 5, 1935; aged 74 y. 11 m. 21 d. On March 8, 1877, she moved with her parents to Wayne Co., Ind., where she lived three years. Here she married J. C., son of John Miller, who was ordained to the ministry at Miller's congregation. In later years they moved to York Co., Pa., where they bought a farm along the York road, two miles from Hanover, where her husband died about twenty-one years ago. She leaves 3 brothers (Henry of Lititz, Pa.; George of Paramount; Amos of Hagerstown, Md.), 1 sister (Christina Martin), and the following children: Aden of York, Pa.; Fannie Herr of Hanover; Christie Fry of York; Anna Diller and Amos on the farm along the York road; Clarence of York road station; and Ira of Hanover. Her 3 present generations are 19 grandchildren, 9 great-grandchildren, and a host of near relatives and friends and neighbors. She was a mother in Israel, a home builder, a lover of good wherever she was. I know from my experience that her children and grandchildren would say that they can never repay what their mother and grandmother did for them on earth. Now the Lord giveth her rest. The life she lived in Christ and her work still go on. She was buried on Sunday, with services at Baer's Church, where a large gathering assembled. Bro. Richard Danner had charge of services at the home, and Bros. Harvey Grove and Peter Shank at the church. Her body was laid to rest on the cemetery hill beside her husband, from where they will be called forth on the resurrection morn. Peace to her ashes.

—By her brother George.

Gingerich.—Catherine (Eicher) Gingerich was born in Allen Co., Ind., Feb. 21, 1875; died Aug. 31, 1935, at the Good Samaritan Hospital at Rugby, N. Dak.; aged 60 y. 6 m. 10 d. She was a daughter of Christian and Adell (Ruby) Eicher. She was married to Abraham R. Gingerich Jan. 2, 1896, in Daviess Co., Ind. To this union were born 3 children. One son preceded her in death, also her companion who died Aug. 29, 1930. He was bishop of the Amish Church of this place. Two daughters (Mrs. Mahlon L. Yoder and Mrs. Jerry P. Yoder, both of Wolford, N. Dak.), 17 grandchildren, a foster son (Nathaniel Graber); and also other children that she has given a home for a while, beside 2 sisters and 2 brothers (Lydia, wife of Amos Graber; Mary, wife of John K. Wagler; Samuel of Loogootee, Ind., and Jacob of New Haven), a half-brother, 2 half-sisters, and Joseph Miller of Ohio, also many other relatives and friends are left to mourn her departure. Mother had not been in very good health all summer, but then she took sick and had to remain in bed; she had pleuro-pneumonia and was sick at home for two weeks, then was taken to the hospital where the doctor found she had cancer of the liver. She was sick there 3 weeks and 3 days. Double pneumonia set in towards the last. God saw that it was best to take her out of this world where there is so much sin and sickness and pain, and give her a home where death cannot enter. She bore her sickness with patience, saying she was ready to go when the Lord called her. She united with the Old Order Amish Mennonite Church when quite young and remained true. Funeral services were held at her home near Wolford, N. Dak., conducted by Brethren Daniel Coblenz and M. M. Yoder in German and Bro. E. G. Hochstetler in English. Text, Job 14:14. —By a daughter.

JOHNSTOWN BIBLE SCHOOL

Plans are being completed for the Special Bible Term at the Johnstown Bible School from Jan. 6 to Feb. 14. The usual courses in Bible, Music, and Christian Work are being offered. There are also several new courses planned for which makes it possible for former students to enroll for entirely new work.

The teaching staff this year will be A. J. Metzler, Scottdale, Pa., E. C. Bender, Martinsburg, Pa., Wm. G. Detweiler, Canton, Ohio, and Geo. M. Hostetler, Westover, Md.

A Minister's Normal is being planned for the first two weeks of the school. These extra courses are designed especially to meet the needs of pastors. Bro. J. S. Hartzler of Elkhart, Ind., a pastor of many years experience, will be added to the teaching staff for these two weeks. Here is an opportunity for individuals or congregations to make possible for their ministers to enjoy these profitable weeks in study and fellowship.

As heretofore, a seventh week—from Feb. 17 to 21—will be given to Sunday school work. Any workers who cannot attend the entire seven weeks will do well to arrange for this week at least.

For further information and a bulletin write:

A. J. Metzler, Principal, Scottdale, Pa.

ANNOUNCEMENT

The Midland Bible School will be held in the Mennonite Church near Midland, Mich., Nov. 18-29, 1935.

The following subjects will be taught: Pentateuch (Exodus), Historical Books (Judges and Ruth), Poetical Book (Psalm), Major Prophets (Jeremiah), Minor Prophets (Joel and Amos), Epistles (II John, III John, Jude, I Peter, Romans), Vocal Music, Teachers' Training (Bible Survey and Sunday School Pedagogy), Christian Principles (Communion and Life Insurance), Missions (South America), Bible Geography (Old Testament).

Instructors: Bro. S. G. Shetler, Principal, Johnstown, Pa.; Bro. E. C. Bender, Martinsburg, Pa.

Tuition: 75c per week. Board and room free.

The Junior department will be in charge of Sister Ida Bontrager and Bro. Monroe Wyse, both of the Midland congregation. There will be daily periods from 6:45 to 8:55 P. M.

Subjects: Bible Characters, Ordinances, Bible Geography, Vocal Music, Life of Christ, Restrictions, Miracles, Prophets, Sermon on the Mount, Feasts, Christian Life, and Book Study.

For further information write to Bro. F. F. Bontrager, Midland, Mich.

ITEMS AND COMMENTS

The past week has witnessed quite a number of important developments in connection with the war between Italy and Ethiopia, but none that materially determines what will be the ultimate outcome of the war. The most important action was that by the League of Nations, which spoke for fifty adhering nations, in ordering an embargo on munitions of war to be sent into Italian territory, and taking steps looking to an economic boycott of Italy. At the same time the ban was lifted on the shipment of arms into Ethiopia. In a straight-out war between Italy and the rest of the nations adhering to the League, there could hardly be any question as to the outcome of the struggle; but it is not a settled matter that Italy would be without help from one or more other nations in case of another world war. Let every lover of peace continue to pray for peace.

The Greek national assembly went on record recently in favor of ending the republican form of government in Greece, after eleven years existence as a republic, and restoring the monarchy. At the same time a referendum was voted, giving the people of the nation an opportunity to express themselves on the question in an election Nov. 3. Greece, like other nations, has been in a turmoil through factional strife.

Bruno Richard Hauptmann, convicted slayer of the Lindbergh baby, was denied a new trial by the supreme court of New Jersey. His attorneys have again moved for an appeal. The immense amount of money spent by the defence in this trial makes some people think that there must be others besides the Hauptmann family that are more than ordinarily interested in this kidnapping affair. Bruno himself, though he may have spent the last penny of his ransom money in his defence, did not have sufficient cash to finance such an expensive trial.

Representatives of the Methodist Episcopal, Methodist Episcopal Church South and the Methodist Protestant churches are attempting to heal the breach in their relationships caused by the slavery issue in 1843. If the union of these groups is accomplished, the new organization will have 35,000 churches, 29,000 ordained ministers and 20,000 local preachers. The membership would total approximately 7,650,000 with a property investment of \$731,000,000 and an operating budget of approximately \$100,000,000 annually.

If we as ministers would lead the church to a higher, holier life we must get into a closer personal touch with God.

—A. J. Metzler.

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light.—A Missionary.

DRESS

Third Edition—Revised

Prepared by a Committee appointed by General Conference. A brief treatise on the subject of dress. The purpose in preparing this message was not to formulate new regulations or pass new resolutions. But if it will help to strengthen the faith of the brotherhood and promote loyalty to Bible principles and the conference resolutions and regulations already on the records, its mission will have been fulfilled. Its purpose is educational rather than legislative.

Believing that another edition of this book would serve a good purpose, the General Problems Committee appointed by Mennonite General Conference recommended that this edition be published. Since there have been a number of conference reorganizations since the first edition was published, a new set of resolutions appear under the chapter heading, "Mennonite Conferences on Dress Regulation." Slight revisions were also made in a number of other places in this edition, and a few new features added.

Prices: Each 5c; Dozen copies 50c; 100 copies \$3.00.

Order in quantities for distribution in your congregation.

Mennonite Publishing House,
Scottdale, Pa.

A TRIBUTE TO THE DEAD

I cannot say, and I will not say
That he is dead; he is just away!
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming. How very fair
It needs must be since he lingers there;
And you, O you, who the mildest yearn
For the old time step and the glad return,
Think of him faring on, as dear
In the love of there as the love of here;
Think of him still as the same, I say:
He is not dead; he is just away!

—James Whitcomb Riley.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, OCT. 24, 1935

(Herald of Truth
Established 1864)

No. 30

EDITORIAL

"Walk worthy of the vocation wherewith ye are called."

The Christian's life vocation is that of serving the Lord. Other things that we do are simply "avocations."

Paul's first question, after accepting Christ, was, "Lord, what wilt thou have me to do?" This should be our daily prayer as long as we live.

As the present war between Italy and Ethiopia is becoming increasingly bitter, we are beginning to hear about a "holy war." The only holy war is that fought with weapons that are "not carnal."

Reverend.—This name is found but once in the Bible, and then only as applied to Deity: "Holy and reverend is his name" (Psa. 111:9). In the Bible we read nothing about "reverend" Moses, "reverend" Peter, "reverend" James, "reverend" John, "reverend" Paul, or any other man of God bearing that title; but simply plain old Moses, and Peter, and James, and John, and Paul. Perhaps if these men had known as much or had been as close to God as some of the men of clerical cloth who bear that title today, they too might have been thus honored. But the humble man of God prefers to be without the title, content with the thought that God alone is worthy of it. "Great is the Lord." Holy, thrice "holy and reverend is his name."

A Precious Promise.—"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and . . . tread down the wicked; for they shall be ashes under the soles of your feet."

Obedience.—God is very specific in His teachings on this point. Speaking through Isaiah, He warns the children of Israel what they may look for as a

result of either obedience or disobedience: "If ye be willing and obedient, ye shall eat of the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Again, we have a similar message through the prophet Moses: "Behold, I have set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God . . . a curse, if ye will not obey."

Such clear declarations are to be found all through the Word of God. Israel learned through bitter experience the folly of disobedience. Whoever is guilty of disobedience invites upon himself the judgment of God, in that it brings upon himself the consequences of his own sins. Whoever lives an obedient life has the advantage of walking in the wisdom of God. Let us learn a lesson from Israel and seek the path that God in His Word has so clearly pointed out to us.

Our Catalogue for 1936.—Our new book catalogue for 1936 is now nearing completion and will be ready to mail out shortly. As usual, we are mailing it out over the Gospel Herald list. If in course of ten days or two weeks you fail to get your number, please drop us a line to that effect. We have endeavored to provide for literature that will prove wholesome and instructive to each member of the household. Should you fail to find in this book what you are looking for, perhaps we can help you to what you want. We suggest that you send in your orders early, so that we may be able to ship them to you before the Christmas rush is on.

Speaking of our book catalogue, we might add a few words with reference to our periodicals. We are grateful for the renewals and new subscriptions that are coming in. May we hope for this to continue until all the subscription lists are brought up-to-date? Sometimes we get letters telling us

THE RELIGIOUS PERIODICAL

One of our exchanges, in a discussion of its reasons for existence, says, among other things:

"Inspired men preached inspired sermons and wrote inspired documents. As those documents were committed to the Church of God, the pillar and ground of the truth, every congregation of Christians and every individual Christian may be safely regarded as authorized to repeat, advocate and defend those documents.

"Inspired men traveled to preach, and they sent their documents, according to the economy suggested by the principle of economy which the Savior mentioned when He commanded: 'Gather up the fragments that remain, that nothing be lost' (John 6:12).

"A religious journal, 'devoted to truth and righteousness as taught by the apostles of Jesus Christ,' has the same authority for its existence that a religious preacher who is 'devoted to truth and righteousness as taught by the apostles of Jesus Christ' now has for his preaching."

A religious periodical, like a religious preacher, may or may not fulfill its calling. It may be loyal or disloyal to the "faith once delivered unto the saints." It may boldly proclaim the truth as it is in Jesus, be faithful in sounding the note of warning in case of danger, take the side of right in the issues before us, seek to be popular with the Lord rather than with men, be a faithful messenger of the truth in winning people for God and extending the borders of Zion, marshal its resources in doing its best for the welfare of the home and of the Church and all its institutions and activities, be untiring in its efforts to maintain and to promulgate all the Christian standards held forth in the Gospel of Christ; or it may be the reverse of all

that the papers are much appreciated but that the writers are unable to pay at this time. It is the policy of the House not to discontinue such papers; hoping for better times to come, and that the subscriptions will be paid. Not only do we want all our old subscribers to remain with us, but there are several thousand others whose names ought to be added to our lists. Sample copies will be sent free upon application.

these things. To the extent that it is faithful to its trust it should, like the faithful minister of the Gospel, have the hearty and prayerful support of its constituency.

There is a wonderful opportunity in store for the religious periodical that is wholly consecrated to the work of promoting God's Kingdom on earth. As a defender of the faith it is a strong ally of the faithful pastor and shepherd of the flock. As a promoter of purity and holiness, it is a valuable asset in every Christian home. There is not an institution or form of activity in the Church which, if itself loyal to God and the Church, may not be supported and strengthened by a loyal messenger of the truth. It is true today, as it was when these words were first written, that "the whole world lieth in wickedness;" and, what is more, there is literature a-plenty that is fostering and promulgating these various forms of wickedness—either openly or through selfish silence or indirect support. Here is where faithful periodicals, tracts, and books may do effective work in properly enlightening the public, warning the unwary, and supporting and encouraging the faithful soldier of the Cross whose life is dedicated to the work of the Lord, not shunning "to declare all the counsel of God." The cause of Christ and the Church has need for these faithful messengers of the truth.

As is well known, not every periodical is a "messenger of the truth." Every minister of the Gospel should keep

posted along this line, that he may be in position to give his congregation good advice in the matter of which periodicals to encourage and which to exclude from the home. All parents should likewise be alert, to the end that their home may be supplied with literature that is upbuilding and of practical value to every member of the household. Christ's admonition, "Take heed what ye hear," is as applicable to our reading as it is to our hearing.

A religious periodical, like a religious book or even the Bible itself is of value only as a proper use is made of it. The Bible is a closed book to all who fail to read it. Those who want to keep in touch with the Church and its activities can not afford to be without their Church periodicals. And, more than this, these papers, to be of highest service, must not only be interesting and scripturally sound, but also practical and helpful in the reading matter which they contain. Here is where all interested ones may be of help in strengthening the Cause. Your prayers and your helpful suggestions will mean much in strengthening this arm of the Lord's service.

Thank God for the faithful religious periodical. The more hearty its support through patronage and prayers, the more widespread its power and influence and service. And having received it into our homes, let our prayers continue, profit by the messages we read, and "Prove all things; hold fast that (Only) which is good."

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

XI. Jesus Christ the King

When the wise men from the East inquired, "Where is he that is born king of the Jews?" they were justified in calling Him "king." The astral demonstration which directed them was of divine origin, and the predictions concerning Him gave reason to expect the coming One to possess official authority. Isaiah calls Him the "Prince of Peace;" Daniel names Him the "Messiah the Prince;" Hosea calls Him a prince and king; Jeremiah says, "a King shall reign and prosper, and shall execute judgment and justice in the earth;" Zechariah says, "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one" (Isa. 9:6; Dan. 9:25; Hos. 3:4, 5; Jer. 23:5, 6; Zech. 14:9).

In the New Testament this thought is continued. In the parable of the pounds, given because the disciples looked for the immediate manifestation of the Kingdom, Jesus said, "A certain nobleman went into a far country to receive for Himself a kingdom,

and to return;" and, again, "When he was returned, having received the kingdom" (Luke 19:11, 12, 15). In Matt. 25:31 He taught, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." From our Lord's teaching, it is clear that He claimed to be a king, but that He associated His manifested Kingdom with the time of His return, or second coming. Christ's claims before Pilate indicate that He was rightful heir by birth to the throne of David, but that He considered His Kingdom, at that time in its initial stage, as different from the world powers as His methods of aggression are different from the waging of carnal warfare. The only resemblance to Christ being respected and honored as a king during His human life came at the time of the so-called triumphal entry. Even then, while the fickle multitude outwardly acclaimed Him king, the leaders were plotting His death.

Just prior to His ascension, the disciples asked Him, "Wilt thou at this time restore again the kingdom to Is-

rael?" Christ did not affirm or deny His future establishment of a Kingdom, but taught that the times and seasons are wholly in the Father's power. Before any world power can be established, definite preparation must be made. Long before the American colonies were able to assert their independence and to establish a government of their own, the seeds of liberty and self-rule were taught privately. Later they were boldly proclaimed. As for the new nation, it had its place in the minds of many prior to its taking its place among the roster of nations. Jesus was born a King; His labors prepared a people ready to accept Him as King; and according to His own words, the Kingdom will be set up at His return. It is true, however, that during this age, wherever hearts yield to Him that He becomes in those souls the Master and Lord and King, and is honored as such. However the manifestation, or full coming of His Kingdom, will be at His return when He sits upon the throne of David, Bible genealogy according Him the only right to that position.

Those who believe that the Scriptures teach His Kingdom reign as separate from and not identical with the present Church age, generally place such reign after the rapture and the great tribulation. The Lord, accompanied by His saints, comes in His glorious appearing. He rules over the whole earth, and "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Then, and not until then, will there be world peace, and the swords shall be beaten into plowshares and the spears into pruning hooks. Evidently the capital will be Jerusalem, for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

The Kingdom was rightly called by our Lord "the kingdom of heaven" because "the God of heaven" sets it up, and its coming is so different from that of present world powers that it really is miraculous. Dan. 2:44, 45. As in the days of Israel's deliverance from Egypt, "the Lord shall set His hand again the second time to recover the remnant of His people" and "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12). The earth will enjoy physical prosperity such as under Edenic conditions. The animal creation too will be changed and no longer fears man, but all dwell together in peace and safety. Children will play safely in the streets. Courts will mete out justice. Men and women shall travel long distances to learn more of the ways of God. Men shall live long and long enjoy the labor of their hands. Jesus Christ reigns supremely and shall be King of kings and Lord

of lords. This period is the Sabbath rest of the world.

That the Kingdom age is however not the perfect age is manifest, because at its close, when Satan is released from the abyss, he gathers an army to encompass Jerusalem, the camp of the saints. God avenges Himself by destroying this army by fire from heaven, and Satan is cast into the lake of fire forever. Some hearts had but yielded feigned obedience to Christ's rule. It was such who rebelled under Satan's leadership. But this is the last battle! The last war has come to a close! No truce has been signed, but Christ has completely conquered the foe. He reigns on victoriously and gloriously; even death itself has been vanquished. Then the Lord Jesus Christ delivers the Kingdom into the Father's hands and Himself is subject to the Father that God may be all and in all. I Cor. 15:24-28. The mediatorial work of our Lord will then have ended, as the object for which it was designed has been fulfilled.

The old earth which had been the scene of our Lord's humiliation becomes the scene of His glorification. But now the scene changes, and the old and transitory is replaced by the new heavens and earth, which are eternal. The perfect state begins. The saints are no more restrained from the tree of life, but partake of its fruit and imbibe of the water of life freely. "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." "And they shall see his face" (Rev. 21:3; 22:4,6). That face that mortal man has never beheld shall be revealed to glorified man in all its effulgence! Staggering thought, but, "these sayings are faithful and true." Elkhart, Ind.

The writer of this article, and of the article that follows, are in perfect agreement in looking forward with joy and hope to the coming again of our Lord. But on the question as to His order of blessings, or what He will do when He comes, not all orthodox Christians agree, as will be noted in these two articles. We trust that this difference in viewpoint will not obscure in the reader's mind the certainty and the glory of our Lord's return.

The article which follows was written in response to a symposium of discussions bearing on this subject a little over a year ago. Its publication was delayed because that for a number of months it had been accidentally mislaid and could not be found. But it fits into this place quite as well as it would have in the place intended for it a year ago. We feel quite sure that our readers generally, regardless of what may be their views concerning the literal thousand-year reign of Christ on earth, will appreciate the brotherly charity in which our brother handles his subject. Let this be our frame of mind in all meditations on the Word of God and His people.—Editor.

A genuine revival draws crowds because of the manifest presence of the Holy Spirit.—C. F. Derstine.

THOUGHTS ON THE LATE SYMPOSIUM—A PLEA FOR CHARITY

By Daniel Shenk

For the Gospel Herald.

Reflecting upon the symposium given in Gospel Herald Supplement of July 19, 1934, the question arose in the writer's mind: Is such a discussion really edifying, strengthening, and up-building to the cause of Christ? I finally concluded: It **may** be if done in a true Christian spirit, with charity and a due respect and regard for each other's views. Otherwise it may only result, as the editor has observed, in "unprofitable controversy," or perhaps even "engender strife," marring and weakening to some extent the good grace of Christian fellowship so desirable and even essential between Christian workers to the best interests of the Church and the good cause of our divine Master in general. The editor has given us some very good thoughts along this line in his introductory remarks, and this article is not an attempt to improve on his remarks but simply to add some further thoughts of my own in my own way.

Will say to begin with, we take it for granted, the writers in this symposium are all good men; sincere, devoted, God-fearing men, all fundamentalists, accepting, we believe, the whole Bible without question as the divinely inspired Word of God. Whence then this difference, this "gap" between them? Clearly, it is mainly a difference in the interpretation of certain portions of this same Word of God which all accept as divinely inspired.

But what is the cause? Why should they differ?

One point, or fact of importance, it seems to the writer, is what the editor has already touched upon and what all Bible students know to be true; that much of Scripture truth is couched in figurative language; in similitudes, in allegories, in imagery, in expressions that are mystical, shadowy, typical, emblematic, etc., and of course require spiritual discernment to rightly interpret.

Many scriptures at any rate cannot possibly be taken in a direct literal sense. This is true especially of the book of Revelation, many of the prophecies, and a considerable portion of our Savior's teachings. Hence, we cannot approve of the advice we sometimes hear given, even by some religious teachers, thoughtlessly I suppose, to "take the Bible as it says." This advice, it is true, is all right for certain portions of God's Word, but should not be given indiscriminately for the Scriptures in general. This advice if followed, taking the Bible as it says in a direct literal way, would lead, and has led in many cases, to the

grossest absurdities and to serious results. As an example, I have read of a youth, who, taking the Bible as it says, even the very words of our Savior (Matt. 18:8), cut off his own foot actually and cast it away.

Many of the Jews were inclined to take the Savior's teaching literally, altogether mistaking His meaning. Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." Nicodemus, taking it literal, answered: "How can a man be born when he is old?" On another occasion Jesus taught: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh." The Jews, taking this literal, failing to grasp the true spiritual meaning, said: "How can this man give us his flesh to eat?" Again, in instituting the Lord's supper, Jesus said of the bread: "This is my body;" and of the wine, "This is my blood." Some, taking this literal, put a forced construction upon the words and teach that the bread and the wine, by saying a few words over them, are changed into the actual flesh and blood of Jesus.

Of course, on the other hand, there are those who make spiritual applications on scriptures we are sure were never so intended, even spiritualizing some of our Savior's plain commands, ordinances and all. We find the same to be true of some of the prophecies; mistakes are liable to be made either way. Some authors look upon certain scripture prophecies as already in fulfillment in a spiritual sense, while others look upon these same scriptures as awaiting a future direct literal fulfillment. We notice this in the symposium, and I find it true in my own experience in conversation with others.

As an Example

A good brother once expressed himself to the writer as feeling absolutely sure of a millennium to come, a measured thousand-year-reign of Christ on earth according to Rev. 20:1-6, and further referred to Isa. 6 to 9 as a descriptive foreshadowing of natural conditions awaiting fulfillment in that glorious millennial era in which not only peace, good-will, happiness and prosperity will predominate among men, but that even the lower animals, the devouring beasts of prey will become peaceable, gentle and harmless. I did not feel like saying much in reply by way of argument, but could not however endorse his views. I cannot for instance look upon Isa. 11 as pointing to a literal millennium such as this brother and many others are looking for. I look upon this scripture as figurative language, strictly figurative, with a spiritual interpretation. To me, a strictly literal interpretation seems out of the question.

Anyway, I do not expect that we
(Continued on page 652)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Toronto, Ont.

(2174 Danforth Ave.)

Dear Gospel Herald Readers:—Sunday, Oct. 6, was a day long to be remembered at the Toronto Mission, when Bro. S. M. Kanagy was with us to conduct a baptismal and communion service. Five souls were received into fellowship by water baptism, and joined with us in the communion service and feet washing. One is a young girl who came for baptism contrary to the will of her parents; but the call of the Lord was so definite to her that she felt like the apostles of old who said, "We ought to obey God rather than men." Another is the mother of some of our Sunday school children. The other three are a father and mother and their oldest son, who had been deeply interested in spiritism. The father had desired to become a medium and has many weird stories to tell of strange manifestations and visions, which he now recognizes to be of the devil. He is so happy to be delivered from the power and the fear of these evil spirits that he cannot find words to express his joy. It was a real pleasure to hear the note of assurance in his voice as he answered the questions for baptism.

We are looking forward to a series of meetings commencing Thursday, Oct. 17, and concluding with an all-day Thanksgiving and missionary program on Thursday, Oct. 24 (the Canadian Thanksgiving Day). These meetings will be conducted by Bro. T. K. Hershey of South America, with Sister Hershey and some local talent assisting in the all day program.

We are anticipating a pleasant winter of good things as we fellowship in the work of the Lord. Our Sunday school, young people's meeting, ladies' meeting, etc., have been reorganized and are starting out with more than the usual enthusiasm. We trust that it may continue. The attendance in Sunday school last Sunday was over the 200 mark, which is almost more than we can handle efficiently in our limited space and with our available staff of workers.

We want to take this opportunity of thanking our friends throughout the conference district for their generous support of provisions and clothing during recent months. The sisters here have been busy canning and have announced that all our jars are full, which means that there should be an

abundance of the material necessities for the coming winter. With God's storehouse of spiritual blessings continually overflowing we should not lack for any good thing.

Oct. 10, 1935. Harold D. Groh.

Lancaster, Pa.

(Dillerville Mission)

Greetings in Jesus' name:—We again can thank the Lord for His unlimited blessings to us.

The Lord is again blessing us by causing more children to come out to Sunday school, for which we can praise the Lord.

On Sunday, Sept. 29, our newly ordained minister, Bro. Ross Goldfus, delivered his first sermon at this place. May the Lord daily strengthen him.

Oct. 6, Bro. David Mosemann preached, and Oct. 13 our visiting Bro. Martin Weaver of Lebanon Co., preached.

We wish to thank these brethren who are willing to be used. May you all remember the work at this place in prayer as well as the workers. We also appreciate visitors to come and lighten the burdens, also pray that more doors may be open for cottage prayer meetings.

In humble service,

Oct. 15, 1935. The Workers,
Per. Emma S. Sauder.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Sept. 13, 1935)

Dear Herald Readers:—"I will rejoice in the Lord, I will joy in the God of my salvation." There is nothing too hard for the Lord. The Catholic church is trying to regain confidence that was lost in this town a number of years ago, when money was collected for a Catholic church which was never built because the priest left with the money. This is one of the few towns in this country that does not have a church. One can well imagine that it is hard for Catholic authorities to see a Protestant church where they have failed to enter. Last week printed notices were given to the people of the town asking all faithful Catholics to be present at a special meeting to be held, urging them to give the bishop the kind of reception that they owe to a man of his standing. Many people attended the meeting; some very faithful in the Catholic belief, others attended because they were almost compelled to do so. It appeared as though it was a success outwardly, but the report was circulated that the bishop was not pleased because he did not get the reception he expected. The committee had not met him at the station, etc.

Several years ago a hospital was built in this town. Everything seemed

to be moving along very nicely, until about a month ago all connected with the hospital resigned—committee, doctors, nurse, etc. A new doctor and a new committee were appointed. The former doctors have begun to give their services free to the poor as well as medicine.

Bro. Swartzentruber had given a Bible for each bed and the promise was given that the Bibles would remain there permanently. Sometime after our arrival in this town one of the members told us the Bibles were taken out. After talking to those in authority they were put back. It appears that the Catholics are trying hard to get control.

Agnes Elizabeth Snyder has been demanding recognition in the home of Bro. and Sister Snyder since the seventh of September.

In His service,

Tres Lomas, F. C. O. Mary Rutt.

A STIRRING MEETING AT ALTOONA, PA.

By L. L. Swartzentruber

For the Gospel Herald.

The Workers' Home Coming, and twenty-fifth anniversary of the Mission in Altoona, marked a high point in the history of the work.

The Lord answered prayers, and the week-end meeting proved to be a real blessing to those in attendance.

On Saturday evening, Oct. 5, the services were opened by Bro. Nissley, superintendent of the Mission, with singing "Loving Kindness." A number of brethren were called upon to lead in singing, after which Bro. J. L. Stauffer of Harrisonburg, Va., former superintendent of the Mission, opened the meeting with scripture reading and prayer.

Bro. E. F. Hartzler of Marshallville, Ohio, who opened the work in Altoona in 1910, gave a stirring talk on "The Challenge of the City's Need." Bro. Hartzler pointed out, among many other things, that the city provides all the natural and material things for the people, but that the people need soul-food, and some one who is definitely interested in the lost.

Bro. C. F. Derstine of Kitchener, Ont., also a former superintendent of the Mission, preached a sermon on the subject, "From the Dungeon to the Throne."

The Sunday morning service was opened, and Sister (Mrs.) E. F. Hartzler gave a talk on the experiences with the first Sunday school, and then the Sunday school hour followed. The Sunday school was divided into three groups, and a children's meeting followed the S. S. period.

Bro. J. A. Ressler, moderator of the meeting, gave a biography of the late Bro. J. N. Durr, who had much to do with the beginning of the work, as

well as with the work as it continued through the years. The last talk of the morning was a mission sermon by E. F. Hartzler, "The Father worketh hitherto, and I work." This was a very challenging message for soul-winning.

After the noon-intermission the inspirational meeting continued. The meeting was opened by song service, and the devotional service was conducted by Bro. Eli Kanagy, Belleville, Pa.

The afternoon was largely taken up with testimonials and experiences of the beginnings of the work, as well as later happenings.

Those who spoke in the afternoon were: J. S. Mast, Elverson, Pa.; Anna Miller, Springs, Pa.; Sister J. L. Stauffer, Harrisonburg, Va.; Fannie (Kurtz) Horst, Orrville, Ohio; Ella Smucker, Canton, Ohio; Rhoda E. Martin, Chambersburg, Pa.; Rosella (Ash) Baker, Springs, Pa.; Eva Yost, Columbia, Pa.; Ada (Greider) Martin, Lancaster, Pa.; Martha (Barbe) Stoltzfus, Martinsburg, Pa.; Florence (Baker) Gehman, Reading, Pa.; Mary (King) Yoder, Mattawana, Pa.; and Nanna Swartzentruber, West Liberty, Ohio, who spoke on the Italian work. This was followed by a number of testimonies from city members. Bro. J. L. Stauffer then gave an illuminating talk on "Holding the Gospel Ground."

Bro. Derstine noted the needs of repairs to the buildings, and made a plea for help. Representatives of twenty-five different congregations promised to bring this need to their home congregations and have some help sent for this work. There was also an offering lifted in the afternoon amounting to \$60.71. This was to be used for some expenses of the meeting, and the balance to be applied to the Altoona work.

The closing service consisted mainly of three talks, although there were also a number of testimonies given from various brethren and sisters present. Bro. Nissley, the present superintendent, gave a talk, giving a number of interesting and helpful experiences as Superintendent and Pastor of the Mission Church, in which capacity he served faithfully for sixteen years. This very helpful talk was followed by Bro. J. S. Mast on "Pressing Forward."

Bro. Jacob E. Martin of Chambersburg, who served as chorister, had charge of the song services throughout the meetings, and added much to the worship and praise of the services.

The closing message was given by C. F. Derstine who spoke on "The coming of the Lord an incentive in Missionary Endeavor," or "Occupy till I Come." This message was well harmonized with the spirit of the meeting of the day, and was closed by giving an invitation to which a number responded. Several persons who had

had more or less contact with the Mission from its beginning, gave their hearts to the Lord that night.

The meeting was one of much spiritual help, and encouragement to press on in soul winning. And will be long remembered by those in attendance. The house was crowded, and that beyond capacity practically every session.

Praise God for the joys and lasting pleasures of city mission work.

West Liberty, Ohio.

A PARTING MESSAGE

To the Readers of the Gospel Herald:—We take this way to express our thanks to the friends of the Mission cause for the encouragement and the kind hospitality you have extended to us while we were in your homes and your churches. We are made debtors to the cause of Christ, and we long to be more useful to Him as we return to India.

We wish your prayers for the lost of India, and for the workers that we might be kept humble and useful.

We hereby say our farewell to you, hoping the good Lord may abundantly bless you that the Church may prosper. Heb. 4:16.

Lloy A. Kniss and family.

Oct. 12, 1935.

SAILING FOR INDIA

By A. K. Mast

For the Gospel Herald.

Bro. Lloy Kniss and family sailed for India Oct. 12, 1935, on the Pennsylvania (Red Star Line) from Hoboken, N. J., Pier No. 3 at 12:20 noon.

The farewell group of one hundred or more friends of the Kniss family, included the parents of both Bro. and Sister Kniss, a brother of Lloy's, and a sister of Elizabeth's. These were witnesses to scenes long to be remembered. The solemn service of song and prayer, the last message of the missionaries, their words of going back to the field rejoicing that they are counted worthy of bringing to dark heathenism of India the glorious Gospel of Jesus Christ which brings life and light to the soul, delivers and makes free those that are bound with the fetters of sin and sets at liberty the captive, the happy moment it will be to clasp hands with those again that they have learned to know and love for their faith in the Lamb of God which takes away the sins of the world, as well as to meet those who are on the field toiling and laboring for one common cause, which is to give light and set at liberty them that are bound with caste, redeemed by the power of God.

The farewell services were held in a large spacious room kindly provided by the courteous shipmaster on the ship for the occasion.

A tense moment indeed—as the mighty ocean liner moves out into the channel, slowly ebbs out of sight toward the ocean with its ever restless billows carrying with it those whom we have learned to love and admire for their faith in the Lord. There is a human side to life which cannot be ignored. The outgoing missionaries look back to the shore for one more look at those who so prayerfully have accompanied them. Parents stand on the shore with a heavy heart and wistful eye for one more glimpse of that son or daughter whom the Lord has called to a work across the briny deep. Farther and farther the ship carries them away, then out of sight.

It is then that we meditate upon the marvelous ways of God; how He calls and separates unto the work those whom He would have go and declare His wishes to the Gentiles. But He agrees to be with them, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20). We note the "I am with you," is a promise to those who heed the call to go and teach. Our missionaries, as they go, step out and claim this wonderful and gracious protection of God, wherever He leads them. Yes, it may mean leaving kind and loving parents, brothers or sisters, the kind associations of friends and loved ones, the ever helpful fellowship of the Church; but it is sweet peace to the soul that heeds the call and goes to fields where the Master leads.

It costs something to be a disciple. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." But then again the Master came to Peter when he said, "We have left all and followed thee." "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions and in the world to come, eternal life." We do well to comfort ourselves with these words. Wishing to them the rich blessings of God and ever in prayer remembering them before the throne of God who is abundantly able to supply all their needs.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Cochranville, Pa.

Whenever there is discord between my life and the Sermon on the Mount, my life is wrong.—A. C. Good.

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

WHICH WAY

"Which way shall I take?" asked a traveler one night,

As he paused at the forks of the road.
"I'm weary and worn, my garments are torn,
My burden I would gladly unload."

"The road to the left is broad and well worn,
There are no signs of restrictions I see;
The road to the right is narrow and bright,
But the road to the left calls me."

So he turned to the left and tried once again
To find rest and joy complete;
For days he did roam, but he could not find home,
Each day he would meet with defeat.

"Which way are you going?" a voice seemed to say,
As he sat on the mossy green sod.
"Will you travel along with the world's busy throng,
Or is this road too rough that you trod?"

"This road is broad and well worn you see,
So many have traveled it before;
But the way that is best, and leads to sweet rest
Is the way to the heavenly shore."

That night he wandered about in the streets;
He was weary, hungry, and poor;
He had nothing to eat, no shoes on his feet;
It seemed his troubles would never be o'er.

"I shall end all my troubles!" he shouted aloud,
"No more of this life do I wish,
But I'll go down to the river and end it forever,
My body shall be food for the fish."

So off for the river in his madness he started;
He thought it would soon all be past;
But little did he know, if he would end it all so,
Of the trouble that would forevermore last.

As he was walking the road at the close of the day,
He passed by a large open door;
Just as he passed by he heard some one cry,
"There's room in heaven for the poor."

"What for a place can this be?" he thought to himself,
As he paused beneath the shade of a tree.
Those beautiful words he long ago had heard,
When he was a child at his mother's knee.

But for years he had wandered alone in the world
He had forgotten his mother and home;
He had wasted his life in sin and in strife,
His thoughts were as light as sea foam.

At last he had stopped long enough to consider
The things he had done in the past.
It was those words that he had just heard
That caused him to think serious at last.

He thought of his childhood, his mother and home
And the things that to him once were so dear;
How he had heard mother read from God's Word,
It seemed now those words he could hear.

He thought how his mother had prayed for him,
When he was a very small child.
Of the tears she shed and the last words she said
And how he had at them all smiled.

But now he could see that all was in vain,
And he in himself was undone;
That the past years of his life were wasted in strife
And the much good that he could have done.

"O, God, be merciful," he cried aloud,
"Forgive me for the wrong I have done;
Help me that I may never more stray
From the side of the Crucified One."

Those hours that he spent alone there with God
Brought the joy he so long had sought for.
It was there he did find a true friend of mankind,
And that God really cared for the poor.

He sprang to his feet and burst into singing
Songs of his dear Savior's love,
"No more shall I roam for I am on my way home,
My Jesus shall lead me above."

"O, I'm so glad I found the right way,
That leads to the mansions above;
Where God alone shall sit on the throne,
And all shall be ruled there by love."

"Father, I thank Thee for what Thou hast done,
And for the love Thou extended to me;
Help me to be each day more like Thee,
And Thine shall the honor all be."
—Sel. by Clarence A. Horst.

A TIMELY WARNING

By C. L. Gearig

For the Gospel Herald.

There is something on my mind that I have for some time been pressed to write about, but up to this time I have not been able to get around to it.

We often hear about bringing up children in pride; about dressing them up in latest styles, putting buttons on their clothing where there are no holes to match, etc., etc. I agree that these things should not be, and I am glad to read such admonitions and sanction them with my whole heart. Such things lead the Church closer to the world. If we as parents are awake to this evil we will use our voices against it.

Now comes the point that I had in mind—a wrong that has found a foothold in the Church and which has brought sorrow to many a heart—that of borrowing money and promising to pay at a certain time, when the circumstances are such that it is almost sure that the promise can not be kept. Also, some having debts seemingly make no efforts to pay them, while their creditors work hard to keep even with the world and pay their own debts. Others spend their money in changing autos and in other unnecessary things, making little or no efforts to meet their obligations. The Word of God says that men everywhere should lift up "holy hands," and how can we do this when we spend for changing autos several times a

year the money that should be spent in paying our debts? Can we do such things and be a light to the world? Should such things be left go in the Church without an effort to rectify them? Oh how sad the results of such a spirit. May God open the eyes of all such people, that they may be brought to repentance before it is too late. If a man can not honestly conduct his own business, how can he help to conduct the affairs of the Church?

Nebuchadnezzar was reprovved because of the sin of self-exaltation or pride, but it did him no good until God punished him and he realized that it was the God of heaven and not he himself that was the supreme Ruler.

If we go security on any one's note, we say by affixing our signatures to the note that if the other man can not or will not pay, that we will. I have seen honest men, even non-professors, lose all that they had because they had gone security for their children; and rather than to disgrace their reputation they were willing to lose all that they had, rather than be reckoned as being dishonest.

How careful we as God's professing children should be in such matters, lest we be a dark blot rather than a light to the world. How many souls may we be hindering from coming to the light through careless or dishonest business methods? Remember such things will not go unpunished because we are not humbled enough and are not willing to come to the light and prove ourselves honest under trying circumstances. A proud spirit will get us into trouble, whether we are thinking about clothing or about business transactions.

Here is a timely warning for the young (and older ones as well): Be careful that in your business dealings you will not be a hindrance to your church or a burden to yourself or family. I was taught by my parents to be careful in contracting debts, knowing that they must be paid sometime. I have seen many a man go wrong in this line, and when reminded of their fraudulent transactions they were offended and became envious and would hardly speak to the ones that tried to help them. Let us stand for the right, and not help to cover up unrighteousness, even though we may not be liked so well. God knows all things, and will not let a single sin (unrepented of) go unpunished.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Wauseon, Ohio.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LATER PROPHETS AND LEADERS OF JUDAH**

OUTLINE STUDY

Lesson for Nov. 3, 1935.—**JUDAH TAKEN CAPTIVE.**

Lesson Scope.—II Kings 24:1-25:21; Jer. 39:1-18.

Lesson Text.—II Kings 25:1-12.

Time and Place.—588-586 B. C.; Jerusalem, plain of Jordan, Riblah, Babylon.

Leading Characters.—Zedekiah, Nebuchadnezzar.

Golden Text.—Righteousness exalteth a nation: but sin is a reproach to any people.—Prov. 14:34.

Points for Meditation.

1. The wages of sin.
2. God's judgments upon sinful people.
3. Unused powers.
4. The folly of disobedience to God.
5. The captivity of Judah.
6. God's heathen servants.

Introductory Thoughts.—We have watched the decline of Judah. Comparing Judah with Israel, we observe that while Israel started in as the stronger nation of the two, because it was also the more wicked and godless nation of the two it was carried away into captivity long before Judah was. But the sins of Judah had finally brought about the ruin of that nation also. The story in the lesson before us is not only a story of the shameful fall of Judah, but also a story of the results of sin no matter who is guilty.

LESSON COMMENTS

Fall of Jerusalem (1-4).—The sins of Judah had finally brought the nation before the bar of judgment. The fact that God had delivered over Judah into the hands of Nebuchadnezzar is not saying that He preferred Babylon to Judah or that Judah was more wicked than Babylon. But it simply meant that Judah's cup of iniquity being full, and that as Judah had taken matters into its own hands instead of submitting to the counsels and directions of Almighty God, it was now left to suffer the results of its own folly. The siege of Jerusalem began in the ninth year of the reign of Zedekiah and lasted for eighteen months. The men of Judah fought desperately, but were finally overpowered and fell a victim to the victorious hosts of Nebuchadnezzar. Seeing that they could no longer hold the city, Zedekiah and his men fled by night toward the plain of Jordan.

Punishment and Deportation (5-12).—The flight from Jerusalem was not the end of Zedekiah's troubles. He was pursued by the army of the Chaldeans, who overtook him on the plains of Jericho. After they had captured him they took him to the king of Babylon in Riblah, where they slew his sons before his eyes, after which they put out his own eyes and carried him away to Babylon. It was a cruel ordeal, one that no child of God should wish to any man however wicked; but Zedekiah in rejecting the Lord and taking his own way had mapped out his own course, and now he must take the consequences.

Let no one get the idea, however,

that the Chaldeans were fighting the battles of the Lord. Their treatment of Zedekiah and his hosts was not what the Lord would direct in any case. Nor did they confine themselves to the torture of the Jews. They tore down the walls of Jerusalem, burned and demolished the house of the Lord, and the famous Temple built by Solomon was no more. They carried away the people captive to Babylon, and the people were made slaves for the enrichment of a heathen nation. In their ardent desire to be "like other nations," the Jews had finally gotten a taste of the folly of rejecting God. The poor of the land were left to be vine-dressers and husbandmen, while those who were counted worth taking along were taken to Babylon.

As we thus get a glimpse of the desolation of the land and people, we think of the warnings which the land and nation had gotten through the faithful ministry of Jeremiah and other prophets. Jeremiah had foretold just what would come to pass. But they refused to hear the message of the Lord, preferring the flattery of false prophets. The true prophets were shamefully persecuted, the warnings from the Lord went by unheeded, and the people rushed on blindly in their sins. But the old rule of reaping what we sow was finally made a bitter reality among them, and they were now made to taste of the bitter dregs at the bottom of the cup of pleasure

from which they had vainly sought to drink. The persecutions which they had heaped upon the Lord's prophets were now heaped upon them in double portion.

Our Golden Text.—"Righteousness exalteth a nation: but sin is a reproach to any people." In other words, we have here a declaration which tells us what Israel might have been, and what it really was. We say "Israel," for it was to the descendants of Jacob, including both Judah and Israel, that the opportunity came after the deliverance from Egypt. Had the descendants of Jacob chosen to walk the road of righteousness, the glory of the kingdom in the days of David and Solomon would have proved to be but a foretaste of what they might have experienced in later generations. But they chose to travel the other road; the "way that seemeth right" but which proved to be "the ways of death." The reproach of sin ripened into the shame of ruin.

We of the present generation should not confine ourselves to a meditation on what might have been and what actually was the fate of Judah. In them we have an object-lesson which we may use to our own advantage if we will. Will we learn the lesson from the fate of Judah, or will we as nations continue to travel in the same path? Will we cherish the ambition of being "like other nations," or will we heed the warning that "if any man love the world, the love of the Father is not in him?" Will we shine in God's righteousness, or will we in our own self-righteousness travel the path to ruin?—K.

BIBLE MEETING TOPIC

MIRACLES OF PETER (Jr.).—Acts 3

Topic for November 3

MOTTO

"In the name of Jesus."

OUTLINE STUDY

I. Miracles in Peter's Experience.

1. Walking on the water.—Matt. 14:28-31.
2. Catching fish.—Luke 5:4-11; Jno. 21:6.
3. Obtaining money in a fish's mouth.—Matt. 17:24-27.
4. Healing the lame man.—Acts 3:1-8.
5. Ananias and Sapphira.—Acts 5:1-11.
6. Signs and wonders.—Acts 5:12-16, 19.
7. Healing Aeneas.—Acts 9:33, 34.
8. Raising Dorcas to life.—Acts 9:36-42.
9. Delivered from prison.—Acts 12:5-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peter."
2. Assign the Different Experiences as Found in the Above Outline to Different Individuals and Let Them Relate the Experiences with Their Impressions of Their Lessons.

For Seniors.

1. Miracles That Taught Peter.
2. Miracles for the Teaching of Others.

3. The Power Connected with the Name of Jesus.

PERSONAL THOUGHT

What claims of power are before us when we walk by faith in the name of Jesus!

SEED THOUGHTS

How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

Dear name, the Rock on which I build,
My shield and hiding place;
My never failing treasure, filled
With boundless stores of grace.

Jesus my Shepherd, Savior, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.

I would Thy boundless love proclaim
With every fleeting breath;
So shall the music of Thy name
Refresh my soul in death.—John Newton.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, OCTOBER 24, 1935

Field Notes

Communion services are announced for next Sunday at Rockton, Pa. Visiting members of like precious faith are always welcome at that place.

A series of meetings is to begin at the Mennonite Mission in Detroit, Mich., on Sunday, Oct. 27, with Bro. William Jennings of Concord, Tenn., as evangelist. R.

The Lord willing, a series of meetings will be held at the Manheim, Pa., Mennonite Church, beginning Oct. 27, with Bro. Amos Horst of Akron, Pa., as evangelist. L.

At the present time there are a number of applicants for baptism under instruction at the Mennonite Mission in Hannibal, Mo. The Lord be praised. May many others come.

Bro. Andrew Shenk of Oronogo, Mo., began a series of meetings at the Pike Church near Elida, Ohio, on Sunday, Oct. 13. This was Bro. Shenk's former home, having been ordained to the ministry at that place.

Communion services at Martinsburg, Pa., last Sunday, if previous plans were carried out. The congregation is looking forward to a series of meetings sometime in November, with Bro. A. J. Mast of Belleville, Pa., as evangelist.

A Correction.—In the brief discussion of "Jesus, the Apostles, and the Distinctive Garb," printed in the Doctrinal Supplement of last week's Gospel Herald, this paragraph should have been credited to J. L. Stauffer instead of J. L. Horst.

We are in possession of an interesting program announcing an all-day Gospel meeting at the Stony Brook Mennonite Church, York Co., Pa., on Sunday, Nov. 3. This is to be followed by a two-week evangelistic meeting with Bro. John W. Hess of Akron, Pa., in charge.

Bro. E. J. Berkey of Oronogo, Mo., arrived home recently after spending a month or more in the evangelistic field in Virginia and West Virginia. He was called home because of health conditions in his home. He expects to return to the Virginia field late in November to complete his labors.

We are in receipt of an interesting program of a Sunday school meeting at Stumptown, Pa., Mennonite Church on Saturday, Nov. 2. A series of meetings has been arranged for, to-be held at the same place, beginning Oct. 27 and continuing two weeks, with Bro. Martin R. Hershey as evangelist.

Bro. and Sister J. A. Ressler of the Publishing House force spent the week-end over Oct. 13 at Springs, Pa. There was preparatory service on Saturday afternoon, baptismal service on Saturday evening, and communion on Sunday morning. Five were received into fellowship; one by baptism and four by confession of faith.

A brother writes from Hesston, Kans.: "We are having a short series of meetings at the College now with a view of strengthening the spiritual life of our students. Bro. Harry Diener plans to be with us a week from tomorrow (Oct. 20) for communion services. Everything seems to be getting along nicely, for which we are grateful."

Superintendents' and Workers' Meeting.—We are in possession of an interesting program of the twelfth annual meeting of the Superintendents

and Workers in Lancaster Co., Pa., to be held at the Paradise Church on Wednesday, Nov. 13. Besides local talent, we notice also on the program the names of Paul Graybill, Richard Danner, and C. F. Yake.

Request for Prayer.—A burdened mother asks the prayers of God's people in behalf of a wayward son who had formerly been a faithful member of the Church; also for his life companion. Remembering that "the effectual fervent prayer of a righteous man availeth much," here is one among many opportunities for effective work in the service of God.

Bro. A. J. Metzler and family are now residents of Scottsdale, having moved here on Thursday of last week. Bro. M. retains pastoral and bishop oversight of the congregation at Manton town until other arrangements are made. The reason for their moving to Scottsdale is that our brother may be more conveniently located in caring for his labors as General Manager of the Publishing House.

Recent visitors at the Publishing House include the following: D. M. Wenger, Clement Wenger, Leola, Pa.; C. L. Gearig and wife, Peter Blosser and wife, Wauseon, Ohio; Landis Heller and wife, Ezra G. Brubaker and wife, Lancaster, Pa.; E. C. Bender and family, Martinsburg, Pa.; Ross Metzler, Elmer Kirk, Rockton, Pa.; Franklin Bennett, Cumberland, Md.; Richard Martin, Maugansville, Md.

An announcement from the Eastern Mennonite School telling of their plans for the coming special Bible term, Jan. 2 to Feb. 12, came too late to be published in our announcement columns this week. It will appear in next week's Gospel Herald, the Lord willing.

Since writing the above, a similar announcement has come from Goshen College, which will likewise appear next week.

Bro. J. S. Shoemaker, well known to our readers and for many years President of the Mennonite Publication Board, desires to thank his friends who are remembering him with occasional messages. At the present time he is too weak to answer these letters and cards, but hopes to be able to write as he gets stronger. He asks the prayers of our people in his behalf. Our brother has many friends, who are praying and hoping for his improvement in health.

The Work at Bloomfield.—Elsewhere in this issue will be found a pointed article on "A Worthy Cause," by Bro. S. G. Shetler. "They are really worthy of help," writes Bro. Shetler in a personal note accompanying the

article. A little help from fifty or more friends scattered here and there would not mean much for any one community but would make a struggling congregation happy and put them in shape to do more effective work in winning souls for the Lord. Read Bro. Shetler's article and then see what you can do for the work at Bloomfield.

"Restitution."—It was our privilege, recently, to get hold of a book bearing this title. This book was originally written by Bishop Heinrich Funck of Franconia, Pa., who settled there in 1717, and proved to be one of the most gifted among the Church leaders in his day. It is a 448-page book of doctrines, contains 25 chapters, was originally published by his children in 1763, and translated into English and published at Elkhart, Ind., in 1915. A number of these books are in possession of Bro. C. L. Gearig of Wauseon, Ohio, who offers to sell them for one dollar each as long as the supply lasts. He is also in possession of a number of copies of the latest edition of Dietrich Philipps' writings which he is ready to dispose of in a similar way. Those interested will either write him at the above named address or write the Mennonite Publishing House at Scottdale, Pa. The last one of these books should be in somebody's homes.

Correspondence

Nappanee, Ind.

(Salem congregation)

"Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness."

On Aug. 11 Bro. Edwin Yoder brought us a message, giving six characteristics of sin. In the afternoon a mission meeting was held. The speakers were Bro. Edwin Yoder, Bro. D. D. Miller, and Bro. Claud Lininger.

During the absence of our pastor, Bro. Ray Yoder, who was engaged in evangelistic work in Canada, those bringing us much appreciated messages were Josiah Miller, Percy Miller, and Early Bontrager.

Counsel meeting will be held in the near future.

Oct. 8, 1935.

Cor.

Greenwood, Del.

Greetings in the Master's Name:—Sunday morning, Oct. 6, we were made to rejoice that Bro. Samuel Lehman and wife and Bro. Monroe Hostetter of Manheim, Pa., arrived in time for our Sunday school and church services. Bro. Lehman preached for us Sunday morning and evening bringing us very instructive messages. Their presence was much appreciated, and carried our minds back to the time

we were in the same church home. The attendance at the meetings was small, on account of the rain, but we feel sure those present were benefited.

We are always glad for visiting brethren. Come again.

Oct. 8, 1935.

Mary A. Miller.

Wakarusa, Ind.

(Holdeman congregation)

Greetings in Jesus' Name:—Sunday, July 28, a missionary meeting was held at this place. Bro. Newton Weber of the Ft. Wayne Mission preached in the forenoon. In the afternoon, Bro. Weber spoke on the subject, "Mission Work in Fort Wayne," and Bro. Clarence Shank of the Olive congregation spoke on "Extension work of the Indiana-Michigan Mission Board." In the evening, Bro. Weber spoke on "Our Message in Mission Work."

Many from this place attended the Indiana-Michigan Sunday school Conference, which was held with the Olive congregation Aug. 7-9. The theme of the conference was "The Holy Spirit" and was very clearly discussed throughout the conference sessions. There were also a number from this place who attended the General Conference held with the Kitchener congregation in Ontario, Canada.

Sunday, Sept. 22, we had an all-day harvest meeting here. Bro. Daniel J. Johns of near Goshen preached a harvest sermon in the forenoon, which contained much thought in keeping with the season. In the afternoon meeting the time was spent in congregational singing. Bro. Walter Yoder, music director at Goshen College, was here and led in the singing of old familiar hymns. A group of young people from Goshen College were here in the evening and gave a program, using the song, "Rock of Ages" as a theme for discussion, after which Bro. T. K. Hershey, returned missionary from South America, gave a very interesting talk on his experiences in the mission field.

Oct. 9, 1935.

Bertha Yoder.

Tuleta, Texas

Dear Herald Readers, Greeting:—Since our last writing we have had the privilege of taking a trip north. A party of six of us left on Aug. 5. Our first stop for a few days was at Hesston, Kans. Our first Sunday was spent at the Bethel Church near Garden City, Mo., where we attended an all day Sunday School Conference. The following week we attended our Missouri-Kansas Conference held at Versailles, Mo. The following Sunday we were at Eureka, Ill., attending services both morning and evening at the Roanoke Church and the afternoon services at the Old People's Home. Monday evening we arrived at Elkhart, Ind., where we stayed a few days visiting our daughter-in-law

and friends at Goshen. On Thursday we resumed our journey to Kitchener, Ont., visiting relatives at Three Rivers and East Lansing, Mich. The following Sunday found us at Markham, Ont., where Bro. Hallman was on the program at the Fundamentals Conference. The following week we attended the long looked for General Conference, which was greatly appreciated.

All of these meetings on our trip were a feast of good things spread before us on the table of the Lord. We were now in our old home church district at Kitchener, where we enjoyed the fellowship of relatives and friends of our youth, and are encouraged to press on in the Christian life and look forward to the home prepared for the redeemed.

After the General Conference we stayed another week in Ontario, where Bro. Hallman filled appointments at Blenheim, St. Jacobs, Weber's, and Rainham churches, besides attending Ministers' Meeting at Floradale. Attending these services brought to our memories former blessings, when we frequently worshiped together when living in Kitchener about 30 years ago.

On Sept. 9 we started on our return trip, stopping off at Elkhart, Ind., Palmyra and Garden City, Mo., to Hesston, Kans. Bro. and Sister L. J. Miller accompanied us to their home at Garden City, and Bro. Elton Kinzie to Hesston. We visited a few days with our daughter Anna at Hesston College and vicinity; then left for the South, attending services on Sunday morning at Harper, Kans., and at Jet, Okla., in the evening. We arrived home safely after a few days, grateful to our heavenly Father for His protection and care, glad to be home in our field of labor, with a warm welcome by our people.

Bro. and Sister Cletus Schrock and their family, who had been visiting here for awhile, with his brother Waldo, left for Ohio on Sept. 7. Bro. John Unzicker, who had been quite sick, is at present some better. We pray for his recovery.

We are enjoying beautiful weather and have planted our fall garden since coming home.

May we all be faithful in the Master's service.

Oct. 9, 1935. Melinda C. Hallman.

Springs, Pa.

College attendance.—The importance of greater education seems stressed more today than ever before. The securing of employment seems to depend in a great measure upon what education a person has. Our community is, this year, sending more to high school, looking forward to greater education, than ever before. Equally

(Continued on page 652)

Miscellaneous

SELF-EXAMINATION

By Frances E. Burkey

For the Gospel Herald.

Just resting in Jesus—oh comforting thought!

But—what have I done to tire me so?
Rest is the sweeter for work we have wrought;

Can I joy in His rest if His work I forego?

Have I strengthened the hungry who came to my door,

With food for the body, and food for the soul?

Have I given the needy from out my full store,

In the name of my Lord, for His further control?

Have I brought from His fountain a cup of sweet cheer

For the troubled, the lonely, the weary, the sad?

Have I laden their hearts with His promises dear

Who alone giveth comfort, alone maketh glad?

Have I sung out His praises by night and by day,

Not pausing, to grieve Him by doubt or by fear?

Have I trusted His wisdom each step of the way,

And kept close beside Him, His loved voice to hear?

Have I scattered His seed, have I watered with prayer

Every verse I have uttered from His Holy Word?

Have I yearned for quick growth, have I tended with care

Each plant that peeped forth, as the new life upstirred?

Have I held up a Savior—the crucified one,

And pointed the way to the foot of His cross?

Have I told of the Father who gave His loved Son

To save the poor world from the dreariest loss?

Have I gone for His sheep to the wilderness wide,

And been the true shepherd He bade me to be?

Have I folded the strayling quite safely inside,

Away from the storm sweeping over the lea?

Or—am I all tired from work of my own,

So weary I long for the rest He would give?

Then, Lord, let me tarry—all sad—by Thy throne,

Until Thou hast taught me Thine own life to live.

Oak Park, Ill.

NONRESISTANCE UNDER DIFFICULTIES

By John Horsch

For the Gospel Herald.

A number of years ago various articles were published in our periodicals about the Hutterian Brethren Church (sometimes called Hutterian Mennonites) in Germany. The founder of this church in Germany is Dr.

Eberhard Arnold who was ordained by Hutterian bishops in America. This church is noted for its strict adherence to the principle of nonresistance. They have constantly refused to do military service of any kind. They also take a strict attitude on the question of nonconformity in dress and other vital points. All the members of their two congregations in Europe united with them within the last fifteen years.

A few years ago, in consequence of certain oppressive measures taken against them by the government, the Hutterians of Germany have established a colony in the principality of Liechtenstein, one of the smallest independent states of Europe, located between Austria and Switzerland, which has no standing army. When recently conscription for military service was introduced in Germany, there was another exodus of Hutterians to Liechtenstein.

Their colony in this principality is located on a high mountain. They till the land but, at the very high altitude of 4,500 feet, farming yields but meager returns. This year the snow was not all gone on Whitsuntide (June 9). Some of the men are engaged in wood carving, making utensils of various description. On account of the high customs duty, however, they find it well-nigh impossible to dispose of their products in Austria and Germany. Only a few of the Swiss cantons are open to them for trading. They are an industrious, hard-working people and are accustomed to very plain living in every respect, but under the circumstances find it difficult to make ends meet. This is partly due to the fact that they as a church have taken in many orphans and other homeless children.

It may be recalled that the Hutterians live in a free-will communism of love,—the very reverse of socialistic communism.

The leading article in the current number of the "Zondagsbode," the organ of the Mennonites of Holland, is an interesting account of a visit paid these people in the principality of Liechtenstein by Jacob ter Meulen, Secretary of a committee putting forth efforts to get the Mennonites of Holland to take a definite attitude against military service of any description.

He found a colony of about eighty persons (children included). They are very poor in earthly goods but zealous and consecrated. Their living quarters were inadequate before the second exodus from Germany took place. They are far more so at the present time. They are insufficient to provide the needed shelter for the cold season of the year. Some of the available dwellings are mere cowherds' huts which are supposed to be occupied only in summer time. The colony does not own any real estate, yet the price of

land is low. An effort is being made by the Mennonites of Holland to raise funds towards enabling them to buy a plot of ground and erect some suitable buildings.

Scottsdale, Pa.

A WORTHY CAUSE

By S. G. Shetler

For the Gospel Herald.

Eighty miles from Wolf Point, Mont., their railroad station, a group of members are worshiping in a school-house 20 by 30. The membership numbers about 60, and the Sunday school about 100. Any interested and active worker will keenly feel the disadvantage to have children, young people, and adults so closely "packed" together that it is difficult to tell which class you are in or who is your teacher.

Within the last ten years this congregation has grown from 10 members to about 60. There is no country church within this vicinity for quite a distance, and thus gives them an opportunity to reach other people.

Money has been solicited and a church building was begun. The basement is about completed. This community, like many others, was hard hit by drought. The crops have therefore not developed to anything within a normal one. This, of course, has stopped their building. Above what has already been done, the congregation has about \$700 available. If they had another three or four hundred dollars, they could continue. Their plan would be to put up the outside walls without windows and then later finish the building. The basement could then be used for church and Sunday school purposes.

Having lately visited this congregation and seeing their earnest efforts under reverse circumstances, I felt like making a plea in their behalf. I might say too that they have a regularly ordained minister and lately ordained another in order to help in this congregation and in the Coalridge congregation, which is 135 miles away, and which is largely supplied by the two ministers from Red Top Church (so named from the red top of the school-house), Bloomfield.

I have thought of several plans that would help this worthy cause. Nearly all the Sunday schools run ahead of their expenses in their regular contributions. Could not a number of Sunday schools give them just one of their regular offerings? Many well-established congregations have good substantial buildings paid for and are enjoying the comforts of them. Could not some congregations give them a little lift? Some individuals have been blessed with good crops or other income. Could not some of these make a personal gift to the cause in this needy field?

The congregation has not asked me to make this plea, but I feel very confident, if a number of our brethren and sisters would visit this congregation they would feel just like I do about it and that is that we should help them. I know appeals come from many quarters, and rightly so; but here is one not needing many thousands but a few hundreds. Should any one desire more information from those who have looked in on the field, I would suggest that they write to Bro. D. F. Shenk, who held a revival meeting there. Address, Sheridan, Oreg. Or write to Sister Margaret Horst, who taught school in that section and worked in the congregation. Her address is Reading, Pa., c-o Reading Mission, 12th and Windsor Sts.

Money can be sent to the pastor, Geo. Kauffman, Bloomfield, Mont., or to Dakota-Montana Mission Board, A. A. Kauffman, Treasurer, Kenmare, N. Dak.

Dear brethren, the congregation does not have the opportunity of living near a good market, nor do they have at present much to market. Will you help? May the Lord richly bless all true efforts by the congregation and others.

Creston, Mont.

THE DRESS QUESTION ANALYZED

By P. Hostetler

For the Gospel Herald.

In His sermon Jesus said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." He yet adds that not one jot or tittle shall pass away till all be fulfilled. He further says in V. 19: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven." That word **break** here may mean to open up, as it says in the German, or about the same as to analyze, so as to make it plain. There are very many scriptures that say something about our dress, or things that can be applied to the dress question, and on the other hand we find that we can take about four verses of the Bible, and teach therefrom all the main points of the dress question, and possibly get it plainer and easier to understand than when we bring in so many references. But we need not expect that very many people will obey these and similar commands; for Jesus had to say, "If they have kept my sayings, they will keep yours also." He and Paul could not get the most of them, but only a few to hear and heed.

We want to bring this dress question under four heads, as follows: (1) Our dress shall show whether we be a man or a woman. Deut. 22:5. (2) Our dress shall be plain—no ornamenting with extras, etc. I Pet. 3:3. (3) Our dress shall be modest—with shamefacedness

and sobriety. I Tim. 2:9. (4) Our dress shall not be conformed to the world. Rom. 12:2. The first command was a law given by Moses (that man shall not wear the same dress as the woman wears) has not passed away or fulfilled, but stands as it was given, and is yet as it was from the beginning for the good of the people, and has been fairly well obeyed by many. When we consider what God says in I Cor. 11:14, 15 about what nature teaches of a difference in the hair of man and woman, we can infer that God still cares about our hair and appearance.

The second command, as found in I Pet. 3:3, teaches us against **outward adorning**—neither with hairdressing, fancy clothes, or any ornamentation—very plain and complete.

The third (Text, I Tim. 2:9) commands that women adorn (make beautiful) themselves in "modest apparel," and adds, "not with gold, or pearls, or costly array," etc. These two texts are directed to the women (possibly as being more particularly needed by them); but we think and feel sure too that the men are only allowed to do the same as the women in these things, and man being the head of the woman, and the woman being the weaker vessel, we could think it would be even almost a greater sin for man to ornament his dying body or expose himself in a shameful way, than for a woman to do so.

The fourth text says, "Be not conformed to this world; but be ye transformed by the renewing of your minds" (Rom. 12:2). This nonconformity includes our dress as well as our conduct and conversation or life. Our dress is a part of our life or **good works**, that men can see and praise God in heaven for it. Whenever we begin to decorate our bodies in any way or to dress immodestly in any line, or to follow the fashions in small or greater things, we are not only a poor light, but our heart or mind needs enough changing and renewing to cause us to change our dress, and make us feel that we want to do only that which is right in God's sight.

This last text does not mean that we are not to do anything that the world does, as you well know, neither does it mean that if the world would dress right, that we would need to dress different from them, so as to be known, or to be separated from them, for our dress and our separation, as commanded in II Cor. 6, are two very different things. For example, a man may be dressed right in line with these texts, and yet be yoked in fellowship with the unbelievers in a secret organization; and if he is yoked with infidels, idolators, adulterers, etc., in church fellowship (**knowingly**) is it any better or is it obedience to that command in II Cor. 6:14?

Again, there are those (and all too many) who have separated themselves from the modernists and other unright-

eous people in the churches, who then disregard these plain commands and dress almost like the world, and have become idolators themselves, for the god of fashion is one of the great idols in this world today. Then it seems that even some with almost the plainest dress are yet following the fashions of the world, and thus are paying homage or honor to this great idol, as though their plain or distinctive garb would cover up their idolatry.

One main point that I want to mention, with **all the emphasis** possible to give it, is this fact: when we have just one thing—a ring, pin, button, or whatever it might be (even if small) for ornament, or just one small thing in our dress that is immodest, or a thing to cause fleshly lust, or just one thing in our dress or hairdressing, that is just done for the reason of style or fashion, it shows we are not obeying these commands as we should; and even though Peter and Paul wrote these, we must take them to be Christ's own words and commands. No doubt they are some of the things Jesus could not tell His disciples because they could not then hear them.

It is to be feared that there is a much greater lack of willingness to obey these commands than a lack of understanding and knowing them. The more love we have for each other, the more we will do for one another; and likewise the more we love our Savior, the more pleasure we will find in learning His will and obeying it.

Another fact we should never forget is that these commands are given for our good, **are very valuable to us**, and are really not at all hard to keep. Pride was cast out of heaven and can never enter there again; and why should we want anything that **fosters pride** and keeps people out of line with God, and keeps them from getting the grace and blessings that are given to the humble? Ornaments cost time and money, and who can point to **one** benefit we could get out of ever so many of them? Humility only helps us to be contented and happy and makes us safe for the next world. Also see how the **fleshly lusts** war against our souls, and ruin so many for this life, then leads to that endless torment in hell. And why should not the God of mercy and love warn us and tell us to keep away from that as far as we can, and be a help to all about us for a pure, clean life? Would we have any advantage or benefit by conforming to the world? Not at all, but such only shows us that we need a better spirit, a Christ-like spirit, a mind to love God with all our heart and soul, and no love to the world, or worldliness; for the world will pass away, and all that belongs to the world can only expect to go down with the god of this world into that place prepared for him and his followers.

May we all be of those who can say with Paul (Rom. 7:22): "I delight in the law of God after the inward man";

and with the Psalmist, "Oh how love I thy law; it is my meditation **all the day.**" Then it will be easy and even a pleasure for us to keep all these commands, and what a comfort it is to know that we love Him, because we keep His commands.

Shelbyville, Ill.

THOUGHTS

(Continued from page 643)

shall ever see the lion, literally and actually, "eat straw like an ox," nor the other beasts of prey mentioned, together with the deadly, venomous asp and cocatrice, to lose their destructive, devouring natures, and to become tame, gentle, and harmless. I look upon these as figures and types in a prophecy already in fulfillment. I hold this prophecy to be a foreshadowing of the Gospel Dispensation; as pointing in type, to the happy effects of the transforming power of the Gospel, under which the untamed mental and intellectual powers, faculties, capabilities, etc., as instruments of unrighteousness, ungodliness, cruelty, murder and destruction in the unrenewed natural man (Rom. 3:13-18) are by the regenerating, subduing, rectifying, transforming power of the Holy Spirit changed into instruments of righteousness, godliness, peace, mercy, gentleness, benevolence, etc.

And thus we differ, my brother and I.

On another occasion, in conversation with another brother, the matter of building again the tabernacle of David as spoken of by the prophet Amos and referred to and quoted by James in the 15th chapter of Acts, came under discussion. I soon discovered that in this case again we differed, he claiming and contending for a yet future **literal** fulfillment to be accomplished in the actual rebuilding of a **material** tabernacle as of old in a coming millennial reign of Christ on earth, or in a future restoration of the Jewish nation, as taught by some. He quoted with some emphasis the words, "**after this,**" in verse 16 as indicating to him a yet **future** fulfillment of the prophecy (Amos 9:11, 12), in a strictly literal sense. To the writer, on the other hand, it seemed clear that James gives the explanation by a **spiritual** application and interpretation indicating a **then present fulfillment** of this prophecy, in the conversion and bringing in of the Gentiles. After listening to the reports of Simon (Peter), and the other apostles concerning the conversion of the Gentiles, James, after some remarks on the all-important event said further: "And to this"—the conversion of the Gentiles and taking out of them a people for His name—"agree the words of the prophets," etc. Clearly, to my mind, James means to say: the prophecy (Amos 9:11, 12) is **now fulfilled** in the conversion and bringing in of the Gentiles.

As to the words: "after this," etc., in Acts 15:16, it certainly seems most clear and evident to the writer that James is not here uttering a prophecy to be brought into fulfillment at some yet future date, but is **quoting** a prophecy (with some changes in the wording as is usual in O. T. quotations), uttered some eight centuries before which he clearly intimates are now in fulfillment, in the conversion and bringing in of the Gentiles.

And now, believing as I do, that the above is the correct solution and interpretation of this prophecy, it occurs to me as an example of how easily one may go wrong in a too strictly literal interpretation of a scripture. Without the divinely-enlightened (as I take it) explanation of James, I suppose neither the writer nor the reader would have looked upon the bringing in of the Gentiles as a fulfillment of Amos 9:11, 12. Yet thus it certainly stands, as the writer views it, in the unmistakable language of James, a prominent leader and elder in the apostolic Church. But thus, here too we differed, my brother and I.

A Plea for Charity

The question here naturally arises, what now should be our attitude one toward another, seeing we thus differ? I might say concerning my brother, as is sometimes said: "He thinks he's right, I know I'm right." Or, I might even insinuate a garbling of the Word of God; a wilful disregard of certain scripture truths; an adding to or taking from, etc., on the part of my brother, as is sometimes done; yes, I might, but God forbid that I should do so, especially where no moral Gospel principles are involved, as in the above cases.

Convinced too that my brother is evidently just as devoted to God, just as far from any wilful deviation from, or misconstruing of the Word of God as I, let me make no disparaging insinuations, no belittling or disrespectful remarks concerning my brother; and though compelled to differ from him, let me look with charity, rather than contempt, upon his views.

Referring to that symposium, a brother said to me: "Will this lead to factions?" We certainly hope not; it need not and should not. Seeing neither the fundamentals nor any moral Gospel principles are involved, but, as the editor has pointed out, the difference between the different writers is merely, "a difference in the interpretation of prophecies which are couched in figurative language;" "a difference in understanding, rather than a difference in attitude toward the Bible as the Word of God." This fact, it seems to the writer, should induce a spirit of charity and leniency toward each other, a tendency to the preservation of that most precious of Christian graces—brotherly love.

It has further occurred to the writer to suggest the consigning of the question of the symposium to that same class of questions dealt with by the apostle Paul in the 14th chapter of Romans. "One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hath received him. . . . One man esteemeth one day above another: another esteemeth every day alike. **Let every man be fully persuaded in his own mind.**

He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks." This scripture is of course divinely inspired, divinely beautiful, and should be faithfully observed along with all other scriptures; and I again suggest it be applied and observed in connection with the question under discussion in the symposium; and with this final suggestion, I close.

Denbigh, Va.

CORRESPONDENCE

(Continued from page 649)

true, there are more in college. Students attending college are: Sister Anna Bender at Juniata College, Sister Alta Schrock at Waynesburg College; Sisters Viola and Minnie Bittinger, Brethren Clyde and Allen Miller at Goshen College; Bro. Orden Miller at University of Penna. May God so order their lives that their further education may be a means of greater honor and glory being given to our Lord Jesus Christ. May the church not neglect to pray for all in our schools.

Attendants at Services.—On Sunday, Sept. 15, Sister Bertie, Bros. Amos and John Bear of Hagerstown, Md., and Sisters Katie and Mary Zook were with us.

Bro. and Sister J. A. Ressler were with us over Sunday, Sept. 22, attending evangelistic meetings, in charge of Bro. S. J. Miller of Pigeon, Mich.; and at the Oak Grove Church at Sunday morning services, when one brother was received by baptism and one sister reclaimed.

During revival meetings Bro. Miller ably instructed us in the Word. Souls were edified and sinners warned.

On Oct. 6 Brethren Leonard Basinger, Cleo Swope and — Detwiler from Ohio, Bro. John Horst and wife, Bro. David Alderfer and family of Scottdale, Pa., were with us; Bro. Horst preaching for us in the morning services, also at the Mission Sunday school at Bear Hill in the afternoon.

Bro. and Sister Lloyd Croyle and son of Thomas Mills attended services

Sunday evening, Sept. 29; also Bro. Emory Holsopple and family of Johnstown on the afternoon of Sept. 29.

Communion.—On the evening of Sept. 16 Bro. Cyrus Speicher of Accident, an aged brother, was served with the sacred emblems, again remembering his Lord and Master. Services were in charge of Bros. M. B. Miller and S. Maust. We look forward to communion at Springs, Oct. 13, and at Glade, Oct. 27.

Visitors in Community.—Visitors in the community the past month were Bro. and Sister C. A. Brilhart and children, Bro. Brilhart's mother, Mrs. J. A. Brilhart, Sister Minerva Johnson of Scottdale, Pa. Bro. Brilhart visited one of our mission Sunday schools (Logan) in the afternoon. Also Bro. Clay Maust, Mrs. Maust and daughter of Sugar Creek, O.; Dorothy Metzler of Masontown; Oliver Shenk of N. Y.; Hester Rodamer and friend from Cumberland, Md.; Mrs. Joe Klenk and three sons of Richmond, Pa.

A welcome is extended to all visitors. Come again.

Oct. 10, 1935.

Cor.

Guernsey, Sask.

Dear Herald Readers:—The Lord has been blessing us again with a bountiful harvest this year, possibly not to the extent anticipated early in the season, but we are thankful for what He has given us. We were also favored with spiritual blessings during the summer.

Bro. Oscar Burkholder of Breslau, Ont., was in our midst from July 20 to 28, holding evangelistic meetings. The attendance was good, with a few reconsecrations as visible results, and the congregation revived in general. May God's richest blessing rest upon his labors.

Bro. Burton Weber and family of Alberta moved into our settlement this summer and are a help in the church work at this place. Bro. Weber is assisting in the ministry.

A number of young men from Ontario were helping us in the harvest fields this fall. We appreciated their help, and especially the willing service rendered in helping along in the Lord's work.

We ask an interest in the prayers of God's people, that the Lord's work may prosper, and we invite such that pass by this way to stop and worship with us.

Oct. 10, 1935.

Cor.

Fentress, Va.

Dear Herald Readers, Greetings:—In the first place, allow us to offer an apology for an oversight in failing to report in our last letter, the much appreciated visit of Bro. and Sister L. S. Glick. They have been used of the Lord three years in the Tampa Mission, and now reside at Harrisonburg.

They spent several days in our midst, and Bro. Glick gave us one forceful message. On Oct. 6 Bro. Daniel Shenk of the Warwick River congregation brought us a message in the evening.

Our conjoint Quarterly Mission Meeting was held at our church yesterday, the 13th. Had spirit-filled talks which should be a blessing to all. This meeting was postponed from the 6th, because of the sudden passing of our much beloved uncle and fellow-minister, Bro. Amos D. Wenger. On Tuesday, the 8th, his earthly remains were brought to our church from Harrisonburg, where we gathered in a full house, together with some of the colored neighbors, to pay our last tribute of respect, and mourn our loss. Bro. Wenger will be greatly missed in the home, school, and Church. He labored untiringly for the building of the Church, both in numbers and spirituality. Visiting ministers from Harrisonburg and Denbigh assisted in the funeral services.

Because many of the Warwick brethren were over to the funeral, only the representatives on our mission meeting program were over yesterday, namely Brethren M. L. Hertzler and Geo. R. Brunk Jr. and their wives, and Bro. Levi Weber. Bro. Brunk delivered the night sermon; on, Taking heed how we build. We feel this an important subject of the day. Other important subjects were: Parental teaching, and, The conflict with the world regarding Separation.

Many are sorry and cannot understand that our uncle and bishop, Bro. Geo. R. Brunk Sr. is again confined with a weak heart condition. May our united prayers ascend for his speedy recovery, and restoration to his Church activities. I sincerely solicit an interest in the prayers of all who know my own affliction; that God's highest glory may come from my life.

The Oct. SWORD & TRUMPET has gone out on its quarterly mission. Our prayers go with it. All praise and glory to Him who doeth all things well.

Yours in Him,

Oct. 14, 1935. S. H. Brunk.

West Liberty, Ohio

Bro. Edwin Yoder and wife were welcome visitors at the Bethel Church Sunday morning, Oct. 13. Bro. Yoder assisted in the communion service, while Bro. J. N. Kaufman preached at the South Union Church. In the afternoon and evening they were both present at the One Hundred and Twelfth Quarterly Mission Meeting in Logan and Champaign Counties, held at the Oak Grove Church. Bro. Kaufman was the principal speaker, aside from the home talent.

The attendance and interest were good, the house was well filled at both sessions, and the talks practical.

Oct. 17, 1935.

Cor.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

In the August 8 number of the Gospel Herald the editor mentioned the matter of swearing oaths, and that he wrote to a number of people for their opinion of it, and that they all answered to the liking of the editor, that the oath is permissible. Then he tells what Jesus and James said about it. Do the writings of Jesus and James, and those of the other writers agree or do they contradict? If the oath is permissible, why does our church teach against it? and why are not our members allowed to take the oath in court? E. G. H.

It may not have been clear to the questioner that it was the editor of some other periodical and not of the Gospel Herald that wrote for the opinions of others concerning the right or wrong of swearing oaths. The answers of those men were apparently satisfactory to the other editor but anything but satisfactory to the editor of the Gospel Herald. Personally, and as a church, we believe that Jesus and James meant just what they said, and that in our humble judgment it ought not to be difficult to understand them. This is what they say:

Jesus:

"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven; for it is God's footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:33-37).

James:

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (Jas. 5:12).

So clear do these teachings seem to us that Jesus and James meant to exclude all kinds of oaths that our church has accepted this view and therefore included it in its discipline. We are in agreement with Jesus, James, and the Mennonite Church on this subject.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association, will be held at the home at Oreville, Lancaster Co., Pa., on Saturday, Nov. 9, at 1:30 P. M.

The meeting will open with a sermon by Bro. A. B. Stoltzfus of Gap, followed by various reports, election of trustees, etc. All are cordially invited to be present.

Respectfully,

Aaron L. Groff, Asst. Secy.

No degree of temptation justifies any degree of sin.—N. R. Willes.

WORKERS' CONFERENCE

Tuesday, Aug. 13, Morning Session

Devotion conducted by C. A. Hartzler, Tiskilwa, Ill.

Brethren R. M. Weaver and Nelson Kauffman were elected choristers.

Bro. Milo Kauffman was elected assistant secretary.

Subject: **The Service of the Sunday School.**

1. **In Training the Child.** Mildred Loucks, Canton, Kans.

It is the duty of the parents to train the child. Not all parents perform their duties in this way, hence the importance of the teacher training the child. Great impressions are made by S. S. teachers. They should teach the child to realize the presence of God—that God will care for His children.

2. **In Winning Souls.** Mary Stalter, Kansas City, Kans.

Every Sunday school teacher should be a soul winner. Next to the parent the teacher has the greatest opportunity in leading the child to Christ. The soul-winning teacher has the following qualities: (1) an experimental knowledge of Jesus as Savior; (2) absolutely surrendered to God; (3) Spirit-filled; (4) prayerful; (5) tactful; (6) has a vision of the field; (7) has a burden for souls; (8) has a love for her pupils.

3. **In Building Christian Character.** Nelson Kauffman, Hannibal, Mo.

Christian character is a gift. It is the result of being born again into the Kingdom of God. It is a compound of super-human elements—the fruit of the Spirit. The Spirit in our lives produces Christian character. He separates us from sin and worldliness, and constrains us to go out in service. Christian character is utterly impossible without the help of the Holy Spirit, and cannot even be imitated successfully. The S. S. should help the pupil to yield to the Spirit, and to grow in grace and knowledge.

Subject: **Our Opportunities in Neglected Fields;** opened by J. R. Shank, Versailles, Mo.

There are hungry hearts all about us. Where we find these there is opportunity. As God opens these doors of opportunity we should enter them.

2. **Edward Yoder, Kansas City, Kans.**

The whole world offers a field of opportunity for the child of God. We are to be witnesses at Jerusalem (at home) and to the uttermost part of the earth. There are many opportunities in our rural fields, our cities. There is today a great neglect of witnessing. We should witness by our lives and by teaching the Word.

3. **J. P. Brubaker, Edwards, Mo.**

Fields where the Gospel is not preached are neglected fields. There is a crying need in many places. People are wanting the Word. They realize that material things are fleeting. We have the Gospel they need. These needy fields should be a challenge to us.

4. **Earl Buckwalter, Hesston, Kans.**

Wherever men are found there are stony hearts, hearts choked by thorns, and hearts ready to receive the seed. In the fields to the south of us there are many hungry, needy souls. As we have opportunity we should enter these open doors.

Tuesday Afternoon

Devotion, conducted by L. C. Miller, Manitou, Colo.

Subject: **Maintaining Christian Standards.** Rufus Horst, Kansas City, Kans.

Officers and teachers should be chosen who have a real Christian experience, and who teach by word and example. The Holy Spirit must be given His place in the S. S. Gospel standards must be maintained if the Church of Jesus Christ is maintained.

Subject: **Greater Efficiency in Our S. S. Work.** Paper written by Alta Erb, Hesston, Kans. Read by Eula Yoder, Garden City, Mo.

There is a danger of being satisfied with present attainment. Officers and teachers should check up on their methods and procedures to see if greater efficiency is possible. Good teachers' meetings may be the means of producing greater efficiency. Greater interest on the part of the parent will also help.

Subject: **The Ideal Sunday School Teacher.**

1. **In Preparation.** Allie Kauffman, Garden City, Mo.

If the teacher is to teach children she must have an experience with God. She must know how to talk with God, and must know His Word. She must be able to understand and love her pupils. She should examine and study her methods. In preparation of the lesson she should endeavor to get the main point in the lesson, rather than try to teach too many things. She should prepare the lesson so that it will appeal to the interests of her pupils.

2. **In Teaching the Lesson.** M. M. Troyer, Conway, Kans.

There has been but one ideal teacher—Jesus. Let us notice principles of His teaching: (1) He exemplified by His life what He taught. (2) He taught with authority. (3) He knew His subject matter. (4) He knew men. (5) He was clear and concrete in His teaching. (6) He had definite aims.

Subject: **Our All for Jesus.**

1. **Anna Hallman, Tuleta, Texas.**

Through personal contact with Jesus we become more like Him, learn to love Him, and feel what we owe Him. The Holy Spirit enriches our talents if we allow Him to. Our all may be small, but if we give it to Jesus He blesses it. In the Sunday school we are not giving our all to Jesus unless we take active part and do all we can.

2. **Paul Roupp, Fall River, Kans.**

We cannot succeed if we give God only part of our hearts. We must give Him all. If we give our all there will be a real blessing for us. We will have joy and victory.

YOUNG PEOPLE'S CONFERENCE

Tuesday Evening

Devotion, led by Roy Cowan, Birch Tree, Mo.

Subject: **Meeting the Claims of Christ's Peace Teaching in Our Generation.** E. J. Berkey, Oronogo, Mo.

Christ emphatically taught nonresistance and peace. Peace is the underlying principle of all the ordinances and commandments of Christ. He sends His followers out as lambs among wolves. Peace is for the one who has the Divine Spirit. It is an essential principle of the Golden Rule. How maintain? By teaching and instilling the principles of peace in the hearts of the young, and by sending young people out in Christian work to teach the world what Jesus taught.

Sermon: **The Bible Christian.** J. M. Kreider, Palmyra, Mo.

The Bible Christian is born again. He confesses his sins, is sanctified and baptized with the Spirit, is not slothful in business, not conformed to the world, is a cheerful giver, prayerful, lives the Golden Rule, is cheerful, guards his conversation, is given to hospitality, is not ashamed of his beliefs, is not a pleasure seeker, and is humble.

Wednesday Morning

Devotion led by LeRoy Thayer, Wichita, Kansas.

Subject: **Christian Youth: Their Problems, Their Possibilities.** C. F. Yake, Scottdale, Pa.

The young people of our Church are our vision, our challenge, our hope, and our reward. Problems of youth are: (1) genuine Christian experience, (2) the problem of themselves, ill health, habits, complexes, etc., (3) social relationships, (4) life vocations, (5) understanding and confiding in parents, (6) fitting in the Church, (7) victorious living.

The possibilities of our young people are limited only by their surrender, or lack of surrender, to God.

Subject: **Dangers That Threaten Our Young People.** D. D. Miller, Protection, Kansas.

There are three attitudes we may take: (1) fail to see dangers, (2) see nothing but dangers, (3) preach Christ, but also warn of dangers. Some of the dangers are lack of consecration, lack of Bible study and prayer, materialism, choice of vocation, false religions, drifting, unbalanced education, unionism, anarchism, liberalism, modernism, communism, and failing to face the problems.

Subject: **The Holy Spirit and Our Young People.** J. D. Mininger, Kansas City, Kans.

The Holy Spirit is the divine Indweller, the infallible Teacher, and the divine Empowerer. He is the one who can solve the problems of youth, can instruct them in the way they should go, and give them the power for victorious living and for service. But He may be made inoperative in our lives if we fail to yield to Him.

Subject: **The Beauty of Consecrated Youth.** Esther Detwiler, Birch Tree, Mo.

Is there anything not beautiful in Christ, or anything beautiful outside of Christ? Beauty is modest, avoids extremes. The Bible speaks of the beauty of holiness and the beauty of the Lord. It says that the feet of those who preach the Gospel are beautiful. Those who are not naturally beautiful can become beautiful by consecrating themselves to Christ. Looking to Jesus, one becomes like Him.

MISSION CONFERENCE

Devotion, led by Charles Diener, Canton, Kans.

Subject: **The Place of the Summer Bible School in Our Day.** C. F. Yake, Scottdale, Pa.

The child gets but 25 hours of religious instruction in the S. S. while he is getting 800 hours of secular education in the public school. In a two-weeks Summer Bible School the child gets more instruction than in one whole year of S. S. The summer Bible school is one of the best ways of doing mission work.

Subject: **The Place of Self-denial in the Missionary Enterprise.** Paper by Sister Esther Vogt, read by Sister Rose Buckwalter.

The purpose of the missionary is to win souls to Christ regardless of the cost. Self-denial must be the underlying principle of the missionary. He must be willing to suffer hunger, sickness, and hardships for Christ.

Sewing Circle Talks

1. **The Place of Prayer in the Sisters' Sewing Circle.** Clara Troyer, Hutchinson, Kansas.

Prayer is essential in choosing officers and in knowing what work should be done. Without it the sewing circle cannot be a success.

2. **Help We Received in Kansas City through the Sewing Circles.** Sister Mininger, Kansas City, Kans.

The mission could not reach out and help the needy as it has without the help of the sewing circles. Giving out clothing and food prepares the way for spiritual help.

Subject: **The Great Need. What Are We Doing?** H. J. King, Harper, Kansas.

We need more consecrated workers to put forth consecrated effort. The great need of the Church is a deepening of spiritual life. We have said a great deal about needy fields, but have not gone forth as we should have.

Wednesday Evening

Devotion, led by L. O. King.

Subject: **Signs of the Lord's Imminent Return.** Allen Erb, La Junta, Colo.

Those who love Jesus look and long for His return: Jesus told

us what the signs of His coming would be: false religions, prophets and teachers, wars and rumors of wars, famine, pestilence, persecutions, love of many grown cold, and the Gospel preached to the world.

Subject: **Witnessing for Christ.** M. C. Vogt.

Acts 1:8 applies not only to preachers and missionaries, but to every child of God. Power is given to witness, to win souls to Jesus, to understand the Word, to believe the promises of God, and for victory over sin.

Milo Kauffman, Secy.

Married

Garber—Fast.—On Saturday, Sept. 7, at the home of the bride's parents, Mt. Lake, Minn., Bro. John C. Garber and Sister Mary Fast were united in marriage, Bro. C. J. Garber, uncle of the groom, officiating. May the blessing of God attend them in their journey through life.

Nelson—Kohr.—At the home of the officiating bishop, Bro. Noah W. Risser, Hershey, Pa., on Sept. 7, 1935, Bro. Carl F. Nelson of Mt. Holly Springs, Pa., and Sister Sarah A. Kohr of the Shope and Strickler congregation were united in marriage. We wish them God's blessings.

Stemen—Martin.—On Oct. 1, 1935, Bro. Andrew Stemen and Sister Addie Martin, both of the Chambersburg, Pa., congregation were united in marriage in the home of the bride by Bishop Denton T. Martin. May the Lord bless them all the way through life.

Miller—Longenecker.—On Sunday, Oct. 6, 1935, at the home of the officiating bishop, Bro. N. W. Risser of Hershey, Pa., occurred the marriage of Bro. Raymond K. Miller of Rheems, Pa., to Sister Ruth Z. Longenecker. May the blessings of God rest upon them through life.

Stutzman—Mast.—On Wednesday, Oct. 9, Bro. Roman D. Stutzman and Sister Evelyn Mast, both of the Martin's Creek congregation (Holmes Co., Ohio) were united in marriage at the home of the officiating bishop, Bro. O. N. Johns, Canton, Ohio. May the Lord bless them with a happy Christian home.

Boller—Koebel.—On Sept. 26, 1935, at the home of Bro. D. J. Fisher, the officiating bishop, occurred the marriage of Bro. Jacob Boller of the East Union congregation near Kalona, Iowa, to Sister Lizzie Koebel of the Wayland, Iowa, congregation. May the Lord bless them as they go through life together.

Oswald—Mast.—Bro. Levi E. Oswald and Sister Ruby Mast, both of the Martin's Creek congregation (Holmes Co., Ohio) were united in marriage at the home of the officiating bishop, Bro. O. N. Johns of Canton, Ohio, on Thursday, Oct. 10. May the rich blessings of God be theirs as they journey through life.

Shissler—Hess.—Bro. Russel A. Shissler of the Elizabethtown congregation (Pa.) and Sister Mary F. Hess of the Good congregation (Pa.) were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Noah W. Risser, on Oct. 12, 1935. May heaven's blessings rest upon them through life.

Shank—Eby.—Bro. Paul E. Shank of the Marion, Pa., congregation and Sister Emma M. Eby of the Reiffs, Md., congregation were united in marriage Aug. 22, 1935, at the home of the bride's parents, Bro. and Sister Theodore Eby, by Bro. Denton T. Martin. May the Lord abundantly bless them all the way through life.

Zimmerman—Longenecker.—On Aug. 25, 1935, Bro. Laban Zimmerman of the Slate Hill congregation and Sister Emma Longenecker of the Shope and Strickler congregation, were united in the holy bonds of matrimony at the

home of the officiating bishop, Bro. Noah W. Risser of Hershey, Pa. May God's blessings be theirs.

Strite—Martin.—On Oct. 1, 1935, Bro. John M. Strite of the Miller, Md., congregation and Sister Mildred May Martin of the Stauffers, Md., congregation were united in holy marriage at the home of the officiating bishop, Bro. Denton T. Martin. May the Lord richly bless them as they share the joys and sorrows of life together.

Ramer—Culp.—Bro. Paul W. Ramer of the Salem congregation near Nappanee, Ind., and Sister Edna Culp of the Yellow Creek congregation near Goshen, Ind., were united in the bonds of matrimony at the home of the officiating bishop, Jacob K. Bixler, Elkhart, Ind., on Oct. 5, 1935. May this union prove to be another home to God's glory.

Obituary

Mast.—Albert Mast was born in Holmes Co., O., Mar. 1, 1885; died in Shanesville, O., Oct. 12, 1935; aged 50 y. 7 m. 12 d. He was married to Katie Troyer Feb. 6, 1917. To this union was born 1 son (Richard, at home). He leaves his wife, son, aged parents (Bro. and Sister B. A. Mast of near Walnut Creek, O.), 5 brothers (Monroe of Millersburg, O.; Aaron, Venus, and Ura of Walnut Creek; Clifford of Sterling, O.), and 3 sisters (Mrs. B. O. Birkey of Baltic, O.; Mrs. John S. Miller of Sugar Creek, O.; and Mrs. B. F. Walter of Beach City, O.). One sister and 2 brothers preceded him in death. He also leaves a host of relatives and friends. Bro. Mast became affiliated with the Walnut Creek Mennonite Church through baptism in his youth, and continued in the same until death. On numerous occasions, during sickness, he expressed his interest in the Church. A few days before his death he stated that he was ready to die and he welcomed it at any time. Funeral services were held in the Walnut Creek Church on Monday, Oct. 14, in charge of the brethren O. N. Johns and A. W. Miller. Text, Matt. 7:13, 14. Interment in near-by cemetery.

Yoder.—Elmer C., fifth son of Isaac and Martha Yoder (the first of twelve children to be claimed by death), was born near Bellefontaine, Ohio, Jan. 21, 1889. In his youth he became a member of the South Union Church, and later transferred his membership to the local Methodist Church. He was a graduate of the West Liberty High School and of the Kansas City Auctioneering School. He followed his vocation successfully, and through his work, made hosts of friends in this and other communities. He was married Nov. 11, 1918, to Kate Yoder, who died in August, 1928. They leave 1 daughter (Mary Ellen), who since her mother's death has lived with her grandmother, Mrs. K. K. Yoder. He left West Liberty in August, 1934, for Nampa, Idaho, where he worked with his brother Lewis until the time of his death. A cold developed into pneumonia. He was given the best of care in the Nampa Hospital, but after two days illness, passed away Oct. 7, 1935. The remains were accompanied to West Liberty by Mrs. Lewis Yoder, and funeral services were held at the home of his mother, Mrs. Martha Yoder, on West Baird St., in charge of A. E. Grant of Harpster assisted by S. E. Allgyer. Interment in Fair View Cemetery.

Yoder.—Levi K., son of Christian and Catharine (Plank) Yoder, was born in Mifflin Co., Pa., March 20, 1851; died near West Liberty, O., Oct. 2, 1935; aged 84 y. 6 m. 12 d. In his childhood, his family moved from Pennsylvania to Wayne Co., O. It was here that he grew to manhood. Later, with his parents, he emigrated to Logan Co., Ohio, where he spent the rest of his life. Dec. 21, 1876, he was married to Fannie T. Hartzler. One son and 3 daughters were born to them: John I. Yoder, Mrs. Elbe King, Mrs. Joe L. Plank of Union Tp., and Anna, at home. Surviving him are the 4 children, 17 grandchildren, 5 great-grandchildren, 2 brothers (S. P. Yoder and Menno Yoder of West Liberty) and 3 sisters (Mrs. Amos Hartzler, Mrs. John Zook, of West Liberty, and Mrs. Rudy Yoder, of Kent, O.). In young manhood he united with the Amish Mennonite Church to which faith he was loyal to the time of his death. His was a long life. He fulfilled each obligation to the best of his ability and then quietly awaited God's call. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh, in his season." Funeral services were held at South Union Church, Saturday at 2 p. m., conducted by Bro. S. E. Allgyer, assisted by Bro. Wallace Kauffman. Burial in cemetery near the church.

Kreider.—Philip O., son of John M. and Hettie Kreider, was born near Palmyra, Mo., Sept. 12, 1905; died Oct. 8, 1935; aged 30 y. 26 d. At about ten years of age he accepted Christ, whom he served until death. He lived a consecrated Christian life in his home, Church, and community where he was loved and respected. Because of his convictions that the Lord had a work for him to do, he went to Hesston College and Bible School at Hesston, Kans., where in 8 years he completed his high school and college work. While attending this school he was much in demand in student activities, especially those of a missionary nature. He felt the Lord calling him to give his life as a worker in India, so to better prepare himself he became a member of the Volunteer and Foreign Mission Bands of the College. In the last two years of college work he specialized in Bible in preparation for what he felt to be his life work. After completing his college work in 1931, he spent a few months on his father's farm, after which he went to Oregon to work. Early in 1933 he was called to Kansas City to become principal of the week-day Bible school in the Mennonite Gospel Mission there. He was very efficient in this capacity and won the admiration of all with whom he came in contact.

In October, 1934, he was attacked by heart trouble and suffered a severe nervous collapse from which he never recovered. He was brought to his home several weeks after his collapse and was kept in bed until early spring, when he seemed to be regaining his health. During the month of June he taught a class of young girls in the summer Bible school at the Mennonite Gospel Mission in Hannibal. During his sickness, he was a perfect example of submission, and never uttered a complaining word. He greatly appreciated those who visited him and always thanked those who would read the Scripture and prayed for him. He felt almost to the last that he would recover. The doctors finally pronounced his disease tumor of the brain, for which there was no remedy. On Oct. 8 the Lord received him into glory. He is survived by his father and mother, 3 sisters and 3 brothers (M. Lena at home; Mrs. Anna N. Bender, Albany, Oreg.; Jessie B. and John

F. of Palmyra; Daniel K. of Hannibal; and Mrs. Amy S. Glick of Minot, N. Dak.). There also mourn his passing a large number of relatives and friends. He will be missed by all, but his life will continue to be an inspiration and a challenge to all to serve the Lord Jesus Christ as he did. Funeral services were held at the Mennonite Church near Palmyra, in charge of Bro. Nelson E. Kauffman. Bro. Paul Erb of Hesston, Kans., preached the sermon. Others who had part in the services were Bro. Wm. Smith of Kansas City, Bro. J. S. Newhauser of Leo, Ind., Bro. J. M. Yoder of Cherry Box, Mo., and Bro. Abner Yoder of Parnell, Ia. Interment in the Greenwood Cemetery near Palmyra.

THE ILLINOIS SUNDAY SCHOOL NORMAL

If God permits present plans to carry, the Illinois Sunday School Normal will be held with the Sterling congregation Dec. 26 to Jan. 1, with Bros. A. J. Metzler and Paul Mininger as instructors—teaching "Old Testament Poetry and Prophecy" and Sunday School Administration. A schedule of evening services is also being arranged. Further announcement will be made later.

Illinois Mennonite Sunday School Committee,
Harold Zehr, Sec'y.

JOHNSTOWN BIBLE SCHOOL

Plans are being completed for the Special Bible Term at the Johnstown Bible School from Jan. 6 to Feb. 14. The usual courses in Bible, Music, and Christian Work are being offered. There are also several new courses planned for which makes it possible for former students to enroll for entirely new work.

The teaching staff this year will be A. J. Metzler, Scottdale, Pa., E. C. Bender, Martinsburg, Pa., Wm. G. Detweiler, Canton, Ohio, and Geo. M. Hostetler, Westover, Md.

A Minister's Normal is being planned for the first two weeks of the school. These extra courses are designed especially to meet the needs of pastors. Bro. J. S. Hartzler of Elkhart, Ind., a pastor of many years experience, will be added to the teaching staff for these two weeks. Here is an opportunity for individuals or congregations to make possible for their ministers to enjoy these profitable weeks in study and fellowship.

As heretofore, a seventh week—from Feb. 17 to 21—will be given to Sunday school work. Any workers who cannot attend the entire seven weeks will do well to arrange for this week at least.

For further information and a bulletin write:

A. J. Metzler, Principal, Scottdale, Pa.

ANNOUNCEMENT

The Midland Bible School will be held in the Mennonite Church near Midland, Mich., Nov. 18-29, 1935.

The following subjects will be taught: Pentateuch (Exodus), Historical Books (Judges and Ruth), Poetical Book (Psalm), Major Prophets (Jeremiah), Minor Prophets (Joel and Amos), Epistles (II John, III John, Jude, I Peter, Romans), Vocal Music, Teachers' Training (Bible Survey and Sunday School Pedagogy), Christian Principles (Communion and Life Insurance), Missions (South America), Bible Geography (Old Testament).

Instructors: Bro. S. G. Shetler, Principal, Johnstown, Pa.; Bro. E. C. Bender, Martinsburg, Pa.

Tuition: 75c per week. Board and room free.

The Junior department will be in charge

of Sister Ida Bontrager and Bro. Monroe Wyse, both of the Midland congregation. There will be daily periods from 6:45 to 8:55 P. M.

Subjects: Bible Characters, Ordinances, Bible Geography, Vocal Music, Life of Christ, Restrictions, Miracles, Prophets, Sermon on the Mount, Feasts, Christian Life, and Book Study.

For further information write to Bro. F. F. Bontrager, Midland, Mich.

SPECIAL BIBLE TERM AT HESSTON COLLEGE

Why Attend

Many reasons could be given why young people should attend one of our Special Bible Terms this winter. Following are a few reasons:

1. Because of the opportunity for systematic Bible Study.
2. The fellowship with Christian young people will be an inspiration to you.
3. Sitting under Christian instructors will influence your life.
4. You will receive inspiration and encouragement in the Christian way.
5. The preparation will help you in the service of Christ.
6. Many young people have been greatly blessed in attending S. B. T.

S. B. T. at Hesston This Winter
Jan. 1—Feb. 7

The remarkable success of the S. B. T. during the past few years has made us feel that a more elaborate S. B. T. program would be advisable. There also has been a growing conviction that some of our ministers should be given an opportunity to attend. These convictions resulted in the formulation of the following plans for this year:

1. A number of ministers from different parts of the Church have been asked to teach one course in the S. B. T., and will in turn receive remuneration that will help them to attend.
2. A Special Term Instructor will be engaged as heretofore, and will be asked to teach a few courses especially for ministers.
3. That we try to make this the largest S. B. T. class we have ever had at Hesston.
4. In spite of increased prices on commodities, the price for room, board, and tuition for the six weeks will be only \$25.00.

This plan will make it possible for the student to have several different teachers, and to become acquainted with more of our ministers. It also makes it possible for us to offer a greater variety of subjects, and to help meet a real need in the lives of our ministers.

Courses and Instructors

Bible Doctrines—J. C. Gingerich, Detroit Lakes, Minn.
Gospel of John—Paul Roth, Portland, Ore.
N. Testament—L. S. Yoder, Lyman, Miss.
O. Testament—Archie Kauffman, Kenmare, N. Dak.
Book Study—J. G. Hartzler, Windom, Kans.
Missions—T. K. Hershey, S. America.
Young People's Problems—T. K. Hershey, S. America.
The Christian Life—Milo Kauffman, Hesston, Kans.
S. S. Pedagogy—Paul Erb, Hesston, Kans.
S. S. Administration—M. A. Yoder, Hesston, Kans.
A Study of the Pupil—J. N. Byler, Hesston, Kans.
Music—J. Harold Smith, Hesston, Kans.
Phys. Education—Samuel Swartz, Sarafisher.

COURSES FOR MINISTERS

The work of the Pastor—T. K. Hershey.
Sermon Preparation and Delivery—T. K. Hershey.
The Letters to the Seven Churches—Paul Erb.
The Mystery of Preaching—Milo Kauffman.

A Ministers' Library

A library for ministers is now in the making. We hope to have fifty or more volumes for a ministers' library. This will give the ministers attending S. B. T. an opportunity of reading extensively, as they have time, on the work of the ministry, and on the preparation of sermons. There will also be many inspirational books. A few of the books that will have place in this library are:

The Ideal Ministry
For the Work of the Ministry
Revival Lectures
A History of Preaching
The Preparation and Delivery of Sermons
Getting Things from God
The Ministry of Intercession
The Preacher and His Models
Some Living Masters of the Pulpit
That the Ministry be not Blamed
A History of American Revivals
The Biography of Great Preachers
Twice Born Men
(Many others)

There will be no tuition charges for ministers or missionaries. Tuition for deacons fifty percent reduction (\$2.50). The price for board and room for the six weeks will be \$20.00.

In November a Special Bible Term Bulletin will be sent out. If you are interested in receiving one of these they will be sent you free upon request. There will not be room for all in the dormitory, but we can secure good rooms for all who wish to attend. Write early. Send the names of others who might be interested in attending, or in receiving literature.

We feel fortunate in having secured the services of Bro. Hershey. We are sure you will be blessed under his instruction.

What We Expect

1. One of the largest classes in the history of Hesston College.
2. The strongest S. B. T. faculty we have ever had.
3. The first S. B. T. course for ministers.
4. Refreshing showers of blessing bestowed upon us by the Holy Spirit.
5. A gracious Revival.
6. A time of great fellowship.

"Come and we will do thee good."

Milo Kauffman, Hesston, Kans.

In the Sunday school the chief interest should be centered around our boys and our girls, and the salvation of their souls.—C. F. Yake.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 31

EDITORIAL

"We know that we have passed from death unto life, because we love the brethren."

Love is the first thing mentioned in the list of Christian virtues belonging to "the fruit of the Spirit." If you would enjoy the blessings belonging to a God-honoring church, "See that ye love one another with a pure heart fervently." In so doing you are not only wielding the strongest weapon in "the full armour of God," but you are enjoying a foretaste of the most blessed thing cherished throughout the ceaseless ages of eternity.

Spirituality includes more things than mere religious activity. Christ tells about the Pharisees encompassing sea and land in search of proselytes, but He severely condemns the character of their proselytes. Our spiritual standing is a condition of the soul, made manifest in daily life.

One of the surest ways to determine one's spirituality is that of determining whether in daily life he manifests "the works of the flesh" (Gal. 5:19-21) or "the fruit of the Spirit" (Gal. 5:22, 23). This characterization agrees with Paul's measurement of the one who is in Christ Jesus (Rom. 8:1), walking "not after the flesh, but after the Spirit."

They who measure up to the Gospel standards in spirituality give evidence of the following: Walking "in newness of life;" loyalty to God and to a God-honoring church; faithfulness in Christian service and fellowship; freedom from sin; "unspotted from the world;" humility, purity, and holy living; a prayer habit and a burden for the welfare of Zion; clean speech, a lover of righteousness; reverence for the truth, and willingness to work; consecrated living and continual spiritual growth.

Is This Temperance?—While the campaign was on for the repeal of pro-

hibition the cry was heard that it was imperative that the Eighteenth Amendment be repealed because there was so much more liquor being consumed under prohibition than there was under license. Well, they finally succeeded, and strong drink for beverage purposes was again legalized. The following news item, which appeared recently under the head, "23,000,000,000 Tip Elbows for Beer," speaks for itself:

"Twenty-three billion elbows bent and 23,000,000,000 beers went down 23,000,000,000 gullets in the United States during the last year C. D. Williams announced today.

"There were, of course, plenty of duplications in order to distribute that much beer over, or into, a portion of the nation's population.

"Williams, the beer statistician, is secretary of the United States Brewers Association. Williams' figures on beer consumption were compiled as of the 12 months ending October 15, and represented, he said, 45,904,213 barrels of beer, or about 75 per cent of the amount of beer consumed in the United States in 1914."

That means that during the past year there was an average of nearly 2000 glasses of beer imbibed for every man, woman, and child in the United States; that so complete is the monopoly on beer exercised by beer barons that they have forced up the prices and announce that 5c beer is a thing of the past; that beer consumption is increasing at an enormous rate, so that it is now about three-fourths of what it was in the height of beer-guzzling in pre-prohibition days, and that it will be only a question of time till former figures will be surpassed. A similar speech might be made about other forms of intoxicating liquors. Is this temperance?

In meditating upon such matters, we are impressed with two things: (1) the lying claims of the liquorites; (2) the fact that if all Christian professors and others who see the iniquity of the liquor traffic would practice total abstinence from all intoxicating drink, the liquor traffic would shrink to proportions that would soon put the beer barons and other strong drink monopolists out of business; for they would not long continue their business after the profits are gone.

GALATIANS VI:1

This verse reads as follows:

"Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

There are several things to be taken into consideration as we meditate upon this Scripture: (1) It is the language of God, spoken through the apostle Paul. (2) Contrary to the language of Cain (Gen. 4:9), we are our brother's keeper; to some extent responsible for his well being and his manner of life. (3) We get most out of this divine admonition when we remember what goes just before. Let us take this message from God through Paul, and consider it piece by piece:

1. **"Brethren."** Paul here addresses himself to members of the Church, especially to those who are spiritually-minded.

2. **"If any man be overtaken in a fault."** Man is human, has his shortcomings, and all men are liable to err. But the nature of our text, together with what goes before, makes it clear that it is grievous, soul-condemning faults that are referred to. As for the text itself, the expressions, "restore" and "ye which are spiritual," indicate that. Paul had just pointed out two paths of life. In one "the works of the flesh are manifest." He enumerates a number of sins, among which are mentioned some very grievous sins and some that do not seem so bad and are quite popular, and then adds, "They which do such things shall not inherit the kingdom of God" (Vs. 19-21). Then he goes on to enumerate the things which belong to "the fruit of the Spirit" (Vs. 22, 23), ending with the declaration that "against such there is no law." Coming on to V. 1 in chapter six, he advises those belonging to the second class to get the first class to where they ought to be.

3. **"Ye which are spiritual."** The second class, just referred to. That includes all consecrated members whether they be bishops, ministers, deacons,

superintendents, teachers, or whoever is completely upon the altar of the Lord—all have their commission in Gal. 6:1.

4. "Restore such an one." We can not afford to let such an one go on to destruction if we can help it. Some people seem to think that here is something that belongs alone to the bishop, or to the deacon, or to the pastor in charge. They are all included, provided they belong to the class that is "spiritual." If they are not of this class, they themselves are grievously at "fault" and need to get right with God before they can consistently serve as God's servants in caring for the flock. But it would be a cold, a very cold, church if only the church officials were spiritually-minded and none of the other members were "spiritual." Here is an obligation for all consecrated members, and this should include the entire membership. The whole realm of Church discipline is included in the matter under consideration, and all members have a responsibility in obeying this divine admonition. In congregations, especially such where the bishop in charge is at home in a congregation in another community, the ministers as well as the bishop are in duty bound to see to it that the congregation is properly disciplined according to the Scriptures. The deacon also is included in this, though he is not the only one who has a responsibility. "Ye which are spiritual"—including bishops, ministers, deacons, lay-members, all consecrated members—are here commanded to do all within their power to the end that the whole membership may be brought up to the standard of living a sinless life. None of us can wash our hands in innocence and lay the responsibility of a laxness in discipline upon some particular leader or group. "He that is without sin, let him first cast a stone."

5. "In the spirit of meekness." This is one of the secrets of successful disciplining or soul-winning. Even Christ, at one time, was moved to say, "Man, who made me a judge or a divider over thee?" The "great big I," the "holier than thou" spirit, the spirit of fault-finding, the harsh criticising bluster, the uncharitable judging of motives, does not belong to the successful disciplinarian, whether in the Church, in the home, in the school room, in the community, or anywhere else. Let us "study to be quiet." Let us never lose sight of our own shortcomings. Other things being equal, the more humility and meekness about our attitude toward others, the more wholesome our influence over them, the more successful we are in the work of raising others to a higher plain of spirituality.

6. "Considering thyself, lest thou also be tempted." We think of an incident in the life of Queen Esther. Mor-

decai informed her of the conspiracy against the Jews. Esther promptly informed him that she could do nothing about the matter, as an attempt to intervene might get her in bad with the king. But Mordecai very quickly gave her to understand that she was already involved; that she being a Jew, the proposed massacre of the Jews in Ahasuerus' realm would include her with the rest. It was a new vision to her, and she set about immediately to inform the king of the plot. Result: her people, including herself, were spared. Let no one shake off a feeling of responsibility because every individual is responsible for his own sins. Sin, like everything else, is contagious. "A little leaven leaveneth the whole lump." "Considering thyself, lest thou also be tempted," is the warning conclusion to this advice. For our own sakes, for the sake of the whole Church, as well as for the sake of the erring brother or sister, we need to be awake to our own individual responsibility and opportunity, doing what we can to win sinners (in the Church and out of it) from the error of their ways.

Just how we should go about it in helping to win the erring must depend largely upon circumstances. We all need to pray: earnestly, believingly, sincerely, unceasingly, unselfishly. We all need to consider our own selves, that in our helping others we do not hinder the work through our own inconsistent living. We all need to take into consideration our own peculiarities, each using the weapons best suited to our own individual makeup. That which brings success for one may bring defeat for another. Then it will help us to keep in close touch with one another, and thus help one another bring about best results. And whatever else needs to be said along this line, let every consecrated member feel his or her own individual responsibility in the work of maintaining the true Gospel standards in all things, on the part of all members.

As a closing suggestion, we believe that if you will read the entire fifth and sixth chapters of Galatians, and then meditate especially upon the text that stands at the head of this editorial, it will be time well spent.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

XII. Christ the Most Humble Servant

Christ's character was unique in that He reached the highest glory possible, being exalted and "given a name which is above every name," and also reached the lowest humiliation and "became obedient unto death, even the death of the cross." Before His incarnation, He was in the form of God, vested with a special glory from the Father, and was called the Lord of Glory. John 17:5; I Cor. 2:8.

Although in the form of God, He did not count being on an equality with God as a thing to be grasped. He was no stickler for office or position. He never emptied Himself of His divine nature, but He did of the form or outward manifestation of Deity. This majesty He laid aside, waived the privilege of His rank and dignity, took upon Himself humanity, accepted lowly parentage, lived an humble life, and was debased by the very ones He came to save, to the most horrible death possible!

It is practically impossible for man to comprehend His condescension in accepting incarnation. We, who have never known anything but life in the flesh, can not grasp the indignity and self-abnegation that He voluntarily accepted in becoming a man, when He knew that incarnation was the essential step to the cross. We are given a hint as to what this meant to Him by the author of Hebrews in chapter 10, verses 5-9, which is a quotation from Psalms 40:6-8, a Messianic Psalm. The

clauses, "sacrifice and offering, Thou wouldst not" and "a body hast Thou prepared me" are placed into contrast, and the acceptance of the latter is shown as requiring a greater degree of resignation than the former. It meant much to our Lord to accept a physical body and live among us. It was in response to God's will for Him in accepting a body that Messiah said, "Lo, I come to do Thy will, O God." But a comparison of Heb. 10:5 with Psalms 40:6, shows that the reading is not the same. Instead of "a body hast thou prepared me," we have in Psalms, "mine ears hast thou opened." The opened, or pierced, ear in Hebrew servants indicated a voluntary vow of perpetual service to their masters. (See Ex. 21:1-6.) The meaning therefore is clear that Christ, the Messiah, in accepting a human body resigned Himself to slavish service, and that He did it voluntarily. He cheerfully dedicated Himself to the service of man, slavish task though it was!

In His human life, He never aspired to position, nor did He seek the applause of men. Although Deity, He was submissive to lowly parents. At His baptism, He accepted the rite which to others indicated repentance from former sins, and we question whether any but He and the Baptist understood the significance of His baptism. In His temptations during the special forty days of preparation for the ministry, He rebuked Satan for suggesting any display of the supernatural. He seemed to be at home with the lowly, and "the common peo-

ple heard him gladly." The larger part of His ministry was spent, not in Judah in the courts of the temple and with the learned, but in Galilee, of which it had been said, "Out of Galilee ariseth no prophet." Even upon His entrance into Jerusalem under the applause of the populace, "He beheld the city, and wept over it," and predicted its overthrow. He was evidently not elated by the demonstration, because He knew what was in men's hearts. He once remarked, "I receive not honor from men." He escaped when they wished to make Him king. When brought to trial, He made no defense. He claimed to be continually under the guidance of the Father, and declared that His meat was to do the will of Him that sent Him. He gave to His inner circle of followers, a special rite to indicate humility, and taught that such rite should be perpetuated. Jno. 13:1-17.

In Christ's teaching concerning the Father, He always took second place to Him. "My Father is greater than I." "I live because of the Father." "The Son can do nothing of Himself, but what He seeth the Father do." "And he that sent me is with me: the Father hath not left me alone." "Jesus knowing that the Father had given all things into His hands, and that He was come from God and went to God." "The very works that I do, bear witness of me, that the Father hath sent me." It seems that the special work of the Second Person of Deity was service, to carry out the plans and purposes of the Father. He taught that the ultimate goal is the Father, and Himself simply the way to the Father. Jno. 14:6.

The most beautiful example of our Lord's humility is, however, yet future. When He shall have put down all rule and authority and power, then shall the Son also Himself deliver up the kingdom to the Father, and Himself be subject to Him. I Cor. 15:24-28. It is no definite sign of humility for one to surrender that which cost him practically nothing. Our Lord condescended to the trying experience of the incarnation; He endured the stigma of the shameful death upon the cross; then He was exalted to the right hand of the Father, sitting in the throne with Him. He paid dearly for His possessions and reward, and now for Him to humble Himself and place all into the Father's hands, gives us an unparalleled example of genuine humility. Alexander, we are told, wept when he reached the limit and had no more nations to conquer. It is one of the most difficult things, humanly speaking, to let go after you have attained. But how different with our Lord who from the eternity of the past to the time foretold practiced self-sacrifice, self-denial! When the world, with all it contains and means, has been brought to the feet of Jesus

Christ, He graciously steps aside, turns all over to the Father, and bows to the Father in humble submission, that God may be all and in all!

Oh, matchless humility! The world's Lord and Creator bows in humble submission! He becomes the most humble servant. The world's conqueror has conquered Himself! Victory has not robbed Him of meekness and humility! Despised by the world, humility is personified in our Lord and Master! It becomes a gem in His diadem! Oh, strange world, in which the values of earth become the commonplace of heaven, and the despised things of this world become the priceless, and become diadems of glory!

Elkhart, Ind.

"PUT ON THE WHOLE ARMOR OF GOD"

By D. L. Christophel

For the Gospel Herald.

"Put on the whole armor of God, that ye may stand against the wiles of the devil" and become o'ershadowed with the power of God. Be strong in the Lord, that ye may be able to stand against the conflicts and storm clouds that are rising up with all kinds of corruption, to mislead and deceive.

Paul says that we wrestle not against powers of this world, against rulers of the darkness of this world, against spiritual wickedness in high places. This is a catalogue of sins that covers many places and much ground in detail, and there is much danger of some of them entering into our church homes. When they do the fight is on, for there are always some who will actually enter the church.

Yes, Paul says: we have them to fight. How do we fight them? With the sword of the Spirit. Be strong in the power of His might. "Wherfore take unto you the whole armor of God, that ye may withstand in the evil day." When is the evil day? Paul claimed to be in the evil day, and the evil day is prophesied. So I think without a doubt that we are in the evil day at present.

Many of those evil things are making a big effort to creep into our homes, and also into our churches. Therefore I say, Come into the truth, walk in the truth, and in the light as God gives you grace.

Why must we be so definite? Am I not all right in having a good time in the world if I don't take a part in these bad things? Can I not play ball with the rest of the churches and have a little applause? Are individual communion cups of much value or are they more for style? Is it consistent for our Mennonite Church to use them, or could the Mennonite brethren discontinue using tobacco and other things that are unnecessary? Could we humiliate ourselves a little more, and re-

duce our pride a little more? John (I Jno. 3:20,21) has endeavored to answer those things. But these verses mean a great deal. I will give you some references, and you please read them and be careful to rightly divide them and properly apply them to your hearts. I Jno. 3:20, to illustrate, "For if our heart condemn us." Read Job 27:6; Jno. 8:9; Acts 5:33; Rom. 3:14, 15; I Cor. 4:4; 14:24,25; Tit. 3:11; I Jno. 4:4; Job 33:12; Jno. 10:23-30; Heb. 6:13; Jer. 17:10; 23:24; Jno. 2:24,25; 25:17; Rev. 2:23.

"Our testimony or rejoicing is in simplicity and godly sincerity; not with fleshly wisdom, but by the grace of God" (II Cor. 1:12). "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). Will you please read these contexts and references pro and con, in connection with I Jno. 20:21? and I believe that the Lord will bless you.

Tiskilwa, Ill.

JESUS WILL NOT FAIL

By R. P. Blosser

For the Gospel Herald.

I love to spend my lonely hours
In meditative prayer;
'Tis then I feel my Lord so near
And love to linger there.

Oft in the silent hours of night
His still small voice I hear;
And then we have that fellowship
That is to me so dear.

'Tis then that faith mounts up in hope,
And anchors to the Rock;
When faith thus takes a hold of God,
There's nothing can it shock.

And so by faith to Him I'll cling,
Though all around may fall;
And rest beneath His sheltering wing,
For He's my all in all.

Then I will hear Him gently say,
When passing through death's vale,
"I will go with thee all the way,"
For Jesus will not fail.
Canfield, Ohio.

A FIVE-FOLD VIEW OF SORCERY

1. Sorcery is of a diabolical nature, manifested in magic, witchcraft, enchantment, performing certain miracles and giving certain visions. See Ex. 7:11; 9:11.

2. Sorcerers are directed by Satan-ic powers, but limited by the power of God.

3. Sorcerers are all enemies of God and His saints.

4. Sorcerers seek their own honor and glory, instead of glorifying Him who reigns above.

5. The work of sorcerers was manifested to a marked degree by the servants of the evil one in the patriarchal, prophetic, and apostolic ages. See Ex. 7:11; Dan. 2:22; Acts 8:9-11.—J. S. Shoemaker.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Los Angeles, Calif.
(151 W. 73rd St.)

Bro. Henry J. King, of Harper, Kans., arrived in Los Angeles, Wednesday evening, Oct. 2. Our revival meetings opened the following evening, Oct. 3, continuing to and including the 13th. The messenger was blessed with the power of the Holy Spirit. Consequently the messages were given in demonstration of the Spirit. Five dear souls confessed their sins, and rededicated their lives to God. Unquestionably there were some under conviction, but would not yield to the call of God, or the pleading of the Spirit. God has said that His Word would not return unto Him void. We are looking and praying for fruitage of the Word in the future.

Bro. James Bucher and several of the brethren of the North Pomona congregation were faithful attendants of the meetings. Bro. Bucher rendered some helpful assistance.

We greatly appreciate the work of Bro. King in our congregation, and wish him abundant success in the efforts he shall put forth for the Master, in the Pacific Coast district. The young people of the Los Angeles congregation presented Bro. H. J. King with a new Bible of excellent quality. While in our midst laboring Bro. King reached his forty-fourth milestone. He left this morning to conduct revival meetings at the Portland Mission.

Bro. and Sister J. B. Kauffman returned home Oct. 12 from Pennsylvania, where they had spent several months visiting relatives, friends, and brethren in the Lord. We are glad to welcome the Kauffmans home again; they have been missed in the services of the church here.

The sisters Ella and Lena Zook returned recently from Iowa, where they had spent a few months visiting the old home community.

Edwin Yoder and family of near Yoder, Kans., are located in Los Angeles. Their help in our congregation is very much appreciated. They have had their membership here for several years past.

Upon our arrival home from General Conference in Canada and visiting in Indiana and Kansas, we found the church building, mission home, and garage all clothed in beautiful white garments. The congregation decided to paint everything white while we were absent, to surprise us when we

returned home. We thank the Lord for the improvement in the appearance of the church property. Also thank the congregation.

Bro. Ben Buckwalter has returned recently from the East, where he spent several months visiting.

Elbert King and family recently moved to Los Angeles from Upland, Calif.

Rom. 15:30.

Oct. 14, 1935.

Cor.

Wichita, Kansas
(Mennonite Mission)

Dear Readers of the Gospel Herald:—On Thursday evening, Oct. 10, Bro. Harry Diener was with us for council meeting, and again on Sunday, Oct. 13, for communion service. The ordinance of feet washing was also observed. Thirty-five partook of the sacred emblems. A few of our number, with Bro. Diener, gathered to observe these ordinances with Bro. John Troyer. He is confined to his bed in the home of his sister, Mrs. John Gingerich.

Due to the efforts of some of our Sunday school teachers, we are pleased to note an increased number of children from the city in Sunday school.

There are those all about us who are eager for something to satisfy the longings of their soul. May we never fail in our highest mission—to uphold Christ as the only one who can fill completely the need of each seeking soul. Praise the Lord for full salvation! It is free, not only to us, but all the world.

Oct. 19, 1935.

Cor.

Columbia, Pa.
(Fourth & Mill Sts.)

Greetings in Jesus' Name:—The Lord willing, our next Bible Conference will be held Nov. 2 and 3, Saturday evening and Sunday all day, with the brethren A. J. Metzler of Scottsdale, Pa., and Christian K. Lehman of Manor, Pa., as instructors. Pray for the meeting, and come and spend some time with us.

Our communion services were held on Sunday morning, Oct. 13, Bishop John Mosemann officiating. Nearly all the members were present. Preparatory services were held the Wednesday evening previous, Oct. 9. George Harms, a man who is sick and confined to his home, was baptized and received into the Church in his home by Bro. Mosemann. May the Lord richly bless him. Pray for his wife.

The Lord willing, Bro. Bernard Kautz will speak at the next boys' meeting Oct. 31. Sister Beulah Lehman will speak to the girls on Nov. 13.

Oct. 26 will mark the opening day of our sewing school for another season. We surely appreciate a goodly

number of teachers, for the more teachers the better the girls learn to sew. We can surely thank you for your faithful support in the past. The following circles have planned to come as follows: Oct. 26, Chestnut Hill; Nov. 2, Mt. Joy; Nov. 9, Manheim; Nov. 16, Stumptown; Nov. 23, Landisville; Nov. 30, Bosslers; Dec. 7, Metzlers and Groffdale; Dec. 14, Paradise; Dec. 28, Paradise and Hershey; Jan. 4, Rohrerstown; Jan. 11, East Petersburg; Jan. 18, Landisville and Salunga; Jan. 25, Manor; Feb. 1, Mellingers; Feb. 8, Millersville; Feb. 15, —; Feb. 22, —; Feb. 29, Erismans; Mar. 7, Annville; Mar. 14, Strasburg; Mar. 21, —; Mar. 28, Maple Grove; April 4, Elizabethtown; April 11, Weaverland; April 18, Groffdale; April 25, —; May 2, Lititz. There are four dates not taken yet, and a few circles that always help us have no date yet; so we would be glad to get in touch with you. The Lord abundantly bless you all in helping in this great work. The following sisters from Mountville—Lizzie Garber, Mary H. Greider, Mary B. Nolt, Ida G. Rohrer, Anna M. Hess and Eva M. Habecker—spent an afternoon at the Mission, cutting garments for the sewing school. The Lord bless them for their help.

The following brethren preached for us during the past month: John S. Hess, Lloy Kniss, John Gochbauer, Hiram Kauffman, and C. Z. Martin.

Visitors at the Mission have been Bro. and Sister Noah H. Mack, Bro. Michael Frey, Sisters Mary C. Wiker, Anna Rohrer, Beatrice Lilley, and Dorothy Ressler.

The average attendance at Sunday school for Sept., was 235. The Lord willing, this Sunday, Oct. 27, about 130 quarterly rewards will be given in the Sunday school.

Any one having second-hand plain coats and trousers, we could use them here at the Mission. We thank you all for the other second-hand clothing we received. Also our supply for cutting patches for sewing school is running low, and we would greatly appreciate any odds and ends of dress material along that line.

We truly crave an interest in your prayers for the work here. Pray for each member of the Mission, also for the family who confessed Christ at the meetings this summer.

Yours "Till He Come,"

Gertrude M. Lefever.

Oct. 22, 1935.

Manheim, Pa.
(Miner's Village)

Greetings of Love in the Name of Jesus, Our Dear Savior:—We rejoice that the day is still ours to preach the unsearchable riches of God's love in Christ Jesus. We are thankful too that He has counted us worthy to bear

the good news to all men. But our hearts are saddened for the hardness of men's hearts, and this is the condemnation; not that light is come into the world, but that "men love darkness rather than light because their deeds are evil." For that reason we need to hold on in prayer to God in behalf of souls. Perhaps God will give them repentance unto salvation.

The preaching and teaching of the Word continue at this place with varying results. Sometimes encouraging; sometimes not so encouraging; but may you continue in prayer in our behalf that we might continue faithful in bringing the message to the people. Attendance has fallen off somewhat, but we hope it will increase again. For the month of September and the first two weeks in October our attendance averaged 137. We had with us as ministering brethren, John W. Weaver, Jos. Boll, Henry Lutz, Noah Sauder, Martin Metzler, and deacon Herman Metzler. Bro. John Mellinger was also with us in worship Sept. 15.

On Sept. 29 we had counsel meeting, and on Oct. 13 we had communion. Bro. Henry Lutz preached the communion sermon and shared the emblems to 48 communicants. Deacon Herman Metzler assisted. At our preparatory service, Oct. 12, it was necessary to excommunicate two members. They need our prayers.

We have a few new Sunday school pupils. It is so encouraging to see new pupils coming into the Sunday school, but many who once came have lost interest and do not come now. Our hearts bleed for the many who are cold and indifferent. Pray for them and for us. Remember the work in all its phases; come to worship with us.

Yours for His glory,
Benjamin W. Stauffer, Secy.
Oct. 20, 1935.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Sept. 20, 1935)

By Mary Rutt

For the Gospel Herald.

Dear Brethren and Sisters, Greetings:—"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

The time for spring showers has arrived, with practically no rain but an abundance of wind and dust. The heavy winds are doing much damage to the grain, carrying the soil away. As a result there is much sickness.

Sister Shank has been on the sick list the past week suffering from bronchitis.

Bro. Lantz writes that it is very dry in Cordoba; the gardens must be watered from canals on both sides of the river. The pasture on the highlands is dried up.

The Lord has given Bro. and Sister Lantz an open door to labor for Him in Cordoba. He has directed them to folks who are interested and have opened their homes for Bible study. They report having two evening Bible classes in homes of the natives, Sunday school and women's meetings in the Mission, and another Sunday school in a home with the promise of entrance into another home for a Bible class.

Sin abounds, drinking, gambling, and immorality, there, as everywhere making it all the more evident that the good news of a way of escape from the misery sin is sure to bring, is needed.

Bro. Luayza and Bro. Swartzentruber were in Trenque Lauquen trying to help the people to understand and accept more heartily the twenty-year-plan.

One of our members returned from Bragado telling of a special meeting held in Bragado. The hall was filled. Bro. Litwiller delivered a stirring message.

We are expecting Bro. Lauver's to be with us over Sunday.

Tres Lomas, F. C. O., Argentina.

BEWARE OF UNSEEN ENEMIES

"You need never be afraid of me being injured by a glass of liquor," boasted Ronald Mercer.

"But, Ronald, you never know when it might get such a hold on you that you could not give it up," said his mother.

"Nonsense, I can take it or leave it alone, I tell you it can never get a hold on me."

"I do wish that you would leave it alone while you have the power to do so," begged his mother.

But Ronald would not listen to her pleadings, he knew she had cause for anxiety concerning strong drink for it had brought his father to the grave but he felt sure he could resist it and so preferred to glory in his strength which he considered sufficient to keep him safe from the temptation of this deadly foe.

Time went on, Ronald, a respected citizen continued to take an occasional drink, in fact the habit grew as it usually does, but, as he had said he was able to keep himself from being overcome by the foe that conquers so many.

However, while yet in the strength and glory of young manhood, he had to undergo an operation, it was not considered a serious one but complications arose that resulted in his death.

In speaking to his mother afterwards, the surgeon said, "It was a peculiar case. I had one like it a year ago but the patient pulled through, but he never would have done so, if his blood had been in the very least bit contaminated by either liquor or tobacco. There are cases where total abstinence is the only safeguard."—Esther D. Hooley.

"When a man is really great he doesn't tell you so."

THE SIN OF NEGLECT

The fault of the man who did not increase his Lord's money was not that he misused it, but that he did not use it at all. It was taken from him and given to another who had proved his ability to use it. No one in the physical, moral, mental or spiritual world can keep that which he does not use. The law of degeneration is as unrelenting as the law of growth is encouraging. If one lies in bed a few months he loses the power to walk, and he has to learn all over again. If one closes his eyes to light long enough he loses his power to see. If one refuses to think, he loses the power to think. Every student knows how hard it is to get his lessons during the first few weeks of school in the fall after a summer of mental loafing. The one who refuses to exercise his power of choice, who refuses to exercise his power of will, who refuses to do anything that he does not want to do, soon becomes a spineless weakling whom no one respects.

Those who neglect to give themselves to unselfish service, those who neglect to pray, those who neglect to give expression to their spirit aspiration by taking an active part in religious meetings and in religious work, lose the power of religious comprehension and of religious expression. The spiritual qualities of a man may be neglected until the soul atrophies and is as helpless as the blind eyes of the fishes in Mammoth Cave.

When the nobleman took the money from the man who refused to use it and gave it to the man who had already gained an abundance through the use of what he had, he was acting in accordance with all the laws of the universe and of life. If you do not enjoy Christian worship or service or giving as you once did, what is the reason? If our lives are failures we may delude ourselves with flimsy excuses, but it is probable that we may not deceive others and it is certain that we will not deceive God. The man in the parable had not done enough when he returned what he received. The man who lives on a rented farm has not done enough when he returns the farm to its owner at the end of the year. A man has not done enough who says to God at the end of seventy or thirty or twenty or even at the end of one year: "Here, Lord, is the life you entrusted to me. Here are the liabilities you gave me. I have never done anything to hinder the establishment of your kingdom in the world." The Lord will say, "Take his chance—the chance he neglected—and give it to another. Give it to the one that has already done great things. He will find time to do this too."

—Sel. by Peter Zehr.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does Christ at this time have a form? R. B.

The question probably is intended to ask whether Jesus Christ in His present condition, resurrected, ascended to glory, dwelling at the right hand of God the Father, has a material body like that which His disciples saw ascend. If not—that is, if He does not have in His being substance, such as we recognize on earth as “matter”—does His immaterial, or spiritual, person have a definite shape?

This leads us into depths of inquiry beyond the information of the Holy Scriptures, and, therefore, beyond the limits of our power to give a conclusive and definite answer. But we can, and it is proper that we should, see some related information that the Bible does give us. Jesus Christ, after His resurrection had power to do things which no living human being can do in natural life. He passed in to and out of rooms without opening doors. He appeared and vanished at will. To Paul on the Damascus road He appeared with a manifestation of a dazzling, bright light and spoke in a voice that Paul heard and understood. To John (Rev. 1) He appeared in human form in great glory, and spoke with him. In His resurrection body, Christ could be touched and handled. That body disappeared in a cloud in the presence of a number of witnesses, and we have no information telling us of its coming to earth again separated from His Spirit.

Manifestly the question must remain among those the answer of which we see through a glass darkly; but when perfection comes, we shall see and know as we are known. As one once said when a similar question arose concerning some detail in regard to our being in heaven, “I don’t know just how it’s going to be there, but I know when we get there it will be all right.” See I Jno. 3:2.—J. A. R.

We are told in I Thes. 5:26, “Greet all the brethren with an holy kiss.” Recognizing this as an ordinance, should we continue or discontinue the practice? How often should it be observed? I. B.

Five times in Holy Writ (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14) the people of God are commanded to salute one another in this way. Paul calls it the “holy kiss,” while Peter calls it the “kiss of charity.” Both of these expressions give voice to the proper character of this form of salutation. The Mennonite Church, together with a number of

other smaller denominations (brethren among brethren, sisters among sisters), has chosen to take this command literally, and obey it. No church should think of doing differently. But neither this nor any other commandment in the Gospel should be observed in cold formalism without the spirit of the principles which it typifies. “See that ye love one another with a pure heart fervently,” is one of the essentials. “Be ye holy, for I am holy,” is another. As to the frequency with which this commandment should be observed, the Bible is without commandment, and we are wise if we leave this just as the Bible leaves it—remembering that no commandment can be obeyed when it is ignored, either entirely or practically so.

Should a person be rebaptized if he or she was not converted when baptized, and afterwards becomes converted? I. G. B.

If the first baptism was a mockery, or the one baptized was wholly insincere or hypocritical, it was no real baptism; just as the baptism of infants who know absolutely nothing of what it means when it is performed and afterwards have no recollection of it only as others tell them about it, means nothing to the child that is baptized. But they who were baptized upon confession of their faith, were old enough to understand what it means, even though they were not spiritually enlightened as they should have been when the ordinance was administered, should be very slow to pass judgment upon their status at the time of their baptism. Our observation has been that people who are quick to pronounce judgment upon their former experiences, at times when they are emotionally worked up through excitement, sooner or later give evidences that they need a third or fourth experience to get them right with God. Here is one case where we need the admonition, “Prove all things; hold fast that which is good.”

THUS SPEAKS CHRIST TO US—

Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Love, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;

IF I CONDEMN YOU, BLAME ME NOT.
—Sel. by C. L. Gearig.

Some one has said, “Mission work means the giving of good things to others.” And I think our opportunity along this line is great.—I. W. Royer.

Family Circle

As for me and my house, we will serve the Lord
Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

LONELY

“Lonely? No, not lonely,
While Jesus standeth by—
His presence fills my chamber,
I know that He is nigh.

“Friendless? No, not friendless,
For Jesus is my friend;
I change—but He remaineth
True, faithful, to the end.

“Helpless? Yes, so helpless,
But I am leaning hard
On the mighty arm of Jesus,
And He is keeping guard.

“Tired? No, not tired,
While resting on His breast;
My soul hath sweet possession
Of His eternal rest.

“Saddened? Ah, yes, saddened,
By earth’s deep sin and woe;
How can I count as nothing,
What grieved my Savior so?

“Waiting? Ah, yes, waiting;
He bade me watch and wait;
I only wonder, often,
What makes my Lord so late.

“Happy? Yes, so happy,
With joy too deep for words;
A precious, sure foundation,
A joy that is my Lord’s.”

—Sel. by a Sister.

TRAINING OF CHILDREN

“I try so hard to make my children happy,” said a mother with a sigh one day in despair at her efforts. “Stop trying,” exclaimed a practical friend at her elbow, “and do as a neighbor of mine does.” “And how is that?” she asked dolefully. “Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves—no matter how many servants she had—and to construct their own playthings. When she returns home from an absence they await but one thing—their mother’s kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and sleep in a wholesome mental state that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; and that good

(Continued on page 663)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LATER PROPHETS AND LEADERS OF JUDAH**

OUTLINE STUDY

Lesson for Nov. 10, 1935.—**EZEKIEL TEACHES PERSONAL RESPONSIBILITY.**

Lesson Scope.—Ezek. 18:1-32; 33:1-20.

Lesson Text.—Ezek. 33:7-16.

Time and Place.—About 586 B. C.; Babylonia.

Leading Character.—Ezekiel.

Golden Text.—So then every one of us shall give account of himself to God.—Rom. 14:12.

Points for Meditation.

1. God's watchmen.
2. The wages of sin.
3. Our responsibility to sinners.
4. God's love for sinful men.
5. God's condemnation upon apostates.
6. Rewards for soul winners.
7. "Repentance and remission of sins."

Introductory Thoughts.—The lesson a week ago related to the shameful fall and captivity of Judah. This lesson brings us a message from God through one of those faithful captives. While the nation fell because of the sins of the nation, that was not saying that the displeasure and judgment of God rested upon individual members of the nation who remained true to Him. Aside from the message of God through Ezekiel, we learn from the character of his life and service that unfavorable environments are no impassable barrier to a faithful, fruitful service of God and the Church. God has given us power to overcome the tempter and to triumph over handicaps. We can "do all things through Christ that strengtheneth us."

LESSON COMMENTS

The Watchman's Responsibility (7-9).—God appointed Ezekiel a watchman over His people in captivity. This is the part of the lesson especially intended for the watchmen or overseers of our congregations today. As a message to the rest of our congregation, let us read Heb. 13:7, 17, in which we are taught to "obey them that have the rule over you, for they watch for your souls as they that must give account." As watchmen we are commanded to care for both saint and sinner, and to give faithful warning wherever we see people going astray. Our first duty pointed out is toward the wicked. Listen to this solemn declaration: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Comment is unnecessary. In either case the stubborn sinner will meet the sinners' condemnation; but the child of God who is given the opportunity to warn him will share his condemnation in case he fails to give the warning, and is justified in case he does his duty. May we be able to say with Paul, "I am pure from the blood of all men." **God's Appeal to Sinful Man (10,**

11).—The message goes on, directing Ezekiel to bring this message to the children of Israel (and indirectly to us): "I have no pleasure in the death of the wicked . . . turn ye, turn ye from your evil ways; for why will ye die!" God's message is the message of love. Judah had sinned away all rights to the mercy of God, but still God was merciful; just as He is today, manifesting this supreme love and mercy through the giving and the sacrifice of His Son. Let this appeal be passed on to the sinful men of today. Death is sure, unless men repent of their sins. Hence the divine decree that "repentance and remission of sins should be preached in his name among all nations."

Salvation through Grace (12-16).—There is a remarkable similarity between this portion of Scripture and that found in Tit. 3:3-7. Our salvation depends not upon our own goodness but on the goodness and mercy of God. As for the righteous, "The righteousness of the righteous will not deliver him in the day of his transgression . . . if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remember-

ed; but for his iniquity that he hath committed, he shall die for it." No matter how many good deeds a man may have committed, how many years and how faithfully he may have served the Lord, if he turns to paths of evil and lives in sin it will be true of him as it is of all other impenitent sinners: "The soul that sinneth it shall die."

On the other hand, there is salvation for the penitent sinner. "Again, when I say to the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right . . . he shall surely live." In enumerating the fruits of repentance the prophet mentions restitution and a turning away from his former evil ways.

There is no more emphatic teaching on the doctrine of salvation by grace than this presented in Ezek. 18:12-16. And the grace herein held forth is not independent of a sinless life. As Christ "came to save his people from (not in) their sins," salvation through grace is based on the condition of a penitent, changed, obedient, holy life. We repeat: Man is saved, not through the merits of his own goodness, but through the goodness and grace of God, through the atoning merits of the blood of Jesus; also, that there can be no salvation through grace so long as the individual refuses to be saved from his sins.—K.

BIBLE MEETING TOPIC

CHAPTER STUDY—CHRISTIAN PRINCIPLES.—I Peter 3

Topic for November 10

MOTTO

"Eschew evil, and do good."

OUTLINE STUDY

I. Conduct of Christian Wives.—vv. 1-6.

1. Subjection to their own husbands.
 - a. The winning power toward the one who is not saved.—vv. 1, 2.
 - b. The beautification not in outward ornament—
 - Plaiting the hair.
 - Circling with gold (Gr.).
 - Decorating raiment (Gr.).
 - c. Adorned with a meek and quiet spirit.
 - d. After the example of holy women of old time.
 - e. Like Sara toward Abraham.

II. Conduct of Christian Husbands.—v. 7

1. Considerate of woman's weaker frame.
2. Honoring her heirship with himself.
3. Keeping the prayer life unhindered.

III. Conduct Toward All.—vv. 8-22.

1. Of one mind.—vv. 8, 9.
 - Of compassion.
 - Of love.
 - Of pity.
 - Of courtesy.
 - Of blessing rather than resistance.
2. Followers of the good.—vv. 10-22.
 - Trusting in the Lord.

Happy to suffer for righteousness.
Ready to testify.
With the tongue and lips—seeking peace—eschewing evil.
Keeping a good conscience.
Triumphing in resurrection glory.
Like Christ who suffered for the unjust.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Subjection."
2. Life Lessons.
 - a. On the woman who wins.
 - b. The most beautiful adornment.
 - c. The husband with knowledge.
 - d. The Christian's manners.
 - e. The Lord in the heart.
 - f. The great pattern of suffering.

For Seniors.

1. Winning Womanhood.
2. Manly Manhood.
3. The Spirit of Peace.
4. The Source of Power in Suffering for Righteousness.
5. The Motives of Christ.

TRAINING OF CHILDREN

(Continued from page 662)

health, good teeth and good temper come from plain food, plenty of sleep, and being good."

In order to thrive, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs, and early to bed are the best things to make them happy.—Sel. by Lina Z. Ressler.

GOSPEL HERALD

A Religious Weekly

Published in the interests of the Mennonite Church
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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, OCTOBER 31, 1935

Field Notes

A Sunday school meeting is announced to be held at the Stumptown Mennonite Church, Lancaster County, Pa., on Nov. 3.

Bro. Daniel Kauffman of this office spent last week-end at Goshen, Ind., in the interests of the work of the Mennonite Board of Education. H.

Bro. S. C. Yoder of Goshen, Ind., left his home Saturday, Oct. 26, for Kouts, Ind., where he was expected to conduct a communion service on Sunday.

Bro. Truman Brunk of Denbigh, Va., was the leading speaker at the monthly Bible meeting at the Chestnut Street Church, Lancaster, Pa., if previous arrangements were carried out.

Bro. Maurice O'Connell of Lima, O., left his home on Wednesday of last week for Kitchener, Ont., where he is to labor in the evangelistic field for a season.

Bro. Geo. F. Brunk of Washington, D. C., delivered an interesting message at the Pleasant View Church near Chambersburg, Pa., on the evening of Oct. 13. M.

Bro. Amos Horst, Akron, Pa., was scheduled to begin a series of meetings at the Manheim, Pa., Church on Oct. 27. The meetings were to continue for two weeks.

A Bible Meeting is to be held at the Columbia, Pa., Mission on Nov. 2 and 3, with Bros. C. K. Lehman, Harrisonburg, Va., and A. J. Metzler, Scottsdale, Pa., as instructors.

A brother writes from New Carlisle, Ohio: "Communion services here today, with our bishop, Bro. B. B. King, of Elida, in charge. Our all-day service here, Oct. 6, was well attended."

Bro. J. B. Martin of Waterloo, Ont., is expected to hold a series of meetings at the Crown Hill Church near Marshallville, Ohio, Nov. 7-17. The prayers of God's people in behalf of the meetings are solicited.

The figures on the Treasurer's books of the Mennonite Board of Education indicate an improvement of about \$7500 during the past year—not very much, yet a movement in the right direction.

Ordination.—Bro. Jacob Charles was ordained as a minister for the Chestnut Hill Church, Lancaster Co., Pa., on Thursday, Oct. 24. May the Lord richly bless our brother in his new responsibilities.

A Two-weeks Bible School will again be held at the Bowne Mennonite Church near Clarksville, Mich., Dec. 2-13. Bro. S. G. Shetler and Bro. D. A. Yoder are to be the instructors. Plan to attend. Further notice later. S.

A Correction.—The field note telling of the weekend meeting, with Bros. J. I. Lehman and A. J. Metzler as instructors, at "Landis Valley" church should have read Landisville, Pa., Church. Just a few letters sometimes make important changes.

Bro. J. C. Clemens of Lansdale, Pa., expects to spend several weeks in November in evangelistic work in Indiana. Appointments have been made for him as follows: Beginning Nov. 9, Goshen College; beginning Nov. 16, Maple Grove congregation.

Expression of Appreciation.—The family of the late Bro. A. D. Wenger of Harrisonburg, Va., whose obituary notice appears elsewhere in this issue, desires to express heartfelt appreciation for the many words and acts of sympathy received in their late bereavement.

The Hammer Creek teachers' meeting will be held at the Cocalico Church on Wednesday evening, Nov. 7, at 7:15, with Bro. David Groff, Supt. of the Marietta Mission as the instructor. Lessons for Nov. 10 and 17 will be discussed. Sunday school workers and all interested are invited to attend. M.

Bro. S. M. Kanagy of Blair, Ont., spent the week-end over Oct. 27 at Goshen, Ind., filling a number of appointments at Goshen College. These meetings were intended as preliminary meetings looking to a series of revival meetings at the College, with Bro. J. C. Clemens of Lansdale, Pa., in charge.

Bro. W. W. Graybill of Richfield, Pa., will conduct communion services for the Pleasant View and Marion congregations, Franklin Co., Pa., it has been announced. At the former place, it will be held on Nov. 3 and at the latter on Nov. 17. Preparatory services at both places on Saturday evening previous. M.

Bishop Eli H. Kanagy.—Word reaches us that Bro. Eli H. Kanagy of Belleville, Pa., long an active minister and bishop in the Church in Mifflin Co., Pa., passed to his eternal reward on the evening of Oct. 23. May the Lord comfort the bereaved family and congregation and speedily raise up another to fill his place.

We are in possession of a Gospel literature program to be held Friday afternoon and evening, Nov. 1, at the Vine Street Mission, Lancaster, Pa., in connection with the opening of the new book store at 40 S. Duke St. in Lancaster. An interesting program has been prepared, and we hope to hear of an interesting meeting.

The following announcements of communion and baptismal services are announced for congregations in the bishop district of Bro. D. A. Yoder of Elkhart, Ind.:

Oct. 27 (communion) Holdeman.
Nov. 3 (communion) Rensselaer.
Nov. 10 (baptismal) Elkhart.
Nov. 17 (communion) Elkhart.

Bro. J. D. Mininger of Kansas City, Kans., mention of whose illness was made in a recent number of the Gospel Herald, is improving nicely from his recent operation in the Allentown (Pa.) Hospital. He has canceled all his engagements for the present. His wife also had a mishap in slipping on

the sidewalk and breaking her left wrist. At this writing both are at the home of Bro. and Sister Leidy Hunsicker, Blooming Glen, Pa., where mail may reach them until further notice. May God give them both a speedy recovery.

Communion services were held at the Glade Church near Accident, Md., on last Sunday, with Brethren Isaac Metzler of the home congregation, J. A. Ressler of Scottdale, Pa., and M. B. Miller of Grantsville, Md., in charge. About sixty members communed. The congregation at Glade feels greatly encouraged by the presence of a resident pastor.

The Pleasant Hill congregation between Morton and Peoria, Ill., is looking forward to a series of meetings, beginning Oct. 31 with Bro. C. F. Derstine of Kitchener, Ont., as evangelist. The prayers of God's people are solicited in behalf of these meetings. May many souls be made to see the need of a Savior in this community as well as in many others. C.

We want to express appreciation for the way in which the Gospel Herald subscribers are responding with renewal remittances at this time of the year. By way of information and suggestion we advise that a few remittances in the form of currency failed to reach us for some unknown reason. We suggest that money be sent by check or Post Office Money Order to avoid loss.

A brother writes from Wauseon, Ohio: "Oct. 27 is the opening day for the Clinton Church, which has been rebuilt and enlarged, at which time communion services are to be held at all three churches in the district. A program has been arranged for an afternoon and evening session at the Clinton Church. The Brethren S. E. Allgyer, Oscar Hochstetler and Ray Yoder are expected to be with us in these meetings."

Bishop Amos P. Troyer.—Word reaches us that Bro. A. P. Troyer of Hubbard, Oreg., bishop in the Zion congregation and active in the work of the Lord for many years, died of heart trouble and was buried on Saturday, Oct. 26. A few weeks ago, when an assistant bishop was appointed in his congregation, he was very happy in the thought of lessened responsibility. It now turns out that Bro. Kropf becomes his successor rather than assistant. May the Lord comfort the bereaved family and congregation.

Recent visitors at the Publishing House and among friends at Scottdale during the past week were: Samuel Kliever and wife, Lancaster, Pa.; Vernice Schmitt and wife, Kitchener,

Ont.; Elmer G. Martin, Bernard Kautz, Lancaster, Pa.; E. G. Burkhart, wife, and two sons, Akron, Pa.; Maggie Martin, Martha Gehman, Ephrata, Pa.; Mahlon Zimmerman and family, Stevens, Pa.; Noah B. Zimmerman, Ephrata, Pa.; Elias Eby and family, Lititz, Pa. A number of these brethren and sisters took part in the Sunday services at Scottdale. We appreciated their presence.

Correspondence

Dagmar, Mont.

(Coalridge congregation)

Greetings in Jesus' Name:—We greatly appreciate the many blessings, both spiritually and physically, the Lord has given us. Let us always thank Him for the good things He gives us.

Oct. 1 Bro. S. G. Shetler was with us for an evening service. His children's meeting and sermon were very much enjoyed and appreciated. Bro. Shetler's theme was "One Thing Left." Text, Acts 9:11.

A mission meeting of the Dakota-Montana conference district was held here Oct. 11 and 12. A number of friends from Bloomfield, Mont., and Wolford, Surrey, and Kenmare, N. Dak., attended the meeting. We enjoyed sermons by Bro. I. S. Mast, Bro. Eli G. Hochstetler, and Bro. Archie Kauffman. It was a great blessing to us a small congregation, to have these Christian friends gather here for this meeting.

Monday evening Bro. Hochstetler, our bishop, conducted communion services. May we never forget what it meant for our Savior to shed His blood as a sacrifice for our sins.

We are indeed grateful for the fellowship and encouragement received during these meetings. Pray for us.

Yours in His service,

Oct. 14, 1935. Elmer Borntrager.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers:—On Friday, Sept. 27, Bro. I. S. Mast came into our midst for counsel meeting. The following Sunday the ordinances of baptism, communion, and feet washing were observed. These meetings were a blessing and inspiration to us.

We were glad for a goodly number of visitors during the summer and fall. Bro. Harley Ulrich, wife and family spent two weeks in this community; also his father and mother, Pete Ulrich and wife of Manson, Ia. Bro. W. H. Slabaugh, wife and two children of Wellman, Ia., made us a short visit over Sunday, Sept. 1. On Sunday morning, Sept. 15, Bro. M. H. Schmitt and wife, Sister Bowman, and Bro. Eby of Guernsey, Sask., drove in to

our place of worship. Bro. Schmitt delivered the Sunday morning sermon. We greatly appreciated their stop with us.

Bro. Silas Zehr, wife and 3 children of Manson, Ia., also spent a few days with us recently. Although these visits were short, we appreciate being remembered here at this small congregation and invite others to come.

Remember us at the throne of grace.
Oct. 15, 1935. Mary Wenger.

Harrisonburg, Va.

Dear Herald Readers, Greetings in Jesus' precious Name:—Bro. Daniel H. Coffman (deacon) of Goshen, Ind., and a native of Rockingham Co., visited friends and relatives here in the recent past. On Sunday morning, Sept. 8, he worshiped with the Bank congregation, the place where he attended church when a boy. He gave a talk after Sunday school, and also opened the church service by reading Psa. 103. On Sunday morning, Sept. 15, he performed a similar service at the Mt. Clinton church, reading Jno. 14:1-11 for an opening lesson.

Bro. E. J. Berkey of Oronogo, Mo., preached an interesting sermon to the Weaver congregation on Wednesday evening, Sept. 25. Text, Heb. 4:16. He also preached at the Peak Church on Thursday evening, Sept. 26.

On Sept. 28 our fall counsel meeting was held at the Bank Church. Bro. L. S. Glick read for an opening lesson Matt. 18, after which Bro. E. J. Berkey brought a heart-searching message from Psa. 26:2.

Sunday, Oct. 6, communion services were held at the Pike Church. The Lord willing, a similar service will be conducted at the Bank Church Oct. 27.

Sept. 29, Bro. Geo. R. Brunk Jr. of Denbigh, Va., delivered a timely message at the Mt. Clinton Church, from I Tim. 5:22. Bro. Brunk told us how to be made pure, and how to keep pure. He also told us the difference in being "white washed" and "washed white."

Bro. J. M. Nunemaker of La Junta, Colo., visited friends here recently. He delivered a message to the Mt. Clinton congregation from Mark 1:15 on Oct. 6, and the same evening he preached at Weavers Church. Bro. Nunemaker has passed his eighty-seventh milestone in life, but he is yet active for his age, and is witnessing for the Lord as he goes from place to place.

As a result of the meetings held at the Peak Church by Bro. J. A. Heatwole of La Junta, Colo., five souls were received into church fellowship on July 31.

Since the environment in this community is not conducive to spiritual growth, we need to remember those at the Throne who have made a covenant with their Lord.

(Continued on page 668)

Miscellaneous

A PRAYER

(Jas. 1:19)

By R. P. Blosser

For the Gospel Herald.

Dear Lord, let me be swift to hear,
And give Thy Word attentive ear;
Let them be manna to my soul,
And make my wounded spirit whole;
And let them thus my heart refine,
Until my will be lost in Thine,
And if Thy voice comes still, yet clear,
Then, Lord, let me be swift to hear.

Dear Lord, let me be slow to speak,
And at all times Thy counsel seek;
Let me my words in accord weigh,
Be very careful what I say.
I would not in the least offend
A brother, neighbor, or a friend;
Let me be humble, lowly, meek,
And at all times be slow to speak.

Dear Lord, let me be slow to wrath,
No matter what may cross my path;
When storms arise and things go wrong,
Then, Lord, help me to guard my tongue;
For hasty words oft stir up strife
That may becloud the brightest life;
When thorns are strewn along my path
Then, Lord, let me be slow to wrath.
Canfield, Ohio.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the third quarter of 1935, 111 obituary notices appeared in the Gospel Herald, ranging in ages from infancy to 95 y. 2 m. 24 d.

Above 90, 1.

80 to 90, 18.

70 to 80, 26.

60 to 70, 23.

50 to 60, 14.

40 to 50, 6.

30 to 40, 3.

20 to 30, 7.

10 to 20, 3.

1 to 10, 4.

Under 1, 5.

Age not given, 1.

Average age, 58 y. 2 m.

Among them were 1 minister, 3 deacons, and 1 of foreign birth (Germany). The number of deaths in the different states and provinces were: Pennsylvania, 44; Ohio, 14; Indiana, 14; Maryland, 5; Nebraska, 7; Virginia, 4; New York, 3; Colorado, Missouri, Michigan, Illinois, Kansas, Montana, Ontario, each 2; Washington, Iowa, West Virginia, Alberta, each 1; place not given 7.

Kenmare, N. Dak.

Better have no lesson help than to have one that leads away from the Bible.—J. A. Ressler.

The ministry of to-morrow will be affected by the kind of members we receive into the Church to-day.—C. F. Derstine.

PRACTICAL CHRISTIANITY

Col. 3:1-17

Christianity finds its root in a Christ who died and rose again. By a faith union with Christ in His death, two things are accomplished for the believer.

Union with Christ brings forgiveness of sins, and enables one to put off the body of the flesh in the circumcision of Christ. Upon this union with Christ Paul builds up his teaching concerning a holy life. At the cross of Calvary the believer sees his own death. (Gal. 2:20). At the sepulchre we see our own burial, and also our resurrection and ascension, and our place at the right hand of God.

Our life is hid with Christ in God. This is no myth but a blessed reality. Faith brings man into a vital relation with God, so that we become partakers of His divine nature.

With this in view the apostle turns to consider this two-fold relationship in the actual life of the believer.

FIRST. He is to put off the "old man," with his deeds. He is called old for he is as old as Adam, and we have had him since birth, (Psa. 51:5) and in these verses his nature is well described. He is the foundation of all evil desires. His deeds are mentioned in verse 8. To merely cut off his deeds is a sore mistake. Man should put HIM off with his deeds.

Do not make the mistake and put him off and reckon him on. What is done by faith is an actual fact, and produces working results to the Christian, and his connection with the "old man," should be a thing of the past.

SECOND. We are not only to put off the "old man," but to put on the "new man." Christianity is not merely a negative thing—cutting off or rooting out—but a something strong and positive, filling, renewing, growing, expanding and expelling. The old man was Adam-like in nature, while that of the new man is Christ-like; He has a heart of compassion, kindness, humility, meekness, long-suffering and above all "love." His deeds are manifest in forbearance and forgiveness. He lives in the atmosphere of "peace with God" and does everything in the "name of the Lord."

He begins his day's work with an assurance of the presence of God.

The card playing, dancing Christian would scout the idea of asking God's guidance in such games. Even though the minister may open a church concert or feast with an invocation and close with a benediction in order to mix in a little religion with the stench that rises up before God Almighty. The true Christian is free from all worldliness and seeks only to walk in this new life.—Gospel Banner.

THE TEN COMMANDMENTS

By Maris Wright

For the Gospel Herald.

1. "Thou shalt have no other gods before me."

This means that we must love God more than anything else; for if we love anything more than we do Him, then that is our idol that we set up in His place, to serve instead of Him.

2. "Thou shalt not make any graven image, or bow down to it or worship it."

There are a great many people in the world who believe that an image of gold or silver or wood or stone can help to save them, but in this commandment God forbids every man to make such an image or to bow down to it and worship it; for God is the only one who can save men, and they are to worship Him alone.

3. "Thou shalt not take the name of the Lord thy God in vain."

This means that whenever we speak God's name we must do it reverently, remembering how great and holy a name it is; for if we speak it carelessly or thoughtlessly we offend Him.

4. "Remember the Sabbath Day, to keep it holy."

We keep the Sabbath holy when we do not take that day for work or for week-day employment, but spend the time in worshiping God, in reading His Word, in thinking and talking about His kindness to us, and in doing good to others.

5. "Honor thy father and thy mother."

Next to obeying God we should obey our parents; not putting off what they tell us to do or even waiting to be told if we know their wishes already, but doing out of love to them such things as they approve, for this is God's commandment.

6. "Thou shalt not kill."

We break this commandment not only when we kill a person, but when we feel as if we would be glad for him to die; because then we have the wish for his death in our hearts, and God looks at our hearts.

7. "Thou shalt not commit adultery."

When a man leaves his wife to live with another woman instead of her, and when a woman leaves her husband to live with another man instead of him, they commit adultery. God forbids us to commit this sin. He commands us also to be pure in all our thoughts, words, and actions.

8. "Thou shalt not steal."

We must not take anything for our own that belongs to another. If we have ever done so, whether by mistake or on purpose, God commands us to give it back or to pay for the things we have taken.

9. "Thou shalt not bear false witness against thy neighbor."

This means that we must never say anything about another person which is not true. We must be very careful how we speak, lest we leave out a little or add a little and so make our words differ from the real truth.

10. "Thou shalt not covet anything that is thy neighbor's."

To covet a thing is to wish that it is ours. We must not covet what belongs to another. God gives us all just what we ought to have, and He knows best how everything should be.

Coatesville, Pa.

"DOES GOD ANSWER PRAYER?"

By Edward R. Drange

For the Gospel Herald.

A few years ago I was looking through a library with an infidel who is a Modernist now (for they are both the same), and we came upon a book with the above title. My experience in getting in touch with God was so shallow that when he made the remark "As if there was a God," I could not prove to him from experience that there was not only an all-wise and just God but also a prayer-answering God. I have been a church member a good part of my life, but my Christian experiences were but as "a sounding brass and a tinkling cymbal," and my prayer life has been spasmodic and only in emergencies would I go to God. My prayers were not in simple faith because my life was not one of regular communion with Him. But the last few months, by the grace of God and His power alone, have been times of communion with Him, not because of what we are but because of what He is. God forgives, heals, and restores. He is the God of all grace; and grace means that He acts, never according to what we deserve but always according to His infinite love, mercy, and compassion.

Among some of the petitions that have been answered direct as from the throne of heaven, I relate the following: My wife took sick and suffered much pain. Medicine did not seem to relieve her. When I came home from work she asked for prayer and God was taken at His Word, "Himself took our infirmities and bare our sicknesses" and she felt the healing power over her, an experience which no one can deny her for she experienced it and the pain ceased almost immediately and she slept soundly for several hours. This was during the time of prayer meeting when God's people were praying for her. Another time after the doctor had given her a hypodermic and other medicine he left saying, "If she pulls through this it will be a miracle." I want to say right here at that time Satan whispered, "This

time your God can't answer your prayer." But just the same our God is able, and He again answered prayer and she again triumphed.

At this time her father (W. N. Moyer) died of complications, and she was not allowed to see him when the funeral left. God's people were asked to pray for her, and it seemed that it was almost impossible for her to compose herself; but while we were praying for her she fell asleep and slept two hours. Man's extremity is certainly God's opportunity.

My heart is so full of praise to Him that I could not keep it to myself, I must tell it.

Pray for us.

Elkhart, Ind.

ARE CHRISTIANS AMONG THEM

"More than 95% of the young men of the United States have used tobacco. We are breeding today a race of tobacco degenerates. The children inherit the narcotic (body-cell) craving from tobacco-using ancestors, making them, as they grow older, easy addicts to tobacco, liquor, dope, etc. Juvenile crime, vice and degeneracy steadily increase with the increase in the use of tobacco. The average age of crime has come down, in 16 years, from the age of 28 to 19. The people of the United States smoked 128 billion cigarettes in 1933 and paid for tobacco and smokers' supplies, more than the combined cost of our public schools and churches. Our jails, prisons, reformatories and insane asylums are badly overcrowded and we have not the money to build more. Tobacco is a true narcotic 'dope,' like opium and cocaine and when a case against it is carried up to the U. S. Supreme Court, it will be so declared. The tobacco habit is more difficult to cure than liquor or other 'dope' addiction. With the increasing use of tobacco, we may expect much worse conditions in the future."—A. L. Warner, M. D., tobacco, liquor and "dope" specialist, 48 years.

Although "hard times," the United States people spent 3½ Billion Dollars for Tobacco in 1933.—Milk of the Word.

"WITH MARY HIS MOTHER"

Remembering Romanism, it may be helpful to see the Holy Spirit's witness in direct contrast, from the outset. The answers to error, given in anticipation, throughout the Scripture, are a most striking sign of its Divine origin and inspiration.

Where do we find the Lord Jesus with Mary, and who is exalted? Matt. 2:11 is the first occurrence. And what do we read? They "fell down and worshipped HIM: and when they had opened their treasures they presented unto

Him." Mary is left out. It was just the same at the yet earlier visit of the shepherds. They found Mary, and Joseph, as well, but what was their one theme? "Concerning this Child" (Luke 2:17). Nor is this strange. The angel had no other message. He said nothing of Mary, but "A Saviour, Which is Christ the Lord" was to be found—all others are unnamed—unmentioned (Luke 2:11, 12). And the precious word "salvation" rings out too when Simeon saw the Lord Jesus as a Babe with His mother: "Mine eyes have seen Thy salvation." Nothing of Mary in this context: her position is quite different (verses 34, 35). Again we behold Him with His mother, when He was twelve years old, and hear the tender, yet clear, reproof, "Wist ye not that I must be about My Father's business?" in Luke 2:49, albeit in His perfect humanity He "was subject unto them." Mary rightly "Kept all these sayings in her heart" (Luke 2:19), and she too, blessed be God, knew true praisefulness in her Saviour (Luke 1:46, 47). Yes, salvation is always His work, and for her, as for a great multitude whom no man can number.

We go further to John 2, and we see how she needed, (and took aright), His loving hint. Her place was not to guide, but to leave all till "He saith" (verses 3-5). It is striking that the same gospel gives, at the end, a brief statement of Christ's love to her, and she, together with John, fulfilled "whatsoever He saith" (John 19:26, 27). It is ever for Him to appoint, not to be appointed. May we experience this.

In between, we find that when she identified herself with "His brethren," and there seems a suggestion of interruption in His misunderstood ministry (Mark 3:31 with 21), His word again sets aside everything except the Father's will (Mark 3:33-35).

Why is there this consistent, and even insistent unveiling of His glory in all the passages where Mary is with Him? Why is there nothing of another character, nothing on the opposite side, and, furthermore, no passage without the definite suggestion of a preparatory witness again errors in this very matter? Is it not that the Holy Spirit would ever exalt the Lord Jesus as the only Saviour, that we, too, may not only study and admire, but say with Thomas in adoration, "My Lord and my God," and say with John the Baptist, in daily experience, "He must increase, but I must decrease?"—Thoughts from the Word of God.

Some one has said that "sin is the world's greatest detective." "Be sure your sin will find you out."—J. D. Mininger.

Jesus' life was so different from the world that the world crucified Him.—A. C. Good.

CORRESPONDENCE

(Continued from page 665)

The workers in this field, as well as all other fields, also need our prayers. "The effectual fervent prayer of a righteous man availeth much."

Oct. 19, 1935. Laura E. Kulp.

Limon, Colo.

Gospel Herald Readers, Greeting:—On Sept. 27 Bro. J. A. Heatwole came to hold counsel meeting, but owing to the fact that we had the first snow storm of the season very few came out to the meeting. Saturday evening, Sept. 28, a few more came out for preparatory services. On Sunday morning, Sept. 29, Bro. Heatwole conducted communion services and nearly every member present took part. A few took part who had not done so for some time. Praise the Lord for their testimony. It makes us all feel happy that so many can give their testimony in this small way for what the Lord has done for them on the cross. We are also looking forward to His coming again, which we believe will be in the near future; perhaps before many folks are ready. It behooves us to have oil in our lamps and be ready, as the five wise virgins were.

On Oct. 6 nearly all of our congregation enjoyed themselves at Thurman, Colo., at our yearly worker's conference. A real spiritual feast was provided. There was a crowd of over 400 in the afternoon. It is my prayer that every one there will be able to walk closer with their Lord this coming year until we have our next conference. Pray for us at this church at Limon.

Oct. 19, 1935. N. L. Dettwiler.

Elmira, Ont.

(Floradale congregation)

Greetings in Jesus' Precious Name:—Since this is the time of the year when we in Canada think of Thanksgiving, we indeed feel to praise the Lord for the bounties of the earth that He has blessed us with this past summer. We cannot help but say that the Lord is mindful of His creation.

We as a congregation have also enjoyed many spiritual blessings as well. On Aug. 25 we had an all-day meeting, when we were favored with five ministering brethren from the United States. Each gave us a message during the day which were much appreciated.

We were also glad that the General Conference was held so close by that we could attend, which was indeed a rare privilege. We wish to praise the Lord for the many truths heard during those days of spiritual feasting.

On Aug. 31 Bro. J. Irvin Lehman of Chambersburg, Pa., came into our midst to conduct a series of meetings, lasting until Sept. 8. We feel to praise the Lord for the messages given.

Three young souls confessed Jesus as their Savior.

We were also privileged to have the Waterloo County Ministers' Meeting at our congregation on Sept. 5.

On Sept. 22, Bro. Manasseh Hallman of Mannheim shared communion with our congregation.

On Oct. 20, we had baptismal services, with Bishop Moses M. Brubacher of St. Jacobs officiating. Four souls sealed their vows by water baptism; also another was received into the church at that time, who had been a member of another denomination. May our prayers attend them that their lives might be real lives of service for their Lord.

These last two years our congregation has had a marked increase in membership and attendance. May it also be said that the spiritual progress has been on the increase as well.

This past summer we had a two weeks summer Bible school at our congregation with Bro. John E. Coffman of Goshen, Ind., in charge. There were seven of these summer Bible schools held in the county, with an enrollment of over 1500 boys and girls studying the Word of God.

Our aged bishop, Bro. Abram Gingerich, who is nearly eighty, has just recently returned from the Canadian Northwest after spending a few months with members of his family at Guernsey, Sask.

We ask an interest in your prayers in behalf of the work at this place.

Yours in His service,

Oct. 20, 1935. Isaiah G. Bauman.

Parnell, Ia.

(West Union congregation)

A Christian Greeting to all Herald Readers:—As we look out over nature's beauty we are made to say with our loving Lord, Behold the fig tree and all the trees and remember what He meant to teach us by seeing these things come to pass.

On Oct. 6, the time for our review in Sunday school was given to Frank Sturpe of Norristown, Pa. He spoke very briefly of his sinful career and the trials, hardships, persecution, and the joy of finding Christ as his Savior.

Brethren Henry and Peter Yoder of Wolford, N. Dak., worshiped with us over Sunday, the 20th. The boys are somewhat interested in the Iowa corn fields.

Bro. David Lehman's of Woodriver, Neb., are visiting with their daughter, Mrs. Lewis Schrock, and have already spent a year with us, but expect to make the Woodriver Valley their future home again. Bro. Lehman has been at the Springs in Missouri for his health (rheumatism).

Bro. Aaron Guengerich of Geneva, Neb., with his family, worshiped with us Oct. 6. Bro. Guengerich is taking up his practice (chiropractor) at Grun-

dy Center while the family is located in Kalona, Ia.

Bro. A. G. Yoder and wife attended the funeral of Bro. Philip Kreider, near Palmyra, Mo. Sister Tillie Yoder accompanied them as far as Hannibal, spending a short but pleasant visit with her granddaughter, Nora King, and the workers.

Bro. Ed Mast and wife, Clara Gunden of Pigeon, Mich., and Milton and Louella Sommers, with Ila Zehr of Manson, Ia., worshiped with us over Sunday, the 13th.

A number of barns have been destroyed by fire in the community, caused by the bean hay not being properly cured.

Oct. 21, 1935. C. J. Gingerich.

Morrison, Ill.

Dear Herald Readers, Greetings of Love:—The congregation at this place has had the pleasure of having several visiting brethren bring us messages from God's Word the past several months.

On the morning of Aug. 11, Bro. Simon Graybill and family of Freeport, Ill., worshiped with us. We were glad for their presence and for the brother's message to us.

The evening of Aug. 18, Bro. Aaron Good of Sterling, Ill., officiated at a baptismal service for a young brother. May he ever remain true to the Lord.

Bro. John Thut of Harper, Kans., was with us from Sept. 29 to Oct. 6, bringing ten messages from the prophetic Word to us. We enjoyed these messages and felt they were very interesting and instructive.

Bro. J. M. Nunemaker of La Junta, Colo., visited relatives and friends here for several days and on the evening of Oct. 20 he preached for us. He was formerly a resident at this place. We appreciated our aged brother's fatherly counsel and admonitions and felt his presence and message were a real inspiration.

We are expecting Bro. Aaron Good of Sterling to hold our communion for us on the evening of Nov. 3.

A number of brethren and sisters from the Sterling congregation have worshiped with us at different services in recent months. We appreciated their presence. We are always glad for visitors.

We ask an interest in the prayers of the Church for the work at this place. God bless you all.

Oct. 23, 1935. Eunice Deter.

The present missionary outlook is good, but there are many difficulties. The harvest is ripe, the grain is tangled, and the hindrances are great.—I. W. Royer.

The movies do not build character, nor save souls; why would Christians want to go?—A. C. Good.

SUNDAY SCHOOL CONFERENCE

Report of the Fifteenth Annual Sunday School Conference of the Pacific Coast District, held with the Hopewell congregation, Woodburn, Oreg., June 11, 12, 1935.

Organization: Mod., C. G. Yoder; Asst. Mod., C. U. Snyder; Secy., M. R. Martin; Treas., L. E. Conrad; Song Manager, Wilbur Nafziger.

Motto: "Put on the whole armour of God."

Tuesday Morning

Song Service, led by the Chorister.

Devotion, led by Wm. Beachy.

Roll Call: Out of 90 names called, there were present, ordained men, 23; delegates, 37; by proxy, 6.

Minutes of last meeting read and accepted.

Scripture recitation (Isa. 6:1-9), Doris King.

The following subjects were discussed:

1. **Our Part in Promoting the Spirit of Reverence in the Sunday School Hour:** (a) Supt. & Chor.; (b) Teacher & Pupil; (c) Home, by Hilding Anderson.

It is God, not man, that commands reverence, Hab. 2:20. It is necessary that we teach reverence continually, in order that the Spirit of it may be carried through our Sunday school hour. "Fear God and keep His commandments, for this is the whole duty of man"—which makes fear (or reverence) half of his duty. In teaching we must be careful that we live up to our teaching.

Open discussion: Parents should instruct their children. Greeting one another, on the part of those coming in late, detracts from the spirit of reverence, and should be avoided. Reverence must be in our heart.

2. **The Sunday School Teacher Meeting Present-day Needs of the Pupil; Social, Intellectual, and Spiritual,** by L. F. Hilty.

A teacher is one who can guide or show or make to know, as nature teaches one to eat. Teaching a S. S. class, is a seven-day week job. Sociability is an outstanding qualification of a teacher. Effective teachers need training. Meeting the need spiritually is the teacher's biggest job.

Open discussion: Teachers can be trained by getting down at the feet of Jesus. Teachers lack in their prayer life. Their life must be the victorious life. Jesus said, "Follow me." Daily conduct of the teacher is what influences the pupil.

Special song, arranged by S. G. Hostetler.

Tuesday Afternoon

Children's meeting conducted by Elsie Kaufman. Children sang songs and repeated the 23rd Psalm. Scripture verses given by 29 children. Choruses were sung, led by Sister Kaufman, and Bro. Kaufman gave an illustrated talk. There were 24 boys and 54 girls present.

Reports of secretary, field worker, and treasurer accepted as given.

Offering was taken in the amount of \$28.06.

Scripture recitation (Psa. 24), by Dorothy Yoder.

3. **The Objectives of the Sunday School,** by Henry Nice.

The purpose of the Sunday school is to make a dwelling place for the Holy Spirit.

4. **The Value of Punctuality,** by Julius Schultz.

The lack of punctuality is harmful wherever manifest. If we want to be on time, we have to cultivate the habit. Speakers on programs should be prompt. It is no more harm to rob a man of his money than of his time. Punctuality is valuable for the blessings and benefits it brings to others and to ourselves and to the cause for which we labor. It is the spiritual atmosphere thermometer of the Sunday school.

Open discussion.

Special song, arranged by Barbara Garber.

Tuesday Evening

Devotion led by J. H. Yoder.

Round Table, conducted by Paul Yoder and Harry Shoupe.

5. **Prayer, What it Means to Me,** by Glen Whitaker, Myrtle Miller.

We can't pray if we only pray once in awhile. God answers earnest prayer.

6. **What it Means to Me in Helping Others,** by Lina Snyder, J. N. Kaufman.

Prayer is a partnership. It transforms one's life.

Special song, arranged by S. G. Hostetler.

7. **The Sunday School Witnessing for Christ,** by Vernon Kaufman.

We need a staff of workers that is fully consecrated. We should bring outside people into the Sunday school.

Sermon by E. S. Garber.

Wednesday Forenoon

Devotion (Eph. 6:10-13), led by A. H. Kilmer.

Scripture Recitation (Eph. 6:10-20), Clarence Hartzler.

8. **How Impress Indelibly into the Hearts of Our Youth, the Beauty of the Christian Life,** by Orrie Conrad.

We contact our youth in the home, in the Church and Sunday school, in every day life, and in prayer. "Train up a child in the way he should go and when he is old he will not depart from it." Sow the Word. As the sowing is, so will also the harvest be. We are a living epistle, known and read of all men. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Essay, by Salome Lind. The highest tribute we can pay to a Christian is to be able to say of him or her, that their Christian life was so beautiful that they led others to Christ. The way we live, shows others what we think of the Christian life. The world makes sin look attractive. We, as Christians must live so that others may see that the Christian life is really beautiful.

9. **A Deeper Experience through Christian Service,** by Chester Kaufman.

Satan will, if possible, keep us from service, thus keeping us from a deeper experience in our lives.

Open discussion.

Special song, arranged by Glen Whitaker.

10. **Present World Conditions, a Challenge to Christian Youth,** Odesse Kilmer.

The closer we live to God, the better we can challenge the world. May we stay clear from drifting with the tide.

11. **Building on a Rock, in a Modernistic Age,** by M. E. Breneman.

The foundation of our faith is expressed in the confession of the fact that Jesus Christ is the Son of the living God. The Modernistic age claims that the religion of Jesus Christ is not supernatural, but rather that this fact must be rejected. The Bible teaches and emphasizes the fact that Jesus is the only begotten Son of God. Modern teaching—Christ born by natural birth. Bible—divine conception, and miraculous birth. May we build by faith, on the only Rock Christ Jesus, which alone can save us in the face of modernistic teaching.

Open discussion.

Miscellaneous Business

On motion, it was decided that the reading of the reports be governed by the Executive Committee of S. S. Conference.

On motion, it was decided that the matter of the S. S. Conference funds be left in the hands of the Executive Committee of the S. S. Conference.

Compiled Report of Sunday Schools

No. of Schools meeting every Sunday	15
No. of Officers	86
No. of Teachers	173
Enrollment	1921
Average Attendance	1371
Cradle Roll Depts.	2
Beginners Depts.	3
Primary Depts.	6
Junior Depts.	3
Intermediate Depts.	3
Home Depts.	2
Children under 14	657
Children from 14 to 18	197
Pupils over 12 non church members	106
Pupils of non Mennonite parentage	425
Pupils under 14 that read the New Testament	25
Pupils under 18 that read the entire Bible	7
Teachers Training Classes	0
Teachers meetings	7
S. S. Libraries	9
No. of Volumes	933
No. of Schools having Missionary Offerings	11
No. of Schools using Investment Fund	12
No. of Schools observing Missionary Day	12
Mission Study Classes	1
Summer Bible Schools	8
Mission Sunday Schools	2
Offerings for supplies	\$1168.34
Offerings for Missions and other Causes	\$1278.56
No. of Schools using Words of Cheer	13
No. of Schools using Beams of Light	14
No. of Schools using Youth's Christian Companion	14
Pupils received into church fellowship	20
Y. P. B. Meetings	14
Using Regular Topics	13
Having Junior Programs	11
Homes having family worship	160
Homes not having family worship	47

Organization for 1936

Mod., Orrie Conrad; Asst. Mod., Marcus Lind; Sec. Field Worker, M. R. Martin; Treas., L. E. Conrad; Add. Members of Ex. Com., Melvin Wolfer (1 Yr.), Milo Schultz (2 Yrs.); Library Committee: M. R. Martin (Chairman), Paul W. Miller (1 Yr.), Vernon Kaufman (2 Yrs.).

SPECIAL MEETINGS

Los Angeles, Calif.

Report of Los Angeles Mission Quarterly Mission Meeting, Oct. 6, 1935.

Talk to the Children, Sister Ella Zook.

Mission Sermon, Bro. H. J. King, Harper, Kans.

(Afternoon)

Song service led by Menno Stoner.

Devotion, Edwin Yoder, Matt. 5:1-16.

The Importance of Evangelizing the Home Base, by Esther Guengerich. The Christian compared to a lighthouse. The home base is our individual life. We cannot witness unless we have had that experience. Warning to young people working in the city. Begin evangelizing at home base.

Survey of the Field, by H. G. Erisman. Ten thousand people within walking distance of our church. (Est) People cold and indifferent. At least forty places within this mile, where they sell liquor. What are we going to do about it? Pray! Pray! Pray!

Special song—**Go Work in the Field Today**.

Preparation of the Forces by Lena Zook. Consecration—Separation—Prayer.

Song—**He is Depending on You**.

The Application, by Bro. A. S. Winger. The high priest made humble by simple but pure garments. Christ the example of a humble servant. The love of power a snare. Power of the Holy Ghost.

Special Song—**Christian, Arise**.

Open Discussion.

Evangelistic sermon, H. J. King.

Organization.—Mod., Jacob Roth; Chor., Menno Stoner; Secys., Clysta Headings, Dorthy Kauffman.

Mannheim, Ont.

Report of the Annual Wilmot Township Sunday School Meeting, held at the Latschar Church, Ontario, Monday, Oct. 14, 1935.

Organization.—Mod., Leslie Witmer; Sec., Elmina Cressman; Chors., Harold Schiedel, Jacob Hallman.

Program and Speakers.—The Sunday School—The Church of Tomorrow, Jacob Hallman; Training the Child Mind for Christ, Luella Shantz; "Run, Speak to this Young Man" (Zech. 2:4), T. K. Hershey; The Sunday School as a Means of Holding the Teen Age Pupil for the Church—(a) The girls, Mrs. Moses Roth; (b) The boys, Henry Gingerich; Training Chorister for Sunday School, Harold Schiedel; The Pupil's Place in the Sunday School, Ella Shantz; The Sunday School Creating Missionary Zeal for the Church Through the Pupil, Ellen Eby; Open discussion—Effects of Early Home Influence. Examples: Moses, Norman Shantz; Samuel, Eloise Cressman; John the Baptist, Harold Schmitt; Timothy, Mary Shantz; Evangelistic Sermon—"Ye must be born again," T. K. Hershey.

Thoughts Presented.—The Sunday school is one of the Church's institutions to give a better Bible knowledge to all that attend. Its highest aim and purpose ought to be to teach the Word of God, and to lead souls to Christ, the Master Teacher. The Sunday school is an avenue where the talent of youth can be developed for future service. That tender attention and loving care of the primary teacher toward her pupils is a great help in gaining the children's confidence, and thus being able to clearly tell them the difference between right and wrong in Bible stories. There is a great need of workers with a keen interest in the younger members of the Sunday school; workers that are Spirit-filled and have the Word of God hid in their hearts and are overflowing with the love of God toward the lukewarm and lost souls. Co-operation of the homes with the Sunday school is necessary to have good attendance. The need of adults living exemplary lives for the sake of the teen age pupils, both boys and girls. Good congrega-

tional singing puts a live spirit in the Sunday school. A qualified chorister is a great help to arouse the interest of both adult and youth to take part in song service. A challenge to the young people was given:

1. To study the Bible systematically.
2. Not to neglect the prayer life.
3. To be active in the work of the Lord.

Secretary.

EASTERN MENNONITE SCHOOL

Special Bible Term, Jan. 2—Feb. 12, 1936
Plan for a Systematic Study of the Bible.

We should be grateful that the Church is providing ample opportunities for systematic study. The responsibility now rests upon the individual to take advantage of these opportunities. The Special Bible Term at Eastern Mennonite School offers splendid facilities for those who are unable to attend school for the full nine months. The six weeks of study coming during the mid-winter, when work on the farm is not as pressing as at other seasons of the year, should stir many young people to plan for the best possible use of this time. Only a systematic study of the Bible will yield worthwhile results. The demands for Christian service are so exacting that one should not be content to offer to the Lord a meager training in preparation for the greatest work of the child of God.

The Special Bible Term at Eastern Mennonite School offers:

1. Congenial school atmosphere for study.
2. A religious atmosphere that is conducive to Christian growth.
3. An extensive list of subjects which make possible a choice of studies according to one's needs or desires.
4. The six-year cycle enables us to make Bible courses intensive as well as extensive. Do not be content with mere outline studies of the Bible. Dig deep into the treasures of the Word.
5. The Elementary Teacher Training Course outlined by the General Sunday School Committee is offered.
6. Special literary and music programs given during the Term.
7. Special religious programs are scheduled: Christian Life Conference, Sunday School Workers' Meeting, Mission Program, etc.
8. Courses are offered which are adapted to maturer students, ministers and missionaries.
9. Emphasis will be given to mission courses. Bro. Milton Vogt, returned missionary to India, will be present for special work in missions.
10. A special two-week course, beginning two weeks prior to the Ministers Week, is being outlined for ministers.

Write for the Special Bible Term Bulletin, which gives full particulars.

Chester K. Lehman, Dean.

Married

Shaub—Hershey.—Bro. Clayton Shaub of the E. Petersburg congregation, and Sister Mildred R. Hershey of Erb's congregation were married Aug. 14, 1935, at the home of the bride, Bro. H. E. Lutz of Mt. Joy, Pa., officiating.

Huber—Garman.—Bro. John M. Huber of the New Danville congregation, and Sister Esther F. Garman of the Landisville congregation were married Aug. 11, 1935, at the home of the bride, Bro. H. E. Lutz of Mt. Joy, Pa., officiating. May God bless them through life.

Buckwalter—Charles.—Bro. Paul N. Buckwalter of Mellinger's congregation and Sister Ethel Mae Charles of the Salunga and Landisville congregation were married Aug. 10, 1935, at the bride's home, Bro. H. E. Lutz of Mt. Joy, Pa., officiating. May God bless them in this new relation.

Myers—Pickel.—Bro. Marvin L. Myers and Sister Eleanor A. Pickel, both of the Paradise congregation, were married Oct. 5, 1935, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May God richly bless them through life.

Hershey—Girvin.—Bro. John W. Hershey and Sister Edith M. Girvin, both of the Hershey congregation, were married Oct. 16, 1935, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the blessings of God be upon them all through life.

Siegrist—Myer.—Bro. Abram F. Siegrist and Sister Annie W. Myer, both of the Stumptown, Pa., congregation, were united in marriage at the home of Bishop Abram L. Martin, Oct. 16, 1935. May the good Lord be pleased to bless them through life.

Baum—Shenk.—Bro. Aldus H. Baum and Sister Suie H. Shenk, both of the Gantz's and Hernley's congregation, were married April 20, 1935, at the home of the officiating bishop, Bro. Henry E. Lutz of Mt. Joy, Pa. May God's blessing accompany them in their new relation.

Kramer—Metzler.—Bro. George F. Kramer and Sister Jennie M. Metzler, both of the Hershey congregation, were united in marriage Oct. 5, 1935, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May God bless them through life.

Brubaker—Shenk.—On Oct. 10, 1935, at the home of Bishop Noah Landis, Neffsville, Pa., occurred the marriage of Bro. Ezra G. Brubaker of Lancaster, Pa., to Sister Esther May Shenk of Landisville, Pa., Bro. Ira D. Landis officiating. May the Lord richly bless this union.

Hess—Leaman.—Bro. Charles H. Hess of the Byerland congregation and Sister Mary E. Leaman of the Mellinger congregation were united in marriage Oct. 9, 1935, at the home of the bride's parents by Bishop Abram L. Martin of Intercourse, Pa. May the blessings of God attend them through life.

Groff—Graham.—Bro. John K. Groff of the Mellinger congregation and Sister M. Arlene Graham of the Kinzers congregation were united in marriage Oct. 2, 1935, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in their new relationship.

Heisey—Bomberger.—Bro. Jonas S. Heisey of the Kauffman's congregation and Sister Amy D. Bomberger of Erb's congregation, were married June 6, 1935, at the home of the bride, Bro. H. E. Lutz of Mt. Joy, Pa., officiating. May God abundantly bless them through life and grant them much happiness.

Zimmerman—Heisey.—Bro. John J. Zimmerman of the Weaverland congregation and Sister Mary W. Heisey of Gantz's and Hernley's congregation were married Sept. 21, 1935 at the home of the officiating bishop, Bro. H. E. Lutz of Mt. Joy, Pa. May God be with them, and that to bless.

Harnish—Metzler.—Bro. Jacob H. Harnish Jr., of the Brick congregation, and Sister Elta B. Metzler of Erisman's congregation were married Oct. 23, 1935 at the home of the bride, Bro. H. E. Lutz of Mt. Joy, Pa., assisted by Bro. Jacob Harnish Sr., father of the groom, officiated. May God's richest blessing be theirs in their new relation.

Obituary

Landis.—Phares M. Landis was born March 26, 1869; died June 24, 1935, from the effects of a fall; aged 66 y. 2 m. 28 d. Bro. Landis was a member of the Church for many years. In his death his wife loses a faithful companion,

and the community a helpful friend. Funeral services were held from the East Petersburg Mennonite Church June 27, conducted by Brethren Frank Kreider, John Gochbauer, and Henry Lutz. His body was laid to rest in the adjoining cemetery.

"Rest on, dear husband, your labor is o'er,
Your willing hands will toil no more;
A faithful husband, true and kind,
No friend on earth like you I'll find."

Wenger.—Simon Peter, son of the late Benjamin B., and Julia Ann (Estep) Wenger, was born Jan. 5, 1866; died July 26, 1935; aged 69 y. 6 m. 21 d. He was reared in the neighborhood of Dayton, Va., where he himself lived after his marriage, but the greater part of his married life was spent in the Briery Branch vicinity where he died. He was janitor at the Bethany Church for many years, which office he performed faithfully. He was also faithful in church attendance, his place seldom being vacant. Surviving him are his companion, 1 son, 5 daughters, and several grandchildren, 3 sisters, and 5 brothers. Three children preceded him in death. Funeral services were conducted at the Bethany Church by Brethren L. H. Jones and J. L. Stauffer. His body was laid to rest at Sangersville.

Johnson.—Mattie Elzoe Johnson, daughter of Bro. and Sister Christian Deffenbaugh of Masontown, Pa., was born Dec. 17, 1866; died at the home of her daughter, Mrs. H. F. McPherson of Scottsville, Va. (where she had lived the last few years because of health conditions), Oct. 21, 1935; aged 68 y. 10 m. 4 d. She was married to Lowry Johnson (who preceded her in death) April 24, 1886. She is survived by the following children: Mrs. H. F. McPherson, Dr. S. L. Johnson, Mrs. Pierce Micky; also by 7 grandchildren, 3 sisters (Mrs. Cassius Provins, Mrs. Thomas Schofe, and Mrs. J. W. Debold), 2 brothers (Chancy G. and Homer F.), and many relatives and friends. Sister Johnson has been a faithful exemplar and defender of the faith for many years and leaves many friends who mourn her departure. Funeral services at the Masontown, Pa., Mennonite Church on Thursday afternoon, Oct. 24, in charge of Bro. A. J. Metzler assisted by others. Text, Job 5:26. Burial in adjoining cemetery.

Bachman.—Ethel Stoker Bachman was born at Tremont, Ill., Dec. 4, 1906; departed this life at the home of her parents, Oct. 12, 1935; aged 28 y. 10 m. 8 d. Early in life she accepted Christ as her personal Savior and united with the Pleasant Grove Mennonite Church at Tremont. On Aug. 26, 1934, she was united in marriage to Edward E. Bachman of Metamora, who passed away five months later, making their union here on earth of short duration. Surviving are her grief-stricken parents (Mr. and Mrs. Daniel W. Stoker of Tremont, Ill.), 1 sister (Mrs. Arthur J. Gingrich of Metamora), and a brother (Allen at home). Funeral services were held at the Metamora Mennonite Church. Henry R. Schertz, Metamora, was in charge of the service, assisted by Jonas Litwiller of Morton, Ill.

"Not dead—oh no, but borne beyond the shadows
Into the full, clear light;
Forever done with mist and cloud and tempest,
Where all is calm and bright."

Bauman.—Jonas, son of the late Wendel and Annie (Burkhardt) Bauman, was born near Elmira, Ont., April 3, 1892; died Sept. 7, 1935; aged 43 y. 5 m. 4 d. He was united in marriage with Hettie Horst. The Lord blessed their union with 5 children. One son (Alton) preceded him to the home beyond. There remain his wife, 2 daughters (Lydia Ann and Minerva), 2 sons (Leonard and Aden), at home; also 1 brother (Ezra) and a host of relatives and friends. In his boyhood days he accepted Christ as his personal Savior and united with the Mennonite Church, to which he remained true to the end. He gave a bright evidence before passing away that he would be ready when Jesus came. Funeral services were

held at the home, and at the Elmira Mennonite Church, conducted by Bro. Urias Martin and Bro. Jesse Bauman. He was laid to rest in the adjoining cemetery.

"Not now but in the coming years;
It may be in a better land,
We'll know the meaning of our tears,
And there sometime we'll understand."

Bauman.—Ira S. Bauman was born July 14, 1865; died Oct. 14, 1935; aged 70 y. 3 m. He accepted Christ as his personal Savior in his twentieth year and was a faithful member of the Mennonite Church until his death. On Feb. 9, 1890, he was united in marriage to Matilda Groff who survives him, with 7 children: Martha (Mrs. Albert Habermehl) of Conestoga; Emma of West Liberty, Ohio; Leander of Kitchener, Ont.; Melvin of Windsor, Ont.; Fannie, Ilde, and Roy at home. One infant son predeceased him. A life of true devotion to God and self-denying service to his fellowmen has been brought to a close, but we are comforted in that we know, that which was sown in corruption shall be raised in incorruption, and that which was sown in weakness shall be raised in power. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power but they shall be priests of God and of Christ and shall reign with him forever." The funeral services were in charge of Bro. J. B. Martin, assisted by Noah Hunsberger, C. F. Derstine, and Jonas Snider. Texts, Rev. 22:4 and John 13:36. The body was laid to rest in Waterloo Mennonite Cemetery.

Short.—Simeon, eldest son of Peter D. and Barbara (Souder) Short, was born near Archbold, Ohio, Nov. 16, 1865; died very suddenly Sept. 30, 1935; aged 69 y. 10 m. 14 d. On Jan. 24, 1889, he was married to Barbara Beck. To this union 2 sons and 2 daughters were born: Arminda, Jesse, Raymond, and Dora. His companion died Aug. 22, 1905. On Jan. 22, 1907, he was married to Loueza Nofziger. To this union was born 1 daughter (Cora). He leaves his sorrowing companion, 2 sons, 3 daughters, 17 grandchildren, 1 great-grandson, 7 brothers, and 4 sisters. Two grandchildren, 3 brothers and 2 sisters preceded him in death. Bro. Short was afflicted with heart disease for several years, but was able to be about most of the time. In the morning before his death he left home and went to his farm about 4 miles away to do some work, and suddenly his spirit took its flight. He accepted Christ as his Savior and united with the Mennonite Church at the age of 21, remaining faithful to the end. He was regular in church attendance, interested in the welfare of the church that she might remain true to the simple faith of the Gospel. On Oct. 3, short services were held at the home by Bro. Henry Wyse, and at the Central A. M. Church by S. S. Wyse and E. B. Frey. Texts, Mark 13:35, 36 and Gen. 5:24. Interment in Eckley Cemetery.

"Friends may think we have forgotten,
When at times they see us smile,
But they little know the sorrow
That the smile hides all the while."

Beckler.—Minnie, daughter of Joseph and Jacobina (Roth) Gascho, was born near Milford, Neb., June 20, 1902; died Oct. 8, 1935 (death being caused of heart failure following an operation at a hospital at Grand Island, Neb.); aged 33 y. 3 m. 18 d. In 1908 she with her parents moved from Milford to Wood River vicinity where she resided ever since. She accepted her Savior in her early youth, united with the Mennonite Church, and remained faithful to the end. She was united in marriage with Sidney Beckler Dec. 25, 1919. To this union were born 1 daughter and 5 sons (La Verne, Orval, Maynerd, Raymond, Sidney Jr., and Homer). Besides her husband and children she leaves her father, mother, 2 brothers (Alvin and Harry), 2 sisters (Ida and Katie), an aged grandmother, and numerous relatives and friends to mourn her untimely departure. Two sisters (Mary Roth and Anna Jantzi) preceded her in death. Mary passed away in 1930

and Anna in 1935, each leaving a family of 6 small children. Funeral services were held at the home of her parents and at the Wood River Mennonite Church Oct. 11, 1935, with a large number of relatives and friends attending. Services were conducted by A. E. Stoltzfus at the home and Wm. Eicher, Joe Zimmerman and D. G. Lapp at the Church. Text, Rom. 8:18.

"God saw fit to pluck
One of the fairest lilies of the garden but—
'Tis God's sweet will, so let it be,
He sees what we cannot see.
There is a 'need-be' for each pain.
And sometime He will make it plain
That earthly loss is heavenly gain."

Rufenacht.—Leah Rufenacht (nee Short), wife of Joel Rufenacht (deceased), was born near Archbold, O., Apr. 18, 1866; passed away at her home in Archbold, Oct. 12, 1935, several hours after taking a paralytic stroke; aged 69 y. 5 m. 24 d. Her companion preceded her in death 5 months and 13 days. Mar. 8, 1887, she was united in marriage with Joel Rufenacht. To this union were born 4 sons and 3 daughters. In passing she leaves her children (Aaron, Dale, Mrs. Charlie Nafziger, Mrs. M. A. Farber of Archbold, Ohio; Alpheus of Waldron, Mich.; Floyd and Mrs. E. A. Randolph of Toledo, Ohio), 15 grandchildren, 3 brothers, 7 sisters, and a host of relatives and friends. Her husband, parents, 1 brother and 1 sister preceded her in death. About seven years ago she had her first stroke, from which she never fully recovered, leaving her partly an invalid the remaining years of her life. But through all her afflictions and grief she bore it patiently, ever trying to be resigned to the will of her God. Since the death of father she often expressed her desire to leave this world and be with her companion in glory. In her younger years she accepted Christ as her Savior and united with the Mennonite Church, remaining true to her faith until death. On Oct. 15, at the Lockport Church her funeral was held, in charge of S. D. Grieser, assisted by Ed B. Frey. Text, Rev. 14:13. Burial in adjoining cemetery.

"A loving mother so gentle and kind,
What a wonderful memory she left behind;
Long days she patiently bore in pain,
To wait for relief, but all in vain,
Till God Himself knew what was best—
He took her home and gave her rest."

Hershey.—Mary, wife of John K. Hershey, was born near Paradise, Pa., May 13, 1873; died Oct. 13, 1935, following an accident which occurred near Bristol, Va., when she, with her husband, were on their way to Tennessee to visit a son. While driving along she noticed the door on her side of the car in which they were riding was not properly latched. In an attempt to close it the wind caught the door and drew her out. The full extent of her injuries could not be determined on account of her intense suffering, but the forty-three hours of life granted her following the accident were fragrant with her trust in the Lord and her readiness to go to be with Him. Her home-going leaves a tremendous vacancy in home, Church, and community; but her testimony to the grace and faithfulness of Him whom she loved and served will live on in the minds and hearts of those to whom she ministered so bountifully. There will be a great reward for her many "Cups of cold water" given in His name. She is survived by her husband and the following children: Ruth, wife of Willis Hershey, of near Paradise; John, of near Knoxville, Tenn.; Lloyd, of Honeybrook, Pa.; Paul, of Paradise, and Mary and George at home. She was a member of the Paradise Mennonite Church, from which funeral services were held Oct. 16.

"With Christ! immune from sadness, sin and sorrow;
To share no more earth's anguish, pain and tears;
Nor yet to have one thought about a morrow,
Since morrows come not where there are no years.
With Christ! What bliss! Glad, unalloyed communion!

ANNOUNCEMENT

What hallowed joys with loved ones gathered there!
With choice celestial spirits! Oh, what union!
With Christ! Blest place! Blest home beyond compare!"

Wenger.—Amos Daniel Wenger was born Nov. 25, 1867, near Edom, Va.; died Oct. 5, 1935, near Harrisonburg, Va. (a few miles from his birthplace); aged 67 y. 10 m. 10 d. His busy life of service for his Master began almost immediately after accepting Christ at the age of twenty-two and uniting with the Mennonite Church in Ohio. Going farther west, he attended various schools, taught school, and was ordained to the ministry in Cass Co., Mo., Nov. 11, 1894, by Bishop David D. Kauffman. Then followed years of evangelistic work and Bible teaching. July 1, 1897, he married Mary Hostetter of Millersville, Pa., who passed away with chronic Bright's disease after one year of life together. January, 1899, to February, 1900, he took his trip around the world, visiting Bible lands especially. Sept. 27, 1900, he married Anna May Lehman of Millersville, Pa., who survives him. While writing his book of travel the same year he suffered a nervous breakdown which left him somewhat crippled. In 1901 his church work was again resumed. In 1908 he moved with his family to a farm near Fentress, Va. From here he was called to the principalship of the Eastern Mennonite School in 1922, where he served until his death which occurred suddenly while sitting on a chair in front of the kitchen stove soon after breakfast. He leaves a faithful wife and 7 children: Mrs. Warren Kratz, Whitmer, W. Va.; Mrs. John Garber, South Boston, Va.; Amos D. and Paul L. of Fentress, Va.; Ruth, Rhoda, and Chester of Harrisonburg, Va. An infant son (Ralph) preceded him in death. He is also survived by 5 grandchildren. Services at the Harrisonburg home in charge of Bro. S. H. Rhodes and at the Eastern Mennonite School in charge of Bro. J. L. Stauffer. Sermon by Bro. John H. Mosemann assisted by Bro. Daniel Kauffman and others. Next day services were conducted at the Fentress home and church in charge of Bro. Clayton Bergey, assisted by the brethren, John R. Mumaw, J. L. Stauffer, and Daniel Shenk. The text used at both places was one chosen by Bro. Wenger during his severe spell of sickness in 1900: Psal. 17:15—"I shall be satisfied when I awake with thy likeness."

JOHNSTOWN BIBLE SCHOOL

Plans are being completed for the Special Bible Term at the Johnstown Bible School from Jan. 6 to Feb. 14. The usual courses in Bible, Music, and Christian Work are being offered. There are also several new courses planned for which makes it possible for former students to enroll for entirely new work.

The teaching staff this year will be A. J. Metzler, Scottdale, Pa., E. C. Bender, Martinsburg, Pa., Wm. G. Detweiler, Canton, Ohio, and Geo. M. Hostetler, Westover, Md.

A Minister's Normal is being planned for the first two weeks of the school. These extra courses are designed especially to meet the needs of pastors. Bro. J. S. Hartzler of Elkhart, Ind., a pastor of many years experience, will be added to the teaching staff for these two weeks. Here is an opportunity for individuals or congregations to make possible for their ministers to enjoy these profitable weeks in study and fellowship.

As heretofore, a seventh week—from Feb. 17 to 21—will be given to Sunday school work. Any workers who cannot attend the entire seven weeks will do well to arrange for this week at least.

For further information and a bulletin write:

A. J. Metzler, Principal, Scottdale, Pa.

The Lord willing, a Bible school will be held at the Central Church, near Archbold, Ohio, Dec. 16 to 27, 1935. Instructors will be S. G. Shetler, J. Irvin Lehman, and D. A. Yoder.

The subjects offered this year are as follows: Philippians; Micah; Ephesians; Obadiah; Jonah; Numbers; I Kings; Christian Principles; English; Ezekiel; Prayers of Jesus; Vocal Music; Teacher Training; Sunday School Administration; Bible Geography, O. T.; John; Bible Doctrine; II Kings; Teacher Training; Job to Malachi; Ecclesiastes.

Tuition will be 75c per week. Board and lodging will be furnished free to students from other communities.

For further information write to,
E. B. Frey, Wauseon, Ohio.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association, will be held at the home at Oreville, Lancaster Co., Pa., on Saturday, Nov. 9, at 1:30 P. M.

The meeting will open with a sermon by Bro. A. B. Stoltzfus of Gap, followed by various reports, election of trustees, etc. All are cordially invited to be present.

Respectfully,
Aaron L. Groff, Asst. Secy.

ANNOUNCEMENT

The Midland Bible School will be held in the Mennonite Church near Midland, Mich., Nov. 18-29, 1935.

The following subjects will be taught: Pentateuch (Exodus), Historical Books (Judges and Ruth), Poetical Book (Psalm), Major Prophets (Jeremiah), Minor Prophets (Joel and Amos), Epistles (II John, III John, Jude, I Peter, Romans), Vocal Music, Teachers' Training (Bible Survey and Sunday School Pedagogy), Christian Principles (Communion and Life Insurance), Missions (South America), Bible Geography (Old Testament).

Instructors: Bro. S. G. Shetler, Principal, Johnstown, Pa.; Bro. E. C. Bender, Martinsburg, Pa.

Tuition: 75c per week. Board and room free.

The Junior department will be in charge of Sister Ida Bontrager and Bro. Monroe Wyse, both of the Midland congregation. There will be daily periods from 6:45 to 8:55 P. M.

Subjects: Bible Characters, Ordinances, Bible Geography, Vocal Music, Life of Christ, Restrictions, Miracles, Prophets, Sermon on the Mount, Feasts, Christian Life, and Book Study.

For further information write to Bro. F. F. Bontrager, Midland, Mich.

SIX WEEKS BIBLE TERM

Goshen College—Jan. 2—Feb. 14, 1936

Courses

Bible Introduction, Methods of Bible Study, Book Study, Missions, Bible Doctrines, Church History, Sunday School Work, Summer Bible Schools, Young People's Activities, Music, and Chorister Training.

Ministers' Course

If there is a demand, there will be a special two weeks study course for ministers in Sermon Preparation, Practical Church Work, Personal Work, and Bible Studies. The dates are Feb. 3-14.

Objectives

(1) Bible knowledge, (2) Deeper Christian experience, (3) Preparation for service in S. S., Y. P. B. M., Summer Bible School, and Young People's Activities, (4) Acquaintance with history and teachings of the Men-

nonite faith, (5) Development of loyalty to Christ and the church, (6) Fellowship with young people from various parts of the church, (7) Challenge young people to full consecration to Christ and His service.

Teachers

D. A. Yoder, Elkhart, Ind., is principal and will teach full time. I. W. Royer, Orrville, Ohio, will also teach full time. C. F. Yake, editor of Y. C. C., will teach Summer Bible Schools and Young People's Activities for the last two weeks of the term. Several college teachers will also give courses.

Special Features

Christian Life Conference, Two Weeks Ministers Study Course, Sunday School Workers' Institute, Ministers' Week.

Expenses

\$30 for all expenses of boarding students. \$6 for tuition alone.

For Information

Address D. A. Yoder, principal, Elkhart, Ind., Route 4.

KISHACOQUILLAS VALLEY
BIBLE SCHOOL

Final arrangements are being made for the winter term of the K. V. Bible School to be held at the Allensville Church, Allensville, Pa., from Dec. 16 to Jan. 24. Instructors for the coming term are Aaron Mast, Belleville, Pa., and S. M. Kanagy, Blair, Ont. Should sufficient students require the third instructor he will be chosen.

Below is a list of the courses offered:
Old Testament History after David.
Old Testament Sacrificial System.

Luke.
Romans.
Doctrine of Christ and the Holy Spirit.
General Church History to the Reformation.
Child Study.
Methods of Teaching.
Sunday School Organization and Administration.
Public Speaking.
Elements of Music.
Hymns and Hymn Interpretations.

A week of special instruction will be given to the children of our public schools during the Christmas vacation.

Those desiring further information address either of the undersigned.

Aaron Mast, Principal, Belleville, Pa.
Paul M. Roth, Secretary, Allensville, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
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No. 32

EDITORIAL

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

We admire this list of noble qualities. Do we also possess these qualities to a sufficient extent and degree that they stand out prominently in our daily lives?

If you are planning to set out some shade trees, plan to set the kinds that are doubly useful in that they produce something of use for table purposes as well as shade.

One very important Bible rule is that found in I Cor. 10:31: "Do all to the glory of God." This applies to the use of our time as well as to all other things. Every moment of our time is God-given. Let us use each moment to the end that our whole record may be God-honoring.

On another page we print the last of Bro. J. K. Bixler's series of articles on "Messages Concerning Our Lord." While there might have been, here and there, a point that might have been worded differently had the reader been the writer, we all agree that in the series of articles there is a wealth of wholesome teaching that has been profitable to all readers. In behalf of our readers we express appreciation to our brother for favoring us with the series.

"A Pastor Meditates."—If you are accustomed not to read "Preachers' Page" because you are not a minister, perhaps you can lay aside this rule long enough to read the pointed article on the above subject found on "Preachers' Page" in this number of the Gospel Herald. There is much food for thought there for both ministers and others. Every faithful shepherd of the flock of God desires to be a peace-

maker in the highest and best sense of the term. Every peaceably inclined member of the flock has a desire to be of substantial help to all peace-loving leaders. It is of this class of people that our Savior spoke when He said, "Blessed are the peace-makers; for they shall be called the children of God." Lord, send us more peace-makers.

Opposition to War.—In one of our exchanges there appears an article on "Why the Churches are Opposed to War." Churches, like most nations and even godless people, are opposed to war because of its cruelty, destructiveness, and inhumane savagery. Unfortunately, however, there are too many churches that cry loudly against war when there is no war on, but as soon as war is declared they flop over and support it—often more savagely than other people who make no pretensions to Christianity.

Opposition to war, especially on the part of Christian people, ought to be more than a mere sentiment, ought to be based upon ground that is of a more enduring nature. The Gospel of Christ specifically declares that "they that take the sword shall perish with the sword;" that "the servant of the Lord must not strive;" that we are to love our enemies and do good to them that despitefully use us and persecute us; that "the weapons of our warfare are not carnal;" that so far as lies within our own power we should "live peaceably with all men." Because of these reasons it should be the practice of all Christian churches to have no part whatever in carnal warfare; testifying against it from a Gospel as well as a humanitarian standpoint; and thus follow in the footsteps of Jesus Christ the Prince of Peace.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

GALATIANS VI:2

This verse reads as follows:

"Bear ye one another's burdens, and so fulfill the law of Christ."

Various applications may be made of this text. The most frequent and most logical interpretation to be made of this teaching is that as members of the body of Christ we should help others bear their burdens by working sympathetically with them and for them, living for the good of others. We may also apply it to the mutual relationship and duties between the ministry and the membership. It is in this sense that we wish to discuss it at this time. And while we are thinking of what we may do for one another, let us not forget to look a few verses ahead and read: "Every man shall bear his own burden."

I. Obligation of Ministry to Congregation

We have several very direct scriptural instructions on this point: "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2). Moreover, the relationship of minister to congregation is further set forth in Paul's letter to the Hebrews (13:17): "They watch for your souls, as they that must give account."

A careful study of these texts gives us a clear idea of why Paul should remind his coworkers that "these hands have ministered unto my necessities,

and to them that were with me;" that he exercised the utmost care that he be "not chargeable to any man," lest his ministry might be in vain. In these things he breathed forth the innermost desires and spirit of every consecrated minister of the Gospel. It was in this spirit that the late J. S. Coffman, pioneer evangelist, frequently admonished his younger fellow-ministers that they should never think of being else but that of being "a poor Mennonite preacher." As servants of the living God, we should lay down our lives for the Cause, just as Christ laid down His life for us. By the example of Christ we learn that to be a great leader we must be willing to live the life of a self-sacrificing servant. After a life dedicated to the cause of Christ and the Church, not shunning to declare "all the counsel of God," the faithful minister of the Gospel and under-shepherd in the flock of God, is at last gathered into the eternal fold of God in the glory world above, with the divine benediction, "Well done, good and faithful servant," pronounced upon him by the great "Shepherd and Bishop of our souls."

II. Obligation of Congregation to Ministry

The term, "ensamples to the flock," implies that the same spirit of sacrifice and service and submission exemplified by the faithful minister and leader should also be in evidence in the life of every consecrated member in the congregation. There is no such thing upheld in Scripture as one standard for ministers and another standard for the rest of the members. Recognizing the great responsibility resting upon the overseers of a congregation, coupled with the evident advantage of the whole body working unitedly under their leadership, we can understand why the Biblical admonition, "Obey them that have the rule over you" (Heb. 13:17). There can be no orderly co-operation in a congregation without it.

Now with reference to the congregation helping the ministry bear their burdens, we see another way in which this can be done. The less work a minister has to do to keep his members in line with Gospel teaching, the more time he has for other duties. The less burden a minister has in financial self-support, the more time he has in looking after the spiritual and other interests of his members. This is not to pay him for preaching, any more than a Sunday school teacher should be paid for teaching his classes. The opportunity for the consecrated lay man consists in lending a helping hand to the end that the ministry may be able to spend more time in advancing the interests of the congregation. Besides the duties that rest upon all members, the overseers are expected to equip themselves that they may properly

"feed the flock of God" from the pulpit and otherwise, to keep in close touch with all the membership and help them bear their burdens, to visit the sick and those suffering from other afflictions or troubles, to keep themselves posted on all the issues of the day that are in any way affecting the spiritual life of the members, to keep in touch with fellow-workers in conferences and otherwise, to be of service to every member having burdens to bear which call for help.

Here then is the lay man's opportunity to make this burden-bearing mutual between the minister and his flock. Whether the minister needs money, or care for his family during his absence, or words of sympathy, or prayers, or suggestions as to how he may best serve the cause of Christ and the Church, or simply a whole-hearted moral support in an obedient, loyal life, you help not only your minister but also your congregation (including yourself) when you do your best to help make his burdens as light as possible—in other words, when you rise

to the summary presented in verse 10 of this chapter: "As we have therefore opportunity, let us do good."

III. "The Law of Christ"

We spoke of opportunity as connected with the matter of mutual burden-bearing. But we miss much of this teaching when we lose sight of the fact that "the law of Christ" is involved in this Christian opportunity and duty. It involves a principle which Christ Himself both taught and lived. When therefore the minister enters wholeheartedly on his task of laboring to advance the interests of his congregation and every individual member thereof, and the congregation enters wholeheartedly into the opportunity of giving the minister one hundred per cent support in every way that he needs it, both minister and members are rendering one hundred per cent loyalty to this "law of Christ" which requires that all members (whether ministry or laity) should do what they can in bearing one another's burdens.

MESSAGES CONCERNING OUR LORD

By J. K. Bixler

For the Gospel Herald.

XIII. Jesus Christ the Incomparable One

Any devout student of the life of our Lord as revealed in the Scriptures and from profane history is soon enraptured by His unparalleled character. Not only does he find here and there an outstanding trait of character, but he soon discovers that Christ's life is made up wholly of superlatives. He is the perfect, the absolutely Perfect One. His foes, Satanic and earthly, have ever found Him invulnerable at every point. As the rose sends forth its sweet perfume all the more when bruised and crushed, so He revealed more fully the fragrance of His soul under trial. The sacred Word declares that the Captain of our salvation was made perfect through sufferings. Not that He was not perfection before His sufferings, but His severe suffering intensified and magnified the beneficence of His soul.

Jesus Christ was absolutely perfect in His humanity. When compared with any human being, Christ so far excels that it becomes a contrast rather than a comparison. Holy Writ records a number of such illustrations. The Samaritan woman in doubt asked whether He was greater than Jacob the well-digger, and to her surprise and joy learned that He was the Creator and giver of water. The critical Jews learned that Abraham, the father of their race, was born millenniums of ages since Christ lived in the present tense, the I AM. (Jno. 8:53.) Moses, the meekest man, became pro-

voked and spake inadvisedly and failed of the Promised Land. Although he was the greatest general, statesman, and lawgiver, all in one, at best he was but a servant, while Christ was the Son. Joshua, whose name means savior and who is a type of grace, brought Israel into the Canaan-rest, but Christ alone gives entrance to the true rest of God's people which reaches its completion in the eternal world. The queen of Sheba beheld the splendor of Solomon's court and heard his world-famed wisdom, but "a greater than Solomon is here." "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). As a preacher of repentance to a people so wicked that God said He could no longer forbear, Jonah was excellent, but "a greater than Jonas is here."

As we view our Lord's characterization of the blessed or happy man, we are strikingly impressed that the seven beatitudes are our Lord's own heart-portrait (Matt. 5:3-9). Who, like Christ, became poor that through His poverty we might be rich? Who, but He, realized the depth of human sin and mourned so deeply over man's degradation? Who was so meek and lowly in heart and gave such complete soul-rest as our Lord? None so hungered and thirsted after righteousness and longed to fill the lives of others with that desire for the right as did He! Who so naturally inclined to the bestowing of mercy as the One who failed to receive it from others? From whom did purity of heart flow like a gushing spring and create in others a thirst for this virtue? Who

but He loved peace and reconciled man to God and became the greatest Peacemaker? These virtues were inherent in the life of our Lord. They were the essence of His being! The more that He gave Himself to others, the more that He abounded in these virtues!

In His human life, He was "full of grace and truth." His love passed knowledge and at Lazarus' grave touched even the hard-hearted Jews who said, "Behold how He loved him." His sympathy was stirred into action at every sight of suffering and distress. Sick chambers were emptied of their patients, and funeral processions were halted and turned into demonstrations of joy. In patience, He possessed His soul, and exceeded the patience of Job. We have no record that He was ever sick, because He never violated the laws of health. He was perfectly balanced temperamentally—perfect in physique, mentally super-gigantic, and spiritually the personification of righteousness. No temptation ever flooded Him. No mean thoughts ever beclouded His mind. No improper word ever crossed His lips. The glory of the heroes of faith fades into dimness at sight of His walk and work of faith. The cluster of the fruit of the Spirit reached its most luscious and perfect state alone in Him.

In His mediatorial life, Christ alone is absolute perfection. He is the only One that in the fullest sense represented God to man, and could understandingly and sympathetically represent man to God. At Sinai, angels assisted the service of administering the Law and the sight was glorious, yet this glory was superseded by the glory that excelleth. (II Cor. 3:6-18.) The author of Hebrews says of Christ, "Being made so much better than the angels as He hath by inheritance obtained a more excellent name than they." In His High Priestly office He far excels the Aaronic priesthood. He belonged to the priestly order of Melchizedec who received offerings from Abraham. In Abraham, the Levitical order bowed to the higher. Christ's priesthood is eternal, there being no predecessor nor successor. He is sympathetic because He was human, and is fully able to deliver because He is Divine. Even in the days of His flesh, He offered up prayers and supplications with strong crying and tears unto God and was heard. His intercessory prayer is a model of sympathy and interest in His followers down to the present, that no believer can read it without faith's heart beating faster. His priestly function is perfect because He conquered death and ascended on high and stands before the throne of Majesty. He as priest stands pre-eminently above all and His prayers and mediations transcend those of others as the heavens are a-

bove the earth. Thank God, "we have such an High Priest." Please note the present tense. (See Heb. 8:1). No need to fear the efficiency of His advocacy!

Jesus Christ was the fulness of the Godhead, and therefore absolutely perfect. "He was the express image of His person." "He was God manifest in the flesh." "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." That is, He had an immeasurable, unbounded infilling of the Holy Spirit. "He that hath seen me hath seen the Father," Jesus declared unto Philip. He was the perfect revelation of the Father's will. He was the perfect example of the Son's obedience, the thought or suggestion being equal to the command. But, here again, we must halt! Man's superlatives are not equal to the task of expressing absolute perfection! There is no comparison or measuring of Deity!

Heavenly Father, help us with this vision of Thy Son, though now we see through a glass darkly, to realize more fully Thy greatness and yet Thy condescending love. Our vision of Him challenges our lives at every point, and we realize our inefficiency and our sins. "Behold, the heaven and the heaven of heavens cannot contain Thee," yet Thou thinkest us worthy to indwell by Thy Son and Spirit. Help us to give Thy Son the pre-eminence in all things, to yield our all for His glory, to make His name known in all the earth, and to await that time when He shall present us faultless before the presence of His glory with exceeding joy, and we shall see Him face to face. "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Elkhart, Ind.

NONRESISTANCE IN WAR-TIME

(Extracts from a pastoral letter, by J. L. Stauffer, to the membership in his district, the Lower District in Virginia, under the bishop oversight of Lewis Shank and J. L. Stauffer.)

As Mennonite people we have the highest regard and appreciation for our nation. It was a refuge to our persecuted forefathers and we have been given consideration in all of the past wars. We believe it is our duty to be worthy, law-abiding, and tax-paying citizens of this land and nation; and thus far we as a Mennonite people have taught and endeavored to practice these ideals. We may well ask ourselves the question at this point: Has my life been consistent and in line with the Bible teaching on nonresistance of evil?

On the other hand, as followers of Christ, we must not forget that we are "strangers and pilgrims" in this world

(I Pet. 2:11) and that we must therefore abstain from "fleshly lusts." War is a result of lust (Jas. 4:1,2). We owe first allegiance to God the Father and Jesus Christ our Savior. If we follow the leadership of the Holy Spirit and the teachings of the Holy Scriptures, we will yield such allegiance to God and His Word. We rejoice to say that thus far the United States government has encouraged and protected religious liberty and the freedom to worship God as our conscience and the Word of God prescribes. Religious liberty and freedom of conscience are written into the Constitution of the United States of America. So far we have had no difficulty in this God-blessed land, except in war-time; and even in those times our troubles were usually brought about through the zeal and unreasonableness of intolerant religionists or under-officers in the army who exceeded the authority given them.

Another generation is now on the scene and each generation must meet anew the issues that the former one has passed through. Why have Mennonites consistently refused military service and participation in military affairs for over 400 years? Many people cannot understand our position. Let us consult the Scriptures: "To the law and the testimony" (Isa. 8:20).

1. We ground our convictions regarding the nonresistance of evil in the words and practices of our Lord.

- a. He said: "Resist not evil" (Matt. 5:38).
- b. He said: "Be harmless as doves" (Matt. 10:16).
- c. He said: "Love your enemies" (Matt. 5:44).
- d. He said: "When persecuted . . . flee" (Matt. 10:23).
- e. He said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jno. 18:36).

2. We believe the apostles were true interpreters of our Lord's teachings and they gave the same testimony concerning nonresistance:

- a. They said: "Bless them that persecute you" (Rom. 12:14).
- b. They said: "If thine enemy hunger feed him" (Rom. 12:20).
- c. They said: "Dearly beloved, avenge not yourselves" (Rom. 12:19).
- d. They said: "Suffer as Christians" (I Pet. 4:16).
- e. They said: "Christ gave us an example" (I Pet. 2:21-23).

3. We believe in the absolute separation of Church and state, and for this reason it has been traditional with our people to abstain from politics and the holding of civil office. Inasmuch as we cannot conscientiously hold any office that enforces or administers the civil law, we feel it is likewise inconsistent to participate in the election of such an officer. We feel it would be inconsistent to help elect a president of the United States and then refuse to uphold him in war-time. In order to

show the Biblical difference between the Church and State, we place the facts opposite each other as gleaned from the Bible and from observation:

THE CHURCH

Love (Romans 12).
Bless persecutors.
Avenge not.
Feed enemies.
Overcome evil with good.
The Lord will avenge.
Pray for evil-doers.
Church judges those within.

THE STATE

Force (Romans 13)
Punish the evil-doer.
He is an avenger.
Starve enemies.
Overcome evil with force.
A terror to evil-doers.
Beareth not sword in vain.
State judges those without, and also those within the church if the church does not put away the evil ones.

4. It is evident that our nonresistant conviction in war-time is not the result of cowardice, because many of our forefathers have died as martyrs rather than surrender this Divine principle. The experiences of our young men in connection with the last war assured us that martyr material is still with the church in the twentieth century, and that many today would be willing to forfeit their lives rather than deny the teachings of the Word of God. One had better die for the sake of truth than to live in error.

5. We believe that the Bible requires not only the abstinence from the bearing of arms, but also from all other work connected with the prosecution of war and the destruction of life; whether direct through enlistment or by the draft, or indirect through the manufacture of war materials. We believe that what we do as Christians must glorify God and that therefore we are compelled to draw the line whenever our actions cannot do so. (I Cor. 10:31.) As Christians, we cannot accept combatant or noncombatant service, neither can we consistently make investments that help to promote war. On the other hand, we believe it to be our Christian duty to pay taxes levied upon us by the nation in war-time as well as in peace-time; the responsibility for the use of taxes lies with the officers of administration, and not with the taxpayer. We believe in "rendering to Caesar the things that are Caesar's, and to God the things that are God's," but we cannot consent to surrendering our bodies for military service, because the physical body of the Christian has been bought by our Lord and therefore belongs to Him.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

6. We confess that as Christians and followers of Jesus Christ that we are engaged in a real conflict, but that

our war is a spiritual one and therefore we must use spiritual and not carnal weapons.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6:11-18).

"For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4, 5).

When our Lord told the disciples "He that hath no sword, let him sell his garment and buy one," we believe He had a literal sword in mind. The disciples so understood Him. They informed Him that they had two swords and He said they were enough. Surely no one believes however that two swords were enough for eleven men, nor enough to resist a multitude, but two were enough to enable our Lord to teach the disciples that as followers of Him they must not trust in the carnal sword. We believe that when Christ disarmed Peter after he had cut off the ear of a servant of the high priest, He thereby disarmed every Christian for all time to come. "Put up thy sword in its sheath, for all they that take the sword shall perish with the sword" (Matt. 26:52). Another time, when the disciples desired to call fire down from heaven to con-

sume the inhospitable Samaritans, our Lord rebuked them by saying: "Ye know not what manner of spirit ye are of for the Son of Man is not come to destroy men's lives but to save them" (Luke 9:55, 56). This will ever be the spirit of the Christian if he is like his Lord.

7. We believe, further, that the acceptance of military service would be conforming to the age and this the Word of God expressly forbids the Christian to do. A Christian does not belong to this present world.

"And be not conformed to this world (age): but be ye transformed by the renewing of your minds" (Rom. 12:2).

"Who gave himself for our sins that he might deliver us from this present evil world (age), according to the will of God and our Father" (Gal. 1:4).

"If ye were of this world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19).

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (Jno. 17:15, 16).

May the spirit of Christ, the Prince of Peace, and the spirit of the Gospel of Peace, so possess our souls and so control our actions and words that men and women who know us and know our life, will have no occasion to doubt the reality of our convictions.

PREACHER'S PAGE

SERMON OUTLINES

THE ONE THING NEEDFUL

By J. M. Nissley

Text.—But One Thing Is Needful.—Luke 10:42.

These words were spoken by Jesus while in the home of Mary, Martha, and Lazarus; direct to Martha, because she was cumbered with many things.

I. Each Individual needs to Apply these Words to Themselves.

1. You may have wealth, like the rich fool (Luke 12:16-21); like the rich ruler (Matt. 19:21, 22).

You may have honor, like King Herod (Acts 12:21-25).

You may have pleasure, like Belshazzar (Dan. 5).

You may have society, like Pilate (Matt. 27:24).

You may have all these things, "but one thing is needful."

2. You cannot buy this needful thing; you cannot earn this needful thing; you can not inherit this needful thing (Eph. 2:8, 9).
3. Every one can have this needful thing (Rom. 10:13; Acts 10:34; Rev. 22:17; Matt. 11:28-30; Isa. 55:1).
4. This one thing needful—
 - a. Is a gift (Rom. 3:23).
 - b. Is a new birth (Jno. 3:3, 5).
 - c. Is repentance (Luke 13:2).
 - d. Is inward righteousness (Matt. 5:20).
 - e. Is conversion (Matt. 18:3).
5. You cannot afford to be without it.
6. You can only get this one thing through Jesus Christ (Jno. 1:29; Acts 4:12; Isa. 45:22).

II. How Get this One Thing Needful?

1. Mary has chosen it.

2. By accepting it (Jno. 3:36; 5:24, 25).

III. After We have Accepted the One Thing Needful.

1. Are adopted into the family of God (Rom. 8:14-17).
2. New creatures (II Cor. 5:17).
3. Peace in heart (Phil. 4:7).
4. Will supply all our need (Phil. 4:19; Matt. 5:33).

IV. Four Things Keep Folks from Accepting this "One Thing Needful."

1. Cares of this life (Luke 14:18-20).
2. Deceitfulness of riches (Luke 14:18-20).
3. Pleasures of the world (Luke 16:25).
4. Procrastination (Luke 16:25).

Altoona, Pa.

THE LORD'S DAY

I. The Day in Creation.—Gen. 2:1, 2.

II. Side-lights on the day before the Law.

1. In the ark.—Gen. 7:7-12.
2. The week of a wedding.—Gen. 29:27, 28.
3. Gathering manna.—Ex. 16:22-30.
4. The word "remember."—Ex. 20:8.

III. The Jewish Sabbath.

1. Observed the 7th day.—Ex. 20:9, 10.
2. Kept in memory of God's consecration of it.—Ex. 20:11.
3. Kept in memory of deliverance from Egypt.—Deut. 5:15.
4. A system of sabbaths—seventh day, Pentecost (7×7+1), seventh month, seventh year, year of jubilee.
5. Severe penalties for sabbath desecration.—Ex. 35:2, 3; Num. 15:32-36.

IV. The Lord's Day.

1. Kept in memory of the risen Lord.
2. Son of man Lord of the Sabbath.
3. Should be kept the first day of the week.

- a. Jewish ordinances nailed to the cross.—Col. 2:14.
 - b. Christ set the example.
 - c. Disciples observed this day.—Acts 20:7; I Cor. 16:2.
 - d. It has been the day observed by the Christian Church since the resurrection of Christ.
- V. Why the day should be kept sacred.—K.

THE OLD-FASHIONED MINISTER

The old-fashioned type of minister is fast passing. The olden type was that of a man with a message. He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin, to belief in the mediatorial work of Christ, to holiness of life. He was a witness. His message was the Word of God, his plea the mercy of God in Christ, his warning the wrath of God against sin. A statement from the Word was the end of all controversy. Under such a ministry men both trembled and believed.

Now, however, the minister is not so much a witness as a worker, not so much a preacher as a plodder, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship. He is an agent more than an authority. His aim is as of yore, but his art along another line. Methods are his study in the place of the Word, machinery instead of the means which God has ordained, the world, the sacraments and prayer. He has gone into chivalry with other men rather than into a contest with sin.—Southern Presbyterian.

A MAN GREATLY BELOVED

Text: For thou art greatly beloved.—Daniel 9:23.

These words were spoken by the angel to Daniel after his three weeks' prayer meeting. He goes on to say, "At the beginning of thy supplication the command went forth." In other words, Daniel was so beloved of the Lord that God took notice of his prayers at once. Daniel and his companions were indeed remarkable characters. Although Israel had been carried captive into Babylon on account of idolatrous worship, yet these had stood unflinchingly for the worship of the one true God. We suppose they had godly parents who trained them thoroughly, though surrounded by idolaters. So well had they yielded to this training, that at once they refused meat from the table of the King, because it was offered to idols. They were uncompromising. They had been trained up in the way that they should go, from which they never departed. Praise the Lord! Here is encouragement for present-day saints who train up their children in the midst of circumstances just as bad or worse than prevailed in the days of Daniel's training. Daniel was greatly beloved of the Lord.

I. Because of Fixed Purpose of Heart

He purposed in his heart that he would not defile himself with the meat that the King did eat. After all, much lies in the will, and the beginning of a victorious and satisfactory Christian life is purpose of heart. All intelligent beings must be placed on probation. The devil and a third part of the angels fell during their probation. Adam and Eve fell, but provision was made whereby they and we may be saved, but so long as we live, that long all are on probation. At the end of life, probation ends, and character becomes fixed forever. The multitudes throng the broad way to destruction. True religion has always been the way of the cross. The popular in religion is ever the false. Finney declared there could be no revival until the people realized that popular religion was not the religion of the Bible. The way of the cross leads home. Had not Daniel and his companions had a fixed purpose of heart, they also would have been influenced and yielded to the idolatrous practices of Babylon. They began right with fixed purpose of heart from the very beginning, and God loved them.

II. He Stood True to His Purpose and Conviction in Every Circumstance

How God is delighted with solid, dependable character! We have already mentioned his refusal to eat meats offered to idols. Soon after, Nebuchadnezzar dreamed a dream which went from him, and all the wise men of the realm were called in for an interpretation, but failed until told of Daniel. It seems Daniel was at first troubled to bring such a message to the King, but he did, and faithfully warned him to turn from unrighteousness and humble himself before God. In the face of the edict not to pray to any save the King, then Darius, on pain of being cast into the lions' den, he prayed three times a day as before with windows open toward Jerusalem.

He also, having understood by books that the time had come for the Jews to return from captivity, set himself to pray, and never turned from his purpose until the answer came. In the midst of an idolatrous nation he stood true to conviction. He also faithfully and fearlessly told the truth with which God is always pleased, for God desireth truth, even in the inward parts.

III. He Was a Man of Much Prayer

Without much prayer it is impossible to keep victorious and please God. We are commanded to pray without ceasing, to rejoice evermore, and in everything give thanks. Daniel was a man of fixed purpose, of faithfulness to conviction, and of prayer, and greatly beloved of God. Now, it is a worthy ambition to wish to be beloved of the Lord, not that we should be shown special favors. The only hope of the world is God. Paul may plant and Apollos water, but God giveth the in-

crease. What we need is God in our undertakings in behalf of lost men. He displayed His saving power in answer to prayer. We need access to the throne of grace as nothing else. This is through the name of Jesus, and yet only those who have clean hands and a pure heart may ascend the hill of the Lord. It is when our hearts condemn us not that we have confidence in Him and receive of Him according to His will. Our desire for every reader is that each one may be beloved of the Lord.—F. B. Whistler in Herald of Light and Zion's Watchman.

A PASTOR MEDITATES

I have been doing a little job of peacemaking. One commendable work of a pastor is to calm storms, smooth passions, and check enmities. Some ministers seem to be trouble-promoters, rather than pacifiers. However, most pastors are peace-loving and peace-promoting men. A great many have done more in establishing harmony than the world appreciates. It is the vigorous contender who gets the headlines and applause, not the quiet man who tries to find a way to harmonize those who are "at outs."

We pastors, for the most part, exercise our talents as peacemakers in small circles. We do not deal with great nations and scare a nation into peace by solemnly averring "we will never support another war," as if it made any great difference what we do. Our spheres of influence and activity are small. Sometimes a faction grows up in the church we serve, and we may often do fine work by wisely and graciously removing the causes of difference. Among intelligent and self-respecting people, a conflict arises easily, and it is only by wisdom and fairness and generosity that it may be checked. The average pastor, by his general attitude and by his character, prevents the growth of factions. He is a peacemaker oftener than he or others realize.

But the hardest kind of peacemaking is to bring two persons into accord after a break. The closer their former relation, the harder it is to re-establish cordial feeling. Two close friends, employer and employee, brother and sister, two brothers, two sisters, husband and wife, even parent and child, let them become estranged and peacemaking is serious business. Feelings are tense, and often former affection becomes bitter hate. It is well known that family feuds are the most disagreeable and persistent of all feuds. Unusual friendships have become notorious enmities. Our own political history can furnish conspicuous illustrations. Peacemakers cannot usually force themselves into a fray. It has happened many times that one who tried to harmonize two fighters received the blows of both. If neither belligerent seeks him, the pastor had better keep out. If either asks his help,

(Continued on page 683)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

HE UNDERSTANDS

Our Savior sees His child below,
He knows each care, He sees each woe;
He will not leave me, this we know,
Because He understands.

He understands, He understands,
I know He understands;
My path the Lord for me has planned,
I know He understands.

Our friends below, they may not know
Just why our tears so freely flow;
Sometimes of joy, sometimes of woe,
My Lord He understands.

Now when our time draws near to die,
And all around thick clouds may tie,
My Savior then will stand right by,
Because He understands.

And when we leave this world below,
We too shall understand
The reason for each care and woe,
On Canaan's happy strand.
—Sel. by A. S. H.

HE WHO WALKS SUNWARD SEES NO SHADOW

By Reynolds H. Minnich

All of us, sometime in our life, have experienced walking toward the sun. When doing this we find our shadow to the rear of us. But when our path is rough and winding the sun is not always in front of us. Therefore our shadow may fall to the side of us, or if we are walking away from the sun, it will fall directly in front of us. And again when the sky is overcast with clouds, there is shadow all about us because the sun is unable to penetrate the clouds.

Listen friends:

"Fix your gaze on Jesus,
Not on self at all;
He will guard you safely
That you do not fall.
Through life's varied pathways
He your help has been;
On His strength eternal
All your weakness lean."

There is no greater ideal for any one to strive after in this life than to keep our eyes fixed upon Jesus—then all shadows will flee. Doubtless there will be many rough and winding paths to travel, and days are not always pleasant, but the glory of our Lord and Savior is far more superior to these natural things of life that if we look unto Him and let the beauty of Him be seen in us, we will know no defeat.

"Fix your thoughts on Jesus,
Through 'life's little while.'
Seek the Lord's approval,
Win the Savior's smile.
Let your heart's affections
Centered be above,
On Christ's fadeless glory,
On Christ's changeless love."

When Peter said, "Lord, if it be thou, bid me come unto thee on the

water," he immediately began walking toward Jesus, on whom he had fixed his entire thoughts and gaze. Where did Peter get this power? He received it from none other than Jesus Himself, the Giver of all good gifts. But we must remember that Peter began to sink as soon as he took his eyes off Jesus.

In conclusion, we sum it up in this manner: We have fixed our gaze upon Jesus and we have fixed our thoughts upon Jesus, now let's fix our hopes upon Jesus.

"Fix your hopes upon Jesus,
See the day draws near;
Hail the glorious morning,
When Christ shall appear!
Earthly joys are fleeting,
Earthly things decay;
'Tis alone in Jesus,
Hopes pass not away."

When we travel toward the "Son" of our life we entertain great hopes of some day being in His Holy presence. Sometimes we get very discouraged with the things of this life; and then again we take fresh courage and say with the apostle Paul, "I can do all things through Christ which strengtheneth me." We want to remember that this life is but a foretaste of the life beyond the grave, therefore let us as a body of believers strive for perfection and grow up to the full stature of our Lord and King so that when He doth appear we may be fitly joined together with Him.

Christ is the same yesterday, today, and forever. He will be with us at every turn of the road. Therefore let us look up and enjoy His blessed fellowship and communion. To be successful in the Christian walk of life we want to always remember to keep our eyes, thoughts, and hopes upon Jesus. Simply trust Him, and we will see no shadows.

THE SECRET PLACE

By Edwin Moyer

"He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty" (Psa. 91:1). David in his lifetime passed through many trials, which began very definitely in his youth, but his faith and trust were anchored in the unseen God. It was through faith that he found the secret place of God, and there he lived in peace and safety under the shadow of the Almighty. It was that trust and confidence in God which gave him courage to say, "Though an host should encamp a-

gainst me, my heart shall not fear; though war should rise against me, in this will I be confident. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Psa. 27:3, 5).

Though you pass through fiery trials; though your body is nearly broken down with affliction; though Satan and all his host bring to you multiplied temptations; and though you hear Satan pounding on the outside, within the secret place of the Almighty there is perfect peace and safety. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Psa. 91:9-11).

God's angel of mercy is near at hand bringing you supplies, and needed grace. "Blessed are all they that wait for him" (Isa. 30:18). "For thus saith the Lord God, the Holy one of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15). "Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him" (Psa. 91:14, 15). "Cast thy burden upon the Lord and he shall sustain thee, he shall never suffer the righteous to be moved" (Psa. 55:22).

"For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever" (Psa. 37:28). "They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever" (Psa. 125:1). "When thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2). "O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place" (Psa. 66:8-12). "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psa. 27:14). Dear lonely one, enter the gate of faith and walk on the stepping stones of His promises into the secret place of God and there enjoy sweet, abiding peace.

Harleysville, Pa.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LATER PROPHETS AND LEADERS OF JUDAH**

OUTLINE STUDY

Lesson for Nov. 17, 1935.—**THE RETURN FROM CAPTIVITY.**

Lesson Scope.—Jer. 29:4-14; Ezra 1:1-11; Psa. 126:1-6.

Lesson Text.—Ezra 1:1-6; Psa. 126:1-6.

Time and Place.—About 537 B. C.; Babylonia.

Principal Characters.—Cyrus and the Jewish leaders.

Golden Text.—The Lord hath done great things for us, whereof we are glad.—Psa. 126:3.

Points for Meditation.

1. The chastening from the Lord.
2. The proclamation of Cyrus.
3. God's overruling power.
4. The joy of self-sacrificing service.
5. The goodness and grace of God.

Introductory Thoughts.—The Jews had gone through many bitter experiences. They paid dearly for their disobedience to God, yet even then many of them had not fully learned their lesson. In the fullness of time God operated upon the heathen ruler, Cyrus, to offer the people of Judah to return to their own country. The seventy years of captivity was simply a chastening from the Lord, visited upon them for the good of the nation, preparing the chosen people of God for the coming of the Messiah, which was yet more than five hundred years in the future.

LESSON COMMENTS

The Proclamation of Cyrus (Ez. 1:1-6).—Some very decided changes had taken place since the events recorded in last lesson. At that time Judah was still in bondage to Babylon. But Babylon, like Judah, had sinned against God until its cup of iniquity was full, and God delivered it into the hands of an enemy nation. The lesson on Belshazzar's feast told of the capture of Babylon by the armies of Medo-Persia, and through the providence of God His people in bondage had an opportunity for release. "In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an house at Jerusalem, which is in Judah . . ."

So saying, he called for volunteers among the people of God to return to Jerusalem and rebuild the temple. This temple was afterwards known as Zerubbabel's temple. The policy of Cyrus was exactly the opposite of that of Nebuchadnezzar, in that he encouraged the people to go back to their own kingdom and build up the nation. This he did, not to give these people their independence but to strengthen his own realm by strengthening the provinces under his rule.

Whatever may have been Cyrus' reverence for the Mighty God to whom he gave recognition in this proclamation, it is clear that the whole was the working out of the plan of the Almighty to give His people another opportunity.

There was an enthusiastic response to this decree of the king. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all those whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered." It is said that about a sixth of the people returned to Judah in response to this decree of Cyrus. Some, evidently, were too old to undertake this long journey and to bear the hardships connected with the enterprise; while others, like some feeble church members today, were too indifferent to join in this work of rebuilding the temple of the Lord.

A Psalm of Deliverance (Psa. 126:1-6).—We have an echo of the experiences of the people in the words of the psalmist. We notice in this psalm no

trace of the hardships that had to be endured, but we are reminded alone of the joy and glory connected with an obedient, consecrated life. Let us notice a few of the psalmist's sayings:

1. It was to them as a dream. "When the Lord turned again the captivity of Zion, we were like them that dream." Like Jacob they may have considered that "the news was too good to be true."

2. It was a joyful occasion. "Then was our mouth filled with laughter, and our tongue with singing."

3. It was a most uplifting experience. "The Lord hath done great things for us, whereof we are glad." How poverty-stricken the poor souls whose vision of riches and glory is confined to things of this earth. Fortunate are they who attribute all their blessings to the goodness and greatness of God.

4. Even their sufferings were made occasions for gladness. "They that sow in tears shall reap in joy." As Paul would put it: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

5. It was an experience of hope. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It reminds us of what Paul wrote in his letter to the Romans: "All things work together for good to them that love God."—K.

BIBLE MEETING TOPIC

MISSIONARY DAY.—II Cor. 8

Topic for November 17

MOTTO

"Abound to every good work."

JUNIOR YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 17, 1935

Theme.—Giving.

Song Selections (From the Book Usually Used)

Scripture Reading.—II Corinthians 9:1-7.

Prayer.

Topics.—The Famine and the Means of Relief (Acts 11:22-30).

Paul's Generosity and Unselfishness (Acts 20:33-35).

Giving as a Proof of Faithfulness (II Cor. 8:16-24).

Peter's Unselfishness (Acts 8:18-24).

Sources of Information for Further Study:

Recent Issues of the Youth's Christian Companion and the Words of Cheer.

YOUNG PEOPLE'S MEETING PROGRAM

Sunday Evening, November 17, 1935

Chapter Study, II Corinthians 8:1-24

Song Selections (From the book used ordinarily in the Young People's Meeting)

Scripture.—II Corinthians 8.

Theme.—Giving for the Cause of Missions.

Prayer.

Topics.—Where Money Can Be Applied in the Home Field.

Financial Needs of the Field in India.

What Money Can Do for the Work in the Argentine.

Our Financial Responsibility for Africa.

Methods of Gathering Mission Funds Suggested by II Cor. 8, 9.

Sources of Information:

Mission Pages of the Regular Gospel Herald.

Mission Supplement of the Gospel Herald. Annual Report of the Mennonite Board of Missions and Charities.

Recent Issues of the Christian Monitor and the Youth's Christian Companion.

A suggestive program is to be provided by the General Sunday School Committee for this service. This meeting is to be in co-operation with the return of the earnings of the Quarter Fund which the boys and girls have used during the past season and whatever other activities the congregation may have engaged in.

PERSONAL THOUGHT

Does our zeal reach farther than our lips and in the meetings we hold together? Let it reach out deeply in our toils for the Master.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, NOVEMBER 7, 1935

Field Notes

Communion services were held at Pinto, Md., on Sunday, Nov. 3, with Bishops I. K. Metzler and J. A. Ressler in charge.

The second monthly month-end meeting to be held at the Mennonite Mission in Coatesville, Pa., is scheduled for Saturday evening and all day Sunday, Nov. 9 and 10. K.

Nov. 29—Dec. 13 is the date set for a series of meetings at the Mennonite mission in Hannibal, Mo., with Bro. J. S. Neuhauser of Grabill, Ind., in charge.

Clothing for the Needy in Canada.—Elsewhere in this issue appears an article on this subject. Those interested will please read the article by Bro. Yoder.

The congregation in Hanover, Pa., is looking forward to a series of revival meetings beginning Nov. 17, with Bro. Elmer Martin of Lancaster, Pa., in charge. F.

Lack of space compelled us to hold over quite a bit of material that was intended for this week's Gospel Herald. It will appear in next week's paper, the Lord willing.

The Lord willing, a series of meetings is to begin at the Providence Mennonite Church near Yerkes, Pa., on Sunday, Nov. 17, with Bro. Elias Kulp of Bally, Pa., in charge. E. M. M.

Sunday School Meeting.—We are in possession of an interesting program of the Sunday school meeting to be held at the Skippack, Pa., Mennonite Church on Saturday, Nov. 16. Besides home talent we notice also the names of Brethren John Gochner and O. O. Miller of Lancaster County. A helpful meeting is in prospect.

A stirring meeting, conducted by Bro. J. S. Neuhauser of Grabill, Ind., closed at Middlebury, Ind., on Sunday night, Oct. 27. An interesting letter from the Middlebury congregation will appear in these columns next week.

We are in possession of an interesting program of a Bible conference to be held with the Holly Grove Mennonite Church, Westover, Md., Nov. 22-24, with Brethren J. S. Mast of Elverson, Pa., and M. S. Stoltzfus of Christiana, Pa., as instructors.

A brother writes from the Virginia field under date of Oct. 29: "Bro. Irvin Lehman of Chambersburg, Pa., closed a series of meetings Sunday night (Oct. 27) at the school (E. M. S.) with several confessions and a goodly number of reconsecrations."

Ordination services were held at the Swamp Mennonite Church near Shelly, Pa., on Thursday, Oct. 31, at which time Bro. Abram Yoder was ordained to the ministry to assist Bro. John Gehman. There were two in the lot. May the Lord bless him in his labors. A. O. H.

Bro. Menno Esch of Mio, Mich., writes: "The Lord willing, the congregation at Fairview will have a two-week Bible school some time after Christmas, with S. G. Shetler and C. C. Culp in charge. We invite any one from other congregations to share this school with us."

Money sent in cash is as acceptable here as that sent in some other form—provided it reaches us. But as there have been a number of cases, during the past few weeks, that the cash failed to reach us, we suggest that it would be safer to send it in the form of checks, money orders, bank drafts, etc.

A brother writes from Creston, Mont.: "We opened school here on Monday for a three weeks' term. We are much pleased with an enrollment of 33. This is very good for a membership of 63. The nearest Mennonite congregation is 500 miles away." Bro. S. G. Shetler of Johnstown, Pa., is in charge of this Bible school.

Bro. J. L. Stauffer has been appointed acting President of the Eastern Mennonite School, filling the vacancy caused by the death of the former President of the institution, Bro. A. D. Wenger. Recent reports from that school indicate a good attendance and satisfactory progress in the work of both faculty and student body.

A Suggestion.—"Anyone going to the Tampa, Fla., Mennonite Mission would be doing the workers and work there a favor if they could transport certain articles from the Mennonite Children's

Home to Florida. Those travelling by train can carry 150 lbs. at no extra cost. Please get in touch with Bro. Levi Sauder at the Millersville Home a few days before leaving. Thank you." J. P. S.

Brethren A. J. Metzler and C. B. Shoemaker of the Publishing House force attended the meeting at Vine Street Mission, Lancaster, Pa., devoted to Gospel Literature (in connection with the opening of the new book store in Lancaster) on Friday evening of last week. Bro. Metzler likewise served as one of the instructors in the month-end meetings at Landisville and Columbia, Pa.

Bro. Henry King is spending several months in the evangelistic fields of the Pacific Coast Conference district. After serving the Cause in Los Angeles, Calif.; Portland, Oreg.; Sheridan, Oreg.; and Harrisburg, Oreg., he opened meetings at Fairview Church near Albany, Oreg., Oct. 30. Mail will reach him at Hubbard, Oreg., until Nov. 15, and at Nampa, Idaho, until Nov. 23. The Lord bless his labors.

Following are among recent visitors at the Publishing House and worshippers at the Scottsdale Mennonite Church: Sallie Christ, Akron, Pa.; Erma Christ, Pittsburgh, Pa.; J. S. Miller and wife, Greenwood, Del.; Paul M. Neff and wife, Lancaster, Pa.; Melvin N. Eberly and wife, New Holland, Pa.; Wm. G. Detweiler, Steve Pustay, Nicholas Pustay, Waldo Kines, D. Walter Miller, Canton, Ohio; M. C. Lehman, I. E. Burkhart, Goshen, Ind.; William Mast, Alden, N. Y.; Paul and Lois Stauffer, Harrisonburg, Va.; Robert and Marian Messner, Strasburg, Pa.; Bertha Mumma, Landisville, Pa.

Correspondence

Bloomfield, Mont.

Dear Herald Readers, Greetings:—"Blessed be the Lord, who daily loadeth us with benefits" (Psa. 68:19). We have many reasons to praise God for blessings, both temporal and spiritual. This community was blessed with good crops this year. We were fortunate to have no rust, which did great damage to wheat in a large part of the Northwest.

Oct. 2, Bro. S. G. Shetler stopped with us. He was on his way to Creston, Mont., to hold a Bible school. He had a meeting with the children and afterwards preached for us, using "The Christian's Daily Walk" as his theme. We very much enjoyed the services and were glad he could stop with us.

A number from our congregation attended a mission meeting at Dagmar (Coalridge), Mont., Oct. 12 and 13. Bro. Elmer Borntrager, who was recently ordained at this place, is at

present at Dagmar, and D. V., will spend a few months with that congregation, as they have no resident minister.

We are thankful to the Lord for the way He has encouraged us in the undertaking to build a house of worship. In July we put in our basement. We hope to resume work on the building as soon as some ordered lumber arrives. We have received several donations just recently, besides what was given by our own congregation, when the members were solicited personally. We are still financially unable to complete the building, but want to at least get it inclosed this fall; and we are still praying and hopeful that the Lord will bless us so that we can complete the building, as we are badly in need of it. Our average attendance for last quarter was 88, and the average attendance for September was 90. The highest attendance for the quarter was 109, except at a funeral one Sunday in September when the schoolhouse was not nearly large enough to allow all the crowd to get inside. The schoolhouse we worship in is 20 by 30 feet, having a capacity of 25 or 30 scholars. We have come to the place where growth is almost impossible without a larger building. We wish again to take the opportunity to thank all donors to this cause and to those who will help. Every penny is appreciated and we are greatly encouraged by the interest shown by those who helped. Above all, we solicit your prayers.

Monday evening, Oct. 14, our bishop, Bro. I. S. Mast, was with us for counsel meeting, and the following evening we had communion services. Both services were inspiring. Our hearts are burdened for a few of our number who felt they could not take part in communion. This is a challenge to us to work still harder to hold our own and win the lost.

Oct. 21, 1935. Geo. M. Kauffman.

Johnstown, Pa.

The last farewell meeting for the Lloy A. Kniss family before they sailed from Hoboken, N. J., for India was held on the large ship in a room especially prepared for worship. We are thankful to our heavenly Father that we were privileged to go with our loved ones to the boat to share in that last farewell meeting. There were gathered in that room about seventy brethren and sisters, mostly from Lancaster County, who came to Hoboken to wish them Godspeed. After singing a number of appropriate hymns, remarks were made by a number of the brethren and the Knisses, after which a prayer service was held, and the big whistle blew and we knew that meant to say the last good-bye. All had the privilege of bidding them good-bye and wishing them God's blessing on their voyage of six weeks. A few of us lingered until they said

that we must leave. Then the gang plank was removed and the big ship began to move slowly away. We did not realize it until Mark Allen called, "Grandma, we are moving." Then we realized that it was moving and we went to the fore end of the dock and waved good-bye as far as we could see them. In return they waved their handkerchiefs until we could no longer see the ship.

We still lingered until we were told that we must leave the dock so the door could be closed. But we wanted a last look and waited until the officers came again and told us to leave, that they were going to close the door. That made an impression that we shall never forget. "You must go in; we are going to close the door." Some day the summons will come: "You must go in; the door will be closed." And then we must answer that call, prepared or unprepared. May we all be ready when the call comes that we can enter in. We wended our way slowly but still looked back for a last look. After the big doors were closed, we knew they were safely on their way to that far country where their hearts were while they were at home with us. We are praying that God will protect them and give them a pleasant voyage and bless their labors as they again enter into the work in India.

I hope that every one who reads this will pray that God will use them to His honor and glory and protect them on their voyage. Pray for their parents at home that we may be loyal and true so that when the call comes to enter in for the door will be closed, that we may be ready to go in. In the flesh we are weak. The ties of nature bind us and it is hard to part, but in the spirit we rejoice that they are willing to be used of the Lord in His service. May He richly bless them in His service; keep them humble at the foot of the cross.

We started homeward rejoicing that our heavenly Father had spared our lives and granted us health that the four parents, and that Lloy's brother Paul and wife, and Elizabeth's only sister, Lydia Belle Caldwell and husband, had the privilege to go to the boat to see them off. We had the privilege of being on the boat with them about an hour and a half and could go all through the boat and see their cabins.

Oct. 22, 1935. Mrs. R. M. Luther.

Thurman, Colo.

To the Gospel Herald Readers, Christian Greetings:—On Oct. 5 and 6 the Thurman community was privileged to enjoy a real spiritual feast. At that time the Christian Workers' Conference, composed of the Mennonite Churches, of Colorado, held their annual meeting with us. Delegates from the congregations of La Junta, Holbrook, Colorado Springs, and Li-

mon (also Chappell, Nebr.) were present and very ably took their parts. The 1936 session of this conference will be held at La Junta, Colo. The Thurman congregation erected a tent for the meeting, and the largest audience in the history of this conference received food for their souls.

On Sunday, Oct. 20, our congregation observed communion. This ordinance was conducted by our resident bishop, Bro. N. M. Birky. Many took part and a zeal for a greater service for the Master was manifest.

We are looking forward to a real spiritual feast when our annual Bible conference will be held here, being conducted by two non-resident ministers. The dates will be the latter part of November.

Our music teacher, Dan B. Boshart, has been teaching a singing class, which meets regularly each week. The young people manifest a great deal of interest.

Our community has been greatly blessed with abundant crops this year. We are certainly thankful for the blessings of a heavenly Father. The attendance in our Sunday worship has been excellent.

May we not forget the blessings of the past, and also the present, of our heavenly Father, for His bountiful provision for His children, both physical and spiritual.

Oct. 24, 1935.

Edna Schultz.

Harper, Kans.

(Pleasant Valley congregation)

Greetings:—On Oct. 13 our aged bishop, Bro. S. C. Miller of Jet, Okla., was with us in our communion services. His presence with us added to the impressiveness of the service. The very expression on Bro. Miller's face reveals that inner life of faith and trust.

Bro. and Sister P. A. Heller of Los Angeles, Calif., stopped here a few days on their way home from General Conference. Bro. Heller preached for us on Friday evening and on Sunday morning, Sept. 22. We appreciated his messages.

At our last Sunday school quarterly meeting Bro. M. C. Vogt, missionary to India, gave us two inspiring talks on "How May We Recognize the Call" and "The Unfailing God in Mission Work."

One of our ministers, Bro. S. A. Yoder and family, moved to Ohio this summer. Their absence has been felt and we keenly miss the services that they have rendered in this congregation. May God bless them in their new field of labor.

Bro. Henry King is engaged at this time in evangelistic work in the West. We shall be glad to have him back again.

Our prayer meetings have been interesting, although there are only a

(Continued on page 683)

Miscellaneous

CONFIDENCE

In thee, O Lord, do I put my trust.—Psa. 71:1.

Trust Him when dark doubts assail thee,
Trust Him when thy strength is small;
Trust Him when to simply trust Him
Seems the hardest thing of all.

Trust Him, He is ever faithful:
Trust Him for His will is best;
Trust Him, for the heart of Jesus
Is the only place of rest.

Trust Him, then, through cloud and sunshine,
All thy cares upon Him cast,
Till the storms of life are over,
And the trusting days are past.
—Sel. by Anna Schweitzer.

REFLECTIONS FROM THE GENERAL CONFERENCE OF 1935

"They went home by another way."
By C. F. Derstine

For the Gospel Herald.

The above words, slightly altered but the sense unchanged, ought to express the effects of attending General Conference. Those words are contained in the record which tells of the visit of the "wise men" to the crib of the Lord Jesus Christ. If those attending General Conference came in the "Spirit," attended the sessions in the "Spirit," we are certain that they **"Went home by another way."**

They went home with a new appreciation of the Church, a new appreciation of the **"Biblical Emphasis of the Church,"** a new appreciation of the **"Spiritual Leaders of the Church,"** and a new appreciation of the **"Personnel of the Church."** Many young people went home with a larger appreciation of the **"Ideals of the Church for Her Young People."** They were stirred, and challenged. They rubbed elbows with other young people, who are contending for the same **"Faith, Ideals and Principles."** This brought a fresh surge of new blood through the channels of their hearts. They too **"went home by another way."**

The Mennonite General Conference is the largest gathering of Mennonites in the world. It is among some of the largest gatherings of any denomination. This is not without its effect on the communities, and other denominations in which General Conference is held. They saw a deep peace on the faces of thousands; they saw the radiance of joy on the faces of thousands; they heard the interest of thousands as they discussed the things of God; they saw the modest appearance of thousands; they felt the tug of other-worldliness in thousands; and they, too, **"Went home by another way."** They were impressed; they said so. They too saw a great light spring up, as they felt the emphasis of the Conference, as Jesus Christ was given the **Supreme Pre-eminence.**

The question is sometimes asked by

folks who attend the General Conference, but who do not see behind the scenes, **"What's it all about?"** and **"Is it worth the time and expense?"** Let us see what the General Conference sets out to do:

1. It declares the doctrinal position of the Church.
2. It interprets the ideals, principles, and practices of the Church.
3. It suggests the discipline of the Church, so as to maintain the standards of the Church.
4. It encourages and directs all phases of Christian Work; such as Sunday schools, Bible schools, young people's activities, relief work, etc., etc.
5. It conducts the publication work of the Church; issues the Gospel Herald, Christian Monitor, Youth's Christian Companion, Words of Cheer, Beams of Light, and many other publications; prints millions of tracts and pages of books.
6. It supervises the missionary work of the Church—rural, city, and foreign.
7. It directs and supports the educational work of the Church—three colleges and other Bible schools.
8. It directs and supports the institutional work of the Church—four Old People's Homes, four Children's Homes, one Sanitarium, one Hospital and Nurses Training School. (Several of these Institutions are directed by the Local Conferences.)

Most of the business is done in separate sessions, and authority delegated to other groups, such as the Mission Board, Publication Board, etc. Most of the important decisions are made in the delegate sessions. In the larger tabernacle meetings the sessions are inspirational, and illuminating, with a strong spiritual fellowship thrown in.

The Canadian churches enjoyed the fellowship with the American churches, and appreciated the opportunity of serving them as hosts. Apart from the meals served at their homes, more than 18,000 meals were served at the "dining tent." It may interest the readers to know that no money was needed from the one collection lifted, and that some \$700 plus remains for the work of the General Conference, for which all connected with the Conference rejoice. The hearty co-operation of the churches, and the community at large will remain as a fragrant memory as the years pass. So for the local churches we too can say, **"We went home by another way."**

After the accounts are turned over to the Executive Committee of General Conference, **"Finis"** will be written over the portals of the Conference of 1935. But memory will always keep it alive, and we trust the Spirit of God will graciously keep alive the spiritual content of this **"Blessed Week of Good Things."** We can say in the words of another:

"Thus ends the reading of this book, now for the doing of it."

"They say that this Conference has come to a close. But I think it is just beginning, now that it is ending. And, there will be more of it, now that it is over, than while it was going on."

Kitchener, Ontario.

CLOTHING FOR CANADA

By S. C. Yoder

For the Gospel Herald.

As announced several months ago, there will be an opportunity again to send new and second hand clothing to the needy in Canada. The Canadian Mennonite Board of Colonization at Rosthern, Sask., has made a special appeal for assistance for their needy people through this medium. In some sections there has been no regular harvest for a number of years. This has occurred in sections where many Russian immigrants had settled and they are almost destitute as a result.

Good second hand clothing will be very acceptable, and where our sewing circles have been sewing for this purpose this will give an opportunity to get it into the hands of the needy ones. The following receiving points are ready to receive your shipments. Send to the nearest point.

C. E. Hershberger, Kalona, Iowa.

D. D. Miller, 1711 Prairie Street, Elkhart, Indiana.

John Horst, Scottdale, Pennsylvania.

The week of November 18 to 23 is designated as gathering week. Please direct your shipment accordingly, prepaid to any of the above points. Send a card advising the receiving point of the shipment. If this is done, an effort will be made to acknowledge receipt of each shipment.

This announcement will not affect the Lancaster Conference District.

By order of

Mennonite Relief Committee,
Per S. C. Y.

WEATHER-VANE CHRISTIANS

As one sees the instability of some Christians he is made to think of the weather-vane. A weather-vane is moved only by the moving of the winds. In fact, it never moves at all unless the wind blows. It turns this way, and that way, and the other way—just as the wind directs it. When the wind stops blowing the weather-vane stops moving. Then sometimes it has not free motion, for one can hear it screech as it turns.

How like unstable Christians! When they meet with one certain kind of circumstance they are moved one way; when another circumstance comes they are moved another way. They are moved with the wind of circumstances, whether pleasant or unpleasant. When sorrow comes they are overwhelmed. When joy comes they are over-jubilant. In adversity they are sad. In prosperity they are happy. Hatred toward them causes grief. Love causes over-joy. They have not learned to stand upon the unmovable Rock—the "Foundation of God" which stands sure.

The Apostle James says, "A double

mindful man is unstable in all his ways" (Jas. 1:8). He is tossed to and fro by every wind. He cannot be depended upon himself. He is in a pitiful condition. He is one who does not see God in every circumstance (see Matt. 5:8). He has not learned the truth of Romans 8:28. He is not "rooted and built up in Him (Christ), and established in the faith" (Col. 2:7). He is not "steadfast, unmoveable" (I Cor. 15:28).

On the other hand, there are those who are settled in the faith of the Son of God. They are firmly planted on the One Foundation. Their trust is unshaken. They are like the palm tree whose roots take deeper root when the winds sway them.

Paul knew that some believers were yet babes in Christ and had not learned to take deeper root when afflictions came. To the Thessalonians he wrote: "No man should be moved by these afflictions: for yourselves know that we are appointed thereunto" (I Thes. 3:3).

Of his own experience, when he knew bonds and afflictions awaited him at Jerusalem, he said, "But none of these things move me, neither count I my life dear unto myself" (Acts 20:24).

Only those who are securely settled in the Lord are firm when adverse winds blow. They have a confidence in One whose Word is forever settled in Heaven. The Psalmist knew the secret source of stability. He said, "I have set **THE LORD** always before me: because He is at my right hand, I shall not be moved" (Psa. 16:8). Though this is prophetic of Christ, it is nevertheless the believer's assurance of rock foundation. No one can move those who are founded upon the Rock. They are planted for eternity.

Truly, "A double-minded man is unstable in all his ways"—but "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (Psa. 125:1).—Mabel Glenn Haldeman in C. L. M. Sel. by L. Z. R.

CORRESPONDENCE

(Continued from page 681)

few who attend. We have been studying the Gospel of John. Bro. Sam Troyer is our leader in the absence of Bro. King.

Our Christian Workers' Band has again been reorganized. Bro. Chauncy Hostetler is our president. We hope to be able to help some of those who are in need physically and spiritually.

Oct. 24, 1935. Rena Balmer.

Sheldon, Wis.

We have found a new opening for work here in Wisconsin, a Polish settlement. In this township there is a population of over 1000 people, and

very little religious work is being done outside of what the International Bible Students, the followers of Judge Rutherford, have done.

Meetings will continue near Sheldon until Nov. 3, then a series of meetings thirty miles from here, near Exeland, Wis.

Bro. Elmer D. Hershberger of Detroit Lakes, Minn., will supply the Red River Valley congregation with preaching on Sunday, Oct. 27, in the absence of the home pastor.

Bro. Hershberger will fill the regular monthly appointment near Ulen, Minn., the first Sunday in November, a mission point for monthly preaching, supplied by the Lake Region ministers.

Bro. Isaac Miller, wife, two daughters, and Bro. Erb and wife are making their return trip home from Ontario to Alberta preaching at a number of places. He preached two evenings here at Sheldon in the Paradise congregation Oct. 21, 22, and expected to go from Sheldon, Wis., to Detroit Lakes, Minn., preaching one evening there, Oct. 23. The next evening, Oct. 24, he was to be at Casselton, N. Dak., then to Minot, N. Dak., over Sunday, Oct. 27 and at Kenmare, N. Dak., Oct. 28, and at Coalridge, Mont., Oct. 29.

We appreciate his coming through the Dakota-Montana District—bringing these Gospel messages on his way westward.

Oct. 25, 1935.

I. S. Mast.

Fall River, Kans.

(Hide-out S. S.)

Dear Readers of the Gospel Herald:—At this writing we have just closed a week's series of meetings with Bro. Paul Erb of Hesston, Kans., evangelist. As we look at the facts, the bread of life has freely been given. While there were no souls to take an open stand for Jesus, we feel that the work has been well begun. We wish Bro. Erb could have remained another week, for truly the foundation has just been laid. The messages were received by hungry hearts. The work of the Sunday school is telling on the lives of the people in this community. We are looking forward to a greater interest in the work of the Sunday school.

While the meetings were handicapped because of rainy weather and muddy roads, the schoolhouse was well filled whenever it was at all possible to get there. The people gave exceptional good attention. They are anxious for a Gospel that can be lived seven days of the week.

Sister Mabel Kauffman was also here with Bro. Erb.

We are looking forward now to having preaching once each month.

On Sept. 22 Bro. A. N. Troyer and family and Bro. M. A. Yoder and family were with us and Bro. Yoder

brought us the afternoon message, which was greatly appreciated by all who were there.

In your prayers may you ask the Lord that He will bless the Word that has been sown, to the saving of souls.

Oct. 28, 1935. Paul E. Roupp.

Kokomo, Ind.

We praise Him who careth for us.

On Thursday, Sept. 19, Bro. J. K. Bixler came and stayed over Sunday. He gave a message on Sunday morning from Jude 20, 21 and in the evening on, "Authority of the Holy Scriptures" (II Tim. 3:15, 16).

From Sept. 28 to Oct. 9 Bro. C. C. Culp of Brethren, Mich., held revival meetings at the mission Sunday school.

On Oct. 24 Bro. Bixler was with us and held counsel meeting. The following Sunday communion services were held and the ordinance of feet washing was observed.

The brother gave a message also in the evening.

Oct. 28, 1935.

Cor.

A PASTOR MEDITATES

(Continued from page 677)

he must step warily lest he increase the wrath. Probably no peacemaker can be wholly in step with either contestant. Any fair mind viewing a row can see clearly that neither party is without blame, nor is the other wholly wrong. The trouble lies right there. One in anger sees only fault on the other side, and only virtue on his own. A peacemaker is rejected by one party because he cannot approve of each attitude or act in detail. A peacemaker has to sacrifice himself in the spirit of love for both parties to the conflict.

No self-seeker can be very successful as a peacemaker. One must possess peace in his own soul to establish peace in other souls. A blustery, excitable person does not calm others. There are people who, by their presence, bring an atmosphere of peace and concord. Peacemakers have to exercise great patience. Angry people are very trying, and one must work a long time to check their unfairness and meanness. Peacemakers have always to be tactful, but there are times when one must establish peace by adhering to principles that are high. Concessions may be carried too far. A cheap soul does not make for harmony by conceding essential truths. All these elements enter into the subject. Almost every pastor has times when he is called to do the delicate and difficult business of peacemaking. Christ said peacemakers had the very highest blessing. They are like God, and can be recognized as His children. One must be well rooted and grounded in love and truth to be among those who make the world a more comfortable and happy place by scattering harmony in a contentious circle. Blessed is the peacemaking minister of the Gospel!—The Presbyterian.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Church and Sunday School Conference, Held at the Roanoke Church Near Eureka, Ill., Aug. 20-22, 1935
Tuesday Forenoon and Afternoon
MINISTERIAL MEETING

The meeting was called to order by the Moderator, Bro. C. A. Hartzler.

Devotional services were conducted by Bro. Ben Springer, reading Col. 1, and leading in prayer.

Nineteen bishops, ministers, and deacons responded to the roll call.

Minutes of the last meeting were read and accepted.

It was moved that visiting ministers be given conference privileges.

Reports

The following reports were read and accepted.

Report of congregations to Conference.

In the 15 congregations there are 8 bishops, 17 ministers, and 6 deacons. Evangelistic meetings were held in 10 congregations. In 8 others special meetings were held. Added to the church: 85 by baptism, 43 by letter. Lost to the church: By death, 24; by letter, 39; by withdrawal, 9; 9 congregations showed an increase, 5, a decrease, and 1 remained the same. Net increase in membership, 42; total membership, 2407.

Report of the Executive Committee.

Conference Treasurer's Report.

From Aug., 1934, to Aug., 1935.

Balance on hand August, 1934	\$10.43	
Freewill offerings at Sterling Conference	144.29	
Meal tickets sold at Sterling Conference	222.04	
Leftovers sold at Sterling Conference	17.69	
Assessments from congregations (at 10c per member)	188.38	
C. A. Hartzler, 300 miles at 2c per mile	\$6.00	
J. W. Davis, 1472 miles at 2c per mile	29.44	
Expense for conference at Sterling	320.02	
Bank charges	1.25	
Publishing House for 1000 reports	10.00	
Postage on reports	2.93	
J. D. Hartzler, to Dakota-Montana Conference	24.00	
Wm. Ryan, for 1500 programs	9.00	
E. H. Oyer, 320 miles at 2c per mile	6.40	
E. H. Oyer, for postage	1.40	
Tax on checks	.08	
	<hr/>	
	\$410.52	\$582.83
Balance on hand		\$172.31

(The remaining list of reports will appear in the full report which will appear later in pamphlet form. They are as follows:

- Report of Secretary of Mission Board.
- Report of District Mission Board Treasurer.
- Report of Home Mission, Chicago, Ill.
- Report of the Peoria Mission.
- Report of the Home for the Aged, Eureka, Ill.
- Report from Pleasant Hill, Morton, Ill.
- Report of Young People's Problems Committee.
- Report of Educational Board Member.
- Report of Revision Committee.
- Report of the General Board Member.
- Report of Delegate to Dakota-Montana Conference.
- Report of Nominating Committee.)

The tentative constitution was read to the Conference body section by section by Bro. Ira Eigsti, and after a few changes were made it was adopted by Conference as the Constitution of the Illinois Mennonite Conference.

It was moved that the District Mission Board and the State Sewing Circle Constitutions be included in The Constitutional Pamphlet.

OPEN CONFERENCE

Thursday Forenoon

Conference was called to order by the Assistant Moderator, Bro. A. C. Good. The Devotional was conducted by Bro. J. C. Driver of Garden City, Mo., reading I John the first chapter and leading in prayer.

The Conference Sermon was preached by Bro. A. C. Good, using Ex. 33:12-17; 19:5-8; 24:7, as texts upon which he based his remarks. In order to carry on the Lord's work we must have the presence of God. Moses coveted the presence of God in leading His people out of Egyptian bondage and was given the assurance of His presence. We cannot carry on His program without His presence.

We must go forward, but we must go forward in His way. If the Christian Church walk in God's way then He will go with her. In these times we need a clear voice that will lead us in His way. We should not take a position of uncertainty. The Church has a message for the world, and she must clarify the message.

How shall we know that Thou goest with us? By My presence that goeth with you. It was the presence of God that separated Israel from the people of the world, they took knowledge that they had been with God. The fact of the fellowship with Christ changed the lives of the disciples so that the people could see that they had been with Jesus.

When we become separated we are a blessing to the world, the world does not understand our separation. It did not understand Christ, but led Him without the city and there they crucified Him. If we walk in the path of Jesus the world may also crucify us.

"All that the Lord hath said that will we do and be obedient." The Church ought to go as far with God as He has gone—and not farther but that far. We are interested today in a New Testament Church. In their decisions they said, "It seemed good to the Holy Ghost and to us," etc.

We need to preach today as never before the fundamental doctrines of the Word. There were results in the preaching of such a doctrine in the early Church. Their doctrine was genuine; the doctrine of God, Jesus Christ, and the Holy Spirit. We need to more definitely state our position on these doctrines. In the early Church there was a power they could not explain, a communion that was inspired, a fellowship that was convincing. In unity was their strength, their prayers were powerful.

In our living we should live as Christians. In our loving we should love as Christians. Our forgiving should be like the forgiveness of God. In our testimony we should be powerful, in our business life we should be honest, in our social life we need set the highest standard. There needs be found in the Christian Church the star that will lead people back to the highest social standard.

There comes the question of our outward appearance. No problem so great but the Word has a solution. There should be the absence of that which is for ornamentation, the presence of that "which is in the sight of God of great price."

Entertainments and amusements. In shows, movies, and theatres we will not find an addition to our power. We are here to save souls, to give testimony; our conversation must avoid that which is vain and vulgar.

The New Testament Church was an evangelistic Church, they started in Jerusalem. Acts 1:8. The powers of heaven are at our disposal if we will walk with God.

The following brethren were called upon to give testimony to the sermon: A. A. Schrock, J. A. Heiser, D. D. Miller, Milo Kauffman, Ezra Yordy, J. D. Hartzler, J. C. Driver, Simon Litwiler, T. K. Hershey, Kore Zook.

The Attitude of the Minister toward His Work, by Edwin Weaver.

The highest calling one can have is to be a minister of God's Word. To be a minister is to be a servant. A servant is one considered to be lowly, a minister one of a high calling. In Phil. 4 God elevates the idea of a servant to one of a minister, which is a high calling.

The servant must have a deep inborn consciousness of that fact that he is called of God.

Jeremiah was made to realize that he was called of God to bring His message to the people. Paul was conscious that he was called of God to preach the Gospel. He said: "Woe is me if I preach not the Gospel." This consciousness helps us to take the right attitude toward His work.

The scope of the minister's ministering is broad, must be all things to all men, is becoming harder. Men's hearts are becoming harder, the message is not so readily received.

It is not the minister's work; it is God's work to which He has called us. Jesus said that He was sent to do the will of His Father, and at the end He could say, "It is finished."

The attitude the minister should take: a feeling of dependence on God. He must know that he cannot do God's work himself, one who realizes his need will come to God in prayer.

Faithfulness. In spite of discouragements, temptations, we must continue to be faithful. **Sacrifice.** Ministers must be willing to make sacrifices. **Consecration.** We should in a greater degree consecrate our lives to the Master.

Our Mission in the Argentine, by T. K. Hershey.

The Protestants were looked upon as heretics, who they prayed might be driven out as dangerous people. Today they are looked upon as trustworthy because of their testimony with their lives.

Thursday Afternoon

Essentials in a Worshipful Service, by H. R. Schertz.

Some of the fundamental essentials as found in Psalm 122:1 and 103:1, 2. Psa. 122:1 shows a real desire to be in the place of worship. Psa. 103:1, 2, gives the idea of praise, not a formal worship.

Our presence in the house of God is essential to a worshipful service. Where our interests are determines what our desires are to be in the place of worship.

Single-mindedness is essential in a worshipful service. Phil. 2:2-5.

We need to have the Word penetrate our hearts. "Thy Word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Since the Word is a lamp to our feet and a light to our pathway, and is sharper than any two-edged sword, we should show the same reverence when the Word is read as we do during prayer; for in praying we speak to God, in reading God speaks to us. Reading the Word and prayer are essential in worshipful service.

A knowledge of God is essential. We learn to know God the same way that we learn to know our friends; by coming in contact with them. Worship is not only the singing of a few hymns, but every part of that service must function to be a worshipful service. The opening hymn should be a part of a worshipful service. The offering is not only a piece of business that must be transacted, but

if given in the true spirit it is a part of a worshipful service. Hearts overflowing with love help to make a worshipful service.

The Need of Doctrinal Teaching, by Kore Zook.

The great fundamental principles of the Word are what we consider the doctrines of God. What a man believes has a great deal to do with his life. "As a man thinketh in his heart, so is he." Because of existing conditions it is necessary that we should be established in the Word.

It is necessary that we become positive Christians, that we know where we stand, and that we may do effective witnessing for Jesus Christ.

We need to teach doctrines diligently. "Thou hast commanded us to keep thy precepts diligently" (Psa. 119:4). Doctrines need to be taught to bring conviction. The world has ceased to have conviction of sin.

We must teach doctrine intelligently and consistently; must present the truths in their right relation. Three things to teach: man's depravity, salvation through Jesus Christ, victory through His death and resurrection.

We need to teach the distinctive doctrines which are the means of safeguarding us against evil tendencies that surround us.

The Peace Principles of Jesus Christ as they apply to the Relationship One to Another, by T. K. Hershey.

Peace principles; That we love one another. "By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:35). The Gospel changes our lives and makes us love one another. If we put the peace principles of Jesus into practice, it will bring peace into our lives and there will be no need of committes to settle the difficulties which so often arise. Peace principles of Jesus Christ applied to the nations would settle their difficulties. Some scripture references on peace:

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you . . ." (Jno. 14:27).

"These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33).

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22:21).

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15).

The Peace Principles of Our Lord Jesus Christ as They Apply to the Believer's Relationship to the World, by C. W. Long.

The subject of peace as it is found in the New Testament: (1) The Gospel is a message of peace from God to man. "Glory to God in the highest, and on earth peace, good will to men" (Luke 2:14). (2) Peace is to be cherished and followed by believers; for Jesus taught, saying, "Have salt in yourselves and be at peace one with another" (Mark 9:50). (3) God is the author and giver of peace. "Now the Lord of peace himself give you peace always by all means" (II Thess. 3:16). (4) We have many New Testament greetings in terms of peace such as Jesus greeting His disciples: "Peace be unto you" (Luke 24:36). "Go in peace" (Mark 5:34). (5) The peace that Jesus brought is in the heart or spirit. Therefore it is primarily a spiritual peace from and with God. This peace is worked out through our fellow men; for "By this shall men know that ye are my disciples if ye have love one for another" (Jno. 13:33). Thus we conclude that the spirit and teaching of the Gospel is that of peace and that it is our Christian duty to seek to bring war and strife everywhere to an end by His teaching and conduct and mode of living, for the ultimate result of the Gospel and spirit of Christ is permanent peace for him who permits God's Spirit to rule in his heart.

The peace principles of our Lord Jesus Christ as they apply to the believer's relationship to the world can be summed up in the following:

1. That we maintain an attitude of prayer, love, blessing, and doing good toward our fellow men as Jesus taught and practiced, and as Paul had instructed Timothy in I Tim. 2:1, that we may be peacemakers and refrain from retaliation and strife "that men may see our good works, and glorify our Father which is in heaven."

2. Jesus said that He "came to do the work of God." When He came He was heralded as "The Prince of Peace." In the work of God which He came to do, He suffered railings, reproaches, false accusations and persecutions of various kinds; and He has instructed His followers thus. Jno. 15:18-21. Therefore let us endure the false accusations, railings, reproaches, and persecutions of various kinds as the world thrusts them upon us and to continue to do the work of a peace-maker that the world may see our good works and glorify our Father which is in heaven.

3. That we recognize rulers and governments as Jesus did, and disapprove of their crimes and abuses and be workers for peace between them by teaching and principles of living and remember them in prayer as Jesus did and as Paul had instructed Timothy in I Tim. 2:2.

4. Since the ultimate result of the Gospel and Spirit of Christ is permanent peace for him who permits God's Spirit to rule in his heart, let us as His children take up our Christian duty to seek to bring war and strife everywhere whether between individuals or groups to an end by Jesus' teaching and mode of living, and by our obedience to the same. "Blessed are the peacemakers; for they shall be called the children of God."

Thursday Evening

The Church's Responsibility in the Face of World Conditions, by O. O. Miller. Much of the information we receive about world conditions is faulty. Our own interpretation often is faulty. It is so human and so fallible. After the World War it was said there would be no more such great conflict. Today nations are making rapid progress in war preparations. All signs point to another great catastrophe.

Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33) and, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (Jno. 18:36). All signs also point to the imminent return of the Lord Jesus Christ.

The church's responsibility. Four things that show a picture of a ready bride of Christ in such a time as this.

1. A ready Church. Ready to witness, ready for service. We have come into this Church to accept this responsibility to the world. A ready Church has a sense of a divine mission, and of a divine vision.

2. The Church's responsibility: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." "Go ye into all the world, and preach the gospel to every creature."

3. A diligent, active, working Church.

4. A thinking Church: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. 1:13).

The Church's responsibility is: (1) to be ready; (2) to be watchful; (3) to be diligent; (4) to be thoughtful.

Missionary sermon, **Opportunity—Talent—Resource**, by T. K. Hershey.

Texts: I Jno. 5:19—"The whole world lieth in wickedness."

Matt. 28:19—"Go ye therefore and teach."

Mark 16:15—"Go ye into all the world and preach."

The first text gives the real picture of the world today, as much as it did in John's day. It was true then and is equally true today. Jesus, just before He left this world, told His disciples that they were to go into all the world and teach and preach. Is there talent, are there resources sufficient to carry the Gospel to this world that lieth in wickedness?

Opportunity.—Today wickedness is increasing at an alarming rate. In 1933 there were arrested and placed into jails in the U. S. A. 273,659 prisoners. This shows there was great wickedness in the U. S. A. As a result of auto accidents 30,000 were hurled into eternity that same year. The same year there were 19,993 suicides, or more than 5 a day. Then there were, during the year, 12,000 murders. All this shows that there is work to do at home.

Thus there is wickedness and opportunity everywhere. Our texts say, "Go, teach, and preach." Let the Church lift up her voice like a trumpet. "Church of God, awake, arise," and shine in this dark world where wickedness reigns.

The foreigners coming to our shores, many of which know nothing of the plan of salvation, open up other opportunities for missionary endeavors.

Talent.—But, says someone, to launch out and open new stations, thus taking advantage of the opportunities, is there sufficient talent? To this question we answer, YES. In practically all our churches there are talented young people, ready to take the Gospel to the rural fields, and to our cities, as well as to the foreign lands. We find young folks in our schools that are talented and are burdened for the lost. Many are consecrated and have expressed a desire to be used of the Lord in Mission Work. They are interested in souls, and the mission interest of the church. They do not want to push themselves forward, but are waiting for the church to find them. There is the church's responsibility. Will she meet that challenge? A great responsibility rests on us as a church. We have the talent, what are we going to do about it? Let every minister be awake and alert. Let us find this talent in our churches.

Resources.—But some one says, Yes we have sufficient talent, but do we have sufficient means? Is there money available to take advantage of the open doors to rightly use the talent in our churches? Again we say YES. There is money to do more mission work. When once the Church gets a burden (as she ought) for souls, the money will flow in. Herein lies the secret. If as a church we would learn to economize more, and keep our expenses, the same money would pour in from every angle.

Pointing to a treasure of God, the Pope said to Thomas Aquinas: "The Church cannot say with Peter, 'Silver and gold have I none.'" "True," replied Aquinas, "but neither can she say, 'rise up and walk.'" That, I fear, is what is wrong with our own church. It is held down with its gold and silver, stocks and bonds, that she cannot say to the less fortunate brothers in the world, "Rise up and walk." May God help us to loosen up the gold and silver that rightfully belongs to God, and consecrate it to Him, and contribute as never before for the cause of missions. Yes, there are resources to support the talent that is willing to go to the needed fields at home and abroad.

Resolutions

Since the basis of the separation of the Christians from the world is the presence of God among and with them, and determines their nature, habits of living, conduct, belief, message, work, and relationship: be it

Resolved, that we as ministers, called of God to preach the Gospel which brings people into His presence; and we as laymembers, called by God to come out from among the evil, avoid all things, activities, and with a willing heart obey His Word and with reverence worship Him, and follow habits of prevailing prayer, which will result in becoming more Godlike in character. Ex. 9:5; 24:7; 33:12.

Resolved, that as a brotherhood we take note of the continued need for teaching sound doctrine based upon the whole Word. In this time of world-wide turbulence and growing militarism among the nations and strife between social and racial groups, may we be particularly faithful in upholding and promoting in life and word among all men the way of peace as it is exemplified in Christ Jesus in Matt. 5:9 and Luke 22:51, and that our relationships with each other as brethren be always a true witness to our profession. Jno. 13:34, 35.

Since it has pleased God to take from our midst during the past year our brother and co-laborer, Daniel Nafsinger, be it

Resolved, that we humbly submit to His will and that this conference extend sympathy to his family and congregation.

Since our aged brother and co-laborer, J. S. Shoemaker, was unable to attend this annual Conference because of sickness, and since we have for many years past received from him much wise

counsel and have enjoyed his gracious Christian fellowship during these meetings, be it

Resolved, that we express our regret for his absence and that this Conference send him greetings, wishing him God's richest blessings and assuring him of the prayers of the brotherhood in his behalf.

Inasmuch as our brother and sister Edwin Weaver have answered the call to serve their Master on the India mission field, and plan soon to leave our midst to begin this service, be it

Resolved, that we assure them of our co-operation by prayer and support in their witness and that we extend through them greetings to our sister conference in India.

Illinois Mennonite Conference,

August 22, 1935,

Eureka, Ill.

The following bishops, ministers, and deacons were present:

Bishops: A. A. Schrock, Simon Litwiler, C. A. Hartzler, J. A. Heiser, J. D. Hartzler, A. C. Good, Ezra Yordy.

Ministers: Simon Graybill, D. W. Slagle, Ben Springer, Jonas Litwiler, Peter Garber, H. R. Schertz, A. H. Leaman, Harold Zehr, Daniel Zehr, C. W. Long, J. L. Harnish, Leland Bachman, Ira Eigsti, J. W. Davis, Kore Zook, Edwin Weaver, Wm. Brenneman, J. N. Kaufman.

Deacons: H. V. Albrecht, E. H. Oyer.

Visiting Bishops and Ministers: D. D. Miller, Protection, Kans.; Harry Diener, Hutchinson, Kans.; Milo Kauffman, Hesston, Kans.; J. C. Driver, Garden City, Mo. E. H. Oyer, Sec.

Married

Preston—Miller.—Bro. J. Claude Preston and Sister Eldora Miller, both of the East Union congregation, Kalona, Iowa, were united in marriage at the home of the bride Oct. 20, 1935, Bro. D. J. Fisher officiating. May God's blessings be theirs through life.

Eberly—Sauder.—On Oct. 19, 1935, at the home of the bride's parents near Goodville, Pa., Bro. Melvin N. Eberly of New Holland, Pa., and Sister Celestine Sauder of Goodville, Pa., were united in holy marriage by Bro. John M. Sauder, grandfather of the bride. May the Lord's richest blessings attend them through life.

Cochenauer—Sollenberger.—On Sept. 14, 1935, Bro. Ralph Cochenuer of Chambersburg congregation, and Anna Sollenberger of the Pleasant View congregation, were united in marriage at the home of the officiating minister, Walter Lehman. May the Lord abundantly bless them through life.

Kauffman—Frey.—On Sept. 2, 1935, at the home of the officiating minister, Bro. Floyd W. Weaver of Rensselaer, Ind., occurred the marriage of Bro. Elmer Kauffman of Mt. Ayr, Ind., to Sister Pauline Frey of Morocco, Ind., both members of the Burr Oak congregation. May the choicest of God's blessings attend them through life.

Baer—Leiss.—On Sept. 5, 1935, at the East Zorra A. M. Church, near Tavistock, Ont., occurred the marriage of Bro. Sylvester N. Baer of the Biehn congregation, and Sister Emma M. Leiss of the East Zorra congregation, Bro. Daniel Jutzi officiating, assisted by Bro. Curtis Cressman. May the Lord's blessings attend them through life.

Miller—Miller.—Bro. Sherman Miller of the East Union congregation and Sister Ida Miller of the Upper Deer Creek congregation were united in marriage at the home of the officiating bishop, Bro. D. J. Fisher, Kalona, Iowa, Oct. 27, 1935. May the Lord bless them as they go through life together.

Schmitt—Baer.—On the evening of Oct. 18, Bro. Vernice Schmitt, and Sister Florence Beatrice Baer, both of Kitchener, Ont., were united in marriage at the First Mennonite Church of Kitchener. The service and ceremony were in charge of Bishop C. F. Derstine. May the Lord graciously bless and direct the new couple.

Obituary

Pierson.—Susie Yoder Pierson was born near Shipshewana, Ind., March 12, 1877; died Oct. 12, 1935, at her home in Sturgis, Mich.; aged 58 y. 7 m. She was the daughter of Jonas B. and Barbara Yoder. She was married to August Pierson in 1914. To this union was born one son, Albert. Surviving are the son, at home; 5 brothers (Venus of Topeka, Daniel and Melvin of Shipshewana, Gabriel of Elkhart, and Jonas of Dowagiac, Mich.), 1 sister (Harriet Miller of South Bend). She was preceded in death by her husband in 1923. Funeral services were held at the Shore Mennonite Church by Brethren Josiah J. Miller and Percy J. Miller. Text, Rom. 14:10-12. Interment in adjoining cemetery.

Thomas.—Lydia Jane Thomas was born on June 13, 1869, at Breslau, Ont.; died Oct. 14, 1935, at Kitchener, Ont., Hospital; aged 66 y. 4 m. She was married to Elijah Thomas on May 4, 1886. She leaves her sorrowing husband, 4 sons, and 2 daughters: Warren, Russel, Arnott of Kitchener; Harold of Waterloo; Mrs. Albert Moeser of Kitchener; and Mrs. Albert Geis of Bridgeport. One son predeceased her in infancy. She also leaves 28 grandchildren, 2 great-grandchildren, 1 brother (Edward Underwood of Bridgeport), and 1 sister (Mrs. Geo. Lichty of Wellesley). She was a member of the First Mennonite Church, and will be missed in the church, home, and community. Funeral services were conducted by Brethren C. F. Derstine and Jonas Snyder.

Leatherman.—Joseph G., son of the late Samuel and Catharine (Gahman) Leatherman, died in the Abbington Hospital of complications, after a three-week illness, on Sept. 10, 1935; aged 35 y. 3 m. 5 d. He was born on the same farm on which he lived all his life, adjoining the Deep Run Mennonite meeting house grounds. He was married to Anna, daughter of the late Isaiah and Betsy Myers. About a year ago a six-year-old daughter died in the same hospital. He is survived by his widow, 4 daughters, all living at home; also his aged grandmother and 5 brothers and 3 sisters: David, Jacob, Samuel, John and Harvey; Hannah (widow of Isaac Myers), Annie (wife of Wilson Overholt), and Mary (wife of Harvey Myers). He was a member of the Deep Run Church for a number of years. Services were conducted by A. O. Histand, Jacob Rush, Enos Wismer, and Abram Yothers. Interment in near-by cemetery.

Rush.—William Norman Rush was born on a farm near Plumsteadville, Pa., 42 years ago; died at his home at Riegelsville, Pa., Sept. 25, 1935. He suffered for some time with kidney trouble and high blood pressure, but he worked in a paper mill until a week before his death. He was bedfast only three days. He married Minnie May Randt who survives him. He worked on the farm until he reached manhood, after which he became a motorman on the Philadelphia and Easton trolley line. To be convenient to his work, he built a house at Riegelsville. After the trolley line was discontinued, he found employment in a paper mill. Besides his widow, he is survived by his parents (Pre. Jacob and Mary Rush), 5 brothers (Joseph, Raymond, and Paul of Plumsteadville; Isaac and Theodore of Doylestown), 5 sisters (Mrs. Erwin Yothers, Mrs. Henry Rice, Mrs. Henry Overholt of Deep Run; Mrs. Enos Delp of Harleysville, and Mrs. Elmer Wismer of Plumsteadville). Services were held in the Deep Run Mennonite Church, of which he was a member, conducted by the home ministers.

Batterman.—Abraham E. Batterman, who resided at the home of his aunt, Mrs. Annie M. Bair of Hanover, Pa., the last four years, was born July 11, 1898 near Mummaburg, Pa.; died at the Hanover General Hospital Oct. 13, 1935; aged 37 y. 3 m. 2 d. He was a son of the late David F. and Amanda (Whisler) Batterman. Surviving are 3 brothers (David, Harrisonburg, Va.; Samuel, New Oxford; Jacob, Lancaster) and 2 sisters (Mrs. Samuel Musselman of Gettysburg and Mrs. Samuel Frey near Hanover). He having been afflicted with asthma nearly all his life, was never able to do much work; and the last few years he had other ailments. He had the sympathy of all who knew him. In his youth he became a member of the Mennonite Church at Mummaburg, Pa., and was faithful until death. He longed to depart and be with the Lord. When he realized that death was near he said, "I am going home." Funeral services were conducted by Brethren Harvey Grove, Amos Myer, and Richard Danner. He was laid to rest in the Mummaburg Cemetery. We believe he is now

"Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershadowed,
Sweetly his soul shall rest."

Shenk.—Frankie Dora Showalter was born in Rockingham Co., Va., Feb. 26, 1892; died Oct. 20, 1935, at Elizabeth Buxton Hospital, of peritonitis after an illness of only three days.

On Dec. 6, 1917 she was married to Henry M. Shenk of Denbigh, Va., where they made their home. Surviving her are her husband and 7 children: Fannie, Edith, Ellen, Phebe, Esther, Michael, and Mabel. The two youngest are twins nearing five years of age. She is also survived by her parents (Bro. and Sister Jacob D. Showalter of Harrisonburg, Va.), 5 sisters and 1 brother as follows: Mrs. Fannie Burkholder, North Lima, Ohio; Mrs. Margaret Conrad, Tucson, Ariz.; Mrs. Maud Showalter, Dayton, Va.; Mrs. Pearl Suter, Harrisonburg, Va.; John Showalter, Chicago, Ill.; and Mrs. Rena Coakley, Harrisonburg, Va. She was a member of the Mennonite Church and was a devoted Christian, wife, and mother. One of her favorite Bible texts was Isa. 50:7, especially the clause, "Therefore have I set my face like a flint." Many who knew her best have been impressed with her faith and loyalty and her unwavering purpose of heart to cleave unto the Lord. Funeral services were conducted at the Warwick River Mennonite Church in charge of Truman H. Brunk and George R. Brunk Jr. Sermon by the latter from the text, "She hath done what she could."

Miller.—Jonas E., son of Bro. and Sister John K. Miller, was born in Elkhart Co., Ind., Nov. 1, 1899. On Tuesday morning, Oct. 22, 1935, he left his home in Warsaw, going on his bread route, and while crossing the railroad tracks near Etna Green he was hit by a fast Pennsylvania train and instantly killed. Age, 35 y. 11 m. 21 d. Quite early in his life he gave his heart to God and united with the Middlebury Mennonite Church, having a deep interest in mission work and greatly desired that he might do his part in helping lost souls to find Christ. He spent some time in preparation by attending the Fort Wayne Bible School and graduated from it in 1929. He spent 3 years on the mission field in Africa in laboring with the natives. After his return home he was united in marriage to Sister Laura Leinbach of Nappanee, on June 3, 1934, and happily they enjoyed their home life until his sudden death. He is survived by his companion, an infant son (Lael Laverne), his parents, 3 sisters (Mrs. Dan Nissley of Middlebury, Mary Ann, at home; Alice at Kansas City, Kans.), and a host of relatives and friends. His witness for Christ was sincere and his testimony was clear. Thus another one of God's children has been called home. Funeral services were held Thursday afternoon with a short service at the home of Sister Miller's parents and a further service at the Yellow Creek Church, conducted by the brethren Homer F. North and Silas Yoder. Burial in the adjoining cemetery.

Kratz.—Sylvanus F. Kratz died suddenly at his home at Chestnut St., Souderton, Pa., Sunday morning at 7:45 o'clock; aged 62 y. 8 m. 19 d. Two weeks ago the deceased suffered a heart attack but had apparently recovered. Sunday morning, after attending to his chickens, he returned to the house, and later, when he again stepped outside the door, he fell, but arose immediately and returned to the house. Seating himself he told members of the family that he did not feel ill. However, a moment later he fell asleep. His sudden and unexpected death was a shock to all who knew him. The survivors include seven children, as follows: Linda (wife of Charles K. Johnson of Lederach), Esther (wife of Samuel Landis of Harleysville), Martha (wife of Abram B. Kratz of Souderton), Lizzie Mae (wife of John Ruth of Lansdale), Frank N. Kratz of Lederach; Wayne N. Kratz of Hatfield, and Samuel Kratz at home; also seven grandchildren. His wife, whose maiden name was Lizzie Nyce, died four months ago, and 2 daughters also preceded him in death. Funeral services were held Oct. 5 at his late residence, with further services and interment at the Upper Skippack Mennonite Church, of which he had been a faithful member. He was also a member of the mission for the past twelve years.

"Father, now your place is empty,
And your face we see no more;

But we hope again to meet you
Over on the other shore."

—The Family.

Sauder.—Fannie Sauder was born June 2, 1876; died Oct. 10, 1935; aged 59 y. 4 m. 8 d. She united in marriage to John H. Sauder on Nov. 29, 1894. To this union were born 10 children, 5 of whom have gone on before. She leaves a sorrowing husband, 3 daughters, 2 sons, 14 grandchildren, 4 brothers, and 3 sisters. She accepted Christ as her Savior in her early youth, and united with the Mennonite Church at Martindale, Pa., remaining a faithful member until death. She was a loving mother and will be greatly missed in the home. She was in failing health for a number of years, but was bedfast only three weeks. She endured her suffering patiently, always looking to the One who doeth all things well. On her deathbed she often prayed that the Lord would come and relieve her from her suffering. She often said she did not want to complain, that what He does is done well. She had the privilege of seeing all her children, and giving all good-bye. She peacefully fell asleep Oct. 10, 1935. Funeral services were held Sunday, Oct. 13, 1935, conducted by Bro. Noah Zimmerman at the house, and Bro. Frank Hurst at the grave, and the Brethren Joseph Hostetler and Hershey Sensenig at the church at Martindale, Pa. Text, Luke 23:28, chosen by the departed mother. Interment in adjoining cemetery.

"My earthly labors have an end,
I've found a better home,
Where I with many a loving friend
Will gather around the throne.
Remember, friend, as you pass by
As now I am so you shall be;
Prepare for Christ and follow me."
A Daughter-in-law.

Gingerich.—Veronica (Lichti) Gingerich was born Sept. 29, 1867, near St. Agatha, Ont.; died Sept. 25, 1935, at the home of her daughter, Mrs. Aaron Moshier, near Lowville, N. Y.; aged 67 y. 11 m. 25 d. She was married on Jan. 19, 1888, to Daniel M. Gingerich who passed away Nov. 21, 1929. She leaves 6 sons and 5 daughters: David of Alden, N. Y.; Moses, Samuel, Nicholas, William, Rachel (Mrs. Joel Wideich), Saviera (Mrs. Aaron Lehman), and Fanny (Mrs. Aaron Moshier), all of Lowville, N. Y.; Olive (Mrs. Manassah Cressman), Tillie and Henry of Baden, Ont.; also 33 grandchildren, 2 great-grandchildren, 5 sisters, 2 brothers, and a host of friends. She united with the Amish Mennonite Church in her youth, and remained true to the faith till death. Throughout her suffering her faith and trust in God never wavered. She had a deep concern for her children and prayed for them, that they should all be brought into the fold of Jesus Christ. She was always glad to have visitors, desiring them to read the Word of God and have prayer with her. Short funeral services were held at the home of her daughter, Mrs. Aaron Moshier of Lowville, N. Y., on the evening of Sept. 26, 1935, after which her remains were brought to Baden, Ont., to the home of her son, Henry, where the funeral was held Sept. 28, 1935, with further services at the Steinman Mennonite Church. Interment in the adjoining cemetery. The services were in charge of Moses Jantzi, assisted by Moses Roth, Christ Schultz, and Moses M. Shantz.

"Mother, thou art sweetly resting,
Here thy toil and care are o'er;
Pain and sickness, death and sorrow
Never can distress thee more."

—The Children.

Garber.—Annie, daughter of Solomon and Lovina (Zook) King, was born Feb. 18, 1869 near Holden, Mo.; died Oct. 21, 1935, at the Rockingham Memorial Hospital, Harrisonburg, Va., after undergoing an operation for appendicitis; aged 66 y. 8 m. 3 d. Besides her husband she is survived by 2 step-daughters (Mrs. W. S. Jones, La Junta, Colo., Mrs. W. W. Oesch, Bristol, Ind.), also 2 brothers and 2 sisters (A.

D. King, Holden, Mo.; David King, Bellefontaine, O.; Mrs. Fannie Coddington, Tacoma, Wash.; and Mrs. George Hooley, Gap, Pa.). She served her Master faithfully from youth. She took a nurse's training course and was skilled in her profession; her services were much in demand. She did her utmost to care for rich and poor alike, regardless of pay. On May 15, 1910, she was married to Abram M. Garber at La Junta, Colo., where they both gave their services at the Mennonite Sanitarium for a while, she as supervisor. During the latter years of her life, as long as health permitted, she answered frequent calls to do home nursing. Their home was often opened to patients who needed her care. For a number of years she mothered in their home two orphan children. She also took a real interest in the spiritual welfare of Eastern Mennonite School students who lived in the home at different times. Sewing circle and Sunday school work also claimed her interest. She possessed an unusual talent in wood carving and was especially interested in making scripture mottoes. In her home circle she will be greatly missed. The community has lost a sincere friend. But our Father never makes a mistake. Funeral services were conducted Oct. 24 at the house by Bro. H. B. Keener and at the Weavers Mennonite Church the service was opened by Bro. A. B. Burkholder, Bro. J. L. Stauffer preached from Jer. 7:23, followed by Bro. S. H. Rhodes. The text was chosen by the deceased. Interment in the adjoining cemetery. By the Family.

Miller.—Margaret Jane (Eicher) Miller was born near Wayland, Ia., Oct. 3, 1856; died at her home west of Milford, Neb., Sept. 18, 1935; aged 78 y. 11 m. 15 d. On Nov. 25, 1875, near Wayland, Ia., she was married to Joseph R. Miller. Several years afterward, they moved to Nebraska, locating on a farm west of Milford, where they both lived until their death. To this union were born 4 sons and 3 daughters. One son (Elmer) preceded her in death on Dec. 11, 1904. Her husband also preceded her almost 17 years ago. In her youth she was baptized and united with the Mennonite Church, with which church she retained her affiliation until her death. For about the last 25 years she was a member of the West Fairview congregation, of near Beaver Crossing. She had been suffering from a complication of ailments for a number of years, growing more intense and severe in the last three or four years. Her last illness was pneumonia, resulting in her death after only a short duration. She leaves 3 sons and 3 daughters: William and Edward of Beaver Crossing, and Harry of York; Mrs. Emma Reil of Manson, Ia.; Mrs. Cora Grieser of Filer, Ida., and Mrs. Ida Schweitzer of Milford. Besides this she also leaves 5 brothers and 5 sisters: J. R. Eicher of Bentonville, Ark.; Dan R. and Martin J. Eicher of Milford; Wm. R. Eicher of Wayland, Ia.; and Frank Eicher of Manson, Ia.; Mrs. Mary Roth of Albany, Oreg.; Mrs. Barbara Conrad of Smithville, O.; Mrs. Sarah Boshart, Mrs. Caroline Wyse, and Mrs. Emma Graber, all of Wayland, Ia. One sister (Mrs. Anna Roth) and 1 brother (Levi Eicher) preceded her. She also leaves 30 grandchildren and 26 great-grandchildren, many other relatives and a host of friends and neighbors who had learned to know her during her sojourn here. Funeral services were held Sept. 20 at the West Fairview Church, in charge of Ezra Roth, assisted by J. E. Zimmerman and E. L. Frey (Wauseon, Ohio). Texts, Job 14 and James 4:14. She was laid to rest beside her husband in the East Fairview cemetery.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Kanagy.—Eli H., son of David M. and Mary Kanagy, was born in Juniata Co., Pa., Feb. 4, 1861; died unexpectedly after a brief illness at his home near Allensville, Pa., Oct. 23, 1935; aged 74 y. 8 m. 19 d. At the age of 17 he came to Mifflin Co., where he spent the remainder of his life. On Sept. 18, 1887, was

united in marriage to Nancy Hartzler. To this union were born 6 sons (Amos H., John H., Pius H., Jacob A., Eli E., and Isaiah D.) and 1 daughter (Mollie B. Peachey), all of whom reside within one and one-half miles from home except Eli, who resides in Wayne Co., Ohio. Also a niece, Anna Hartzler, received their parental care as one of the family, from infancy. In 1883 he confessed his Lord and united with the Allensville A. M. Church, in which faith he continued until death.

Early in the winter of 1907 he was ordained to the ministry, faithfully serving the church until May 25, 1910, when he was ordained to the office of bishop in which capacity he served until death. On April 13, 1927, he was bereft of his companion, leaving him to struggle alone until Aug. 30, 1928, when he was united in marriage to Pamela M. Zook, who shared with him his joys and responsibilities to the end. His life as a husband, father, step-father, minister, bishop, and neighbor was respected and loved by all. He leaves his companion, 6 sons, 1 daughter, 1 foster daughter, 14 grandchildren, 3 step-children, 1 foster step-daughter, 3 step-grandchildren, 11 foster grandchildren, 1 brother, 3 sisters, and a large circle of relatives and friends. Four brothers and one sister preceded him in death. Funeral services were held Oct. 26 at the home, in charge of Bro. Elmer Yoder, with further services in the Allensville Mennonite Church conducted by Bro. Enos Hartzler, Marshallville, Ohio, assisted by Bro. Joshua B. Zook. Further remarks were made by John S. Mast of Elverson, Pa., Joseph M. Nissley of Altoona, Pa., John L. Mast and John B. Zook of Belleville. Interment in near-by cemetery.

"Anchored firmly in his God,
The faith of our dear father stood;
He trod the path that Jesus trod,
He ever loved the true and good.
Now he has joined the saints who slept,
His spirit to his God has gone;
The faith that our dear father kept,
He leaves with us to carry on."

—The Family.

EASTERN MENNONITE SCHOOL

Special Bible Term, Jan. 2—Feb. 12, 1936

Plan for a Systematic Study of the Bible. We should be grateful that the Church is providing ample opportunities for systematic study. The responsibility now rests upon the individual to take advantage of these opportunities. The Special Bible Term at Eastern Mennonite School offers splendid facilities for those who are unable to attend school for the full nine months. The six weeks of study coming during the mid-winter, when work on the farm is not as pressing as at other seasons of the year, should stir many young people to plan for the best possible use of this time. Only a systematic study of the Bible will yield worthwhile results. The demands for Christian service are so exacting that one should not be content to offer to the Lord a meager training in preparation for the greatest work of the child of God.

The Special Bible Term at Eastern Mennonite School offers:

1. Congenial school atmosphere for study.
2. A religious atmosphere that is conducive to Christian growth.
3. An extensive list of subjects which make possible a choice of studies according to one's needs or desires.
4. The six-year cycle enables us to make Bible courses intensive as well as extensive. Do not be content with mere outline studies of the Bible. Dig deep into the treasures of the Word.
5. The Elementary Teacher Training Course outlined by the General Sunday School Committee is offered.

6. Special literary and music programs given during the Term.

7. Special religious programs are scheduled: Christian Life Conference, Sunday School Workers' Meeting, Mission Program, etc.

8. Courses are offered which are adapted to maturer students, ministers and missionaries.

9. Emphasis will be given to mission courses. Bro. Milton Vogt, returned missionary to India, will be present for special work in missions.

10. A special two-week course, beginning two weeks prior to the Ministers Week, is being outlined for ministers.

Write for the Special Bible Term Bulletin, which gives full particulars.

Chester K. Lehman, Dean.

ANNOUNCEMENT

The Lord willing, a Bible school will be held at the Central Church, near Archbold, Ohio, Dec. 16 to 27, 1935. Instructors will be S. G. Shetler, J. Irvin Lehman, and D. A. Yoder.

The subjects offered this year are as follows: Philippians; Mark; Ephesians; Obadiah; Jonah; Numbers; I Kings; Christian Principles; English; Ezekiel; Prayers of Jesus; Vocal Music; Teacher Training; Sunday School Administration; Bible Geography, O. T.; John; Bible Doctrine; II Kings; Teacher Training; Job to Malachi; Ecclesiastes.

Tuition will be 75c per week. Board and lodging will be furnished free to students from other communities.

For further information write to,
E. B. Frey, Wauseon, Ohio.

SIX WEEKS BIBLE TERM

Goshen College—Jan. 2—Feb. 14, 1936

Courses

Bible Introduction, Methods of Bible Study, Book Study, Missions, Bible Doctrines, Church History, Sunday School Work, Summer Bible Schools, Young People's Activities, Music, and Chorister Training.

Ministers' Course

If there is a demand, there will be a special two weeks study course for ministers in Sermon Preparation, Practical Church Work, Personal Work, and Bible Studies. The dates are Feb. 3-14.

Objectives

(1) Bible knowledge, (2) Deeper Christian experience, (3) Preparation for service in S. S., Y. P. B. M., Summer Bible School, and Young People's Activities, (4) Acquaintance with history and teachings of the Mennonite faith, (5) Development of loyalty to Christ and the church, (6) Fellowship with young people from various parts of the church, (7) Challenge young people to full consecration to Christ and His service.

Teachers

D. A. Yoder, Elkhart, Ind., is principal and will teach full time. I. W. Royer, Orrville, Ohio, will also teach full time. C. F. Yake, editor of Y. C. C., will teach Summer Bible Schools and Young People's Activities for the last two weeks of the term. Several college teachers will also give courses.

Special Features

Christian Life Conference, Two Weeks Ministers Study Course, Sunday School Workers' Institute, Ministers' Week.

Expenses

\$30 for all expenses of boarding students. \$6 for tuition alone.

For Information

Address D. A. Yoder, principal, Elkhart, Ind., Route 4.

KISHACOQUILLAS VALLEY BIBLE SCHOOL

Final arrangements are being made for the winter term of the K. V. Bible School to be held at the Allensville Church, Allensville, Pa., from Dec. 16 to Jan. 24. Instructors for the coming term are Aaron Mast, Belleville, Pa., and S. M. Kanagy, Blair, Ont. Should sufficient students require the third instructor he will be chosen.

Below is a list of the courses offered:

Old Testament History after David.
Old Testament Sacrificial System.
Luke.
Romans.
Doctrine of Christ and the Holy Spirit.
General Church History to the Reformation.
Child Study.
Methods of Teaching.
Sunday School Organization and Administration.
Public Speaking.
Elements of Music.
Hymns and Hymn Interpretations.

A week of special instruction will be given to the children of our public schools during the Christmas vacation.

Those desiring further information address either of the undersigned.

Aaron Mast, Principal, Belleville, Pa.
Paul M. Roth, Secretary, Allensville, Pa.

There is only one thing that I dread more than self-important learning in a minister, and that is self-important ignorance.—Joseph Parker.

"Doing nothing for others is the undoing of one's self."

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

November 7, 1935

J. A. RESSLER, Editor

EDITORIAL

"For there is no difference between the Jew and the Greek", (Rom. 10:12).

"Hath God cast away his people" (Rom. 11:1)?

"God hath not cast away his people" (Rom. 11:2).

"Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:7, 8).

* * * *

In the vicinity of the "Old Home," when some one said something in the nature of a prediction, an often repeated answer was, "The old prophets are all dead, and the young ones do not know anything." There is just enough truth in the crude proverb to make a person cautious about predictions and their interpretations, whether they are prophecies in the Bible, guesses of wise statesmen, or weather forecasts. Nevertheless, as Peter says, "We have a sure word of prophecy; whereunto ye do well that ye take heed" (II Pet. 1:19). It is very seldom that a discerning person declares of a modern event: "This is certainly the fulfillment of this or that prophecy of the Bible and that only." And yet on the other hand, the Lord Jesus gives us warning (Matthew 16:3): "Can ye not discern the signs of the times?" Read the entire verse.

* * * *

There are two reasons for breaking into this space of the Gospel Herald on this subject at this time. One is to remind ourselves that there are still a large company, many millions, in fact,

of the children of Israel in the world today, the great majority of whom are scattered over the world, among the Gentile nations. Yet they are a people apart. God has so ordered their life that they have not to any large extent mingled with the Gentiles. And the great majority of them are either in open opposition to Jesus of Nazareth, or even still more fixedly indifferent to Him and all that He teaches. At the same time, it is also probably true that there never was a time after the middle of the second century after Christ, when there were more Hebrew Christians than at the present time. Not in anything like a "mass movement," but as individuals, they are coming to own Jesus Christ of Nazareth as the promised Messiah of Israel and the Savior of the world. And many a Jew today who renounces the religion of his fathers and takes upon him the faith of Jesus Christ reveals a courage equal to that of the martyrs of centuries ago. There is a loud and persistent call for missionaries who know the Jews—and who intimately and personally know Jesus Christ—to labor among the Jews of our day.

* * * *

The other reason for this subject is found in the conditions in Palestine at the present time. It would seem all out of place for the Jews to flock to their home land in the way they are doing now, with the impression that all Gentiles are alike. They can scarcely be blamed for classifying all non-Jewish people in one herd, since there is scarcely a nation that has not at some time or other persecuted bitterly the Jews of the dispersion. There ought to be—must be—some way of

permitting the returning Jews to know that there are still some people on the face of the earth who love Jesus of Nazareth, and whose life exemplifies the religion He taught while He

was on earth. Will you take time to read a bit of personal testimony?

* * * *

In the month of April, 1925, Bro. H. V. Albrecht and the writer spent a few weeks making contacts in Palestine and near-by countries. It will be remembered that under Turkish rule it was illegal in Palestine for any one not a Mohammedan to own land. This law was evaded to some extent, and Jews in small numbers lived in the Holy Land before the World War. With the British conquest of Palestine came the mandate over that country, and discriminations against Jews were removed. Since 1918 there has been a steady stream of migration toward Canaan. A few days before we arrived in Jerusalem (April, 1925) the first ship flying the flag of David had discharged its load of Jewish passengers at Joppa. As we drove from Jerusalem northward to Galilee, we passed truck loads of these immigrants going to the new Jewish colonies north toward Galilee—standing as thick as they could on the beds of the trucks. We passed through the Plain of Esdraelon, concerning which the Bible Dictionary says that two things are remarkable: 1. Its richness, and 2. Its present desolation. But since the Bible Dictionary was printed this valley has changed. We saw great fields of barley waving in the breeze and the plain dotted with villages—Jews. Lord Balfour had been that way a few days before and given a name to the town of Balfouria—modern houses, brick, public water system—Jews. And that was only a beginning.

* * * *

The German missionary in Jerusalem, man of long experience, looked with fear and apprehension on the movement. He declared that the land was barren, that it could not support

its present population without large sums of money from outside. He discouraged all immigration. But he told us that the Jews were getting possession of Palestine, not with the power of the sword, but with money. That was ten years ago. We came back to America across the continent of Europe, over North Sea, London, and took ship at Liverpool. On the train from London to Liverpool were several Jews. One of them was quite communicative. We told him we had been in Palestine. That made him more talkative. He was born in the Holy Land, and went there about once a year, owned land there. He told us that some years before the World War the German Kaiser visited Jerusalem, and among other "sights" went to see the Jews' wailing place, down by an old wall in a foundation supposed to have been part of the Temple. The Kaiser looked on in contempt. "You poor Jews!" he said; "you will never get back the city of your fathers by weeping and wailing. If you want your home land again you will have to take this—" and he withdrew his sword halfway from its scabbard. According to the German missionary, money; German Kaiser, sword. Both wrong. We had seen the Jews wailing without result. We had seen the tide of Jews starting in. But we are getting ahead of the story.

* * * *

We had been down in the Jordan Valley by the Dead Sea. We had seen the beginning of the salt works now making fabulous fortunes out of Dead Sea water. For thousands of years the Jordan has been washing the soil of the country from the north and storing it away for use in this generation. Not only salt, but numerous other products useful in agriculture and the arts. We got into one of the slime pits mentioned in Gen. 14:10, with the auto we had hired. The driver took us around by way of Jericho to the Jordan to wash the car. While he and the boy he had hired at Jericho washed, we visited Allenby's Bridge over the Jordan. As we approached the Arab guard in British uniform, I saluted him with the "Salaam" of the East. He replied in English. I asked, "You know English?" He replied "Yes." "Where you learn English?" "In America." "What you do in America?" "I sell fancy goods." "Oh yes," I replied, "I understand; you sell fancy

goods; sell cheap, sell cheap!" A broad smile spread over his swarthy face and he replied, "Nobody never sell cheap." His English was as broken as mine, but we got some valuable information. And we talked to him about the Jews, and he talked to us about the Jews—and the Arabs. And, gentle reader, remember that there is a sharp distinction between the Turk and the Arab. Both are Mohammedans, but before the Great War, the Turks ruled in Palestine, and the Arabs were ruled. And there are distinctions and differences both, that we need not stop to examine.

* * * *

We had been reading "The Clash of Color," by Basil Mathews. One sentence was like this: "If you should ask a Bedouin in the Jordan Valley why the Arabs don't link up with the Jews, you'd have time to reflect (after you had regained consciousness in hospital) that oil and water won't mix." We were under agreement to be on a ship out of Alexandria in a few days so we did not ask the question. We had no time to retire for a period to a hospital. But that Arab enlightened us much—gave us a foresight of things that seems almost unbelievable. He said, "Fifteen years from now there will be no Arabs in Palestine and no Christians—all Jews." Said Albrecht, "Oh, I don't know!" Said the Arab guard, "But I know; I see how it is going; the Jew jingles the money; it sounds good to the Arab. Sells his farm to the Jew. Arab lives rich. Builds big house. Soon he get poor. Must work. Knows no work but farm. Hires to the Jew. Gets just wage enough to live on—not whole crop. Arab can't understand, but he rebels." That was the Arab view.

* * * *

Now let us go back to that London-Liverpool train. The Jew told us: "We Jews don't want to drive out the Arabs. The Arab is uncivilized, dirty; we want to civilize him, clean him up, make him respectable." That was the Jew's view. But let it be known that now, as in the days of Daniel, "The most High ruleth in the kingdom of men." As these words are being written men's hearts are trembling for fear. Fear is the cause of all the terrible evils that come as the inevitable consequences of strife and warfare. One nation feverishly trying to destroy another nation before another group of nations can interfere. Is it not time that we, believers in the God that has power, believers in the Prince of Peace, should arm ourselves with the assurances of God's Word? "When these things begin to come to pass, then look up, and lift up your heads" (What for? to see which way to flee? NO!); "for your redemption draweth nigh" (Luke 21:28).

I have tried to give a little bit of a glimpse of some things ten years ago. What now? We quote a few sentences from the S. S. Times for Oct. 19, 1935: "This latest report of the Government (of Palestine) gives a glowing picture of the prosperity in Palestine. It says: 'Today there are in Palestine almost 300,000 Jews. There is a constantly flowing stream of men and money; new industries are being established; citri-culture is expanding; new settlements are springing up; towns are being enlarged by suburb after suburb.' Palestine may well be termed the most prosperous country in the world today. The eyes of the nations are focussed upon it. Men everywhere are wondering why the land of Palestine is enjoying abundant prosperity while the rest of the world is lying in the throes of depression."

* * * *

Some time ago, fearing over-population, Government tried to limit Jewish immigration—tried but failed. Palestine has too many unguarded—unguardable—avenues of approach. The hostile attitude of some nations in which Jews are abundant is helping the cause of Palestine. While foreign money helps develop the natural resources of the country, the prosperity is not founded alone upon this source of wealth, but also upon the richness of the land itself. When God told Abraham to walk through the land, and promised to give it to him, Canaan was no barren waste as it has been in times since then. When Bausman, the preacher and traveler, visited Nablus and found Jacob's well, possibly seventy-five years ago, it was half filled with rubbish—a sample of the condition of the whole country, a country overrun with robbers who paid tribute to the Turks for the privilege of robbing. When God showed the land to Moses from the top of Pisgah, it was truly a land of untold richness—flowing with milk and honey. The riches of the land are still there, and before our very eyes are being developed: "They shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. 61:4).

* * * *

And we who know the Redeemer, who have within us the salvation He came to give to Israel and to the world, shall we stand by without a testimony to the Hebrews of the dispersion? They are our neighbors. If we refuse to bear witness to their Lord and ours, if we withhold from them the most precious possession we have—surely in that day shall the King say to us, "I was a stranger, and . . . inasmuch as ye did it not to one of the least of these" . . . Breath fails us to utter the words that finish the chapter!

INTERESTING EXPERIENCES IN INDIA

(Continued)

2. Evangelistic Experiences

I wish to state in brief about one dear old soul who accepted Christ. She is an aged grandmother with white hair—doesn't know her age, of course. She came to us here and said she wanted to become a Christian. She was among the ignorant of the ignorant, yet knew what she wanted. We felt she, of course, needed instruction, so following our usual custom, we placed her in the instruction class and finally had to put her into a class by herself as she (dear old soul) couldn't remember from one time to the next what she had been taught, or rather what we had tried to teach her.

Communion day came. Somehow or other she felt she would be baptized that day. I had said nothing to her, for I felt she had not received enough of the Light to know what she was about. She came to the service just after we started singing. She somewhere had gotten hold of a new Sari (the Indian dress) and her face was beaming. My heart sank for I knew without being told that she expected to be baptized and here I felt she wasn't ready. I mustered up courage enough to go to her and kindly tell her that she would have to wait a little while longer and told her why. She didn't say a word, just sat down and quietly started weeping. Her continued weeping wrung my heart and touched me as nothing had for some time. After communion was over with and the congregation dismissed we talked with her and I took counsel from our bishop if we should receive her even in her ignorant state. He asked her three simple questions and her face beamed as she said she recognized Jesus as the Son of God and that she had accepted Him as her Guru (religious teacher) and Savior and said that she felt He could forgive her sins, "wasn't He God Himself?" So we baptized her the next Sunday and there was a happy soul within the "fold." Is it worth while?

Speaking of winning souls we wish all we worked with had the same happy ending and testimony that Grandmother had. One man also wrung our hearts but died a far different record from that of this dear old lady. He was a leper named Jhitu (pronounce Jee too). He had received religious teaching, for we always have a song and preaching service before giving the hypodermic injections of oil or other medicine used. He became deeply convicted and said he wanted to become a Christian and wanted baptism. On hearing this, his mother said he daren't become a Christian. (He was about 21 years of age). He was living at home with his mother

and his wife and had no children. The mother declared she would under no circumstances allow her son to become a Christian, would see him in hell first. We asked her if she knew what she was saying: she too had received enough "Light" to know of heaven and hell. She became almost beside herself with rage and cursed and swore and called down cursings on our heads and on her son's head till he finally said he felt he should wait a few weeks till his mother cooled down. She was also a leper. He continued coming and although we warned him that his days of grace might pass away if he delayed—and we felt they were passing—yet he said he would wait still longer. After several weeks more, with his mother continuing her blasphemy and scolding, he too began to change. She repeatedly said she would sell him into the hands of the devil and would see him in hell before she would let him accept Jesus as his Savior and become a Christian. She did just that—sold her son into the hands of the devil! He came one day and all he would say was "Ram, Ram, Ram." Repeated this over and over again. Now, "Ram" is the name of the leading Hindu deity. We felt he was losing his mind and prayed and plead with him even then to accept baptism then and there and be rid of this ugly influence and spell the devil and his mother were casting over him. He refused. Three weeks passed and his mother came through the mud and rain of the monsoon and pleaded with us to come and save her son. She told us he was dying and would know no one any more and all he did was to froth at the mouth and call out the name, "Ram, Ram" over and over again. Sold into the hands of the devil and bound for hell. Literally true. We could not go that day but many were the prayers that ascended in his behalf. He died a day or so later before we could visit his village, far off from the motor road, through mud and water. We feel condemned that we didn't just drop everything and go. The Lord would have seen us through somehow. I feel, however, that he sinned away his days of grace and literally was in the devil's hands at the last. A tragic case truly. Perhaps his mother even fed him some drug to make him lose his mind.

The Ordinance of Feetwashing

It was my first communion in India, and I didn't know the language, yet rejoiced in the privilege of sharing in the partaking of these holy emblems. After the bread and the cup had been passed and partaken of, the ordinance of feetwashing was observed. Bro. Mahlon Lapp called me and said, "Ralph, I wish to show you something." I had previously washed the feet and greeted with a kiss and a God's blessing an Indian brother and had likewise been treated the same by

him. I went with him and there we saw two brethren washing each other's feet, bowing down humbly and washing and wiping each other's feet. One of these two brethren originally came from the Brahman caste. This caste is the highest caste of the Hindus and they feel they are gods, can do no sin, and must receive the homage of all the rest of mankind. The other brother was of the lowest of the low, from a caste that is outcaste, whose shadow falling on the Brahman in his Hinduism defiles and makes impure. Here these two were washing each other's feet, first the Christian coming from the Brahman caste stooped down and washed the feet of the brother who had come from the outcaste group. Did this mean anything to me? Ever since then Christianity has meant more to me and the ordinance of feet washing has become still more sacred and meaningful to me. These two, equal now in the Christian religion, each willing to stoop down and serve the other, willing to call each other brother, one in spirit and purpose. Wonderful? Can you mention anything more so?

Traveling

When our children are in school 1000 and more miles away, sometimes less, one must do a lot of traveling going and coming. Will say nothing except to tell of an incident that happened while returning from the hills. Sister Smucker and I were returning from Landour after leaving our boys in the boarding school, having said a tearful goodbye, knowing we would in all probabilities not see them for another five and a-half months. A fellow missionary, Sister — returned with us. It was night and we were in a third class compartment, the cheapest method of travel in India. Hard plain board benches, narrow and very uncomfortable. The car wasn't crowded which meant we could stretch out, having opened our bedding rolls. Sister — had a bench to herself running clear across the compartment. In front of her was a bench halfway across the compartment facing her. She lay with her face toward this bench. Sister Smucker and I were on two benches further ahead. Mrs. Smucker just happened to sit up and here she saw that a Mohammedan with a pointed stubby beard who had his beard stained red showing he had been to the Holy City Mecca was sitting with his knees up against his chest, sleeping, facing Sister — who was also sleeping. All at once while she was looking that way the train gave a lurch and this Mohammedan gentleman with the stubby beard fell forward straight on the unprotected face of Sister —. She of course woke up with a scream and the Mohammedan also woke up in confusion. Sister — later on said she didn't know

what was happening when she woke up and found a heavy brush hurting her face. She borrowed some of our listerine and washed and disinfected her bruised face thoroughly.

Hunting Experiences

One sometimes gets a chance or takes a chance to hunt a bit both for meat and also to rid the locality of some dangerous animal.

One day the boys wanted a "drive," never having gone on one, and although they had seen animals in the jungles yet they wanted to see them close at hand. So we went to a jungle and had a "drive" (beat). We had some fifty or sixty men to line up through a section of jungle and we went ahead and sat in a line across their front, so that the animals which might come out would come out in front of us. I placed Dana Troyer in a tree with an Indian companion, Ernest some 200 yards farther on with a trusted Indian man with him. He (Ernest) had the 12 bore loaded with ball and large shot. With Arthur I sat in a tree some 200 yards farther on. I had instructed them how to act no matter what might come out. I had told Arthur that since he was sitting about 10 feet above me he might see something I wouldn't. If he saw anything at all to give a low hiss. If I looked up at him it meant I hadn't spotted whatever he saw and that he then was to point with some finger or thumb at the animal, all without moving his head, body, or hands. He faithfully promised and was all excited, as this was his first jungle experience. I had told him that above all if pigs or panther or tiger came out to be sure and hold on tight so he wouldn't fall out of the tree in his excitement or fear. Such things have been known to happen and he was only 10 years of age. The beat had scarcely started when I heard a low hiss from Arthur. I looked around quickly without moving my head and seeing nothing I looked up at him. He sat like a statue and with his thumb pointed toward a spot to my right. Not seeing anything I swung the gun that way and just then a huge magnificent Royal Bengal Tiger stalked out into the midst of a clearing a full ninety yards away. He was a picture, powerful, proud, a royal king among beasts. I wished I had the heavy 12-bore with a 3" Eotax bullet. I debated with myself for a second whether I wanted to shoot with the rifle I had, a 32-40 with high explosive powder, a trifle light for that distance and that game. I fired however, from the left shoulder. Hit the tiger but he didn't drop, and off he went just behind Ernest's tree. He trained his gun on a rock and just as the tiger jumped on the rock he pulled, missing him of course but at least could say he shot at a tiger. Some experience for the two lads.

Ernest says the tiger first came out in front of him but because of a low hanging limb of a tree all he could see was his feet and bottom of body and the rest was too indistinct to risk a shot. I consoled him with the doubtful and unsatisfactory consolation that he was the first missionary child of our mission to as much as ever having seen a tiger let alone shooting at one. So it goes. That was one we didn't get.

A Tiger—or What?

One night we woke up (at Sankra where we now live) with a start. We listened and we heard what sounded for all the world like a tiger prowling around outside the compound wall and growling low at times. I just had to tell myself that it couldn't be a tiger so far from the jungle and in the open country since we live a mile from the nearest dense forest. Yet we could place this animal as nothing else than a tiger. Also a tiger had been shot not long previous seven miles from the jungle, in open country and in the daytime at that. Since anything can happen in India, I had to believe that this probably was a tiger, in spite of my better judgment. The compounder then came running with a gun and with the night watchmen and reported that a tiger was prowling around outside and that the para folks were all trembling in their houses. I jumped up and grabbed the guns, hastily slipped some heavy shells into the 12-bore, loaded the rifle, got out the car, and we said we would go after him, the animal in the meantime having moved off to the large flat plain south of the road. We went out. In the darkness we couldn't see far, and with the engine running we could not hear the growl of the "critter." Finally when we got to where we thought we had heard the last sound I stopped the engine and switched off the lights. Soon we heard the growl again, now very close at hand. Having a weak battery the car would not respond, self-starter wouldn't turn over. So I asked John (compounder) if he had the courage to get out and crank the car. He refused so I showed him how to hold the primer and I got out and cranked; that growl not too far away, made the prickles run up and down my back. Now with the lights on and toward the "growl" we could see two large eyes shine in the darkness. John kept saying, "Shoot, Sahib, shoot." I held my fire however and went closer. Then I shut off the light and told John we would softly go closer then he was to shut off the engine with one hand and switch on the lights with the other and I would brake the car suddenly and then shoot at once. Just as the engine stopped the animal growled fiercely and I said, "Lights, quick," and stopped the car and threw up the gun. Imagine my disgust when I saw

a huge Brahminy bull in the lights of the car. He then accommodately showed how he did it by putting his head to the dust and rumbling a growl. It sounded for all the world just like a tiger's low throated growl, even when we were looking at him and knew what it was yet we said, "That sure sounds like a tiger."

We started the car and just then he charged the car and we let in the clutch and got out of there. Humorous? Foolish? How would you have felt? All the thrill, nevertheless.

God's blessing to all who read these sketches. R. R. Smucker.

WHEN A CHINESE "HEART IS BROADENED"

A missionary is examining an old woman of seventy-three for baptism and admission to the church:

"Who is Jesus?"

"Jesus died for me."

"How did He die?"

"I don't know."

"Who were Jesus' disciples?"

"I don't remember. I can't read."

"Do you know the names of any of the books of the Bible?"

"When one can't read. . . ."

"Where did Jesus live on earth?"

Silence.

The missionary stopped. The old woman had made a very poor showing.

"This old lady is one of our most faithful Christians," said a deacon. "She always comes to our meetings, though she lives three miles away. She gives cheerfully what she can to every good cause. She used to have a terrible temper, but since she believed, she has become kind-hearted and patient. Everybody knows about it."

The missionary looked at her. Seventy-three years old. She might be gone before he could come around next year. He decided to go on with the examination.

"Who is God?"

"God is our heavenly Grandfather."

"Where is He?"

"Wherever I go, He is there."

"Can you talk to Him?"

Her face brightened with understanding: "Yes, I can."

"When do you talk to Him?"

"Why, very often. When I am working in the fields, when I am making bread, when I feel sad, I talk to Him and my heart is broadened." She was now on familiar ground. "I talk to Him whenever I want to. Sometimes I have more to say and talk longer. Sometimes I have only one or two thoughts and talk shorter. Whatever I have in my heart, I say."—The Missionary Review of the World.

Hindrances to power: sin in the li a- lack of consecration, lack of past c Sa lack of Bible study.—Wm. G. to utt (H) apter! was

INDIA MISSION PAGE

INDIA MISSION NEWS

(September 28, 1935)

Bird Notes

The past month the writer has had the rare privilege of studying the birds of this section. Some people have the idea that India is a dreary land in which the birds never sing. Although in most cases the songs are not as pronounced and prolonged as those of the American songsters, yet we find some treasures among them. Color too is not lacking as many of them wear red or yellow caps and jackets and some even have a patch of red on the under side of the tail. Among the birds we find which are similar to those in America are thrushes, flycatchers, shrikes, orioles, larks, woodpeckers, kingfishers, doves, and the ever present crows and English sparrows. The ordinary Indian has not learned to appreciate these and, when upon asking us what we are looking for, and finding out that it is birds we are after, will ask, "Where is your gun?" or "Over there is where you will find the edible birds." We hope they too will some day learn to appreciate God's handiwork.

Sankra

Influenza went the rounds in our Christian community recently in a mild form. Once there were 28 sick at one time. There was only one case of threatened pneumonia.

Rains are abundant enough so that at present crop prospects are favorable. The other night we killed a 28 inch krait (poisonous snake) on our veranda near our bed.

One of our fine girls, Darka, is happy in her engagement with Bro. Nurmasih which is to take place publicly this evening. The wedding is to be next week.

Cholera has been bad in outlying villages. One village reports 10 deaths in one household. Another village reports that 1 in 5 of the entire village have died. We hear that the epidemic has been checked. Here at Sankra we were spared, for which we thank the Lord.

Pray for those who think, as one woman expressed herself to us recently, "Your religion is good but we are too old. Some day all our children will come." Pray that the day may speedily come when those who have heard and secretly would like to come will come openly, impelled by an irresistible hunger for Jesus and His saving grace. Pray that they might have an overpowering sense of sin and confess all.

Medical Station

Bro. Claudius and Sister Clara are both teaching in Government schools.

They have a family of five children. About 6 weeks ago their daughter Florence took sick with typhoid fever. They brought her to the hospital and she recovered. After returning to their home the little girl was very hungry and in the absence of her parents ate some food which she should not have eaten. In a few days she was back in the hospital so sick that the doctors feared she would die. However we are glad to say she has recovered and is now very careful of her diet.

About two weeks ago her little brother 3 years old took down with the same disease and was followed a few days later by a brother 8 years old. They are again in the hospital. The mother is very courageous but when trials come so thick her courage almost fails at times. She becomes very weary from loss of sleep and continual watching. One of the children has been delirious for nearly a week. They often request us to pray with them. The boys are both better.

Sister Sarah and Bro. Samuel were both brought up in Shantipur untainted homes. They were married in February of this year. He had learned tailoring and they moved to a Hindu village near Mohadi where he was earning a livelihood. In August Sarah took sick with fever and he did what he could for her. But she kept getting weaker and after a month he brought her into the hospital. The doctors pronounced it typhoid. She did not respond to treatment and on Sept. 18th passed to her reward. She said she was ready to go.

It gives us joy to see the readiness with which the non-Christian patients listen to the Gospel story. Their faces light up with the wonder of it all. "In the morning sow thy seed and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Kathryn Troyer.

Balodgahan

During the past month there has been much malaria among the girls in the "Boarding." At the present however the cases are less and the attacks lighter. I, too, had my turn of malaria, my first since coming to India. We may expect considerable sickness for another month yet. As the cold season comes health also improves.

The girls are busy this week taking their quarterly examinations. We hope they will pass successfully. Pray for the girls that they may grow spiritually as they develop mentally and physically.

Dora Shantz.

This week Joseph and Tijia from Chikli, Dasru and Ratni from Mogragahan, together with the workers

from here are meeting daily with the missionaries in charge of them for Bible study. This is a time of refreshing for those who live in lonely outstations. When workers are out alone they often pass through various experiences which are often quite difficult. The evangelists and Bible women need your prayers. Will you help them bring the lost to Him by remembering them in your secret closet of prayer?

A woman covered with itch and suffering from rheumatism was brought to the dispensary several weeks ago. She had to be carried in because she could not walk. Her condition was very pitiful. She has responded to treatment and her itch is much better. With the help of a cane she can walk. Pray that as she receives physical help she may also accept the spiritual food given her daily.

In less than four weeks five baby boys have come to gladden the homes of our Christian community. From among this number the Lord called one to Himself. Because of building work being carried on at Shantipur many of our poorer Christians have work. They walk one and one half miles, to a day's work and return home, earning only a few cents a day. We are grateful that they have work for they need the money. Ida Beare.

Bro. Friesen has been suffering with malaria the past few weeks.

Missionaries usually try to get their dental work done while they are away to the hills. Sometimes when it so happens that the missionary has had his turn to stay on the plains during the hot season an extra trip must be made to Calcutta. Just now Sister Kanagy is on such a trip.

We are expecting the Brennemans and Sister Hartzler to return soon from Landour, where they have been in the interests of Sister Hartzler's health. The latest reports inform us that she is still bedfast. We are hoping that as the cold season comes on she may improve. Brennemans will be glad to take up the work awaiting them at the hospital in Dhamtari. Troyers are moving to the South Sundarganj bungalow.

Small pox is very bad in Belora, a village near Mohadi. One evening an acquaintance came over to the mission bungalow at Mohadi to ask for a sweet potato to offer to the family god.

Sister Sarah Lapp is planning to entertain all those living in Balodgahan who were inmates of the first "boarding." In this country when a man is invited that means all the children too. She is planning to have over a hundred. To give a meal here does not mean quite the same as at home, for we do not set the table with dishes and cutlery. Each one brings his own plate and glass, and the ground is the table.

MISSION NEWS

(Selected from the Mission News Bulletin, issued by the Mennonite Board of Missions and Charities)

P. A. Friesen, Aug. 27, Sihawa, via Dhamtari, India: "In July we had very heavy rain but in August the rain has been very poor. In the rain this station is very hard to work. We are so shut in. Traveling is almost impossible now. I am trying to work in the village schools as much as possible now so that we will be free for district work when the rain stops. We are glad for the new missionaries."

Ernest E. Miller, Treas., Dhamtari, India, Sept. 12: "We thought a good deal about the sessions of General Conference when held at Kitchener during the latter part of August. September is always a hot and sultry month in India. It is the time of cessation of rains and the cool season has not yet begun."

Amós Swartzentruber, Bragado, F. C. O., Argentina, So. Am., Sept. 9: "We are indeed glad for the news of the coming of Sister Elsa Shank and believe that she will be a great help to our young people as well as to the work in general. The missionary family is enjoying splendid health for which we are indeed thankful to our heavenly Father. There is a great deal of diphtheria and gripe in all of our towns."

Frank B. Raber, Detroit, Mich., Oct. 2: "I wish to ask a special interest in your prayers in behalf of several young married people whom we hope to have go all the way with the Lord. We want to keep on trying to get folks to see our Jesus. Pray for us and with us for souls in this field."

Maurice O'Connell, Lima, Ohio, Oct. 1: "Work here at Lima is going as before. We are putting forth an effort to increase our Sunday school. Pray for us."

C. Warren Long, Peoria, Ill., Oct. 4: "Last Sunday we set a goal to have 160 present in the morning service. After the roll was taken an attendance of 175 was reported. This was the largest attendance of local people in the history of the mission. Today is our jail service. We have an audience there of about 75 men and women. In our last service we had 18 men who decided to accept Jesus as their Savior and serve Him. Today we will place 24 Bibles in the jail. We praise the Lord that we can not only preach the Word to these prisoners but can also hand them the Word of God to read. From Oct. 14 to 20 Bro. J. N. Kaufman will be with us for a week's meetings. Pray with us in the interest of these meetings."

Wm. G. Detweiler, Canton, Ohio, Oct. 1: "We are glad for the way the Lord continues to supply our need.

The work is going along much as usual. Came home just yesterday from our new Mission over at Meadville. Found the work there encouraging. During the last month I have spent some time in giving the church a coat of paint on the outside. Shall finish it as soon as I can on account of other duties and weather conditions. Am trying to save the church some money in this way."

Chris. E. Miller, Supt. Children's Home, Kansas City, Kans., Sept. 30: "Have been having very nice fall weather. Children are going to school. All are well and the workers have plenty to do. Garden City friends have been helping to repair the old roof and are nearly through. Montgomery Ward is at work installing the heating plant. We have the laundry equipment moved into the new room and may get the fire escape installed yet this week if all goes well."

George J. Lapp, Shantipur Leper Homes, Dhamtari, India, July 24: "All the missionaries are extremely busy with their work. The Mission to Lepers has sanctioned the plans and most of the funds for the new hospital plant in the Leper Asylum. Attendance of in-patients in the Asylum has greatly increased. With the clean children of lepers we have over 400 in the homes besides the out-patients that come for treatment. A well boring company from Nagpur has been working in one of our wells attempting to produce a better water supply. The rains are hindering the work at present.

The Government and Mission to Lepers are also moving in the matter of setting aside an area not far from here for the purpose of colonizing children of lepers and lepers discharged from institutions as symptom free cases. One area under consideration contains over 2,300 acres. All arrangements have not yet been completed."

An Interesting Coincidence: At the present time we have Bro. and Sister Lloy A. Kniss and family sailing across the Atlantic and Mediterranean Sea on the SS Penland of the Red Star Line, to India. Bro. and Sister Edwin Weaver and child are sailing across the Pacific on the Taiyo Maru of the N. Y. K. Line, on their way to India also. Then too, Sister Elsa Shank is sailing south on her way to Argentina on the SS Delnorte of the F. J. Orfila Co. May we remember all of these missionaries as they are speeding away to carry the Gospel Message to the lost world. Remember also that with new missionaries going out to the field more funds are needed for the carrying on of the work of the Lord. May each one of us honestly ask the question, "What is my part in this great work?" and then answer it satisfactorily to the Lord.

Edwin Weaver, Aboard the Taiyo Maru, Oct. 17, San Francisco harbor, Calif.: "An inexpressible feeling comes

over me to be on the boat which will soon take us from our native land not to return for a period of six or seven years. I have often wondered how previous missionaries must have felt. I can understand and appreciate now. We are happy. Everything is arranged. We are ready to sail."

Some quotations from the Oct. 20, "Missionary Messenger" about the work of our mission and missionaries in Africa: "Sept. 15 is the day set for the first baptismal service when a class of fifteen are ready to be baptized. Eleven of these are men and four are women. At the same time there are seven applicants to be received into the Church from other denominations. Calls are coming from nearby districts for the Gospel teaching." —Mission News Bulletin.

MISSIONARY INFORMATION

The following information is often asked for by those interested in giving to missions. It has been published in various forms by the Board, and we repeat it here for those who may have lost their circular. Besides, the matter here given is subject to revision, and the facts you see following are the latest information available.—Editor.

FOR INDIA MISSION

We have now on the field in India 25 missionaries and 17 missionaries' children who are receiving their support from congregations, Sunday schools, individuals, etc., for the year 1935. This fall we are planning to return one missionary family to India, and to send one new family and possibly another couple. Contributions will be appreciated for this purpose, that is, of providing the transportation for the missionaries to India and also for those returning home on furlough.

Missionary Support is \$450.00 per year.

Missionary children's support ranges from \$150 to \$270—depending upon the age of the child.

\$208.00 per month is necessary to provide the support for our India EVANGELISTIC FUND. This work is divided into shares of \$1.00 per week and we have 10 Shares yet at \$1.00 a week or \$52.00 per year.

\$230.00 per month is needed to provide the needs for our India MEDICAL WORK. We need supporters for this work for: (A contact for the Gospel Message.)

30 shares at the rate of \$40.00 per year or \$10 a quarter.

16 shares at the rate of \$60.00 per year or \$15 a quarter.

2 shares at the rate of \$100.00 per year or \$25 a quarter.

\$531.00 per month is needed to provide the needs for India EDUCATIONAL WORK. There are a number of native teachers in India who need your

14 Academy & Middle School Teachers at rate of \$204.00 per year.

19 Station Primary School Teachers at rate of \$108.00 per year.

11 Village School Teachers at the rate of \$90.00 per year.

9 India BIBLE WOMEN Supports at the rate of \$50.00 per year. You may choose at which station you wish to support a Bible Woman.

- 1 at the Dhamtari Station, in care of Mrs. G. D. Troyer.
- 1 at the Lickma Station, in care of Mrs. P. A. Friesen.
- 2 at the Lickma Station, in care of Mrs. A. C. Brunk.
- 1 at the Korgaon Station, in care of Mrs. S. J. Hostetler.
- 1 at the Balodgahan Station, in care of Mrs. R. R. Smucker.
- 2 at the Sankra Station, in care of Mrs. R. R. Smucker.
- 1 at the Maradeo Station, in care of Mrs. G. J. Lapp.

4 India EVANGELISTS whose support is at the rate of \$100.00 per year. These native workers are at the—
Kurud Station, in care of G. D. Troyer.
Mogragahan Station, in care of G. H. Beare.

Sankra Station, in care of R. R. Smucker.
Ghatula Station, in care of P. A. Friesen.

39 India WIDOW Supports at the rate of \$22.00 per year or \$5.50 per quarter.

9 India PRIMARY ORPHAN BOY Supports at the rate of \$36.00 per year.

13 India PRIMARY ORPHAN GIRL Supports at the rate of \$36.00 per year.

44 India SECONDARY ORPHAN BOY Supports at the rate of \$44.00 per year.

38 India SECONDARY ORPHAN GIRL Supports at the rate of \$44.00 per year.

We furnish our India Orphan Supporters with a photo and history of the orphan boys or girls whom they support.

FOR SOUTH AMERICA MISSION

We now have on the field in Argentina 16 missionaries and 16 missionaries' children who are receiving their support from congregations, Sunday schools, individuals, etc., for the year 1935. We are planning to send one new missionary to the South America field this fall. For rates of support, see statement under India Missionary Support as they are the same. If you are interested in this kind of support, please write to the General Office at Elkhart, Ind. Contributions may also be given for traveling expenses of missionaries to and from the Argentine field.

\$366.67 per month is needed for the support of the So. Am. EVANGELISTIC FUND. This fund helps provide for the support of native workers in the Argentine. Not only do they have three native Argentine ministers but there are active Christian colporteurs, Bible Readers, Evangelists, Kindergarten Teachers—who are giving out the Gospel Message there. You may help in this evangelistic effort taking one of the following shares of support:

20 shares at rate of \$100.00 per year.
40 shares at rate of \$50.00 per year.

\$20.00 is needed monthly for the work of the South America BIBLE SCHOOL FUND, the BIBLE COACH FUND and the PUBLICATION FUND. These activities, including the Gospel Tent Campaigns and the Printery in S. A. are united in working for Christ and His Cause.

\$116.67 per month is needed for the support of the ORPHANAGE WORK in South America. For a description of this work we refer you to the Annual Report of the South American Mission. See the Gospel Herald for July 4, 1935, and page 310 of the Mission Supplement.

We invite correspondence with regard to these special needs and opportunities on our mission fields. If you want to furnish the support for one or more of these needs, we shall be glad to have you write us so that we may

make your assignment and issue our Certificate of Support to you.

Correspondence with reference to the above should be sent to Mennonite Board of Missions & Charities, Post Office Box 574, Elkhart, Indiana.

THINGS WE HEAR ABOUT IN THE INDIAN JUNGLE

By A. C. Brunk

Just yesterday a man came to us from a few miles south of us to find out what he could do for his daughter-in-law who had been bitten by a mad dog a month ago and was now becoming ill with rabies or hydrophobia. He said that the dog had bitten twelve people, six of whom had already died and the remaining six were beginning with the disease. They of course, had worshiped all the village idols and consulted all the witch doctors, but to no avail. They had made no attempt to reach the Government Hospitals where ample preventative medicine was available.

One day a man who was working for me did not come. He sent word that he had been called by some of his caste people in another village where a young boy had been killed and eaten by a tiger. A man and three boys were grazing cattle. The man gathered a load of fire wood and at evening he went ahead with the wood and the three boys were bringing the cattle home. Without a warning a tiger sprang from the jungle with a roar that was heard for half a mile and knocked down the first boy. Then the tiger saw a boy who was coming in the rear and left the first one and caught and carried off the second boy who continued for some time to call for some one to come and save him. But no human favor could save him, and he had never learned to trust our heavenly Father who can save His own even from the power of the tiger. The other boys ran and shouted for help, but help could not arrive in time to save their friend.

Two people have been brought to us who have been terribly wounded by a bear. One of these has recovered and returned home and the other who had been wounded more severely is on the way to recovery in the hospital in Dhamtari. One of his eyes had been completely torn out, and it seemed doubtful whether he could recover. Both of these men have learned to their sorrow that it does not pay to try to rob the bear of her young ones. I am sure they will never try it after this again. In another village, just one mile from the village of the above mentioned man, another man was wounded and killed by a bear. All these three cases may have been injured by the same bear. Wild animals this year seem to be harming many people in jungle district.

The great enemy of the souls who goes about as a roaring lion seeking whom he may destroy still continues to carry away a large number of people whose conscience he has succeeded in so darkening that the poor people do not realize the awful danger they are in as did the boy who was being carried away by the tiger. Will you join us in praying that Satan's power over the minds of the people of this district may be broken so that they may be free to accept the salvation offered to them through the blood of Jesus Christ.

Dondi, via Rajnandgaon,
C. P., India.

BEHOLD, HE COMETH! (Revelation 1:7)

The exclamation is a striking one. The Greek word "behold" means "See; look"! It is used to quickly call attention to some striking spectacle which suddenly breaks upon the gaze. As though one should say of some great sight appearing in the heavens before all eyes—"Behold, the comet! Behold, the meteor"! So here. Suddenly, in midheaven, without a second's warning is staged by God the most stupendous sight upon which human eyes have ever gazed—the out-flashing, dazzling, awful splendor of the personal coming of the Lord Jesus Christ in His glory. The earth beholds, and thrills with the first ecstatic moment of her deliverance from the bondage of corruption into the glorious liberty of the sons of God. The angels behold and cry, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." The kings and princes of the world behold and cry to the rocks and hills to fall upon them and hide them from His presence. The Anti-Christ beholds and falls palsied and helpless before the breath of His mouth and the glory of His coming. The nations of the earth behold and "wail because of His coming." "BEHOLD!" For not since the skies were stretched by the omnipotent hand of God in the ages that are past has their blue canopy been the setting for such a scene as now floods them with its glory. Let us study the picture as the Scripture word-paints it.—Tract.

Poona has the reputation of having more colleges than any other city of its size in the world. Its population in 1931 was 250,000. What has been described as India's premier nonofficial educational institution, Fergusson College, is also in Poona. Its jubilee occurred last April. The influence it has in modern India is indicated by the fact that during the fifty years of its existence about 70,000 students have received their education there. The Deccan Education Society is the parent of this college; it also sponsors another Arts College and four high schools in Poona.—Dnyanodaya.

AFRICA MISSION PAGE

OUR AFRICA LETTER

Dear Readers of the Gospel Herald:

Greetings in the name of Jesus our Master and Lord. From the rising of the sun and unto the going down of the same the Lord's name is to be praised. It is beyond words to express what the Lord is willing and ready to do for His children if they only come to Him in faith and obedience.

We are enjoying rich experiences with the Lord from day to day, but even though we have traveled nearly 10,000 miles we have not been able to get away from Satan, because he is still going to and fro seeking whom he may devour, and as we behold these heathen with the marks of sin upon them it is clearly evident that he has gained a strong foothold in Africa as well as in other lands, but we praise the Lord for sending conviction into the hearts of many of these people to the extent that on Sunday forenoon of Sept. 15, a class of fifteen souls was baptized and a class of six souls was received into fellowship by letter. Thus Sept. 15 is the date which has gone into history as the beginning of the first Mennonite Church of our branch in Africa. The baptismal service with the sermon was held down by the Lake. Then in the afternoon of the same day we held our communion service in the church and observed the ordinance of feet washing with the natives. There is also a class of thirty-four under instruction at present, and we trust there will be many more following. The work here looks indeed very encouraging.

On Friday, Sept. 27, we had quite a heavy rain, for which we were so thankful because it was very dry, and our tanks were nearly empty, but during the rain we looked over to the church and noticed the grass roof to appear very heavy and a short while after that the building went down. So after the rain when we closely observed the broken poles we found them to be badly insect eaten. Now the natives have decided to build another church at the same place, building the new one of better poles and making it a bit larger. The old building was about 20 by 30 feet while the new one shall be about 25 by 40 feet. Our garage and lumber shed is now being used as a place of worship until the new church is built.

On Sept. 23 three of our Mission group, namely Bro. Elam, Sister Elizabeth and Dr. Shenk left for Kampala (the Capital of Uganda), a distance of nearly five hundred miles to the northwest of this place. There Sister Elizabeth has been admitted into the hospital due to not being real well since last April but still able to be up and about all the time.

Our equipment, which was shipped from New York on June 28 arrived at the Shirati pier Sept. 19. This brought much work to the group but also happiness, and as we unpacked the cases we appreciated all the more the seemingly untiring efforts which were put forth in the basement of the Mellingner's Church, Lancaster Co., Pa., by those who packed these cases. We know we will never be able to repay you for all your labors of love, but are confident the Lord will reward you for your faithfulness.

The Lord has laid it upon the hearts of the Mission group to start Sunday school for all those who come to services, so now tomorrow, Oct. 6, is the date on which this matter shall go into effect. Prior to this only the children were given Sunday school teaching during the time of the morning sermon.

The building work is on a good way as the Mosemann house is finished. We trust to begin the work at Bukiroba soon after Bro. Elam returns from Uganda, which may be in three or four weeks.

Sunday afternoon. We again praise the Lord for an unusual morning service. The teaching of Sunday school to the whole group became real, and Simeon, one of our faithful and able native brethren, was the teacher and the course of study which he is following is the Life of Christ. We were favorably surprised to have with us in the morning Sunday school and worship our German neighbors, namely Mr. Lauderbach and Minnie, and Dr. Stock (who just came to the Lauderbach home from Germany about two months ago) and Willie Heineke also a German (who has been working in the Lauderbach rope factory for over five years). This has been the first time the German neighbors have attended services since the Mission has opened. We trust that these folks and many more will begin and continue to come and not be hearers only but become doers of truth and righteousness.

We are still enjoying delightful weather, with a temperature of from 70 to 80 in the shade, in fact, it has seldom been over 80 since we are here. Just now it is 76, at 2:30 P. M., and as our thoughts are turned to the dear ones in the homeland we think of them at this time as possibly eating breakfast or getting ready for Sunday school.

Continue to pray for the work and the workers.

Yours for the saving of lost
souls in Africa,

Clinton and Maybell Ferster.

Oct. 6, 1935.

"Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee" (Prov. 20:22).

FROM OUR MISSION STATIONS

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings in Jesus' name. The summer is past and the frosty mornings have come. Thirty-four of our boys and girls are going to school. The time of the year is here when some of the last things are being done in preparation for the winter. We are thankful to the Lord for the bountiful harvest during the past summer. We are also thankful for the many friends who have been sharing their blessings with us.

We receive inquiries very frequently from friends of the home, not only regarding the population in the home, but also regarding our staff of workers, and the work which they are doing. We will therefore give some facts here which may be of interest to those who are not so closely connected with the home but are interested in our welfare. Sister Emma Bauman of Waterloo, Ont., is serving as Matron of the girls; she has given eight years of valuable service in the work here. She has at the present time fifteen girls under her care, who are looking to her daily for a mother's love and care. Just last week Sister Bauman was called home to attend the funeral of her father in Waterloo.

Sister Dora Hostetler of Middlebury, Ind., who has spent nearly seven years in the work here has charge of eighteen lively boys, and has served as boys' matron continuously since she is in the work. The position which Sister Hostetler has been filling is no small task.

Bro. Ernest Swartzentruber and wife of Greenwood, Del., who spent the summer here as farmer and cook, returned to their home the latter part of last month. Their faithful services were much appreciated, but we were glad that we were able to secure a good cook in the person of Sister Mary Stauffer of Goshen, Ind., who is well fitted for her task. With the help of a few larger boys who returned to the home to attend school, the writer has been able to get the fall work done.

Daily we are conscious of the great tasks before us. Feeding, housing, and clothing the children is a pleasant task and can well be done since so many kind Christian friends are willing to share with us in the work, but the task of teaching, training and of winning them to the Lamb of God and helping them to choose the lowly path that leads to eternal joy and salvation instead of the glaring enticements of this world, is the great task before us and can only be done by divine help and strength.

We wish to thank the brotherhood in general for their loyal support, but we wish to make special mention of the sewing circles and other groups of

women of this community, who have been coming in and giving valuable assistance with our sewing and canning in the Home. There were also many brethren and sisters who brought in various kinds of food supplies during the season.

A complete list of provisional donations will appear in a later Herald.

Will you kindly continue to pray for the work here? We are happy in the work, and wish to thank you again for your kind offerings which you are giving to make this work possible.

Yours for the children,

L. L. Swartzentruber, Supt.

Oct. 26, 1935.

Coatesville, Pa.

(625 Walnut Street)

Dear Readers of the Gospel Herald:—"We do not well; this day is a day of good tidings, and we hold our peace" (II Kings 7:9). Just as those lepers had good news to bring to their people, so each Christian has the glad tidings of salvation to tell to others. Do we hold our peace, or do we realize our responsibility before God and do what we can?

On Saturday and Sunday, Oct. 19 and 20, our first monthly Bible instruction meeting was held at this place. The instructors were C. Z. Martin, Columbia, Pa.; J. C. Clemens, Lansdale, Pa.; John A. Kennel, Parkesburg, Pa.; and Amos B. Stoltzfus, Gap, Pa. The Word of God was brought to us in simplicity and with power, and those who "hungred and thirsted after righteousness" were filled. We appreciated the visit of brethren and sisters from other congregations, and we invite them to come again. The next meeting of this kind will be held (D. V.) Saturday evening, Nov. 9 and Sunday, Nov. 10.

At the preparatory services held here Saturday evening, Oct. 26, we were encouraged by the good attendance on the part of our members, their expression of peace and their desire to partake of the Communion, which we expect to have at this place Sunday morning, Nov. 3. Our hearts are saddened when we realize that some of our members are losing their love for Christ and falling into Satan's snare, and we ask that you join us in praying for them that they may gain the victory over sin.

On Sunday evening, Oct. 27, Bro. and Sister Merle Eshleman and Sister Bechtel of Philadelphia, were with us. In our workers' meeting Bro. Eshleman gave us a message on "City Evangelism," and his experience in this line of work in the city of Philadelphia made his address doubly interesting and instructive.

The average Sunday school attendance for the month of October was 136.

Will you pray with and for us that God's Word might be brought to those

in this city who know Him not, and that those who have found Christ precious to their souls might remain faithful in spite of the trials and the persecution they are called upon to endure?

For His glory,

Oct. 31, 1935.

Edna Mast.

Millersville, Pa.

(Mennonite Children's Home)

"God that performeth all things—hath done great things for us, whereof we are glad" (Psa. 57:2; 126:3).

We are glad to report that "Mamma" Sauder is showing improvement each day, and, we are hoping for a complete recovery. Many of our friends are concerned about her condition, and, we want to thank you for your love manifested thus far, and ask you to continue to pray that the Father's will may be done. After spending six weeks in bed, dating from Oct. 4, she may be able to sit on a chair in her room.

Thirty children in the Home are well and happy. Twenty-seven are going to school. A thirteen year old boy is to be returned to the Home this week and a two year old girl is to be placed into a foster home.

The thirteen year old boy has had farm experience and we are anxious for a good Christian home for him.

Provisions are coming in. The Manheim district put up 336 quarts of fruit and vegetables; also donated dried apples, jellies, and sweet potatoes.

The Ephrata Sewing Circle contributed 26 quarts of fruit and vegetables. One of the largest donations ever received from the Conestoga, Millwood, and Maple Grove districts, was brought to the Home during the past few weeks. Provisions of all kinds, as well as a large amount of canned fruit, came from this district. Others who could not send provisions, sent cash. We say, "THANK YOU," to all contributors. Continue to pray that God's will may be done in behalf of the unfortunate children.

In His Name,

Oct. 31, 1935, Levi Sauder, Supt.

Reading, Pa.

(Mennonite Mission)

Dear Readers of the Gospel Herald:—Greetings in the Name of Him who sought us, and bought us with His own blood. We can truly say, "The Lord hath done great things for us whereof we are glad." We have been requested to give a short message to tell something about the work at Reading, Pa. The Sunday school at 12th & Windsor Sts., for Oct. 20 and 27, was 206 and 207 which is higher than it has been for some time. The attendance at the Southeast Sunday school is not what we would like to see it, but there has also been a slight increase the last few Sundays. On

the 27th we were favored with the presence of Bro. Menno Miller's and Bro. Stauffer's. They were with us both morning and afternoon.

The last Sunday in September our third quarterly meeting was held. The speakers, Bro. Paul Mininger, Norristown, and Jos. M. Nissley, Altoona, gave us helpful and inspiring messages. The last subject by Bro. Nissley was, Are You Registered? or is your name written in the Lamb's book of life? The Spirit's presence was manifested to the extent that professed Christians confessed themselves sinners.

At our young people's meeting (Sunday evening, Oct. 27) Bro. J. L. Musser spoke on the subject, City Evangelism; afterward Bro. Hess called for testimonies and a number responded telling how they had found Christ through the efforts of the City Missions, and others how their lives had been enriched by taking part in the work. Bro. Hess preached a sermon using the text, "Seek the Lord while he may be found, call ye upon him while he is near." Mr. Goretski and wife have decided to serve the Lord and become members of the body of Christ at this place. They are some of the fruit of the work in the Southeast section. Mrs. Goretski and the children have been coming to the Southeast Sunday school for some time, and Mr. Goretski attends the services at the church in the evening.

We are looking forward to the annual Thanksgiving meeting and to the revival meeting that shall follow. Bro. A. J. Metzler and Bro. Ray Shenk have promised to be with us at that time. Bro. Shenk is expected to hold our revival meeting.

We solicit your prayers in behalf of the revival meeting that sinners may come and be convicted of their sins, and that those who are halting between two opinions might have the victory to step out on the Lord's side, and that those who have already promised to live for Him might be bright and shining lights. We believe that if the Lord tarries there is a great future for the work at this place. If all those who are members at this place live true and consecrated Christian lives there can not be other than great results. Pray to this end.

An unworthy servant,

J. B. Gehman.

How many times when we look for a message from God's Book we seem to find "just the right one." Of course, it is always the right one, though sometimes we do not quite appreciate the message at the time.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (Psa. 107:8, 21, 31)!

SEWING CIRCLE CORNER

"In everything give thanks."

* * *

This is especially a "Thank you" season. In a way it seems almost unnecessary to have a special time of year set apart to offer our gratitude unto God. To the Christian every day is a thanksgiving day. There is, however, a blessing in having this special Thanksgiving Day; and as we remember our special blessings of the years, we may help others to be grateful and bring into our own lives and into the lives about us more of the real thanksgiving spirit.

* * *

In our Sewing Circle devotional period, of course, we will want a special Thanksgiving Scripture lesson. Perhaps we might take the 103rd Psalm. Read it slowly and thoughtfully.

I wish that in our meetings this month we might all use this same lesson. Think for a bit what it would mean if we could see the groups gathered all over our land from east to west and north and south, all looking up to the Father as we read together this beautiful Psalm. Might we then sing, thoughtfully, "Praise God from whom all blessings flow," then kneel in humble thanksgiving and praise for all His wondrous gifts. Perhaps this way of conducting our devotional service might be a help. For the closing song each group might select a favorite of its own. A song that expresses my heart's longing during these days is, "Jesus Keep Me Near the Cross." Perhaps singing this together would help us to keep nearer the cross during the coming busy days.

* * *

I wonder if enough of you would be interested to drop us a card and ask us to suggest a song, a Scripture lesson, and perhaps a few special subjects of prayer for each meeting.

* * *

For our girls in the Junior meetings we would like to suggest finding and giving information on different fields.

This month you might each tell what you can about opportunities you know of to help some one in your own home neighborhood—Jerusalem.

Next month we might learn something about city missions;—just a sentence or two from each one. We hope to have more information about city missions in these columns soon.

* * *

Those who need information about material and work for your circle meetings will likely find help by writing to Mrs. S. R. Good, 505 Sixth Ave., Sterling, Illinois. We hope mission stations and charitable institutions who are in need of sewing from the different circles would also correspond with Sister Good. If she does not

happen to have the information on hand at once, she will be able to send your request on to some one who can help you. A bit of system and care in distributing work will prevent overlapping and much waste of energy.—L. Z. R.

BEAUTIFUL CHRISTIAN WOMANHOOD

Drawn from the Word of God

She is one of the family whom Jesus loves (John 11:5). She has had her heart "opened," like that of Lydia, "to attend" to the Lord's Word (Acts 16:14).

She has, through the Spirit, and by the Word, the same unfeigned faith which dwelt in Lois and Eunice (II Tim. 1:5), whereby, like Hannah, her heart rejoices in the Lord, because she rejoices in His salvation (I Sam. 2:1; Isa. 61:10).

She sits at Jesus' feet, like Mary, to hear His word (Luke 10:39), and to have her understanding opened to understand the Scriptures (Luke 24:45).

She desires, and seeks, like Anna, to serve the Lord with self-denial, both by night and day (Luke 2:36, 37); aiming to be holy in spirit and body.

She has a heart to labor for the Lord, like Tryphena and Tryphosa (Romans 16:12); and like "those women also laboured in the gospel," and whose names are in the Book of Life (Phil. 4:3).

She seeks out and ministers to the necessities of the Lord's people, especially of the fatherless and widows, as Dorcas did (Acts 9:36-39; Jas. 1:27).

She bestows "much labour" upon them, as Mary did (Rom. 16:6).

She is "a succourer of many," and "a servant of the church," like Phebe (Rom. 16:1, 2).

And thus, like Joanna and Susanna, who ministered to the Lord with their substance, she ministers to Him now in persons of His people (Luke 8:3; Matt. 25:40). Such is she who is blessed among women because she hath believed (Luke 1:42-45)! Such is she who "hath chosen the good part that shall not be taken away from her" (Luke 10:42)!—F. R. R.

THE GIRL THAT LIVED UP TO A NEW GINGHAM DRESS

Marie was a Polish girl. She lived in Chicago and had been only a very little girl when she came with her parents from Poland. Her first school was the crowded city street where she learned a great many things about American life, so that even before she went to school she could speak English and had a very independent air. By the time she had been in the public school a little while she knew so much more about American life and speech

than her mother and father, that she laughed at them and did not mind them because she said, "They do not understand American ways."

Her father no longer went to the Polish Catholic Church and would not allow his family to go; but they did not go to any other church and the heart of Marie's mother was often very sad when she saw what a careless, wild girl her little daughter was growing to be.

Just as soon as she was old enough (and perhaps a little while before), Marie left school and went to work because she wanted money to buy some of the pretty clothes that she saw in the shop windows. But the kind of clothes that Marie's small wages would buy were very cheap, and it was not long until Marie began to look like a poor imitation of a fine lady.

Some of her girl friends were going down to the Christian Mission; but she laughed at them. One morning Sophia, a girl about her own age, joined her on the street car as they were going to work and she wore a very pretty new dress. All girls are alike, and, of course, Marie asked her at once where she got it. Sophia said, "I made it myself at the sewing class down at the Mission." Marie's eyes opened wide in astonishment. "Why," she said, "I thought all that they did at the Mission was to sing and pray and listen to a man read out of a book!" Then Sophia told her of some of the other things they did at the Mission, of the sewing and cooking classes, and socials and good times they had.

That day at noon when Marie was looking in the shop windows during her lunch hour, she saw a pink silk dress which she longed to have, to wear at a big dance that was to be held in a hall in her neighborhood. She said to herself, "Perhaps if I could go to the sewing class at the Mission, they will let me make a dress like that. Next payday I could buy the silk, at least some cheap silk, something like it."

So that is how Marie came to be in the sewing class down at the Christian Mission. She told the teacher about the pink silk dress she wanted to make, but the woman said, with a pleasant smile, "You will have to begin with something not quite so fine. Bring some gingham and when you have made that we will think about a pink silk dress."

Marie did not like this very well; but the other girls in the class were learning to sew so beautifully that she decided that perhaps she had better do as the teacher suggested. The next time Marie went to the class she had a bundle of blue and white gingham. Her fingers were skillful and she was very bright, and in a few weeks the plain little gingham dress with its white collar and cuffs was done. The

teacher of the class gave to Marie a plain sailor hat, for somehow, all of the feathers and flowers on Marie's hat did not look right with the gingham dress.

The next morning when Marie was getting ready to go to work, she found she had to leave off her cheap jewelry, too, for it did not seem appropriate to the blue gingham dress. She left off something else, too, that she sometimes put on her cheeks, and when she started out the door to the car, she looked like a very different Marie from the flash of bright colors and cheap finery that she had usually seemed to be.

As she hurried to the corner to take the car, people turned to look at her. An old scrub woman put down her bucket and clasped her hands as she stopped right in front of Marie, and said, "Sure, it is a sight for old eyes that ye are, a bit of the country and the blue sky. Praise God that your heart is as sweet as you look," and Marie went on to the car with a happy heart.

This was only one of the many times that Marie knew by the way people looked at her or what they said, that it was better to wear a blue gingham dress than cheap finery and jewelry. By and by she decided that she would like to be the kind of girl that people thought she was, and little by little she lived up to the blue gingham dress. It made her do her work better at the store, and it made her kinder to her mother at home, though neither she nor I could tell just why this was.

This is not the end of the story. In the sewing class she heard the girls telling about things that happened at the Bible school which met at the Mission. Very soon she found her place in the girls' class. She found that the "singing and praying and the reading out of a book," that she had made so much fun of, were even better than the sewing class. The busiest, happiest girl at the Christian Mission is Marie, the Polish girl. From Making Good Americans.

REPORT

Of Meeting of the Associated Sewing Circles

The Associated Sewing Circles of the Lancaster Conference District held their 48th semi-annual meeting at Mellingers' Mennonite Church on Monday, Sept. 23, 1935.

Morning Session

Devotion, Noah Mack.

Regular business meeting with Sue Metzler presiding.

Address, The Sewing Circle as an Auxiliary to the Church, Frank Leaman.

Afternoon Session

A short song service was held after which John Mosemann led the devotional service, followed by an address, Value of a Kind Deed, by John S. Hess. The Purpose and Power of the Holy Spirit was the next subject discussed by Henry Lutz. The last address, Kept for the Master's Use, by Ira L. Hershey. Jacob Harnish acted as moderator while Leon Umble and Harry Lichty took charge of the singing.

The interest and attendance throughout the day was very good. And by the many circles that were represented shows that the work is still growing, and other circles are also being organized.

May the Lord continue to bless the work of the sewing circles.

Nettie A. Leaman, Secy.

Ronks, Pa., Sept. 29, 1935.

REPORT

Of Mission Work done Supported by Sewing Circles, Year Ending Aug. 31, 1935 Iowa City Mennonite Gospel Mission, Iowa City, Iowa

Food and clothing for the needy ...\$289.42

Of this thirty-three families were given Christmas baskets and the balance distributed during the year.

Supplies were sent in weekly by the churches amounting to about twenty dollars a month or two hundred and forty for the year. This was for the support of the mission family.

Beside the mission family eating at the mission table there was an average of one hundred and thirteen a month to eat at the same table or estimated at fifteen cents a meal would amount to sixteen dollars and ninety-five cents a month or two hundred and three dollars forty cents a year.

With grateful hearts we submit this and may the Lord bless those who are the givers is our prayer.

Sincerely,

Norman Hobbs.

P. S.—This report is of the sewing circles who sent either food or clothing during the year ending Aug. 31, 1935.

THE SHEPHERD

By John Witthuhn

In the tenth chapter of St. John we find the Shepherd's Psalm of the New Testament, a portion of which is as follows:

"I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep."

The word "Shepherd" according to Webster, means a herder of sheep; a pastor; to tend, to guard, lead, or drive as a shepherd. The Eastern shepherd looks like a warrior armed for fight, the gun slung over the shoulder, pistols at the belt, and club in hand. He watches closely all day, never sitting down, but always standing leaning on his staff, continually guarding his sheep, that wild animals cannot hurt even the least of them. As evening comes on he goes before his own and leads them back into the fold where they are safe from wolves and thieves. If any of the sheep should go astray, he must search until he finds them. This close contact brings warm friendship and love between the shepherd and his flock.

If the natural caretaker watches his sheep that no danger befall them, how much more the Lord Jesus, "that Great Shepherd of the sheep" cares for us, and constantly watches us! If any little lamb is unable for the day's journey, how willing He is to put His loving arms about that one and carry it,

as it were! Jesus has a shepherd's heart, beating with pure and generous love that counted not His life-blood too dear a price to pay as our ransom. He has a shepherd's eye, that takes in the whole flock, and sees even the poor sheep wandering away on the cold mountains. He is a faithful Shepherd who will never fail nor forsake, nor leave us comfortless, who still stays with His sheep when He sees foreboding danger. He has the strength of a shepherd, and is able to deliver us from the jaw of the lion and the paw of the bear.

The shepherd's love for his sheep is very great. He will do anything, even give his life for them. Jesus says, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." Again, "I give unto them eternal life; and they shall never perish." Some may seem to be living under a cloud, or may suffer severe trial and persecution, but the sacrifice has been made that they might be saved. The Good Shepherd keeps His flock with the utmost care. Since He is no hireling He asks no wage nor reward: the sheep are His own.

The herd is very timid and must have some one to lead it to the green pastures. The sheep wholly depend on the shepherd to find clear drinking water, for it is their nature not to drink unless they can see the bottom. For this reason the sheep are led to quiet waters where they may easily satisfy their thirst.

"The utter dependence of the sheep on the Eastern shepherd is a beautiful emblem of our attitude toward our Lord. In those vast pasture-lands, rolling over mountain slopes, and dipping into darksome glens, brooded over by a silence that can almost be felt, there arises a very close intimacy between the shepherd and his flock. Just as it is with the Lord and us; the more we walk with the Lord the more our friendship grows."

The Eastern sheepfold is a mere enclosure, surrounded by a wolf-proof fence, into which the flocks are brought in the evening, and are kept by a porter for the night. In the morning when the shepherd comes for his own he knocks at the door of the fold and the porter opens the door. The owner calls his sheep by name and they follow him. Sheep are very peculiar in that they will not follow a stranger. John 10:7,8 reads: "Then said Jesus unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them."

The story is told of two visitors in Palestine who were interviewing the owner of a sheepfold—a veteran, like Moses, with a long beard.

(Continued on page 701)

A POINTED QUESTIONNAIRE ON MISSIONS

By Orrie D. Yoder

For the Gospel Herald.

"Bless the Lord, O my soul: and forget not all his benefits." Do we truly appreciate the fact that we live in this special missionary age of the Church? Do we appreciate the contribution of missions to our own lives, to our congregations and to our Church in general?

Do we truly value the blessings God has imparted to us, either through contact with missionaries themselves, or through missionary information and enlightenment received through mission letters, mission study courses and through missionary biographies and other mission literature?

Do we truly appreciate our calling as ambassadors of Jesus Christ? Do we appreciate that we are not only laborers for Him who came into this world "to seek and save that which was lost" but we are more, **"we are labourers together with God"** Himself in His great and marvelous program of love and salvation to a sin-cursed and lost world?

Do we appreciate that we can today win the "martyrs' crown" by spreading the Christian faith as did the disciples of the early Church and as did our late forefathers who gave their lives to preserve the Faith?

Do we appreciate that in this extreme materialistic age in which are numberless financial tragedies and disappointments, God is so earnestly inviting us to invest not only our lives but our temporal means to the end that our treasures may be safe with Him (Matt. 6:19, 20, 33), and that by seeking the interests of His Kingdom first, an abundance of material supply will ever be our portion?

Do we truly appreciate the inspirations and encouragements to **"have faith in God"** as we survey the special divine favors of God's nearness and sustaining grace to those who engage heart and soul in this work and who faithfully trust and obey Him? Do we thank Him for the unchanging power of the Gospel to save and for the unique progress of missions in this bankrupt age?

Do we as individuals, or as a Church, in this age of broken vows and betrayed confidences appreciate the faithfulness of Him who said, "Go

... teach all nations, and, Lo, I am with you always"?

Do we appreciate the marvelous opportunities God has placed before us, in city and rural fields, among Jews and Gentiles, and in home and foreign lands to witness for Him and do we appreciate open doors for service above which our fathers ever knew? Though we live in an age of unprecedented lawlessness and iniquity and of indifference and lukewarmness, do we thank God for the many hungry hearts, the Holy Spirit is searching out and opening in response to the message of the Gospel of Christ?

Do we appreciate the many avenues of mission service open and free to each and all? Are we thankful to God

who have sacrificed positions and home life for the great Cause of bringing Jesus Christ to lost and perishing souls?

Finally, do we appreciate the divine treasures of God given to us through His present great Missionary program for the Church? Do we appreciate the treasures of redemption purchased by the blood of Christ on Calvary's Cross for us and for a lost world to the end that we will individually pray with Paul of old, "That I may know Him ... and the fellowship of His sufferings" and thus will suffer with Him to bring this great program to its divine completion?

Or will we, like the rich man who thought of mission work when opportunities were past, likewise fail to appreciate our golden opportunities until they are forever gone? God forbid that it will ever be necessary for us in the future to experience conditions like those in Russia today in order to look back and see the unique Gospel privileges we have had in this present day.

If we would today be happy under the blessing of God, let our criticism of missions be very limited and our appreciation constantly overflowing.

Harrisburg, Oreg.

VISIT TO ALGERIA

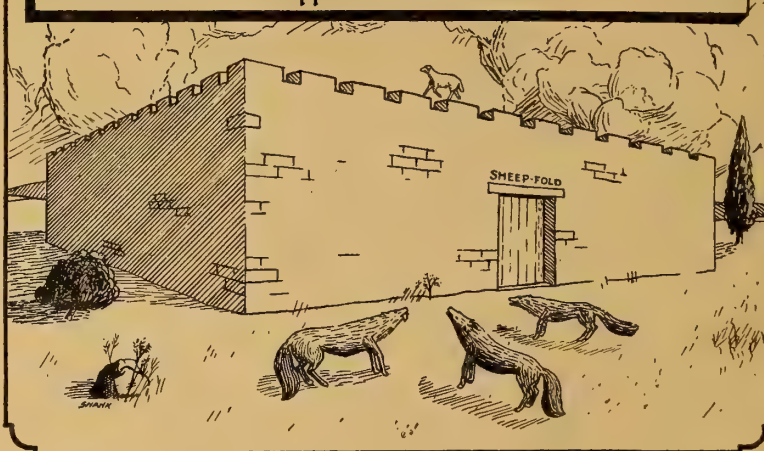
W. L. McClenahan, of Egypt, writes of a visit in Algeria, covering about 1,200 miles with a view to assisting in the work of evangelization, to gain further knowledge as to the needs along that line so as to help in prayer those already on the field; also to furthering interest on the part of those who might themselves go out and give a

hand in the work.

"One thing that attracted our attention," says Dr. McClenahan, "was the simplicity of the methods used by missionaries in their work. The contacts they have with the people are obtained through open-air markets, visits in the homes, classes for women and children, and in a few places 'homes' for children and hostels for lads. In no case I believe have they entered to any large extent into the field of education and medicine. Being in a section of 'the land of the Vanished Church' the missionaries there are in a somewhat different position from that of those in most Arabic-speaking countries, where there are ancient Christian communities, and are thus able to work along simple, New Testament lines in the planting of churches."—A Thirsty Land.

"Faith is not your working, but faith makes it easier for God to work."

For natural sheep to walk on the walls of their sheepfold is dangerous; but for spiritual sheep to walk on the boundaries of right and wrong is incomparably more dangerous. A sound Church should have established rules to keep the sheep in and the wolves out of the fold. "Abstain from all appearance of evil." 1 THESS. 5:22



THE SHEEPFOLD

The accompanying cut has been sent us by the artist, Floyd Shank, who is the author of the inscription above the picture. The illustration is a very apt illustration of one phase of the Christian life, and deserves our careful attention. The question has been raised whether it would be profitable to have illustrations of a similar nature frequently. Comments on this point will be welcome. Address your communications to "Gospel Herald Mission Supplement, Scottdale, Pa."

that we can witness directly for Him, or we can be mission intercessors for every mission field known anywhere on the face of the earth, or if we are so poor as to possess nothing more than pennies to give, we can secure Scripture portions or Gospel tracts which by prayerful distribution can make some Ethiopian anxious to know about Jesus and ready to accept Him when the opportunity is given (Cf. Acts 8:28)?

Do we appreciate the hope of the glorious coming day when the present sacrifices and toils in the service of our Lord will be to us if we are faithful, the time of meeting our Lord with great joy (Cf. Psalms 126:6; 1 John 2:28)?

Do we appreciate the real Christian heroism of the many who are our real friends and near brethren, who have forsaken friends and fortunes and

THE SHEPHERD

(Continued from page 699)

"Is this your sheepfold?" my friend asked.

"Aye."

"And is this where the sheep sleep?" pointing to a rough shelter thrown up against the rock in a corner.

"He nodded.

"But you've no gate to the fold; how do you close them up at night?"

"The old man looked at us as if we ought to have known better. 'I am the door,' he said with emphasis; and, gathering his loose robe tight about his ankles, he was down in a moment, squatting in the doorway, back against one post, feet against the other, his knees drawn up and clasped by his weather-beaten old hands. Gently he bowed his head and closed his eyes, as many a time he had closed them to catch a few hours' sleep under the starlight. 'I am the door,' he repeated. 'I keep watch here at night. If thieves or wild beasts attempt to enter, they have to tackle me first. I have never lost a lamb from the fold yet.'"

The sheep love their master and always follow close behind him. He can do almost as he wills with any of them, going freely in and out without causing excitement. Under such conditions a remarkable power of attachment is manifested in trust; they follow the shepherd anywhere. Let us so trust our God! Let our close acquaintance with Him lead us ever onward!

The attitude of sheep is to depend on the leader. We must have an absolute confidence in Christ, and lean on Him, and look to Him for direction and help for the needs of each hour. We should not be afraid to trust Him equally on rocky mountain paths and on the level pasture land. The world is unfriendly, and life's paths are perplexing, but He is leading us on. He cannot make a mistake. He will give us just as much rest and refreshment as we require, and He is more than sufficient to deliver us from the lion and the bear. "The memory of His agony and death shall ever be with us, stirring us to believe that He loves us too much, that we have cost Him too dearly for it ever to be possible that we should be forsaken or neglected. And so at last we shall be folded with all the flock beside in those fresh pasture lands, in which the Lamb leads His flock unto living fountains of water, and where God wipes away all the tears from our eyes." In I Pet. 5:4, we have: "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The twenty-third Psalm tells of that Great Shepherd, who keeps His flock with unerring and untiring devotion. "This wonderful Psalm will go singing on through all the generations of time, and it will not fold its wings

till the last pilgrim is safe and time ended; then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those harmonies of celestial joy which make Heaven musical for ever."

"And if only we live thus, life will pass on happily and usefully. Its story will shape itself into a psalm, like that which David the shepherd and king sang centuries ago. It may begin with the tale of the Shepherd's care for the lost and truant sheep, but it will not stay ever on that level: it will mount and soar and sing near heaven's gates: it will spend its days on the level of those pasture lands where God Himself is Sun; and it will finally pass into that holy and glorious Home-circle, each inhabitant of which may say without the least shadow of presumption or of fear: 'I will dwell in the house of the Lord forever.'"—John Three Sixteen.

GLEANINGS

Calvin Anniversary

The summer of 1936 will witness a great pilgrimage to France by American Presbyterians, Scottish Calvinists and members of Reformed Churches in all parts of the world to commemorate the 400th anniversary of John Calvin's "Institutes of Religion." It was in August, 1535, that Calvin, then only 26 years old, dedicated to King Francis I, of France, his vigorous exposition of the Christian faith. From March 15 to April 15 the French National Library will feature a Calvin exhibition of manuscripts, books and other documents. There will be Calvin memorial celebrations in other cities than Paris, notably Noyon, his birthplace, and Geneva, Switzerland, where he spent most of his life.—Missions.

Russia Rediscovered Values

That a new Russia is emerging from the Soviet chrysalis appears to some observers. Signs are multiplying that she is trekking back to the safe and sane principle that the family is the corner stone of civilized society, and one of these signs is the fact that "Romeo and Juliet" may now be played in Moscow theaters. Says the "Boston Transcript": "People won't play at being robots forever. They've got to have music and novels and plays and fairy tales and religion. The rulers of the Soviet are, little by little, retreating from their earlier position; they are beginning to recognize that man cannot live by bread alone."

Crowded churches last Easter, without consequent molestation on the part of government, seems to show that hostility to religion is weakening. Children who had lately been rewarded for betraying their parents to authorities must now be taught to honor their fathers and mothers.

Evidences of Progress

The American Board, under the title, "China Changes," gives some terse statements which summarize the progress made,

with Christian missions the essential element:

Has the best government which she has known since the founding of the Republic in 1911.

Forty thousand miles of new roads have been built in the last five years.

Broad avenues have been cut through the poverty-ridden sections of many of her cities.

"Clean-up campaigns" have improved the sanitation of a host of towns and villages.

The railroads, telegraphs and mails grow daily more efficient.

Increasing education is lifting the moral tone of the people.

The "New Life Movement" is stimulating many reforms, such as the attack on the opium trade which has taken place in many provinces.

Although numbering only one in a thousand of the population, the Christian group has supplied an astonishing proportion of the leadership of the country. Fifty-one per cent of the college graduates listed in China's "Who's Who" are the product of Christian schools and colleges.

Moslems Copy Christians

Mohammedans are seeking to emulate Christianity in doing for the blind similar work to that being done in Egypt by medical missionaries. A note in Al Ahram reads: "Students of the Specialists' Department of the Higher Training College at Shubra have formed a society for combating blindness and instructing the blind. They appeal for the blind to be sent to them."

Sabbath Observance in Tel-Aviv (A Suburb of Joppa)

Tel-Aviv in Palestine is the only one hundred per cent Jewish city in the world. Sharp difference of opinion and practice with regard to the religious observance of the Sabbath apparently exists among the Jews there, for recently riots took place in the course of which, according to the "Jewish Daily Bulletin," several persons were injured. Orthodox Jews, it seems, paraded the streets on the Sabbath, and began to break the windows of all Jewish shops which were open. They intercepted taxis containing Jewish passengers with the result that street fights broke out requiring the intervention of the British police authorities. In commenting on this disturbance Jewish writers point out that on the whole Jewish youth in Palestine is antireligious. The orthodox Jews are particularly indignant over the fact that Jewish youth in Palestine carry on sport activities openly on the Sabbath.

The Literacy Problem

India's illiteracy problem is colossal, nearly 92 per cent of her people being unable to read or write. During the last ten years the rate of increase in literacy in India is one per cent. Taking into consideration the rate of natural increase of the population also, one is not sure whether the net result of progress in literacy is not in fact progress backward. Even at the present rate of one per cent increase in ten years, it would take 920 years before illiteracy can be removed from India. Only a very small percentage of public revenue is available for mass education.—Christian Century.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For September, 1935

GENERAL

Sharon Cong O	\$11 25	Walnut Crk Cong O	10 00
Forks Cong Ind	15 80	Central SC O	9 00
O Grove & Pl Hill Congs		Martins Crk SC O	5 00
Wayne Co O	82 76	Mahoning & Columbiana	
A Sister Nebr	4 00	Cos SC O	20 00
A Bro & Family Pa	6 00	Walnut Crk SC O	30 00
A Bro & Sister Pa	50 00	Western Dist Womens	
A Bro Pa	12 00	Miss Mtg O	12 14
Sci Ridge Cong Ill	26 30	Berlin SC O	15 00
Mt Pleas Cong & SS Va	15 00	Mo-Kans Dist SCc	20 20
Zurich SS Ont	7 50	Pl Grove SC Ill	14 00
Ont AM SS Conf	12 50		
Springs Cong Pa	2 40		
Daytonville Cong Ia	10 23		
Sugar Crk Cong Ia	60 92		
Ia-Nebr Conf Offg	30 55		
O Grove SS O	53 13		
Martins Crk Cong O	19 00		
Plainview Cong O	18 66		
Martins SS O	35 71		
S Union Cong O	76 04		
Mountain View SS Mont	3 50		
	553 25		

INDIA

General

Detroit Miss Cong Mich	2 88	A Brother Pa	30 00
Skippack Cong Pa	38 00	Matt 6:3 Pa	10 00
Providence Cong Pa	45 00	A Sister Pa	40 00
Peter Burkey	10 00	A Sister Ont	25 00
Olive Cong Ind	29 36	Bethel Cong Ore	1 00
Midland Cong Mich	25 60	E Petersburg SS Y Mens	
Yel Crk Cong Ind	25 55	Bible Cl Pa	25 00
Bowne Cong Mich	15 46	Millersville SS Lydia Sauder	
Roanoke Cong Ill	18 83	Cl Pa	22 00
Sci Ridge SS Ill	13 13	Manheim Bible Study Cl	
Mt Clinton SS Va	14 50	Pa	25 00
Floradale Cong Ont	10 50		
Shantz Cong Ont	15 35		
Worcester Cong Pa	14 00		
Deep Run Cong Pa	35 45		
Spring City Cong Pa	90 00		
L Salford SS Pa	58 18		
Fairview Cong Ore	20 84		
E Chestnut St SS Lanc			
Y Girls Cl Pa	5 00		
Salunga SS Pa	25 00		
Ia-Nebr Conf Offg	30 54		
W Fairview Cong Nebr	18 41		
J C Miller	25 00		
Scottdale SS Pa	5 62		
Weaver SS Pa	9 90		
E Holbrook SS Colo	5 12		
LaJunta Cong Colo	9 61		
Mt Zion Cong Mo	2 00		
Midway SS O	30 65		
	649 48		

Missionary

Belmont Cong Ind	8 65		
Elkhart Cong Ind	18 24		
Maple Gr Cong Pa	21 00		
Holdeman Cong Ind	119 36		
Lockport SS O	31 30		
Roanoke SS Ill	75 00		
Willow Spgs Cong Ill	45 49		
H V Albrecht	150 00		
Plain SS Pa	120 74		
Goshen Cong Ind	21 67		
SW Pa SS Conf Dist	37 00		
Spg Val Cong Kan	37 50		
Penna Cong Kan	8 00		
Hesston Col SS Kan	65 00		
Mt Zion Cong Mo	1 00		
Salem SS Alta	37 50		
W Zion SS Alta	7 69		
	805 14		

S C Contributions:			
Bethel SC Mich	25 00		
S Union SC Ohio	10 00		
Crown Hill SC O	12 50		
Martins & Pl View SC O	5 00		
Orrville SC O	4 47		

Missionary Children

LaJunta YPM Colo	37 50
Dale Hirstein	4 00
Susie Koerner	2 00
Howard-Miami SS Ind	60 00
Mr & Mrs Allen Ebersole	25 00
Mr & Mrs Wilbur Hostetler	20 00
	148 50

Evangelist

A Brother Pa	30 00
Matt 6:3 Pa	10 00
A Sister Pa	40 00
A Sister Ont	25 00
Bethel Cong Ore	1 00
E Petersburg SS Y Mens	
Bible Cl Pa	25 00
Millersville SS Lydia Sauder	
Cl Pa	22 00
Manheim Bible Study Cl	
Pa	25 00
	178 00

Bible Women

Mr & Mrs Henry M Hurst	13 00
Salem Cong Ohio	12 50
O Grove SS Cham Co Old	
Sisters Cls O	12 60
Bowne SS Mich	11 00
Scottdale SS Pa	12 50
S Union SS Cl 14 O	10 50
S Union SS Cl 17 O	12 50
	84 60
S C Contribution	
Vineland SC Ont	16 00
Total India Bible Wom	100 60

Educational

Blooming Glen SS Martin	
Wenger Cl Pa	25 00
Wm Moyer Cl	25 00
A Sister Y Crk Cong Ind	55 00
Pleasant View SS Mich	2 00
Salem SS Ind	8 00
Olive SS Ind	15 00
Ind-Mich SS Conf Offg	30 64
Ft Wayne SS Ind	44
Lititz SS Pa	30 00
S Union SS Cl 4 O	10 75
	201 83

Orphan

N Pomona SS Calif	18 00
Blooming Glen SS Wm	
Moyer Cl Pa	9 00
Katie Guengerich	3 00
A Sister	18 00
Lititz SS Willing Workers	
Cl Pa	9 00
Willis K Lederach	9 00
Rose Nofsingers SS Cl Ill	18 00
Weber SS Mens Cl Ont	11 00
Mr & Mrs Henry Gingrich	9 00
A Brother Ont	9 00
Forks SS Ind	18 21
Bethel SS Cl 8 Ore	3 86

Landisville SS Pri Cl 1 Pa	11 00
Wil Spgs SS Pri Dept Ill	19 00
Olive SS Ind	138 83
Howard-Miami SS Cls 7, 8, 9, 24 Ind	22 00
Bethel Cong Medina Co O	
Class 2	11 00
" 3	9 00
Classes 4, 5, 6, 7, 11	11 00
Class 8	11 00
" 9	11 00
" 10	11 00
S Union SS Cl 3 O	10 20
Jr Dept	5 65
Pri Dept	9 69
	415 44

Widow

O Grove SS Cham Co Old	
Sisters Cl O	5 76
Bethel SS Medina Co	
Cl 1 O	5 50
S Union SS Cl 2 O	5 50
Scottdale SS Pa	5 50
	22 26

Medical

Conestoga SS Mary	
Petersheim Cl Pa	10 00
Lititz SS Pa	10 00
Scottdale SS Pa	10 00
U K Hostetler	10 00
S Union SS Cl 13 O	10 00
S Union SS Y Mothers Cl	
O	13 75
	63 75
S C Contributions	
L Deer Crk SC Ia	10 80
Beihn & Geiger SC Ont	5 00
St Jacobs SC Ont	5 00
Elmira SC Ont	5 00
Markham SC Ont	6 00
S Union SC O	20 00
Columbiana & Mahoning	
Co SC O	25 00
	76 80
Total India Medical	140 55

Evangelistic Budget

T J Byler	13 00
Mr & Mrs H F Reist	13 00
G G Marner	5 00
Willis K Lederach	13 00
Ont 55	5 00
	49 00

Personal

Mrs Sydney Andre	1 00
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Brenneman Auto

W Zion SS Alta	10 51
S C Contribution	
W Zion SC Ont	3 00
Total India Bren Auto	13 51

Hospital Addition

S C Contributions	
W Zion SC Ont	3 00
Womens Mtg Gen Conf	
Kitchener Ont	20 00
	23 00
Total for India	2,940 62

SOUTH AMERICA

General

Detroit Miss Cong Mich	2 88
Spg City Cong Pa	95 00
L Salford SS Pa	54 00
Milford AM Cong Nebr	15 00
Waldo Cong Ill	33 27
Hopedale Cong Ill	30 00
Snyder Cong Ont	15 00
Weaver Cong Pa	5 88
Pl Grove Cong Pa	3 02
E Chestnut St SS Lanc Pa	20 00
A Bro & Sis Rohrerstown	5 00
Pa	
Strickler SS Y Mens Cl Pa	8 00

A Bro & Sis Rohrerstown	
Pa	5 00
Ia-Nebr Dist Conf Offg	30 55
E Union Cong Ia	18 75
J C Miller	25 00
Leo Cong Ind	13 89
Hopewell Cong Ind	14 85
Y Crk Cong Ind	26 79
Bethel Cong Mich	15 24
Scottdale SS Pa	10 38
E Holbrook SS Colo	5 11
LaJunta Cong Colo	9 61
Mt Zion Cong Mo	50
Pl View Cong O	6 14
Salem SS Alta	66 72
	535 58

Missionary

Souderton SS Pa	75 00
Laura Kulp SS Cl Va	10 00
Hay AM Cong Ont	10 00
E Zorra AM Cong Ont	75 00
Elizabethtown Cong & SS	
Pa	94 30
Pl Val SS Kan	20 00
LaJunta Cong Colo	16 12
Sycamore Gr Cong Mo	20 27
Bethel Cong Mo	29 35
	350 04
S C Contributions	
Marion SC Pa	30 00
Kitchener Sr SC Ont	2 00
Beihn & Geiger SC Ont	10 00
Markham SC Ont	4 50
Blenheim SC Ont	10 00
Elmira SC Ont	15 00

Total S Am Missionary 421 54

Missionary Children

Elizabethtown SS Luella	
Keener Cl Pa	7 50
L Deer Crk Cong Ia	33 70
West N Y Cong N Y	40 00
	81 20

Evangelist

Pl View SS Mich	2 00
Salem SS Ind	20 00
Ft Wayne SS Ind	1 00
Ind-Mich SS Conf Offg	76 59
Mr & Mrs H F Reist	12 50
E Union Cong Ia	30 19
E Chestnut St SS Mrs O G	
Hess Cl Lanc Pa	12 50
Bethel Cong Ore	1 00
Lititz SS Pa	12 50
Olive SS Ind	48 38
SW Pa SS Conf Dist	25 00
Scottdale SS Pa	12 50
S Union SS Cl 19 O	13 00
	267 16

Bible Reader

Beihn SS Girls Cl Ont	2 00
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Orphan

Towamencin SS Pa	24 05
Souderton Cong Pa	36 00
E Chestnut St SS Emma B	
Rohrer Cl Lanc Pa	8 00
Frazer Cong & SS Pa	64 53
	132 58

Bible School

Ebenezer Cong Va	14 14
Mr & Mrs Daniel Stauffer	15 00
	29 14

New Missionary

Hershey Families Miss	20 00
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Church Bldg.

O Grove SS Wayne Co M	
Studer Cl O	10 00

Bible Coach

Holly Grove SS Md	3 46
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Medical

S C Contribution	
Columbiana & Mahoning	
Co SC O	13 42
Total for S America	1,516 08

CITY MISSIONS

Altoona, Pa.

Weaver Cong Pa	4 25
Glade Cong Md	2 22
Casselman Cong Md	3 00
Blough Cong Pa	18 12
Allensville Cong Pa	24 05
	51 64

Canton, Ohio

Beech YPBM O	7 05
Salem Cong Wayne Co O	1 00
A Brother O	2 00
Maple Gr YPBM Pa	5 00
O Grove & Pl Hill Congs	
Wayne Co O	20 00
Canton SS O	5 18
Souderton Cong Pa	22 15
	62 38

Chicago, Ill.

Milton Vogt	8 00
Mr Richer	5 00
Mr Struber	20
Mr Baer	1 50
James Brenneman	1 00
Mr & Mrs Andersohn	1 75
Other Sources	2 00
Waldo Cong Ill	33 41
	52 86

Detroit, Mich.

Merrill Pletcher	2 00
Verna Kauffman	1 00
Mr & Mrs Shantz	1 00
Ada Orendorf	2 00
Forrest Handrich	1 00
Vernon Yoder	1 00
Detroit Cong Mich	6 30
Crown Hill Cong O	9 00
Hopewell Cong Ind	18 22
Pigeon Cong Mich	10 32
Beech Cong O	29 50
	81 34

Fort Wayne, Ind.

A Sister Ind	6 00
Shore Cong Ind	19 27
Leo Cong Ind	14 28
	39 55

Hannibal Mission, Mo.

Daytonville Cong Ia	28 22
Mt Zion Cong Mo	2 20
Fairview SS N Dak	10 75
Fairview N Dak	11 00
	52 17

Iowa City, Ia.

Sugar Crk Cong Ia	44 25
Alpha Cong Minn	5 50
Roseland Cong Neb	2 00
	51 75

Kansas City, Kans.

Wm Landis	1 00
Marie Brunk & SS Cl	2 00
A Sister	1 00
A Sister	6 00
Mr & Mrs Edward Bushnell	5 00
W Fairview Cong Neb	10 00
Ont 55	5 00
Doylestown Cong Pa	21 59
Mt Zion Cong Mo	1 00
	52 59

SC Contributions	
Sonnenberg SC O	10 00
E Union SC Ia	7 00
L Deer Crk SC Ia	5 00
	22 00

Total Kans City Mission 74 59

Lima, Ohio

Bethel Cong Medina Co O	36 00
Leetonia SS O	12 90
	48 90

Peoria, Illinois

Barbara Stalter	1 00
Deer Crk Cong Ill	6 60
A D Yordy	3 00
Peoria Miss Cong Ill	12 16
Ervin Long	1 00
Ada Orendorff	10 00
Friend in Peoria, Ill	10 00
Hopedale Cong Ill	30 00
	73 76

Portland Mission, Oreg.

Bethel Cong Ore	12 50
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Knoxville, Tenn.

Mt Clinton SS Va	16 25
Hildebrand Cong Va	8 15
Springdale Cong Va	25 63
Upper Dist Va	5 00
	55 03

Toronto, Ont.

Isaac Miller	2 00
Biehn Cong Ont	13 00
Hagey Cong Ont	12 00
Cressman Cong Ont	9 00
Hagey SS Ont	10 11
	46 11

Total City Missions 702 58

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Paul Erb	1 00
Mahlon Yoder	7 00
Elba Hershberger	1 00
J J Zimmerman	90
Bro & Sis Dave Kauffman	10 00
Katie Yoder	1 00
Lena Zook	1 00
M Z Troyer	5 00
A Garden City Friend Mo	1 00
A Bro K C Kan	1 00
W Liberty Cong Kan	6 04
Special Support	190 00
Bowne Cong Mich	11 65
Goodfield Cong Ill	12 00
Midland Cong Mich	34 01
Mt Zion Cong Mo	1 00
	283 60

Millersville, Pa., Orphanage

Souderton Cong Pa	26 61
Boyertown Cong Pa	15 45
Hereford Cong Pa	49 75
	91 81

Orphans' Home, Ohio

Special Support	397 00
A Friend Ohio	2 00
Hazel Feltis	5 00
A Bro Plain City O	5 00
Several Sis Lanc Co Pa	2 00
Stutzman-Yoder Reunion Ohio	8 00
Mr & Mrs Daniel Stauffer	15 00
Metamora SS Ill	9 07
Metamora Cong Ill	11 05
SS Mtg Bethel & Syc Grove Congs Mo	34 60
	488 72

Home for Aged—Illinois

Maple Grove Cong Pa	13 00
Morrison Cong Ill	8 50
Chic Home Miss Cong Ill	8 27
	29 77

La Junta Hospital, Colo.

Mr & Mrs David Kauffman 5 00

La Junta Hospital—Nurse Support

SC Contributions	
S Union SC O	10 00

Mahoning & Columbiana

Co SC O	5 00
E Union SC Iowa	18 00
L Deer Crk SC Ia	4 00
Metamora SC Ill	10 00
Beihn & Geiger SC Ont	3 00
Elmira SC Ont	2 00
Blenheim SC Ont	2 25
	54 25

Total Char Institutions 953 15

AFRICA

Skippack Cong Pa	35 00
Hereford Cong Pa	58 92
Boyertown Cong Pa	18 95
Salford Sum Bible Sch Pa	30 00
Towamencin SS Pa	24 00
	166 87

OTHER FUNDS

Evangelizing Fund

A Sister Pa	10 00
Mt Zion Cong Mo	3 00
E Holbrook Cong Colo	13 85
	26 85

Mission News Bulletin

J S Roth	1 00
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Board of Education

Glade Cong Md	58
Springs Cong Pa	3 40
	3 98

Church Building

Hesston Col Cong Kan	16 66
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District General

Fairview Cong N Dak	23 75
Bloomfield Cong Mont	9 34
Spg Val Cong N Dak	4 08
L Region Cong Minn	6 47
R Riv Val Cong N Dak	8 50
Paradise Cong Wis	3 12
Coalridge SS Mont	8 00
Deep Run Cong Pa	34 60
Springmount Miss SS Pa	5 08
Franconia Cong Pa	203 92
Finland Miss Pa	5 00
Providence Cong Pa	7 00
Plain Cong Pa	141 10
Springmount SS Pa	27 44
Souderton Cong Pa	30 00
Howard-Miami Cong Ind	19 54
Middlebury Cong Ind	11 51
Clinton Br Cong Ind	7 00
Clinton Fr Cong Ind	35 73
Emma Cong Ind	10 02
Yel Crk Cong Ind	28 43
Middlebury Cong Ind	14 85
Emma Cong Ind	9 76
Clinton Fr Cong Ind	35 00
Howard-Miami Cong Ind	21 82
Salem SS Ind	8 43
Clinton Br Cong Ind	10 00
Sugar Crk Cong Ia	42 83
Larned Cong Kan	14 00
Spg Val Cong Kan	44 28
Syc Grove Cong Mo	6 21
Pl View Cong Okla	63 84
Crys Spgs Cong Kan	4 50
W Liberty Cong Kan	19 54
Palmyra Cong Mo	4 10
Cherry Box Cong Mo	4 00
Milan Val Cong Okla	3 25
Bethel Cong Mo	14 00
Penna Cong Kan	15 50
Pl Val Cong Kan	17 50
LaJunta Cong Colo	8 01
Bethel SS Ore	1 50
Springs Cong Pa	3 70
Masontown Cong Pa	6 25
Mt Pleas Cong & SS Va	20 00
Upper Dist Va	8 82
	1,031 32

Rural Evangel

Middlebury Cong Ind	4 00
Berea Cong Ind	4 55
	8 55

Goshen College

Shore Cong Ind	14 68
Howard-Miami Cong Ind	15 16
	29 84

Rural Missions

Holdeman Cong Ind	10 73
Berea Cong Ind	3 21
Salem SS Ind	13 91
Bowne Cong Mich	12 84
Spg Val Cong Kan	10 00
LaJunta Cong Colo	15 48
Mo-Kan Cong Offg	61 07
Syc Grove Cong Mo	15 06
Mt Zion Cong Mo	1 00
Kitchener Cong Ont	26 25
Upper Dist Va	5 00
	174 55

Mo.-Kans. Conf. Expense

Penna Cong Kan	10 59
Crys Spg Cong Kan	4 50
	15 09

Personal

LaJunta Cong Colo	9 25
E Holbrook Cong Colo	6 85
	16 10

Medical Miss. Preparation

A Sister Ont	10 00
A Sister Hespeler Ont	300 00
	310 00

Johnstown Bible School

Springs Cong Pa	2 40
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Eastern Menn. School

Springs Cong Pa	1 70
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S. W. Pa. Conf. Fund

Glade Cong Md	57
Schellsburg Cong Pa	1 00
Morrisons Cove Congs Pa	1 50
Masontown Cong Pa	4 60
Scottdale Cong Pa	26 25
	33 92

Circle Letters

S C Contributions	
Middlebury SC Ind	40
Susan B Stauffer	1 00
Berlin SC O	2 40
	3 80

Prayer Booklet

S C Contributions	
Lanc Girls Mtg Pa	1 00
Gen Conf Kitchener Ont	40
Ruth Ramer	50
	1 90

General Expense

S C Contributions	
Beihn & Geiger SC Ont	1 00
Blenheim SC Ont	1 00
St Jacobs SC Ont	2 00
Elmira SC Ont	1 00
Wom Mtg Gen Conf Kitchener Ont	16 25
	21 25

Total Other Funds 1,698 91

RELIEF FUNDS

General

Ont AM SS Conf	12 50
Thurman Cong Colo	6 86
	19 36

Russia

A Bro & Sister Pa	25 00
A Bro N Y	20 00
Lewis R Hoover	20 00
Pl View SS Mich	10 00
Medway Cong O	14 00
	89 00

Total Relief Funds 108 36

SUMMARY		(Sept)	520 76	Virginia Dist Conf Bd	128 35	Char Institutions	953 15
Alta-Sask Dist Bd	131 92	Ia-Nebr Dist Conf Bd	345 89	SC Contributions	499 23	Gen & Other Funds	1,252 16
Dak-Mont Dist Conf Bd	85 01	Lanc Dist Conf Bd	387 83	Menn Bd of M & C	1,180 08	Relief Funds	108 36
Franconia Dist Bd		Mo-Kan Dist Conf Bd	399 80				
(August)	613 25	Ohio Dist Conf Bd	517 77		7,639 82		7,639 82
(Sept)	927 73	Ont Dist Conf Bd	602 71	India Funds	2,940 62	Respectfully submitted and	
Ill Dist Conf Bd	458 91	Pac Coast Dist Conf Bd	40 70	S America Funds	1,516 08	Gratefully acknowledged,	
Ind-Mich Dist Bd		SW Pa Conf Dist	114 89	Africa	166 87	D. D. Miller, President,	
(August)	556 59	SW Pa SS Conf Dist	128 40	City Mission Funds	702 58	1711 S. Prairie St., Elkhart, Ind.	

GLEANINGS

Margaret Williamson Hospital Anniversary

On May 11, the Margaret Williamson Hospital, pioneer American medical missionary institution, completed 50 years of service to the Chinese community in Shanghai, and the anniversary was appropriately commemorated. Starting from humble beginnings, the hospital has grown during the 50 years to include a general hospital, maternity hospital, the Women's Christian Medical College and a training school for nurses. It has accommodations for 200 patients, but plans are under way for expansion. Several clinics are maintained.

The hospital is supported by the Southern Methodists, Northern Baptists and the Women's Union Missionary Society in the United States, together with contributions raised among Chinese and foreign supporters in Shanghai.—China Weekly Review.

Hainan's "New Deal"

H. F. Burkwall, Presbyterian medical missionary in Hainan, writes of the attempt to inaugurate a "New Deal" for missions in China, in the form of a project plan which is an attempt to give the Chinese the degree of autonomy for which they have been asking for so long at every missions conference or other religious assembly attended by Chinese delegates. The plan has already been tried in a small degree, but at first has threatened to work a hardship among native workers. The pastor seemed to take it as a challenge to the church members of Hainan to put the church on a self-supporting basis. He said that if each one gave only \$1.00 silver to the support of the church, the synod would have almost enough to run the schools in the country districts, pay the evangelists, and keep up the many chapels scattered throughout the island. Some one has estimated that the average Chinese earned less than \$60 per year, so that the giving of \$1.00 a year represents a real sacrifice.—Board Letter.

Indian Tribute to Missions

Once again the people of India have paid tribute to Christian missions. Sir Mirza Ismail, prime minister of Mysore, at the centenary celebrations of the Wesleyan Mission High School, Bangalore, said: "They (the Christian missions) have been a potent factor in promoting the cause of education and the spread of enlightenment and culture in the state, as indeed in India as a whole. Missionary colleges and schools have been valued and honored partners with governments in this important field of national development. One has only to turn to institutions like the Christian College in Madras, the Wilson College in Bombay, the Forman

College in Lahore, and the Scottish Church College in Calcutta; and to recall the names of Duff, Wilson and Miller, to realize the magnitude of the contribution which Christian missions are making to modern India."

Sir Hassan Suhrawardy, former vice-chancellor of Calcutta University, thus appealed to women medical students:

I sincerely hope that the great example of women doctors sent out by Christian missionary institutions of Europe and America, working in unknown parts of the country, facing hazards and hardships, will inspire our Indian women—who I know are not behind so far as compassion and self-sacrifice go—to take to the medical profession and enrich the country by a selfless example of service in this direction.

—Christian Century.

Dynamics vs. Mechanics

It is evident from the present conditions that the primary problems of our day are in the realm of dynamics, rather than in the realm of mechanics. The need of the hour is not more knowledge, but more action; not more campaigns, but more consecration; not more statistics, but more spirituality; not more councils, but more co-operation with the Holy Spirit.

There is no dynamic power in Christianity that has not staked its very existence on belief in the Holy Spirit. Without this the Christian Church will be timid when it ought to be courageous, bewildered when it ought to understand, stagnant when it ought to be alive. Belief in the Holy Spirit means that the Christian Church is called to dare great adventures and take tremendous risks. Only when the Christian Church essays the impossible does it give God a chance; only when it achieves the impossible does it prove that the Holy Spirit is not merely a theological proposition but a living reality. It is not learning, or wealth, or organization, or equipment that will enable the Christian Church to conquer the world; it is actual belief in the Holy Spirit. If we would silence our theological controversies, our ecclesiastical rivalries, our counsels of expediency, our clamor for money, we might again "hear what the Spirit saith to the churches" more clearly than we hear Him today.—John McDowell.

The Cambodia Field

Mr. Jeffrey, of the Christian and Missionary Alliance, says that the past year's results in French Cambodia have been most gratifying. The previous year had seemingly been the darkest in that field, but work was established in four new places last year; at Prey Nop, center of a large district; at Kampot, capital of the province; and in two villages; in each place the way was opened unexpectedly. "We were re-

fused permission to open a chapel in Prey Nop," says Mr. Jeffrey, "but one day we drove out there in company with some of our Cambodian workers. As we traveled along, we felt led to stop the car in the shade of the forest for a season of prayer. While we prayed, one of our workers broke down in tears, and in prayer offered himself to God as 'a living sacrifice' for the opening of the work in Prey Nop. Although a Bible school man and well versed in the Word, he was willing to go there as an ordinary farmer, since the Government would not allow us to send him as a Christian worker. He found a native hut in a splendid location near the market, where he has been witnessing for Christ ever since."

In another center a Christian Annamese opened a barber shop in the market center, and witnessed to every customer who came for a haircut. He gave his home for a meeting place, and thus a strong evangelistic center has been established.—The Call.

The Bible Needs No Witness

In a letter to the "New York Times," Dr. John Haynes Holmes recently offered a protest at the representation of the discovery of porcelain archives, almost 3,000 years old, as "of vast importance in corroboration of Bible stories." "Are we never to learn," asks Dr. Holmes, "that the Bible is itself a first-class historical document, or collection of documents, which no more needs confirmation than Thucydides or Tacitus? . . . Instead of saying that these archaeological deposits in Palestine confirm the Bible, why not say that the Bible confirms these deposits? It is the 'porcelain archives' just unearthed that need authentication, not the Biblical text. I count it high time that we drop our subconscious suspicion of the Bible and accept it without reserve for what it is—the most precious and trustworthy record of human history now in possession of the race."

A Year of Opportunity

Two years ago the Honan Mission of the United Church of Canada opened a small hospital in Taokow. During the first year 5,443 treatments were registered; the total cost being \$3,206 Chinese currency, of which \$1,521 was received in fees, the balance being taken care of by Canadian friends. Over 700 flood refugees were cared for the past two years. In addition, 52 expectant mothers from refugee camps were cared for, and every baby saved. Schools were organized for teen-age boys and girls from these camps. From one point of view, the flood has been a blessing; these sufferers have come under influences they would otherwise have missed. There are some 2,000 villages in the Taokow field.—Honan Quarterly.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1905)

SCOTTDALE, PA., THURSDAY, NOV. 14, 1935

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No. 33

EDITORIAL

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

"My Baptismal Vow."—Some one was kind enough to send us an article on this subject. But for some reason the article got separated from the envelope that brought it here, and we have neither the name nor the address of the writer. If this reaches the ear of the writer of that article, we will be glad for a line giving us the desired information. The article brings us a practical lesson, worth reading by all interested readers.

Thanksgiving Day.—The day set apart for national Thanksgiving is past for this year in Canada, and just a few weeks ahead in the United States. Whatever you are planning for the last Thursday of this month, be sure that THANKSGIVING is in the midst of it. It is in order to remember this rule for eating and drinking: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." As for pleasure, let it be the joy of the Lord, the foretaste of that which is written, "At thy right hand are pleasures forevermore." Let it be a day of thanksgiving in fact as well as in theory.

Christian Unity.—A number of our exchanges are discussing the present trend toward a unity of all religions. It is a beautiful and charming dream. We suggest this as a starting point:

"Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

This is the only kind of union that we are interested in, and which is in reality a Christian unity. And recognizing the fact that there should be no attempt at unity except through a full recognition of Father, Son and Holy Ghost, we must of necessity give full recognition to the Word of God and the leadings of His Spirit. With this as the starting point, and remembering that "if we walk in the light as he is in the light we have fellowship one with another," let us pray and live and work for Gospel unity. Doctrinal unity and spiritual unity go together.

The Ministry of Affliction.—Every form of affliction that befalls us, every disappointment that comes into our lives, may be made to serve a good purpose provided we take it right. When the psalmist said, "It is good that I have been afflicted," he spoke for every consecrated child of God in every clime and age.

If we were uniformly successful in all we undertake to do; if we heard men sound our praises at every turn of the road; if we had unlimited bank accounts, and towered in intelligence above ordinary humanity as a mighty oak does above a wilderness of underbrush—it is altogether probable that we would forget about God and worship only self.

It is the man who is conscious of the "thorn in the flesh" that is also conscious of his own shortcomings and of his utter dependence upon God. One of the kindest things that God ever did for us is to send us afflictions and disappointments, that we might not forget that we are but frail worms of the dust and need the continual presence and help of the Almighty to direct us in paths of righteousness and true holiness—and thus enable us to shine in His image in this life, and to win souls to shine in His glory in the life to come.

When nothing else can help, "prayer changes things."—J. D. Miner.

HUMAN RIGHTS

In every generation this has been a live question. There are several things that enter into the question as to whether all the things that we claim as our rights are really rights. First, are they God-approved or directed? Do they interfere with the rights of others? We are responsible to God for the choices we make in life, and for the results of our choices. Bearing these things in mind, let us notice a few things which we claim to be our rights:

1. **The right to serve and to worship God in accordance with the dictates of His Holy Word.** Clinging to this right, thousands have died the martyr's death. But this is more than a right. It is a divine command, and therefore a sacred duty as well as a blessed privilege. Let us cherish this right, and exercise it regardless of costs. "If God be for us, who can be against us?"

2. **The right to work, whenever we have the opportunity.** Here also is a right that is often interfered with. And whether this right is disputed by a union of either labor or capital, whoever interferes with it is interfering with one of the inalienable rights of man. If capitalists form themselves into a union to further their own interests, that is their privilege. If laborers form themselves into a union to further their own interests, that is their privilege. But neither of them have the God-given right to say to any man, "Unless you join our union you dare not work." A rule that applies here is the old adage, "Every man's rights end where the other man's right begins." When capital and labor are pitted against each other, it is usually the non-union man that suffers through interference with the right just stated.

3. **The right to carry a faithful testimony for God wherever we go.** Of the early disciples it is written, "They

that were scattered abroad went everywhere preaching the WORD." What was that but faithful testimony? And why should not we do the same? True, especially in war-times, this right of faithful testimony is often interfered with; but they that do the interfering are fighting against God as well as interfering with human rights. When Christ says, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth," He means thereby to give His disciples divine authority to faithfully bear witness for Him.

4. The right to a free conscience.

We are glad that some governments recognize this right. For instance, they who are conscientiously opposed to taking the oath are permitted to affirm to their testimony. They who are conscientiously opposed to taking human life are (in some nations) excused from military service. It is an inviolable right of man to attain and maintain "a conscience void of offence toward God and toward man." And whether applied to the matter of swearing oaths, of military service, of saluting the flag, or anything else, this right can not be interfered with without damage to human character. In light of the fact that "to him that knoweth to do good, and doeth it not, to him it is sin," let none of us be satisfied with anything short of a pure conscience, educated by the Word of God.

5. The right of self-denial. This like the rest of the rights enumerated, is not only a right but also a Christian duty. Listen to the instruction of our Savior: "If any man will come after me, let him deny himself, take up his cross daily, and follow me" (Luke 9:23). For further light on this Christian duty read Rom. 14. A right ceases to be a right when it interferes with the rights of others. Following in the footsteps of our Savior, the consecrated child of God lives for the good of others. As Paul would say it, "If meat maketh my brother to offend, I will eat no more meat while the world standeth." They who live in this spirit are never found contending for their "rights." They stand ready to forego any rights they might have, provided that in the forfeiture of their rights they keep in mind the fact that no one has any right to abstain from doing that which the Lord commands him to do.

SELF-EXAMINATION

There are a number of things to be taken into consideration. It has been repeatedly said, "There is no class of peoples who are more detrimental to the church so far as growth is concerned than the nominal Christians who lack the power of the Holy Spirit in their lives." This is true, both so

far as numbers and influence is concerned. Every real Christian will ask, "Am I a hindrance, when God expects me to be a help?" Did you notice—"Every real Christian." Very few nominal ones will do this. Here is our test. Where does God classify you and me? I should know just where He places me. That is vitally important.

Is this not true? As soon as the world sees that the professed Christian has something that is decidedly better than the worldling has it will want that too. Now for a few tests: The Bible teaches that Christ, the Son of the Father, is the **only** remedy for sin; that the Holy Spirit shall abide with us—shall be in us; He shall **teach** us; shall **bring to our remembrance**; shall **testify** of Christ; shall **guide** into all truth; shall **show** us things to come; shall **glorify** Christ; and shall **show it to others**. If these things are not evidenced in us, what is the conclusion? Examine, EXAMINE, E-X-A-M-I-N-E.—J. S. Hartzler in pastoral letter to his congregation.

MILITARY TRAINING UNCHRISTIAN

By Harry C. Funderburg

For the Gospel Herald.

Military training is nowhere sanctioned in the New Testament, and is unethical and unchristian. "Twice born" people, we are taught in the Book of all books, are no more of this world, however they have the right to live in it. John 17:13-16. Jesus prayed for His disciples and said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil; they are not of the world even as I am not of the world." (It might be of interest to read the whole chapter, which is the real Lord's prayer. You will be surprised how it will whet your intellect.)

In Rom. 13:9 we find, "Thou shalt not kill" embedded in the New Testament as a quotation from the Ten Commandments (Ex. 20:13), which is one of the first things taught our children. These commandments are not found in a body in the New Testament, but are used in parts to make up the new law of the "age of grace."

How does it appeal to you, anyway, to teach a child it is wrong to kill their fellow, then in their teens compel them to prepare for war and to kill? In Matt. 5:44 we have these words: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you and persecute you." Paul in Rom. 12:19, says, "Vengeance is mine, I will repay, saith the Lord." Jesus said (Jno. 18:36), "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Take notice that "twice born"

people belong to the heavenly Kingdom (Matt. 3:2). John says, "Repent, for the Kingdom of Heaven is at hand." We have been taught that we could worship our Lord according to the dictates of our own conscience, but when a set of men, church members or not church members,—if not church members I am not a bit surprised at their attitude toward our freedom of worship; but if church members they have a different conception of religion than I have regarding military training.

They compel some to violate conscience, and I can say without fear of successful contradiction that their stand can never be supported by the New Testament. For the trustees of universities to set up their judgments and demands and compel students to waive their religious rights and convictions is, in my judgment, going too far. We as tax payers and citizens have a right to insist that instead of filling the students' minds with ideals and methods of war which engender strife and banish religious thoughts, they be given to studies which encourage peace.

The three divisions of the Dunkard Church for two centuries have opposed war in its very inception. When the church was born in 1708 in Schwartzenu, Germany, with 8 members—5 men and 3 women—the doctrine of nonresistance stood out quite prominent in their belief, and it is still held by the three divisions of the Church. During this long period the "Brethren Churches" together with the Mennonites and Quakers—altogether but a small group, have stood almost alone on their nonresistance principles; but since the late war, many other church organizations have joined them in the conviction against killing one's fellow men.

Paul tells us in Acts 17:26 that all men were made equal and of one blood, and that all were made to dwell upon the face of the earth, and all have a right to their place. One group has no right to take by force the place of another. War is disastrous to the future of the race. It takes of our men and boys those who are physically best and leaves those with physical defects for the propagation of the race. The majority of those who return are disabled and unfit. War is horribly disastrous.

Using Dictatorship

I have as yet to find anywhere in the age of grace where any man was deputized to be a dictator over his fellow men in matters of conscience. Those who have authority and take advantage of those who have not and dictate to their conscience are going beyond their God-given rights, and ignoring the Golden Rule, which Christians in all positions ought to observe. No one has a right to compel another

to surrender his religious convictions. The Christian Church has no business meddling in the world's affairs. The Church, however, has as much right to their convictions as have worldly organizations; in fact, it is of more importance because theirs is of a spiritual nature, pertaining to our future life and eternal home. All Christians ought to have regard paid to their convictions, but especially to those of long standing. Until recently the state universities generally excused Quakers, Mennonites, and Dunkards on the basis of church membership alone, but there is a growing disposition to ignore such long time convictions. Christian people must stand firm, whatever the cost. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." I find "the wicked shall be turned into hell and all the nations that forget God." What is more hell-like than when man confronts his fellow men in battle? Think of it! Man made in the likeness of God and of Christ, murdering his fellows, and that in wholesale fashion! Just a plain sense of morality should teach us better, and more especially does the Gospel, and the Christian cannot afford to break over. He can find no excuse for taking life, but much is to be found against it. He has no obligation above the laws of men to require it, "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

"Thou shalt not kill" applies to groups as well as individuals. If I go out on the streets of New Carlisle and get into an argument which ends in a fight and I kill the man, I am at once taken into custody, tried, likely convicted, sentenced, and possibly electrocuted. You say that I deserve my fate for I had no right to kill the man, that I had transgressed the law. I say, "What law?" You say, "Both the law of man and of God," which says, "Thou shalt not kill." Very well. But if I go out on the battle field and kill, the more men I kill the bigger hero I am. Nothing is done with me then. Why? Because the government is back of me. I ask you, Where did the government get the right to command me to kill my fellow men? I leave it for you to answer. In both instances life has been sacrificed. Something we can never restore. No wonder the Savior said we should not take what we cannot give, and in both the foregoing instances I would stand condemned for I both took life and trampled God's law underfoot.

Yes, we cry peace, but all the time the government is preparing for war. I have a conviction that if the hands of governments were forced to say, "Come, boys," instead of "Go," to the front ranks, wars would be scarce and far between. Anyway, war belongs to

the world and not to the Christian Church. Christians are commanded to stand apart and separate from the world. Listen to Paul in II Cor. 6:14, 17: "Be ye not unequally yoked together with unbelievers. . . . Come out from among them, and be ye separate, saith the Lord." It looks like something is radically wrong when we as citizens and tax-payers of a state are forced to support a school that is a cog in the machinery of war.

Is there nothing that can be done about it? Are the Mennonites, Quakers, and Brethren, and now a host of other churches, just going to fold their arms and go to sleep to their best interest? Are the Christian people going to do nothing about it? Let us continue being people who believe in the Gospel ideals of peace. Let us continue to saturate the minds of the people with the Gospel. Let us stand firm for it, believing that ultimately it will win. Peter said, "Let none of you suffer as a murderer." John said, "He that hateth his brother is a murderer, and hath not eternal life abiding in him." Again, "Murderers . . . shall have their part in the lake of fire . . . which is the second death."

New Carlisle, Ohio.

MOODY AGAINST SECRETISM

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. **They are unequally yoked together with unbelievers.** 'But,' says some one, 'what do you say about these secret temperance orders?' I say the same thing. Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. 'But,' you say, 'you had one of them in your church.' So I had, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sins, because I let them get into the church; but they were cleaned out, and they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It

was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord.—II Cor. 6:14, 15-17.—Tract.

REASONS WHY CHRISTIANS SHOULD NOT BE FREEMASONS

1. Because it strips man of his manhood. It is degrading for a Christian man to be led into a lodge-room, half naked, blindfolded, and with a halter around his neck.

2. Because it enslaves men. A Mason is sworn to obey the commands of the lodge.

3. Because Freemasonry profanes the ordinance of the oath. It is a breach of the third commandment. It is taking the name of God in vain.

4. Because it is dangerous to society. They are sworn to help each other, right or wrong.

5. Because it recognizes no religion but the universal religion of nature. Masonic authority says: As Masons we only pursue the religion of nature. It is unmasonic to pray in the name of Jesus Christ, and no Christian should go where Christ is left out.—Robert Armstrong, Presbyterian minister of Hoboken, N. J.

Secret societies are dangerous to the cause of civil liberty and good government, and it is my opinion that the future administration of such oaths and the formation of all such obligations should be prohibited by law.—Daniel Webster.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Chicago, Ill.

(Mennonite Home Mission)

Dear Herald Readers:—"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Psa. 37:4, 5). We are enjoying the rich blessings of God day by day, and our desire is to be entirely yielded to His will. Only as we are in His will can we lead others into blessed fellowship with Him.

We have had a number of stirring messages in the past month, and also many visitors who have inspired us to press on in His service. Bro. Ira Eigsti of Buda, Ill., preached for us on Oct. 13. On Oct. 20 Bro. Floyd Weaver and family, and Bro. Wm. Miller and family of Rensselaer, Ind., worshiped with us; also a number of young people from Archbold, Ohio, and from Goshen, Ind. Bro. S. C. Yoder of Goshen preached in the morning.

On Oct. 27, Bro. Harry Deiner of Yoder, Kans., called on us on his way to Goshen. He also gave us a message rich with spiritual food. We appreciate these visits.

On Nov. 3 we are expecting to have Bro. C. L. Graber of Goshen with us. He will preach a preparatory sermon in the morning and also give us a message in the afternoon. On Nov. 17, the Lord willing, we expect to have our communion service.

We are glad to have Bro. M. C. Vogt and family in the city this year for school work. They are lending a helping hand as they have opportunity. Sister Vogt spoke at our November meeting on Monday evening, Oct. 28.

Bro. L. C. Hartzler has been authorized to take charge of the work at this place for the present. Will you pray that God will mightily use him in His service?

Bro. David Castillo, who spent more than a month in California visiting his mother, has returned refreshed in body and spirit, and has again resumed his work at the Mexican Mission.

We have had an unusual number of calls for help from needy families. In one day recently there were six calls, one for food and five for clothing. Our present supply of clothing is quite low. So if there are any circles who have no other calls, we would be glad for anything, especially children's garments. We are very grateful for the canned fruit and vegetables re-

ceived from Eureka, Tiskilwa, Freeport and Rensselaer congregations.

We solicit your prayers in behalf of the work and workers, for without His guidance we know we should utterly fail.

In His service,
Nov. 2, 1935. Emma Oyer.

Souderton, Pa.

(Finland Mission)

Greeting in Jesus' Name:—We rejoice in the Lord for the many blessings He has showered upon us.

During the week of Oct. 13 to 21 inclusive, we had the privilege of enjoying a series of evangelistic meetings, conducted by Bro. N. H. Mack, of New Holland, who gave us rich messages. The final service on Oct. 21 was a German sermon, and singing, which was greatly appreciated by the German people of the community. As to the results of these meetings, seven made the wise choice; others were convicted and the brotherhood greatly strengthened. Satan also took notice of the good work being done. May we depend on you as a church to join us in special prayer for the converts, the community and workers?

Thursday evening, Nov. 7, we will start our weekly Bible study in Ephesians, with Bro. John Lapp of Lansdale as instructor.

We extend a hearty invitation to you to come and worship with us at our services. Sunday school every Sunday at 9:00 o'clock; preaching following second and fourth Sunday of each month. In His glad service,
Nov. 2, 1935. C. M. S.

Altoona, Pa.

(2504 Fourth Ave.)

We want to thank the Lord for the many blessings given us.

Sister Anna H. Weaver, who has served faithfully as a stationed worker at Mill Run for the past four years, has asked for a leave of absence from the work here and has returned to Lancaster Co. The Lord has led us in securing Sister Lena R. Zook of the Allensville congregation, Mifflin Co., to take up the work.

Oct. 16 Bro. Harry E. Metzler, wife and daughter Emma of Soudersburg, and Sister Mary S. Denlinger of Lancaster spent a short time with us, Sister Metzler being the president of the Lancaster County sewing circles. They delivered some sewing from the circles.

Oct. 17, Sister Lena Zook was called home on account of the death of her step-father, Bishop Eli H. Kanagy, Belleville.

The Allensville congregation sent us a nice load of winter provisions.

Sunday, Oct. 27, there were four members reclaimed and one received by water baptism; there are a number of applicants under instruction at the present time. Services in charge of

our bishop, Bro. James Saylor of Hollsopple. He was accompanied by Bro. Kermit Yoder, wife and son Orden and Sister Emma J. Croyle.

Saturday evening, Nov. 2, we had our preparatory services and Sunday, the 3rd, communion services were in charge of Bishop Saylor. Bro. J. B. Kanagy, Allensville, lent us a helping hand in conveying the folks to the services. On account of the chapel at Mill Run being too small to hold these services, the members are brought to Altoona.

The Lord willing, Bro. E. J. Berkey, Oronogo, Mo., will hold our evangelistic services at Mill Run Dec. 29-Jan. 12, 1936.

The Cross Roads and Lauvers sewing circle, Juniata Co., returned 144 quarts of canned fruit.

Cash Contribution

S. W. Conf. Dist.	\$27.59
Allensville Cong.	24.05
Mattawana S. S.	15.00
No. 718	2.50
No. 719	1.00

\$70.14

Cash Value Clothing

Elizabethtown S. C.	\$ 3.05
Chambersburg	2.55
Mechanicsburg	12.00
Cross Road & Lauvers	6.89
Annville	12.00
Lanc. Co. Ass. S. C.	12.96
Salunga & Landisville	6.75
Bethel, Ohio	5.25

\$61.45

Many thanks for your support. May the Lord bless you for the same.

Yours in His service,
Nov. 4, 1935. Jos. M. Nissley.

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." The near coming of the Lord should spur us on to greater efforts in bringing the Gospel message to those who have not yet accepted Him. So many people are rejecting Christ. It grieves us to see people who have accepted Him turn back into sin. We invite you to help us pray for these dear ones that they may again return to the Lord.

Our sewing school opened Oct. 17. We have an enrollment of 90. The following is a list of the sewing circles planning to come: Nov. 16, Goods; Nov. 23, Hershey; Nov. 30, Maple Grove; Dec. 7, Elizabethtown; Dec. 14, Stricklers; Dec. 21, —; Dec. 28, Annville; Jan. 4, —; Jan. 11, Mount Joy; Jan. 18, —; Jan. 25, —; Feb. 1, Rohrerstown; Feb. 8, —; Feb. 15, —; Feb. 22, —; Feb. 29, Manheim; Mar. 7, Landis Valley; Mar. 14, Hershey & Paradise Jr.; Mar. 21, Stump-town; Mar. 28, Strasburg Jr.; Apr. 4, Paradise; Apr. 11, Manor. We will appreciate again the help of the different circles to come to teach. If

there are any circles willing to fill the vacant dates we will be glad to hear from you.

The brethren who preached for us recently were Walter Oberholtzer, C. Z. Martin, Harry Longenecker, Daniel Gish, William Heisey, Martin Kraybill and John F. Bressler. We do appreciate their service very much, and wish them the rich blessings of the Lord as they further serve Him.

Our Bible study every other Sunday night on The Miracles of Christ, conducted by Bro. Howard Charles, is continuing with good interest. We appreciate very much the help of those who are willing to let the Lord use them at this place. We know that the Lord will reward you.

Quite a number of our folks had the pleasure of meeting with the Sunnyside Mission folks at their prayer meeting recently. This was a real treat for us all, and we enjoyed the evening very much. May the Lord bless the efforts put forth by His workers at Sunnyside to His glory.

We do appreciate the kind remembrance of those of you who are faithfully supporting the work here by your presence and prayers. The Lord is not unmindful of all your efforts to further His cause here below so keep on working and praying. Come to visit us.

Nov. 5, 1935. Ella V. Zook.

Philadelphia, Pa.
(2151 N. Howard St.)

Last Sunday, Nov. 3, three groups of visitors were here from Landisville, Ephrata, and Bally. Their visits were appreciated; and especially so as their help was needed in the Sunday school.

The Week-day Bible schools, here and at the colored mission (191 W. Dauphin St.), have begun recently. Bro. and Sister John Leatherman, under appointment for Africa, are living on the second floor of the colored mission building. We appreciate their presence with us for the winter months, and their assistance as opportunity affords.

Missionary day will be observed here Nov. 17, with C. Z. Martin of Columbia Mission among the speakers.

Sunday school is quite well attended, and we are wishing for larger quarters. Remember this need in your prayers and gifts.

Nov. 5, 1935. J. Paul Graybill.

Peoria, Ill.
(Mennonite Mission)

Greetings of Love in our Master's Worthy Name:—We thank God for His wonderful goodness to the children of men. We have indeed been enjoying "Showers of blessing."

Sunday, Oct. 13, was the beginning of a week of meetings which was very helpful to all of us. Bro. J. N. Kauf-

man, returned missionary from India, now working with the Pleasant Hill congregation near here, was the speaker.

On Sunday evening, Oct. 27, we commemorated our Lord's suffering and death in the communion service, with Bishop C. A. Hartzler of Tiskilwa, Ill., ministering to us. We enjoyed inspiring messages both morning and evening. The largest group participated in this service that we have had in our church here, with 90% of our active members present.

On Wednesday evening, Oct. 30, the members of the mission got together in a surprise grocery shower on our pastor and wife. A large number turned out; the house was packed full and more waiting in the yard for some to move out so they could come in to offer their greetings. Then we all went into the church for a program that had been prepared. Bishop C. A. Hartzler of Tiskilwa, Ill., and Bishop Ezra Yordy of Eureka, Ill., were speakers of the evening. Bro. Hartzler spoke on our duty to our pastor in a spiritual sense, and Bro. Yordy on our duty in a material way. Both messages were enjoyed very much by all. During the evening an offering was taken for Bro. J. M. Long, Bro. C. Warren Long's father of Goshen, Ind., who has been so faithfully giving his service here in building an addition to the parsonage, consisting of two rooms and a basement. It was badly needed by the workers here that the work of the Lord might be carried on more conveniently. He has been here several weeks and will be here some time longer.

We are looking forward to some more good times real soon, the Lord willing. On Nov. 10 we are beginning a series of evangelistic meetings, with Bro. A. C. Good evangelist. Please pray for these meetings as there is a large field here; lots of souls on the brink of everlasting destruction. The Lord has said whatever we ask in faith believing, according to His will He will do for us. We know "It is not his will that any should perish, but that all should come to repentance" (II Pet. 3:9). He has done wonderful things for us here in Peoria, and is still willing and able if we ask. Pray for us here, for our pastor and his household, and for the membership that we might stand by them in our labor for lost souls.

Nov. 5, 1935. Purl Gard.

Perkiomenville, Pa.
(Mennonite Mission)

Dear Brethren and Sisters, Greetings:—"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant and to those that remember his commandments to do them."

We are glad to see, as we go through life, that there are still people that fear the Lord. There are people eager to hear the Gospel. We can see it as they come to the Mission from Sunday to Sunday. The Mission was started with only twenty-five, and Sunday, Nov. 3, there were eighty-five. We want to thank the Lord for this wonderful privilege of teaching so many the pure Gospel of Christ. There are eight teachers regularly. The rooms are all taken up. We have preaching and children's meeting every Tuesday evening. We want to thank the ministers for coming to this out-of-the-way mission. We must remember that those people need the Gospel the same as we.

We crave an interest in your prayers that the work may continue here and that many more may be gathered in to hear the Gospel story.

Nov. 6, 1935. Milton Kolb.

ARGENTINE NEWS LETTER (Oct. 15, 1935)

Dear Readers, Greetings in Jesus' Name:—We have many reasons for which to praise our heavenly Father. We have many things to remind us continually of His goodness and care over us. Spring has come and we have had quite a dry spell. Farmers and gardeners were complaining about and getting discouraged because of the prolonged dry and many sandstorms. But this week we had some wonderful rains and things are taking on new life. The boys of the Bible school are working hard, planting and transplanting and sowing their garden things. They have just started to deliver things here in town. Although their income is not big yet, they are glad there is some income. So far the daily sales vary from thirty cents to about a dollar. You may smile at that, but to us it means quite a lot because we do not despise the day of small beginnings and have hopes that this will increase.

We have some very good news from the town of French. This town is situated between Bragado and Carlos Casares. We have just recently entered here and Bro. Gorjon and his wife will be the workers in the town working under the direction of Bro. Lauver. Bro. Litwiller was asked to help in the opening of the work and had the privilege to preach the Word for the first time in this town. In spite of very little propaganda the hall was full the first night. There were at least eighty people inside, and outside an equal amount listening through the open doors. Because of rainy weather setting in we could not continue with these meetings but have hopes of getting a good response in this new town. Pray for the work in this place. It is not a very large town. It has a resi-

(Continued on page 716).

Family Circle

MY MOTHER AT THE GATE

Oh, there's many a lovely picture
On memory's silent wall,
There's many a cherished image
That I tenderly recall—
The sweet home of my childhood
With its singing brooks and birds;
The roses fresh and sweet,
The bluebirds and the daisies
That blossomed at my feet;
All, all are very precious,
And often come to me,
Like breezes from a better land
Beyond life's troubled sea;
But the sweetest, dearest picture
That memory can create,
Is the image of my mother,
My mother at the gate.

It is there I see her standing,
With her face so pure and fair,
With the sunlight and the shadows
On her snowy cap and hair;
I can feel the soft, warm pressure
Of the hand that clasped my own;
I can see the look of fondness
That in her brown eyes shone;
I can hear her parting blessing
Through the lapse of weary years;
I can see through all my sorrows
Her own sweet, silent tears.
Ah! amid the darkest trials
That have mingled with my fate,
I have turned to that dear image,
My mother at the gate.

But she has crossed the river,
She is with the angels long ago;
She has laid aside earth's crosses
And the crown is on her brow;
She is clothed in clean, white linen,
And she walks the streets of gold,
Oh, loved one, safe forever,
Within the Savior's fold.
She is waiting in that city
Where the saints and angels wait,
And all my loved ones see
When I reach the pearly gate.

—Sel. by Emma R. Denlinger.

HOW A LOST MARRIAGE CERTIFICATE WAS FOUND AT THE GOLDEN WEDDING

The great Chicago fire occurred in the summer of 1873. One of the incidents of that conflagration was the loss of their marriage certificate by a couple who had just solemnized their marriage vows and who, hastening to save what they could, had saved a few of their belongings, including their family Bible. In the confusion incident to the great holocaust, many things, among them their marriage certificate, were hopelessly lost.

They started life anew, as many of the victims of that misfortune did, and in the good Providence of God, were spared to celebrate their golden wedding.

There is something insistently interesting and attractive in a golden wedding. Wife and I have celebrated ours, and we know something of the blessings of this high day in married life. Since then I have said smilingly to many of my younger married friends that the first fifty years are the hard-

est! Since our golden wedding, my wife and I have been getting on famously. Fact is, we did very well before, but somehow the soft and glowing hues of that golden anniversary linger with us still and are as a light to our feet as we hurry on to life's end. The same was evidently true of this Chicago couple; for on their golden wedding day they found their marriage certificate.

It was in the Bible!

There it had rested for fifty years. There God's blessed Book, bestowed upon a needy world that limping lives might find their way to God, had remained as securely closed as if it had been hermetically sealed.

I.

No wonder Charles H. Spurgeon said that in many homes the Bible is so neglected and dust-covered that with one's finger the word "damnation" might be written on its cover. Here is the greatest of all treasures; and there are Bibles everywhere, but, like the tragedy of the salt sea chronicler in the "Rhyme of the Ancient Mariner," there's "water, water everywhere, and not a drop to drink." It isn't that the Bible would not achieve its glowing purpose in the hearts and lives of those who own the blessed Book if they would let it do its holy work but it's because, like that Chicago couple, they leave God's good Book closed, and its admonitions unheeded as they walk on down the way of life.

I recall an incident of my first few months of life in Waco, when B. H. Carroll was pastor there and I a member of his Sunday school class. He didn't teach the class long; after I went to live in Waco, but during those brief weeks, I lingered under the spell of his matchless Bible teaching every Lord's day morning. In the class was a brilliant woman, but, like many another member of the Church, she neglected that close and intimate study of God's Word that should characterize every Christian. Dr. Carroll held to the old plan of asking questions of his Sunday school scholars, and asking for their answers. That mode of teaching is quite impossible in the larger classes where the lecture method is in vogue. But in Dr. Carroll's goodly class, he and we sat quietly as he revealed to us out of the rich stores of his marvelous knowledge of the Scriptures the golden truths and admonitions it contained.

Upon a Sunday morning this cultured woman took issue with Dr. Carroll upon a point of Bible truth. He had quoted a Scripture to sustain his point whereupon the good woman exclaimed, "Doctor, it doesn't read that way in my Bible!" With a benignant smile and a merry twinkle in his friendly blue eyes, he said, "My dear sister,

there is a difference between your Bible and my Bible." To which she replied, "Please tell me what is the difference between your Bible and mine." Dr. Carroll, with fatherly benediction, said, "My Bible is studied more than your Bible!" No, it was not an unkind thrust, but it found its mark, not only in the mind and heart of the comely woman, but in the minds and hearts of us all.

II.

Some Bibles are not studied at all. Many of them, like the Bible of this Chicago couple, are a closed, sealed, neglected Book. Now and again, when sorrow comes the blessed Book is opened to read the family record, and thus fix again in loving hearts the birth date of the loved one gone, and when this is done the Book is closed again. God pity us and forgive us that His blessed Words of light and love and life lie hidden and obscured in the very reach of our needy hearts!

But there it is. There may not be many such listless ones who read these words, for, sad though the contemplation be, those who do not read the Bible are not likely to read a paper devoted to spreading knowledge of the Book and its Christ. If, however, this message should come to the eyes of any who neglect God's Book, I beseech them, with all the love and power at my command, to reopen the Book of God and let it tell its story to your heart.

* * *

God's Bible is "like the gentle rain from Heaven, which falls upon the place beneath—it is twice blessed—it blesses him that gives and him that takes." The study and teaching of the Bible blesses everyone who lingers in that high Christian exercise, but it not only blesses the Sunday school scholar—it blesses even more the teacher who stands at the sacred desk and expounds God's Holy Word.

III.

Not many days hence both the writer and reader of these words shall give account to God. We are hurrying on to life's end. We are soon to test the realities of God's Word and the vitalities of the faith we teach. That the Bible is true, I have not the shadow of a doubt. That this religion we proclaim is the only way to God and Heaven, I believe with every fiber of my being. That there is a resurrection of the just and unjust; that we are to stand before the Judgment seat of Christ; that we are to meet our loved ones gone—these verities grow brighter and more inviting as I journey on.

Let's take hold anew of the study of God's Word, and let's enshrine anew its lofty precepts, admonitions and promises.—J. B. Cranfill in Western Recorder.

SUNDAY SCHOOL LESSON

Theme for the Quarter: LATER PROPHETS AND LEADERS OF JUDAH

OUTLINE STUDY

Lesson for Nov. 24, 1935.—THE MESSAGE OF HAGGAI AND ZECHARIAH.

Lesson Scope.—Ezra 3:1-6:22; Psa. 84:1-12; Haggai 1 and 2; Zech. 4:1-10.

Lesson Text.—Haggai 1:2-8; 2:8, 9; Zech. 4:1-10.

Time and Place.—About 520 B. C.; Jerusalem.

Writers.—The prophets Haggai and Zechariah.

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122:1.

Points for Meditation.

1. Prophets, true and false.
2. The house of the Lord.
3. The self-seeking life.
4. The self-sacrificing life.
5. Builders for God.
6. The gift of God.
7. The secret of power.
8. True riches.

Introductory Thoughts.—It will help us to get a good grasp of the lesson before us by reading the entire message of God as given us through His prophets, Haggai and Zechariah. These prophets lived in the days of Ezra the scribe, and contributed their share in the constructive work of the faithful in their day, as did Isaiah and Jeremiah and Ezekiel and other prophets in their day. Their messages come to us as a refreshing breeze.

LESSON COMMENTS

A Call to Faith and Courage (2-8).—

The great burden resting on the people who had returned from the captivity was that of rebuilding the Temple. The idea of rebuilding the house of the Lord was a fine sentiment, but it takes more than sentimentalism to accomplish great things for God. It takes a faithful application to duty, and courage to press on in the face of hardship or opposition. Then, as now, there were people who failed to stand this test. "Thus saith the Lord of hosts, saying, This people say, The time is not come; the time that the Lord's house should be built. . . . Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie in waste? . . . Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages to put it into a bag with holes. . . . Go up to the mountain, and bring wood and build the house."

How does that message fit to our times? People then, as now, were tempted to work for themselves, to stop with their own interests, ignoring the building of the house of the Lord, ignoring the Cause of Him to whom we owe our all. It looked hard for these self-seeking, half-hearted people, and they lacked the courage and zeal and trust in the Lord to press on and attend to their foremost duty.

We have many people like that today. They would like to see the Cause of the Lord prosper, but they lack the courage and the loyalty to pitch in and help make it prosper. The same lack of real courage and manhood that keeps some people on the relief rolls when they might apply themselves to diligent work and help make their own living was also in evidence among these people who would like to see the house of the Lord built but "the time is not come." Let us learn a lesson from these people who were prone to take it easy, to be "at ease in Zion" when they ought to have thrown their whole life and energy into the work of making Zion prosper. The rebuke of the Lord for these people applies to people similarly afflicted today.

A Gracious Promise (8,9).—The response to this appeal of God through Haggai seems to have been of the genuine kind. Turning to the second chapter, verses 8 and 9, we read: "The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former." Yes, there had been great opposition; so great that Artaxerxes ordered the work stopped for a season. But the Lord was with a people who "had a mind to work," and Zerubbabel's temple was the result.

BIBLE MEETING TOPIC

OCCASIONS FOR THANKSGIVING.— Psa. 136

Topic for November 24

MOTTO

"In every thing give thanks."

OUTLINE STUDY

I. Occasions for Thanksgiving.

1. At the time of eating.—Jno. 6:11, 23.
2. At the time of communion.—Luke 22:19, 20.
3. When the Christ Child was recognized.—Luke 2:25-38.
4. When Israel was delivered.—Ex. 15:1-21.
5. In the time of harvest.—Deut. 26:1-11.
6. At the laying of the foundation of the temple.—Ezra 3:10-13.
7. Daily at Jerusalem.—Acts 2:46, 47.
8. Heavenly gathering.—Rev. 7:9-12.

II. Exhortations to us to Give Thanks.

1. In everything.—Phil. 4:6.
2. At the time of worship.—I Tim. 2:1.
3. Continually in Jesus' name.—Heb. 13:15.
4. For food.—I Tim. 4:3, 4, 5.
5. For spiritual blessing.—Col. 1:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Thanks," "Thanksgiving," etc.

Soldiers of the Cross, press on. The sure promises of God will just as surely be fulfilled if we faithfully do our part.

Further Encouragement (6:10).—

We turn to the writing of Zechariah for further encouragement to faithfulness in service. The surest way to ruin, on the part of professing Christians, is that of being "at ease in Zion." The work of the Lord is never an easy task, except as by the grace of God we realize that "his commandments are not grievous" and that under the everlasting arms of our great Burden-bearer we find that His "burden is light." In our service in the cause of Christ and the Church let us never lose sight of the fact that our strength is in the Lord, not in ourselves. As the prophet puts it, it is "not by might, nor by power, but by my Spirit, saith the Lord." Before this mighty Power the mountains become as plains and small beginnings develop into great achievements for the Lord. The Temple of the Lord built under the leadership of Zerubbabel, stands as a monument to the achievements of those who faithfully performed their part in rebuilding the house of the Lord in the midst of hardships and opposition. Let us go forth in the same spirit, heeding this advice through the beloved apostle: "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—K.

2. Discuss Occasions when God's People Gave Thanks.
3. Let the Boys and Girls Remember Their Blessings and Bring Them Forth Together for Thanksgiving.

For Seniors.

1. Times of Great Spiritual Significance as a Time for Thanksgiving.
2. Thanksgiving in the Smaller Things Received from God.
3. Thanksgiving for Spiritual Blessings.

PERSONAL THOUGHT

A right knowledge of God together with a right condition of heart will fill us with thanksgiving on many occasions.

SEED THOUGHTS

Many favors which God giveth us ravel out for want of hemming, through our unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thos. Fuller.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaac Walton.

Do not wait for a special day in which to be thankful. He who waits for thanksgiving day to be thankful in, will not be thankful when it comes.—Sel.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

Address all communications intended for publication to
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MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, NOVEMBER 14, 1935

Field Notes

Sunday, Nov. 10, was the date set for baptismal services at Middlebury, Ind., where there were nine applicants for admission into the Church.

"We expect to have communion at Schellsburg, Pa., on Sunday, Nov. 17, in the morning. Visitors welcome;" writes a sister from that place.

Bro. P. R. Lantz of Wooster, Ohio, preached a very helpful sermon to the Pleasant View congregation near Bowdil, Ohio, on Sunday, Nov. 3. B.

The **Sycamore Grove** congregation near Garden City, Mo., is looking forward to a series of meetings, beginning Nov. 23, with **Bro. J. N. Kaufman** of Peoria, Ill., in charge.

A letter from Denbigh, Va., dated Nov. 5, says: "Bro. Joseph Driver begins a series of meetings here Thursday evening, Nov. 7. He will hold communion for the Fentress congregation on Nov. 10."

The **Lord willing** a Bible Instruction Meeting will be held at the Maple Grove Church near Atglen, Pa., on Nov. 22, 23, 24, 1935. Instructors, John W. Hess and Wilson Moyer. Everybody welcome. J. G. K.

An interesting letter from the Eastern Mennonite School, intended for a place under "News Notes from Our Schools" came too late for that place. It will appear in next week's Gospel Herald, the Lord willing.

The **Lord willing**, revival services will begin at Rohrerstown, Pa., Mennonite Church on Sunday evening, Nov. 17. **Bro. A. S. Horst** of Ephrata, Pa., will have charge. Your presence and prayers solicited. J. W. T.

Bro. S. E. Ebersole of Lancaster, Pa., a faithful servant of the Lord and minister in the Chestnut Hill congregation, answered the heavenly summons recently and was gathered to his eternal reward. The Lord comfort the bereaved.

Baptismal services were held at the East Fairview Church near Milford, Neb., on Sunday Oct. 27, at which time twenty applicants were received into fellowship. This was followed by a refreshing communion service on Sunday, Nov. 3. W. H. K.

A series of meetings, in charge of **Bro. A. J. Metzler** of Scottsdale, began at the Blough Church near Hollsopple, Pa., on Thursday evening of last week. A live interest, with good attendance, is reported. Communion services are announced for that place next Sunday.

Communion Dates.—Following are the appointments made for communion services in the bishop district of **Bro. E. S. Hallman**, Tuleta, Texas:
Nov. 17, Falfurrias, Texas.
Nov. 24, Tuleta, Texas.
Dec. 1, Lyman, Miss.
Dec. 4, Lake Charles, La.

The **Lord willing**, a Thanksgiving and Bible meeting will be held at the Lost Creek Mennonite Church near Oakland Mills, Pa. (Juniata Co.), Nov. 28. **Bro. J. Paul Graybill** of the Philadelphia Mission and **Bro. A. A. Landis** of Ephrata, Pa., instructors. Everybody welcome. B.

A brother writes from Elizabethtown, Pa.: "We expect to hold a Thanksgiving service at Bosslers Church in the afternoon and evening of Thanksgiving day. Speakers: **Joshua Zook**, Allensville, Pa.; **Noah Sauder** and **Noah Mack**, New Holland, Pa.; **Arthur Ruth**, Chalfont, Pa."

A refreshing communion service was held at the Scottdale Mennonite Church last Sunday, in charge of **Bro. D. I. Stonerook** of Martinsburg, Pa., assisted by the home ministers. **Bro. Stonerook** was accompanied by a number of brethren and sisters from his home community, and we were very glad to have them all with us.

The annual Thanksgiving day meeting will be held, D. V., at the East Vine Street Mennonite Church, Lancaster, Pa., on Nov. 28. On the program, those from a distance are **John F. Grove**, Greencastle, Pa.; **Elmer Yoder**, Allensville, Pa.; **John Leatherman**, Doylestown, Pa.; **Richard Danner**, Hanover, Pa. You are invited. L. S. K.

An interesting program of an all-day Bible meeting to be held at Sunnyside Mission one mile south of Lancaster, Pa., on Thanksgiving day is before us.

This program also gives information concerning a ten-day series of meetings at the same place, beginning Wednesday evening, Nov. 27, in charge of **Bro. D. S. Krady**. Pray for the success of these meetings.

Bro. George R. Brunk of Denbigh, Va., well known to our readers, whose illness from heart trouble has been chronicled in these columns, is still confined to his home, his heart action being too weak to permit his being up or moving about. He takes his sickness patiently, and we hope soon to hear of substantial improvement. May the Lord speed his recovery.

A very interesting article, from the pen of **Bro. T. K. Hershey**, reached us too late for publication in this number of the Gospel Herald. It was intended for publication prior to missionary day, Nov. 17, but the length of the article, together with the lateness of its arrival and the crowded condition of this number, compelled us to hold it over a week. It will make good reading in next week's paper. Be sure to read it.

Bro. J. S. Hartzler of Elkhart, Ind., has this to say in a recent pastoral letter to his congregation: "As a result of the tent meetings under the direction of **Bro. James Bucher** of Upland, Calif., and the meetings at Prairie Street conducted by **Bro. Jesse Martin** of Waterloo, Ont., we now have a class of sixteen under instruction who will be received into full membership on Sunday, Nov. 10. For this we praise the Lord."

Debt Reduction for Mennonite Board of Education.—Those interested in this matter will please read the article on "A Statement of Conditions—A Need—And A Plan," found elsewhere in this issue, written by **Bro. O. O. Miller**. A cordial working together on the part of all interested ones who are able to give, will bring about the desired results. For further information, write to **Bro. O. O. Miller**, Akron, Pa.

A brother writes from Milford, Neb.: "We are eagerly looking forward to missionary day, Nov. 17, at which time a short program will be rendered, D. V. The brethren, **N. E. Roth** of To-field, Alta., and **N. M. Birky** of Thurman, Colo., are coming to Nebraska to hold Bible conferences, our dates here at East Fairview being Dec. 22-25. We desire all Gospel Herald readers especially to remember the brethren and us on those dates."

Ontario A. M. Bible School.—A neat little folder, giving details of the Ontario A. M. Bible School, beginning Nov. 25 and continuing four weeks at Poole, Ont., followed by similar meetings beginning Jan. 6 at East Zorra

A. M. Church near Tavistock, Ont., and at Steinman A. M. Church beginning Feb. 3, is before us. May the Lord abundantly bless the efforts to be put forth. Those interested may write to the President, Bro. D. S. Jutzi, Tavistock, Ont., or to the Secretary, Bro. Peter Nafziger, Baden, Ont.

Among recent visitors in the Publishing House, or in Scottdale Mennonite Church, are the following: Stephen M. Spragens, Cincinnati, Ohio; Earl Miller and wife, Middlebury, Ind.; D. M. Wenger and wife and daughter Edna, Leola, Pa.; George Weldy and wife, Wakarusa, Ind.; Elmer Hilty and family, Sterling, Ohio; D. J. Swartzendruber and mother, Joel Schlabach, Oakland, Md.; D. I. Stonerook, Albert Kauffman and wife, Nora Honsaker and son Raymond, Martinsburg, Pa.; Michael Horst and wife, Lydia M. Horst, Elizabeth Horst, Chambersburg, Pa.; Paul E. Shank and wife, Marion, Pa.

Correspondence

Roseland, Nebr.

Dear Herald Readers, Greetings:—On Sunday, Oct. 20, we were again privileged to have our communion service. In the afternoon several of the aged sisters who were unable to attend the church service gathered in one of the homes and there commemorated the suffering and death of our Lord. We were also glad to have worshiping with us at this time Bro. and Sister C. U. Snyder of Filer, Idaho; Bro. Dan Hunsberger of La Junta, Colo.; Bro. and Sister Wilbur Hostetler of Flandreau, S. Dak.; and Bro. and Sister Sam Gross of Shickley, Neb. All, with the exception of Bro. Hostetler, were formerly of this place.

We are looking forward to our coming Bible conference, which is to be held at this place Dec. 8-11. May we all "press toward the mark for the prize of the high calling of God in Christ Jesus."

Oct. 28, 1935. Mabel Gingrich.

Goshen, Ind.

(Clinton Frame congregation)

Greetings in the Master's Name:—On Sunday evening, Oct. 20, our ten-day series of revival meetings closed. We had as our evangelist Bro. S. J. Miller of Pigeon, Mich. He brought to us very inspiring messages. Although there were only a few public confessions, we are sure all who heard Bro. Miller were strengthened spiritually.

In the afternoon of Oct. 13 we had our counsel meeting, Bro. Miller assisting. Our brotherhood expressed a readiness to partake of the sacred emblems of communion.

On Oct. 27 we held our communion services, Bro. Hartzler of the Elkhart congregation assisting. He very force-

fully brought to our minds the necessity of having cleansed ourselves thoroughly before we partake of the sacred emblems of our Master's suffering and death.

Oct. 29, 1935.

Opal Shrock.

Kenmare, N. Dak.

Dear Herald Readers:—On Oct. 22 our bishop, Bro. E. G. Hochstetler, was with us at which time we again commemorated the suffering and death of our Lord. Our small body of believers at this place were well represented and the privilege was much enjoyed.

On the evening of Oct. 28 Bro. Isaac Miller of Mazeppa, Alta., filled an appointment at this place. Bro. Miller and wife and two daughters and Bro. and Sister Erb were on their way home after an extended trip through the East. Bro. Miller's message was much enjoyed, and their short stop-over was very encouraging to the small flock at Kenmare.

Since our last writing Bro. John G. Kauffman and family and Sister Eva Kauffman have returned from Woodburn, Oreg. We are glad to have them back with us again.

Bro. Albert Yoder has left us, and at this writing is on his way to Pennsylvania. With him is Bro. Frank King, also of this congregation. Bro. Raymond Jaques is in Minnesota, working in the corn fields. Sister Hazel Kauffman has been employed at Minot. We certainly miss these young people, but are glad they are able to work for a livelihood.

We have received a few warning threats, but as yet winter has not intruded into our midst.

Oct. 29, 1935. Archie Kauffman.

La Junta, Colo.

Dear Herald Readers, Greetings:—Bro. and Sister Edwin Weaver visited relatives and friends here for a few days on their way to India. The service which they held at the church (on the evening of Oct. 10) was greatly enjoyed by the congregation. Sister Weaver also gave a much appreciated talk at the sewing circle Thursday afternoon. She spoke from the angle of the missionary's child, giving some accounts of her school life.

On Sunday, Oct. 20, three young souls were received into fellowship by baptism and confession of faith.

Bishop J. A. Heatwole left on Oct. 22 on an extended trip. He will hold a series of revival meetings in various parts of Virginia and also in Mississippi before returning home some time in January.

The young people of Holbrook, assisted by a few from La Junta, gave an all-day program at Kim on Oct. 27. The Gospel was given in talks, songs and sermons, the latter being given by Bro. Jesse Kauffman. Kim is a much neglected rural country sixty miles

south of La Junta and the efforts of the Holbrook congregation to bring the Gospel to them are greatly appreciated by these people.

Mary C. Brenneman.

Oct. 29, 1935.

Hesston, Kans.

(Pennsylvania congregation)

Dear Herald Readers, Greetings in His name:—Summer is past and the year will soon be at its close. As we look back over the year, we feel that some definite things have been accomplished for the Lord. There remains much to be done, and by His grace we hope to gain yet more for Him.

On Oct. 6 we had an all-day missionary meeting and farewell service in the evening for Bro. and Sister Edwin Weaver. He is one of our boys, born and reared in this community. We very much appreciate the privilege of sending one of our number to the foreign field, and hope that the impressions left by his going out in the Lord's service may have a lasting effect upon our younger boys and girls. May the Lord see fit to lay His hand upon many more to send them out everywhere to preach the Gospel.

Oct. 20 we had our counsel meeting and enjoyed a very timely message from our bishop, Bro. J. G. Hartzler. Sunday Nov. 3, is the date for our communion service.

We are looking forward to and praying for, a revival in January. We expect Bro. Paul Roth of Oregon to serve us. Pray for this work, that a real revival may have begun before this time in every true heart.

Our section of country has been blessed lately with abundant natural rain. We thank the Lord for this and look to Him for refreshing spiritual showers.

Yours for the cause of Christ.

Oct. 29, 1935. Rose Buckwalter.

Wauseon, Ohio

Dear Brethren, Greeting in Jesus' Name:—Sunday, Oct. 27, was a day of rejoicing and spiritual refreshing for the Church in this community. In the forenoon communion services were held. Bro. S. E. Allgyer of West Liberty, O., had charge at Lockport, Bro. O. S. Hostetler of Topeka, Ind., at Central, and Bro. Ray Yoder of Wakarusa, Ind., preached the sermon at Clinton. The services were in charge of the writer. In the afternoon many brethren and sisters as well as neighbors and friends gathered at the Clinton church, so that the church including gallery and basement was filled to capacity. The first topic for the afternoon was a dedication sermon by Bro. Allgyer. Text, Haggai 2:9. The brother called attention to the "goodly heritage" that comes to the present

(Continued on page 716)

Miscellaneous

THE WRITINGS OF MENNO SIMONS

By John Horsch

For the Gospel Herald.

Menno Simons wrote his first book, a refutation of Münsterite teaching, before his renunciation of Romanism. Within three years after uniting with the evangelical Anabaptist brotherhood he wrote the following books and booklets:

The Spiritual Resurrection
The New Birth or Regeneration
Meditation on the Twenty-fifth Psalm
Christian Baptism
The Reason Why I Do Not Cease Teaching and Writing
The Foundation (Fundamentals of Christian Doctrine)

The burden of these books in general is the need of repentance and conversion and of a holy life of divine service in conformity with the requirements of Scripture. On these subjects Menno Simons wrote more extensively and with greater urgency and emphasis than any other of the Reformers, indeed any other writer of that period. *The Meditation on the Twenty-fifth Psalm* is written in the form of a prayer. It is largely a contrite confession of his sin in the period of his life before his conversion, when he professed to serve the Lord but in order to avoid persecution he hesitated to take a definite stand for the truth. Again this book is valuable as a description of conditions then prevailing in the religious world. In point of general interest it takes a prominent place among Menno's writings.

The "Foundation" and Other Books

The most important of his earlier books is the *Foundation*, published in 1539. The first chapters of this work treat of "The Day of Grace," "Sincere and True Repentance," "Faith," "Baptism," etc. This was the first of Menno Simons' books to be translated into German (in 1575) and later, in America, into the English language. Not less than ten editions in the English and German languages appeared in Pennsylvania alone.

All the above mentioned books were written before 1540. In the following year Menno wrote the important book, *Of the True Christian Faith*, and in 1544 appeared his *Defence Against John a' Lasco*. From the time of the publication of the last named book until the year 1554 there appeared only smaller booklets and tracts from Menno Simons' pen. Probably this was due to his extensive travels during this period, as well as to the fact that printing his writings was exceedingly hazardous, involving great risks.

A Mennonite Printing Office

However, in the year 1553 a printery owned by a Mennonite existed in the city of Lübeck in northwestern Germany. In the following year the owner of this printing press saw himself compelled to move it to another place. It was then set up in the town of Oldesloe in Holstein. Here, within a short time, it again attracted the attention of the government. A large quantity of printed matter was found and confiscated by the authorities, who at the same time ascertained that a large shipment of books had been made to Amsterdam. Most of these books, apparently, were Bibles. If they were printed at Lübeck, or in part possibly at Oldesloe, the printery must have been one of considerable capacity. The printing work may have been financed either by the printer himself or another well-to-do brother. That Menno Simons personally should have furnished the means for this undertaking is out of the question. He was, and always remained, a man poor in earthly possessions.

The Printery at Fresenburg

When this work could not be continued at Oldesloe, the nobleman Bartholomew von Ahlefeldt permitted the Mennonite printer to establish himself on his large country estate called Fresenburg in Holstein. This nobleman was a firm patron of the Mennonites. He had been an officer in the Netherland army and had witnessed the death of some of the Mennonite martyrs. By their steadfast devotion to their Christian principles they had so favorably impressed him that he was well disposed toward them, being convinced that they were entirely harmless and their persecution was uncalled for. Von Ahlefeldt not only permitted the Mennonite printer to settle on his estate but aided him to the extent of having a house built for him. This printer was at one time waylaid and arrested by a neighboring nobleman, but was released through the efforts of von Ahlefeldt.

In the period of the Reformation Holstein was a province of the kingdom of Denmark. Here the cruel laws against the Anabaptists which had been enacted at the German diet in 1529 were not in force, and yet the Danish government did not tolerate them. A hearing was given the printer of Mennonite books at Oldesloe, and a report of this hearing was made on Nov. 28, 1554, to King Christian III of Denmark. Strange as it may seem, no names of the persons called to account are given in this report. Probably the local authorities desired to shield the accused persons as far as possible, and if this was the case, it may have been due to von Ahlefeldt's influence. The report indicates that the owner of the printery, who is referred to simply as "the printer" and

"the Anabaptist" had journeymen (helpers) in this work. After receiving this report King Christian protested to von Ahlefeldt against tolerating the Mennonites at Fresenburg. The records do not contain the reply made to the King by this nobleman, but the latter continued in his policy of toleration. Evidently he found it possible to quiet the King's fears, at least in part, regarding the final outcome of this experiment. As early as the year 1543 von Ahlefeldt had permitted Mennonite refugees to settle on his estate.

Menno Simons at Wüstenfelde

Menno Simons himself sought a refuge at Fresenburg, probably before 1553. Later he lived in the village of Wüstenfelde (the word meaning "the desert field") which was located on the same estate. Here, under the protection of von Ahlefeldt, he gave considerable time to literary work for the more thorough indoctrination of the brotherhood and the defence of the doctrine against the attacks and defamations of the opponents and persecutors.

Beginning with the year 1554, Menno Simons published a number of books. His reply to Gellius Faber, which appeared in this year, is the largest book written by Menno. His well known account of his earlier life, of his conversion and call to the ministry of the Word, which has often been printed separately under the title, *Menno Simons' Renunciation of the Church of Rome*, is a chapter from this book. It was written in defence against Faber's charge that Menno was teaching the errors of the Anabaptists of Münster and that he had been called to the ministry by those who were virtually of the same opinion with the Münsterites. Menno's comprehensive reply to Martin Micron, with whom he had a debate at Wismar in Mecklenburg, was printed here in 1556. Among his later books his *Confession of the Triune God*, the booklet on *The Cross of Christ*, a tract on the training of children and various books on church discipline deserve mention.

The Languages in Which Menno Simons Wrote

Menno Simons' earlier writings were in the Dutch (Holland) language, while his later books were written in the language which in the Netherlands was known as the "Eastern" dialect, and which was in vogue in the states east of the Netherlands, particularly in the territories along the North Sea and the Baltic. This "Eastern" language is closely related to the Dutch and was readily understood in the Netherlands also. The books published by Menno Simons at Wüstenfelde were written in the "Eastern" language, and the new editions of his

earlier books were issued here in translations in this tongue. While translating his earlier books, Menno also revised some of them.

Within half a century after Menno Simons' death the Mennonite Church in Holland was far stronger than in Germany or Switzerland. For this and other reasons collections of most of his books were printed in Holland at an early date, the first appearing in 1600 and another in 1646. His **Complete Works** were first printed in the Dutch language in 1681, at Amsterdam. The title page has the statement, "translated into our Netherland tongue" (from the "Eastern" language). The English translation of his Works (Elkhart, Ind., 1871) and the German translation (1876-81) are based on the edition of 1681. An autograph letter of Menno Simons exists in Amsterdam.

Menno Simons' writings have not yet been given the attention and study which they deserve. He was the most notable religious writer of his time in the Netherlands. His style is characterized by its vigor and simplicity. While not all of Menno's books are of equal importance, many are of intrinsic value. Sometimes he is severe, over-severe in fact, in his criticism of the persecuting state churches, but his writings are singularly free from abusive epithets. This is the more noteworthy, as the leaders of the state-church type of Protestantism often spoke of the evangelical Anabaptists in almost unbelievably abusive terms. Never did Menno Simons become guilty of using insulting words of this sort, even when speaking of the Münsterites and other "corrupt sects" whose teachings he denounced most severely.

Scottdale, Pa.

A STATEMENT OF CONDITIONS —A NEED—AND A PLAN

On June 10, 1925, the combined total debts of Hesston College, Goshen College, and the Mennonite Board of Education were slightly over \$14,000.00. During the following seven years Hesston met a series of unforeseen reverses—resulting in a change in administration, a curtailment of offerings, and a consequent severe drop in student enrollment. These changes brought with them further heavy deficits. At Goshen there were similar handicaps resultant from induction of a new administration and major changes in policy. This resulted financially in a combined debt (now all held by the Board of Education) by Sept. 1, 1932, of about \$89,000.00. It is, however, only fair to add that during this period the schools' Annuity and Endowment totals were raised to about \$150,000.00 (the Sept. 1, 1935, total being \$155,116.44).

Since Sept. 1, 1932, the schools have

been required to operate without a deficit—and through great sacrifice on the part of the teachers at both schools have not only done this but during the two past years have reported small gains. Current donations from interested congregations and friends also helped in these results, and in keeping school plants and equipment in good condition. During the most recent fiscal year the net increase in Board-school assets has been over \$7000.00. May the Lord bless each one whose sacrifice or gift was given in His name to this cause.

Both schools show a substantial increase this year in student enrollment. The urgency of making available to the school a larger portion of the income from endowment, instead of using it for debt service, is increasingly clear. The Board's Executive Committee considered this problem at its October 25 session and decided that existing needs in our schools make it imperative, and better financial conditions among the constituency warrant an early appeal through our congrega-

tions for funds to reduce the aforementioned debt. The Financial Agent was asked to write this brief statement of conditions and plan, and to arrange with those within the schools for contact with the churches.

During the coming year, then, it is hoped that those who have been contributing to the current year's expenses will continue these gifts this year as usual. The Board or school officials will also appreciate the offerings of any who feel to give to the Endowment or Annuity funds (net income to Board and schools from total such funds during past year was about 5½%. Annuity contracts carry rates as approved by Inter-Board Committee of General Conference.) However, the main effort of the coming year will be directed towards a material reduction in the Board's indebtedness. In due time all the congregations will be personally approached regards this need.

Executive Committee Mennonite
Board of Education
Orie O. Miller, Fin. Agt.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

We were favored during October by visits from a number of ministers and speakers whose messages were appreciated. Those who led chapel worship were Bro. L. C. Miller, Manitou, Colo.; Bro. Jesse B. Martin, Waterloo, Ont.; Bro. S. J. Miller, Pigeon, Mich.; Trevor Dillon, pastor of the Presbyterian Church, Goshen; Evangelist D. R. Thomas; Bro. Newton Weber, Fort Wayne. E. W. Raetz, missionary of the South China Boat Mission, addressed the Foreign Volunteer Band on October 21. Bro. M. C. Vogt, missionary on furlough from India, spoke to the Christian Workers' Band on October 6 and he preached the morning sermon at the College the same day. Bishop S. M. Kanagy, Blair, Ont., conducted a series of four special meetings Oct. 25-27. He brought us helpful devotional and inspirational messages on The Bible, Prayer, Christian Service.

Dean H. S. Bender, recently returned from his stay in Germany, addressed the students in assembly on Friday, Oct. 11, when he spoke about political conditions in Germany. On the Sunday following he spoke at the vesper service on the Christian Church in Germany Today. Both of the addresses were very informing, coming from one who had observed conditions in that country at close range. On Oct. 23 Mr. E. Icyda of Kobe, Japan, gave an address after chapel on Japan and the United States. The opening number of the annual lecture course was an illustrated lecture on The Story of the Universe by Prof. Harding, Oct. 24.

The special Bible Studies arranged for by the Y. P. Christian Associations of the College are meeting weekly for a five-week study of I John. The study groups and leaders are: seniors and juniors, President Yoder; sophomore women, G. F. Hershberger; sophomore men, I. E. Burkhart; freshmen

women, Mary Royer; freshmen men, M. C. Lehman.

Our evangelistic meetings are announced for Nov. 10-17. At this time Bro. J. C. Clemens of Lansdale, Pa., will be here to bring Gospel messages each evening. We look forward with interest to these meetings, and ask readers to pray for God's blessing upon them.

The Mennonite Historical Society of the College was reorganized recently for the year. H. S. Bender is president, G. F. Hershberger vice president, Silas Hertzler secretary, Edward Yoder treasurer. The society publishes regularly the Mennonite Quarterly Review and has also under consideration some books which it may publish in its series of Studies in Anabaptist and Mennonite History.

The Executive Committee of the Mennonite Board of Education met on the campus, Oct. 26, for the transaction of business.

Plans are already made for the annual homecoming program of Thanksgiving and the week-end following. The date is Nov. 28 to Dec. 1. President S. C. Yoder will preach the Thanksgiving sermon on that day at 11:00 A. M. Thanksgiving dinner will be served in the college dining hall at noon, as in previous years. The college choruses will render a program of sacred music in the evening, mostly from Bach and Handel. On Friday evening Arthur Kallett gives his well-known lecture on The Great American Guinea Pig.

Bro. M. C. Lehman will preach at the regular Sunday morning service, Dec. 1. In the afternoon of the same day Dr. Julius R. Manty of Chicago is scheduled to speak at vesper service. Former students, parents, and friends of the College are invited to visit the College during homecoming.

Nov. 6, 1935.

Edward Yoder.

MISSIONS

(Continued from page 709)

dent Catholic priest who seems to be rather discouraged because he says the people are very materialistic. He says people do not care for religion. All we can say is that there are some who are very sympathetic towards our preaching and undoubtedly the Lord will give us souls here.

On Oct. 12 the congregations from the Bragado district had a regional conference. There were representatives from O'Brien, Alberti, Bragado, and Mechita. Everybody brought their own lunch and then we had a common meal out of it all. After lunch we had spiritual talks and discussions. All this was held in the open air. The themes centered around "Young People's Problems." There were about one hundred people present.

On Oct. 15 the Executive Committee of the Mission held a meeting in Bragado. The meeting started at noon and lasted till midnight, when most of the members took the train again to their respective homes.

There have been some sick people recently. Bro. Swartzentruber suffered for about a week from a very severe attack of lumbago. He is better again and left yesterday for Tres Lomas to hold communion.

Bro. and Sister Lantz report continued interest and growth in the work at Cosquin.

We ask an interest in your prayers, that many perplexing problems may be solved at our next mission council. Pray also for our native churches that the spiritual growth of the members may be greater and that the pastors may lead them all into deeper experiences.

May God bless all the dear brethren and sisters who are so faithfully supporting the work by their prayers and means.

In Christian love,

Ada R. Litwiller.

Bragado, F. C. O., Argentina.

CORRESPONDENCE

(Continued from page 713)

generation, due largely to the faithful and untiring efforts of generations past. He also urged that young people of today dedicate their lives to the Lord that His cause may prosper and a full Gospel faith be preserved. Bro. Ray Yoder then spoke on the subject, Our Objective in Our Church Activities (1) Sunday School, (2) Young People's Meeting. This was followed by Bro. O. S. Hostetler on the subject, What Constitutes Worship in Spirit and Truth, and How Attain It? In the evening session two subjects were discussed: Christian Social Standards, and The Effect of Modern Intellectual Training on the Young People and the Church. These subjects were discuss-

ed by the brethren Allgyer and Hostetler. Bro. Yoder preached at Lockport church in the evening. In all the discussions many helpful thoughts were presented. May God help us to put them into practice. Pray for us.

In His Name,

Oct. 30, 1935.

E. B. Frey.

Wakarusa, Ind.

(Holdeman congregation)

Dear Readers, Greetings in Jesus' Name:—A singing class was conducted at this place by Bro. Arthur Weldy during the summer months. It has been decided to discontinue singing and have mid-week meetings during the winter months which are being held each Wednesday evening.

Wednesday evening, Oct. 9, we had counsel meeting. Saturday evening, Oct. 26, preparatory services were held and on the following day we were privileged to commemorate the suffering and death of our Savior. Bishop D. A. Yoder was present and had charge of these services.

Sunday, Oct. 13, after the Sunday school hour, the following officers were elected for Sunday school to serve during the year of 1936: Supts., Adult Dept., Samuel Weldy, Phares Wenger; Supt. Prim. Dept., Fred Stichter, Eldon Weldy; Treas., Forrest Metzler; Chor., Glenn Bixler; Secy., Pauline Weldy. Pray for them, that they may perform their duties according to the will of God.

Oct. 30, 1935. Bertha Yoder.

Rockton, Pa.

Dear Herald Readers, Greetings:—Sunday, Oct. 27, we again had the privilege of commemorating the suffering and death of our Lord. We are thankful to our Father for yet sparing with us several of our aged members, among them being our deacon, Bro. Spicher. Although quite feeble, he performed his duties faithfully as he has done for so many years. Bishop D. I. Stonerook of Martinsburg was with us, also his wife and son. In the afternoon communion was given to Bro. Wilson in DuBois, who was not able to attend the church service.

Since our last letter we enjoyed visits from a number of folks from Eastern Pennsylvania. Among them were Sisters Ruth Huff of Souderton and Esther Moyer of Blooming Glen. These sisters, with Sister Margaret Blough, brought many messages in song to different homes in the community, also to the members living in DuBois who are not able to attend services regularly. These services were much appreciated.

On a recent Sunday evening, when we did not have our service (we have church services only every two weeks) a group of young people gathered at our pastor's home for the evening. One sister suggested that we have a

young people's meeting together. It was an impromptu program, where each one present presented a problem and the answer given in open discussion. It proved to be a very profitable meeting. I give this to show how time can be profitably spent. Ofttimes we get together and when it is all over there is nothing really worth while done.

Oct. 30, 1935. E. Pearl Hummel.

Middlebury, Ind.

Greeting in Jesus' Name:—"The Lord hath done great things for us whereof we are glad." As He has abundantly blessed us with temporal things, so has He more abundantly blessed us with spiritual things.

We have just closed a series of meetings, from Oct. 17-27, with Bro. Jos. S. Neuhouser in charge. The attendance and interest were good throughout, and the messages given with power and without fear or favor of men. May the Lord bless his labors here and elsewhere. We believe the church was strengthened. May the seed sown bring forth much fruit is our prayer.

There were 9 converts and 27 consecrations from our own and neighboring congregations. During the time the meetings were in progress the Lord gave us some very loud calls, warning us to be ready any moment. On Oct. 18 Sister Dora Tyson answered the death summons after a very brief heart attack. On Oct. 22 Bro. Jonas Miller was instantly killed when the bread truck which he was driving was hit by a fast train near Etna Green. Both were members of our congregation. Oct. 24 two boys from the Amish Church were instantly killed southeast of Goshen when a fast train hit the wagon on which they were riding. "God moves in a mysterious way, His wonders to perform." May we who yet remain take warning and be ready when the summons comes.

Oct. 31, 1935. Mrs. Earl Miller.

Sheridan, Oreg.

To the Readers of the Gospel Herald, Greeting:—I would like to call your attention to the article written by Bro. S. G. Shetler in the issue dated Oct. 24 in behalf of the Red Top church near Bloomfield, Mont. I do not feel like trying to enlarge on what our brother has written, in behalf of the work at Bloomfield, but just feel that I should take this opportunity to heartily sanction the facts and needs presented, and also feel that this is a worthy place, a worthy cause, and a real need.

"Bear ye one another's burdens, and so fulfill the law of Christ," may well be applied to the flock at Bloomfield, that they too might enjoy a more convenient house in which to worship.

Nov. 2, 1935. D. F. Shenk.

VIRGINIA CONFERENCE

The twenty-fifth annual Mennonite Conference of Virginia was held at the Warwick River Church, Warwick County, near Denbigh, Va., Thursday and Friday, Sept. 5 and 6, 1935. The first session opened Thursday morning at nine o'clock.

Devotional services were conducted by Bishop William Jennings, by reading I Cor. 3 and prayer.

An address of welcome was given by the home bishop, Geo. R. Brunk.

The moderator, Bishop J. L. Stauffer, called upon the bishops for their various district reports which were given accordingly. The following membership figures were included in the reports:

Upper District	298	Members
Middle District	1211	"
Lower District	956	"
Tennessee District	34	"
Southeastern Va. District		
Warwick River Cong.	191	
Fentress	98	
Halifax	27	316

Total membership in Virginia Conference 2815 Members

Bishop Andrew Shenk of Oronogo, Mo., preached the conference sermon, using for a text, I Tim. 4:16—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

In the sermon Bro. Shenk reminded us that the Church of Jesus Christ is compared to a building, with Christ as the foundation. He pointed out that Jesus is our example in doing God's will. Jesus pleased not Himself, but was in entire submission to the Father. He also humbled Himself. It should be our delight to follow Christ in all these things.

The speaker emphasized the importance of being thoroughly established in the doctrine. There is a tendency today for folks to be self-willed and to believe as they please instead of conforming to God's will. In the past people sacrificed their lives for the faith. As an illustration of the result of standing for the doctrine, it was stated that one million Christians were martyred in one year, which resulted in more Christians than there were before. We ought to give ourselves a self-examination by the blessed Gospel. Coming together in conference is to build up in the great principles taught by Christ. People of the world cannot see how a true Christian can enjoy himself. Brother Shenk in his usual forceful way made a strong appeal for us to stand true to the old faith and the separated life.

Following the sermon, testimonies were given by the bishops and a number of conference members and visitors as called upon by the moderator.

The following committees were appointed by the Arranging Committee to serve at this conference:

Nominating Committee: S. H. Rhodes, A. D. Wenger, and Jason H. Weaver.

Resolution Committee: Jno. R. Mumaw, H. B. Keener, and Truman H. Brunk.

The moderator announced the following losses in conference members during the year: Loss by death, Joseph Shank and J. T. Nice. Loss through forfeit of ministry, Jasper W. Smith.

Moved and seconded that the following names suggested by the Arranging Committee of Conference to constitute the Virginia Mennonite Board of Missions and Charities be approved. Carried.

Upper District, E. F. Heatwole and Jason H. Weaver; Middle District, Byard E. Layman, Hiram Weaver, and E. R. Brunk; Lower District, Samuel Shank and Timothy Showalter; Denbigh, Henry Shank; Fentress, S. H. Brunk; Halifax, John Garber; Tennessee, Supt. of Knoxville Mission.

After the reading of the Rules and Discipline, the questions to be presented at this Conference were read.

Moved and seconded that we adopt the recommendation made at the preliminary session of Conference, that the Nominating Committee include in its work the appointment of a committee to arrange for the Fundamentals and Mission meetings. Carried.

Forenoon session closed by song and a benedictory prayer by A. W. Hershberger.

Thursday Afternoon

The afternoon work began by song, the reading of Eph. 2 by Bishop S. H. Rhodes, and prayer.

Moved and seconded that visiting conference members present be invited to participate in the discussions of this Conference. Carried.

A report of the General Mission Board was given by L. P. Showalter, and accepted.

A report of the Virginia Mennonite Board of Missions and Charities was given by E. R. Brunk, and accepted.

A report of the Virginia Mennonite Aid Plan was given by its secretary, and accepted.

A report of the Virginia Mennonite Automobile Aid Plan was given by J. E. Kurtz, its Genl. Sec.-Treasurer, and accepted.

The Conference treasurer's report was read and accepted.

A report of the Mennonite Educational Board was given by Bishop J. L. Stauffer, and accepted.

A report of the Eastern Mennonite School was given by the chairman of the Board of Trustees, A. G. Heishman, and accepted.

The Treasurer's report of the Eastern Mennonite School was given by A. D. Wenger, and accepted.

A. D. Wenger requests permission of Conference to hold another Young People's Institute at the Eastern Mennonite School. Moved and seconded that the request be granted. Carried.

QUESTION 1. Whereas, there is a growing tendency toward dissension and uncharitableness over the millennial question, would it not be well for the Conference to define her position in the interest of peace and harmony?

Whereas, we agree on the fundamental teachings of a literal return of Christ, of a bodily resurrection of the dead, of judgment, of heaven and of hell, and

Whereas, we do not give recognition to the postponement theory of kingdom truth nor to the post-millennial view of present and future things, regarding them to be erroneous, and

Whereas, we realize that both the pre-millennial and non-millennial views have found adherents among members of this Conference and we recognize that brethren have the personal right to hold such views, also that we acknowledge the admitted difficulties with both views, and,

Whereas, the Mennonite Church has never committed herself in any confession of faith to a specific system of eschatology (last things) as illustrated in the compiling of our official Book of Doctrines, and

Whereas, we believe our ministers should not discontinue preaching on themes pertaining to the Second Coming of Christ as messages of warning and of hope and since the question of salvation is not involved in this matter,

Therefore, in the interests of Church unity and Christian peace and harmony, be it

Resolved, that we urge our ministers and teachers to exercise charity toward each other (Eph. 4:1-3; I Cor. 13:2) and to avoid unwholesome disputations and harsh contentions which tend toward estrangement of fellowship among our brethren and ask them to refrain from using dogmatic pressure in promoting their views about future things; and be it further

Resolved, that we appeal to our congregations to exercise forbearance toward those who give an interpretation regarding future things other than their own understanding of the Scriptures and that they respect such for their Christian character and sincerity.

A report of the Church Polity Committee was given by Bishop Geo. R. Brunk. Moved and seconded that the report be accepted and the committee retained. Carried.

Afternoon session closed by song, and prayer by Bishop Lewis Shank.

Friday Morning

This session opened at eight o'clock. After song, Bishop J. R. Driver read I Pet. 2:1-12 and led in prayer.

A report of the Publication Board was given by Bishop Geo. R. Brunk, and accepted.

A report of the Evangelistic Committee was given by J. E. Suter, and accepted.

A report of the Exhibit Investigating Committee was read by L. P. Showalter.

Moved and seconded that we reaffirm our position contained in resolution number 1 in conference of 1932. Moved and seconded that we table the motion for further study and prayer. Carried.

A report of the Nominating Committee was given by Bishop S. H. Rhodes. Moved and seconded that we accept the report. Carried.

The following officers, delegates, etc., were elected by ballot for a term of one year:

Moderator, J. L. Stauffer; Assistant Moderator, Amos H. Showalter; Secretary-Treasurer, H. D. Weaver; Executive Committee members, Geo. R. Brunk, J. R. Driver and Lewis Shank; Member General Board of Education, Geo. R. Brunk; Member General Mission Board, Lewis P. Showalter; Member Publication Board, Geo. R. Brunk; Members of Board of Trustees of Eastern Mennonite School for four years, Timothy Showalter, E. C. Shank, E. R. Brunk, and Geo. R. Brunk; Fundamentals and Mission Meetings Program Committee, Etter F. Heatwole, Jno. R. Mumaw, and D. W. Lehman; Conference Sunday School Secretary, Harry A. Brunk.

The moderator gave opportunity for the bishops to present any matters they may have; whereupon Bishop Geo. R. Brunk requests permission of Conference to ordain a deacon at the Fentress congregation if everything is favorable. Moved and seconded that the request be granted. Carried.

A paper entitled, "Restatement of Vital Biblical Principles and Their Applications" was read by the chairman of the Resolution Committee. Moved, seconded and carried that we adopt the paper which reads as follows:

A RE-STATEMENT OF VITAL BIBLICAL PRINCIPLES AND THEIR APPLICATION

Whereas, there is a continual surrendering of many Gospel principles on the part of the professing Christian world, and

Whereas, the compromising influences have already affected our membership, and

Whereas, some of our Mennonite conferences and congregations have been noticeably influenced, and furthermore, in order to provide a practical working policy for our Conference, therefore be it

Resolved, that we as the Virginia Mennonite Conference in session assembled at Denbigh, Virginia, desire to reaffirm our former position as recorded in our various conference minutes, against the things that contribute to the drift into worldliness and against the evils that should not be named among the people of God. We also desire to encourage the things that will promote the cause of Christ and will strengthen the brotherhood in the faith. Every conference member is asked to pledge loyalty to our established and Biblical standards and to promote these principles and ideals among the brotherhood, both by precept and example.

Regarding Spiritual Life

We must emphasize in our teaching, the importance of knowing Jesus Christ as our personal Savior, the knowledge of forgiveness of sins through the atoning work of Christ, the leadership of the Holy Spirit, and the assurance of salvation as essentials to living a life of victory over sin and the world.

We should teach from the pulpit and in pastoral visitation the necessity of Bible study, of private prayer, of family devotions, and of regular church attendance as divinely provided means for growth in grace and for the maintenance of a healthy Christian life.

We must insist upon obedience to the "all things" taught by our Lord and His apostles as essentials in the true Christian Life, without which we cannot have Divine approval.

Regarding the Unequal Yoke

We reaffirm our various conference actions of previous years on this vital subject holding that all unequal yokes with non-Christians or unbelievers, whether in business, in society, in matrimony, or in any other relation be recognized as violations of II Cor. 6:14-16 and that those who violate this Scripture are therefore subject to the discipline of the Church. Such violations consequently exclude us from claiming God's promised protection as found in II Cor. 6:17, 18.

Furthermore, we believe that the unequal yoke applies to any religious peoples who reject our distinctive doctrines such as non-conformity to the world and nonresistance of evil.

Membership in secret societies, labor unions, and similar organizations shall continue to be made a test of membership in the Virginia Mennonite Conference.

Regarding Insurance

We consider life insurance in its various forms as contrary to the spirit of the Gospel and to filial trust in God, and therefore in harmony with previous conference actions, we shall continue to make life, accident, and burial insurance a test of membership in the Church. Members who have become involved in the above forms of insurance shall discontinue the same, or forfeit membership.

We discourage automobile and property insurance in secular or worldly companies and recommend membership in the Mennonite Aid-plans covering property losses by fire, storm, or accident.

Regarding Divorce and Remarriage

We reaffirm our former conference resolutions on the subject of divorce and remarriage. Inasmuch as the Scriptures forbid divorce and remarriage, no divorced and remarried person can be accepted as a member of the Mennonite Church as long as the former companion is living and they continue to live with their second companion. Any member of the Church who marries a divorced person thereby forfeits his membership and cannot be restored as long as the unscriptural relation continues.

Regarding Attire

We reaffirm the various conference resolutions dealing with this problem. Brethren and sisters shall be urged to conform to the distinctive Biblical standards in dress which the Mennonite church seeks to maintain. Those conforming to the vain fads and fashion follies of the world shall be visited and efforts shall be made to restore them to the Biblical ideals of modesty and simplicity. Those who refuse shall be dealt with as transgressors.

Modesty of attire needs special emphasis at this time because of the popular nudity standards that are manifestly reflected among our people in carelessness and worldliness of attire.

The plain bonnet is recognized as the most appropriate headwear to be worn in connection with the devotional covering. We warn against the tendency to substitute forms of headwear which compromise our position regarding the plain bonnet. The wearing of the hat by our sisters will mean forfeit of fellowship and if persisted in, the loss of membership.

Regarding Intemperance and Gross Sins

We reaffirm our previous conference actions regarding the manufacture, sale, or use of intoxicating drinks. Members of the Church shall abstain from all connection with or participation in the liquor business even though in the mind of civil authority it may be regarded legal.

Inasmuch as gross and open sins break the Christian's fellowship with God and bring reproach upon the name of Christ and the Church, therefore members who become guilty of such sins thereby forfeit their membership. Restoration can only take place upon the evidence of true repentance, a desire to live a life of victory by the grace of God, and a proper confession.

We protest against the use of tobacco in all its forms, and because of its increased damaging effect upon our youth, we especially warn against the cigarette. We believe the use of tobacco is a wasteful and unnecessary worldly habit, is injurious to health and is contrary to the Scriptural standards of holiness.

Regarding Worldly Amusements and Pleasure-seeking

We believe that worldly amusements and pleasures do not bring glory to God, nor do they contribute to the spiritual life of the Christian. Members are therefore requested to abstain from popular worldly gatherings, worldly sports, professional ball games, public bathing resorts, movies, theatres, pool-rooms, and such like. Members who patronize such sports or amusements thereby fall under censure and need restoration upon confession before fellowship can be restored.

We believe the radio system is controlled largely by the spirit of the world, and that it is a sad mixture of good and bad, that as an instrument of thought control and influence it is harmful. Therefore, in harmony with a previous conference resolution, our members shall refrain from both ownership and use.

Musical instruments are not allowed among the Conference members and are not approved among the membership.

Regarding Nonresistance

Christ taught His followers to "resist not evil." We believe this truth, when faithfully followed, leads to the exercise of guarded and becoming conversation, that it requires a Christian to abstain from law-suits, from the use of physical force, and from participation in military affairs. Members who become the aggressive party in a law-suit, or take up military service through enlistment or by draft, thereby forfeit membership in the Mennonite Church.

Regarding Funeral Occasions

Sunday funerals should be avoided if possible, and especially when they interfere with the regular hours of divine service.

We look upon the practice of selecting honorary pall-bearers and flower girls, and the display of flowers in the house of God, as marks of worldliness that are not becoming to Christians professing nonconformity to the world. When flowers are donated by friends who do not understand our convictions, they should not be taken into the house of God, but should be given into the custody of the undertaker who may take them to the place of burial.

Regarding Church Membership

Members of the Mennonite church residing in the Conference district who are not sympathetic enough with our standards to place their membership with one of the Virginia Mennonite congregations, cannot be used in Sunday school work or other Church activities.

Finally

1. We declare our intentions to exercise a Scriptural discipline with the view of correcting irregularities now existing within our own conference district.

2. We welcome the co-operation of other conferences and general church leadership in supporting these distinctive Bible teachings in the interests of greater Church unity as recommended by the last General Conference.

3. We express our readiness to lend assistance to any who are of one mind with us in promoting these ideals beyond the circle of our own Conference interests.

4. We feel the necessity of withdrawing fellowship and co-ordination with any who refuse or neglect to hold and promote the historic position and distinctive doctrines of the Mennonite Church.

* * *

A report of the Jewish Work Committee was given by Bishop J. L. Stauffer. Moved and seconded that we accept the report, retain the committee, and advise that they get in touch with the General Mission Board or the Eastern Mission Board as to the advisability of further work. Carried.

Moved and seconded that the Nominating Committee provide for the vacancy caused by the death of Bishop David Garber in the Jewish Work Committee. Carried.

QUESTION 2. Could our present regulation on the marriage relation be improved in the interest of the separated life and the purity and power of the Church?

QUESTION 3. In the light of Jer. 2:34, I Tim. 5:14, and Gen. 1:28, and in view of the evils resulting from popular ideas and practices of birth control, does this Conference see fit to appoint a committee to make a study of the question with the view of presenting a statement of our position at the next Conference?

The two above questions were considered and discussed together whereupon it was moved, seconded and carried, that we adopt the following resolution:

Since the popular practice of birth control is threatening the sanctity of the Christian home,

And since we have found it expedient to provide for our people information regarding the purpose and purity of the marriage relations, be it therefore

Resolved, that we ask the Executive Committee of our Conference to appoint a committee whose duty it shall be to thoroughly study the question with the view of presenting to our next Conference a statement of belief and recommendations of practical advice.

The following brethren were appointed to serve on the above mentioned committee: Geo. R. Brunk, Chairman, Chester K. Lehman, and Jno. R. Mumaw.

The Nominating Committee presented the name of R. W. Benner to fill the vacancy caused by the death of Bishop David Garber on the Jewish Work Committee. Moved and seconded that Bro. Benner be appointed. Carried.

Whereas, an appeal has come to open up mission work in Harrisonburg, Virginia, the Arranging Committee recommends that the Virginia Mennonite Board of Missions and Charities make investigation with the object of opening a mission station as conditions become favorable. Moved and seconded that we accept the recommendation. Carried.

TOPIC: Pastoral Work, discussed by Bishop Lewis Shank.

Bishop Lewis Shank requests permission to ordain a minister at the home base in his district, if the way is open. Moved and seconded that the request be granted. Carried.

On motion the following resolutions were adopted:

Inasmuch as it has pleased our Heavenly Father to remove from our midst two of our faithful and aged brethren, Jonas T. Nice, of Denbigh, Va., and Joseph Shank of Broadway, Va., be it

Resolved, that we humbly submit to the Divine Will and express our sincere sympathy to the bereaved families.

Resolved, that we extend a vote of thanks to the brethren and sisters of the Warwick River Congregation for their generous hospitality and efficient entertainment of visitors during this session of conference.

Bishop J. R. Driver announced that the next Conference is to be held at the Springdale Church, Upper District, Augusta County.

The present Conference minutes were read and approved, after which Conference adjourned by singing, "Praise God from whom all blessings flow," and a benedictory prayer by Bishop S. H. Rhodes.

Conference members present:

Bishops—6

Geo. R. Brunk, Denbigh, Va. S. H. Rhodes, Harrisonburg, Va.
J. R. Driver, Waynesboro, Va. Lewis Shank, Broadway, Va.
Wm. Jennings, Concord, Tenn. J. L. Stauffer, Harrisonburg, Va.

Married

Smith—Schrock.—On Oct. 26, 1935, Bro. Ralph Smith and Sister Zena May Schrock were united in holy marriage at the home of the bride's parents, Bro. and Sister Ora D. Schrock, near Garden City, Mo., Bro. W. E. Helmuth officiating. May God bless them through life.

Herr—Rohrer.—Bro. C. Mylin Herr and Sister Kathryn H. Rohrer, both of Millersville, Pa., were united in holy matrimony at the home of Bro. John H. Mosemann, Lancaster, Pa., who officiated on Saturday, Oct. 26. May the Lord abundantly bless them on the matrimonial seas of life.

Greenawalt—Bontrager.—On Oct. 14, 1935, occurred the marriage of Bro. Dana Greenawalt and Sister Laura Bontrager, both members of the Maple Grove congregation, at the home of the officiating minister, Bro. Edwin J. Yoder, Topeka, Ind. May the Lord's rich blessings attend them through life.

Hockman—Schantz.—On Nov. 2, 1935, Bro. Howard S. Hockman of the Blooming Glen, Pa., congregation and Sister Anna G. Schantz of the Bally, Pa., congregation were united in marriage by the officiating minister, Bro. John Gehman of Quakertown, Pa. May the Lord abundantly bless this union all through life.

Kauffman—Kauffman.—On Sunday afternoon, Oct. 6, 1935, at the home of the bride's parents, Bro. Chris Kauffman and Sister Lulu Kauffman, both members of the Hesston College congregation, were united in marriage. Bro. Milo Kauffman of Hesston, Kans., officiated. May the Lord richly bless them as they travel life together.

Stoltzfus—Yoder.—On Sunday, Oct. 20, 1935, at the home of the bride's parents, Bro. and Sister Jos. D. Yoder, occurred the marriage of Bro. Alvin Stoltzfus of Wood River, Nebr., and Sister Magdalene Yoder of the Lower Deer Creek congregation, Kalona, Iowa, Bro. John Y. Swartzendruber officiating. May God abundantly bless this union.

Obituary

Dunlap.—Ida C. Dunlap was born Jan. 2, 1866; died Oct. 15, 1935; aged 69 y. 3 m. 17 d. She passed away after a lingering illness of six months. Her married life was blessed with one

son who died at the age of ten. She is survived by her husband and two sisters (Mrs. Mary Sowers and Mrs. Martin Clark). She was a member of Hershey's Church near Kinzers, Pa., where she was buried and where funeral services were held.

"Not now, but in the coming years;

It may be in the better land,

We'll know the meaning of our tears,

And then, sometime, we'll understand."

Gross.—J. Franklin, son of J. C. and Katie (Huddle) Gross, died Oct. 9, 1935; aged 5 m. 16 d. He is survived by his parents, 1 sister (Ruth), and 1 grandmother. We cannot understand why he was taken away from us, "But we know the Lord gave and the Lord has taken away; blessed be the name of the Lord." Funeral services were held Oct. 13. Brief services at the house, with further services at the Blooming Glen Mennonite church by Bro. Melvin Bishop and Bro. Wilson Moyer. Interment in adjoining cemetery.

"God needed one more angel child
Within His shining happy band;
So reaching down with loving arms,
He clasped our darling's hand."

Yedica.—Emil, son of Frederick and Caroline Yedica, was born in Fulton Co., Ohio, Aug. 28, 1877. On Oct. 27, 1935, while walking on the public highway, he was struck by an automobile and was instantly killed; aged 58 y. 1 m. 29 d. April 14, 1904, he was united in marriage with Rosa Basinger. To this union were born 2 sons and 3 daughters. In 1919 his wife died and in the fall of 1929 he was married the second time to Hannah Nesbitt. He leaves his 3 daughters, 2 brothers, 3 sisters, and other relatives and friends. His two sons preceded him in death. Funeral was held Oct. 29 at the Central A. M. Church conducted by S. D. Grieser assisted by S. S. Wyse. Text, Jer. 15:9. Interment in Eckley Cemetery.

Spangler.—Peter, son of Pre. Peter and Elisabeth (Steinman) Spangler, was born in Perth Co., Ont., Jan. 8, 1887; died at his home at Poole, Ont., Oct. 24, 1935; aged 48 y. 9 m. 16 d. He was a member of the Mornington A. M. congregation. He was married to Madeleine Zehr Dec. 14, 1911. To this union were born 9 children. Two preceded him in death. He leaves his wife and 7 children (Elisabeth, Sarah, Mary, Amanda, Jacob, John, and Madeleine), 8 sisters, and 1 brother. His father died June 8, 1935. His mother died Nov. 5, 1929. He was sick with pleural pneumonia 2 weeks, after which meningitis set in. Funeral was held Oct. 27 at the home by Samuel Nafziger and at the Mornington A. M. Church by John Albright and Jacob Lichty. N. D. Beachy.

Ministers—30

R. W. Benner, Harrisonburg, Va.
Aldine B. Brennieman, Harrisonburg, Va.
Wm. S. Brubaker, Harrisonburg, Va.
Geo. R. Brunk, Jr., Denbigh, Va.
S. H. Brunk, Fentress, Va.
Truman H. Brunk, Denbigh, Va.
A. B. Burkholder, Harrisonburg, Va.
Perry A. Burkholder, Waynesboro, Va.
John F. Garber, South Boston, Va.
Wilmer Geil, Broadway, Va.
Amos D. Heatwole, Dayton, Va.
E. F. Heatwole, Waynesboro, Va.
M. J. Heatwole, Dayton, Va.
A. G. Heishman, Harrisonburg, Va.
A. W. Hershberger, Harrisonburg, Va.
H. B. Keener, Harrisonburg, Va.
Chester K. Lehman, Harrisonburg, Va.
Jno. R. Mumaw, Harrisonburg, Va.
E. C. Shank, Waynesboro, Va.
James T. Shank, Roaring, W. Va.
Perry E. Shank, Broadway, Va.
Samuel A. Shank, Linville, Va.
Daniel Shenk, Denbigh, Va.
A. H. Showalter, Waynesboro, Va.
Lewis Showalter, Broadway, Va.
Timothy Showalter, Broadway, Va.
J. E. Suter, Harrisonburg, Va.
Hiram Weaver, Job, W. Va.
Jos. H. Weaver, Waynesboro, Va.
A. D. Wenger, Harrisonburg, Va.

Deacons—11

John H. Alger, Broadway, Va.
Enos E. Heatwole, Dayton, Va.
S. E. Hostetler, Denbigh, Va.
Clarence Huber, South Boston, Va.
Byard E. Layman, Harrisonburg, Va.
James H. Shank, Mt. Crawford, Va.
A. P. Shenk, Denbigh, Va.
Jason H. Weaver, Stuarts Draft, Va.
J. P. Wenger, Harrisonburg, Va.
Timothy Wenger, Fentress, Va.
French White, Job, W. Va.

Visiting church officials present:

Bishops—3

Louis Amstutz, Apple Creek, Ohio. Geo. M. Hostetler, Westover, Md.
Andrew Shenk, Oronogo, Mo.

Ministers—7

E. J. Berkey, Oronogo, Mo.
George Brunk, Cottage City, Md.
L. S. Glick, Tampa, Fla.
Ray J. Shenk, Cottage City, Md.
Amos J. Martin, Smithsburg, Md.
Joseph F. Mast, Denbigh, Va.
J. M. Nunemaker, La Junta, Colo.
H. D. Weaver, Secretary.

Sauder.—Henry, son of Bro. and Sister Henry Sauder, was born Feb. 8, 1862, in Lancaster, Pa.; died after a short illness Oct. 17, 1935; aged 73 y. 9 m. 9 d. On Jan. 3, 1886, he was united in marriage to Anne Eicher. To this union were born 7 children: Laura, wife of Peter Householder, who passed away in 1931; Peter H., Goodfield, Ill.; Irvin A., Washington, Ill.; Solomon G., Eureka, Ill.; Fannie, wife of Will Bachman, Cazenovia, Ill.; Elmer R., Detroit, Mich.; and Lulu, wife of Ray Cheely, Eureka, Ill. There are also 16 grandchildren and 1 great-grandchild, who with his faithful companion mourn his departure. He leaves 3 sisters (Mrs. Lena Foller, Davenport, Iowa; Mrs. Mary Curl, Fort Madison, Iowa; and Mrs. Christ Wagner, Eureka, Ill.). He united with the Mennonite Church when a young man and remained loyal to his church and God until his death. Funeral services at the Roanoke Mennonite Church conducted by Bros. Ezra B. Yordy and John L. Harnish.

Ridenour.—Nettie, daughter of Jacob and Rosa Beck, was born Oct. 16, 1905, near Ridgeville, Ohio; died Oct. 23, 1935, at the Wauseon Memorial Hospital following a Caesarean operation; aged 30 y. 7 d. Aug. 28, 1926, she was united in marriage to Harry Ridenour. She was the first of a family of 9 children to answer to the messenger of death. The last few years she was ailing and at times suffered very much. In her passing she leaves her husband, parents, 6 brothers, 2 sisters (Jesse of Leo, Ind.; Milton and Ralph of Toledo, O.; Irene of Detroit, Mich.; Mrs. Gerald Speorle of Archbold, O.; Nelson, Russel and Floyd at home), and a host of near relatives and friends.

"All is over, hands are folded

O'er a calm and peaceful breast;

All is over, pain is ended,

And our dear one is at rest."

Funeral was held Oct. 26 at the Lockport Mennonite Church conducted by S. D. Grieser assisted by S. S. Wyse. Text, Rom. 6:23. Burial in adjoining cemetery.

Farrel.—Edna R., wife of Roy L. Farrel of Paradise, Pa., was born Aug. 13, 1889; died Oct. 18, 1935; aged 46 y. 2 m. 5 d. She was the daughter of Tobias R. and B. Ellen (Ranck) Kreider of Soudersburg. In addition to her husband and parents, she is survived by these children: Emory, Arlene, Roy Jr., Dorothy, Paul, and Erma, at home, also the following sisters and brothers: Stella R. Kreider, Lancaster; Mrs. Enos R. Miller, East Lampeter; Chester R. Kreider, Soudersburg; Roy R. Kreider, East Lampeter; Isaac Kreider, West Lancaster; Benjamin Kreider, Ephrata; Edith R. Kreider, Soudersburg. She was in the General Hospital two weeks, following an operation.

She was ill for six months. She was a member of the Mennonite Church. She accepted Christ as her personal Savior in her young years. Private funeral services were held at the home, followed by public services in the Strasburg Mennonite Church conducted by Christ Brubaker and Jacob Harnish. Text, Psa. 57:1. Interment in the adjoining cemetery. By a sister.

Liechty.—Earl S. and Virgil E., sons of Samuel and Clara (Harshberger) Liechty, were instantly killed by a fast train on the New York Central R. R. crossing near Goshen, Ind., on Oct. 24, 1935. They were born in Jasper Co., Ind. In the spring of 1921 they came with their parents to Elkhart Co., Ind. Last spring they moved to their present location just a mile from where the sad accident happened. Earl was 17 y. 1 m. 5 d. and Virgil 14 y. 11 m. 19 d. old when they were so unexpectedly called out of time. One sister preceded them in her infancy. They leave their deeply sorrowing parents, 1 brother (Ivan Delos), 2 sisters (Irene Mae and Martha Pauline), their maternal grandparents, and many relatives to mourn their sudden departure. On Sunday, the 27th, more than 1300 people gathered at the home to show their sympathy to the bereft family where funeral services were held by Peter Yoder of Daviess Co., Ind., and Samuel Hostetler in German and D. J. Johns in English. Burial in the Miller Cemetery.

"Let us be patient! These severe afflictions
Not from the ground arise
But oftentimes celestial benedictions
Assume this dark disguise."

Davis.—Mary Kathryn, only child of Arthur and Cleda (Heatwole) Davis, was born in Philadelphia Nov. 15, 1933; died in Rockingham Memorial Hospital in Harrisonburg, Va., Sept. 29, 1935. Mary Kathryn was apparently in the best of health, cheerful and happy. She became suddenly ill Sept. 9. After a consultation of three of the most skilled physicians of Harrisonburg, she underwent an operation Sept. 12, which revealed a bad case of peritonitis as a result of a ruptured appendix. Though her condition was pronounced critical and hopeless, she lingered for 17 days and suffered so patiently, before falling asleep in the arms of Jesus. Though her stay with us was short, she endeared herself to all who knew her by her sunny disposition and winsome ways. The love light of her bright baby eyes shed a constant fragrance and blessing wherever she went. After the death of her fond father July 6, 1934, she was in the home of Amos D. Heatwole, her grandfather. She is survived by her sorrowing mother and grandparents and a large number of relatives and friends. Funeral services were conducted from the home by Bishop S. H. Rhodes. Her little body was laid to rest in the Weaver Cemetery.

Erisman.—Louise (Golden) Erisman was born in Landisville, Pa., Oct. 31, 1861; died at the home of her son Harry, Los Angeles, Calif., Oct. 19, 1935; aged 73 y. 11 m. 19 d. In early childhood she with her parents moved to Mt. Pleasant, Iowa, where she grew to womanhood. When about 19 years of age, she was called to Pennsylvania to help care for her grandmother. On Dec. 22, 1887, she was married to George W. Erisman. To this union were born 2 sons and 1 daughter: Albert G., Harry G., and Florence B. (wife of Jesse M. Swartzendruber) all of Los Angeles, Calif. She united with the Mennonite Church at Rohrerstown, Pa., shortly after her marriage, to which she was faithful until death. In 1912 she with her family moved to California. She was afflicted for the past 17 years, and for the last 4 years had been an invalid in a wheel chair. She was bedfast for the last 10 days. During all her affliction she bore her suffering patiently. Her husband preceded her in death 16 years. She leaves 2 sons, 1 daughter, 8 grandchildren, 3 sisters and 2 brothers. She will be missed in the home, Church, and by many neighbors and friends. Fu-

neral services were held Oct. 22 at the chapel of S. F. Utter Company, in charge of Bro. J. P. Bontrager assisted by Bro. P. A. Heller and Bro. James Bucher. Text, II Cor. 5:1. Interment in Inglewood Park Cemetery.

THE ILLINOIS SUNDAY SCHOOL NORMAL

If God permits present plans to carry, the Illinois Sunday School Normal will be held with the Sterling congregation Dec. 26 to Jan. 1, with Bros. A. J. Metzler and Paul Mininger as instructors—teaching "Old Testament Poetry and Prophecy" and Sunday School Administration. A schedule of evening services is also being arranged. Further announcement will be made later.

Illinois Mennonite Sunday School
Committee,
Harold Zehr, Sec'y.

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Maple Grove Amish Mennonite Church near Atglen, Pa., Dec. 30, 1935, to Jan. 10, 1936, D. V.

Subjects: Isaiah, Joshua, First John, Matthew, Bible Survey (Genesis to Esther), Missions, English, Hosea, Teachers' Training (child study), Bible Doctrine, Christian Principles, Job, Genesis, Bible Geography, Acts.

Instructors: Bro. S. G. Shetler (Principal), Johnstown, Pa.; Bro. Harvey E. Shank, Chambersburg, Pa.

Tuition: 75 cents per week. Board and room furnished without charge to students from other communities.

For further information, write to or call
Isaac G. Kennel,
Parkesburg, Pa., R. R. 1.

ANNOUNCEMENT

The Midland Bible School will be held in the Mennonite Church near Midland, Mich., Nov. 18-29, 1935.

The following subjects will be taught: Pentateuch (Exodus), Historical Books (Judges and Ruth), Poetical Book (Psalm), Major Prophets (Jeremiah), Minor Prophets (Joel and Amos), Epistles (II John, III John, Jude, I Peter, Romans), Vocal Music, Teachers' Training (Bible Survey and Sunday School Pedagogy), Christian Principles (Communion and Life Insurance), Missions (South America), Bible Geography (Old Testament).

Instructors: Bro. S. G. Shetler, Principal, Johnstown, Pa.; Bro. E. C. Bender, Martinsburg, Pa.

Tuition: 75c per week. Board and room free.

The Junior department will be in charge of Sister Ida Bontrager and Bro. Monroe Wyse, both of the Midland congregation. There will be daily periods from 6:45 to 8:55 P. M.

Subjects: Bible Characters, Ordinances, Bible Geography, Vocal Music, Life of Christ, Restrictions, Miracles, Prophets, Sermon on the Mount, Feasts, Christian Life, and Book Study.

For further information write to Bro. F. F. Bontrager, Midland, Mich.

ONTARIO MENNONITE BIBLE SCHOOL

The Ontario Mennonite Bible School is among the oldest in the Mennonite Church. God has blessed this work for twenty-eight years. The school has had a steady growth since 1907 in length of time, number, and Spiritual blessings. We again are glad to write to anyone that is interested in attending a Bible school if you will send us your name and address.

School Term: Dec. 30, 1935 to March 21, 1936.

Location: 800 King St. East, Kitchener,

Ont. Highways from Port Huron, Detroit, and Niagara Falls lead to Kitchener and are open for auto traffic all winter.

Courses: This is the first year of the three-year cycle of twelve weeks and naturally is a good time to begin; so why not consider to come?

Old Testament—Genesis to Deuteronomy.
New Testament—Matthew.

Epistles and Methods—Pauline Epistles.
Doctrines—Christian Evidences; Doctrines of Salvation.

Sunday School Normal—Institution and Purposes of Sunday School. Study of Pupil and Teacher.

Summer Bible School Work.

Christian Work—Personal work, etc.

Church History—Period from apostolic times to Reformation.

Missions—Development of missions.

English—Reading, Diction, Construction.
Music.

Supplementary Courses: Students that have finished the above cycle and experienced Christian workers, ministers, or graduate students from other schools wishing to take advanced work, have the privilege to enroll in a three-year cycle including—Book Analysis, Christian Evidences, Distinctive Church Doctrines, General Church History, Practical Church Work, Homiletics, Prophecy, Public Speaking, etc.

Evening Classes: Special courses will be given. All can enroll.

Faculty:

S. F. Coffman, Principal, Vineland, Ont.

O. Burkholder, Breslau, Ont.

C. F. Derstine, Kitchener, Ont.

J. B. Martin, Business Manager, Waterloo, Ont.

Expenses: Cash payment for the three months, including meals and tuition, is twenty-seven dollars (\$27.00) plus room. Ministers and their wives, missionaries, tuition and board free. Ministers' children under twenty-one, tuition free.

Special Features: Christian Life Conference; Student Prayer and Fellowship meetings; Special Lectures on Christian Themes; Christian activities over week end in twenty near-by congregations and other public places.

General: Rooms are to be had at reasonable rates. School provides them. Make application if you can. If you come from the United States, don't bring more cash money than necessary. Bring money orders or personal checks or travelling checks.

Further information gladly given.

J. B. Martin, Secy. of Board,

187 W. Erb St.,

Waterloo, Ont., Can.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
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No. 34

EDITORIAL

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever."

Thanksgiving is a natural result of our appreciation for blessings and favors received. Not the least of our blessings for which we should give thanks is the fact that we live in a land where rulers set apart a day in which the people of God should repair to their respective places of worship and thank the Creator for blessings received.

Mere formal thanksgiving services mean very little unless those entering into these services do so with hearts filled with devotion to the God whom we are supposed to thank. Let the day be made a day of fasting rather than feasting, of worship rather than entertainment; praying rather than playing. Whatever we may do the rest of the day, let it be in keeping with a soul-refreshing service in the house of the Lord.

It is not likely that those who enter heartily into a morning Thanksgiving service, with hearts filled with devotion to God and lips sounding His praises, will spend the rest of the day in frivolity and ungodliness. If they do, it shows at once that the morning worship was mere form, and not from the heart. It is not natural that the child of God whose soul is filled with devotion to Him will act the part of the worldling; neither on Thanksgiving Day or any other day. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

To our Correspondents.—In behalf of our readers we desire to express ap-

preciation for the faithful way in which our correspondents are favoring us with Church news. In this they are doing their share, in a very efficient way, in keeping every live member in touch with the work and progress of the Church. Being quite faithful in this, we are quite sure that they will also willingly co-operate with us in meeting the present problem of finding room for all the letters sent in for publication. We want these letters to continue; to increase rather than decrease in number. To meet our present problem, the most effective way that we know of is to shorten the messages by saying all that you wish to say in the fewest words possible. It is the short, pointed message that is most generally read. Thanks for your messages. May the good work go on.

Thanksgiving.—"O give thanks unto the Lord, for he is good."

The last few words, "for he is good," cover the entire ground of our reasons for thanksgiving to Him from whom all blessings flow. Yea, verily, HE IS GOOD. His goodness is manifest in two ways: (1) His excellent qualities: holiness, longsuffering, purity, loving kindness, etc., etc.; (2) the many unmerited favors and blessings which He bestows upon us, unworthy creatures of the dust. There is not a single blessing that we enjoy, that is not ours because of the goodness and love of God. For these things we bless His holy name. His goodness, like all other things pertaining to His being, is unmeasurable by human standards, beyond our comprehension.

Thanksgiving, in the measure of words, is but our due; but it must not stop there. When our heart is filled with gratitude toward the Giver of "every good and perfect gift," our lips will sound His praises and our life will show that these praises flow from the heart and not merely from the lips. The true spirit of thanksgiving puts our lives upon the altar, which means a

GET RIGHT WITH GOD

Many of our readers do not need this message. They have accepted Christ as their Savior and Lord, yielded themselves to God, are obedient to His Word, and active in the service of God and the Church. If you belong to this class, perhaps this message will be a help to you in winning others for salvation and for a fully consecrated life. For those who are not right with God, here are a few essentials to getting right with Him:

1. **An Experience of Genuine Salvation.**—"Except a man be born again, he cannot see the kingdom of God." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature." There are no substitutes for salvation. It takes the new life in Christ to admit any one into the Kingdom. "As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

2. **Walking in the Light.**—"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Just previous to this John says, "If we say that we have fellowship with him, and walk in darkness, we lie." God expects us to do as well as we know how. Not only this, but He also expects us to search for the light of truth and, having found the light, to walk in it. "To him that knoweth to do good, and doeth it not, to him it is sin." "Walk as children of light," is the standard for all who would be right with God.

3. **Obedience to God.**—"He that saith, I know him, and keepeth not his commandments, is a liar." "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments,

separation from the world; a holy, consecrated life.

"O give thanks unto the Lord, for he is good."

for this is the whole duty of man." "So also is the Holy Ghost, whom God hath given to them that obey him." "Obey my voice and I will be your God." These and many other similar portions of Scripture make our path of duty plain. Let no one justify himself in living a disobedient life because others are "worse than I am." The Word of God holds out no hope for those who are knowingly disobedient to Him. This is the consecrated Christian's daily prayer: "Lord, what wilt thou have me to do?"

4. **Repentance.**—It is the decree of God "that repentance and remission of sins should be preached" (in the name of Christ) "among all nations." When the multitudes on the day of Pentecost, convicted by the powerful message of God through Peter, wanted to know, "What shall we do?" the prompt reply was, "Repent, and be baptized every one of you." It is idle to think of being saved from sin without a genuine repentance because of our sins. The divine decree is, "Except ye repent, ye shall all likewise perish." There is no promise to any one who dies with a single sin in his soul unrepented of. Naturally, repentance means a sorrow because of our sins—so deep that we will both forsake our sinful life and make restitution for sins committed so far as that lies within our power. To get right with God means getting rid of sin, and this is impossible except through the grace of God in response to genuine repentance.

5. **The Second Commandment.**—Most people profess to be living up to the requirement of the "first and great commandment" (supreme love to God) but many professors fall woefully short on the second: "Love thy neighbor as thyself." God, speaking through "the disciple whom Jesus loved," says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" With this in mind, we can readily understand this testimony by the same message-bearer: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." When a body of people are so closely knitted together that they all "love one another with a pure heart fervently," there is little left to concern ourselves about the "first commandment." But so long as there is any hatred in our hearts against any single individual in the Church or out of it, there is serious cause for alarm at that person's standing before God. "He that hateth his brother is a murderer." This hatred must be banished from the heart, give way to self-sacrificing love for others, before any one can get right with God.

6. **Separation from the World.**—There is a world of difference between the "man of God" and the "man of the world." Speaking of love, as noticed in the preceding paragraph, we are also

reminded that "if any man love the world, the love of the Father is not in him" (I Jno. 2:15; Jas. 4:4). Another striking scriptural statement is that found in II Cor. 6:14-18, closing with this emphatic declaration: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The Bible doctrine of separation between Church and world is more than a mere academic question. It is a vital Christian principle which must be put into practice by those who would be right with God.

7. **The Spirit-filled Life.**—In Romans 8:1 we are reminded that being in Christ Jesus means to "walk not after the flesh, but after the Spirit." A little further on we read: "If any man have not the Spirit of God, he is none of his." Also in Heb. 12:14 we read: "... and holiness, without which no man shall see the Lord." From the moment that we are "born of the Spirit" we are under the direction of the Spirit who guides His people "into all truth." No man can be right with God without being Spirit-filled and Spirit-led. Under the name, "fruit of the Spirit," Paul enumerates the qualities manifest in and flowing from the Spirit-filled life: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When this describes your daily record, you need not worry about being right with God.

In Conclusion,

we might say a few words to those who feel that they would like to be right with God but also feel that the standards herein held forth are beyond their reach. They are not beyond their reach provided they yield themselves completely into the hands of the living God. Here is where too many people make their fatal mistake: like Ananias and Sapphira, they profess to give their hearts to God but make reservations. Making only a partial surrender to God, and rendering only a partial obedience to Him, they can at best live a stumbling Christian life, unsatisfactory both to themselves and to God. It is they who make the full surrender, whose life is out and out for God, whose feet are firmly set upon the Solid Rock, whose separation from the dominion of "the god of this world" is complete, whose all is upon the altar of the Lord and whose chief delight is to do the will of the Father, that get the most genuine satisfaction out of their spiritual life, make the most substantial progress in the service of God and the Church, and give to fellow men the completest demonstration of what it means to live the overcoming life. If we would get right (or be right) with God, let us heed this counsel from the beloved apostle:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield YOURSELVES unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

THANKFULNESS

By Isaac R. Herr

For the Gospel Herald.

Reader, will you and I, while we are conscious of human infirmities, human failings and human weaknesses, be thankful for that spirit that beats, pulsates and throbs in our bosom, sparkles in divinity, shines in truth, and lives in the power and duration of an endless life in Christ Jesus?

Will we be thankful for the spirit strength and birth of a new freedom for the light and truth of a glorious liberty, and for a promotion that cometh neither from the East nor from the South nor from the West? be thankful for a spirit that maintains us in righteousness and true holiness that maintains us in a true faith and in an upright integrity, that sustains us in an endless life in Christ Jesus? be thankful for that life which now is and which is to come; for that cherished hope and maintained prospect which the certainty of its fulfillment written in blood, written in the hand of mercy and truth, written with a pen of diamond whose holy writ can never, never, be blotted out? for they are as eternal and everlasting as God Himself. Whereunto we pledge our faith, plight our hopes, betroth our lives into our future realization where joy and peace and gladness live and endure in everlasting bliss.

Lancaster, Pa.

THANKSGIVING TO GOD THE FATHER

By D. L. Christophel

For the Gospel Herald.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. —Eph. 5:20, 21.

Can we truly appreciate the love and the power of God the Father, and His abundant gifts—life, bountiful crops of all kinds, vegetation, fruit, etc.? He has been so generous in helping to supply the needs of this mortal body. Granaries and cellars have been plentifully filled.

We are glad for a government that would recognize a supernatural source of help in the production of food, and foodstuffs, and set one day apart after the crops are harvested, to give thanks for the bountiful blessings bestowed upon us. But just who are we endeavoring to thank? Have we got an hour or two to give thanks and meditations for rich and bountiful blessings? Can we come in the spirit of love to give thanks? For what? For what we still expect, or for what we already have

received? The writer has been laboring (carpenter work) for other people most of his days, and he has found all classes of servants of the Lord, and some seemed to be very thankful while others were unthankful. We would believe then that whereas God the Father is the Giver of all good and perfect gifts, and giveth the increase to our labors, therefore our aim and unadulterated purpose should be to bring our praises and thanksgiving to Him, the almighty, omnipotent, omniscient, omnipresent God who sees and works in all walks of life, and who is so merciful toward His children. It is only through His great and unmerited love that we are in existence, and through the love of man and by His great love are we promised a Redeemer to save man again from his sinful and fallen condition. Only through the divine merits of that Redeemer are we saved from sins and fallen conditions.

Is it worth while? Does it pay? Do we gain by giving thanks? Is the Lord pleased with our negligence or unconcern? We can only answer these questions by referring to the Word of God. We refer you to Jesus. If it was needful for my Lord to pray without ceasing, and for Him on special occasions to pray all night, then it surely is necessary above all things for us to pray without ceasing. The psalmist has repeatedly given expressions of thanksgiving and praise and prayer. Paul, too, has very definitely given expression to prayer without ceasing. The writer has very definitely come to the conclusion that it is not only worth while but essentially necessary to offer praises and thanksgiving to our heavenly Father for all the material blessings and also for all the spiritual blessings that we may possess a peaceful and quiet life.

Tiskilwa, Ill.

THE MODERNIZED SALOON

We clipped this open letter to the saloon of pre-prohibition days, as revamped by brewers, distillers, politicians, and other devotees of the liquor traffic, fostered by pro-liquorites who have formed fake "temperance" societies for the purpose of fooling the public and making a hideous monster still more popular—and are passing it on to our readers with a hope that it may be a help to some people who are interested in opening the eyes of people who were partly blinded by the hypocritical slogan, "The saloon must never come back!" Christian people may help the cause of temperance in their own homes and communities by following the rule of not patronizing any place of business that sells beer, wine, liquor, or any other intoxicating drink as a beverage—even in the purchase of things which in themselves are all right.—Editor.

"Madame Saloon:

"I shall not address you as dear, for I do not love you; nor as friend, for you are no friend of mine. But I have known you for a long time, for you used to live on Main Street, in my

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

When the speed limit is 45 miles per hour, in some states, are we a law-abiding people if we go 50 or 60 miles per hour? Some think that if the authorities do not enforce the law, then it is not wrong to violate it. Is this correct? A reader.

Statistics tell us that during the past year there were some 36,000 people killed and several times that many people crippled through automobile accidents. The greater part of these accidents are attributed to two causes: (1) drunken drivers; (2) violations of the speed laws. The Scriptures expressly command us to "be in subjection unto the higher powers;" to "obey magistrates," etc. We ought to respect and be obedient to laws, whether we like

home town, and you also had a place down by the depot, and another across the railroad tracks. You were a disreputable old hag in those days, and no decent woman would ever be seen entering your house. Your windows were closely curtained, and little swinging doors hid the vicious activities of your front room. Men of good repute, if they entered your house at all, crept in at your back door after dark; and those who entered openly had no reputation to lose.

"We schoolgirls held our breath when we passed your door, for within we could hear the clinking of glasses, ribald laughter, harsh music, and could smell the sour, ugly odor of your wares. Sometimes, too, the swinging doors would fly open, and angry, drunken, fighting men would be hurled into our midst, scattering us from the sidewalk and frightening us. Once the little daughter of your saloon-keeper whispered a foul story in my ears that she had heard passed along your bar. She sat back of me in school, and when I repeated the story at home my mother asked the teacher to move my seat, so I would not have to sit by Opal. Poor Opal cried about it, for she liked me, and did not know that the story was wrong.

"But now, Madame Saloon, you look quite different. You have been quite fixed up and made fancy. Instead of dirty paint, you wear a front of modernistic black and chromium; in the place of the fat bartender, you have pretty, rosy-cheeked barmaids, in clean, white uniforms. Where the green curtains once screened your shame, your windows are now clear and brightly lighted. You look the world in the face, and pretend to be respectable. You are like an old hag that has had her face lifted, her hair

(Continued on page 726)

them or not. In failing to obey these laws we not only disobey constituted authority in matters of government, but also the law of God which enjoins subjection to governments. Obedience to law should be the Christian's general rule; whether it is obedience to traffic regulations or anything else; whether the enforcement officials are lax or strict in the matter of enforcement. The law of obedience does not depend upon the faithfulness or unfaithfulness of public officials. The only question that should interest us is, Is it law?

Speaking of the Christian's duty with reference to obedience to law, we might note two exceptions:

1. Sometimes a law virtually becomes a dead letter, not because of the laxness in law enforcement, but because by common consent (in which the government joins) the law has been allowed to lapse. For instance, in a certain state they passed a law, years ago, making it a misdemeanor to cross a railroad without first coming to a full stop. So obnoxious was this law to the people of the state that from the beginning it was treated as a dead letter, by officialdom and all. To our knowledge, that law has never been repealed, although nobody (not even government officials) ever pays any attention to it. Again, in some places you still see the old sign, "Speed limit, 10 miles an hour," although this has long ago been displaced by later authoritative regulations. These are a few illustrations showing that abandoned laws and regulations, even though they have not been officially repealed, are not to be classed with laws or official regulations that are intended to be kept, even though some officials may be lax in their enforcement.

2. Another thing to be kept in mind, as we consider the question of obedience to law, is that we owe our supreme allegiance to God. The apostles, though they had a consistent record of obedience to "the powers that be," sometimes met with circumstances that moved them to say, "We ought to obey God rather than men." For illustration: Suppose you lived in a Mohammedan country, that in time of war would declare a "holy war" for the extermination of all Christians and draft all able-bodied citizens to assist in carrying out that decree. Much as you are inclined to be law-abiding, you could not conscientiously have a part in that kind of work, for your highest allegiance belongs to God, and as such you can have no part in the destruction of His people. No family, fraternity, municipality, state, Church or nation has any authority to pass any regulations or laws that are contrary to the higher law of God. But so long as laws or regulations enacted by the regular constituted authority on earth are not in conflict with the decrees of the Almighty, they should be obeyed; whether we like them or not.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THANKFULNESS

I am thankful that I am thankful;
For were I not, I am sure
I would miss a thousand blessings
That come flocking to my door.

So I stand there at the portal,
And with a smiling face,
I greet each new-found blessing,
Waiting there to take the place

Till my heart is filled with rapture,
And it is heaven here below;
Just to know that Jesus loves me,
And is coming for me soon.

For did not the Father teach us
That we all should thankful be,
When He broke the loaves and fishes
On the shores of Galilee?

It is only he that's thankful,
That the Father seeks to bless
With His choicest blessings—
Joy and peace and happiness.
—Sel. by Lizzie H. Eshleman.

FROM OUR MISSION STATIONS

Hannibal, Mo.
(2313 Market St.)

We praise the Lord for His marvelous goodness and unending mercy to us. What a wonderful privilege we have to be workers together with God. We praise our Savior who said that the gates of hell should not prevail against His Church.

On Nov. 5 our bishop, Bro. J. M. Kreider, baptized and received into church fellowship two widowed mothers and a little girl. What a privilege it is to have precious souls added to the Church. These sisters have their trials and tests, and need the abounding grace of God to overcome.

One morning a woman of 51 from a neighboring town came by and was led by the Lord to stop to find help for her soul. She had been a member of a church, a Sunday school teacher, an active and prominent person in church activities, and yet never knew the Lord. How many such there are in our churches! She was in the depths of despair, thinking that mercy for her was past, but by bringing her again and again to Isa. 53; 1 Cor. 6:9-11; 1 Tim. 1:15; Luke 19:10, and a few other Scriptures, she went away with a measure of peace. It seemed impossible for her to realize that God's promises were for her. She wept in remorse for her wasted life. May God help all who read these lines to be wholly the Lord's!

The sewing circles of the congregations near Kalona, Iowa, sent a load of canned goods, apples, and vegetables to the Mission. These gifts were

gratefully received in the name of the Lord. Brethren Lloyd Swartzendruber, Vernon Zook, and Chauncy Kauffman brought the things down and took part in our services on Sunday, Oct. 27.

A number of brethren and sisters visited the Mission after attending the funeral of Bro. Philip Kreider of Palmyra. Bro. Jos. Neuhauser of Grabbill, Ind., who was holding meetings at Palmyra at that time, discontinued them and held four meetings at the Mission. He is returning for revival meetings from Nov. 27 to Dec. 13. We solicit the prayers of the Church for these meetings.

While the writer was at Greensburg, Kans., Oct. 13-24 Bro. Leroy Zook had charge of the work here. Bro. E. C. Bowman of Freedom, Mo., and Ira Buckwalter of the Pearidge congregation filled appointments at the Mission. Bro. and Sister Zook are in Iowa now, where Bro. Zook is working on a farm. We miss them very much, for workers are badly needed.

Will you remember the Lord's work in Hannibal when on your knees in the great ministry of intercession?

Nov. 9, 1935. Nelson E. Kauffman.

Lima, Ohio

(Lima Mennonite Mission)

Greeting in Jesus' Name:—We wish to thank all of you who are making it possible for us to bring the Gospel to the people of Lima. People are going the downward road, and it is our duty to warn them of their sin. If we do not warn them we are guilty before God. Shall we go empty handed, or will we bring some soul with us who would have been lost had it not been for our influence?

Every Sunday evening before the meeting we have a prayer meeting for all who wish to come. The subject for prayer last night was one which concerns our work very much. The Christmas season will soon be here. So far we have never failed to give a treat to the children. None of them come from wealthy homes, and most of them are very poor. Also, it has been our custom to give a Bible at the end of the year to every pupil that has been present every Sunday. If you knew just how hard the children work to get a Bible, you would not want any of them to be disappointed. Sometimes children come when they are sick and the teachers are obliged to send them home. Last year we bought the Bibles and the treat ourselves, but our Sunday school funds are low, and there are a number of people out of work. Have you anything to give? Could you help the cause of the Lord in this way?

Another great need in our mission is a revival. It is the greatest need we have. The believers need to be strengthened and there are souls attending our meetings that are counting the cost. We began a year ago to take collections for an evangelistic fund, hoping in this

way to get enough money to secure an evangelist, but so far we have only a small amount. The church's commission is to preach the Gospel to the lost world. Only a few are preachers, but are we not responsible for making it possible for our ministers to give the message? Can it be said of us as it was of Mary, "She hath done what she could?"

If the Holy Spirit asks you to give your mite, will you send your donation to Brother O'Connell, who will use it for the Lord's work? Will you also join us in prayer that the work at Lima might continue to grow and be a light house in this city, dark with sin?

We expect to hold meetings this year again for the city of Lima. But of course, that is not directly for our mission folks. We are hoping for a revival among our own members.

Nov. 12, 1935. Iva Sommers.

Meadville, Pa.

(Mennonite Mission)

The Meadville Mission, under the supervision of Bro. Joseph Lewis and co-workers, wishes to express appreciation to the Church for their prayerful interest in the work here. The Lord richly blessed, inasmuch that under prayerful supervision of both mission and personal work, souls have found Christ. We urge the Church, together with workers here, to especially pray for a definite leading of the Spirit for the work is such a neglected field. Bro. Lewis, through this paper, asks those who are acquainted with our work to pray definitely for us. We are looking forward to the Lord's blessing with more workers to assist in giving the message to the lost.

May God bless the Meadville Mennonite Mission.

Nov. 12, 1935. The Workers.

Cottage City, Md.

(Mennonite Mission)

Christian Greetings:—The attendance at our regular services shows a slight improvement for which we are very glad. Our membership seems to continue about the same as it has been several years. We have some additions each year, but as some move away and others drift away, we are deprived of the joy of seeing our numbers increase.

Both of our out-stations have met with reverses during the past few months. No services have been held near Ellicott City, Md., for about two months on account of a diphtheria scare.

The Snuffers schoolhouse is no longer being used as a schoolhouse, and has had the stove and all the desks moved out, thereby unfitting it temporarily for our use. However, by taking out some of our folding chairs, and using an oil heater we have been able to continue our services, though at some disadvantage.

We are not certain as to the Lord's

will regarding our future efforts at these places and desire that you pray that God's will be made known, and that it be done in these places.

In Matt. 24:12 we have the words of Christ, "And because iniquity shall abound, the love of many shall wax cold." We need God's help continually in the work here, and as we see these conditions affecting our own congregation, we are made the more keenly conscious of our helplessness, and our need of relying on God at all times.

Nov. 23 is the time set for baptismal services, at which time three young souls are to be received into Church fellowship. Communion is to be observed on the following morning, D.V. Bro. Earl Miller (deacon from Middlebury, Ind.) and wife worshiped with us on Sunday, Nov. 10. We were glad for their presence and help.

Nov. 13, 1935. R. J. Shenk.

Job, W. Va.

Dear Herald Readers, Greeting:—Bro. Lewis P. Showalter of Broadway, Va., arrived on the mission field Sept. 8 and began a series of meetings at the Lambert schoolhouse on the same evening and continued until Sept. 17. Souls confessed, and we believe the Church was strengthened; Sunday, Oct. 6, three souls were reclaimed and three received by water baptism, visible results of these meetings.

Bro. Truman Brunk of Denbigh, Va., began similar meetings at the Horton Church Sept. 29 and continued until Oct. 10. Attendance during these meetings was fair and interest good. Visible results: three young souls confessed, and were reclaimed Sunday, Oct. 20.

Both the above named brethren who held these meetings preached the Word with no uncertain sound, and yet many whom we feel should have turned from sin to the Lord rejected the invitations. Let us unitedly pray for these, that they may yet turn from the evil one and come to the Lord in Whom they will find peace and safety.

Others who visited the Mission since our last letter to the Herald are, Paul Good, wife and two sons Emery and Harley; Chester K. Lehman, wife and children Miriam, Esther; Dorothy, and Robert; Joseph Stutzman Jr., William Heatwole Jr., Clarence Heishman, Richard Weaver, J. Earl Suter, E. R. Brunk, Frances-Suter, Marie Blosser, H. Amos Coffman, wife and two children Ella and Irvin; Mrs. Jonas Blosser, Ruth Blosser, James Shank, and Rhodes Driver, all from Harrisonburg, Va.; A. D. Heatwole, wife and daughter Dorothy, Dayton, Va.; Elizabeth Showalter, Waynesboro, Va.; Douglas Allen, wife and son David, Fentress, Va.; John A. Lehman, wife and children John Edrei, Anna and Hannah, Boswell, Pa.

We always appreciate the visits by our brethren and sisters and their fam-

ilies, and their help in the Church and Sunday school work, which is so much needed.

Christians, pray for the work and workers here, that Christ may be lifted up. In His service,

Nov. 14, 1935. Hiram Weaver.

"BRING YE ALL THE TITHES"

By T. K. Hershey

For the Gospel Herald.

The 17th of November (Mission Day) is a good time to do what the headlines of this article calls for. "Bring ye all the tithes into the storehouse." "But," says someone, "I do not believe in tithing." Is that so? Then brother, you would not make a good Adventist or a good Mormon. If you belonged to either of these organizations you would have to (law) give the tenth of all your income, if you believed in it or not.

Some time ago it was necessary for the writer to stop over a day in Salt Lake City, Utah, which gave him a fine opportunity to study the faith and practice of the many Mormons living there. He found many things that were diametrically in opposition to the Word of God, but there were some things discovered that revealed to him why these people can propagate their doctrine on such a large scale. He was told that to be a good Mormon one had to abstain from intoxicating liquors, tea, coffee, and tobacco; and he must give a tenth of his income to the propagation of their doctrine. According to this, I know many Mennonites that would not make even good Mormons.

In Salt Lake City there are about 57,000 Mormons. Suppose the average wage would be \$100.00 per month. Many through their copper mines, large stores and factories, have a much larger income than this. Many have incomes, I was told, of thousands of dollars a year. But we will suppose the average is only one hundred a month. For 57,000 Mormons, this would total the enormous sum of \$570,000 per month. Can you see why it is that the Mormons have to appoint a committee to decide what to do with the money that comes in? Also how they can send out workers two by two for the purpose of spreading their pernicious doctrines?

Now there are about 52,400 Mennonites in our own church; or, we might say, roughly, 17,000 families. Suppose the average would be, not \$100, but \$80.00 a month per family. Should they all adopt the "Tithing as a system" of giving, the result would be that into the treasuries of the Church there would flow, monthly, 136,000 dollars. This is more than 11 times the amount (according to a recent report), that our Mission Board received for August of this year. Those figures

were \$12,259.55. This, by the way, was \$310.00 less than 10 years ago. In September, 1925, it was \$12,569.57. What is wrong? Are we going backward? Ten years ago, with 35,000 Mennonites, we received \$310.00 more than in August of this year, with 52,400 members—7,400 more members now, and the Board has to show less receipts by \$310.00 than in 1925. Can you decipher this out dear reader?

Church Buildings

What would these 136,000 dollars do, if these seventeen thousand families were to tithe? In Argentina a church building and home for a missionary family costs from five to seven thousand dollars. Because a large part of the building material comes from United States and European countries, the fluctuation of the money market and the difference in price of the land, etc., in different towns, it is difficult to state the actual cost in dollars of a building in Argentina.

But let us suppose that the average cost would be six thousand dollars. Then, as seen, \$136,000 would build twenty-two church buildings and houses for missionary families to live in, and \$4000 for running expenses. Remember, all this could be done with one month's tithing.

In these twenty-two churches the missionaries and native workers, each Sunday would preach (say to fifty persons) thus one thousand one hundred persons would hear the Gospel preached each Lord's day, or 57,200 individuals a year.

If the Gospel is preached as it should be, each church should see added to its membership ten souls a year, or a total of two-hundred and twenty. Now think what these two hundred and twenty souls could do? Suppose each one would bring one more to Christ each year. Four hundred forty souls would be the result. Let this go on year in and year out, and you can see the actual working out of tithing as a system.

Then again, these twenty-two churches would have a Sunday school of an average attendance of about sixty, which would mean that the twenty-two churches would have one thousand two hundred twenty children each Lord's day. Can you picture the possible results in the home, community, state, and country in general, having an aggregate attendance for a year of seventy-eight thousand six hundred thirty souls studying God's Word?

All this is the result of one month's tithing, if the seventeen thousand Mennonite families would give a tenth of their income to the Lord and the Church. Tithing means tenth. Brother, are you giving that much to the Lord? "Bring ye (that means you) all the tithes into the storehouse."

(Continued on page 732)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THANKSGIVING

By Grenville Kleiser

For the Gospel Herald.

Lord God of hosts, we render thanks
For all Thy mercies sure;
Thy tender love environs us
And will through life endure.

Teach us to know Thy perfect will,
Humble and meek to be;
May we, in gladness, praise Thy name
Throughout eternity.

Lord God of hosts, we offer thanks
And call upon Thy name;
A psalm of praise to Thee we sing,
Thy wondrous love proclaim.

Thou art our refuge and our strength,
There is no other power;
If sudden danger threatens us
We find in Thee a tower.

Lord God of hosts, we proffer praise,
Direct us on our way;
With grateful hearts we worship Thee
On this Thanksgiving Day.
New York, N. Y.

WINNING WOMANHOOD

By Ada Orendorff

For the Gospel Herald.

Through all ages godly women have had their sphere in life and their part in helping carry out the great plan of God. We think of Esther, who by her self-sacrifice was willing to risk her life for the Jews, and thus through her God delivered her people. Hannah was a woman of faith and prayer. Ruth's loving devotion to Naomi made her great. Through her affection and sacrifice she became worthy to be one of the human ancestors of the One whose infinite sacrifice saved the world. Mary the mother of Jesus, most highly honored of all women, was the embodiment of mother-love which is the greatest thing to which humanity has attained. Mary Magdalene came and told the disciples that she had seen the Lord. So Christian women today are called to live and tell the story of the risen Savior.

Christianity has exalted womanhood. Every one has some plan and purpose to fulfil in this life. But, sad to say, too many women today have lost the true mission of their lives. Some women have felt that the home is too narrow a sphere for them to fulfil their ambitions. The trend in the past years has been to stress the training of women for careers, instead of home-making and marriage. In times like these it does not seem to be either

greedy or improper to say that girls should be educated both as homemakers and as earners if possible.

Some one has said: "The fundamental urge for women is the right to motherhood. It is the magnificent heritage and those who cast it aside for the lean pottage of personal freedom must sooner or later taste the bitterness of their own appointing."

It is not given to all to be mothers, but there are always those in this world who need mothering; if not people, then causes, and they are the salvation of the childless, answering as they do that need for something to love well enough to work and sacrifice for. Women have gone into political and social work. The cry has been, "Votes for women." If only the women could vote, how much could be done for the improvement of our land! But what about conditions today? The prohibition question, for instance. It looks as though a miserable failure has been made. If women, instead of voting, had really taught and lived the temperate life, as a Christian principle, I'm sure the influence would have been much better for this generation.

The father may be earning a livelihood. The mother is busy with so many social engagements. If there are any children, they just grow up and do pretty much as they please in their young lives, instead of being "brought up in the nurture and admonition of the Lord." As is sometimes said, "Too many of our homes today are just places where we eat and sleep and change our clothes."

In Tit. 2:3-5 we have this practical admonition: "The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine; teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." What a challenge for the Christian woman to put forth every effort to live and teach by conversation and conduct the overcoming life that others may be won for the Kingdom of God.

I Pet. 3:3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." A desire to be comely and beautiful is not unwomanly, and may be a blessing if rightly used; but the ornament of a meek and quiet spirit is the true quality which will help us to winning womanhood. Beauty of face and form are not given to every one. True beauty has been defined as a quality of mind and heart and is mani-

fest in word and deed. It is the invisible Spirit of Christ within our hearts that radiates true beauty in our lives. Some one has said:

"This is the beauty which perishes not;
It radiates the countenance of every doer of good;
It adorns every honest face;
It shines in the virtuous life;
It molds the hands of charity;
It sweetens the voice of sympathy—
This is the beauty which changes not with the features,
Which fades not with the years."

This thought is expressed in II Cor. 4:16: "But though our outward man perish yet the inward man is renewed day by day." How we admire people who are "growing old gracefully," as we say. In striving for this we need to heed the admonition given in Phil. 4:8: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

As the work of the builder is preceded by the plans of the architect, so the deeds we do in life are preceded by the thoughts we think. So it follows that an important part of the work and occupation of one's early years should be to learn to have right thoughts which later on in life are to become right actions. The pleasant, helpful girl is most likely to become the pleasant, helpful woman. The seed that is sown in the spring-time of life largely determines the character of the harvest that must be reaped in autumn. Life in her seasons follows nature. In spring we plant, in midsummer and autumn we garner. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap" (Gal. 6:7).

Sterling, Ill.

THE MODERNIZED SALOON

(Continued from page 723)

coiffed, her body anointed with rich perfume, and been clothed in fine garments. Your filthy rags are forgotten. The best decorators in the country are busy designing artistic interiors for you, and those who now enter your doors are the well-fed folks, both men and women. We can see them sitting in your cozy little stalls, holding their cigarets in jeweled fingers, and delicately quaffing your wares. The other day I saw a young mother sipping her drink, while the innocent baby (whose angel doth ever behold the face of the Father) played and cooed in his carriage close by the stall where she sat. Every night your place is filled with boys and girls, who believe that they are being smart and sophisticated and grown-up. Nor are you any better in your other guise, the state liquor stores, where prosperous, successful looking men and wom-

(Continued on page 727)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LATER PROPHETS AND LEADERS OF JUDAH**

OUTLINE STUDY

Lesson for Dec. 1, 1935.—EZRA'S MISSION TO JERUSALEM.

Lesson Scope.—The Book of Ezra.

Lesson Text.—Ezra 7:6-10; 8:21-32.

Time and Place.—B. C. 458; Babylonia and Jerusalem.

Leading Characters.—Ezra, Artaxerxes.

Golden Text.—The hand of our God is upon them for good that seek him.—Ez. 8:22.

Points for Meditation.

1. The work of the scribe.
2. Talent combined with consecration.
3. The spirit of loyalty to God and the Church.
4. Teaching the law of God.
5. Feasting Vs. fasting.
6. Trust in the Lord.
7. The Lord our helper.

Introductory Thoughts.—Ezra was a scribe who was especially gifted as a teacher. And when this special gift from God is combined with consecrated loyalty to Him, it means a power that is felt by both the friends and enemies of God. The life of Ezra is closely associated with that of Nehemiah. Both were gifted men, though along different lines. But both were alike consecrated to God, which brought them together in a common effort to advance the interests of their people. A variety of gifts, when wholly upon the altar, means a multiplicity of powers.

LESSON COMMENTS

Ezra Prepares for His Journey (1-10).—About eighty years after the first return of the Jews to Palestine, in response to the decree of Cyrus king of Persia, the Lord put it into the heart of Ezra the scribe to join the Jewish people in Palestine, as his services there were greatly needed. "He was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king [Artaxerxes] granted his request, according to the hand of the Lord his God upon him."

With Ezra there went a number of priests, Levites, singers, etc. Whether this was by direct leadings of the Lord or through the careful planning and pleading of Ezra and others, we are not told; but we rather think it was both. The graphic description of the great Bible conference as described in the book of Nehemiah makes it clear that they were all needed. After a six-months' journey the company finally reached Jerusalem. One of the things to be noted is the careful preparation which Ezra had made in the way of seeking and searching the law of the Lord, that he and his fellow teachers might successfully "teach in Israel statutes and judgments."

Trusting in the Lord (21-23).—One of the first things that Ezra did was to proclaim a fast (not a feast) "that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance." This is real consecration; the spirit that brings great results from God.

Ezra reveals his inner feelings. He says: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Had Ezra done what he confessed he was ashamed to do, he would have been guilty of the same thing that many people are doing today: professing to depend upon the Lord and at the same time leaning on the arm of flesh for their safety and support. Ezra did the right thing. Will we do likewise?

Ezra went to the right place, and took the right course, to get the real blessings and protection from the Almighty. Hear his testimony: "So we fasted and besought our God for this." It brought the right kind of response: "He was intreated of us." Greater, and more secure, than any protection ever extended by the mightiest of earth's monarchs, is the protection we get from the Lord. "If God be for us, who can be against us?"

A God-protected Journey (31, 32).—

This is a continuation of the thoughts brought out in the preceding paragraph. The testimony, "He was intreated of us," is followed by an account of how the Lord was with this faithful company. After a brief description of the things they took with them—how they were taken care of, and a further assurance of safety from the Lord—Ezra goes on to say: "Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay by the way." Then, as now, there were enemies ready to thwart the efforts of the people of God. Moreover, the treasures which this company took with them constituted a tempting morsel for the bandits that then infested that country. But Ezra and his men put their trust in the right source, and their experience verified the divine assurance that "it is better to trust in the Lord than to put confidence in men." The Lord was with them throughout the journey, and in due time they reached their destination in safety.

From the story of Ezra we gather a two-fold lesson: (1) The lesson of consecrated service. (2) The lesson of trust in the Lord. "Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength."—K.

BIBLE MEETING TOPIC

MIRACLES OF PAUL (Jr.).—Rom. 15:15-24; Acts 19:10-20

Topic for December 1

MOTTO

"By the power of God."

OUTLINE STUDY

I. Miracles Wrought through Paul.

1. Blindness of Elymas the sorcerer.—Acts 13:11.
2. The cripple healed.—Acts 14:10.
3. Devils cast out and the sick healed.—Acts 16:18; 19:11, 12; 28:8, 9.
4. Eutychus raised.—Acts 20:9-12.
5. The viper does not kill.—Acts 28:5.

II. Miracle wrought upon Paul.—Acts 9:1-9, 17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Paul."
2. God Working Miracles by Paul.
 - a. Give an account of each miracle and the circumstances connected with it.
3. Paul as the Miracle of God.
 - a. His conversion.
 - b. His service as a messenger of Jesus.

For Seniors.

1. Paul as a Pattern of God's Miracle of Grace.
2. The Use of Miracles in Paul's Work.
3. The Miracles of Paul and Some of Their Lessons.

PERSONAL THOUGHT

Are we meeting the conditions for power from God in our Christian service? Can God entrust us with power, or would such entrustment only make us vain?

SEED THOUGHTS

Power from on high is cooperation with God.—Cook.

No power of the Holy Ghost can fill you while you are full of your own ideas of your own importance. All must go.—Ingram.

THE MODERNIZED SALOON

(Continued from page 726)

en flock at the end of the working day, when they leave the tall office buildings, and carry out their quarts and pints of liquid death.

"But, Madame Saloon, I have recognized you. From your doors come the same ribald laughter, the same clink of glasses, the same blue smoke, the same harsh music. And the other day my little neighbor girl whispered to me the same foul story that Opal once told me—and she had heard it in your house. You are the same wicked one we knew of old. We were assured that you would never return; but I would almost rather have you in your old guise, whom every decent citizen despised, than dressed in respectability to fool our boys and girls.

"With every wish for your early demise, I am, . . . A Mother."

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

THURSDAY, NOVEMBER 21, 1935

Field Notes

Sunday, Nov. 17, is the date set for the beginning of a series of meetings at West Liberty, Ohio, with Bro. Oscar Burkholder of Breslau, Ont., in charge.

A brother writes from Hesston, Kans.: "This finds school going nicely, and new prospects showing up continually for Special Bible Term."

The congregation at Hopedale, Ill., is looking forward to a series of meetings, Nov. 24-Dec. 1, with Bro. Milo Kauffman of Hesston, Kans., in charge.

November 27-29 is the date set for the annual Bible reading at Slate Hill Church near Shiremanstown, Pa. Instructors: John F. Bressler, Nevin Bender. The public is invited to attend.

A message from Kitchener, Ont., dated Nov. 12, says: "Bro. C. C. Culp of Chief, Mich., preached at Kitchener, Ont., in the absence of the pastor. His stirring message was greatly appreciated."

The monthly Bible meeting at the Columbia, Pa., Mission is scheduled for Saturday evening and Sunday, Nov. 30 and Dec. 1. Instructors: Milton Brackbill, Elmer Moyer. The public is invited to attend.

Bro. W. W. Graybill of Richfield, Pa., spent the week-end over Nov. 17 among the churches in Franklin Co., Pa., conducting communion services at Marion Church in the morning and at Williamson Church in the afternoon.

Bro. C. F. Derstine of Kitchener, Ont., expects to be with the congregation at Pinto, Md., from Nov. 27 to Dec. 4 for Bible conference and revival meetings. All that are interested are invited to attend these meetings.

A group of five young men from the congregation at Canton, Kans., is spending a week at the Children's Home in Kansas City, Kans., getting a supply of wood together for fuel in the Home.
C. E. M.

Bro. E. J. Berkey of Oronogo, Mo., is expected at Knoxville, Tenn., to begin a series of meetings Nov. 24. He is planning to spend the coming winter in evangelistic work in Virginia and Pennsylvania. May the Lord add His blessings.

Favorable reports come from the recent superintendents' and S. S. workers' meeting at the Mennonite Church in Paradise, Pa. Only the future can reveal the results of such meetings in the way of winning souls for the Master.

Thanksgiving Service.—The White Cloud - Vestaburg - Bowne congregations are planning to hold a joint Thanksgiving meeting at the Bowne Church near Clarksville, Mich., on Thanksgiving day, Nov. 28. Every one welcome.
T. E. S.

Bro. D. D. Miller of Protection, Kans., is spending several months in the evangelistic field on the Pacific coast. During this time mail will reach him as follows:

Hubbard, Oreg., Nov. 17-Dec. 1.
Albany, Oreg., Dec. 1-15.

Expression of Thanks.—Bro. J. M. Kreider and family of Palmyra, Mo., desire to take this opportunity to express their appreciation for the many words and messages of sympathy received in the passing of their son and brother, Philip Kreider.

Mennonite Board of Education.—At the recent meeting of the Executive Committee of the Mennonite Board of Education it was decided to hold the next annual meeting of the Board at Goshen, Ind., Feb. 17 and 18, 1936. Fuller details will be published later.

Bible Conference.—We are in possession of a very interesting program of the annual Bible conference for the Johnstown, Pa., district, to be held at the Thomas Church Nov. 26—Dec. 1. Instructors: E. W. Kulp, John R. Mumaw. The public is invited to attend.

The congregation at Scottdale enjoyed an all-day missionary meeting last Sunday. An interesting feature of the meeting was the report from the three Sunday schools being conducted by workers in the congregation. The speakers all represented home talent, nearly all of them being young men.

A ten-day series of meetings closed at the Blough Church near Hollsopple, Pa., on Sunday evening, Nov. 17, with Bro. A. J. Metzler of Scottdale, Pa., in charge. The membership generally were strengthened in the faith, three young men stood for Christ, and a re-

freshing communion service was held in the Sunday morning service.

Word reaches us that our aged bishop at Elida, Ohio, Bro. J. M. Shenk, who had a fall Nov. 3 and fractured a hip, is seriously ill from the effects of his fall. Bro. Shenk is in his 88th year, perhaps the oldest minister (in point of service) in the Mennonite Church. The prayers of God's people are solicited in behalf of our aged brother.

Johnstown Bible School.—We are in possession of a neat little folder giving particulars concerning the Johnstown Bible School, to be conducted at Stahl Church near Johnstown, Pa., Jan. 6 to Feb. 21, 1936. Those interested or desiring further information should write to the Secretary, Bro. John A. Thomas, Johnstown, Pa., R. D. 4.

Bible Instruction Meetings—are announced for Gingerich's Church, Lebanon Co., Pa., on Saturday evening and Sunday, Dec. 7 and 8, with Brethren John F. Garber and N. W. Risser as instructors; also Paradise (Pa.) Church on Saturday evening and Sunday, Nov. 30 and Dec. 1, with Brethren Nevin Bender and H. F. Leaman as instructors.

Series of meetings are announced in the following churches in Lancaster Co., Pa.:

Petersburg, beginning Nov. 17; John S. Hess evangelist.
Landis Valley, beginning Dec. 1; J. W. Hess evangelist.
Paradise, beginning Dec. 1; N. H. Mack evangelist.
Erb's, beginning Dec. 8; Elmer Martin evangelist.

Your prayers in behalf of these meetings are solicited.

Following is a partial list of all-day Thanksgiving services announced for churches in eastern Pennsylvania:

Reading. Instructors: J. K. Charles, R. J. Shenk, A. J. Metzler.
Sunnyside (near Lancaster). Followed by revival meetings in charge of D. S. Krady.
Bossler's (P. M. and Eve). Instructors: J. B. Zook, N. H. Mack.
Lancaster (E. Chestnut St.). Instructors: J. F. Grove, Elmer Yoder, John Leatherman, John Gochenauer, Richard Danner.
Slate Hill. Instructors: Nevin Bender, J. F. Bressler.

Correspondence

Peabody, Kans.

Dear Herald Readers, Greetings:—"Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2).

Just now we are grateful for the plentiful amount of much-needed rain which we have received recently.

The summer's drouth has caused a feed shortage, also premature ripening of corn and early filling of silos.

In the afternoon of Sept. 22 Bro. Harry Diener, accompanied by Brethren Miller, Shrock, and Kauffman of the Yoder, Kans., congregation; Bros.

Paul Erb and Gaius Horst of the Pennsylvania congregation; Bro. Milo Kauffman of Hesston, and a few of our own congregation gathered at the home of Bro. Noah Ebersole when he was anointed for healing by Bro. Diener. He has not been bedfast, but has been ailing ever since having the influenza last winter. His health seemingly has improved slightly. He delivered the morning message on Oct. 13, and again last Sunday, Oct. 27, when he preached from Rom. 5:19.

Due partially to Bro. Ebersole's ill health, we have had a number of visiting ministers recently. On Sept. 22, Bro. Edwin Weaver, newly appointed missionary to India, preached for us from I Pet. 1:3. He was accompanied by Sister Weaver and little Carolyn Grace, and his sister Lottie and Mary Hess of Hesston, Kans.

On Sept. 29, Bro. Edward Selzer of Canton, Kans., preached to us from I Cor. 11:28, since it was our counsel meeting. Sister Selzer, Elsie, Alice, and Merle Selzer accompanied him.

On Oct. 6 our bishop, Bro. Harry Diener, was with us for communion services. He was accompanied by Bro. and Sister Alph Miller of Hutchinson and Bro. and Sister Al. Miller of the Yoder congregation.

Bro. and Sister Charles Diener of Canton worshiped with us on Oct. 20, and Bro. Diener delivered the morning message. Text, Luke 12:15.

Other visitors in our church services have been Mrs. Lewis Wilson (formerly Mary Newcomer) and children—Mary Lee, Wallace, and Ilene of Merced, Calif.; Charlie Loucks, Canton, Kans.; Thelma Blosser of Newton, Kans.; Clarence Horst of Mason-Dixon, Pa.; Dan Hunsberger, La Junta, Colo.; Hannah Winey, Newton, Kans.; Adam Byers, Professor of Bible and Science in the Brethren in Christ (River Brethren) school at Thomas, Okla.; and Allen White of Newton, Kans.

Sister Vera Newcomer of our congregation has returned to her teaching position at Burns, Kans., but has worshiped with the home congregation several times since the opening of school.

Bro. Frank Horst has returned to his school at Fall River, Kans.

Bro. Lawrence Horst, who spent the summer working for his uncle, Bro. Thad Beck in Harvey Co., has gone to Coleman, S. Dak., to husk corn.

Bro. and Sister Clifford Stutzman and Sister Edna Horst of our congregation spent the week-end of Oct. 13 at Milford, Nebr., attending the Hershberger-Vogt wedding while there.

Bro. and Sister J. Lester Beck, Evelyn, Harold and Carolee and Sister Beck's sister, Gladys Grove, have gone for a short visit with relatives at Jackson, Minn., and Manson, Ia.

Oct. 30, 1935,

Cor.

Freedom, Mo.

Greetings in the Precious Name of Jesus;—It has been our privilege to again commemorate the suffering and death of our Lord and Savior Jesus Christ by the observance of the ordinances of communion and feet washing.

On Friday forenoon, Oct. 25, Bro. J. M. Kreider with his wife and daughter Lena; Bro. David Hathaway and Sister Nellie Hathaway, of Palmyra, Mo., arrived here. That afternoon we enjoyed a preaching service in the Phillips' home. Shortly after returning home from this service, Bro. and Sister Dan Hershberger (Sister Bowman's parents) with their daughter Pearl and husband (Bro. and Sister C. F. Greaser) of Garden City, Mo., drove in. These formed a very agreeable group of visitors for our humble dwelling, which we enjoyed very much.

On Saturday forenoon we had another regular preaching service—in the afternoon counsel meeting, and Sunday forenoon Sunday school and preparatory service. In the afternoon we observed the above named ordinances. All these services were conducted by Bro. Kreider. We were very glad for all these visitors in connection with these services at this time. Such visitors are always an encouragement to our little flock, which numbers eleven at this time.

One regret we experienced was to see our visitors leave so soon again on Monday morning.

We are also glad to report the visit of Bro. J. M. Yoder with his son Daniel and daughter Barbara, and Sisters Sadie and Margaret Bissey of the Cherry Box, Mo., congregation over Sunday, Aug. 18, on their way home from the Missouri-Kansas Conference, held at the Mt. Zion church in Morgan Co., Mo. Nor have we forgotten the very much appreciated visit of the writer's sister, Mrs. M. M. Shantz of Kitchener, Ont., with her son Moses, daughter Maggie, and grandson Fred Shantz, the last week of June.

Though the early part of summer seemed too wet to us and the latter part too dry, reducing the normal supply of small grain and corn, when we look at our abundant supply of fruit and vegetables stored away for the winter, and feed for the stock, and think of our national Thanksgiving day so near at hand, we feel we have very much to be thankful for.

Oct. 31, 1935. E. C. Bowman.

Palmyra, Mo.

Greeting in the Name of Jesus:—Another summer is past and beautiful autumn is with us again. The days sped swiftly by as we worked to store the fruits, vegetables, and crops the heavenly Father lavished upon us.

The year thus far has brought us

unusual experiences of joy, disappointment, and sorrow. We greatly rejoiced when a number of our Sunday school boys confessed Christ and were received into church fellowship by water baptism. When we wrote before, our sick had much improved; but since then one has suffered much with an unusual and dreadful malady and a few weeks ago answered the summons, "Come Home."

Part of our mid-week prayer meeting hour has during the past summer been devoted to mission study. Bro. J. W. Shank's book on South America was first studied. Junior India is the book now being studied. Our young people take great interest in this work.

Bro. C. F. Yake visited us just before General Conference and favored us with a talk to the children on "Growing Straight" followed by an interesting description of his work at the Publishing House. The Y. C. Companion is more interesting than ever since we are acquainted with the man who works so hard to give it to us.

Martha Hershey and Bessie Bennell of La Junta, Colo., visited friends and relatives here this summer.

Bro. Joe Neuhauser and little son and Sister Bertha Yoder arrived Oct. 7. Their visit here, at Pea Ridge, and Hannibal was greatly appreciated by all.

Our counsel meeting was held Oct. 20 and communion is announced for Nov. 17.

Nov. 2, 1935. M. Lena Kreider.

Bowdill, Ohio

(Pleasant View congregation)

The past few years the Lord has wonderfully blessed our weak efforts and many souls have been added to the Church. On Sept. 25 Bro. C. F. Derstine came into our midst and labored with us eight days. As a visible result of this work seven precious souls confessed Christ.

On Oct. 13 baptismal services were held, at which time six souls sealed their vows with water baptism and three were received upon confession. Our bishop, Bro. I. J. Buchwalter, assisted by his collaborator, Bro. Alva Wengerd, officiated.

On Oct. 20 communion services were held by the brethren Buchwalter and Wengerd, assisted by deacon Clayton Rohrer of Wadsworth, Ohio. We thank God for the fine spirit of love and co-operation shown in these meetings.

On Oct. 31 a middle-aged man, not of our people, who was on his sick bed, called for help. A very impressive meeting was held in which he and his wife confessed Christ. He was baptized and received into the Church and (D. V.) she will be received at a later date. May God be praised.

Nov. 4, 1935. Cor.

(Continued on page 732)

Miscellaneous

GOD'S GREAT LOVE

By R. P. Blosser

For the Gospel Herald.

The love of God is so amazing,
It's hard to understand
Why He should give His only Son
To take a rebel's hand,
And lift him from the miry clay,
Or from the sinking sand,
And place his feet upon a rock,
Where he can firmly stand.

The love of Jesus is so wondrous,
He left His home on high,
And came to do His Father's will,
And laid His glory by;
He took instead a robe of flesh
And took the sinner's place;
He died Himself in agony
And saved him by His grace.

The love of Jesus is so mighty
To save from sin and woe,
He bore our sins upon the cross,
How could He love us so?
He died the ignominious death
Upon the cruel tree;
And there poured out His life in death
That we might ransom be.

The love of Jesus is so precious
And does so freely flow,
He took my place upon the cross,
That's why I love Him so;
Such love, how can I e'er repay?
I tremble at His feet.
In shame, I look into His face,
A loving smile to meet.

Such wonderful, redeeming love,
For ever praise His name!
I stand and gaze upon the scene
And bow my head in shame
Because my sins have nailed Him there,
My sins I now confess,
I'll consecrate my life to Him
And trust His righteousness.

His wonderful redeeming love
Is not for me alone;
It was to save the fallen race,
He left His glorious throne;
Then look, my friend, to Calvary
He hangs there on the tree,
Believe on Him who's dying there
And say, "He died for me."

The Father's everlasting love
Will never, never end;
And as my Savior "ever liveth"
He is my constant friend;
I now await the "blessed hope"
Of our dear Lord's appearing,
And by the signs that now abound
We know that time is nearing.
Canfield, Ohio.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

Built on one of the few high banks along the Pequea creek, at the eastern end of Lancaster County, Pa., stands a neat, substantial brick church building, where the Hershey Mennonite congregation assemble for worship.

It was a beautiful, warm, Sabbath morning in November. The grass on the automobile parking ground, the carpet of leaves on the grass, the many large maple trees, with some colored

leaves still on them, the leisurely flowing Pequea nearby, the refreshing country air, made the surroundings both pleasurable and attractive.

A few minutes before time for Sunday school to begin, the superintendent, Bro. Henry Hershey, came to the door and tapped a bell in his hand to remind those visiting outside that it was time to "come in." Promptly at nine A. M. the Sunday school service started by singing appropriate hymns selected and led by the chorister, Bro. Eli Eby.

Assistant Sunday school Supt. Sem Hershey, read the devotional from II Chronicles, thirty-sixth chapter. Following prayer the lesson was read in alternate verses by the school and the superintendent. Then the teachers taught the lesson. After the teaching period visiting brother Daniel Weaver, who is a helper of the work at the Columbia Mission, gave a short talk to the school. Sunday school was brought to a close. About three hundred were present.

The Church service was opened by Bro. George Graham, one of the home ministers. Stressing the importance of prayer and the need of spiritual food, he then asked us to join in a season of silent prayer.

A visiting minister, Bro. Martin Weaver of Guengerichs' congregation, brought the message. Text, Gen. 19: 26. He warned us of the "sin of looking back," and encouraged us to press forward. He drew our attention to the fact that "The way people look, that's generally the way they walk." He also told us that "Lot's wife is an example of those who are convinced but not converted." Following the sermon, encouraging testimonies were added by Bro. Graham and the home deacon, Bro. Landis Hershey.

We were impressed with the reverence and worshipful spirit of the members while in the house of God. This is one of the places where the sisters wear plain dresses made of substantial material. The furnishings about the building seemed quaint, perhaps a little old-fashioned, but they were clean, well-cared for, wholesome, comfortable, and well arranged.

May the Lord richly bless the love and good works, as well as the influence for good which emanates from this part of His vineyard.

Lancaster, Pa.

OUR TRIP TO THE EAST

By Isaac Miller

For the Gospel Herald.

When our plans materialized and the time came, we started on our trip to visit our many friends throughout the United States and our relatives in Ontario. On July 15 we left our home at Mazeppa, Alta., accompanied by

Bro. and Sister Erb of Carstairs and our one daughter, Marjorie. The first day we passed through Glacier Park in Montana, where we drove through snow and ice, making us don our coats for a while. We reached an altitude of 6,680 feet.

Arriving at Creston we enjoyed two evenings of evangelistic meetings, conducted by Bro. C. C. Culp of Michigan. We were also privileged to be at the bedside of Sister Sutter, who since then has passed on to her eternal reward.

From there we went to Spokane, Wash., where our daughter Myrtle of Portland, Oreg., joined our party; then to Nampa, Idaho, for Sunday morning service, and on to Indian Cove for the evening service, where we found a group of interested brothers and sisters gathered for services at a schoolhouse. This is a new place where they are striving to build up homes for themselves.

From there we went on to Filer, Idaho, for a Monday evening service, meeting new friends and forming new acquaintances. In this location they irrigate the land and have beautiful homes and crops. We then left for Chappell, Neb., crossing the wild sage brush and rocky plains of Wyoming. Beaver Crossing and Milford were our next stops. We remained there over Sunday. We enjoyed the services in our shirt sleeves with fans going throughout the congregation. Regardless of the extreme heat, we realized His sacred presence in our midst.

Our next stop was Wellman, Iowa, where the American heat was at its height—114 degrees. We enjoyed our thermos bottle with ice water more than we ever had before. Here we attended the revival which was being held by Bro. C. F. Derstine of Ontario. We also met with Bro. W. S. Guengerich and wife and had the privilege of visiting his aged mother, 92 years of age, who is well and hearty, and in good faith in the service of the Lord.

From there we drove up to Nappanee, Ind., visiting our friends there. We were privileged to attend a revival meeting conducted by Bro. James Bucher of California, at Elkhart one evening. We could hardly hear the sermon because of the heavy rain storm. We passed through Goshen on our way to Ontario. We reached London Ont., where we left Bro. and Sister Erb at her brother Milton's home. We then left for our old home at Markham. There we stayed with our relatives and dear ones, and we were indeed glad to visit our homeland once more.

The General Conference was a large gathering of great interest and edification to us. We had never had the privilege of attending such a meeting

before, the report of which was published in the Gospel Herald.

We visited Vineland, Ont., one week-end, and we very much enjoyed the services. We also partook of the sacred emblems at the morning service. We westerners had a real feast of grapes and peaches while in this district. We then returned to Toronto, spending a week with relatives there. On a Sunday morning we went out to the Wideman congregation near Markham to hold a communion service, and in the evening we again returned to Toronto to the services at the Mission.

On Oct. 15 we again started on our long trip to the West. Bro. and Sister Erb joined us at Waterloo.

Our first stop was Detroit, Mich., where we stayed over night; then on to Elkhart, where we filled an appointment in an evangelistic meeting in the absence of Bro. Jesse Martin, who was called home by the death of Bro. Ira Bauman of Waterloo.

We visited Goshen College, attending the chapel service where Bro. Martin addressed the student body. We spent a night with the Miller's at the Administration Building in Elkhart. Our next stop was Freeport, Ill. We assisted at the communion there, and also had a nice visit with Bro. Shoemaker, who was confined to his home, but was able to be about. We enjoyed the short stay very much. We trust he may be able to enjoy good health once more. We found him in good faith in his Lord. Let us pray for him as an aged father.

On Monday morning we drove to Sheldon, Wis., stopping with the little group there. Bro. Isaac Mast of North Dakota had begun a series of meetings in a small schoolhouse. We travelled through mud and water to attend the meeting, but found a goodly number of people, who are deprived of a resident minister. Here would be an opportunity for some consecrated mission workers. Any one who is interested, write to Bro. I. S. Mast, Casselton, N. Dak.

Detroit Lakes was our next stop. We were twenty-four hours behind schedule, as they had an appointment for us the night before. But this same evening we found a nice congregation of parents and children gathered in a church building. It was only a shell, but they hope some day to finish it. Next day we left for Casselton, N. Dak., holding a little meeting in Bro. Joe Roth's home.

At Minot, N. Dak., we met Bro. Eli Hochstettler who had just arrived to hold inquiry and communion which we enjoyed so much. Visiting our friends there, we went through the rain to Kenmare. We had a little service with the group there. Starting here it was cold and misty and very unpleasant to drive. The roads were wet and

icy, causing our car to slip to and fro on the pavement. Finally we found ourselves in the ditch. No damage was done. We hurried on to Glasgow, Mont., where we stopped for the night. Here we saw our first snow, with the temperature at 12 below zero; then on to Shelby, Mont., where our daughter Myrtle boarded the train for Portland, Oreg., where she is at work at the Mennonite Mission.

We turned our car toward Alberta,

where we found snow and still more snow. We arrived at High River safely on Nov. 1.

We feel to thank the Lord for these privileges and for His protecting care in bringing us through dangers, seen and unseen, permitting us to come to our home to meet our dear ones again. We want to thank all our kind friends for their kindness, hoping some day to partially repay their hospitality.

Mazeppa, Alberta.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

Our president, Bro. A. D. Wenger, delivered the opening term address on the morning of Sept. 11. He held up to us a model student in Daniel as he discussed the subject, "Daniel in School." We left chapel services with aspirations to be a Daniel, at least in purpose. Registration followed, and we found ourselves started in another school year.

Greetings, getting acquainted, registration, adjustments and organization, all of which help to characterize the opening of a school year, are history now. The willing co-operation shown by both new and old students gave the year a successful beginning.

Our enrollment totals 154. They are classified as follows: College, 41; High School, 93; Elementary Bible, 20.

Bro. Wenger's occasional vacant seat during the early weeks of school at our chapel services was keenly noticed. However, we were awaiting his entire recovery from a stubborn attack of influenza. When on Saturday morning, Oct. 5, we were startled without warning that our beloved president had answered the summons from a higher realm, we were saddened. It was a distinct loss.

But the pressure of our loss was not fully realized until the students and faculty assembled for chapel service the following Monday morning. The messenger of death had come into our school family. We saw and felt the vacancy. We were pressed with the reality of Bro. Wenger never again filling the vacant seat. Silence echoed the respect of the sorrowing faculty and student body when Bro. Stauffer very appropriately acknowledged our loss and directed our hearts to the Source of comfort. Bro. Mummaw conducted the devotion, after which expressions of appreciation were given by many of the faculty members.

In the afternoon, many friends crowded the building, that was so largely indebted to the personal efforts and influence of Bro. Wenger, for the memorial services. Bro. J. H. Mosemann preached the sermon. Others who had part in the service were brothers Graber, J. I. Lehman, Metzler, Kauffman, and Stauffer.

That night the spent form of our esteemed president was conveyed to his former home—its last journey to Fentress. There it was carefully laid to rest after another crowded memorial service.

Classes did not meet on Monday, and only a few on Tuesday. Since all of the ministers of the faculty were in Fentress, Bro. Glick

conducted our chapel services on Tuesday morning.

Unconsciously, we pause. Before us stands an invisible yet immovable monument. It is the life of the one who willingly allowed himself to be spent for a noble cause, the youth of our Church. Such efforts, such a concern, such sincerity, such zeal, such consecration, and such sacrifice! Only a noble life could result. Bro. Wenger's passing was our loss, but his well deserved gain.

An announcement on Wednesday morning, Oct. 9, informed the student body that Bro. J. L. Stauffer was appointed as Acting President by the Executive Committee of the board of trustees. In a few words Bro. Stauffer expressed his desire to maintain the same principles and ideals that Bro. Wenger had fostered. By a unanimous response, the student body and faculty pledged their ready support and co-operation to Bro. Stauffer in his new responsibility.

There are a few changes in the faculty this year. Bro. Gehman is on a leave of absence for further preparation at the University of Virginia. Bro. Menno Brunk is back with us again. Bro. Clarence Fretz of Perkaskie, Pa., is assisting the faculty by teaching several classes in German.

Among the extra activities of which students took advantage were the following: Annual get-acquainted meeting, Sept. 11; visits to faculty homes, Sept. 15; climbing Massanutten Peak, Sept. 28; attending quarterly Mission program at Lindale, Sept. 29; and "Open House" in the dormitories, Nov. 2.

Oct. 16-27 we enjoyed a special season of spiritual refreshing. During that period Bro. J. Irvin Lehman directed our annual fall revival. The Lord abundantly blessed us both in the public services and in private interviews. Several souls accepted Christ as their Savior in their youth. Many more consecrated their lives. God's name was honored in our presence.

A splendid interest is manifest in all our religious meetings. A new feature in the daily program is the "morning watch." This period is designed for those students who desire a quiet period in which they can have their private worship undisturbed.

A few chapel talks have varied our daily chapel services. Bro. Hostetter spoke on "Epistemology" and Bro. Brackbill on "Ladies and Gentlemen."

The regular literaries are again meeting on Friday evenings.

Sunday school is running smoothly under the direction of Bro. Hostetter and Bro. Brunk; while the Y. P. C. A., besides boosting the spiritual activities of the school, is reaching out into neighboring communities. Street meetings are being conducted in several mountain towns every Saturday night. An unusual success with the prison services has encouraged the work there.

We appreciated the visits and messages from a number of visiting brethren: Bros. Ray Shenk, E. J. Berkey, and J. L. Horst.

We are looking forward to communion services on Sunday evening, Nov. 10.

We entreat your continued prayers.

Yours in His service,

Nov. 9, 1935.

M. L. Ruth.

"BRING YE ALL THE TITHES"

(Continued from page 725)

But, you say, "Am I my brother's keeper?" Surely so. Do not let the blood of your brother cry to you from the ground or allow his blood to be required at your hand.

In Argentina, in the districts for which the Mennonite Church of North America is responsible, live three to four thousand souls. Their call for church houses has been presented in previous articles. How much have you given, dear reader, for this purpose? What will you contribute toward helping us to take the Gospel to these lost souls? We have shown that twenty-two church buildings and houses for the pastors to live in could

be built in Argentina, if the seventeen thousand families in the Mennonite Church were to begin to tithe. But remember, this is for one month. Eleven months remain to do a similar work in India, Africa, and other foreign countries where we ought to be engaged in mission work, and the income of several months left for mission work in cities and rural districts in the homeland.

Since I have been authorized by the General Mission Board to solicit funds for church buildings in Argentina, and not being able to solicit from house to house as I did in many congregations in 1925, I have decided to have published at the end of this article a subscription blank which may be used for the purpose intended. You can use it, dear reader, as a guide and can send your contribution direct to Elkhart, Ind., or through the regular channel.

May God direct you in this as in other things. Make the matter a subject of prayer, then fill in the subscription blank as He leads you to do.

"Have you robbed God?" And you say, "Wherein?" and God answers, "In tithes and offerings." "Bring ye all the tithes into the store house." "Prove me," and see what will happen, to the windows of heaven and to you. "No room to contain the blessing." How wonderful! Read again Malachi 3:8-10, then re-read the subscription blank and do as God dictates.

Goshen, Ind.

SUBSCRIPTION BLANK

In consideration of the great need for Church Buildings in Argentina, South America, I promise to pay to the MENNONITE BOARD OF MISSIONS AND CHARITIES (P. O. Box No. 574, Elkhart, Indiana) or Conference District Board Treasurer, the sum underneath which I have placed an X, or the amount written into the blank space provided for this purpose.

	\$250.00	\$200.00	\$150.00	\$100.00	\$75.00	\$50.00	\$25.00
\$							
I prefer to pay as follows							
Name							
Address							
Name of Congregation							
Date							

CORRESPONDENCE

(Continued from page 729)

Rensselaer, Ind.

(Burr Oak congregation)

Dear Herald Readers:—On Friday evening, Nov. 1, our bishop, Bro. D. A. Yoder, and father, Peter Yoder, came to visit us, the former holding our counsel meeting. Everyone expressed peace with God and man and a desire to take communion, and on the following Sunday morning we enjoyed our communion service. Bro. Yoder preached three helpful sermons. We were made to realize anew the price that was paid for our redemption.

We are looking forward to another spiritual feast. Bro. Milton Vogt and family expect to be with us over Sunday, Nov. 10. We as a little band have enjoyed good health and a bountiful

harvest this summer. We realize that such blessings come alone from our kind heavenly Father, and we give Him the praise. We also rejoice that three precious souls have again made the wise choice, one of them being received by water baptism. We are glad to see them give their young and useful lives and we ask that you pray for them and the work here.

Nov. 5, 1935.

Cor.

Creston, Mont.

Dear Herald Readers, Greetings:—"Have you been shaken up?" has been asked again and again by our correspondents and the correspondents of my two daughters in this community. The answer is, Yes, and No. If shaking up means feeling the tremors of the quakes, then the answer is yes. If

it means suffering any damage, then it is no. On Oct. 31, while teaching the Bible Geography class in the Bible school, we heard a noise that sounded like rather heavy thunder, only it was beneath us. The students began to sway back and forth, up and down, right and left, before my eyes. The lights suspended from the ceiling were swinging back and forth about a foot. Telephone wires outside the building were swinging much farther. What results? Nothing serious—only pale faces, slight headaches, and a very peculiar feeling. In a few seconds a second tremor, worse than the first came, which made a person think that probably each succeeding one may become worse. No doubt, you have all read about the badly stricken section of Helena, which is between 150 and 200 miles from this community.

Our Bible school has now completed its second week of work. Thirty-two are enrolled. "Grandma" Kauffman (a former pastor's widow) visited the school as one of the first visitors. She has a reason for being interested in the school, since eleven of her grandchildren and one of her daughters are among the students. The pastor, J. G. Hochstetler, is the other instructor, and we have found him a good helper in the work.

On our trip to this section, we had the happy privilege of stopping one night with the Iowa City Mission workers and to hold one service. We were very favorably impressed with the work being done, and with the class of people who assembled for the meeting.

Twenty-seven years ago we were laboring with the congregation at Manson, Iowa. A survey of the field then and now has revealed some very great changes. The fine co-operation of the children and the membership surely made it a meeting that we shall cherish in our memory.

Our next stop was Williston, N. Dak. Waiting in the depot from two o'clock at night until eleven in the forenoon gave an excellent opportunity to answer mail. A drive of 65 miles found us in the Coalridge, Mont., district, where we visited the school and held one service. This section has been hit hard by drought. The next day, we drove 135 miles to Bloomfield, where we also visited a school and held services in the evening. The following day we went to Wolf Point, a distance of 80 miles, to get a train for Hinsdale, where we visited Clark Geil and family. We had met our friend as a high school boy in Virginia. The next day we reached Kalispell, Mont., where we were met by our two daughters.

This community has had good crops again this year. Just now the "crop" is composed of deer, elk, and bears, shot and brought from the mountains, which have been snow-capped for sev-

SPECIAL MEETINGS

Thurman, Colo.

Report of the Christian Worker's Conference of the Colorado Mennonite churches held at the Mennonite Church, Thurman, Colo.

Organization:—Mods., Jesse Kauffman and N. M. Birky; Sec., W. N. Nunemaker; Chor., Emory Hartzler.

Topics and Speakers.—(Sat. Night) Devotional (Eph. 4:1-16), J. L. Shellenberger; The Christian Attitude Toward War—(1) Economic, Harve Driver; (2) Social, Myron Lapp; (3) Spiritual, Open Discussion; Sermon, John Roth. (Sunday morning) Devotional (I Cor. 12), S. G. Winey; A Love for the Church and Its Mission, Will Boshart and J. P. Yoder; The Activity of the Church a Challenge to Its Young People, Maude Shellenberger and George Holderman; Missionary Sermon (Acts 16:20), J. A. Heatwole. (Afternoon) Devotional (Col. 3), C. G. Ringle; Victorious Christian Living—Through the Cross, Beulah Good; Through the Resurrection, Wayne Henard; Through the Holy Spirit, Wilma Miller; Through Faith, Vernon Rhodes; Through Bible Study, Menno Snyder; Through Prayer, Viola Winn; Through Service, Alvin Kauffman; Illustrated Talk to the Children, Anna Hertzler; Relation of Church Authority to Individual Conscience, N. M. Birky. (Evening) Devotional (Psa. 19), John Roth; The Bible: Its Origin and Translation, Sadie Hartzler; The Printing Press and the Great Commission, J. H. Shank; Sermon (I Cor. 1:13), L. C. Miller.

Thoughts Presented.—War has an economic basis such as pressure of population, commercial advantage, loaning money, and munitions factories. The cripples depict war, not drums and parades. It results in waste of money, resources, and men. From a social standpoint war suspends the rule of moral obligation, justifies wholesale murder, thrives on deception, sears the conscience, upholds the principle, "might is right," sends people to hell, laughs at law and order, and is the result of greed and selfishness. In Jno. 18:36 Christ answered Herod: "My kingdom is not of this world; If my kingdom were of this world, then would my servants fight." In Matt. 5:44 He says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." In Matt. 26:52 He commanded: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Examples of God's love were shown in the garden before the fall, in making covering for man after the fall, through Noah warning the people before the flood, through angels and prophets until finally Christ came to save and succor souls of man and whose kingdom shall never end. The apostles carried on His work of suffering and love; we are to carry on this work until time shall cease.

The source of love is found in I Jno. 4:7, 8. Because of the younger generation, common service, and fellowship, we love the Church and its mission. We must use every means at our command to keep the Church pure. Love for Church is manifested in longsuffering and kindness. The many activities of the Church challenge our young people to study God's Word, a life of prayer, intercessory prayer, daily faithful living, service in various activities, give gifts, and definite life of service to Christ in various fields. Prayer will drive us out into the field.

Our chief enemy is Satan. In the cry on the cross, "It is finished," Christ had gained the victory over every enemy; in Christ we can have the same victory He had. Christ's intercession was made possible by His resurrection. It guarantees our resurrection. We are given a new nature and sealed by the Holy Spirit. He gives power, illumina-

nates, guides and produces the fruit of the Spirit. Through faith we appropriate power; God wants us to link up with Him. The Word of God must be studied to be used as a weapon. The Holy Spirit has a definite relation to the study of the Word. Service and victory go together; without one we are without the other. Give Jesus complete control. The Church is made up of individuals. It is vital just what place each holds. I Cor. 12. Christ gave the church authority. Matt. 18.

God breathed into men what they should write in the Bible. Jerome, Bede, Wycliffe, Tindale, Coverdale, and others made valuable translations of the Bible. In 1932 437,765 Bibles in 80 languages sold on the Pacific Coast, 1 million in Japan, and 3 million in China, 9¼ million in 300 languages in America and 10½ million in England. Christ is not divided in His leading, word, redemption, body, dominion, and love.

Secretary.

Lancaster, Pa.

Report of the Sunday School Meeting Held at the Stumptown Mennonite Church, Nov. 12, 1935.

Organization: Mod., Ross Goldfus; Chors., Walter Charles and Enos Myer; Secy., Willard Myer.

Topics and Speakers: Devotional, Parke Book; The Value of Bible Knowledge Obtained in Youth, Martin Hershey; The Spirit-filled Teacher's Influence in the Life of the Pupil, J. C. Clemens; The Drift and the Remedy, Noah H. Mack. (Afternoon) Devotional (Psa. 37:1-19), John Myer; Children's Meeting, James Hess; Use and Abuse of the Word, Christ Leaman; Religious Loyalty, Ira Landis; The Church's Attitude in Facing Present World Conditions, J. C. Clemens. (Evening) Devotional (Matt. 7:13-29), Landis Shertzer; Reaching the Unreached, John W. Weaver; Sermon (Jno. 4:13, 14), Martin Hershey.

Thoughts Gleaned: Bible knowledge obtained in youth is very important. Most of this knowledge will go with us throughout our life. The Bible is the Word of faith, Word of reconciliation, Word of life, and the Word of Christ. Bible knowledge involved with the Spirit of God is estimated far above that of any worldly knowledge. Knowledge of the Bible is a weapon against sin. An ideal teacher is Word-fed and Spirit-filled. A good life is worth more than all the intellectual knowledge we can get without the Spirit of God. Every one has an influence going out either for good or evil. The Word of God and the Spirit of God go hand in hand. The Church of God is drifting so much that it causes great problems for the elders. The drift is based on two main points: nonconformity and nonresistance. The false doctrines that are creeping into the Church are a great hindrance to the Christian growth. It is he that endureth unto the end, who shall be saved. The use of God's Word is to lead us to glory. The Bible is good for our Spiritual life. People who are unlearned and unstable wrest the Scriptures to their own destruction. Those who teach these unstable, strange doctrines often cause many others to err. There are two kinds of religion: worldly and Gospel. Worldly religion has no light in it. In the Gospel religion we have Jesus as the light. The Christian Church should follow the Bible to face the present world conditions. As long as the Church does the will of our heavenly Father we are the salt of the earth. We will be conquerors through Him that loved us. Nothing will separate us from the love of God which is in Christ Jesus our Lord. The Holy Spirit is in the living Church. The Church has many ways to reach the lost. Use all the opportunities you have to speak to the lost. All Christians are missionaries. We cannot all preach like Paul, or go far away to some distant land, but we can all speak a word for Jesus. We are Christ's ambassadors. Willard Myer, Secy.

eral weeks. The hunters have been wishing for about four feet of snow, so that the wild animals would come down farther. The snow on the mountains is often ten and more feet deep. It has been quite cold, the thermometer registering as low as fourteen below.

The congregation here numbers some sixty members and has a Sunday school of about 100. A music program rendered by the school was listened to by a full house. The congregation sings occasionally for inmates at the Soldiers' Home. This seems to be much appreciated by veterans from the World War, the Spanish American War, and the Civil War. Some of these have wives living who are also staying in the Home.

To me this annual trip to the Rockies to visit my children and the congregation as well as other very sociable and hospitable people brings rest, joy, encouragement and spiritual help. By the time this reaches the readers, I shall again be with my children in the East.

Nov. 4, 1935. S. G. Shetler.

Markham, Ont.

(Hagerman Schoolhouse)

This small hamlet lies about 12 miles northeast from the limits of the city of Toronto. It also is about 5 miles from the old established Mennonite settlement in Markham township. In recent years many families from the city have purchased small land holdings here in order to reduce their living costs. About eight years ago the William Wright and Floyd Schmucker families, holding membership with the Toronto Mission, moved to this place. Around them were many families, with children, who were receiving no religious attention. For some time these two families conducted a Sunday school in their residence. There is an unused Methodist church building at Hagerman, but this was not available. In October of 1934 a Sunday school was opened in the two-room schoolhouse. Several young folks from Cedar Grove congregation assisted as regular teachers. The average attendance for the year was 33. About ten days ago Bro. H. W. Stevanus of the Snyder Church at Bloomingdale began meetings in the schoolhouse, and closed last evening. During this time there were ten persons who openly decided to accept Christ. Among these were seven middle-aged persons, and three girls in their early teens. Praise is due to the Lord that the Gospel seed has taken root in these lives and is bearing rich fruit. Will Herald readers join in prayer that these babes in Christ may become established in the Word and go on unto perfection? In addition to the Sunday school, regular Sunday evening preaching services will also be held. This is a needy field.

Nov. 11, 1935. L. J. Burkholder.

Married

Gascho—Eicher.—On Sunday, Oct. 13, 1935, Bro. Daniel Gascho and Sister Lizzie Eicher, both members of the East Fairview congregation near Milford, Neb., were united in holy marriage by Bro. J. E. Zimmerman. May God abundantly bless them in their new relations.

Kauffman—Sweigart.—On Sunday, Oct. 6, 1935, at the Prairie St. Church, Elkhart, Ind., Bro. Floyd Kauffman of the Middlebury congregation and Sister Jennie Shirk Sweigart of the Prairie St. congregation were united in marriage, Bro. J. E. Gingrich officiating. May heavenly blessings attend this union through life.

Snider—Horst.—On Sept. 25, 1935, Bro. Mahlon Snider of the Elmira, Ont., congregation and Sister Lena Horst of the St. Jacobs, Ont., congregation were united in marriage at the St. Jacobs Mennonite Church. Bishop Moses Brubacher officiated. May the Lord abundantly bless them through life.

Obituary

Hershberger.—Gideon E. Hershberger was born in Garret Co., Md., Feb. 17, 1863; died near Greenwood, Del., Oct. 26, 1935; aged 72 y. 8 m. 9 d. Jan. 10, 1886, he was united in marriage to Susan Wiseman. He lingered several weeks after a stroke but eventually fell asleep in Jesus. He leaves his companion, 2 sisters, and many relatives and friends. Funeral services were held Oct. 29 at the Greenwood A. M. Church, conducted by Eli Swartzentruber, Nevin Bender, and John S. Hess. Interment in the adjoining cemetery.

Hoover.—Marion G., daughter of Martin O. and Emma (Good) Hoover, was born June 9, 1930, in Farmersville, Pa.; died Sept. 14, 1935. She passed away in the Lancaster General Hospital following an operation for appendicitis, after an illness of five days. Besides her sorrowing parents, she leaves 3 brothers (Eugene, Lloyd and Leon, all at home), her maternal grandparents (Mr. and Mrs. William R. Good of New Holland) and her paternal grandfather (Abram N. Hoover of Vogansville). On Sept. 16 short services were held at the home by Bro. Benjamin Wenger, and at the Groffdale Mennonite Church by Bros. Elmer Martin and Eli Sauder. Text, Mark 7:34. Interment in the adjoining cemetery.

Baechler.—Annie Baechler, daughter of Noah M. and Mary (Zehr) Roth, was born in Waterloo Co., Ont., June 27, 1915; died Oct. 17, 1935; aged 20 y. 3 m. 20 d. She accepted Christ as her Savior and was baptized by Bishop D. S. Iutzi on Nov. 20, 1930, remaining a member of the East Zorra A. M. congregation to the end. On Sept. 2, 1934, she was joined in holy wedlock to Arthur Baechler. This union was blessed with 1 son, Delford, who with his father survives to mourn her early and untimely departure. They lived in matrimony 1 year, 1 month and 15 days. She also leaves her parents, 3 sisters, 3 brothers, 4 grandparents. Services were held at the home by Bro. M. Kuepfer, and at the East Zorra meeting house, near Tavistock, by Brethren M. Roth, Peter Nafziger, and D. S. Iutzi. Interment in adjoining cemetery.

Lehman.—Annie S., daughter of the late Daniel S. Lehman of near Chambersburg, Pa., died Oct. 7, 1935; aged 55 y. 4 m. 10 d. On the evening before her death Sister Lehman attended services at the Chambersburg Church and was struck by an auto as she was attempting to cross the highway on her way home. She had been a member of the Mennonite Church for about 39 years. Self-denial and devotion to others were outstanding characteristics of her life. We believe she was ready to meet her Lord; the hours following her in-

jury she repeated many times the words "Let me go." She is survived by 4 brothers and 3 sisters. Funeral services were held at the home of her sister (Mrs. Samuel Ebersole) and also at the Chambersburg Church in charge of D. E. Kuhns and J. Irvin Lehman. Text, Luke 23:28. Interment in cemetery adjoining.

Lehman.—Barbara (Baumgartner) was born July 29, 1859, near Kidron, Ohio; died near her birthplace Nov. 7, 1935; aged 76 y. 3 m. 8 d. On July 17, 1881, she was united in marriage to Peter A. Lehman. To this union were born 2 sons and 4 daughters. Her husband preceded her in death Feb. 7, 1927. One daughter (Ella, wife of Amos Nussbaum), died Oct. 27, 1921. She leaves 2 sons (Reuben and Waldo), 3 daughters (Mrs. Aldis Gerber, Mrs. Ivan Gerber, and Lovina), 28 grandchildren, 2 sisters, and many relatives and friends. At the early age of 17 she gave her heart to Jesus and united with the Sonnenberg Mennonite Church, having served her Master nearly 60 years. Funeral services were conducted at the home on Nov. 10 by Jacob Moser and Peter Lantz. Sermon at the church by I. J. Buchwalter, assisted by Louis Amstutz, Jacob Neuenschwander, and Simon Sommer. Funeral services were very largely attended. Interment in cemetery near by. Peace to her ashes.

Stonesifer.—Violet Fern, daughter of James and Edith Stonesifer, died Feb. 12, 1935; aged 2 y. 10 m. Death came as a result of burns received when she was put to bed at 1:30 for her afternoon nap. She found matches in her father's shirt which was hanging in her room and set fire to her bed. She was rushed to the hospital immediately but died a few hours later. God saw best to take her home. She is survived by her bereaved parents, 3 sisters (Betty June, Joan, and Jane), and 1 brother in heaven. Her grandparents, Mr. and Mrs. E. S. Stier of East Petersburg, and Mr. James Stonesifer of Adams Co., also survive. Funeral services were held at the home of the grandparents near East Petersburg by Ira Landis of Lititz and John S. Hess. Burial at the Saunga Mennonite Cemetery. Text, John 14:1-4. Her little cousins were pallbearers.

"Friends may think we have forgotten
When at times they see us smile,
But they little know the heartache
That the smile hides all the while."

Brenneman.—Nicholas, son of John and Catherine (Smegel) Brenneman, was born in South Easthope, Perth Co., Ont., April 18, 1861, where he grew to manhood. As a youth he gave his life to the Lord, and remained in this faith to the end. He was received into church fellowship by water baptism by Bishop Joseph Ruby of East Zorra congregation. On Nov. 3, 1885, he was united in matrimony to Sister Catherine Erb. This happy union was blessed with 8 sons and 1 daughter. Sister Brenneman passed away May 2, 1929. He lived a widower 6 years, 5 months, and 2 days, and answered to the last summons Oct. 4, 1935; aged 73 y. 5 m. 16 d. He leaves his sons (Jacob, Solomon, Daniel, Moses, and Elmer), all in the immediate neighborhood except Elmer, who lives near Wewesey, Ont.; also 1 daughter (Catherine, wife of Simon Roi), and 15 grandchildren. A son and a grandchild predeceased him. Services were held at the home by Jacob R. Bender, and at the East Zorra Church by Christian Schultz, M. Kipfer, and D. S. Iutzi. Interment in adjoining cemetery.

Zook.—Fannie Barbara Zook (nee Troyer) was born April 15, 1870, in Cass Co., Mo.; died Sept. 13, 1935, at Morgantown, Pa. She was married to Milton Samuel Zook in Missouri. They had no children, but adopted several (Willie Zook of California, Dessie Kneff Morningstar of Indiana, Mrs. Clifford Hochstetler of Belleville, Pa., Myrtle Tompkins of Wichita, Kans.). Her husband preceded her in death nearly 3 years at Greenwood, Del. Remaining are 2 sisters (Millie Hostetler and Mauida Kauffman of Hubbard, Oreg.), the above named children (as well as several other children who

spent some time in their home), and many relatives and friends. Since the departure of her husband she spent some time with friends in a number of states and was trying to decide where she had best spend the winter when she was quickly escorted to that land where icy winds do not blow. Funeral services were held Sept. 18 at Conestoga Church near Morgantown, Pa., and at the Greenwood, Del., A. M. Church, Sept. 19, conducted by Eli Swartzentruber and Nevin Bender. Interment in adjoining cemetery.

Martin.—Bro. Adam Z. Martin died at his late home in the village of Blue Ball, Pa., Oct. 15, 1935, after only a few days' illness which developed complications. He peacefully fell asleep about 11:45 A. M. Bro. Martin was born and raised in this community. He was married to Sister Emma Weaver May 17, 1896. He is survived by his widow and the following children: Mrs. Harry Hoover, Tobias, Mrs. Henry Hoover, Mrs. David Martin. Four children preceded him. He was a faithful member of the Weaverland congregation, a good husband and father, and a useful man in the neighborhood. The funeral was held Oct. 18 at Weaverland, where a very large concourse of people gathered to pay the tributes of respect to one who was held in high esteem. Age, 61 y. 9 m. 2 d. The services at the house were conducted by Bro. I. B. Good and at the Church by Bros. John Sauder and John W. Weaver. Text, Rev. 21:1, 4.

"Rest on, dear husband, thy labor is o'er,
Your willing hands will toil no more;
A faithful husband true and kind,
No friend on earth like you I'll find."
—By the Family.

Peters.—Catherine, beloved daughter of Daniel and Mary Iutzi, was born in Ontario, Canada, Feb. 19, 1858, where she grew to womanhood. She was converted in her younger years and added to the church by baptism, remaining loyal in the faith to the end and living a faithful, consistent, humble Christian life. She was very kind to the poor and needy. She moved with her parents to Michigan in Feb., 1883, and on Jan. 19, 1910, she was united in marriage to Joel Aeschliman, living in matrimony 8 years, remaining a widow 7 years. On Jan. 25, 1925, she was united in marriage to Fred Peters, with whom she lived nearly 11 years. She peacefully fell asleep on the morning of Nov. 4, 1935; aged 77 y. 8 m. 15 d. She leaves her sorrowing husband, 4 brothers, 2 sisters, and many other relatives and friends. Funeral services were conducted by Bros. C. L. Gerig and Frank F. Haynes. Text, Mark 14—"She hath done what she could," and 1 Cor. 15:51, 58.

"We miss thee so, oh sister dear,
Since thou hast gone and left us here;
But we will try by the grace of God,
To walk the path that thou hast trod."

Fissel.—Mary Fissel (nee Shirk), wife of George R. Fissel, was born Aug. 14, 1867; died Sept. 25, 1935, at Florin, Pa. She was a faithful member of the Mennonite Church for many years, and was affiliated with the Landis Valley congregation. She was of a quiet disposition, and had been suffering from cancer for a little more than a year, but was bedfast only 15 days. During her affliction she was always patient, never complaining, and was awaiting and looking forward to the time when she was to be delivered from her suffering, and to be with her Savior. In her passing there is a vacancy in the home, in the church (where she was always present as long as health permitted, where she loved to mingle her voice in song), and in the community. To know her was to love her. She is survived by her husband, 2 step-daughters, 1 step-son, 1 sister, and 3 brothers. Funeral services were held Sept. 28, from the home of her sister-in-law (where she had made her home the last several weeks of her life), with further services at the Landis Valley Church where interment was made. Text, Psa. 116:15. Services were conducted by the brethren, Ira D. Landis and Noah L. Landis.

Shelley.—Henry P., son of Abram and Catharine (Page) Shelley, was born in Juniata Co., Pa., Jan. 14, 1880; died of cancer Sept. 4, 1935, at the King's Daughter Hospital, Portsmouth, Va.; aged 55 y. 7 m. 21 d. After a second operation and much suffering and pain, he passed away with the assurance of having peace with God, and expressing an earnest desire that his children should meet him in glory. When he was a young man he was married to Martha Hostetler of Belleville, Pa. They moved to Warwick Co., Va., with four small children. When the fifth one was born the mother died. He then married Mary Hurst of Washington Co., Ind. To this union were born four children. Three died in infancy. Those surviving are his wife, six children (Clarence of Chicago; Mrs. Ralph Buckwalter, Mrs. Christ Wise, and David of Lancaster Co., Pa.; Mrs. Clarence Leakey of Warwick Co., Va.; and Mrs. Wilmer Good of Westmoreland Co., Va.), five sisters, and one brother. Funeral services were conducted by Bro. George R. Brunk, assisted by Bro. Daniel Shank at the Providence A. M. Church near Oyster Point, Va. Burial in the cemetery near the church, where he was laid to rest by the side of his first wife.

—The Family.

Zehr.—Peter Y. Zehr was born in Oxford Co., Ont., July 28, 1867, where he grew to manhood. In early youth he accepted Christ as his Savior, was received by water baptism by the late Bishop Joseph Ruby into church fellowship of the East Zorra A. M. congregation, remaining a faithful member to the end. Oct. 11, 1892, he was joined in holy wedlock to Sister Barbara Brenneman of South Easthope. This union was blessed with 2 daughters. On June 25, 1898, Sister Barbara passed to her reward. On Feb. 14, 1899, he was united in wedlock to Sister Annie Ruby of South Easthope. This happy union was blessed with two children—1 son and 1 daughter. After his first marriage, he lived in East Zorra till the year 1901, when he moved to South Easthope, where he spent the remainder of his days. He died at the home of his daughter (Lena, wife of the late Joshua Ruby), on Aug. 24, 1935; aged 68 y. 27 d. He leaves his bereaved companion, 1 son (Ezra) and 3 daughters (Susannah at home, Barbara and Lena); 9 grandchildren, 2 brothers and 2 sisters. Services were held at the home by D. S. Iutz, and at the East Zorra Church by Peter Schwartzentruber of Wellman, Ia., M. S. Zehr of Pigeon, Mich., and S. D. Grieser of Archbold, Ohio. Interment in adjoining cemetery.

Eby.—Henry B. Eby was born Dec. 16, 1860, near Kitchener, Ont.; died after a lengthy illness, Oct. 3, 1935; aged 74 y. 9 m. 17 d. He passed away at the home of his son, Edwin S. Eby, Natchez road near Kitchener. Deceased was the last surviving member of the family of the late Mr. and Mrs. Henry Eby Sr., and had farmed in this district until 15 years ago, when he retired from active work. He was a member of the Sterling Avenue Mennonite Church. Surviving are his wife, 3 sons (Oliver of Guernsey, Sask., Edwin and Ervin, both living near Kitchener) and 4 daughters (Mrs. Edwin Bowman, Guernsey, Sask.; Florence, near Kitchener; Ella Eby, R. N., Woodstock; and Mrs. Gordon Weber, near Kitchener). Seventeen grandchildren and 1 great-granddaughter also survive. Two sons and two daughters predeceased him. Funeral services were held Oct. 7 at the home of his son, thence to Sterling Avenue Church. Interment in the First Mennonite Cemetery. Bro. U. K. Weber officiated.

"Anchored firmly in his God,
The faith of our dear father stood,
He trod the path that Jesus trod,
He ever loved the true and good.
Now he has joined the saints who slept
His spirit to his God has gone.
The faith that our dear father kept
He leaves with us to carry on."

—By the Family.

Brenneman.—Elmer Brenneman was born in Oxford Co., Ont., Feb. 10, 1893; died Oct. 28, 1935 at his home at Milverton, Ont.; aged 42 y. 8 m. 18 d. He was married to Sister Laura Oesch of Milverton on June 27, 1917. He leaves his beloved companion, 1 daughter, 2 sons, and his parents. Bro. Brenneman had accepted Christ in his youth, being baptized in the East Zorra A. M. Church. Since marriage he had been a faithful member of the Poole A. M. Church, where he was Sunday school superintendent at the time of his death. He had been laboring in that capacity for some years. He became suddenly ill, suffering from a stroke, from which he was seriously ill for about six days, when the Lord called him home. In his passing the Church loses a faithful, consecrated Christian worker and he will also be much missed in the home and community for his kindly, lovable, and peaceable disposition. We cannot understand why, but we may pray to God that He will give us grace that we say, "Thy will be done." Services were held at the Poole A. M. Church by Brethren Jesse B. Martin of Waterloo and Christian Schultz of the Poole congregation. Texts, Phil. 1:21 and I Sam. 20:3. Interment in the adjoining cemetery. The funeral was the largest ever attended at the church.

"Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Miller.—Abbie, daughter of Gottlieb and the late Mary Gardner, was born near Walnutcreek, Ohio, April 30, 1874; died at her home near Trail, Ohio, Nov. 6, 1935; aged 61 y. 6 m. 6 d. On Dec. 20, 1891, she was united in marriage to Abraham E. Miller. This union was blessed with 2 sons (Clinton of Millersburg, O., and Clyde of Berlin, O.) and 3 daughters (Mrs. Clarence Hecker of Trail, O., Mrs. Wilma Miller of the home, and Minola, who preceded her mother in death in 1912.) In her youth she accepted Christ as her Savior, united with the Walnutcreek Mennonite Church, and remained faithful until death. The last 22 years of her life were spent in much suffering, being afflicted with rheumatism. She had been unable to walk the past 4 years. Although she suffered much, visitors were welcomed with a smile. She will always be remembered for her kind, loving disposition. She leaves her sorrowing husband, 4 children, 5 grandchildren, her aged father, 6 brothers, and 2 sisters (Levi and Albert of Berlin, Harvey of Trail, Abe of Massillon, Ammon of Dundee, Alvin of Walnutcreek, Mrs. Jacob Snyder of Wilmot, and Mrs. W. A. Engel of Trail). Her mother, 2 sisters, and 2 brothers preceded her in death.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Never can distress thee more."

Funeral services were held Nov. 9 at the Walnutcreek Mennonite Church, conducted by W. A. Miller and D. M. Friedt. Interment in near-by cemetery.

Weaver.—Cornelius S., son of Samuel and Catharine Weaver, was born in Holmes Co., Ohio, May 29, 1855; died at the McPherson Co. Hospital, McPherson, Kans., on the morning of Oct. 24, 1935; aged 80 y. 4 m. 25 d. He was married June 1, 1879, to Malissa Fair of Tuscarawas Co., Ohio. About one and one-half years were spent in their native state when they decided to locate in Kansas, coming to Miami Co., where they resided until 1886, when they came to McPherson Co., near Canton, their present home. To this union twelve children were born. He leaves his companion who has shared with him the joys and disappointments of life for more than 56 years, and the following children: Samuel C. of McPherson, Ella (Mrs. James Demoreb) of Lyons, William A., of Hesston; Clara (Mrs. Charles Weaver) of McPherson; George C. of Hillsdale, Oliver O. of Canton, Lottie (Mrs. Monroe Selzer) of Canton, Bertha (Mrs. Lewis Oldfield) of Canton, who was not able to be present, and Ada and Nettie at home. Also 23 grandchildren,

1 great-grandson, 8 half-brothers and sisters, and a number of nephews and nieces. Those who preceded him in death were a son and daughter who passed away in infancy, a granddaughter, his father and mother, and 8 brothers and sisters.

In 1891 he was converted and became a member of the Spring Valley Mennonite Church, in which faith he died. His seat in the church was seldom vacant when he was able to be present. Through his illness of four and one-half weeks he exercised Christian patience and expressed his desire to depart and be with the Lord. Father's death is the first in his immediate family for more than 45 years. Funeral services were held Oct. 27 at the home by Bro. Charles Diener and at the church by Bros. Edward Selzer and J. G. Hartzler. Text, Rev. 14:13. He was laid to rest in the adjoining cemetery.

"He sleeps, he sleeps, and never more

Will his footsteps fall by the old home door,
Nor his voice be heard in a familiar tone

By the loved ones left 'round his own hearth stone;

However painful it may be to know that he is gone,

The thought is sweet that we may meet him
In that heavenly home." —The Family.

Troyer.—Once again we bow in humble submission to the will of Him who has called from our midst our beloved Father, Amos P. Troyer, on the morning of Oct. 23, 1935, in his home near Hubbard, Oreg. He was the loving son of Peter and Elizabeth Troyer. He was born in Ohio Dec. 12, 1856; his age, 78 y. 10 m. 11 d. He was married to Delilah Yoder Jan. 1, 1878, who preceded him about 16 months ago. He moved with his family from Missouri to Oregon in the fall of 1892. He was in good health up to the time of his death, which was caused by a heart attack.

He was baptized and united with the Mennonite Church in October, 1877, and loved the church of his choice. His greatest desire was to serve the church. He gave almost 60 years of his life in the service of his Lord. He was our beloved shepherd about 40 years. Truly the church has lost a great and good man. His family has lost a devoted, loving, sympathetic father. He was an humble man, wise counselor, courageous, in his stand for his church, his family, and his neighbors. He was admired and loved by all who knew him.

Earth has been richly blest by his life and ministry, and saddened by his sudden departure, and heaven has been enriched and brought closer to earth by his going. May the victorious Christian faith with which he comforted so many sad hearts, sustain, guide and keep all the bereaved. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

The following children survive: Mrs. Elizabeth Hostetler of Hubbard, Oreg.; Mrs. Kate Lais of Molalla, Oreg.; Mrs. Nora Phillips of Redmond, Oreg.; Mrs. Grace Berkey, Mrs. Ida Fisher, Mrs. Alice Yoder, Mrs. Emma Kenagy, Jesse Troyer, all of Hubbard; Ernest J. and Daniel D. of Hoquiam, Wash.; also 60 grandchildren, 23 great-grandchildren, and 2 sisters (Mrs. Melinda Kauffman and Mrs. Mellie Hostetler of Hubbard). One little daughter (Mary Ella) preceded him in death.

The services were conducted by Bro. Clarence Kropf, Bro. J. F. Gingerich read a scripture and led in prayer at the house, Bro. Paul N. Roth of Portland, Oreg., delivered the message. Texts, Psa. 37:7; Heb. 4:9,10. Others who had part in the services were Bro. C. R. Gerig, Bro. N. A. Lind, and Bro. M. E. Brenneman of Albany, Oreg., and Bro. Henry King of Harper, Kans. A large number of friends gathered from far and near to pay their last respect. A crowded house with near 300 on the grounds outside.

"And now his heavenly Father comes to him,

To lay a soothing hand upon his brow,
And lift his spirit from the shadows grim,
Into the light. There is no burden now,
His toil is done, his care and sorrow cease,
And now his soul abides in peace."

He was laid to rest in the Zion Cemetery near the church.

HESSTON SPECIAL BIBLE TERM

January 1—February 7, 1936

"It surely has been a blessing to me to spend six weeks at Special Bible Term." This is the testimony of hundreds. Those who will attend the 1936 S. B. T. will find many blessings awaiting them.

WHO SHOULD ATTEND?

1. Young people who want to learn more about the Bible and methods of practical Christian work.
2. Young people who long for a closer walk with God.
3. Young people who are longing for a term of fellowship with Christian young people.
4. Sunday school and church workers who feel the need of new inspiration.
5. Ministers who would like to learn more about their important work, and receive inspiration from fellow-ministers.
6. All who can spend six weeks from home and take advantage of these opportunities.

INSTRUCTORS WHO CAN REALLY HELP YOU

T. K. Hershey of South America.
J. C. Gingerich of Minnesota.
L. S. Yoder of Mississippi.
Paul Roth of Oregon.

Members of our regular faculty and perhaps others.

COURSES IN

Bible
Missions
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Christian Life
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YOU WILL ENJOY IT

Room, board, and tuition for the six weeks only \$25.00.

Write for free S. B. T. Bulletin. Send names and addresses of others who may be interested.
Milo Kauffman, President.

SYSTEMATIC BIBLE STUDY COURSES

Eastern Mennonite School

The following Bible study courses are available through the correspondence method:

Old Testament History
New Testament History
Gospels I
Gospels II
Bible Doctrine
Bible Introduction
Personal Soul-winning
General Epistles

Each course consists of twenty-four lessons requiring twenty-four written reports and is equivalent to one half unit of High School Work. These courses give credit toward graduation from the Two Year Elementary Bible Course at Eastern Mennonite School. The tuition for each course is \$8.00. Where text-books outside of the Bible are required, that cost is additional. For groups of five or more who take the same course, the tuition is reduced to \$6.00.

The following Elementary Teacher Training Courses are now available by correspondence:

Sunday School Teaching
Sunday School Administration
New Testament Survey

Three other courses—Old Testament Law and History, Old Testament Poetry and Prophecy, and Sunday School Pupils—will be ready after the first of the year. The delay in the first two is due to change in text-books. The other course will be prepared as soon as called for. Each of the six Teacher Training Courses consist of twelve lessons

and is equivalent to one fourth unit of High School Work. These courses also give credit in the Elementary Bible Course. The cost of tuition is \$4.00 per course. Text-books are additional. For further information, address

EASTERN MENNONITE SCHOOL,
Correspondence Department,
Harrisonburg, Virginia.

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Maple Grove Amish Mennonite Church near Atglen, Pa., Dec. 30, 1935, to Jan. 10, 1936, D. V.

Subjects: Isaiah, Joshua, First John, Matthew, Bible Survey (Genesis to Esther), Missions, English, Hosea, Teachers' Training (child study), Bible Doctrine, Christian Principles, Job, Genesis, Bible Geography, Acts.

Instructors: Bro. S. G. Shetler (Principal), Johnstown, Pa.; Bro. Harvey E. Shank, Chambersburg, Pa.

Tuition: 75 cents per week. Board and room furnished without charge to students from other communities.

For further information, write to or call
Isaac G. Kennel,
Parkesburg, Pa., R. R. 1.

JOHNSTOWN BIBLE SCHOOL

Plans are being completed for the Special Bible Term at the Johnstown Bible School from Jan. 6 to Feb. 14. The usual courses in Bible, Music, and Christian Work are being offered. There are also several new courses planned for which makes it possible for former students to enroll for entirely new work.

The teaching staff this year will be A. J. Metzler, Scottdale, Pa., E. C. Bender, Martinsburg, Pa., Wm. G. Detweiler, Canton, Ohio, and Geo. M. Hostetler, Westover, Md.

A Minister's Normal is being planned for the first two weeks of the school. These extra courses are designed especially to meet the needs of pastors. Bro. J. S. Hartzler of Elkhart, Ind., a pastor of many years experience, will be added to the teaching staff for these two weeks. Here is an opportunity for individuals or congregations to make possible for their ministers to enjoy these profitable weeks in study and fellowship.

As heretofore, a seventh week—from Feb. 17 to 21—will be given to Sunday school work. Any workers who cannot attend the entire seven weeks will do well to arrange for this week at least.

For further information and a bulletin write:

A. J. Metzler, Principal, Scottdale, Pa.

ONTARIO MENNONITE BIBLE SCHOOL

The Ontario Mennonite Bible School is among the oldest in the Mennonite Church. God has blessed this work for twenty-eight years. The school has had a steady growth since 1907 in length of time, number, and Spiritual blessings. We again are glad to write to anyone that is interested in attending a Bible school if you will send us your name and address.

School Term: Dec. 30, 1935 to March 21, 1936.

Location: 800 King St. East, Kitchener, Ont. Highways from Port Huron, Detroit, and Niagara Falls lead to Kitchener and are open for auto traffic all winter.

Courses: This is the first year of the three-year cycle of twelve weeks and naturally is a good time to begin; so why not consider to come?

Old Testament—Genesis to Deuteronomy.
New Testament—Matthew.
Epistles and Methods—Pauline Epistles.
Doctrines—Christian Evidences; Doctrines of Salvation.

Sunday School Normal—Institution and Purposes of Sunday School. Study of Pupil and Teacher.

Summer Bible School Work.

Christian Work—Personal work, etc.

Church History—Period from apostolic times to Reformation.

Missions—Development of missions.

English—Reading, Diction, Construction. Music.

Supplementary Courses: Students that have finished the above cycle and experienced Christian workers, ministers, or graduate students from other schools wishing to take advanced work, have the privilege to enroll in a three-year cycle including—Book Analysis, Christian Evidences, Distinctive Church Doctrines, General Church History, Practical Church Work, Homiletics, Prophecy, Public Speaking, etc.

Evening Classes: Special courses will be given. All can enroll.

Faculty:

S. F. Coffman, Principal, Vineland, Ont.
O. Burkholder, Breslau, Ont.
C. F. Derstine, Kitchener, Ont.
J. B. Martin, Business Manager, Waterloo, Ont.

Expenses: Cash payment for the three months, including meals and tuition, is twenty-seven dollars (\$27.00) plus room. Ministers and their wives, missionaries, tuition and board free. Ministers' children under twenty-one, tuition free.

Special Features: Christian Life Conference; Student Prayer and Fellowship meetings; Special Lectures on Christian Themes; Christian activities over week end in twenty near-by congregations and other public places.

General: Rooms are to be had at reasonable rates. School provides them. Make application if you can. If you come from the United States, don't bring more cash money than necessary. Bring money orders or personal checks or travelling checks.

Further information gladly given.

J. B. Martin, Sec'y. of Board,
187 W. Erb St.,
Waterloo, Ont., Can.

THE ILLINOIS SUNDAY SCHOOL NORMAL

If God permits present plans to carry, the Illinois Sunday School Normal will be held with the Sterling congregation Dec. 26 to Jan. 1, with Bros. A. J. Metzler and Paul Mininger as instructors—teaching "Old Testament Poetry and Prophecy" and Sunday School Administration. A schedule of evening services is also being arranged. Further announcement will be made later.

Illinois Mennonite Sunday School
Committee,
Harold Zehr, Sec'y.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, NOV. 28, 1935

(Lerald of Truth
Established 1864)

No. 35

EDITORIAL

"Provide things honest in the sight of all men."

The article on "Honesty," by Bro. Timothy Showalter, found on another page, should be carefully read by all readers. It is a very practical discussion, suited for our times.

The Golden Rule, if universally put to practice, would prove to be a sure cure for all our financial ills. The Rule is not only beautiful in sentiment but also very practical in business. Couple that with the admonition, "In honour preferring one another," and you have the ideal standard in business life.

The Other Side.—Here is a scene that is quite common in some of our public meetings: Some one notices that many in the audience are beginning to show signs of sleepiness. Quickly an order is given to sing a song while the congregation rises and the windows are thrown wide open. The drowsiness disappears, the air is refreshed, and the meeting goes on. It is an excellent thing; provided—

And it is this proviso that we wish to discuss. If there are small children in the room, or aged ones, or people who are not well, and care is not exercised lest a cold draft pours down over the heads and necks of people under some window, there is a possibility of this method giving the doctors some jobs during the coming week. Drastic ventilation like this should be handled with care, lest some injurious effects come from it.

Thanks are due to many of our subscribers for their prompt renewals. We are still adhering to our rule of continuing to send the papers to delinquent subscribers when we have evidence that they desire the paper continued. Just keep on reading it, and pay when the Lord makes it possible for you to do so. Here are a few things

to be kept in mind as you are sending in subscriptions or renewals:

1. All new subscribers will get their papers until Jan. 1, 1937, for the regular subscription price of two dollars.

2. You save a little sending five dollars instead of two, as thereby you will get the paper for three years.

3. Our old offer of life subscription for \$30 still stands; this for either old or new subscribers.

4. Six months' credit will be given you on your subscription for each new subscriber (accompanied by two dollars) that you will send in. Thereby you will be helping yourself, the Publishing House, the new subscribers, and the Cause.

5. Subscriptions to ministers and worthy poor, as well as donations to all our publications, half price.

Your prayers and helpful suggestions are always appreciated.

Thankfulness and Praise belong to every normal Christian. When our friends do us a kindness there comes the natural response, "Thank you." The sin of ingratitude is universally condemned. Among practically all classes of people a selfish person is regarded as somebody contemptible. As a matter of course, there are people everywhere who make allowance or excuses for and denial of their own selfishness, but this fact does not change the other fact that in the abstract practically all people hold in contempt the sin of ingratitude.

If that is the case in matters between man and man, how much more should it apply to matters between God and man. Everything that we have and are, that is worth having or being, has come from God. The air that we breathe, the food that we eat, the shelter that we enjoy, our associations, our hope of the future, every rightful privilege that is ours, all come from God. Though man has shown his unworthiness over and over again, still the goodness and mercy of God hovers

WHY WE SHOULD PRAY

There is a reason for everything that we find written in the Bible. There are no arbitrary commands in the Bible, only as they become such to those who must be moved by force rather than through faith in God and the constraining love of Christ.

When God says through the inspired writers that we should "Pray without ceasing;" that "Men ought always to pray and not to faint;" that it is His will that "men pray everywhere, lifting up holy hands," He is simply pointing us to paths of highest interest and privilege and duty. And we can never rise to the heights to which God would have us attain until in the Spirit of the Most High we approach Him in the humble attitude of prayer and through this enjoy the fellowship that is rightfully ours.

All of the reasons why we should pray, and which we expect to mention, are important; but in comparison with each other some are more important than others. We want to begin with those which we consider less important than others, gradually going on to the more weighty ones. We should

over us. Well has the psalmist said, "The mercy of the Lord is from everlasting to everlasting." He has made heaven and earth for our benefit. If the blessings of earth are turned into a curse, or the eternal blessings of heaven will be missed, it is all man's fault. There is no lack in God's goodness, loving kindness, and compassionate regard for our well being. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Praise ye the Lord, all ye nations; praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

be instant and fervent in prayer, because—

1. **Of the spiritual uplift it will mean for us.** As for exaltation, that need not worry us; God will take care of that. If we see to our side of the work, God will see that we are exalted far beyond anything that we could possibly accomplish through our own effort. Yet it is nevertheless true that the nearer we approach to God the more pronounced will be our exaltation. When we approach God in the prayer of faith we are exalted in fellowship with Him, lifted into the realms of heavenly influences. They who spend much time before the Throne are thereby lifted above the fleeting things of this world, and for this reason we should "pray without ceasing."

2. **Of our influence over others.** Speaking of our influence over others, the praying man has two advantages over the man who either seldom prays or, like the Pharisees whom Christ condemns, prays merely for the effect's sake: (1) The effect of one's piety and sincerity is invariably of the wholesome kind. (2) The spirit of prayer is invariably connected with the Spirit of power. In saying these things, we take it as a matter of course that real prayer to God means of necessity the prayer of faith, of sincerity, and of desire to know and to do the will of the Lord. Where this state exists in any life, the influence over others always leaves a wholesome impression, even though it is not always appreciated. It takes a man of prayer to exert a wholesome influence over others.

3. **We are commanded to pray.** Whether God speaks direct or through men whom He inspired to make His will known to fellow men, the command to pray is one of the prominent parts of His teaching. How to pray, when to pray, for whom to pray, in what spirit we should be when we pray, are all embodied in His teaching concerning the duty and privilege and power of prayer. If we would know of no other reason why we should pray, here is one conclusive reason that in itself would settle the question: God commands it. We can not be obedient to Him without it. "To him that knoweth to do good, and doeth it not, to him it is sin."

4. **We can not live spiritually without prayer.** We sometimes sing, in the language of the poet, "Prayer is the Christian's vital breath." It is as natural for the child of God to pray as it is for the child of the flesh to breathe. With the command to pray written in many scriptures, how can any one claim friendship with God and disregard this plain and oft-repeated command? And how can a man live spir-

itually without being in fellowship with God? And how can we have fellowship with God and never commune with Him in prayer? If we are cold in the exercise of the privilege of prayer we have cause for alarm.

5. **We have a personal God who has promised to hear and answer every petition of faith.** Herein lies the real efficacy of prayer. As a parent answers the petition of the child, as the Government takes note of petitions sent in by its citizens, so the God of heaven takes note of and answers the petitions sent to Him by the citizens of the heavenly Kingdom. We sometimes say that "we help to answer our own prayers." This is true only as God uses us as instruments in bringing about their answer. But the secret of real answered prayer is not found in the spiritual uplift we get from the practice of prayer but in the power that comes direct from God in answer to our petitions. The prophets of Baal were probably as vehement and as much in earnest as was the prophet Elijah; but the difference between the two petitions was accounted for by the fact that Elijah was sustained by a personal God who answered his prayer in a personal way, while the prayers of the idolaters vanished in their sin because their god could not hear. It is the prayer of faith that gives us the needed connection with the power of God. It has well been said that "prayer is the power that moves the Hand that rules the world." Fail to exercise this power, and the all-powerful Hand fails to move. This prepares us for our last point; namely,

6. **There is power in prayer.** You never saw a mighty man of God who was not also mighty in prayer. "Behold, he prayeth," told the secret of Paul's wonderful career in the service of God. While others seek to make the world better through the power of men, let us go direct to the Throne and there unloose the power of heaven. When we hear the prayer of Christ in Gethsemane, we are prepared to receive the news of the demonstrations of the super-human power of God while the Son of God was upon the Cross, of the glorious resurrection and ascension that followed the crucifixion, of the unnumbered millions of souls in the blessed eternity. Let us add to that number by following Christ in His prayers of power—not the power of eloquence but the eloquence of the Power unloosed through the petitions of faith. Other things being equal, the more fervent the prayer of faith the greater the power with God and men.

No wonder that Christ should say, "Pray ye therefore the Lord of the harvest . . ." "Men ought always to pray, and not to faint." No wonder that Paul should plead, "I will therefore that men pray everywhere, lifting up holy hands." When this greatest and most unused power is called from

heaven into hearts and lives of men through a thoroughly aroused and faithful praying Church we will be justified in looking for the mighty revival that men have so long been talking about. That this revival may come, let us "PRAY WITHOUT CEASING."

HONESTY

(Extracts from a pastoral letter, written by Timothy Showalter to members in his district, the Lower District in Virginia.)

Greetings of Love in Jesus' Name:—It is upon request that I write this article. It is becoming plainer every day that professing Christians are falling away from Gospel standards of honesty; toward God, the Church, and our fellowman. This breaking down is not all outside of our own church. It is only in the last few years that we have been confronted with the problem of dealing with members who have fallen into the clutches of the civil law, and have been spending time in jails and prison camps. The generation before us rarely if ever heard of such occurrences. It being true of the past, that our brethren were able and did give a true testimony along this line, why is it that we cannot have a real true Christian conscience in honesty now?

It would take quite a bit of space to cover all phases of this question, so will call attention to some of the outstanding things. If I should ask any of you to go to a neighbor or friend and steal a bag of corn, wheat, a piece of meat, or something, I would have little success in finding any brother or sister that would do so; but at the same time the temptations are being advanced by the flesh and the devil to do things that are leading us in a course that often ends in our being willing to stoop to the vilest acts of dishonesty.

A step in this direction is when we are attracted to a proposition to get something for nothing; such as buying prize boxes, or patronize punch boards, where we have a chance to get another draw free. A very small thing, we say; but it is preparing us for the next step, where we can without any conscience whatever profit at the expense of others.

Another danger is in spending faster than we earn, or more than we have the ability to pay. This has been a very live point in the last few years, because some of our incomes have been so small. We are told to "owe no man anything;" and also that if we promise anything we should not defer to pay it. To do this we ought to spend our income carefully, so as to live within the same if possible. If that is not possible, and we have other property, we may be able to use that as credit to borrow against.

That, however, brings us to another danger; that of borrowing too much

or we must bear in mind that if we borrow more than it is reasonable for us to expect to pay out of our incomes along with what our property would bring, we are on the danger line again. We are not accustomed to look on anyone as a thief that borrows more than he can repay, but if we knowingly are doing so and thereby defraud others of their earnings, we had just as well steal from them. I would counsel that if our finances are in such condition that it looks grave to us, we had better proceed very cautiously, and it would be well to take into confidence some brother that is successful and he may be well able to help us. This is not humiliating. I well remember of very successful brethren going to others for council in financial affairs.

Another help to keep from having sad regrets (if we should finally fail after having done our best to pay), would be to be very open with those from whom we borrow and tell them just how our matters stand and so hold their confidence. (No man who is both thoughtful and honest will think of any other course.—Ed.)

I will offer a few suggestions: That we study our buying and see how many things we are spending our money for that are not necessary. It may be for sweets, chewing gum, tobacco, expensive clothing, cars, and houses, or a number of other things that we have gotten into the habit of buying in the past when money was more plentiful. We had a young girl to work for us at one time that spent one-fourth of her wages on pictures. It should not be necessary for us to say anything about Christians spending their money for tobacco, strong drink, or jewelry; yet it is needful.

Another bad plan is installment buying; thereby involving ourselves more than we may be able to pay. Another place we are apt to make bills we cannot pay, is when death enters our homes. We had better take the simpler burial and be right with God and our fellowman, than to have an expensive one we cannot pay for.

A few words yet about borrowing. The old proverb is too true; "He who goes a borrowing, goes a sorrowing." We ought to avoid it all that is possible. I am not meaning only money, but also tools, and things that we may break or fail to return as we got them, or when we promised. If we do not return such things, we had as well steal. If we do not return it when we promised, we have lied. Those are rather hard statements, but it would be hard to prove them untrue.

In borrowing money, we ought to be careful to make our plans so as to be very sure we can repay. Sometimes we may fail; and if we do, we are never free from our promises until we have been forgiven the debt, or life's end

comes with us still trying to pay. To make others safe, and keep our credit good, we should be careful to always meet our obligations on time, or renew our notes and other evidences of debt promptly; for the moment we disown or ignore our obligations we are guilty of lying and stealing, and no liar or thief has eternal life.

Let us therefore be careful to maintain Christian standards of honesty—and we can, if we avoid the pitfalls mentioned above.

Broadway, Va.

GOD'S PRECIOUS GIFT FOR US ALL

By Anna Stokes

For the Gospel Herald.

Dear sinner friends, have you truly found Jesus Christ as your Lord and Savior who died for your sins? "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Dear sinner friends, no matter how dark your sin may be, He is willing to forgive you, if you will only trust Him and ask Him to help you. Go to Him in prayer with an humble and contrite heart, giving your all to Him. Just ask Him to be with you in those quiet moments and He will hear you. Be concerned about your soul. Be so concerned that you can't eat or sleep any more, for ye know not what hour or what moment the Son of God cometh. Perhaps you shall never see another sunrise.

How sad and how terrible it will be for those who have rejected Him, or may be there are some who have fallen by the wayside. Perhaps there are some who are still undecided. Oh, be much concerned; for God's Word says "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God" (Jno. 3:3).

Dear sinner friends, a few months ago my precious Lord opened a way for me in several dreams that He has sent me. These dreams have helped me to be truly born again, because I was so much concerned. Although I had been a member of a church for many years, I went to church and Sunday school when I could, but I hadn't been truly born again. I realized my lost condition when I became very sick and was at the point of death. The closer I seemed to get the more I would cry. I was afraid to die. I became much concerned about my condition, and asked the Lord to open a way for me. I was so concerned that I couldn't eat or sleep unless the doctor gave me something to rest me. It seemed I couldn't talk or laugh any more. Then something slowly began to happen to me. I asked the Lord to open a way for me before it was forever too late. So one night He came to me in a dream and in this dream He was coming through the

clouds with outstretched arms. Everything seemed so bright and beautiful. He was all robed in white. It is a picture I shall never forget. As He was standing with outstretched arms, ready to pick me up and carry me away, I awoke and found that it was only a dream, but how happy it made me feel to know He still cared for me.

However, a few weeks later I became discouraged and thought nobody cared for me any more; not even the Lord, or He wouldn't let me suffer so. Then He came to me in a dream again. This time the world was ending, and there were just a few people left. My husband and my children were gone, and when He came to me He said, "Why you were standing between two opinions and it is too late!" "Too late!" I cried, and trembled and said again, "Can it be that it is too late?" Then I wanted to shout and tell everybody that the world was near an end and they were to get ready. But He only said, "Why it's too late now." Oh, how I cried. My cries awakened my husband and he tried to comfort me, but it was all in vain. My twin sister was standing beside me, but she couldn't help. I was all alone. Nobody could help me. My two neighbors were standing across the fields and they were watching me. They couldn't help me either. So, dear sinner friend, if you are looking to some one else to make a start in the Christian life, or perhaps there is some one standing in your way, do not look to them; do not wait for them, because if you are lost they cannot help you. You must stand alone at the judgment bar.

So I asked the Lord if He would spare me just one more day, that I would never stand between two opinions any more. A friend came walking into my home and wondered how I was, as he knew I had been sick a long time. He asked me to try something his wife had used, but I told him I had tried that, and it didn't seem to help. He stayed only a short time and then rose to go. As he was going through the doorway a voice spoke within me and said, "What did you promise last night?" So I called him back and tried to tell him of my experience. As I was crying bitterly he tried to comfort me and said that he knew of this for a long time and was going home to tell his wife, and that they would pray for me. So after he had gone, I went upstairs and fell down by my bedside, thanking the dear Lord for answering my prayer. Oh, I can't thank God enough for His unspeakable gift, His precious gift which He has given me, this change He has brought into my heart. My neighbors and friends tell me I do not seem like the same person any more. Old things have passed away and all things have become new. My eyes were opened as though I had been blind.

(Continued on page 742)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Detroit, Mich.
(15559 Curtis Ave.)

Dear Readers of the Gospel Herald, Greetings:—We want to ask God's blessings upon you. Also do we wish you to continue to pray for the work of God here in Detroit.

We don't get letters to the Herald as often as some folks think we should, but bless God He is keeping us busy in His service. It is perhaps a matter of choice which is the thing to be done. We are always glad for those who can call and give us a visit. We wish more could do so.

Indeed we are grateful for the many friends of God who are interested in His cause here. We know they are true and are holding this work up to the throne of God. And indeed we feel to thank God for the many expressions of willingness to help when it can be arranged to build the church building larger. Will you pray and believe in your prayer for this work to continue to go forward for Him?

Nov. 3 was a great day for the group here. That date was set for several weeks previous for communion and baptismal services. In the morning, after the sermon, six persons were received into church fellowship; five by water baptism and one by confession. These all felt it was a great day in their lives. As Christians we greatly rejoiced to have them come and be one with us in the Lord. In the afternoon, when we gathered for communion service, before the sermon, another person was baptized. Three of these were heads of homes, three were wives, and one was a young lady. Just now will you breathe a prayer that God might richly bless them and make them a blessing?

Oct. 27 Bro. William Jennings of Concord, Tenn., came into our midst to hold revival meetings. He was here until Nov. 7. Indeed we feel a revival was effected. It is the testimony of all who took advantage of these meetings that we were inspired to long for more Christlikeness. During that time five souls made the choice to serve Christ. Let us all pray that they would allow Christ to have His way in their lives.

May God richly bless all of you.

Nov. 14, 1935. Frank B. Raber.

Portland, Oreg.
(2235 N. W. Xavier St.)

Dear Gospel Herald Readers:—It is some time since news has appeared in the Herald from this sector of the

Lord's vineyard. The good work is going on as usual.

Bro. H. J. King of Harper, Kans., closed a series of meetings at the Mission on Sunday evening, Oct. 27. A goodly number were present at this closing service. Bro. King preached the Word with power, which was enjoyed by all. We were pleased with the large number of non-Mennonite people who attended at various times during the meetings. Eternity alone will reveal the good done as a result of the seed-sowing.

We are again conducting a kindergarten class this year, with Viola Wenger as teacher. In the course of the regular visitation work, mothers of children of kindergarten age were informed of our desire to open such a class, beginning with the opening of the public schools. These mothers in turn told others, with the result that at the end of the first week 18 children under six years of age were enrolled. Some have dropped out on account of whooping cough and a few have moved from the community. We still have an interesting group of children to whom we gladly teach the Word of Life.

A word regarding the cottage prayer meeting might be of interest. This meeting is held in the homes of the community and proves a splendid opportunity of presenting the Word as well as a call in on the home. A short time ago a mother with a number of children said to me, "I would like to have prayer meeting in my home as soon as convenient." We are always glad for such requests.

We solicit an interest in the prayers of all our readers in behalf of this work.

In His service,
Nov. 14, 1935. Paul N. Roth.

Knoxville, Tenn.
(709 N. University Ave.)

Dear Christian Friends:—"The Lord hath done great things for us whereof we are glad;" and we are expecting Him to do many more great things for us in our coming revival meetings, beginning next Sunday (Nov. 24). Bro. E. J. Berkey of Oranogo, Mo., is planning to labor with us during that time. We earnestly desire your prayers in behalf of the lost souls in this city, for the strengthening of the membership in general, and for special strength for the workers during that time.

On Sunday, Oct. 20, we had the privilege of commemorating the suffering and death of Christ, looking for His second coming. The Concord membership was well represented to hold the communion with us.

We have had a few visitors recently. Bro. and Sister Peter Blosser and two children from Harrisonburg, Va., were here over Sunday, Oct. 13. Yesterday morning (Nov. 17) we were gladly surprised to have Bro. and Sister Noah Landis of Bird-in-Hand, Pa., and Bro.

and Sister Robert Harnish of Lancaster, Pa., drive in. They worshiped with us in the afternoon and evening services. Bro. Landis gave a talk to the children after Sunday school. Visitors are an encouragement to us. We wish more could stop with us.

At this time our bishop, Bro. Wm. Jennings, is away holding meetings. He plans to be back soon after Thanksgiving.

We are again looking forward to the privilege of having a group from the Eastern Mennonite School with us over the Thanksgiving season. Their visit and programs are always such an inspiration to us, and a great asset to the work.

We have started a sewing class for the Sunday school girls. The interest has been very good. We have three graded classes. Sometimes one teacher has her hands full with 15 to 20 in a class. We are grateful to you who have sent us pieces for this work. It would be interesting for you, and the girls, if you could visit our class sometime. A visitor inspires them to do better work.

We have also received liberal donations of clothing and bedding from various sewing circles. Your work is surely a great help to us and to the poor with whom we work. I often am thankful for: "In as much as ye have done it unto one of the least of these my brethren ye have done it unto me." It will soon be Christmas, and we will appreciate any donations from sewing circles, or any one toward our Christmas boxes for the poor.

In His service,
Nov. 18, 1935. Katherine Mumaw.

Lancaster, Pa.
(Mennonite Home)

Greetings to Herald Readers:—On Saturday, Nov. 9, the 32nd Annual Meeting was held here at the Home. We were very glad for those who were present at the meeting and showed interest in this organization of the Church. Bro. Amos Stoltzfus delivered an impressive sermon from II Cor. 8:9 after which various reports of the Home were given and trustees elected to carry on the work. I believe that there are still many in the Church who do not realize their privileges to visit the Home and acquaint themselves with the work here.

We are glad for the privilege of ministering to the needs of this family. At the present time there are eighty of us here. Fifty of our folks have reached the allotted age of three score year and ten, twenty-two are in their seventies, twenty-four in their eighties, and four in their nineties, the oldest one being 95 years of age.

We always strive for a force of workers who are interested in making pleasant, comfortable, home-like surroundings for all who call this their present Home.

We feel too that there are many friends of the Home and Home folks who are remembering us often—many here as visitors; many come to sing. I have the names of 243 who were here in groups at different times during the year to sing. This does not include a group of 100 who were here Christmas morning and another good-sized group on Easter morning. Folks from various districts, all ages, and different vocations come to see us. This is indeed encouraging to our old folks as well as to the workers.

The Home was not only remembered by visits, but during the year there were liberal contributions of a variety of supplies, such as clothing, fruits of different kinds, raspberries, lettuce, celery, cabbage, sweet potato sprouts, honey, freshly caught fish, a 354 lb. hog, candy, applebutter, peanut butter, and sums of money. We appreciate all these gifts. In the course of a year they amount to quite a nice sum, all of which helps in the work of providing for the needs here.

During the year there were 11 deaths and 10 were admitted into the Home.

At the various services during the year, 40 different ministers took part. Two of these—Bro. A. D. Wenger and Bro. Seth Ebersole—have now gone to their reward. 33 different texts were used.

The dates for services for the balance of the year are Dec. 1, 15, 29, at 2:30 P. M. Come, worship with us. Visit any time but during the church hour.

If you wish the experience of working here, send us your name. We need substitutes occasionally, and sometimes full-time workers. By working here you receive a blessing for serving others, as well as encouragement from faithful pilgrims and warnings from the experiences of others.

In whatever part of His vineyard we are called to labor, may we prove to be faithful servants until He comes again.

Nov. 19, 1935. J. N. Wissler, Supt.

Millersville, Pa.

(Mennonite Children's Home)

We are glad to report that "Mamma" Sauder is able to walk around in her room, following an attack of heart trouble on Oct. 4. She desires to thank all our friends who sent cards, letters, fruit, etc., during her six weeks stay in bed. It has been the experience of the superintendent of the Children's Home, to suffer with an abscess on the jaw, caused by the extraction of a wisdom tooth. Restless days and sleepless nights, during the last few months, brought to our minds afresh, the great agony our dear Lord and Savior must have had on the cross. When we think of His great love for us, we are made to rejoice. Several changes were made in the Home family during the past few months, but there are still twenty-eight children going to school.

Two children, under school age, are at home during the day.

Bro. and Sister David Gehman of Bally, Pa., have opened their home for a girl under three years of age. May God bless them in their undertaking.

Forty pounds of honey was contributed by the Stauffer-Widders families, a Sunday dinner was furnished by the "Lititz Willing Workers" S. S. class and a number of other contributions of provisions were received since our last report. We want to say, "Thank you," to all those who remembered the work of the Home so kindly. May the Lord bless you while you help to bear the burden of caring for the needy.

Yours in Him, The Workers,
Nov. 21, 1935. Levi Sauder.

Meadville, Pa.

(Mennonite Mission)

The Christian Life Conference held at the Meadville Mission Nov. 16-18 proved to be a real blessing. The presence of the Spirit was definitely felt, insomuch that souls are seeking Christ. Speakers were Brethren Joseph Lewis, D. Walter Miller of Canton, Ohio, L. O. Brenner of Marshallville, Ohio, Nelson King and L. N. Kletzly of the Britton Run congregation.

The Mission desires the prayers of God's people, as there are souls who have found Christ but need to be led into a deeper experience with the Lord. May the Lord bless.

Joseph Lewis, Supt.

Nov. 20, 1935.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—As Thanksgiving day is approaching, we are again reminded of these words, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The Lord willing, our next monthly Bible conference will be held Nov. 30 and Dec. 1, with Brethren Milton Brackbill of Paoli, Pa., and Elmer Moyer of Souderton, Pa., as instructors. Pray for our meeting. Come and spend some time with us.

This coming Sunday, Nov. 24, the counsel of the church will be taken in reference to the ordaining of a deacon for the church here. Pray for the work, that His directive will may be done in all things.

The sewing school has again opened for another season, with an enrollment of 164 thus far. On Saturday, Nov. 16, 146 girls were present; so we surely appreciate and need a lot of teachers to do good work. Sisters Mary B. Nolt and Ellen Millhouse, Mountville, have again consented to come and direct the girls who use the sewing machines. We are very grateful for their help.

Tuesday evening, Nov. 26, will be boys' meeting, when we expect Bro.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Are children responsible for the payment of their parents' debts? P. Z.

That depends altogether upon circumstances.

Sometimes children are responsible for getting their parents involved in heavy debts. In that case they are either wholly or partly responsible for the payment of their parents' debts, and they are morally obligated to see that the debts are paid.

Where the parents are wholly responsible for their debts, and the children have had no part in making them, there is none of the responsibility resting upon the children.

But even in such cases, where the children are financially able to do so, it is an act of Christian charity for them to pay the debts that the parents were unable to pay. We know of cases where the children were wholly without moral responsibility in the creation of debts by their parents but they voluntarily shouldered the obligations that rightfully rested on their parents, at a great sacrifice they paid off the debts, and were greatly blessed in doing so.

To summarize: Children are responsible for the payment of their parents' debts only so far as they were the cause of the debts being made. If there is any parental estate left, that should go towards the payment of their debts before any of it goes to the children. Beyond that, all obligations assumed by the children are simply voluntary, in no sense legally or morally obligatory. Parents should scrupulously avoid making unnecessary debts, or debts that they are not morally sure they can meet when due. Children should co-operate with their parents to the end that living expenses are kept down and no troublesome debts made. The goal for each household should be to keep debt-free if possible.

John Heistand of Maytown to be here and talk to the boys. Girls' meeting will be held on Tuesday evening, Dec. 10, when Sister Esther Lehman of Manor will be with us. Pray that the seed sown in these young and tender hearts may spring up and bear permanent fruit.

The brethren who preached for us during the past month are Jacob Brubaker, Joseph Lehman, Christian Frank, and C. Z. Martin.

The Christmas season is fast approaching again. The Lord willing, we plan to give out Christmas baskets to the homes of the Sunday school again. All donations should be in by Monday and Tuesday before Christmas. Anything that you have to give

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MEDITATIONS

By Maude B. Hathaway

For the Gospel Herald.

Thoughts are things, and thoughts can travel
Very swiftly through the air;
If we think unkind of others,
It may cause sorrow and despair.

Let us ever think of others
Kindly, lovingly each day;
It may lead some poor, lone wanderer
Into the straight and narrow way.

Oh, let us cleanse our hearts of envy,
For it is cruel as the grave;
Let us think of men more kindly,
Strive some wandering soul to save.

Oh, the wickedness of malice,
Hatred, envy and strife;
It may cause some weaker vessel
To lose out in Christian life.

Let us guard our thoughts, dear brother;
Let us live a life of love,
Think of things most high and holy
That will lead to realms above.

When our brother meets with error,
Let us not unkind things say;
Let us speak of him most tenderly,
Help him back into the way.

Thoughts are things, oh, let us guard them,
Lest they become a stumbling block;
Let us then be kind and patient,
Lead our brother to the Rock.

Yes, the solid Rock, Christ Jesus;
Instead of trying to press him down;
Then we'll sure receive a blessing,
Also wear the promised crown.

Oh, the bliss of endless glory,
With our loved ones gone before;
There to praise our Christ, our Savior,
On the bright, celestial shore.

New Holland, Pa.

JUST A MOUNTAIN MOTHER

On a trip that took me into thirty-six states and nearly 13,000 miles, a little story was related to me by an evangelist who was preaching for a mountain minister.

"It was Sunday evening and as we came to the service the minister said to me, 'Mother R. heard through the people who were here for the morning service how you had brought to them the Saviour as the only one who could help and she has sent word asking if you could come and see her before you leave.' I said, 'Yes, if all is well, we can go to-morrow morning.' So the following morning—Monday—we made our way up the mountain side to the little old log cabin. Talk about poverty. It seemed as if no one could have less. The old house rotting down and the logs settling closer and closer, with a dirt floor within. In the old wheel chair some one had secured for her, sat Sister R.

"Her hands and feet, her neck, yes, even her entire body was twisted and knotted by rheumatism that brought such great suffering to her.

"When I was introduced she said to me, 'I just want to shake hands with you but you see I can't do it. But I am so glad to see you. When the people came yesterday and told me of your sermon and how God so loved us, I could say, 'Amen.' He does love us and He has been so good to me. He came to live with me some years ago. It was through the foolishness of preaching I found Jesus Christ as my Saviour, yes, my 'Friend that sticketh closer than a brother.' He gave me a good Christian husband, and then He gave us two little lads, Eddie and Charlie. One day, eleven years ago, he took husband home to be with Him and oh! it was so lonely; but God is good. Then came the rheumatism. It was so hard by day, but the longer nights that it seemed would never end—I could not have endured it but for His promises that made it possible for me to rest in Him.

"The laddies were so good to me, caring for me, waiting on me and doing everything they could, and when they could get any work they brought me all they earned, and so we got along. One day Eddie said to me, 'Mother, I wish I could go to school and learn and then go out and make money and then we could make it easier for you.'

"Later on, Charlie and I were in the room, and Charlie said, 'Mother, if I can get any work to do this summer I will not go to school, but stay out and earn something and help Eddie to go to school.'

"It was one day in August when Eddie came in and said, 'Mother, we are going down to the big hole for a swim.' Mister, it wasn't two hours before they brought them back in an old wagon and the mud was still in Eddie's hair, for he had gone down trying to save Charlie.' She stopped, all choked up. The minister motioned for me to step outside and as I did so he turned and said to me, 'I knew she could not tell you, and I can't control myself so I thought it best to come out here.'

"We do not have any caskets down here as you have in other places. We made two boxes, and we brought some blocks of wood and we put two of them right here, and we placed the one box with Eddie here, and the other box with Charlie right there, and then some one rolled Mother R. right out between the two boxes. I tried to bring to her and to the friends gathered there the comfort only found in the Word of God. After the message of comfort I brought to them the warning from God's Word and the story of how uncertain life is. When I was through she put one twisted hand on Eddie's face and said, 'Good-by, you were always a good boy to mother and always thinking about her and seeking for her comfort.' Then

she put the other old hand so twisted and knotted that it hurt you to look at it, on Charlie's face and said, 'Charlie, you have been such a blessed boy to mother, and not only thought of her, but wanted to help Eddie to go to school. But Charlie, God is good. His plan was better than yours.' * * *

"Our hearts were deeply touched and it was with difficulty we controlled our emotions before re-entering the home. As we returned to the old log cabin it all seemed so different from what it did when we entered a few minutes before—it was holy ground now, for the King made His abiding place here, and the poverty and squalor were forgotten as we looked into the face of His child.

"When we entered she said to me, 'Mister, will you please hand me that little bag hanging against the wall? I took down from a nail driven into the old log a little knit bag and handed it to her. With considerable effort she was able to turn it upside down into her lap spools, thread, pins and little things. Finally she succeeded in finding something she was searching for and then she reached out that poor old hand and offered me a twenty-five-cent piece. She said, 'I want to give this to you to help preach the Gospel. It is not much, but I want to do something, for it was through the preaching that I found my Saviour.' I said to her, 'I can't take it but I will pay it many times over for you.' Still looking into my face she said, 'Mister, I can't knit but one pair of socks or mittens in a whole year. When they are sold I just get twenty-five cents for them, and I want to give something and you will not refuse it for it is for Jesus Christ.' I took it. I count it one of the most precious things I have. It has made my life different.

She was only a mountain Mother. She had never had any opportunities. But she was the daughter of the King—The Evangelical Christian.

GOD'S PRECIOUS GIFT

(Continued from page 739)

So, dear sinner friends—mothers, fathers, sisters, or brothers—perhaps you have been a church member, or a church worker, and have never felt a change in your heart. If you haven't don't put it off; but be concerned, for He loves you. He cares for you. He is concerned about you. Won't you come to Him now? He is coming in a moment, in the twinkling of an eye. When the trumpet shall sound, He will be coming for you and for me; so be ready and watch, for ye know not when the hour may be. It may be in the morning or at noon time, or in the evening. He may come at midnight. So do nothing you would not like to be doing when Jesus comes. Say nothing you would not like to be saying when Jesus comes, or go no place you would not like to be found when Jesus comes.
Mt. Nebo, Pa.

SUNDAY SCHOOL LESSON

Theme for the Quarter: LATER PROPHETS AND LEADERS OF JUDAH

OUTLINE STUDY

Lesson for Dec. 8, 1935.—**NEHEMIAH RE-BUILDING THE WALL OF JERUSALEM.**

Lesson Scope.—The Book of Nehemiah.

Lesson Text.—Neh. 4:6-21.

Time and Place.—About 445 B. C.; Jerusalem.

Leading Character.—Nehemiah.

Golden Text.—The people had a mind to work.—Neh. 4:6.

Points for Meditation.

1. The will to work.
2. The power of united efforts.
3. The enemies of God.
4. The soldier of the Cross.
5. The victorious life.

Introductory Thoughts.—Nehemiah presents one of the most admirable characters in the Bible. Well may we study the life of this devoted, self-sacrificing, prayerful, courageous, modest, capable, successful man. No man with any degree of loyalty to God in his heart, has ever read the story of Nehemiah without a thrill in his soul. We suggest that before you begin the study of the lesson proper you read the entire book of Nehemiah; at one single sitting if possible. And then remember that while we admire the courage and faithfulness of Nehemiah, it is the application of this lesson to our own lives where the profit in its study comes from. "Go and do thou likewise," should be in our hearts as we read and meditate upon this lesson.

LESSON COMMENTS

The Golden Text.—"The people had a mind to work." Herein lay the secret of their success. Of course, it was the inspiring example of their leader that helped them to this attitude, but it was their will to work, and to suffer if need be, that made them the kind of followers that lightens the burdens of the leader.

Opposition from Without (4:6-9).—"So built we the wall," is the cheerful beginning of our narrative. The secret, as we have before noted, follows: "The people had a mind to work."

But let no one suppose that the devil allows a good work to go on without opposition. Nehemiah and his people had plenty of it. The enemy of souls stirred up such men as Sanballat, Tobiah, and others who resorted to every possible device whereby this work might be thwarted. At first they offered help, but Nehemiah well knew that compromise would defeat rather than help their work. Then they tried ridicule, then threats, then open opposition, and finally succeeded in stirring up strife and disloyalty among the people who were supposed to be loyal to Nehemiah. But none of these things moved Nehemiah. When Sanballat and his hordes—the Arabians, the Ammonites, the Ashdodites, etc.—came to fight against Nehemiah and his people, this is the way in which Nehemiah met them: "We made our prayer unto our God, and set a watch against them day and night, because of them." Prayer to God, coupled with vigilance, furnished the fortress which the enemies of God could not overcome. It brings

to mind the admonition of our Lord: "Watch and pray;" and the declaration of Paul, "If God be for us, who can be against us?"

Discouragement from Within (10-14).—But the most destructive opposition is not that which comes from without, but rather that which is stirred up from within. In this connection it is well to remember that it was Christ's own people, the Jews, that finally brought about His crucifixion; that the Israelites continued to prosper in spite of all opposition so long as they remained true to God but invariably suffered when the spirit of disloyalty rose up within their ranks. There was Judah who said, "The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall." Then the Jews that lived so close to the enemies that they felt the pressure, plead with Nehemiah ten times that he let up in his work. But Nehemiah knew of but one thing, and that was to be faithful; and that was the secret of his success.

Faith and Works Triumphant (15-21).—Seeing the successful forward move on the part of Nehemiah and his followers, the enemy got desperate. They were determined to compel Nehemiah to stop, but to no avail. They may not have realized that they were

fighting against the God of Nehemiah and not against a mere man. With the enemy armies at the gates, and cowardly weaklings (if not traitors) within their ranks predicting dark things and dire calamities if this work were not stopped, the work went on; and success crowned the efforts of brave and faithful Nehemiah and his co-workers. Nehemiah thus describes their experiences during these trying times: "So we labored in the work: and half of them held the spears from the rising of the morning till the stars appeared." The result is recorded in the opening words in our lesson: "So built we the wall."

In the experiences of Nehemiah and his faithful followers we have a vivid picture of present-day conditions. All the forces of evil, without and within the Church, described in the narrative found in the book of Nehemiah, are to be found today. The enemy of souls has these people working for him and against the Church, just as he did in the days of Nehemiah. We belong to either one of three groups: (1) the open enemies of the Cross, represented by such men as Sanballat, Tobiah, and others; (2) the Jews who like Judah and others were hindrances to the work of Nehemiah, through fear or some form of disloyalty, who represent those of today who are either secretly or openly hindering the work of the Church; (3) faithful followers of Nehemiah, who typify the present-day faithful soldiers of the Cross and servants of Christ and the Church.—K.

BIBLE MEETING TOPIC

HEAVEN.—Jno. 14:1-6; Rev. 21

Topic for December 8

MOTTO

"Set your affection on things above."

OUTLINE STUDY

- I. Heaven is the Dwelling Place of God.
 1. Upward from earth.—Deut. 26:15; Psa. 102:19; Mark 16:19.
 2. Called heaven of heavens.—I Chron. 2:6.
 3. A holy dwelling.—II Chron. 30:27; Isa. 63:15.
 4. Contains His throne.—Psa. 11:4; 103:19; Isa. 66:1; Matt. 5:34.
- II. The Future Dwelling of the Righteous
 1. Jesus has prepared a place for them.—Jno. 14:2.
 2. After the dissolution of this tabernacle.—II Cor. 5:1.
 3. A reserved inheritance.—I Pet. 1:4.
 4. A glorious city.—Heb. 13:14; Rev. 21:10-25.
 5. A pure place.—Rev. 21:27.
- III. Enjoyments of Heaven.
 1. Life eternal.—Matt. 25:46.
 2. Beholding the glory of Christ.—Jno. 17:24; Rev. 22:4.
 3. Deliverance from sorrow.—Rev. 21:4.
 4. Full supply.—Rev. 7:16, 17; 22:2.
 5. Worship.—Rev. 5:8-14; 14:3; 15:2-4; 19:1-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Heaven."
2. The Heavenly Place.
 - a. Where God dwells.
 - b. Its holiness.
 - c. Its beauty.
 - d. Its inhabitants.
 - e. Its enjoyments.
 - f. What is not found there.
3. Who May Go to Heaven.
4. The Chief Attraction There for Us.
5. The Way to Heaven.

For Seniors.

1. The Blessings of Knowing about Heaven.
2. The Glimpse We Have of That Place through the Word.
3. What God Reveals by the Spirit.
4. The Desirability of Heaven.

Give me the wings of faith to rise
Within the veil and see
The saints above, how great their joys,
How bright their glories be!

Once they were mourners here below,
And poured out cries and tears;
They wrestled hard as we do now,
With sins and doubts and fears.

I asked them whence their victory came:
They with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.—I. Watts.

GOSPEL HERALD

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, NOVEMBER 28, 1935

Field Notes

Furloughs have been granted to Bro. and Sister Jay Hostetler and Sister Mary Holsopple, workers in India, beginning in the early spring.

A brother writes from York, Pa.: "Bro. John Leatherman is expected at the York Mission on the morning of December 1. Everybody welcome."

Week-end meetings are announced for the Church at Elton, Pa., in the Johnstown district, for Dec. 6-8. The following Sunday, Dec. 15, is the date set for communion at that place.

A cablegram received at Elkhart, Ind., Nov. 18, announced the safe arrival of Bro. Lloy Kniss and family in India. May the Lord make of them a real blessing to the Cause in that distant land.

Partly because this paper is being published a little earlier than usual, and partly because of much material on hand, much that was intended for this week's Gospel Herald will be held over for the next issue.

Bible school at Midland, Mich., in progress, with good interest and attendance. Will close Nov. 29. Plans made for an all-day meeting on Dec. 1. Bro. Shetler has consented to be present for the day. F. F. B.

Among recent visitors at the Publishing House and with friends in Scottsdale were the following: Jacob H. Harnish and wife, Lancaster, Pa.; Andrew Stemen and wife, Chambersburg, Pa.; John A. Thomas, Johnstown, Pa.

Bro. A. G. Yoder writes us from Parnell, Iowa: "Bro. H. J. King of

Harper, Kans., expects to hold meetings at Lower Deer Creek and West Union in December. The winter Bible school for Iowa will be at Wayland this year."

Young People's Institute.—Plans are on foot to have a young people's institute at the Bethel Church near Garden City, Mo., Dec. 26-29. A program is being prepared and a good, live meeting is expected. All interested ones are invited to attend. D.

Nov. 30 to Dec. 8 is the time set for the fall revival meetings at the Canton, Ohio, Mennonite Mission, in charge of Bro. N. E. Troyer of West Liberty, Ohio, a former superintendent of the Mission. Communion services are to be held at this place Dec. 8. D.

Arrangements have been made for a Bible instruction meeting at the Gingrich Mennonite Church near Annville, Pa., on Saturday evening and all day Sunday, Dec. 7 and 8, the Lord willing. Instructors: John F. Bressler, Noah W. Risser, and John F. Garber. D. W.

An interesting program of the annual Thanksgiving service at the Mennonite mission in Reading, Pa., is before us. Instructors: A. J. Metzler, J. K. Charles, R. J. Shenk. The evening service is to be the beginning of evangelistic meetings in charge of Bro. R. J. Shenk of Cottage City, Md.

A brother from Altoona, Pa., writes interestingly about the missionary meeting held there on Sunday, Nov. 17. Bro. Eli K. Zook of Allensville, Pa., preached the missionary sermon. Besides the home people, there were those present from Mifflin Co., Pa., and from the Casselman Valley district.

Bound Volumes of Gospel Herald.—A limited number of these are bound each year. We have calls for a few numbers that are all sold out. Sometimes people who keep the Gospel Herald on file would be willing to part with them afterwards. At this time we have a call for Volumes III, VII, and XIV. Those having these volumes on hand and are willing to part with them, will please write us.

Correspondence

Kouts, Ind.

(Hopewell congregation)

Dear Gospel Herald Readers:—We have again been wonderfully blessed, both spiritual and natural.

Bro. Wm. Eicher and several other brethren of Milford, Neb., stopped here to worship with us over Sunday, Sept. 1. Bro. Eicher brought us two very inspiring messages.

We were again privileged to hold

communion services on Sunday, Oct. 27. Saturday evening we held counsel meeting. One soul renewed his covenant with God. As our bishop, Bro. D. D. Miller, was not able to be with us, Bro. Sanford Yoder consented to fill his place.

Pray for us at this place, that we may do as He directs us.

Nov. 13, 1935.

Cor.

Loogootee, Ind.

(Berea congregation)

Greetings in our Master's Holy Name:—Bro. Samuel Grieser of Archbold, Ohio, held a series of meetings at this place, starting Sept. 28 and ending Oct. 5. The meetings were very inspiring and much appreciated. On three evenings Bro. Grieser taught Bible lessons which we enjoyed very much. The topics were: The "I Ams" of Christ and Characteristics of True Christianity. There was one convert, and many others received help from the messages our brother had for us. Brethren Frank Short, Joe Short and N. S. Eicher, all of Ohio, accompanied Bro. Grieser here.

On the evening of Nov. 1, Bro. O. S. Hostetler was here to conduct counsel meeting. On the following Sunday morning we had our baptismal services, followed by communion services. Bro. Hostetler brought us helpful messages. Sister Hostetler, Bro. and Sister Jerry Troyer, and Sister Ruby Mishler accompanied Bro. Hostetler. We appreciated their visit and service.

Sister Minnie Troyer, Bro. and Sister N. E. Miller of Hutchinson, Kans., and Bro. and Sister P. S. Shrock of Middlebury, Ind., paid us a visit this fall.

Last Sunday afternoon, Nov. 10, some of our number attended the short song service at the home of Mrs. Grove, an old lady who is near the end of her life here on earth and enjoys such services very much.

Next Sunday afternoon, Nov. 17, will be our regular Sunday for services at the County Farm.

We are now looking forward to Thanksgiving day, when we expect to have a Thanksgiving and missionary program, the Lord willing.

We kindly ask an interest in your prayers.

Nov. 15, 1935.

Cor.

Waterloo, Ont.

Greetings in Jesus' Name:—The last few weeks have been seasons of special refreshing for the brotherhood of Waterloo and surrounding communities. On Oct. 23 Bro. Maurice O'Connell of Lima, Ohio, came into our midst, conducting evangelistic meetings every evening till Nov. 3. We also had services all day on Thanksgiving Day, Oct. 24, with a sermon by Bro. O'Connell; The Devotional Covering by C. F. Derstine; Why Nonaffiliation with Life

Insurance, Lodges, Movies by C. F. D.; and the Christian Marriage, and the Home by Bro. O'Connell. Then on Nov. 3, Bro. C. C. Culp of Chief, Mich., gave a touching talk on Christian Purity and Bro. O'Connell on Second Coming of Christ. We had fine weather and good attendance. The church was filled a number of times to its capacity.

Bro. O'Connell brought us the Word in its purity and Holy Ghost power. As a result of these meetings, we have a class of 15 applicants under instruction, besides a number who expressed a desire for a deeper and fuller consecration. But we are grieved to know that there are others who would not let the Spirit have His way with them.

Will you continue to pray that these young souls (nearly all from 11 to 16 years) may prove faithful, and walk as lights in this dark and sinful world?

Nov. 6, 1935.

Cor.

Edwards, Mo.

On Saturday, Oct. 19, Bro. J. C. Driver came into our midst for our regular communion service. He was accompanied by Bro. S. S. Hershberger and wife and Bro. Jonathan Mast and wife, all of Cass County, Mo. Sunday morning nearly all of our members partook of a refreshing communion service. Sunday evening Bro. Hershberger began evangelistic meetings, which continued for ten days. The brother brought us much Bible teaching and the work was much encouraged. May the Lord bless the seed sown. All except Bro. H. left on Monday for Morgan County, where Bro. Driver spent a week visiting other parts of the Ozark field. The rest of the party reached home late Monday night, after visiting the Bagnell Dam.

On Thursday, the 24th, Sister Mary Wenger came to spend the week-end in our midst. Our community was very much interested in her stories of India, and on Sunday afternoon she gave us a few word-pictures of scenes on her trip home through the Holy Land. To one and all we say, "Come again."

Nov. 6, 1935.

J. P. Brubaker.

Elida, Ohio

(Pike & Salem congregation)

Dear Readers of the Gospel Herald:—The fall season is again here with all the beauties of nature around us. The fields are again bare, and a bountiful harvest gathered in to feed all living creatures during the cold winter months. If only there could be such a great harvest of souls gathered into the Master's fold, then there could be a wonderful rejoicing both in heaven and upon earth.

On Oct. 26 we had our preparatory meeting at the Pike Church and on the Sunday following we held our communion services at the same place. Bro. Andrew Shenk of Oronogo, Mo., was with us on the occasion and as-

sisted our bishop, Bro. B. B. King, in the communion. A very pleasant hour was spent by all who partook of the sacred emblems of the broken body and shed blood of our blessed Lord and Savior Jesus Christ. Yet there are still those who failed to commune. Our aged bishop Bro. J. M. Shenk was also with us at the communion.

On Oct. 13 Bro. Andrew Shenk began a series of meetings at the Pike Church, which continued for three weeks. Such good old Gospel stories that were given to us by our dear old uncle were enjoyed by many, and we hope will be the means of drawing us all closer to the cross where all sins will be washed away if brought there. We feel sure that those who consecrated their lives anew to the Lord during the meetings are going on their way rejoicing. May they always be true to their profession.

On last Sunday morning, Nov. 3, Bro. J. M. Shenk fell and broke his hip. May the Lord give him grace and courage to endure his affliction, and as he lies there on his back suffering the pains of the body, may we all remember him in our prayers; and may he rejoice in knowing that our Savior always remembers His children and cares for them.

As another year is so near to a close, may we all make new and better resolutions for the new one. We ask to be remembered in your prayers for God's children.

Yours in His service,

Nov. 7, 1935.

Ida M. Horst.

Springs, Pa.

Bro. J. A. Ressler of Scottdale was with us for communion Oct. 13. We appreciated also having Bro. and Sister Fred Lohr of Lancaster, Pa., Sisters Lina Ressler, Lydia Bender, and Lillian Keim of Scottdale for this occasion. Communion was also observed by one of our invalid sisters, Sister Durst, at her home in the afternoon.

On Saturday evening five precious souls were willing to publicly confess their Lord, and be received into church fellowship with us, Bro. Ressler receiving them.

Visitors with us at our communion Sunday were: Ernest Miller and wife of Lancaster, Maggie Bodes of West Salisbury, other than brotherhood who are scattered quite a distance, most of whom were permitted to partake of communion.

Bro. C. F. Derstine of Kitchener, Ont., accompanied by his parents and Bro. S. C. Nice of the Franconia District, also Bro. and Sister Musselman of Lemoyne, Pa., stopped with us for a brief visit Monday, Oct. 7.

On Sunday evening, Oct. 10, we held our annual community singing. This was attended by a large audience. This year the attendance was somewhat reduced owing to Prof. J. E. Hartzler closing a series of ten lectures in Amitt

Hall, Meyersdale the same evening, which was attended by some who otherwise would have attended the singing. Singing was interspersed with special numbers rendered by the Pinto Quartet consisting of Sisters Helmick and Barton and Bros. Livengood and Blough; also a duet by Bro. Sholtzberger and daughter from Lancaster, Pa. The song leaders ranged in age from about 4 to 50.

Sister Anna Bender of Juniata College spent the week-ends of Oct. 20 and Nov. 3 at her home here. Bro. Harry Maust of Scottdale was here for a few days. He was accompanied by Blair Shope and Everett Ridenour. Other homecomers were C. C. King and Chas. Lohr of Pittsburgh and Carl Eisentrout of Blawnox, Pa.

Bro. Clyde Miller, who is attending Goshen College, endeavoring to work his way through school, was injured by a truck which struck him on the way home from work. He is at home recuperating.

Visitors not already mentioned who were in our midst the past month were Ed Miller, Inwood, W. Va.; Grover Klink, Rockwood, Pa. (preaching for the Dunkard Brethren at Maple Glen); Bro. and Sister William Durst, Accident, Md.; Harry Stauffer, Woodbury, Pa.; Oliver Yoder and John Hartzler, Belleville, Pa.; Lena Butler of near Selbysport, Md.; Ed Porter and wife, Mae Keim, and two children of Scottdale, Pa. On their return home they were accompanied by Sister Lillian Keim who spent some time visiting old friends and acquaintances here. Bro. and Sister Orville Livengood and son from Wilkinsburg, Pa., visited us Oct. 27. Bro. and Sister Calvin Kauffman and three children of near Davidsville were with us Sunday, Nov. 3.

The Springs Chorus, under the direction of Bro. Walter Otto, rendered an evening program at Pinto, Md., Oct. 27.

On Tuesday, Oct. 22, and a few days since, more than 30 different brethren gathered with trucks, picks, and shovels and a willingness to work, and removed earth from the church yard and replaced with an efficient pike of stones which was dressed with limestone screenings to make possible our being lifted out of the mud. Praise to the Lord for making this improvement possible. Praise the sisters' aid in serving lunch on that day.

Bro. Roy Otto was engaged in evangelistic meetings in the Johnstown district Oct. 18-27. Even though we lack in this district of ministerial help, yet we praise the Lord that we can give assistance in other fields also.

Nov. 9, 1935.

E. E. Bittinger.

Minot, N. Dak.

Dear Herald Readers:—Saturday, Oct. 26, our bishop, Bro. Eli Hochstetler, came into our midst and services (Continued on page 748)

Miscellaneous

A MEDITATION

By Sarah Allan

There's a world where all are equal,
We are hurrying toward it fast,
We shall meet upon the level
When the gates of death are passed.

We shall stand beside each other
And our Master will be there,
With His own unfailing square.
We shall meet upon the level there.

In that land we'll never part.
There's a mansion for each faithful heart
Yes we'll meet upon the level,
When we've been tried upon the square.

How many of us dear people
Will meet upon the level here,
And be unafraid to be tried
Upon the square when we get there?
Hannibal, Mo.

SIX MAJOR POINTS IN KNOWING A TRUE DISCIPLE OF CHRIST

By Frank Bennett

For the Gospel Herald.

I. What are his merits?

1. Merits is that which he deserves, quality, deserving, earned.

2. "There was a full persuasion of the high meritorious of what they did." South sermons.

3. He must be one that "eats and has enough," "drinks and is filled," "clothed and is warm," that has "sown and brought in much," "He that earneth wages and stores them in heaven" (Hag. 1:6).

4. "All power I give thee: reign forever, and assume thy merits."—Milton.

5. He must be one that serves, thanks, and praises God, not man, and is a true sign-board to direct the lost traveler.

II. What company does he represent?

1. Does he represent the true Christ, or does he represent the church of the Antichrist? John says that there were MANY Antichrists in his time.

2. If he represents and exalts Christ, he would not have time to exalt himself, or some other false doctrine.

3. "Men and brethren . . . of these men which have companied with us all the time that the Lord Jesus went in and out among us . . . must one be ordained to be a witness with us . . ." (Acts 1:15, 16, 21, 22).

4. He must be one that is a witness, always ready to testify and give satisfactory answer of the company he represents.

5. "As he thereon stood gazing, he might see the blessed angels to and fro descend from highest heavens in gladsome company."—Spencer.

III. What are his advertising qualifications?

1. Advertising, is to inform, to give notice, to notify.

2. When Paul became converted, he immediately began advertising for the Master.

3. Andrew was not long advertising the Christ. He first went for his own brother, and we believe continued on.

4. What a shame today that the flesh almost pushes out the one and the only way whereby we may be saved, in order to gratify the old man, and advertise denominationalism, in many churches as well as advertising ourselves, instead of being a pilot to those around about us.

5. There was a large number of persons along the Mexican border that perished by thirst because there were no sign-boards to direct them where water could be obtained. So they stationed sign-posts where tourists could be directed to water. It is the duty of all Christians to see that the thirsty world has true sign-boards showing them the availability of the water of life.

6. "I have advertised him by secret means."—Shakespeare. May we all advertise HIM both in secret and open means.

IV. What are his market districts?

1. His market would be an assembly of persons, of a district, region, or place, where a continued call would exist by all that hear him, and where lost souls are saved.

2. "What is a man, if his chief good, and market of his time, be but to sleep."—Shakespeare.

3. "No man makes haste the market, where there is nothing to be bought but blows."—Raleigh.

4. There was such a great market for the teaching of our Savior that He had to get into a boat and launch out into the water in order to teach the multitude that followed Him.

V. What price has he paid?

1. Price is, what value, estimation, worth, cost, real value.

2. Has he paid Judas' value, or David's value? What a small sum Judas valued his Master! almost as small as some of today who have never paid the price and perhaps never will, yet they are looked upon as great leaders of the Christian religion—like "blind leaders of the blind."

3. David said ". . . Neither will I offer burnt offering unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). "But I will verily buy it for the FULL price" (I Chron. 21:21, 24).

4. Job says that "man knoweth not the price of wisdom and understanding . . . because it descendeth from above" (Job 28:12).

5. The Jews and Greeks paid the price, with the burning of the curious arts, about \$27,000 in value. This is

coming out on the Lord's side; paying the price. Acts 19:19.

6. Those that were converted (recorded in Acts 4:34) paid the price by giving up all.

7. Mary paid the price with the costly ointment. Jno. 12:3.

8. Who, before starting to do anything, counts the cost first, to see what they are, that they may be able to carry out their plans. Luke 14:28, 29.

9. The great price in the sight of God is "a meek and quiet spirit" (I Pet. 3:4).

10. So often you hear ministers speak of sinners, that there are many counting the costs of following Christ, but we have never heard one state how much their costs were for not following Christ.

11. The old Indian chief said, "Here's my tobacco, my bow, my arrows, my gun, my horse;" but no relief; so he said, "Here is old Indian himself."

VI. What satisfaction does he leave with his hearers?

1. Satisfaction is that which satisfies, compensates, releases from suspense or uncertainty.

2. A most wise and sufficient means of redemption and salvation, by the satisfactory and meritorious death and obedience of the incarnate Son of God JESUS CHRIST.—Saunderson.

3. "He maketh me to lie down in green pastures."—Psalmist.

4. A sheep lies down when it is satisfied, none but Christ can satisfy.

5. "It was fit that the satisfier should be God and Man."—Sheridan.

6. "Lord, are there few that be saved?" . . . "Strive to enter . . . for many . . . will seek to enter . . . when once the Master . . . hath shut to the door . . . and ye begin to knock . . . Lord, Lord open unto us . . . and He shall answer . . . I know you not . . . then ye begin to say, We have eaten and drunk in thy presence . . . but He shall say, I TELL YOU, I know you not . . . depart from me . . . ye workers of iniquity." What an awful disappointment this will be for the ungodly!

7. How many today sell their birthright, as did Esau? How many of us today use our talents as commanded? The rich man in hell became a missionary when it was too late. The man of God found it too late after he disobeyed God. Only three of the ten of the pounds gave a report of their earnings. Two accepted, 80% lost. The ten virgins were all pure, but five failed before the end. The rich young ruler had kept all the commandments, but lacked one thing.

Cumberland, Md.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

BE NUMBER 21

"Be strong in the Lord." "Be strong in the grace that is in Christ." "If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, be like-minded having the same love." "Be not ye therefore partakers with the children of disobedience." "Now are ye light in the Lord, walk as children of light." "Be ye reconciled to God; for he hath made him to be sin that we might be made the righteousness of God in him. Be not thou therefore ashamed of the testimony of our Lord, who hath saved us and called us with an holy calling of God in Christ." Be thus minded.

"Rejoice in the Lord alway." "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your request be made known unto God." "Be ye not unwise but understanding what the will of the Lord is. Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ." "Be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable, and perfect will of God." "He hath chosen us in Him that we should be holy and without blame before Him." Holy and unblameable, if ye continue in the faith, grounded and settled, and not be moved away from the hope of the Gospel. Be diligent that ye may be found of Him in peace without spot and blameless.

Be ye separated from all filthiness of the flesh and spirit, perfecting holiness. Thou shalt not learn to do after the abomination of those nations. Be perfect with the Lord. "The eyes of the Lord run to and fro throughout the whole earth" to shew Himself strong in the behalf of them whose heart is PERFECT toward Him. A perfect heart will set no wicked thing before mine eyes. The work of them that turn aside shall not cleave to me. He that feareth is not made perfect in love.

"Let patience have her perfect work, that ye may be perfect and entire." "Let us go on unto perfection, not laying again the foundation." Press toward the mark for the prize, therefore, as many as be perfect. Scripture is given that the man of God may be perfect, thoroughly furnished.

Every one that is perfect shall be as his Master. "Be ye therefore perfect, even as your Father which is in heaven is perfect." As Christ was raised so we also shall walk in newness of life. "As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." "As He is holy, so be ye holy." Love one another as I have loved. As Christ forgave you so

also do ye. As ye have therefore received Christ Jesus the Lord, so walk ye in Him.—Sel. by Peter Zehr.

THE ENEMY OF MY YOUTH

Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.—II Tim. 2:22.

Flee from youthful lusts. Oh full of danger are they. They come in many forms from the world, the flesh, and the devil. They come as friends, promising pleasure, but behold, they are full of poison and death. If you yield to them and follow them, they will first make you their slave, and then their prey. They allure you into the way of ruin as by a path of roses, but soon you find darkness around you, mire and gulf before you, and hell beneath you. They are as a pestilence to soul and body. Therefore flee them, even when they beckon to you from a distance. Should they ever come near, haste, oh haste away, as did young Joseph from Potiphar's house. Stop your ears from hearing and shut your eyes from seeing. Fly for your life.

Abhor every impurity. Prayerfully keep your body and soul in temperance, soberness, and chastity. Banish all unclean thoughts from your mind, and immediately check them by prayer when they arise in your heart. Never join in unclean conversation. Never sing or listen to low and wicked songs. Avoid all corrupting books and indelicate pictures. Shun all low company, as you would shun hell itself. Promptly call back your desires from all unholy and forbidden pleasure. Always bear in mind that your body is the temple of the Holy Ghost and that whosoever defileth the temple of God him will God destroy.

Yes, thou holy, holy, holy Lord God who art of purer eyes than to behold iniquity, I will seek to lead a pure, chaste, and holy life before Thee. Give me the Spirit of temperance, chastity, and sobriety that I may make no provision for the flesh. Pardon, O God, in whatsoever way I have offended Thee, by meat and drink and sinful pleasure, and never let my body any more be oppressed with drunkenness or the enervating luxuries of this sensual life. Subdue my appetite to reason and Thy grace, that my table may not be a snare unto me, nor my food become a temptation, a sin or a disease; but that my affections being changed from earthly to heavenly things, I may hunger after righteousness, and count it my meat and drink and pleasure to do Thy will, O God. Grant this, O Lord, for thy Son Jesus Christ's sake, Amen.—Selected by a brother at the Mennonite Samaritan Home.

New Holland, Pa.

HIDDEN EARS

(We credit the following story to the Pathfinder, which originally was intended for humor. We comment on it because of the principle it embodies. L. B.)

A little boy was asked, "How old is your father?" "He is 42, I think," the little one replied. The inquisitive one remarked, "Then he is old enough to remember when women had ears."

Those of us of middle age and older can well remember when all women had ears. And of all God's creatures we know of none which try to hide their ears as do our fairer sex. Evidently there must be an ailment or affliction somewhere, and in diagnosing the case we find no affliction of the ear,—most likely it is the eye. It is said every evil we commit is through one of the five senses, which, by the way, are seeing, feeling, hearing, smelling, and tasting.

But where did this popular fad originate? No doubt in Satan's establishment of sin and vice in the city of Paris. But why do professing Christians follow this dictating of the world? And why be devotees of fashion? Oh! it is because of the diseased eye.

According to Scripture the first man and woman were blind to sin, their vision was pure, their life and conduct were pure. The only conception of evil was that there is a line drawn between good and evil, or in other words there was one restriction. And they transgressed. Their purity and innocence had vanished. They were polluted, and in a shameful condition to meet their Maker.

Today people are blind and dead in trespass and sin and show no alarm over the fact of a personal devil, or of his subjects—evil spirits. We only wish that spiritual vision might be restored, so that truthfully it could be said, "One thing I know, that, whereas I was blind, now I see" (Jno. 9:25). Jesus spoke these words, "The light of the body is the eye." Close your eyes and your body is in darkness. If natural vision is destroyed, darkness is absolute. It is a pitiful sight to see a blind person slowly searching his way with a cane or perhaps a dog to lead him; but it is terrible for those who are spiritually blind, groping along in darkness, not knowing whither they are going, and probably leading another, and both fall into the ditch. "How great is that darkness!" for those that were once enlightened, and then focus their eyes again on the styles and evils of this world.

But someone may say, I know of very sincere and respectable Christians who give very good testimonies to the saving grace of Jesus Christ; and even such with bobbed hair. Right you are: There are such, and even such that do this bedecked with ornaments, which God's Word forbids. We ad-

mire their sincerity; but question their Christianity and spirituality.

Listen! Jesus speaks: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven! but he that doeth the will of my Father which is in heaven." Some day there will be a great disappointment for many "as many in that day" will tell Jesus how good they were, and the great deeds and works of charity done while in life. But Jesus will frankly profess to them, "I never knew you; depart from me, ye that work iniquity."

"Moreover, the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton (deceiving with their eyes) eyes. . . . Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts" (Isa. 3:16, 17).

Is there a cure for this affliction? There is a cure. Will the needy grasp the opportunity of being cured? Possibly, yes. Probably, no. They "love darkness rather than light." Why? Because their deeds are evil.

—Sel. by L. Bontrager.

Greenwood, Del.

MISSIONS

(Continued from page 741)

will be very greatly appreciated. You have always helped us so nobly in the past, and we trust you may do so again. May the Lord richly bless you for it. It will bring joy to many homes and to the children.

We plan as usual to go out on Christmas morning and sing at various places over the town. An invitation is given to the brethren and sisters to come and go with us. We greatly appreciate the help you have given us in the past.

At present we have a class of six applicants for membership under instruction. Pray for them. Also pray for another one who had confessed Christ and fell back but now is coming to services again. Pray for the work along every line.

Yours "Till He come,"

Gertrude M. Lefever.

Nov. 18, 1935.

CORRESPONDENCE

(Continued from page 745)

were held the same evening. At the same time Bro. Isaac Miller, wife and two daughters and Bro. Erb and wife of Alberta were here. Bro. Miller brought us the message. The next day we had the usual services and also held our counsel meeting. Bro. Hochstetler preached for us. In the evening Bro. Miller again gave us the message, after which our communion service was held. Most of the members were present and partook of the communion. At the same time the ordinance of feet washing was observed.

Missionary day services have been announced for next Sunday, Nov. 17, in connection with the regular services.

The earth during the past week has been covered with a mantle of white, which makes us think of the truth of God's Word: "While the earth remaineth summer and winter shall not cease" (Gen. 8:22).

Nov. 10, 1935. Mrs. S. K. Zook.

Sterling, Ill.

(Science Ridge congregation)

A Christian greeting to all Herald Readers:—On Sept. 16 Bro. J. P. Bontrager of Atwater, Calif., began a series of meetings with our congregation. As a result, fifteen souls (9 boys and 6 girls) expressed a desire to take Christ as their Savior, and many received new courage and strength to press onward in His service.

Oct. 20 Bro. J. M. Nunemaker of La Junta, Colo., brought to us a message from God's precious Word. We indeed appreciated his presence and message.

Oct. 27 we had baptismal services, when these fifteen boys and girls sealed their vows; also another was received into the Church at that time, who had been a member of another denomination. May our prayers attend these, that their lives might be real lives of service for their Lord.

Nov. 3 we had counsel and preparatory services. Nov. 10 (today) we again had the blessed privilege of commemorating the suffering and death of our Lord. Bro. A. C. Good brought to us a message from Ex. 12:26, latter clause.

Nov. 17 we are expecting one of the brethren from Tiskilwa to bring us our morning message as Bro. Good expects to begin a series of meetings in Peoria, continuing over this Sunday.

This is the time of the year when we again think of Thanksgiving and feel to praise the Lord for the many blessings He has given us the past summer, both temporal and spiritual. Especially we are thankful that our nation is at peace.

Though trials, sickness, discouragement, and disappointments may have been ours during the year let us remember the admonition the Apostle gave to the Thessalonian Church: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

Nov. 10, 1935. Mildred Mellinger.

Tavistock, Ont.

(East Zorra congregation)

Bro. T. K. Hershey, missionary on furlough, was with us Friday, Oct. —, and gave a very interesting message of the work in Argentina.

The Lord has wonderfully blessed us in material things, and more so in spiritual things. We had the privilege to partake of the Lord's Supper at both of our meetinghouses and in the home of one of our sisters. As the con-

gregation has grown considerably in number the last few years, it was found necessary to launch out and consequently a church that was not used for a number of years, was rented for the summer months where services have been held every Sunday since May 5. A special meeting held there revealed the fact, without a doubt of the Lord's leading; for all the brethren unanimously expressed their satisfaction and wish to continue with the consent of the brethren who worshipped at the home church. At a meeting on Oct. 29 at the home church, it was decided to buy the building and the brethren in charge have purchased the building since. Services will continue to be held, the Lord willing. The ministry will alternate in conducting services at the two places every Sunday morning; as will also be done in the Sunday school.

We ask an interest in the prayers of all God's children who may read this, that the Word of the Lord may have full course and be glorified.

Nov. 11, 1935. Jacob R. Bender.

Greensburg, Kans.

A blessed revival has come our way for which we thank God. Bro. Nelson Kauffman of Hannibal, Mo., conducted an eleven-day series of meetings, beginning Oct. 12, in which God used him in a powerful way. There were 28 who stood for Christ, of whom the greater number were reconsecrations. We are glad for those who came to Christ in their early youth, for they have a life before them. But we do not feel any less glad for the middle-aged father who came out for Christ, for he has escaped the wrath to come and furthermore has a large family to lead to Christ. May God ever bless and keep these precious souls in His blessed nearness, we pray.

Nov. 11, 1935.

Cor.

Wolford, N. Dak.

(Lakeview congregation)

On Sunday, Nov. 10, the congregation met to consider the ordination of a deacon. In the forenoon service the qualifications of a deacon were presented. Following the sermon, votes were cast. Two brethren were considered as qualified for that office.

Later in the day an examination meeting was held, and an ordination service was called for the evening service. After the sermon the lot was cast and fell on Bro. Abraham Stoll. He was given his charge by Bishop I. S. Mast, assisted by resident Bishop Eli G. Hochstetler. May the blessings of high heaven be upon this work, especially upon our dear brother in his service to the congregation. Weather and road conditions were unfavorable, preventing some of the congregation and others in attending. But with all these hindrances the services were impressive on account of the prayerful

interest, the feeling that God had directed the work.

Bro. Mast stayed over another day, visiting in a number of homes, which was enjoyed by all. He filled another appointment on Monday evening, giving a talk on some of the high points of the work of General Conference, pleading for a loyal and hearty support of the work of the Church, followed by a sermon on America's greatest need.

The congregation solicits an interest in the prayers of the Herald readers.

Nov. 11, 1935.

Cor.

Tofield, Alta.

(Salem congregation)

Dear Herald Readers, Greetings:—On Sunday, Oct. 13, baptismal services were held. Six young people were added unto the Church, Bro. N. E. Roth officiating. May the Lord guide and keep them is our prayer.

On Nov. 3 we were again privileged to commemorate the suffering and death of our Lord.

On Nov. 4, our hearts were saddened by the death of our brother, A. A. King. But our loss is his gain, since he had a desire to go home. Nov. 10 Bro. O. O. Hershberger was ordained to the ministry, Bro. Roth and Bro. Isaac Miller officiating in this service. Bro. Hershberger and family will move to Mazeppa, Alta., in the near future, to which place the brother has been called to help in the ministry. We wish them God's choicest blessings in this their new field of labor.

Nov. 10 we were privileged to have Bro. Isaac Miller of Mazeppa, Alta., Bro. Clarence Ramer of Duchess, Alta., and Bro. Henry Harder from Didsbury, Alta., with us. Bro. Ramer preached to us in the forenoon, and Bro. Miller in the evening. May the Lord bless the brethren in their different fields of labor.

Nov. 11, our bishop, Bro. N. E. Roth, wife and daughter, left for an extended trip through Nebraska, where the brother expects to be engaged in evangelistic meetings. We pray that the Lord may grant them a safe journey and bless them with health on their journey. May the Lord mightily use the brother in his labors.

We ask an interest in your prayers.

Nov. 11, 1935. Fannie Voegtlin.

Palmyra, Mo.

(Pea Ridge congregation)

Dear Herald Readers, Greetings:—On Sept. 23 Bro. J. S. Neuhausser of Grabill, Ind., came into our midst and began a series of meetings which continued until Oct. 4. The Lord wonderfully blessed us during these meetings. We as believers were much strengthened and encouraged in our Christian life and two precious young souls were willing to stand for Christ. Saturday afternoon, Nov. 9, we had

our preparatory services, also baptismal services at which time these two young boys were received into church fellowship.

Sunday, Nov. 10, we held our communion services. Nearly all members were present to partake of the sacred emblems.

We were glad for the presence of Bro. and Sister E. C. Bowman of Linn, Mo. On Sunday, Oct. 13, Bro. Bowman preached for us. We are glad for these visits and invite others to come.

Pray for the work at this place.

Florence Hathaway.

Nov. 12, 1935.

Sheldon, Wis.

Dear Herald Readers, Greetings:—On Oct. 22 our bishop, Bro. I. S. Mast, came into our midst and was with us until Sunday evening, Nov. 3. While here the brother conducted revival meetings and a few evenings gave studies in Bible Doctrine. A number reconsecrated their lives to Him as a visible result. We very much appreciate these services and feel we have been drawn closer to Him who died for us. These meetings were fairly well attended. On Sunday, Nov. 3, Bro. Mast served communion, and one soul was received into church fellowship by water baptism.

On Saturday evening, Nov. 9, Bros. Chris Martin, Isaac Martin, with their mother and wives and three boys arrived here to visit their brothers at this place. The following Sunday Bro. Chris brought an inspiring message, both morning and evening. We very much appreciate these visits with us, and especially the Spiritual food, as we have no resident pastor.

Remember the work here in your prayers.

Nov. 12, 1935. Andrew Kauffman.

Elida, Ohio

(Central congregation)

Dear Herald Readers:—We have many reasons to say with the psalmist, "O give thanks unto the Lord: for he is good: for his mercy endureth for ever." God has blessed us abundantly, and our storehouses are full with food for our natural bodies. We are glad that we have a day set apart (namely Thanksgiving day) when all people are reminded that they should give thanks unto God.

Nov. 9 Bro. S. E. Allgyer held our counsel meeting. All members acknowledged peace and a desire to commune. One young man was received into church fellowship. Nov. 10 communion was held in the forenoon, conducted by Bros. S. E. Allgyer and T. K. Hershey. In the afternoon both brethren gave us inspiring talks on mission work. In the evening Bro. Hershey preached a mission sermon. The day was well spent and we received much food for our souls.

Nov. 12, 1935.

Cor.

Adair, Okla.

Those who have brought us the Gospel message since our district conference were Bro. Andrew Shenk of Oronogo, Mo., and S. C. Yoder of Goshen, Ind. We invite other ministers to stop with us.

Bro. E. J. Berkey, who preached for us once a month for some time, has been engaged in evangelistic work in the East and has not been able to fill his appointments here.

Our aged neighbor who is afflicted with a long continued illness has accepted Christ and gives bright testimonies of God's saving grace.

Our Sunday school is being well attended and interest is very good. As winter approaches there are those who do not have sufficient clothing to keep warm, and for this reason some can not attend Sunday school.

The people of the community are anxiously looking forward to our annual Christmas dinner and program, also the expected treats for the children of which we have about fifty. We are hoping to be able to enlarge some in our Christmas giving this year and include some in the district who do not attend Sunday school. This annual treat has been a real help in the work here. If there are those who are interested in this little corner of God's vineyard and wish to contribute to the work of making these people happy at Christmas time it will be greatly appreciated.

Will you join us in prayer for a revival and outpouring of the Holy Spirit's power in our community, that those who are longing for the Gospel may find salvation through our Lord Jesus Christ? Will you also pray that God may send us a resident minister. We are as sheep without a shepherd.

In His glad service,

Nov. 15, 1935. Martha Hostetler.

De Soto City, Fla.

To the Herald Readers, Greeting:—In answer to recent letters, we wish to inform our many friends that the tropical storms felt in Florida recently have not been destructive here. Both times there was high wind, but not much loss of fruit. Cool nights this week are coloring the citrus fruit. The satsuma orange ripened with a green shell, the earliest of season.

Mother and I have now spent an entire year in Florida, with an agreeable climate. The short seasons of other states are more productive than our longer seasons here, but are more necessary too. Chas. Cassell and wife with their son and his bride from Mannheim, Pa., were our first tourist callers for this season. We crave an interest in your prayers, that we may be faithful witnesses of our blessed Lord at this place.

Nov. 16, 1935. Jennie Ebersole.

Goshen, Ind.

(Yellow Creek congregation)

Greetings in the Master's Name:—We have had many things to be thankful for. One of them was the recent ordination of a young man from our congregation to the ministry. May the Lord bestow His richest blessings upon him, that he might be encouraged to serve Him faithfully to the end. We ask an interest in your prayers in his behalf.

We have also had several visiting ministers in our midst recently, who brought us inspiring messages. They were J. B. Smith and Andrew Brenne-man, both from Allen Co., Ohio.

The young people of our church are looking forward to giving a missionary program at Elmdale, Mich., Nov. 17. They are planning to enjoy Sunday school and church fellowship with them. And the program is to be given in the evening. May we receive and also give such spiritual food which will help to uplift our lives that they may be more consecrated to Him.

Bro. T. K. Hershey, missionary on furlough from South America, will be in our midst in the near future to conduct a revival meeting. May the Lord bless these meetings to the end that many souls may receive Christ and have life everlasting. We ask an interest in your prayers, also in behalf of these meetings.

Nov. 18, 1935.

E. C. B.

REPORT

Of the Treasurer of the General Sunday School Committee of the Mennonite Church for the two-year period beginning August 24, 1933 and ending August 20, 1935.

Balance on hand \$150.64

RECEIPTS

Dakota-Montana Conference	23.54
Illinois Conference	91.62
Pacific Coast Conference	54.22
Iowa-Nebraska Conference	107.23
Missouri-Kansas Conference	103.10
Ohio Conference	100.00
Indiana-Michigan Conference	150.24
Ontario Mennonite Conference	50.68
Ontario Amish Conference	11.00
Franconia Conference	28.82
South-Western Pa. Conference	20.43
Washington Co., Md. and Franklin Co., Pa., Conference	16.15
Molalla Congregation, Oregon	1.42
Goshen Congregation, Goshen, Ind.	10.00
Teacher Training Certificates	9.00
Summer Bible School Conference Off.	50.90
Mennonite Board of Miss. and Char.	419.79
Bank Dividend	5.09

Total Receipts August 20, 1935 1403.87

DISBURSEMENTS

Frozen bank assets	16.99
Traveling Expenses	474.30
Secretary's Allowance	162.30
Teacher Training Certificates	50.84
Report Blanks	27.58
Stamps	18.00
Typing and Printing	19.84
Summer Bible School Manuals	118.00
Summer Bible School Conf. programs	5.00
Missionary Day Literature	140.95
Collections & Federal tax on checks	1.10
Total Disbursements	1034.60

Balance on hand August 20, 1935 369.27
On deposit with the Mennonite Mission Board 233.18
Total Balance 602.45

It is with much gratitude to all who have given to this fund that we submit this report.

May the Lord ever use our Sunday schools to spread the knowledge of God and extend the borders of His kingdom.

Yours fraternally,
Abner G. Yoder, Treas.
Parnell, Iowa.

Kitchener, Ont., Aug. 27, 1935

Auditors' Report:

At the request of the Executive Committee of the General S. S. Committee, the undersigned have examined and found correct the Treasurer's account. (Abner G. Yoder)

Signed, J. C. Clemens, Ira D. Landis.

Married

Yoder-Kreider.—Bro. Stanley Weber Yoder of Detroit, Mich., and Sister Katherine Kreider of Ashley, Mich., were united in marriage at the home of the officiating minister, Bro. I. E. Burkhardt of Goshen, Ind., Nov. 14, 1935. May God's blessings attend them through life.

Zimmerman-Miller.—Bro. Raymond Zimmerman and Sister Mildred Miller, both of Conway, Kans., were united in holy marriage, Nov. 19, 1935, at the home of the officiating minister, Bro. J. J. Zimmerman of Harper, Kans. May the Lord's blessings attend them through life.

Burkholder-Siemens.—On Nov. 7, 1935, Bro. John Burkholder and Sister Mary Siemens, both of Duchess, Alberta, were united in marriage, at the Salem Mennonite Church near To-field, Alberta, Bro. N. E. Roth officiating. May God's blessings be theirs through life.

Stutzman-Roth.—On Aug. 25, 1935, at the home of the bride's parents near Albany, Oreg., Bro. Gordon C. Stutzman and Sister Gladys Roth, both of the Fairview congregation, were united in marriage by Bro. C. R. Gerig. May this union prove to be another home to God's glory.

Martin-Horst.—On Nov. 2, 1935, Bro. Lloyd K. Martin of the Miller's congregation and Sister Nora V. Horst of the Clearsprings congregation, were united in holy marriage, at the home of the officiating bishop, Bro. Denton T. Martin of Hagerstown, Md. May the choicest of God's blessings attend them through life.

Shirk-Stoltzfus.—On Sunday evening, Sept. 1, 1935, Bro. Edward Shirk of the Groffdale, Pa., congregation and Sister Carrie Stoltzfus of the Millwood congregation near Gap, Pa., were united in holy marriage by Bro. John Sauder. May God's rich blessings attend them through life.

Horst-Martin.—On Oct. 24, 1935, Bro. Irvin J. Horst of the Miller's congregation and Sister Mabel H. Martin of the Reiff's congregation, were united in marriage at the home of the officiating bishop, Bro. Denton T. Martin of Hagerstown, Md. May the Lord abundantly bless them through life.

Troyer-Manuwal.—On Oct. 20, 1935, in the garden of the gods near Colorado Springs, Colo., Bro. Moses Troyer and Sister Elizabeth Manuwal, both members of the Limon, Colo., Mennonite Church, were united in holy matrimony by Bro. L. C. Miller of Manitou, Colo. In their new relationship we wish them the rich blessings of God.

Yoder-Slonacker.—On Sunday evening, Nov. 17, 1935, at the home of the bride's parents, Bro. and Sister P. Slonacker, and in the presence of a few relatives and friends, Bro. Boyd H. Yoder and Sister Margaret Slonacker, both

of the South Union congregation, were united in matrimony by Bishop S. E. Allgyer. May the blessings of divine grace be theirs to enjoy through life.

Obituary

Beller.—Rosie Beller was born June 24, 1859, in Labrook Shirmeck, Alsace, France; died Nov. 14, 1935; aged 76 y. 4 m. 14 d. She leaves 2 daughters, 9 grandchildren, 1 great-grandchild. Her husband and 2 sons preceded her in death. She also leaves many other relatives and friends. Funeral services were held at the Salem Church near Shickley, Neb. Interment in cemetery adjoining. Services were conducted by the home ministers.

Lehman.—Daniel, son of Harmon and Christena (Hershberger) Lehman, was born in Somerset Co., Pa., Dec. 16, 1863; died in LaGrange Co., Ind., Oct. 24, 1935; aged 71 y. 10 m. 8 d. He was united in marriage to Lydia Kemp Feb. 4, 1892. To this union were born 1 son and 2 daughters (Joseph, Mrs. Ezra Bontrager, and Mrs. Noah Miller). She died March 28, 1903. He was a faithful member in the old order Amish Church. His health began to fail in the spring with leakage of heart and was bedfast 4 weeks. God called him to his home. Funeral services were held on the old homestead Oct. 26, 1935, conducted by Bros. Albert Graber and Eli Bontrager. Buried in the Mast Cemetery. Mary Lehman.

Slighter.—Elizabeth, daughter of David C. and Mary (Lehman) Myers, and widow of Joseph Slighter, was born Dec. 13, 1873; died Sept. 24, 1935, at the Mennonite Home at Maugansville, Md., after a two-weeks illness. She was a member of the Mennonite Church at Chambersburg, Pa. She is survived by these sisters and brothers: Miss Annie Myers, John L. Myers, Mrs. Ida Gardner, David L. Myers all of Chambersburg, Pa.; Mrs. Alice Horst and Miss Sadie Myers of Upland, Calif. The funeral was held Sept. 27 at the home of her brother, David L. Myers. Burial at the Chambersburg Church with services conducted by Brethren Joseph Lehman, Walter Lehman, and Daniel Kuhns. Text, Phil. 1:21.

Ogburn.—Annie Shipman Ogburn was born in Indiana May 29, 1847; died Nov. 14, 1935; aged 88 y. 5 m. 17 d. She was married to Charles Ogburn, who preceded her only 9 weeks. To this union were born 5 children: Lulu Tragilis of Washington, Otis of Montana, Amos and Clara Hooks of this place. One daughter preceded her. She was a faithful member of the Holly Grove Mennonite Church, near Westover, Md. We believe that she is safely sheltered in the harbor of God's love and mercy. Funeral services were conducted from the Holly Grove Church by Bros. George M. Hostetler and Roy Payne. Interment in adjoining cemetery. "Thou shalt be missed, for thy seat will be empty."

Ebersole.—Seth E., son of the late Peter C. and Mary (Eby) Ebersole, was born Jan. 1, 1868; died Oct. 31, 1935; aged 67 y. 9 m. 30 d. He was ordained to the ministry at Chestnut Hill Mennonite Church on Aug. 18, 1918. Prior to this time he was a well-known carpenter and builder. He is survived by these children: Henry S. of Centreville, Barbara S. (wife of Jacob E. Brubaker) of Lancaster, Benjamin S. of Centreville, Christian S. of Silver Springs, Norman S. of Florin, Mary S. at home, and Bertha S. (wife of Elmer Geil) of Manheim; also 23 grandchildren and a sister (Mrs. Susan Snaveley) of Mt. Joy. Funeral services were held privately at the home on Nov. 4, by Jacob Charles, and public services at the Landisville, Pa., Mennonite Church by Henry Lutz and Hiram G. Kauffman.

Martin.—Serenus, son of Josiah Martin and wife, was born Sept. 28, 1871; died at his home near Stanton, Mich., Oct. 4, 1935; aged 64 y.

5 d. In 1906 he was united in marriage to Elizabeth Bauman of Waterloo, Ont. He leaves his wife, 5 children (Eli, Urias, Paul, Mary, and Selina), 4 brothers and 2 sisters. His death came quite suddenly, following a few days' serious illness. His desire shortly before death was to go home and be with his Lord. Funeral services were held at the home by Brethren William Ramer and Paul Hoover of Goshen, Ind.

"All is over, hands are folded,
On a calm and quiet breast;
All his toils and trials are ended,
And our husband and father is at rest."
By family.

Lehman.—Barbara (Baumgartner) Lehman was born near Mt. Eaton, O., July 29, 1859; died of cancer, at her home, Nov. 8, 1935; aged 76 y. 3 m. 8 d. In her youth she joined the Sonnenberg Church and departed as a faithful member of the same. Nov. 17, 1881, she was married to Peter A. Lehman who preceded her in death a few years ago. Six children were born to this union. Those still living are Reuben, Waldo, Levina at home; Mrs. Aldis Gerber, and Mrs. Ivan Gerber. Mrs. Amos Nussbaum preceded her in 1921. She is also survived by 28 grandchildren and 1 great-grandchild. Sister Lehman was loved and respected by all who knew her. Funeral services were held Nov. 10, where a large concourse of people had gathered in. Services were in charge of Bro. J. S. Moser at the home and by Bro. I. J. Buchwalter at the church.

Kurtz.—David H. Kurtz was born near Belleville, Pa., Jan. 9, 1868; died at the Peninsula General Hospital in Salisbury, Md., Nov. 9, 1935; aged 67 y. 10 m. He was a faithful member of the Holly Grove Mennonite Church—for many years a teacher in the Sunday school. He was always ready and willing to testify to our Lord's goodness and mercy, and would speak to edification on any Christian subject. He is survived by his widow (Amelia R. Kurtz), 2 sons (John and James), 2 daughters (Amelia—wife of Fred Detwiler, and Sara—wife of Vernon Detwiler) all of this place. Also 3 step-sons (Harvey Landis of Tampa, Fla.; Elmer and David Landis of Gary, Ind.). Funeral services were conducted from the Holly Grove Church near Westover, Md., by Bro. George M. Hostetler, assisted by Bro. Aaron Mast of Belleville, Pa. Interment in adjoining cemetery. "Precious in the sight of the Lord is the death of his saints."

Moore.—Minnie, wife of Howard E. Moore, died of cancer Oct. 20, 1935, at the Saint Joseph Hospital, Lancaster, Pa.; aged 45 y. 1 m. 28 d. She was a faithful member of the Landis Valley Mennonite Church since girlhood, always upholding the leaders of the flock in conversation and prayers. She is survived by 2 sons (Floyd and Clyde) residing at home, while the third son (Jason) entered into rest but 19 days previous. Funeral services were conducted Oct. 23 at her home and at the church where a large group of sympathetic relatives and friends gathered, in charge of Bros. Ira D. and Noah L. Landis. Also surviving are her parents (Deacon Benj. H. and Elizabeth L. Hess of Neffsville, Pa.), a sister (Mrs. Harlon G. Nolt of Bareville, Pa.); 2 brothers (David L. Hess of Maytown, Pa., and Norman L. Hess of Oregon, Pa.). This beloved mother and wife lapsed into unconsciousness praying, and fell asleep peacefully. "Yea though I walk through the valley of the shadow of death, I will fear no evil" (Psa. 23:4).

Zobler.—Hettie (Shreiner) Zobler was born near Neffsville, Pa., Aug. 7, 1856; died at the home of her son Harry, near Lancaster, Pa., Sept. 25, 1935, of a paralytic stroke, being bed-fast over four weeks. During her illness she bore her affliction patiently. Two days before she passed on to be with her Savior, she seemed to have a vision of loved ones gone before. She was a member of the Landis Valley congregation for nearly sixty years. Besides her husband, 2 sons survive—Shreiner S. of Lancaster,

Pa., and Harry S. with whom she resided. One son preceded her. The following step-children also survive: William, Adam, Mrs. J. G. Snyder, and Mrs. C. H. Martin. Brief services were held at the home followed by public services at Landis Valley Church, conducted by Bros. Noah Landis and Ira Landis. Burial in adjoining cemetery.

"Mother! now your place is empty
And your face we see no more,
But we hope again to meet you
Over on the other shore."
By a step-daughter.

Myers.—Lizzie, daughter of John and Anna Luginbill, was born in Allen Co., Ind., Jan. 6, 1886; died at her home in DeKalb Co., Ind., Nov. 8, 1935; aged 49 y. 10 m. 2 d. On March 24, 1921, she was united in marriage to Eli Myers. To this union were born 3 sons. One son died in infancy. In her youth she accepted Christ, united with the Mennonite Church at Leo, Ind., of which she was a devoted and faithful member until death. She will be greatly missed as a mother in the home, as an obedient member in the Church, as a kind and helpful neighbor in the neighborhood. She is survived by her loving companion, 2 sons (Walter and Eli Jr.), 2 brothers (John and Harvey of Ft. Wayne), 3 sisters (Lavina, Anna, and Salome Hobbs, all of Ft. Wayne), 3 aunts (Mrs. John Stuckey, Mrs. C. P. Stuckey of Archbold, Ohio; Mary Luginbill of Grabill, Ind.), also a number of relatives and friends. Funeral was held Nov. 11 at the Mennonite Church at Leo, Ind., conducted by J. S. Neuhauser and A. S. Miller. Interment in the Leo Cemetery.

"Mother, you have left us lonely,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Burkholder.—Elizabeth, daughter of Jephtha and Salome (King) Hostetler, was born in Wayne Co., Ohio, March 26, 1858, and was a resident of this county during her entire life. She was united in marriage to Noah S. Burkholder Dec. 20, 1883, who preceded her in death Jan. 8, 1926; also two brothers (C. K. Hostetler of Youngstown who preceded her in death April 18, 1935, and Menno Hostetler who died in infancy). She is survived by 2 daughters (Miriam Burkholder and Mrs. Cresson Horst), 2 grandchildren, 2 brothers (J. K. and J. D. Hostetler), 2 sisters (Mrs. John Smucker and Mrs. Elam Horst), and a large circle of friends. She was a faithful member of the Oak Grove Mennonite Church, and was a faithful teacher in the Sunday school until her health began to fail. In her affliction she continually put her trust in God. She peacefully fell asleep in Jesus Nov. 10, 1935; aged 77 y. 7 m. 14 d. Funeral services were conducted by Bros. C. Z. Yoder, and J. S. Gerig. Text, Heb. 11:8-10.

"It is not death to die,
To leave this weary road,
And midst the brotherhood on high,
To be at home with God."

Scheffel.—Mary (Roth) Scheffel was born in Alsace, Lorraine, Oct. 13, 1851. Her father died and is buried in his native country, but her mother came to America with the remaining members of her family in the year 1852, settling in Ontario, Can. A few years later she moved her family to Jefferson Co., Iowa. Here Mary grew to womanhood. She accepted Christ as her personal Savior in her youth uniting with the Amish Mennonite Church, later transferring her membership to the Mennonite Brethren in Christ Church of Trenton, Iowa. On Feb. 15, 1875, she was united in marriage with Clayton Scheffel. This union was blessed with two daughters. Both preceded their mother in death. Catharine died in her childhood, Mary lived until about seven years ago. None of the immediate members of her family remain. In her declining years she made her home with relatives. During her last illness she was in the home of one of her nephews (John Wenger) near Wayland, Iowa, where she passed peacefully away Oct. 12, 1935; aged 84. She leaves 1 granddaughter, 6 great-grandchildren, and a

large number of other relatives to mourn their loss. The funeral was held Oct. 14 at the Green Mound Church near Trenton, Ia., conducted by Allen Miller and Simon Gingerich. Interment in the Green Mound Cemetery.

Fisher.—John J. Fisher was born July 29, 1847, in Tippacanoe Co., Ind.; died at the home of his daughter Ella near Wellman, Iowa, Nov. 6, 1935; aged 88 y. 3 m. 7 d. He came to Iowa in his youth, and lived here the most of his life. He united with the Amish Mennonite Church when a young man, and later transferred his membership with the East Union congregation near Kalona, Iowa, and remained faithful to the end. He was united in marriage with Amelia Shetler Nov. 4, 1875. To this union were born 1 daughter (Magdalena who died in her youth) and 1 son (D. J. Fisher of Iowa City, Iowa). Sister Fisher died Nov. 11, 1881. He was again married in 1883 to Elizabeth Breneman. To this union were born 2 daughters and 1 son—Ella (Mrs. Joel Guengerich) of Wellman, Iowa; Mary (Mrs. Curtis Zigler) of Aberdeen, S. D., and John of Bloomsberg, Pa. Those preceding him in death are his parents, his two companions, 1 daughter, 2 brothers, and 1 sister. Surviving him are 4 children, 14 grandchildren, 1 great-grandchild, 2 half-brothers (Will of Ft. Wayne, Ind., Joe of Iowa City, Iowa), and a host of relatives and friends. He was always very busy and active in the material things of life; perhaps did more for the community in the way of building and establishing places for homes than any other one man. He was much concerned about the present and future welfare of the Church, very regular in attending the services as long as health permitted. In his passing the children lose a loving father, the community a good neighbor, and the Church a faithful member. Funeral services were held Nov. 8 at the East Union Mennonite Church, conducted at the home by P. P. Swartzendruber, and by W. S. Guengerich and Joe C. Breneman at the church. Text, II Cor. 5:1.

Birky.—Joseph, son of Joseph and Mary Birky, was born near Morton, Ill., Sept. 9, 1862; died Oct. 5, 1935. When he failed to answer the call for dinner he was found by his wife lying near his workshop with a stroke of paralysis. He lived about 13 hours after that, not having uttered a word. He accepted Christ in his youth and united with the Mennonite Church, remaining faithful to the end. In 1887 he moved with his parents to Decatur Co., Kans. On Feb. 4, 1888, he was united in marriage to Amelia Caroline Lund, near Oberlin, Kans. In 1894 he moved with his family to Wisner, Neb., in 1903 to Shickley, Neb., in 1912 to Tangent, Oreg., in 1920 to Albany, Oreg., where he lived the remainder of his life. He leaves his sorrowing companion and 6 children (Caroline, wife of Roy Stutzman, Cairo, Neb.; Amon W., Shickley, Neb.; Joseph A., Creston, Mont.; Lydia, wife of Albert Steckley, Albany, Oreg.; Ada, wife of Amos Roth, Albany, Oreg.; and Emma at home), 24 grandchildren, 1 sister (Barbara Egli of Hopedale, Ill.). His parents, 3 brothers (Jacob, Valentine and Daniel), and 3 sisters (Mary, Catherine Schrock, and Elizabeth Eichelberger) preceded him in death. He was the first to break the family circle. He was much interested in the Church, and was much concerned in the spiritual welfare of his children and grandchildren in which he had much joy, and to know the children were serving the Lord in the same precious faith (of the Mennonite Church). The children were all present at the funeral excepting Amon, who with his family had left for home about 11 days before the call came to father; after visiting with his parents. Funeral services held Oct. 9 at the home and at the Fairview Mennonite Church by the brethren C. R. Gerig, Eli Frey, C. C. Steckley, Henry Gerig, and A. P. Troyer. Texts, I Cor. 15; Heb. 6:27; II Cor. 1:3, 4; Psa. 90. Interment in Knoxbutte Cemetery.

"He has crossed o'er the river we spoke of,
With never a doubt nor with fears;
And now he is peacefully sleeping,
Beyond the valley of tears."

The family.

HESSTON SPECIAL BIBLE TERM

January 1—February 7, 1936

"It surely has been a blessing to me to spend six weeks at Special Bible Term." This is the testimony of hundreds. Those who will attend the 1936 S. B. T. will find many blessings awaiting them.

WHO SHOULD ATTEND?

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3. Young people who are longing for a term of fellowship with Christian young people.
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5. Ministers who would like to learn more about their important work, and receive inspiration from fellow-ministers.
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Room, board, and tuition for the six weeks only \$25.00.

Write for free S. B. T. Bulletin. Send names and addresses of others who may be interested. Milo Kauffman, President.

SYSTEMATIC BIBLE STUDY COURSES

Eastern Mennonite School

The following Bible study courses are available through the correspondence method:

Old Testament History
New Testament History
Gospels I
Gospels II
Bible Doctrine
Bible Introduction
Personal Soul-winning
General Epistles

Each course consists of twenty-four lessons requiring twenty-four written reports and is equivalent to one half unit of High School Work. These courses give credit toward graduation from the Two Year Elementary Bible Course at Eastern Mennonite School. The tuition for each course is \$8.00. Where text-books outside of the Bible are required, that cost is additional. For groups of five or more who take the same course, the tuition is reduced to \$6.00.

The following Elementary Teacher Training Courses are now available by correspondence:

Sunday School Teaching
Sunday School Administration
New Testament Survey

Three other courses—Old Testament Law and History, Old Testament Poetry and Prophecy, and Sunday School Pupils—will be ready after the first of the year. The delay in the first two is due to change in text-books. The other course will be prepared as soon as called for. Each of the six Teacher Training Courses consist of twelve lessons

and is equivalent to one fourth unit of High School Work. These courses also give credit in the Elementary Bible Course. The cost of tuition is \$4.00 per course. Text-books are additional. For further information, address

EASTERN MENNONITE SCHOOL,
Correspondence Department,
Harrisonburg, Virginia.

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Maple Grove Amish Mennonite Church near Atglen, Pa., Dec. 30, 1935, to Jan. 10, 1936, D. V.

Subjects: Isaiah, Joshua, First John, Matthew, Bible Survey (Genesis to Esther), Missions, English, Hosea, Teachers' Training (child study), Bible Doctrine, Christian Principles, Job, Genesis, Bible Geography, Acts.

Instructors: Bro. S. G. Shetler (Principal), Johnstown, Pa.; Bro. Harvey E. Shank, Chambersburg, Pa.

Tuition: 75 cents per week. Board and room furnished without charge to students from other communities.

For further information, write to or call
Isaac G. Kennel,
Parkesburg, Pa., R. R. 1.

JOHNSTOWN BIBLE SCHOOL

Plans are being completed for the Special Bible Term at the Johnstown Bible School from Jan. 6 to Feb. 14. The usual courses in Bible, Music, and Christian Work are being offered. There are also several new courses planned for which makes it possible for former students to enroll for entirely new work.

The teaching staff this year will be A. J. Metzler, Scottdale, Pa., E. C. Bender, Martinsburg, Pa., Wm. G. Detweiler, Canton, Ohio, and Geo. M. Hostetler, Westover, Md.

A Minister's Normal is being planned for the first two weeks of the school. These extra courses are designed especially to meet the needs of pastors. Bro. J. S. Hartzler of Elkhart, Ind., a pastor of many years experience, will be added to the teaching staff for these two weeks. Here is an opportunity for individuals or congregations to make possible for their ministers to enjoy these profitable weeks in study and fellowship.

As heretofore, a seventh week—from Feb. 17 to 21—will be given to Sunday school work. Any workers who cannot attend the entire seven weeks will do well to arrange for this week at least.

For further information and a bulletin write:

A. J. Metzler, Principal, Scottdale, Pa.

ONTARIO MENNONITE BIBLE SCHOOL

The Ontario Mennonite Bible School is among the oldest in the Mennonite Church. God has blessed this work for twenty-eight years. The school has had a steady growth since 1907 in length of time, number, and Spiritual blessings. We again are glad to write to anyone that is interested in attending a Bible school if you will send us your name and address.

School Term: Dec. 30, 1935 to March 21, 1936.

Location: 800 King St. East, Kitchener, Ont. Highways from Port Huron, Detroit, and Niagara Falls lead to Kitchener and are open for auto traffic all winter.

Courses: This is the first year of the three-year cycle of twelve weeks and naturally is a good time to begin; so why not consider to come?

Old Testament—Genesis to Deuteronomy.
New Testament—Matthew.
Epistles and Methods—Pauline Epistles.
Doctrines—Christian Evidences; Doctrines of Salvation.

Sunday School. Normal—Institution and Purposes of Sunday School. Study of Pupil and Teacher.

Summer Bible School Work.

Christian Work—Personal work, etc.

Church History—Period from apostolic times to Reformation.

Missions—Development of missions.

English—Reading, Diction, Construction. Music.

Supplementary Courses: Students that have finished the above cycle and experienced Christian workers, ministers, or graduate students from other schools wishing to take advanced work, have the privilege to enroll in a three-year cycle including—Book Analysis, Christian Evidences, Distinctive Church Doctrines, General Church History, Practical Church Work, Homiletics, Prophecy, Public Speaking, etc.

Evening Classes: Special courses will be given. All can enroll.

Faculty:

S. F. Coffman, Principal, Vineland, Ont.
O. Burkholder, Breslau, Ont.
C. F. Derstine, Kitchener, Ont.
J. B. Martin, Business Manager, Waterloo, Ont.

Expenses: Cash payment for the three months, including meals and tuition, is twenty-seven dollars (\$27.00) plus room. Ministers and their wives, missionaries, tuition and board free. Ministers' children under twenty-one, tuition free.

Special Features: Christian Life Conference; Student Prayer and Fellowship meetings; Special Lectures on Christian Themes. Christian activities over week end in twenty near-by congregations and other public places.

General: Rooms are to be had at reasonable rates. School provides them. Make application if you can. If you come from the United States, don't bring more cash money than necessary. Bring money orders or personal checks or travelling checks.

Further information gladly given.

J. B. Martin, Secy. of Board,
187 W. Erb St.,
Waterloo, Ont., Can.

ANNOUNCEMENT

A Two-weeks Bible School has been arranged for to be held at the Bowne Mennonite Church, near Clarksville, Mich., Dec. 2-13, 1935. Instructors will be S. G. Shetler and D. A. Yoder. The subjects offered this year are: Leviticus; II Peter; Jude; Luke; Psalms I Samuel; Bible Doctrine; Christian Principles; Bible Survey—Job to Malachi; Teacher's Training; English; and Vocal Music.

Tuition will be 75c per week. Board and lodging will be furnished free to students from other communities.

For further information write to T. E. Schrock, Clarksville, Mich.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 5, 1935

(Herald of Truth
Established 1864)

No. 36

EDITORIAL

"When the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

This text brings forcibly to our minds the solemn fact that upon the spiritual condition of a man at the time of his death depends his fate in eternity. The two classes which the Scriptures especially mention as being heirs of the eternal wrath of God are those who "forget God," and those "that obey not the gospel of our Lord Jesus Christ." "Let him that thinketh he standeth, take heed lest he fall."

But there is nothing in these things that needs to alarm the faithful child of God. So long as we are faithful to God there is no power in earth or hell that can take us out of His hands. So long as we meet His conditions we have the assurance that we "shall never fall." Christ says, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Be true to Him, and His sustaining grace is yours. Under such circumstances, whatever comes, "we are more than conquerors through him that loved us."

Nothing in the Name.—The other day we picked up an advertising sheet. Prominent among the editorials was one on the subject of "Thanksgiving." But there was nothing in the discussions that gave the least hint of thanksgiving in the form of gratitude towards God for blessings received. It talked about turkeys, where to get them, how to prepare them, their place in an up-to-date Thanksgiving dinner, etc.; but not a word about gratefulness. The idea was that of a commercialized day dedicated to the goddess

of pleasure—a Thanksgiving day with the thanks left out.

It reminds us of so-called "Modernist" Christianity with the Christ of Scripture left out. The name is there, but the thing professed is not true to the name. Well may our Savior say, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." We want more than a mere name; we want the real experience and the life for which the name stands. Not the name, but the things for which the name stands, is what counts.

A Name to Live.—The wise man says, "A good name is rather to be chosen than great riches." Most people are pleased when others speak well of them. It is natural for men to love to hear other men sound their praises. The love of applause is so common among men that even Christian people are led away with it.

In this connection we think of such men as Dives and Herod. The rich man was "clothed in purple and fine linen, and fared sumptuously every day;" while Herod was so well pleased that people attributed to him the qualities of a god that he never once thought of giving God the glory. Both these men suffered a dreadful fate. They had a great name on earth, but not a name to live.

Not, What is your name on earth? but, What is your name in heaven? is the all-important question which should never be lost sight of. When the sent-out ones came back to Christ and said, "Even the devils are subject unto us," Christ warned them, saying, "In this rejoice not; but rather rejoice because your names are written in heaven." Unless our names are written in the Lamb's book of life, the brighter we shine on earth the more liable will be our doom in the regions of eternal darkness. It is the name that lives that will count for eternity.

On Tuesday and Wednesday of last week we had what we consider a profitable meeting at Scottdale. Several weeks ago we were approached by several representatives of a labor union who desired a conference with us with reference to a serious problem on this question in the Johnstown district. The ground was gone over pretty thoroughly, and ended in an agreement to invite a more representative body to come together at some future time. This meeting was held at the time above stated. Tuesday afternoon there was a meeting of a number of our brethren. The following were among those present: Simon Gingerich and J. C. Frey, representing the Executive Committee of Mennonite General Conference; Noah H. Mack and Henry E. Lutz, appointed by the Board of Bishops of the Lancaster Conference and accompanied by John K. Charles of the same district; D. A. Yoder and Daniel Kauffman, representing the General Problems Committee; James Saylor, S. G. Shetler, and A. J. Metzler, representing the Johnstown district of the Southwestern Pennsylvania Conference. At this meeting there was a general discussion of the problems involved. On Wednesday we met three representatives of the United Mine Workers of America. This meeting was characterized by mixture of frankness and good will. It gave us an opportunity to set before them a clear statement of the Mennonite position on Unionism. On the other hand, it gave them an opportunity to present their side of the question. We are hoping for good results to come from the meeting.

In next week's Gospel Herald, we hope to present an extended discussion on the general subject of Unionism, in which will appear a statement of our position on the Labor Union question, as drafted by the meeting on Tuesday afternoon and evening and completed Wednesday morning.

THE FRAILTY OF MAN and THE GOODNESS OF GOD

Ever since the fall of man in the garden of Eden, the record of man has been one of sadness and disappointment.

We know there is a brighter side, a victorious side, a hopeful side, a glorious side, a God-honoring side; but the trouble is, only a small minority of people choose to travel on this side of life.

Man's Sinful Career

The first child born to man turned out to be a murderer. The history of nations has been a record of wars; bloodshed, corruption, depravity, ultimate ruin. Even the chosen nation of God's people, having chosen to be "like other nations," rejected God and, becoming "like other nations" in ruin, have for many centuries been a byword and reproach among the nations of the earth.

We look upon the present war between Italy and Ethiopia with a feeling of horror. Indignation against Mussolini, pity for Ethiopia, are heard on every side. But how much different is this war from all other wars? War is but an outward demonstration of destructive savagery; and apparently the more "civilized" the nation that engages in war, the more savage and destructive its fighting qualities. This war, like all other wars, is but an illustration of how desperately savage man can become.

If you are looking for other demonstrations of human depravity you may find them in the liquor traffic, in the modern amusement craze, in the gambling den, in the demonstrations of pride in a multitude of forms, in profanity, in licentiousness, in the divorce courts, in monopolistic greed for gold, in numerous other forms and places.

God's People Subject to the Frailty of Man

But turning aside from the darker side of human life, let us briefly look at that portion of humanity that acknowledges the sovereignty of God. Comparing life among these two classes of people, we find as much difference between them as there is between night and day. But even consecrated people, whose lives are wholly upon the altar of the Lord, are not exempt from the frailty of the human family. You enter a saintly home, and you thank God that you are in a citadel of Godliness. But here, as in other plac-

es, you find visitations of sickness, pain, and death. Here is an aged pilgrim, frail and tottering, cared for by loving hands, ripening for the grave. In most homes you find some member of the family—father, or mother, or son, or daughter—missing. The sorrows of earth have entered the home, the human heart has been saddened, the burdens of life hang heavily upon those who remain. A little prattling infant is left suddenly without father, or mother, or both. Crippled for life, is the description that fits in many a case. This kind of homes is not always free from poverty and want. The enemy of souls oftentimes makes inroads into the most saintly homes and promising young men or women, boys or girls, are ruined! While we are assured the protecting power of the Almighty, we are never so far along in this life but that we need the daily, hourly, care of God. Let us never get away from this prayer: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

The Goodness and Love of God

Shall we despair because of these human frailties? By no means. On the other hand, "We know that all things work together for good to them that love God." These evidences of man's frailty, instead of our looking upon them as demonstrations of the severity of God, should be recognized as an evidence of His mercy. There is no one who knows the frailty of man more fully than God does Himself. And there is no one who knows just what man needs, and who knows how to supply these needs more wisely than God. Out of His great love, knowing the frailty and shortcomings of man, He uses these measures as means of drawing closer to Him, and as dependent creatures we grow richer through this uplifting and spiritually strengthening fellowship. With the psalmist we can say, "It is good that I have been afflicted." These afflictions, instead of being considered a calamity, should be looked upon as a gracious touch of God's love.

Our Only Hope

The many evidences we have of the frailty of man and the woes of earth, should convince all thinking people of the folly of looking to this world as the source of man's happiness and well being. There is nothing in the history of man that lends any encouragement to the idea of living for what we may get out of this world. Let us rather lift our eyes beyond this "vale of tears," so miserably spoiled by sin, and heed the counsels of the beloved apostle when he admonishes us to "set your affection on things above, not on things on the earth." The most cheering thought connected with this life is the cherished hope of the better world be-

yond. Looking heavenward, we can say with the beloved apostle that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us;" we can appreciate the divine assurance that "God sent not his Son into the world to condemn the world, but that the world through him might be saved." With the steadfast hope that in the glory world the sorrows of earth will all be a thing of the past and the bliss of eternal fellowship with God and with saints will last forever and ever, may our lives be spent in holy living and faithful service to God and fellow men, to the end that the greatest possible number of souls may be saved for a blessed eternity.

All the woes of earth and the frailty of men should be to us a continual reminder that it is to the world above that we must look for the fruits of a worthy life. And the many assurances found in the Word of God should encourage us to press on fearlessly, hopefully, trustfully, joyfully, looking forward to the time when in the realms of glory we will sing the song of Moses and the Lamb through all eternity.

"Praise God from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye heavenly hosts,
Praise Father, Son, and Holy Ghost."

HAVE FAITH IN GOD

A leaflet contains the following story:

A father and two children, a boy of eight and a girl of ten years, all good swimmers, entered the waters of the Atlantic at a New Jersey seashore resort a few summers ago. When some distance from shore they became separated and the father realized they were being carried out to sea by the tide. He called out to her:

"Mary, I am going to shore for help. If you get tired, turn on your back. You can float all day on your back. I'll come back for you."

Before long, many searchers in boats were scurrying over the face of the Atlantic Ocean hunting for one small girl, while hundreds of people to whom the news had spread waited anxiously on shore. It was four hours before they found her, far from land. She was calmly swimming on her back and not at all frightened.

Cheers and tears of joy and relief greeted the rescuers with their precious burden as they came to land. The child took it all calmly. She said, "Daddy said he would come for me, and that I could float all day, so I swam and floated, because I knew he would come."

May such faith in our Heavenly Father sustain us in those hours in which we must swim and float and wait!—Selected.

Doctrinal

doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—1 Tim. 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

A PLEA FOR THE LOST

By Benjamin N. Krupp

of the Gospel Herald.

Today, if ye will hear His voice, now is the time to make your choice. Will you to Mount Zion go? Will you acknowledge Christ or no?

Wandering souls who find no rest, will you be forever blest? Will you be saved from sin and hell? Will you with Christ in glory dwell?

Come now, dear youth for ruin bound, obey the Gospel's joyful sound; Come, go with us, and you'll prove the joy of Christ's redeeming love.

Once more we ask you in His name, or yet His love remains the same, Will you to Mount Zion go? Will you have this Christ or no?

Souderton, Pa.

MY BAPTISMAL VOW

By Titus Martin

of the Gospel Herald.

Being a forgetful people, we need to be continually reminded of our obligations. We wish to lead our thoughts to the time and place that each of us made our vows to God and sealed them by water baptism. Just how the preceding elder who administered baptism asked us the questions I do not know, as the form of words used may vary, but I believe, had (at least should have contained) the three fundamental doctrines contained in Mennonite Confession of Faith; namely, faith, repentance, and obedience. Some churches use about the same form of words today (perhaps all as far as I know), yet we see changing scenes along other lines it may be some churches have discontinued to use them. As we look back to the time we made our vow, perhaps for some of us this form of words may not have been used, yet I believe the essence was about the same or if some comment is made on same form of words all of us may be reminded of our obligations made then. It might be well to give this form of words as adopted by our forefathers in Holland as some of our readers may not have a copy of same.

"Do you believe in one true, eternal, and almighty God, who is the Creator and Preserver of all visible and invisible things."

"Do you believe in Jesus Christ, as the only begotten Son of God, that He is the only Savior of mankind, that He died upon the cross, and gave Himself a ransom for our sins, that through Him we might have eternal life."

"Do you believe in the Holy Ghost which proceedeth from the Father and the Son; that He is an abiding Comforter, sanctifies the hearts of men, and guides them into all truth."

"Are you truly sorry for your past sins, and are you willing to renounce Satan, the world, and all works of darkness and your own carnal will and sinful desires?"

"Do you promise by the grace of God, and the aid of His Holy Spirit, to submit yourself to Christ and His Word, and faithfully abide in the same until death?"

You will notice that the first three questions deal in faith; faith in Father, Son, and Holy Ghost and their respective works and attributes; faith in one true, eternal, and almighty God, Creator and Preserver of all visible and invisible things. If we truly believe this part of our vow we will not trouble ourselves about the Evolution theory or the origin of things. This is forever settled if we have true faith. Neither do we unduly concern us with the needs of this life, for God is not only the Creator but also the Preserver of all. It is true that man has his part to do, and if faithful in this, God will provide all needful things. May we like the apostle Paul commit our all to Him knowing that He is able to keep.

The Work of Faith

Likewise faith in Christ as the only Savior of mankind, who gave His life as a ransom for our sins by His death on the cross, and that through Him we have eternal life. His is a perfect salvation; the only name given among men whereby we may be saved. Faith in the merits of His shed blood is the only ground of hope of our acceptance by our Father in the glory world. This excludes our good works as having any part in bringing us salvation or meriting the same. It is a finished work. I do not want to be understood that works have no part in the Christian life, for they have. They accompany or follow salvation, never bring it. Our only hope is Christ.

Our vow also included faith in the Holy Spirit, sent from the Father and Son as an abiding Comforter, sanctifying the hearts of men and guiding them into all truth. The Holy Spirit sanctifies or makes holy. "After we have accepted Christ as our Savior, His righteousness is imputed to us and we are accounted holy in the eyes of God. The Holy Spirit then enters into our hearts to make us holy," a life work. He is also a Comforter to the believer as well as a guide. He helps to discern the Scriptures, illumines life's pathway, leads in God's ways both along natural and spiritual lines, if His voice is heeded.

Man's Part

We have so far dwelt on what the Triune God is to us if we accept in true faith. We now come to man's part; namely, repentance and obedience. The first is repentance. Are you truly sorry for your past sins. True re-

pentance includes godly sorrow, confession, restitution, and forsaking of sin. True sorrow will undoubtedly bring a forsaking, for if we are truly sorry we will not want to do the same thing again. We will likewise confess and make restitution as far as possible. Notice the strong and far-reaching language used: "Are you willing to renounce Satan, the WORLD, and all works of darkness and your own carnal WILL and sinful desires?" If all would obey this part of their vow our bishops' problems, so far as discipline is concerned, would be at an end. Renounce means to reject or disown. We have promised to disown Satan, give no ear to him, reject the sinful things of the world; all works of darkness, things people like to do behind closed doors and our own carnal will and desires. Observation has shown that many have not given up their wills, or we would not have the drifting to contend with, or the many schisms to mar the history of our beloved church. Again I say, think and meditate on the strong and far-reaching language used in this part of our vow. True repentance includes all this.

Obedience

The next part includes obedience and submission to Christ and His Word. After we disown Satan, put him off the throne, we must enthrone some one else there. Being obedient and submissive to Christ means giving Him this place. After we are born again we still have a battle to fight. We do not just naturally follow the teachings of God's Word. Sometimes it is hard to wholly yield and follow, but we have promised to submit and we cannot be faithful and happy otherwise. This being obedient to God's Word includes church regulations also, as the Word says we are to obey them that have the rule over us. We believe if we search the Scriptures with an open heart we can see that they are based on the Word. It also includes all the peculiar doctrines that the Mennonite Church holds dear; such as feet washing, devotional covering, nonresistance, nonconformity, etc. As said before, we will not just naturally do and keep all these things, but that it is more or less of a struggle. Then again, we cannot expect to do them in our own strength. We have promised that we will by the grace of God, and the aid of the Holy Spirit submit and abide in the Word and not in our own strength. I fear too many of us try to fight the good fight of faith in our own strength, to our own sorrow. We promised to abide in the Word until death. This leaves no place for the "Sunday Christian," or being faithful when with our own people and like the world when with them. It means none other than a daily life of faithfulness amid all kinds of people, under all circumstances.

Of Far-reaching Importance

I trust that this may remind us of the far-reaching and inclusive language in our baptismal vow. The wise man says, "When thou vowest a vow defer not to pay it; for he has no pleasure in fools: pay that which thou hast vowed" (Eccl. 5:4, 5).

May we ask ourselves the question, Have we been faithful to our promise?

May each of us again renew our vow and strive to be more faithful in the future than in the past, and we can claim the promise of our Savior when He says, "If ye know these things happy are ye if ye do them;" happy in this life, and joys unspeakable in the glory world. May this be the portion of every reader, is my wish and prayer.

New Holland, Pa.

Talent

"But," says some one. "To launch out and open new stations thus taking advantage of the opportunities, is there sufficient talent?" To this question we answer, YES. In practically all our churches there are talented young people, ready to take the Gospel to the rural fields, and to our cities, as well as to the foreign lands. We find young folks in our schools that are talented and are burdened for the lost. Many are consecrated and have expressed a desire to be used of the Lord in mission work. They are interested in souls, and in the mission interests of the Church. They do not want to push themselves forward, but are waiting for the Church to find them. There is the Church's responsibility. Will she meet that challenge? We should, as a church, do as Bishop Levening of the Moravian church once said: "When men and women unite with us in church fellowship, we endeavor to make them feel that they are uniting with a great missionary Society." What is the result? The Moravian Church sends out one missionary to every 60 of its members.

The Mormon Church too, "train every young man for missionary services, and when appointed by the authorities is expected to go no matter where, to lands near or far, and wholly at his own charges. He supports himself, while seeking candidates for baptism, and stays there until permission is granted to return."

It was Carey who said, "Over there in India is a gold mine, I will descend and dig, but you must hold the rope." There are, thank God, throughout the Church a great many young people who are ready to go and dig in India, in Africa, in South America, in the islands of the seas, or to isolated places in the home-land; and all they ask is that the Church at the home base should hold the rope.

A great responsibility rests on us as a church. We have the talent; what are we going to do about it? Let every minister be awake and alert. Let us find this talent in our churches; these young people so ready to "go and dig." Are you burdened for the work of missions, fellow-ministers? "That minister who does not have a true missionary spirit in aim and purpose, and daily endeavors, has certainly missed his high calling and is where he does not belong." It was Carey who also said: "To pray while attempting at nothing, is but mockery and hypocrisy." "Attempt great things for God, and expect great things for God." When the spirit of missions grips the ministry, as it gripped Paul (Acts 17:16) when he saw the city wholly given over to idolatry, then, as never before, shall we see in our churches talent, young people, prepared to go forward in the great harvest field with the Gospel. Yes,

PREACHERS' PAGE

OPPORTUNITY—TALENT—RESOURCES

A Mission Sermon

(Sermon preached at the Illinois Mennonite Conference at Eureka, Ill., by T. K. Hershey, Aug. 22, 1935 and published in Gospel Herald by request.)

TEXT:—The whole world lieth in wickedness.—I Jno. 5:19.

Go ye therefore and teach.—Matt. 28:19.

Go ye into all the world, and preach.—Mark 16:15.

The first text employed gives the real picture of the world today, as much as it did in John's day. It was true then, and is equally true today. Jesus, just before He left this world, told His disciples that they were to go into all the world and teach and preach. Is there talent, are there resources sufficient to carry the Gospel to this world that lieth in wickedness?

Opportunity

Today wickedness is increasing at an alarming rate. In 1933 the official records show that there were arrested and placed in the jails in U. S. A., 273,659 prisoners. The offences were criminal homicide, robbery, assault, burglary, larceny, embezzlement and fraud, forgery, counterfeiting, sex offences, violation of drug laws, 17,121 violations of liquor laws, 101,487 disorderly conduct and drunkenness, gambling, and for carrying deadly weapons. This shows there is great wickedness in the U. S. A. As a result of auto accidents 30,000 were hurled into eternity in 1933. The same year there were 19,993 suicides, or more than 5 a day. Then during the year there were 12,000 murders. All this shows that there is work to do at home.

Another dark blot in United States history, and which calls for sound teaching, is the divorce question. In 1933, according to the department of Commerce at Washington, there was one divorce for every six marriages. Even the law-makers and political leaders have come to look upon this condition as very bad. Judge Lindsay the famous divorce court jurist has the following to say on the subject:

"Free love, domestic chaos and sexual anarchy are at hand. Unless we open our

eyes to the reality and change our whole concept of the relation of sexes, I predict an early doom of marriage in America. There is only one remedy: Science, Religion, and Education. These only meet the altered condition of the day." He further says:—"I am for a good old-fashioned marriage, until death do us part. I believe our grandparents were happier and spiritually more successful than we are. Those ideas are done, and the old-time home based on it, has passed or is passing, and in its place there has come a flippant irresponsible attitude toward marriage as a temporary affair, and as long as it ministers to their own passions and pleasures, they find it acceptable, when that ceases, they go to a lawyer."

Thus there is wickedness and opportunities for evil everywhere. Our texts say, "Go . . . teach . . . preach." Let the Church lift up her voice like a trumpet. Church of God awake arise and shine in this dark world where wickedness reigns.

The foreigners coming to our shores, many of whom know nothing of the plan of salvation, opens up other opportunities for missionary endeavors. They have come to us which means a saving in taking them the Gospel. There are in our fair land today a million and a half Mexicans, 11,891,443 Negroes, upwards of 400,000 Indians, to say nothing of the thousands of Chinese, Japanese, Jews, Russians, and a host of others. They challenge the Mennonite Church. We say that we preach the "all things." So much the more should we take these millions the Gospel. "And ye shall be witnesses unto me both in Jerusalem," and then in Judea, then in Samaria, and then unto "the uttermost part of the world." Home, then abroad, is the order. We should not discourage foreign mission work, God forbid—this latter we should do but not leave the former undone. Why not do something for these foreigners? There are 52,400 Mennonites in our own church, yet there are 227 times as many Negroes in this country as there are Mennonites, in the main body of Mennonites. Let us send the Gospel to Africa, and to other countries but we must not neglect the foreigner at our doors. Yes, there are many opportunities all around us. What shall we do about it. I am glad steps are being taken to investigate as to what can be done among the million and a half Mexicans that are among us. May God speed the day when there will be opened in this country many Mexican Missions.

the Mennonite Church has sufficient talent for the task before her.

Resources

But says some one, "Yes, we have sufficient talent, but do we have sufficient means?" Is there money available to take advantage of the "open doors" to rightly use the talent in our churches? Again we say, YES. Let us do a little figuring.

There are 52,400 Mennonites in the church we represent. If every member would decide at once to give five cents a Sunday for Missions, apart from what he or she now gives, the Mission Board would have an additional sum of money to draw on, in round numbers, of \$136,000.

Again, we are told that in United States every fifth person has an automobile, and we will assume that in Canada it is the same as here. This would mean that in the Mennonite Church in America there would be 10,480 autos. Let us suppose that each machine will consume 400 gallons of gasoline per year, and that each member begins at once to tax himself two cents a gallon, what have we? Each auto owner would pay \$8.00 a year and this times 10,480 autos owned by us Mennonites, would mean another neat sum of \$83,840. In the two methods suggested there could be raised 220,000 dollars for missions. Add to this the thousands of dollars that would flow into the treasuries of the Church should every member begin at once to tithe. 52,400 members tithing, and beginning to economize by buying cheaper cars, and spending less for household and barn equipment, would mean thousands of dollars, yea millions of dollars, into the Church for direct evangelism.

Yes, there is money to do more mission work. When once the Church gets a burden, as she ought, for souls, the money will flow in. It was said of a teacher in Scotland, who received a salary of \$1000 that he lived on half of it, and supported a missionary with the other half. John Wesley, we are told, when his wages were \$150.00, his expenses were \$140.00 and he gave \$10.00 to missions. When his wages increased to \$300.00 he kept his expenses at \$140.00 and gave \$160.00 to missions. And when they increased to \$600.00 he gave \$460.00 to the cause of missions, always keeping his expense the same. Herein lies the secret. If as a church we would learn to economize more and keep our expenses the same, money would pour into the Church from every angle.

Pointing to a treasure of God, the Pope said to Thomas Aquinas: "The Church cannot say with Peter, 'Silver and gold have I none.'" "True," replied Aquinas, "but neither can she say 'rise up and walk.'" That, I fear, is what is wrong with our own church. It is held down with its gold and silver,

stocks and bonds, that she cannot say to the less fortunate brothers in the world, "Rise up and walk." May God help us to loosen up the gold and silver that rightfully belongs to God, consecrate it to Him, and contribute as never before for the cause of missions. Yes, there are resources to support the talent that is willing to go to the needed fields at home and abroad.

The Need

What then is needed, that the resources available may be forth coming, the talent in the churches put to work, thus taking advantage of the opportunities that we find everywhere?

1. A church given over to fasting and prayer. "Ministered and Prayed" (Acts 13:4). Result: "Holy Ghost said" (that is it) "Separate unto me Barnabas and Saul for the work where unto I have called them."

2. A church busy looking out for talent. "Look ye out among you (in the church) seven men filled with the Holy Ghost," etc. (Acts 6:1-6). If we allow the Holy Ghost to find, separate, and send, souls will be saved.

3. Consecration. Can you imagine, dear reader, what would happen if the 52,400 Mennonites would lay their all on the altar of service? Their sons and daughters, their loved ones, talent, money, stocks and bonds? Oh that we might all say,

"Take my life and let it be
Consecrated Lord to Thee."

"Take my silver and my gold,
Not a mite would I withhold."

Yes, Lord, I consecrate my money, my home, my children, yea all my possessions. They are all on the altar, Lord. The hardest to give up is self. Are we willing to give ourselves?

"Take my self and I will be
Ever only all for Thee."

This then and only then we can say:

"Thou, O Christ, art all I want,
More than all in THEE I find."

4. A passion for souls. Jesus said, "Let us go unto the next towns." "I must preach there also." And, "I must preach the kingdom of God to other cities also, for therefore am I sent." Paul said, "O ye Corinthians, my mouth is open unto you, our heart is enlarged, . . . be ye also enlarged." Have we, as a church, a burden for souls? "A hundred thousand souls a day are passing one by one away." Does that move us? Let us lift up our eyes and look on the fields, ready to harvest. Regions beyond, unoccupied fields, farther, still farther into the night, neglected fields at home and abroad. Let us go on—for there are opportunities on all sides to do mission work, and there is sufficient talent in the church and resources in abundance.

We close with the following poem:

Hark, the Master calleth: "Who for me will go?"
Some from every nation, must the Saviour know;
"Other sheep" are waiting for the Gospel call—
Every tongue must praise Him—Jesus died for all.

Hasten then, oh hasten, to the lands of night,
Farther and still farther with the Gospel Light;
Every tribe and nation has a right to hear.
This, the Great Commission—Jesus made it clear.

Harvest fields are bending, soon 'twill be too late,
Reapers now must hasten, lo 'tis death to wait.
Who will take the Gospel over land and sea?
Who will answer gladly—"Here am I send me?"

Who for Jesus only, who will all forsake,
Ties of home and loved ones for the Savior break?
Who will cross the desert, climb the mountain height,
Sacrifice and suffer, conquer Satan's might?

Hark the voice of Jesus: Harvest fields are white.
Hasten ere they perish, soon will come the night.
Days of reaping over, harvest saved or lost—
Who, oh who, will gladly go at any cost?

All may share the glory, some can give and pray;
Others at His bidding, quickly hasten away;
Stewards are but entrusted, none for self dare live—
Who will heed the summons? All for Jesus give.

Goshen, Ind.

"FIVE MINUTES WITH GOD"

There is great satisfaction in bringing our questions to a real authority. There are those who know their subjects and, when we ask them questions, their replies are convincing. Yet even their knowledge has its limits, and there may be questions to which they will have to answer honestly, "I do not know." Then we may feel somewhat as did the little boy of whom that great preacher, Dr. W. L. Watkinson told, who plied his mother with questions and could not get satisfactory answers, and finally exclaimed, "I wish I could have five minutes with God." Yet, the little fellow was right. Five minutes with God would be a wonderful and satisfying experience. But perhaps he did not know, and we often forget, that we can "have five minutes with God" any time we want to. We have instant and continual access to our heavenly Father if His Son is our Savior and Lord. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Moreover, this is not merely a privilege; it is a sacred duty, for we are to "pray without ceasing." Not a five-minute fellowship with God, but abiding in Him, is the secret of being always satisfied.—S. S. Times.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

HE CARETH FOR YOU

Why dost thou weep, poor child, Is then God dead?

Where is the hand that thee thus far hath led?
Look thou above the clouds in sunshine blest,
Thou wilt not see sunrise by looking west.
Is He not faithful who hath promised thee?
Is His Hand shortened that it cannot strengthen thee?

Why then this murmuring and discontent?

Art thou on blessings or on misery bent?
Dost not remember He's still on the throne;
Thinkest He's forgotten or forsook His Own.
Thou seemest all alone yet darest say
"My God is distant and so far away?"
Knowest thou not that thou thyself didst stray
Behold the Christ that's yesterday, today

And ever more the same, then canst thou say
I am undone, in darkness and alone

When He who sits upon His great white throne

Hath said, "I'll never thee forsake, nor leave."
So why wilt thou then sigh and weep and grieve,

"God knows — He loves — He cares" — oh blessed word

There is one at thy side, It is the Lord.

By a sister.

A THANKSGIVING MESSAGE TO SHUT-INS

By Lydia Sauder

For the Gospel Herald.

Greetings in the Name of our Sympathetic Savior: — As Thanksgiving day is approaching, I am thinking of the countless blessings which our kind heavenly Father has bestowed upon us as His children. I have been especially thinking of those of His faithful children who have been sorely afflicted and have been suffering, more or less, physically, for a long time. I have been wondering whether we have been filled with the Spirit of gratitude, even in hours of affliction, suffering and helplessness. Even though we have been sorely afflicted, physically, I am confident that there are many other blessings for which we are truly grateful to the Giver of all good. I have in mind, more particularly, the many spiritual blessings which are ours, in the person of the Lord Jesus Christ as our loving Savior, and, the Holy Spirit as our Guide and Comforter, as well as the providential care of a loving heavenly Father.

It is indeed hard to understand why some of God's dear children are made to suffer severe afflictions, and, others scarcely know what it means to be physically afflicted, but sometime we will understand. I believe that heaven will be infinitely more sweet and glorious to those who pass through serious

trials and sore afflictions in this world than it will be to those who on earth are seemingly resting "on flowery beds of ease" and walking the thornless paths. We are told by the apostle Paul that, "No chastening for the present seemeth joyous but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." The apostle Peter also presents to us the soul refreshing thought "that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Some one has said, "If the cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded hand that is holding the cup, and that it is He who carries the cross that is carrying the burden." Every Christian has his or her Gethsemane, but every praying Christian will find that there is no Gethsemane experience without its angel to strengthen the one who agonizes and prays.

I believe that the loving Father often touches our bodies with the finger of affliction, and washes the eyes of His children with tears that they may be better able to see His loving Providence and His infinite goodness. May the loving Father and our sympathetic Saviour fill our hearts and lives with rejoicing.

Millersville, Pa.

THE JOY OF LIVING IN HIS WILL

By Nelson E. Kauffman

For the Gospel Herald.

What is joy? Is it the gratification of any or all of the five senses? Then joy would be impossible for many at any time and for all at some times. Is it the absence of reverses or distresses? Then joy would be as intermittent as sunshine on a day in spring when large white clouds sail across the blue. Is it the result of that subtle illusionary something we call feeling? Who then would be more sure of joy than the person who is enslaved by a narcotic and has an unfailing supply at hand? Is it the remuneration of a sacrificing spirit? Then the hermit, ascetic or monk would surely have supreme joy. Is it not then in this, the satisfaction that I am keeping all the commandments and sustaining a right relationship to all men? Then the unconverted

Saul had joy to the full. But joy is not found in any of these.

Constant, abiding joy and rejoicing evermore must be a result of something that is unchanging, regardless of circumstances, feelings or other people. If this is not true then, by His teaching in John 15, our Lord Jesus is mocking us and asking of us the impossible.

Let us see then what is the secret of rejoicing evermore and experiencing the full, abiding joy that Jesus spoke about. The joy of the Christian is that emotion, that gladness which comes to the individual as a result of accepting by faith the facts of our relationship to the Lord Jesus. Those promises which He made to us, those requests He made of us, we may realize and obey regardless of others or of circumstances. Neither the faith nor the obedience are impossible at any time.

Who or what shall separate us from the love of Christ and that intimate vine and branch relationship? No one nor no thing. Who or what shall deprive us of His joy remaining in us and of our joy being full? No one nor no thing—outside ourselves.

This then is joy: living in His will. He in me and I in Him. I find in Him all I need for time and for eternity. Nothing can come to me apart from His will. With Paul I rejoice in mine infirmities that the power of Christ may rest upon me. With Peter I rejoice inasmuch as I am reproached for the name of Christ and am made partaker of His sufferings. With James, I count it all joy when I fall into divers temptations. With David, "I delight to do thy will, O my God." With Job I say, "He knoweth the way that I take."

Where can there be joy in these? Is it not in this, that even though these are my lot to bear, yet the fact still remains, unmoved by things about? "It is His will, nor want I aught besides." "For I'm the Lord's, and He is mine."

I ask not why,
But trusting still,
I only know
It is His will.

* * *

For I'm the Lord's
And He is mine,
I'm trusting in,
His love divine.

I'm on the homeward way,
Rejoicing day by day,
For I'm the Lord's
And He is mine.

Hannibal, Mo.

Can it be that I have in my power a gift which if used would bring a soul to Christ, or if neglected would leave that soul without Him? Why should not this stir me to use God's gift?

The Scripture is to be its own interpreter, or rather the Spirit speaking in it; nothing can interpret Scripture but Scriptures.—Richard Watson,

SUNDAY SCHOOL LESSON

Theme for the Quarter: **LATER PROPHETS AND LEADERS OF JUDAH**

OUTLINE STUDY

Lesson for Dec. 15, 1935.—**EZRA TEACHING THE LAW OF GOD.**

Lesson Scope.—Ezra 7:10; Neh. 8.

Lesson Text.—Neh. 8:1-12.

Time and Place.—About 444 B. C.; Jerusalem.

Leading Characters.—Ezra, Nehemiah, Levites.

Golden Text.—Thy word have I hid in mine heart, that I might not sin against thee.—Psa. 119:11.

Points for Meditation.

1. Preparation for Christian service.
2. Purpose of the Law.
3. Eager to learn.
4. Clearness in teaching.
5. An old-fashioned Bible conference.
6. Advantages in co-operation.

Introductory Thoughts.—With Ezra as a competent teacher and Nehemiah as an executive of rare ability, we have a combination of talent in leadership that is not often found to the extent that we find it here. It was a time of real revival. The meeting was a model which we may well study with a view to patterning after it. Where competent teaching and eagerness to learn are found in the same assembly, we may expect great things for God.

LESSON COMMENTS

Ezra's Preparation (7:10).—This verse, taken from the book of Ezra, is a sidelight giving one of the secrets of the success of this meeting. Ezra had made special preparation for his work as a teacher. As Nehemiah's burden was the rebuilding of the walls of Jerusalem, so Ezra's burden was that the people might be taught and learn to know the Law. Ezra's leadership in the teaching staff meant not only competent teaching so far as he was concerned, but it was an encouraging stimulus to the rest of the teachers. Look well to the qualifications of your leaders, if you would accomplish the best possible results.

Reading the Law (1-3).—The first thing that we notice was the eagerness of the people to know the Law. They "gathered themselves together as one man" and requested that Ezra should read and explain the law of Moses. In Ezra's teaching there were two things that helped to make the meeting impressive: (1) He spoke clearly and forcefully, so that all could hear. (2) He taught intelligently, so that the body of his hearers could understand. Add to this the fact that "the people were attentive unto the book of the law," and you have a reason why the meeting was so impressive. Given an interested audience and a competent teacher, the meeting can not but be profitable and uplifting.

The Meeting Described (4-6).—The lesson is not lacking in particulars as to the description of the meeting. Ezra the scribe stood on a pulpit of wood. By his side, to the right and to the left, were a number of faithful assistants. It is a help to any man, and it makes a positive contribution for good,

when the speaker is reinforced by a body of other leaders whose attitude shows that they are with him in all that he says and does. Another thing that added to the impressiveness of the meeting was the spirit of prayer. "And Ezra blessed the Lord, the great God." Able as Ezra was in his teaching, he after all spoke by the power of God, not by the power of Ezra. With his head full of the Word of the Lord and heart full of devotion and loyalty to God, he delivered a powerful message. Furthermore, the narrative gives us evidence that he had a live congregation before him. "All the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground." This meeting meant more than mere form. It was a case of genuine worship and of drinking in the Word of God. Well may we pause as we read this divinely inspired description of the meeting.

Some Further Glimpses into the Meeting (8-12).—We read on: "They read in the book of the law distinctly, and gave the sense, and caused them

to understand the reading." Here there is no evidence of oratory or dramatic pulpit demonstration, but a clear and intelligent presentation of the Word of the Lord. One of the surest evidences of successful teaching is the fact that the people understand, have a clear grasp of what is being presented before them. As a further evidence that the truth gripped the hearts of the people, we learn that "all the people wept." But Nehemiah, and Ezra, and the Levites who had a part in teaching the Law, made it clear that this was not so much an occasion for weeping as it was an occasion for joy: "for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." So saying, the priests stilled the voice of the people. The meeting was dismissed, and the people went home rejoicing, well satisfied with their day's experience.

We call this a model meeting. Where there is a genuine interest in hearing the Word of God, and where there are faithful messengers to proclaim the Word of the Lord in its fullness, the joy of the Lord fills the souls of His people and His name is glorified in their testimony and lives. May this kind of a meeting be a frequent occurrence in every congregation.—K.

BIBLE MEETING TOPIC

FOREIGN EVANGELISM.—Rom. 1:1-16

Topic for December 15

MOTTO

"To whom he was not spoken of, they shall see."

OUTLINE STUDY

- I. **God's Plan for Foreign Evangelism.**
 1. Spoken of by the prophets.—Isa. 52:15; 54:1-3.
 2. Rehearsed by Simeon.—Luke 2:29-32.
 3. Foretold by Jesus.—Jno. 12:32; Luke 24:46, 47.
 4. Commanded by Jesus.—Luke 24:48, 49; Acts 1:8.
 5. Directed by the Holy Spirit.—Acts 2:7-13, 21; 10:34, 35; 13:1-3.
 6. Directed by providence.—Acts 11:19-21.
 7. Recognized by God's spiritual leaders.—Acts 15:14-18.
 8. Owned in glory.—Rev. 7:9.
- II. **The Work of Evangelism in Foreign Lands.**
 1. Missionaries sent.—Rom. 10:12-18.
 2. The Gospel delivered—
 - a. In the language of the people.—I Cor. 14:9-11.
 - b. In the language of Christian example.—I Thess. 2:3-12.
 - c. In the language of Christian service.
 - Helping the poor.—I Jno. 3:17.
 - Healing the sick.—Matt. 25:34-40.
 - Instructing the ignorant.—Tit. 2:1-10.
 - Lifting the fallen.—Mark 2:15-17.
 3. The church established.—Tit. 1:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."

2. Giving the Gospel to Foreigners.
 - a. Sending missionaries.
 - b. Preparing more missionaries.
 - c. Helping the work of the missionaries—
 - By prayer.
 - By gifts.
 - By words of encouragement.
 - d. Being ready to let God use us as He will.

For Seniors.

1. God's Plan for Foreign Evangelism.
2. Opportunities to Serve in Bearing the Message to Foreigners.
3. Methods in bringing the message.

PERSONAL THOUGHT

As those who have been saved by the interest of God's Son in us, we should feel indebted to others, for whom He died and who know Him not, that they may enjoy fellowship with us.

SEED THOUGHTS

Over the ocean wave, far, far, away,
There the poor heathen live, waiting for day;
Groping in ignorance, dark as the night,
No blessed Bible to give them the light.
Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Here in this happy land we have the light
Shining from God's own Word, free, pure,
and bright;

Shall we not send to them Bibles to read,
Teachers, and preachers, and all that they need?

Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Then, while the mission ships glad tidings bring,

List! As that heathen band joyfully sing,
"Over the ocean wave, oh, see them come,
Bringing the bread of life, guiding us home."
Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

—Julius Haskell.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, DECEMBER 5, 1935

Field Notes

Bro. J. A. Ressler of Scottsdale, Pa., preached for the congregation at Masantown, Pa., on Thursday evening of last week.

A communion service was held at the Stahl Church, Johnstown, Pa. district, on Sunday, Nov. 24, with Bro. A. J. Metzler and the home ministers in charge.

Communion services were held at Belleville, Pa., on Sunday, Nov. 24, and a Gospel song service was held at the same place in the afternoon.

Baptismal services are announced to be held at the Altoona, Pa., Mission on Sunday, Dec. 15, when a number are to be received into church fellowship.

Evangelistic meetings at the Allensville, Pa., Church closed on Thursday, Nov. 28. Good interest was manifested in the meetings and souls were led to Christ.

Meetings at the Weaverland, Pa., Mennonite Church last week, were well attended, with good interest. Bro. J. K. Charles of Lancaster, Pa., was in charge of the meetings.

The annual homecoming service at Goshen College on Thanksgiving Day was well attended with good interest. The associated week-end meetings were also marked for their interest and inspiration.

Bro. M. H. Shantz of New Dundee, Ont., commenced a series of meetings at Olive Church near Elkhart, Ind.,

Wednesday evening, Nov. 20. Good interest is reported, with souls turning to the Lord.

Among visitors at Scottsdale and the Publishing House during the past week, were Bros. Paul Zook, Sterling, Ohio; Merle Smucker, Orrville, Ohio; Sister Anna Galbreath, Manheim, Pa., and her small niece, Joan Brubaker.

Quarterly Mission Meeting.—We are in possession of an interesting program of the quarterly mission meeting to be held at Cressman Mennonite Church, Breslau, Ont., Dec. 8. The public is invited to attend this meeting.

Good interest is reported from the series of meetings recently held at Hammercreek Mennonite Church, Lancaster Co., Pa., with Bro. Elmer Martin in charge. The meetings were to have closed last Sunday night.

Bible Meeting.—We are in possession of an interesting program of a Bible meeting at East Petersburg, Pa., Mennonite Church, to be held Dec. 11 and 12. Instructors: J. C. Clemens, Richard Danner. The public is invited to attend.

Tuesday evening, Nov. 26, an appointment was made at the Scottsdale Church in which the following visiting brethren took part: John K. Charles, Lancaster, Pa.; J. C. Frey, Archbold, Ohio; Henry E. Lutz, Mt. Joy, Pa.; James Saylor, Hollsopple, Pa.

A brother, writing from Iowa City under date of Nov. 18, says: "Bro. William Jennings of Concord, Tenn., was with us up to date. Four converts, and the Church in spiritual fighting condition. Pray for the number who should give their hearts to Jesus."

Bro. Edwin Yoder has recently been ordained a bishop in the Maple Grove Church at Topeka, Ind. May the Lord abundantly bless him in his field of greater responsibility. These services were in charge of Bros. D. D. Miller and J. S. Hartzler of Elkhart, Ind. H.

Bro. E. L. Frey of Wauseon, Ohio, who is spending the winter on the Pacific Coast, is recovering nicely from his illness of a month or more ago, and is filling appointments as he goes about from place to place. If previous arrangements were carried out, he is now in the home of his brother at Long Beach, Calif.

A live interest is reported from the series of meetings held in the several Mennonite churches at West Liberty, Ohio, conducted by Bro. Oscar Burkholder of Breslau, Ont. When last

heard from these meetings had already resulted in a number of precious souls taking a stand for Christ, and others were expected to do likewise. These meetings were to have closed on Sunday evening, Dec. 1.

The Bible meeting held at the Mennonite Mission in Reading, Pa., was well attended. The three instructors scheduled for the meeting—J. K. Charles, A. J. Metzler, and R. J. Shenk—were present and on duty. There were present, besides local attendants, members from many congregations in neighboring counties.

Bro. J. D. Mininger, who had spent a number of months in Eastern Pennsylvania in the interests of his health is again back at his home in Kansas City, Kans. Friends and correspondents should address him there, but he requests that they bear with him if they do not hear from him as soon as they might expect. May we all pray for our brother's complete recovery.

The services at Altoona Mission on Sunday morning and afternoon, Dec. 1, were taken care of by a number of brethren from Scottsdale, Pa., in the persons of C. B. Shoemaker, George Cutrell, and Elam Hernley. Their presence was especially appreciated since Bro. Nissley was suffering from a carbuncle. We are glad to say that he is making satisfactory progress in his recovery from this affliction.

A Correction.—In the article on "Bring Ye All the Tithes," by Bro. T. K. Hershey, which appeared in these columns several weeks ago, the expression was used, "In Argentina, in the districts for which the Mennonite Church is responsible, live three or four thousand souls." It should have read, "three or four hundred thousand souls"—just a word omitted, but it is enough to make a tremendous lot of difference in what Bro. Hershey said.

Among recent visitors at the Publishing House, and with friends in Scottsdale, were the following: Simon Gingerich, Wayland, Iowa; Harry C. Swarr and wife, John K. Charles, Fred Lohr and family, Lancaster, Pa.; Cyrus Cooper and wife, Samuel Cooper, Columbiana, Ohio; J. M. Leed and wife, Lititz, Pa.; Henry E. Lutz, Mt. Joy, Pa.; Noah H. Mack, New Holland, Pa.; James Saylor, Hollsopple, Pa.; J. C. Frey, Archbold, Ohio; D. A. Yoder, Elkhart, Ind.; S. G. Shetler, J. W. Stephenson, Edward A. Heeney, Johnstown, Pa.; Fred D. Thomas, Du Bois, Pa.; Menno Miller and family, Salisbury, Pa.; Kenneth Berkshire and family, Masantown, Pa.; Rhoda Brenne-man, Accident, Md.

Sunday, Nov. 10, will be long remembered by the congregation worshipping at Zurich, Ont. Because of the failing health of our Bro. Christian Schrag, the minister in charge, preparations had been made for the ordination of another minister to assist him in his work. On this Sunday afternoon Bro. Stephen M. Peachey of Hay, Ont., was ordained by Bishop Manasseh Hallman. Brethren Curtis C. Cressman and Moses H. Shantz assisted by filling the pulpit Saturday evening and Sunday morning. Throughout these meetings one was impressed with the presence of the Spirit of God. The work appears very encouraging, both from point of numbers and interest. Pray with us for our brother in this high calling, that God may use him mightily. C.

Correspondence

Leonard, Mo.

Greeting in Jesus' dear Name:—Bro. Protus Brubaker gave us two interesting sermons while here visiting his sister, Hannah Bissey and family. Bro. Willie Detwiler worshipped with us also.

Bro. L. A. Weaver, wife and father, of Kansas City, Kans., brought Bro. Joe Hettick to stay with his son at Marceline, Mo., and spent the night at the home of your correspondent.

Bro. Newhouser gave us real heart-stirring messages while here holding revival meetings in September. There were two reconsecrations and many of us were strengthened by the inspiring words he delivered. Our meetings closed with an all day Sunday school meeting on the second Sunday. Our messenger's faith seemed to shine out through his countenance and his life was a living example. God bless his every effort to win lost souls.

Nov. 3, Bro. J. M. Kreider came and held communion with our congregation. Some members could not be present because of bad roads.

Sister Mildred Rutter is at La Plata, Mo., working in a private home. Her sister, Viola, is going to school in Iowa. Sister Sarah Foreman is not improving as fast as we hoped for. She is at her daughter Bessie's home at this time.

Jemima Anna came to Bro. Uriah Johnston's home. She is surely welcomed.

We are looking forward to a missionary day. Oh, for a real missionary spirit in our every day life so we can give and give and give! Pray for us!

In His service,
Nov. 14, 1935. Louise Jones Wise.

New Wilmington, Pa.

(Maple Grove Church)

Dear Herald Readers:—On Sunday, Oct. 13, Bro. A. J. Steiner of North Lima, Ohio, was with us and preached an inspiring sermon.

Sunday, Oct. 20, was the beginning of revival meetings. Bro. Joshua B. Zook of Allensville, Pa., was our evangelist, who gave us rich messages which were very helpful to all of us. The final service was on Oct. 30.

On Sunday evening, Oct. 27, we commemorated our Lord's suffering and death in the communion service, with Bishop Enos Hartzler of Marshallville, Ohio, ministering to us, assisted by Bro. Joshua B. Zook and Bro. Enoch J. Zook.

The Lord willing, a Thanksgiving and Sunday school meeting will be held Nov. 28. Bros. E. B. Stoltzfus and H. N. Troyer of Hudson, Ohio, Bro. and Sister Walter Shank of North Lima, Ohio, and Bro. and Sister Stephen Yoder of Washingtonville, Ohio, are on the program. We desire Gospel Herald readers especially to remember the brotherhood on this date.

Nov. 18, 1935.

Cor.

Gridley, Ill.

(Waldo congregation)

Greeting in the Worthy Name of Jesus:—Since our last letter we enjoyed visits from a number of brethren from different places, giving us stirring messages which inspired us to press on in His service.

On June 16 Brethren Enos F. Hartzler of Marshallville, Ohio; Nelson Kauffman of Hannibal, Mo.; and S. C. Yoder of Goshen, Ind., preached for us, morning, afternoon, and evening. They brought us messages rich with spiritual food. Also Bro. L. Swartzendruber, superintendent of West Liberty, Ohio, orphanage, was with us and talked on the Sunday school lesson at the Sunday school hour. We are glad for these visits and the Gospel message given.

On June 23 Bro. Joe Davis preached for us. Text Ex. 5:24. On Sunday morning, June 30, Bro. Davis had charge of the devotional, Psal. 144. July 7 Bro. Miller of Indiana took up the Sunday school lesson. July 21 Bro. Joe Davis again preached for us on "Faith." July 28 Bro. Andrew Schrock of Metamora preached for us in the morning. His text was II Pet. 3:14. On Aug. 25 we had no preaching. Our pastor went to General Conference. In his absence Bro. Joe Orendorf took the devotional. Bro. Ed Yordy conducted the Sunday school lesson. Bros. Lewis Apple of Cullom, Ill., and Emery Schrock each gave short talks. Bro. Milo Zehr led in benediction.

Sunday, Sept. 1, Bro. Noah Roeschley of Chicago, Ill., worshiped with us. He gave a very interesting talk on the Sunday school lesson and on patience and contentment—how to be content in whatsoever state we're in and therein to be content.

Sept. 13 Bro. E. L. Frey of Wauseon, Ohio, daughter Mary, Mr. and Mrs. Harry Rupp, and Bro. Nafsinger, stopped with us one evening on their way

west. Bro. Frey preached for us. We appreciated our aged brother's fatherly counsel and admonition and felt his presence and message were a real inspiration to us.

Bro. John Thut of Harper, Kans., was with us from Oct. 16 to 22, bringing us messages from the prophetic Word. We enjoyed these messages and felt they were very interesting and instructive.

On Oct. 20 we were again reminded of the suffering and death of our Lord by observing the ordinance of communion and feet washing. May we never forget what it meant for our Savior to shed His blood as a sacrifice for our sins.

Oct. 13, Bro. C. A. Hartzler of Tiskilwa, Ill., brought us the morning message. Theme, "Is thine heart right with God?" On Sunday morning, Nov. 17, Bro. Joe Davis preached for us in the absence of our bishop, Bro. J. I. Hartzler, as he was laboring at other places. There was no Y. P. M. this evening on account of road conditions.

We are looking forward to our revival meetings, Dec. 11 to 18, conducted by Bro. C. F. Derstine of Kitchener, Ont. Pray with us for these meetings.

Nov. 18, 1935. Barbara Stalter.

Schellsburg, Pa.

Dear Herald Readers:—On Oct. 13 we had present with us for church services Mrs. John Blough and daughter of the Blough congregation, and Bro. and Sister Davidheiser, of Michigan; also Bro. Davidheiser, son and wife of the Blough congregation, for which we were glad.

On Saturday evening, Nov. 16, we had preparatory service in charge of Bro. Isaac Metzler. He was accompanied by his wife and son Isaac Jr. On Sunday morning, Nov. 17, we had communion after Sunday school, in charge of Bro. Metzler and Bro. Hiram Wingard. In the evening Sister Metzler had children's meeting and gave some very good talks about Missionary Day which we enjoyed very much. We also had a missionary program, at which time the returns from the quarters were taken in.

Nov. 18, 1935.

R. N. G.

Parnell, Iowa

(West Union congregation)

Greetings:—On Nov. 10 we had Bro. Henry Kuhns with us. He brought us a timely message from I Cor. 5:7, after which communion was served by Bro. A. G. Yoder. The same evening the Lower Deer Creek congregation rendered a well prepared program at the Y. P. B. M. The afternoon hours were spent in a service for the old people at the County Home.

Bro. Henry Birkey and his mother are contemplating spending the winter in the South, with the little congregation near Tuleta, Texas.

(Continued on page 764)

Miscellaneous

MY DESIRE

By Florence B. Gehman

For the Gospel Herald.

If I could write with pen and ink
Of all the many things I think,
I know 'twould take me quite a spell
The love God has for me to tell.

I can't conceive how He can love,
He who came down from heaven above;
A sinner vile, condemned to die—
Doomed to death, for such was I

Until my sins He gladly bore;
Such love as this was ne'er before.
How can I help but give Him all,
My love, my life, my will, my all?

Can I withhold a single thing,
If I would have Him reign as King?
No, I must give up all I find
If I would have Him truly mine.

I want to say, "Thy will be done,"
While here on earth my course I run;
I want my selfish will to be
Lost in Thine entirely.

Make me willing to submit
To the trials Thou dost permit;
Make my will so fully Thine
That I the peace of God may find.

May it dwell within my heart,
Let it never from me part;
If I do Thy will each day,
Surely it will with me stay.

Oh my Father, let me be
More like Thee, and only Thee,
So when I my course have run,
I may hear Thy voice, "Well done."
Shillington, Pa.

A WORD OF APPRECIATION

By Pearl S. Hauck

For the Gospel Herald.

I take this opportunity to thank my dear friends who so kindly remembered me while I was in the hospital, and since I am home. Words cannot pen here how I appreciated that white-dressed nurse with her pleasant "good-morning," coming into my room saying, "Another token of love." Only those who have been away from their loved ones under like circumstances can truly say, Thank you from the heart.

How often we wish for opportunities which are not ours. And yet how often we fail to make use of the ones we have. If it is not our privilege to visit the sick, which is so often our desire, we can all remember them with a card or a letter, and how that helps to make the time seem shorter. We shall never forget those continually passing our door who always carried that pleasant smile. Let us smile. It costs so little and goes so far.

Of all the Scriptures I read while in my room, the one that was the most precious at this time was Job 23:10—"But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." May we all as God's children be more willing to live

for the good of others, and do more for our Maker than we ever did before. I am sure this is the longing desire of the one who wrote these few lines.

Let us continue to pray for one another fervently.

From one who loves to witness for the Master.

Gordonville, Pa.

HOGERMAN'S

By H. W. Stevanus

For the Gospel Herald.

Greeting to all the believers in Christ Jesus. The name above is likely new to most of the Herald readers, and it is quite new to me as well, for it is not more than a few weeks since I first heard it. I am not sure whether or not I have spelled it properly, for I never saw it in print. This name, while new to us, yet stands for a scene of great blessing from Him who alone can sanctify and enlarge the small places of the earth.

This is a neglected field south of highway No. 7, near Markham, Ont. It is outside of the Mennonite and Dunkard community, yet it is not outside God's notice.

A few years ago Bro. Floyd Schmucker and family moved into this district and seeing the needs of the people, he started Sunday school in his own home, which proved to be the beginning of an awakening. Failing to secure the use of an abandoned church, he received permission to have services in the school house. The Spirit brought conviction that the field was ripe for a revival and upon this conviction the revival was begun. For two Sundays we labored together with God in the school house, in the homes, and on the highway. God marvelously saved a number of souls, and rich are the testimonies of those who were reached. If space would permit we should like to give some of these testimonies.

Our hearts were turned within us as we went from home to home and found neglected souls. Surely is it true today that many souls can say in the language of the Word, "No man careth for my soul."

Bro. Schmucker and helpers from the surrounding district are faithfully teaching the Word and surely we can say, "The light is breaking." The dawn of a new day is at hand in that field. In this field we find many of God's OTHER SHEEP. O, that He would help us not to forget these for whom Christ died. Here we find different nationalities in a rural field that is quite thickly populated. Many are truck farmers on small farms and are in very moderate financial circumstances, yet there are also a goodly number who are prosperous, but God loves them all. Pray for this field that it may be won for Christ's Kingdom.

Breslau, Ontario.

ESSENTIALS TO WORTHY WOMANHOOD

By Ada Litwiller

For the Gospel Herald.

There are several things necessary before we can help others to find the Savior. First of all, we must feel our need of Jesus. When we do this we see our own sinful self. We will realize that we do many things to grieve our Heavenly Father. Nevertheless He loved us and gave His only Son that our sins may be washed away by His blood. Our need of Jesus will be supplied when we open our heart to Him and bid Him enter. When we have once surrendered our life to Him and have really learned to know Him, we will not want to live without Him. When we have trusted and tested and tried and found out how never failing He is, He will be our all in all.

True Adornment

When we have found Him so our very life will be witness for Him, that others may see that we have been with Jesus. He will make us lights to shine in the world.

We will not need to put on that outward adorning to make ourselves beautiful; for that meek, quiet, and loving spirit which is in our life will be far more beautiful because it is the light of Jesus shining in through us. We will have a form of godliness which is the greatest essential to worthy womanhood. It not only gives us a perfect vision of what we should accomplish, but also opens the way by which to accomplish it.

Let us also note some of the other things which we might call essentials of worthy womanhood. Next to godliness, I think the most important is love. That love of Christ in our hearts that makes us long to do something for others in both a material and Spiritual way. It is that Spirit that enters our lives when we have wholly given up our life to God and are born again. And only can one who has been born again know the joy that such a love can bring to our hearts.

Cheerfulness

Another essential is cheerfulness—being able to smile through our tears and keeping our sorrows between ourselves and the all-knowing God. This may seem hard at times, and may require a great deal of determination on our part; and if we fall short we can not help but know that we have failed in a great thing, but through God we know "all things are possible." We can all live a life of cheerfulness if we do the will of God. For when we do His will we know a joy that only a true child of God can know, and if we are joyful then we also are cheerful.

Constancy

The importance of this particular grace leads us to another even greater and that is constancy or being the same at all times. All of us at some time or other have good desires and can even do good deeds—but, we are not always the same. I believe constancy to be a very great essential to worthy womanhood and yet it is perhaps the one which we live up to least. When we tell some one something and then do anything but the thing which we have said we were going to, that is not being constant. We need first, however, to see the true value of being constant and having seen the value then set about to master it. This is no small thing, and here again we may say that all things are possible through Christ. After we have mastered constancy then we have within ourselves a possibility of calmness.

"Calmness is singleness of purpose, confidence in what we are doing, the ability to meet unexpected things."

Obedience

Another essential is obedience. Above all else, we should be obedient to our heavenly Father. Then also we are told to be obedient to those who have rule over us, to the leaders of the land, to the head of the Church, to our fathers and mothers, but only as far as it is in accordance with God's Word.

Godliness with love, cheerfulness, constancy, calmness and obedience—have we not seen these qualities in the women of Bible times? Have we not seen it in our Christian mothers and grandmothers? We too may have these much desired qualities if we yield our lives to Him and live a wholly consecrated life for the One who died to save us from all our iniquities. It is then that our lives will shine in all their purity that others might see and glorify the Father which is in heaven.

Delavan, Ill.

HEDGED IN—HELPED OUT

For God's children to be hedged in by difficulties and distress is no new thing. Many, since Job's day, have felt that they could appropriate his words as their own. "He hath fenced up my way that I cannot pass" (Job 19:8). It is hard to be in a position of unsought, unwelcome, and embarrassing difficulty, where advance or retreat are alike impossible. Jeremiah knew the meaning of it when he wrote, "He hath enclosed my ways with hewn stone" (Lam. 3:9). He was encompassed by conditions as insurmountable, as strong and unyielding, as ramparts of granite. The confining walls of employment and financial stringency with all the trouble they bring in their train are perplexing many. They also provide ample opportunity for Satan to suggest solutions,

specious but sinful, which stress the urgency of conditions and the seeming silence of God. So questions arise which may be summed up in one, "Need one be overscrupulous in finding a way out of the present perplexities?"

To get out of the condition which is so trying may seem to be of first importance, but is it? God has an educative design in all we meet in this world. There are lessons to be learned where we are now, which can be learned nowhere else. No uncontrolled circumstance can enter the believer's life. There is a Hand co-ordinating every item (sin apart) and causing each circumstance to contribute to present and future good and this without regard to the seeming source. Luke 12:6,7; Rom. 8:28. In the happenings of life we may learn more of God and of His sufficiency.

Through His supporting Word and Spirit we may learn to be steady under severe pressure without and also to remember that the way into His presence can never be barred to His needy children. Keeping within the sphere of God's will we shall find that the discipline of those experiences will not leave us in a state of exhaustion but in one of spiritual betterment, and His training will ever be effective in us for the end He has in view.

Our Lord, during His earthly life, even when the troubles of His heart were enlarged, sought no smoother way. His sanctuary, His strength, His satisfaction through all sorrow, stress and pain, were ever and only within that sphere. We now reap the fruit of those sufferings in His sympathetic, priestly service in heaven in days to come by humbly and submissively learning our lesson now. But God can help out of difficulties. Israel was entangled in the wilderness (Ex. 14:3); Elisha and his servant at the mercy of surrounding enemies (II Kings 6:13-18); the poor widow of II Kings 4 shut up with no escape from the effects of direst poverty; Daniel seeming certain of death in the lions' den; but the fact remains that no device of man can restrain the hand of God when His time for action comes. Help is often nearer than unbelief is ready to admit. The cry of the needy is still heard in heaven.

A godly fisherman once fell on hard times. Early and late he and his crew had toiled without success. The demands of a large family raised the question in his mind, "How am I to meet my obligations as a Christian man?" The thought disturbed him. Just then the baby died and he had not the wherewithal to bury it. He had a few pounds belonging to the crew in his hand, soon to be divided. The thought flashed into his mind: Why not use that money for the present emergency and replace it later? Without hesitation he said, "No, that would

be wrong; and besides they are in need too." With burdened hearts, husband and wife went into the room where their dead baby lay, and, to prevent interruption, knelt behind the door. Brokenly he prayed recalling God's long-proved love to them, unworthy and wayward. Thanksgiving for the past led him to point out the depth of present need. Would it be for God's honor to have people say He had left the poor at a time when most he needed His help? Then all the promises they had rested on for so long; could they be false?

In silent prayer they continued for a time and then the husband rose from his knees with the assurance that God had heard him, and that their answer was on the way. That answer had been months on the way, and it came from the other side of the world, more than sufficient to cover all expenses. "A mere coincidence," the man of the world would say. The believer sees in it an instance of God's faithfulness. He never leaves His own without help. Heb. 13:5; Ps. 50:7; 86:7; Isa. 41:17; I Pet. 5:6,7; etc.—The Witness. Sel. by Peter Zehr.

BOOK REVIEW

Heresies Exposed

By Wm. C. Irvine, Editor of the Indian Christian, with a foreword by A. L. Wiley. Eighth Edition. Printed in India at the Scripture Literature Press, in 1932. The subjects treated are arranged in alphabetical order, perhaps to avoid the possibility of making some heresies appear more important than others. The chapter heads are as follows:—

Agnosticism, Annihilation and Conditional Immortality, Baptismal Regeneration, British-Israelism, Christadelphianism, Christian Science, Cooneyism, Evolution, Fatherhood of God, etc., Freemasonry, Humanism, Kenosis Theory, Millennial Dawnism, Modernism, Mormonism, Pseudo-Christianity or Modern Religious Education, Roman Catholicism, Seventh-Day Adventism, Sinless Perfection, Soul Sleep, Spiritism, Swedenborgianism, Theosophy, Tongues Movement, Unitarianism.

Besides these chapters there are Appendices on False and True Inspiration. The Christian's Attitude Towards Other Religions, Credulity of Unbelief, and How to be Saved.

The True Christianity is pointed out in each chapter in contrast with the false beliefs named. Well worth careful study in meeting those who are in danger of being drawn away from the faith.

Bound in stiff paper, 206 pages, price \$0.75. May be obtained from Pickering and Inglis, 14 Paternoster Row, London, E. C. 4, England, or may be ordered through Mennonite Publishing House, Scottdale, Pa.

CORRESPONDENCE

(Continued from page 761)

Nov. 17 a well-filled house listened to a missionary program which every one present seemed to enjoy. The subjects discussed were: How Foster and Maintain Missionary Activities in Our Christian Life; Christ, Our Great Missionary Example; The Bible as Our Great Missionary Book; Missionary Statistics and General Information; How Encourage Young People to Volunteer for Active Christian Service.

Bro. Aaron Baughman, Elmer and Elna with Robert Everet and Ethel Miller of Manson, Iowa, worshiped with us over the seventeenth. They were guests with the Brenneman family while in our midst. Sister Elna will remain here for three weeks.

We are looking forward to a series of meetings to be conducted by Bro. Henry King of Harper, Kans., sometime in December.

Nov. 18, 1935. C. J. Gingerich.

Kalona, Iowa

(East Union congregation)

A Christian Greeting from East Union to all Herald Readers:—The harvest of another season is almost past. Chilly winds give evidence of the fast approaching winter. The falling of the leaves and the gradual disappearance of summer's decorations, the folding of nature's arms to await another beckon of its God to arise and shine, all so forcibly remind one of the truth of God's Word concerning the "Strength, labor and sorrow," and the ultimate decay of mortal man to await the consummation of his immortal soul, vouchsafed to us by the resurrection of Jesus Christ from the dead.

Sept. 11-22 were days of great rejoicing among the angels in heaven at which time Bro. E. M. Yost of Greensburg, Kans., conducted evangelistic meetings with us. As a visible result, sixteen souls accepted their Savior. The Church also was greatly revived and strengthened.

This group accepting Christ sealed their vow by water baptism on Nov. 10. Counsel meeting was conducted the same day. Bro. Edward Deiner of the Daytonville congregation near Wellman, Iowa gave a very effective exposition on John 15, suitable to the occasion.

We solicit the prayers of those who know its worth in behalf of one young man who made a start in our revival meetings but on account of his sinful past has found the full price apparently too great to pay. He is still counting the cost and we still feel hopeful for him.

On Sunday, Nov. 17, Bro. John Y. Swartzendruber, bishop of Lower Deer Creek congregation, preached for us from I Cor. 11:23-26, also assisting our bishop in conducting communion services. About 375 persons participated.

On the evening of Nov. 17 a program of Missionary nature was rendered by the Juniors. The program was followed by a very practical missionary sermon by Bro. W. S. Guengerich of Daytonville congregation. We greatly appreciate these favors by the various visiting ministering brethren.

Among those on the sick list is our deacon, Bro. Henry H. Miller, who has been confined to his bed for several days on account of a serious chronic ailment peculiar to him. Many are the prayers ascending for his speedy recovery. Will you join us? He has improved some at this writing.

Another place has been made vacant by the passing of our aged Bro. John J. Fisher. His devoted Christian life, even at the age of 88 will always be an inspiration to many for "He being dead yet speaketh."

On Nov. 12 a group of some seventy men consisting largely of church brethren met at the home of our bishop, Bro. D. J. Fisher, to assist him in his fall work. Eighteen acres of corn were husked and approximately fifty wagon loads of wood were cut. Nov. 20 is the day set for a similar favor for the benefit of our other minister, Bro. Joe C. Brenneman, and also several lay brethren who because of being temporarily physically disabled have been detained in their corn harvest. The Lord will surely reward such deeds of kindness and helpfulness if done in His name. We say, Let the good work continue, especially in behalf of our worthy ministers.

Nov. 18, 1935. J. Mark Ross.

Kitchener, Ont.

To the Readers of the Gospel Herald, Greeting:—We thank God for His continued love and the blessings which He is continually showering upon us; that it has pleased Him to make our hearts burn within us as we congregate with Him in the house of worship. We are happy to report that our correspondent, Bro. A. C. Kolb, is recovering from a heart attack.

On Sunday evening, Oct. 27, before the pastor's sermon, we had the privilege of listening to R. H. Russell from Toronto as he related the story of the birth, development, and growth of the now world-wide organization known as the "Gideons."

On Sunday morning, Nov. 3, in the absence of Bro. Derstine, who was laboring in evangelistic fields at Pleasant Hill, Ohio, and Eureka, Ill., Bro. C. C. Culp of Chief, Mich., delivered a heaven-born message, "Keeping the Church at its Best." II Tim. 2 was the foundation of his message.

On Sunday, Nov. 17, at the close of the Sunday school, a nominating committee was appointed to bring in nominees for the Sunday school organization to take place on Dec. 7. Our responsibility before God was increased as Bro. Derstine very vividly spoke on "How a

Christian May Maintain an Ideal Spiritual Standing Before God." A short, but interesting, missionary program was given by the Intermediate Department in the evening. Mission funds were increased by over fifty dollars when the Junior and Primary Departments brought in their savings from quarters and savings boxes.

Preparations are in progress for a Christmas program. We trust the Lord may be glorified as it is given.

We take this opportunity of extending a hearty invitation to all who are interested in the study of God's precious Word to come and attend the Ontario Mennonite Bible School at Kitchener. The opening date is Dec. 30. It will continue for twelve weeks.

Nov. 19, 1935. Cor.

Elkhart, Ind.

(Prairie St. congregation)

Dear Herald Readers, Greetings:—Sunday, Nov. 17, was a very full day at Prairie St. Church. In the morning we had our communion service, the Belmont congregation joining us after Sunday school. There were 245 that partook of the sacred emblems.

On Sunday, Nov. 10, a class of 13 was received into church fellowship by water baptism.

Prairie St., Olive, and Holdeman Sunday schools held their semi-annual Sunday school meeting in the afternoon and evening of Nov. 17. A very interesting program was given, stressing the need of Sunday school evangelism. Plans are being made to extend the Sunday school work in near-by districts where there is no Sunday school. Pray for the work and for souls that are out in sin.

Yours in the Master's cause,
Nov. 18, 1935. Roy A. Ebersole.

Fairview, Mich.

Greetings in the blessed name of our Lord:—May we with the Psalmist say, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." When we think of His greatness, we feel like again saying with the Psalmist, "What is man, that thou art mindful of him?"

On Oct. 16, we had the privilege of again observing the communion service in remembrance of Him.

Since our last letter the following brethren preached for us: Bro. George Kauffman of Bloomfield, Mont.; Bro. Frank Raber of Detroit, Mich.; Bro. Peter Swartz of Twining, Mich.; and Bro. Erie Bontrager of Vestaburg, Mich. We are always glad for these visits.

Sunday, Nov. 17, Bro. Simon Hershberger of Jet, Okla., preached to us on "Marriage," after which his son, Bro. Levi Hershberger, and Sister Fanny Troyer of this place were united in marriage by Bro. Menno Esch. May the blessings of God rest upon this union.

We were reminded of the Church being the bride of Christ. Some day He is coming to claim His Bride. May we adorn the doctrine of Christ in our lives, that the church may be kept humble and in her place until Jesus comes.

We are looking forward to our annual Sunday school meeting on Thanksgiving day, also to the Bible school, which will be held here sometime after Christmas, the Lord willing. We need and crave your prayers for the work at this place, where there are many in sin and darkness, even at our very door, who are hardening themselves against God.

Nov. 19, 1935. Nora Bontrager.

Dalton, Ohio

(Sonnenberg congregation)

Greeting in our Master's Name:—Thanksgiving Day is again drawing nigh. Do we all feel thankful for our spiritual as well as for temporal blessings? We surely have reason to say with the Psalmist, "O give thanks unto the Lord, call upon his name, make known his deeds among the people, sing unto him psalms, talk ye of all his wonderful works."

On Oct. 6, Bro. O. N. Johns of Canton, Ohio, and Bro. P. R. Lantz of Wooster came into our midst. Both brought inspiring messages. On the morning of Oct. 13, Bro. Oscar Burkholder of Breslau, Ont., who held a series of meetings at Martin's Creek Church near Millersburg visited our congregation quite unexpectedly but nevertheless was very welcome. He gave an appropriate sermon which was greatly appreciated.

On the evening of Oct. 20, Bro. I. J. Buchwalter of Dalton gave us a message on, "Ye are the light of the world." Oct. 27, Bro. Aaron Mast of Belleville, Pa., preached for us morning and evening. The same day our Sunday school and Y. P. B. M. were also reorganized. The following officers were elected: Supts., Reuben Hofstetter, Sylvester Lehman; Chors., Delvin Gerber, David P. Lehman; Treas., Clair Hofstetter, Willis Lehman; Y. P. M. Com., Carl Gerber, Allen Bixler, Paul Amstutz; Ushers, Ivan Zuercher, George Bixler, Gilbert and George Nussbaum. May the Lord sustain them and bless their work.

On Nov. 10, Bro. D. M. Friedt of Holmes Co., and Bro. H. N. Troyer of Portage were with us. Bro. Friedt spoke to the children in the Sunday school and preached a helpful sermon from John 17. Bro. Troyer had the opening and also preached for us in the evening. May the Lord bless all these brethren.

The Lord willing, the sisters will hold their next sewing circle meeting at the home of Johnny C. Hofstetter's. The last meeting was held Nov. 6 at the home of Aaron and Amos Amstutz. One quilt, two comforters were made,

also ten bushels of apples and one bushel of pears were prepared for the poor people.

We have many reasons to be grateful and to rejoice, for the Lord's blessings bestowed upon us, and may our lives be a blessing to others.

Nov. 20, 1935.

Cor.

Nappanee, Ind.

Dear Readers of the Gospel Herald:—Reorganization of the Sunday school was held on Oct. 29, with the following elected: Supts., C. J. Holoway, Roy Bollman; Prim. Supts., Anna Wise, Ethel Long; Chors., Jesse Blile, Elta North; Sec.-Treas., Burnett Martin, Paul Blile. May God use these workers to His honor and glory.

The Sunday school meeting of Yellow Creek, Salem, and Nappanee was held at Nappanee on Nov. 3. A large number were present. I am sure all Sunday school workers and others as well received something worth while.

On Nov. 10, we again commemorated the suffering and death of our Lord. Jacob Christophel and Newton Weber assisted in the work.

Revival meetings were held at this place from Nov. 7 to 17, conducted by Newton Weber of Ft. Wayne, Ind. We have indeed had a mountain-top experience, as it seems. But may we greatly profit by this experience and go on with new courage in the work the Lord has for each one of us. Pray for the souls who have accepted Him.

Nov. 25, 1935.

Cor.

Morton, Ill.

(Pleasant Hill congregation)

Greetings:—A few items from this congregation might be of interest. We feel grateful to our heavenly Father for the many blessings we have been permitted to enjoy during the past few months. Our Sunday school attendance is growing. Rewards merited to the children for perfect attendance creates quite an interest. In 1934, seven were rewarded with Bibles for first year's perfect attendance. Certificates are awarded after first year with yearly seals for seven years. Five were rewarded with New Testaments for perfect attendance, except for sickness. 30% were present without missing or sickness. Rewards will also be given for reading the New Testament.

A vacation Bible school has been held at this place for 3 successive years, and is a very worthy cause to any community. A few have attended who scarcely attend Sunday school or church anywhere.

Bro. Carl Magnuson has resigned his duties as superintendent since Bro. J. N. Kaufman has located here. We appreciate having a resident pastor at this place.

On Oct. 31 Bro. C. F. Derstine came from Kitchener, Ont., to hold meetings for us. His theme was "Problems in

the Modern Life according to I Corinthians." Very many practical teachings were brought before us and the second part of the evening was devoted to sermons on the 23rd Psalm or Melodies of the Jewish Harp. We appreciated these messages, and only regretted his time was so short. Definite results of the meetings can not be given. There were several confessions, and those attending these meetings could not leave without feeling they had benefited.

We are looking forward to a communion and baptismal service in the near future, with Bro. Ezra Yordy officiating.

Bro. Kaufman is planning to hold a series of meetings in Cass County, Mo. He expects to be gone over the next two Sundays.

Sunday, Nov. 17, we had a missionary program given by the children of the primary classes. Bro. Kaufman preached a short missionary sermon.

Continue to remember this place before the throne of grace.

Nov. 22, 1935.

Amelia Conrad.

Canton, Kans.

We have again approached another Thanksgiving season. What does it mean to us? Can we with David praise and thank the good Lord for His mercy and kindness to us, or have we forgotten that all we have are gifts from the Father? Who is he that is not thankful?

How miserable such a life must be. Happiness accompanies thankfulness. We truly have much to be thankful for.

Our ten-day revival meeting closed Nov. 3. Bro. E. M. Yost was the evangelist. I think these meetings have brought renewed interest to each of us, and we are made to see that the field is ripe already to harvest. There were sixteen confessions—some were reconsecrations. Pray that as they travel this new-found way they will be successful in crossing the mountain of doubt and discouragement.

On Nov. 17 our bishop, Bro. J. G. Hartzler, was with us, at which time baptismal services were held and six young people were added to our number. This service was followed by communion.

We are looking forward to Thanksgiving services, both in the morning and evening.

We wish you all God's blessing this Thanksgiving season.

Nov. 23, 1935.

Cor.

(Margaret Risser)

Grabill, Ind.

(Leo congregation)

Dear Readers of the Gospel Herald: Greetings in the Name of Him who, "Saves them to the uttermost that come unto God by him":—The work here and at Anderson has been carried on in the usual way, the Lord blessing

the efforts of His children. Satan hinders in many ways, but, "Greater is he that is in you than he that is in the world."

The Sunday school at Anderson is slowly growing. We have an average attendance between 40 and 45. Pray for the work.

It seems to us the things we are going to do we must do quickly. "The night cometh when no man can work."

Jesus calls our attention to, "Wars and rumors of wars, earthquakes in divers places, distress of nations, with perplexity, the sea and waves roaring." Then He says, "look up."

Bro. M. S. Richer assisted in the S. S. at Anderson, Sept. 29, and Oct. 27. Bro. John Gingerich of Elkhart preached to them; also bringing the evening message to the congregation at Leo.

Nov. 10 the congregation at Leo received the communion and observed the ordinance of feet washing, with O. S. Hostettler in charge.

The revival meetings at Anderson Church are in charge of Ray F. Yoder of Wakarusa, Ind., Nov. 12-24. The messages are being given in the power of the Holy Ghost with good attendance. Pray for these meetings.

Dec. 10-20 is the date set for Meetings at Leo with Bro. Oscar Burkholder of Breslau, Ont., in charge.

An all day meeting has been arranged for Thanksgiving day at the Mennonite Mission in Fort Wayne jointly with Leo congregation.

Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Jude, inspired of the Holy Spirit, says, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," etc.

Say, brother, that is your business and mine; namely, take care of the harvest and defend the faith. Will we do it?

Nov. 25, 1935. Jos. S. Neuhouser.

Scottdale, Pa.

Dear Herald Readers, Greetings in the Master's Name:—On Nov. 10 we commemorated the suffering and death of our Savior and observed the ordinance of feet washing. Bro. Irvin Stonerook, bishop at Martinsburg, Pa., preached the preparatory sermon on the evening before and the communion sermon on Sunday morning. We appreciated his presence and testimony. He was accompanied by Bro. and Sister Albert Kauffman and Sister Nora Honsaker. A spiritual refreshing and common fellowship was enjoyed by all.

On Nov. 17, Missionary Day, an all-day meeting was held. The speakers representing the three Sunday schools of North Scottdale, East Scottdale, and Scottdale held forth the individual worker's responsibility and the field.

The subjects discussed brought anew to all present the responsibility of each one in the work of the Lord.

We are just about finished with another teacher training course, on Child Study, conducted by Bro. J. L. Horst. This class has been attended not only by workers of the Sunday schools but by many other members.

On Sunday Nov. 24 Cyrus Cooper, wife and son, members of the Friends Society, conducted the morning and evening preaching services after the order of the Friends meeting.

On Thanksgiving day at ten o'clock services were held to thank and praise the Lord for the many rich blessings we have so bountifully received from the hand of the Lord.

In the Master's name,
Nov. 25, 1935. Cor.

Huntertown, Ind. (Anderson Church)

Sunday evening, Nov. 24, closed a thirteen-day series of meetings at the Anderson Church near Huntertown, Ind.

The Holy Spirit's presence was felt and His power manifested. As a result there were eight confessions; five accepting Christ as their personal Savior and three renewing their relationship with Him.

At a midweek meeting, three weeks ago, two accepted Christ; this making a total of ten. Eight are from the community and two are from Mennonite homes.

Will you, dear reader, remember them at the Throne, that they may be able to go all the way with the Lord? Some of them will undoubtedly have difficulties to overcome in their homes. Pray for them.

These dear souls range in age from twelve to seventy.

Bro. Ray F. Yoder labored faithfully and fervently while with us. May the Lord bless him and his family in a definite way.

Not all men that hear the message of salvation respond to its invitation. But will God hold us guiltless if we refuse to give it? The prophets of old, "delivered their soul" by "warning the wicked of his way, to turn from it."

Souls will go to judgment. How many will go there because we neglected opportunities? Have you heard the voice, "Go, Tell?" The challenge, "Whatsoever he saith unto you, do it." Till He come let us be about our Father's business.

Nov. 25, 1935. Jos. S. Neuhouser.

Married

Poper—Swartz.—On Nov. 23, 1935, Bro. Cleatus F. Poper and Sister Ruth E. Swartz, both members of the Vincent Mennonite Church, were united in marriage by Bishop Warren G. Bean who officiated. May God's rich blessing accompany them through life.

Miller—Lantz.—On Thursday, Nov. 14, 1935, Bro. Martin Miller and Sister Lydia Lantz, both members of the Mennonite congregation near Midland, Mich., were united in marriage by Bro. F. F. Bontrager. May God abundantly bless them through life.

Shaum—Van Pelt.—Bro. Harvey W. Shaum and Sister Susannah May Van Pelt, both of Columbiana, O., were united in the holy bonds of matrimony, Sept. 10, 1935, at the home of the officiating bishop, Bro. Moses G. Horst of Wadsworth, O. May the blessings of God attend them through life.

Kropf—Baker.—On Sunday evening, Nov. 3, in the presence of brethren and sisters assembled at the Harrisburg, Oreg., congregation, occurred the marriage of Bro. D. Merle Kropf and Sister Ruth Baker. Bishop John Yoder of this congregation officiated at this service. May heaven's blessing rest upon this new home.

Landis—Clemmer.—Bro. Ralph M. Landis of the Franconia, Pa., congregation and Sister Marion C. Clemmer of the Souderton, Pa., congregation were united in holy marriage on Oct. 26, 1935, at the home of the officiating bishop, Bro. A. G. Clemmer of Franconia. May the Holy Spirit be their guide through life.

Freed—Delp.—On Nov. 2, 1935, Bro. Henry Freed of the Towamencin congregation near Kulpville, Pa., and Sister Ida Mae Delp of the Line Lexington, Pa., congregation were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. Arthur D. Ruth of Chalfont, Pa. May the blessings of God be theirs in their new relationship.

Rohrer—Burkhart.—On Sunday evening, Nov. 10, 1935, at Martins Church near Orrville, Ohio, after a brief sermon, occurred the marriage of Bro. Melvin Rohrer of Bethel congregation near Wadsworth, Ohio, to Sister Esther Burkhart of Martins congregation, Bro. Stanford Mumaw officiating. May God's choicest blessings attend them through life.

Yoder—Byler.—On Saturday evening, Nov. 9, 1935, occurred the marriage of Bro. Truman F. Yoder of the Middlebury congregation, and Sister Ruth E. Byler of the Clinton Frame congregation, at the home of the bride's grandparents Bro. and Sister D. D. Troyer of Goshen, Ind., who also officiated. May the Lord richly bless them in their new relation as husband and wife.

Obituary

McGeary.—Elizabeth, wife of Henry McGeary (deceased) was born March 19, 1871; fell asleep at the home of her daughter (Mrs. Mamie (McGeary) Murtiff of Altoona, Pa., Nov. 14, 1935; aged 64 y. 7 m. 25 d. She leaves to mourn their loss, 6 daughters, 3 sons, 3 step-children, a number of grandchildren, and 1 brother. She was a member of the First Mennonite Church in Altoona, where the services were held Nov. 17, in charge of Joseph M. Nissley and D. I. Stonerook of Martinsburg, Pa. Texts, Job 14:14; I Thess. 4:13-16.

Yantzi.—Jane Elizabeth, daughter of Samuel and Manetta (Lehman) Yantzi, was born in Croghan, N. Y., Oct. 5, 1935; died in the Lewis Co., General Hospital, Lowville, N. Y., Oct. 22, 1935. She leaves her parents, 1 grandmother, 8 uncles and 9 aunts. Funeral services were held from the home of her parents by Bro. Jacob Gingerich. Text, Jno. 14:1-4. Interment in the A. M. Cemetery, Croghan, N. Y.

"Oh sweet little flower, too tender to stay,
God in His mercy took Jane away;
Not out of memory, nor quenched is our love,
But to dwell with the angels in heaven above."

Allen.—Thamar Allen was born Mar. 1, 1870; died at his home near Lincoln, Mo., Nov. 24, 1935; aged 65 y. 8 m. 15 d. He was mar-

ied to Annie Martin Mar. 9, 1895. To this union were born 6 children: Lola, Charley, Josephene, Thomas, Esther (deceased), John. He professed faith in Christ in young manhood. He seemed concerned for his family and neighbors, was much in prayer during his affliction (paralysis), and expressed peace with God and men. He leaves his companion, children, grandchildren, 4 brothers and 2 sisters, and other relatives and friends. Funeral services by the writer at the graveyard in the community near Lake View Heights. Text, Job 14:14.

J. R. Shank.

Martin.—Barton, son of David and Lovina Martin, was born near West Lebanon, Wayne Co., Ohio, Oct. 17, 1888; died suddenly at the home of Christ Mani near Dalton, Ohio, Nov. 21, 1935; aged 47 y. 1 m. 4 d. On May 19, 1935, he was baptized and received as a member of the Pleasant View Church near Bowdill, Ohio, and remained faithful until death. He will be missed in the home, Sunday school, Church, and neighborhood. He leaves 6 brothers (Ralph, Clyde, Henry and Oscar of West Lebanon, O.; Wesley and Daniel of Michigan), besides many other relatives and friends. Funeral services were held at the Lutheran Church, West Lebanon, Ohio, Nov. 23, by I. J. Buchwalter, assisted by A. J. Wengard. Interment in cemetery near by.

Kurtz.—Calvin K., son of Henry and Eva (Kauffman) Kurtz, was born Mar. 9, 1906; died Sept. 23, 1935; aged 26 y. 6 m. 19 d. Calvin took sick Sunday, Sept. 22, in the evening, and died Monday evening. He was in Sunday school and church and also at Union White Sunday school in the afternoon. His illness was due to a complication of diseases. Funeral services were held at the home Sept. 27 and at the Morgantown Church, conducted by Bro. Christian Kurtz at the house, and Bros. John A. Kennel and John S. Mast at the church. Text, I Cor. 4:17.

"Passing through the verdant meadow,
Give me Jesus alone;
Or through Death's dark, gloomy shadow,
Give me Jesus alone;
Whether life or death awaits me,
Give me Jesus alone."

Moyer.—Abraham C., son of Pre. Henry B. and Mary Moyer, died at the Eastern Mennonite Home, Souderton, Pa., on Nov. 14, 1935; aged 91 y. 2 m. 9 d. Death was caused by apoplexy and hardening of the arteries. He was a guest at the Home for three months. He lived in Perkaskie for the last thirty years, where he was well known and highly respected. He was born at Blooming Glen, Pa., where he spent the greater part of his life. He also lived at Vineland, Ont., for four years. He was married to Anna W. Moyer of Vineland, on Mar. 28, 1872, who preceded him to glory in 1910. Of nine children born to them, two survive (Leidy Moyer of Columbus, Ohio, and Granville Moyer of Philadelphia, Pa.); also two grandchildren (Anna Dorothea Graham and Paul Gordon Moyer, both of Philadelphia), and a brother (Henry C. Moyer) of Telford, Pa. He was a faithful member of the Blooming Glen Mennonite Church. Services were conducted at the home by Bros. — Moyer and Enos Wismer, and at the Blooming Glen Church by Bros. Wilson R. Moyer and Melvin Bishop.

Hollercoft.—Rhoda Jane, daughter of Charles and Elinor (Shepherd) Solon, was born in Iowa, Oct. 15, 1859; died of cancer, in the home of her son Harry Hollercoft, Stover, Mo., Nov. 20, 1935; aged 76 y. 1 m. 5 d. She was married to Tobias Hollercoft (now deceased) Sept. 2, 1877. To this union 10 children were born: Albert, Harry, Sarah (deceased), Nora, Lettie, Fannie, Maggie (deceased), Charles, Jasper, and Harvey. In young womanhood she united with the Baptist Church. Later she with her husband united with the Mennonite Church, in which she retained her membership until death. Her kindly life, her faithfulness to virtues, her faith in Christ, and her patience in suffering will remain in the memory of her friends and

loved ones as a treasure for a pattern to those who live after her. Thirty grandchildren, five great-grandchildren, an aged sister, besides friends and relatives more distant remain to mourn her departure. Funeral in the home and at the Mt. Zion Church conducted by J. R. Shank, assisted by C. B. Driver. Text, Job 14:14. Burial in the Mt. Zion Cemetery.

Knechtel.—Sussannah, widow of the late Daniel L. Knechtel of Kitchener, Ont., died at her home Nov. 13, 1935. She suffered considerably in her time, being at death's door a number of times. However, she bore all with the finest of Christian fortitude. Her perennial cheerfulness was one of her marked traits. Her steady faith in the Lord carried her through a multitude of hard experiences. She was the second oldest member of the First Mennonite Church of Kitchener. She was a faithful and highly esteemed member. Though frail, old, and her back bent to well nigh the thighs, she was loved and respected by the young, whose interests were always upon her heart. She will be greatly missed by pastor and members. She is survived by 4 sons and 1 daughter (Albert, Allen, and William, all of Kitchener; Jacob of Mannheim, and Mrs. Albert Huffman of Kitchener); also 28 grandchildren and 33 great-grandchildren survive. Two services were held—one at her home church (Kitchener), the other at her church of earlier days (Mannheim). She was buried at the latter cemetery. The following brethren were in charge: C. F. Derstine, S. F. Coffman, and Manasseh Hallman.

Betzner.—Veronica (Brubacher) Betzner, widow of the late Moses Betzner of Kitchener, Ont., died at her home Nov. 18, 1935; aged 92 y. 6 m. 4 d. Together they lived 186 years. The striking thing about both was that they died without disease, the body merely breaking down in general by old age. She was a faithful member of the First Mennonite Church of Kitchener. She was the oldest member, and member the longest number of years—73 years. Grandma Betzner will be remembered for having been the last pioneer of the first settlers who came to Kitchener area in 1815. Her father, John Brubacher, came from Lancaster Co., and was among the first deacons of the Church. She will also be remembered for her good memory, and keen mind. This faculty she kept to within about 8 months of her death. Her love for Christian song was also a marked characteristic of her life. In earlier days their home was the "soul of hospitality." Farewell, till we meet on that "Beautiful Shore," in the "Sweet-bye-and-bye," of which she loved to sing. She is survived by 4 children, 9 grandchildren, and 10 great-grandchildren. The children are Mrs. E. B. Kolb, Mrs. Charles Quickfall, of Kitchener; Allen Betzner, Berkeley, Calif.; Mrs. B. B. Shuh, Guernsey, Sask. The services and burial were conducted at the First Mennonite Church by C. F. Derstine, whose wife was a granddaughter, and by Moses Brubacher, a grand-nephew.

Buschert.—Norman Buschert was born Oct. 2, 1872, near Kitchener, Ont.; died at his home Nov. 16, 1935, near Carstairs, Alta.; aged 63 y. 1 m. 14 d. He left his native home and came to Alberta in 1899, taking up a homestead where he resided till death. On Dec. 2, 1903, he was united in marriage to Mary Weber formerly of Kitchener. To this union were born 6 children. He leaves his sorrowing widow, 4 sons (Earl, Lorne, Roy, and Gordon), 2 daughters (Myrtle and Mabel), 3 grandchildren, 6 brothers (Ira, Joseph, Ammon, and Chester of Ontario; Ivan of Cereal; Ephraim of Dogpound, Alta.), and 1 sister (Mrs. Alexander Sheriffs of Carstairs). He united with the West Zion Mennonite Church on Sept. 15, 1901, the time when the church was first organized. He was ordained deacon in 1925, serving in this office till the Lord called him home.

About a year ago he suffered with a stroke, but had regained his health. Then about 2 weeks before his death he suffered with an inward stroke and the day before his death his one side was paralyzed. Death quickly fol-

lowed. From the time he took sick he was unable to talk or show very little signs of recognition; but we have the consolation that he lived a Christian life. May he rest in peace. Funeral services were held Nov. 19 at the West Zion Mennonite Church near Carstairs. Interment in adjoining cemetery. Text, II Cor. 5:1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Biehn.—Aaron Biehn was born April 3, 1855 near the village of Doon, Waterloo Co., Ont.; died Nov. 8, 1935; aged 80 y. 7 m. 5 d. On Oct. 24, 1882, he was married to Mary Bowman of New Dundee, Ont., who passed away Sept. 24, 1924. In 1889 he was ordained a deacon of the Mennonite Church for the Strasburg, Ont., field of labor. He leaves 4 sons and 1 daughter (Clayton, Freeman, Leander, Aaron, and Mrs. Clemens Snyder). He is also survived by 21 grandchildren and 1 great-grandchild. In 1905 he moved with his family to Guernsey, Sask., where he took up land and resided until his death. He served as deacon in the Sharon Mennonite Church till death. He was well preserved and was in good health. He had spent the summer months in Ontario, attending the General Conference, and returned home soon after Conference. He left home the day of his death to visit at Bro. B. B. Weber's home. Soon after dinner he took a walk, walking about a mile and a half. He seemed none the worse for his walk, and about 5:00 P. M. left Weber's to return home. No concern was felt at his non-arrival home that evening, it not being unusual for him to walk to homes in the neighborhood and at times to remain over night. About noon the next day inquiries were made as to his whereabouts, and as no one had seen the aged brother, a search was made and the body was discovered by Clemens Snyder about one-half mile from Bro. Biehn's home, about 100 yards from the road as he had commenced a short cut across the field. The funeral was held Nov. 12, with services at the home and at Sharon Mennonite Church, in charge of Bro. M. H. Schmitt and Bro. Burton Weber. Texts, II Tim. 4:6-8; Jno. 16:16. The body was laid to rest in the adjoining cemetery.

Kreider.—Amelia R., daughter of Elias S. and Margaret (Rohrer) Kreider, was born near Wadsworth, O., July 17, 1867, in the home now owned and occupied by her brother Henry. In 1895 she moved with her parents to their new home in Guilford Twp., where she departed this life Oct. 20, 1935; aged 68 y. 3 m. 3 d. She was one of the family of 12 children, of which 3 brothers (Noah, David and Henry) and 1 sister (Mrs. Elizabeth Horst), all of near Wadsworth, O., remain to mourn the departure of their sister. She was preceded in death by her parents, a sister (Rosetta), and the following brothers: Abraham, Elias, and Benjamin, with three who died in infancy. She united with the Mennonite Church in her youth and remained a faithful member unto the end, always desirous of attending church worship. She was much concerned about the welfare of others, and many were the deeds of kindness wrought in the home of her sister where she lived, as in many others in the community. During her sickness she often expressed her appreciation for the kindness and sympathy tendered her by her many friends. At one time in her sickness she called the family of her sister to her bedside and bade them all good-bye, and also said, "Say good-bye to all my friends, and tell them I hope we may meet in glory." Funeral services were held Oct. 23, conducted at the home by Bros. Daniel Witmer and Israel Snyder, both of Columbiana, O., and at the lower Mennonite Church by Bros. Abram Good of the home congregation, and Benjamin Good and David Wenger of Orrville, O. Text, II Cor. 4:17, 18.

"One by one the links are severed
From the golden chain of love;
One by one may each be welded
In the Father's home above."

KISHACOQUILLAS VALLEY BIBLE SCHOOL

Final arrangements are being made for the winter term of the K. V. Bible School to be held at the Allensville Church, Allensville, Pa., from Dec. 16 to Jan. 24. Instructors for the coming term are Aaron Mast, Belleville, Pa., and S. M. Kanagy, Blair, Ont. Should sufficient students require the third instructor he will be chosen.

Below is a list of the courses offered:

Old Testament History after David.

Old Testament Sacrificial System.

Luke.

Romans.

Doctrine of Christ and the Holy Spirit.

General Church History to the Reformation.

Child Study.

Methods of Teaching.

Sunday School Organization and Administration.

Public Speaking.

Elements of Music.

Hymns and Hymn Interpretations.

A week of special instruction will be given to the children of our public schools during the Christmas vacation.

Those desiring further information address either of the undersigned.

Aaron Mast, Principal, Belleville, Pa.

Paul M. Roth, Secretary, Allensville, Pa.

ANNOUNCEMENT

The Lord willing, a Bible school will be held at the Central Church, near Archbold, Ohio, Dec. 16 to 27, 1935. Instructors will be S. G. Shetler, J. Irvin Lehman, and D. A. Yoder.

The subjects offered this year are as follows: Philipians; Micah; Ephesians; Obadiah; Jonah; Numbers; I Kings; Christian Principles; English; Ezekiel; Prayers of Jesus; Vocal Music; Teacher Training; Sunday School Administration; Bible Geography, O. T.; John; Bible Doctrine; II Kings; Teacher Training; Job to Malachi; Ecclesiastes.

Tuition will be 75c per week. Board and lodging will be furnished free to students from other communities.

For further information write to,
E. B. Frey, Wauseon, Ohio.

SIX WEEKS BIBLE TERM

Goshen College—Jan. 2—Feb. 14, 1936

Courses

Bible Introduction, Methods of Bible Study, Book Study, Missions, Bible Doctrines, Church History, Sunday School Work, Summer Bible Schools, Young People's Activities, Music, and Chorister Training.

Ministers' Course

If there is a demand, there will be a special two weeks study course for ministers in Sermon Preparation, Practical Church Work, Personal Work, and Bible Studies. The dates are Feb. 3-14.

Objectives

(1) Bible knowledge, (2) Deeper Christian experience, (3) Preparation for service in S. S., Y. P. B. M., Summer Bible School, and Young People's Activities, (4) Acquaintance with history and teachings of the Mennonite faith, (5) Development of loyalty to Christ and the church, (6) Fellowship with young people from various parts of the church, (7) Challenge young people to full consecration to Christ and His service.

Teachers

D. A. Yoder, Elkhart, Ind., is principal and will teach full time. I. W. Royer, Orrville, Ohio, will also teach full time. C. F. Yake, editor of Y. C. C., will teach Summer Bible Schools and Young People's Activities for the last two weeks of the term. Several college teachers will also give courses.

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For Information

Address D. A. Yoder, principal, Elkhart, Ind., Route 4.

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Illinois Mennonite Sunday School Committee,
Harold Zehr, Sec'y.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

December 5, 1935

J. A. RESSLER, Editor

EDITORIAL

"One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

* * * *

"Beware of the man of one idea," was the warning of a thinking man of the past century. Paul was such a man. While he had wide and liberal education on many subjects, he concentrated his powers on the one object of winning souls for his Master. In doing this "one thing" he became "all things to all people," and engaged in an almost numberless variety of occupations, from preaching Christ and the resurrection to the learned ones on Mars Hill, to weaving tent cloth and helping sailors lighten a sinking ship. Paul was a master leader and on occasion could issue commands with dignity worthy of the general of an army, and again he was capable of using the gentleness of a nurse cherishing her children.

* * * *

How could Paul thus forget the past?

The formula is simple, easy to state, capable of plain demonstration, so that even a child may understand, and yet how many there are who pass by this simple plan and go on month after month and year after year carrying their load of worry over past mistakes and failures—perhaps a better figure would be "dragging their sackful of blunders"—stirring up dust or gathering mud, to their own detriment and the disgust of all clear-minded people. Paul's simple plan was, "Press toward the goal." The runner who would turn often to look at the last post where he made a little misstep, or to consider how he might have done better here and there, would be a failure as a swift messenger. Look ahead—the past is gone.

It is never worth while to stand on dignity. Most attempts at human dignity are a dismal failure at their very best, so why try? George Washington was one time riding along and passed by a number of men who were trying to lift a heavy log into place in a building. The log was too heavy for them, and several times it slipped back to the ground. At a little distance from the men stood a pompous officer with stripes on his sleeve—two of them. He was calling to the men, "Heave, Ho!" in his best official tone of command. Washington stopped and said to the "officer," "Why don't you go and help your men?" "I'm a corporal!" replied the man. Washington dismounted, secured his horse, and went to the log, helped the men put it into place, and walked away. Saluting the corporal he said, "And now, Mr. Corporal, if ever you have a job that's too heavy for your men, send for your Commander-in-Chief!" It is not recorded that the corporal fainted—but he should have. That corporal had made the first rung of promotion in the army, and he felt his dignity. It was far beneath him to do manual labor. Compare him with Paul and his "one thing I do." The name of the corporal is forgotten, but the name of the man who willingly made any sacrifice for Christ's sake is immortal.

* * * *

And that story reminds me of one that is told about Garibaldi, Italian patriot and beloved leader of his people in the middle of the last century. In one of his campaigns he found a peasant of the neighborhood in great distress because one of the lambs of his flock had been lost—and night was coming on. The general ordered a company of soldiers to go out at once to find the lost lamb. They returned after an hour or two and reported that the lamb could not be found. Next morning Garibaldi's attendant marveled that his master was so long asleep, for he was usually

an early riser. At last the servant could stand it no longer, and went to the general's couch and woke him up. The great man threw back the covers and there, with its head nestled on his shoulder, lay the lost lamb. He had hunted it himself until beyond midnight—and found it. Is it any wonder that such a man was a leader of men? and that his men followed him because they loved him?

* * * *

These two military stories illustrate a principle that works universally with men who are great among men. Men may obey leaders for whom they have no love because of their power to harm them. Napoleon is a striking example. His subjects feared him, even though they called him the "Little Corporal"—the lowest officer in an army. But the man whose name endures and whose influence goes on after he has left the stage of earth, is the man who shares with his fellow men in their trials and hardships, who "takes hold with his hands and helps," whose supposed dignity is never so perceptible that it will keep him from doing the most menial tasks—that's the man whose influence lives after him.

* * * *

But in all this, it is the motive for doing, not merely the thing that is done, that measures the character. Paul had a motive in all that he did, a motive that was above reproach, a motive that aimed to glorify his Master, a motive aimed at a completed task. Of course you all know what is meant by a motive—it is that within us that makes us move and do things. We speak of motive power in mechanics. No less is there motive power in spiritual things. Paul referred to that motive within him that caused him to act, in the verses quoted at the beginning. There was the call of his Lord Jesus Christ. Paul heard. His heart responded. "What wilt thou have me do?" "Go to Damas-

cus." Paul went. His motive was to obey his new-found Master. "It shall be told thee." Ananias probably did not know the Hebrew Scriptures nearly so well as did Paul, but he knew one thing: the will of God for Saul of Tarsus at just that time, and Paul took the next step. And step by step he went, often with the will of God for the next day hidden from him, but going on. Note the second journey. "Forbidden to preach the word in Asia," they tried going north; the Spirit interfered. Straight on to the sea was the only way open. At Troas—the farthest point accessible by land—the vision came. What would have been the use of Paul's knowing sooner? Philippi got the message of the Gospel, and Paul got to jail.

* * * *

This issue of the Supplement is the last for the year 1935. What next? Shall we continue a Mission Supplement in 1936? Sixteen pages. Unpopular subject. It was said some years ago that no one read it—at least only a few. Expense that might be applied to relieve suffering. Difficult to get news from half way around the world in time for each issue. This failure makes even missionaries feel just a little discouraged. Does it pay? Sure! The very fact that several have missed the news from India and Africa when it failed to reach us in time is evidence that some one cares. Oh, yes! If the Mission Supplement is ruled out the Cause will still go on. Did I say "unpopular subject" up there? Yes, there it is. And I'm not going to cross it out. There are many people who would be willing to "take a trip to India some time," who would be very far from willing to endure the heat and the cold (in unheated houses), and the rains and the flying insects and the creepers that do not fly and the filthy bodies and the more filthy minds and the unresponsive souls—that would be quite another matter. Qualified missionaries who are willing to go and do, and endure without doing, to witness, to have others climb up while you lie prostrate—those are very few. The subject of missions was unpopular in the days of Paul, and will be to the end of time. If you can qualify as did Paul there'll be room for you, room plenty.

* * * *

By a bit of calculation, and an inquiry at the post office, you can find out about the time that is required for a letter posted at your home to reach Scottdale, Pa. The Mission Supplement is dated

the first Thursday of each month. The bulk of the matter for the Supplement must be here ten days before that time. If by accident some matter should reach us two days later, there is often the possibility of its being included, but do not presume on this extension of "grace," for it often happens that the paper is made up by that time, or nearly finished, so that it would not be practicable to set the time at eight days before the date of publication instead of ten. Incidentally, matter for the regular Gospel Herald should be in the Office at Scottdale six days before the date of issue. Short notices sometimes can be included if they reach here four days before that date. There is perfect harmony between the two offices from which the matter for the regular "Herald" and the matter for the "Supplement" take their departure for their respective voyages to the presses and the readers. See special notice on the last page of this Supplement.

FROM NIPPON

On board S. S. Tiayo Maru
October 31, 1935.

Dear Readers of the Gospel Herald:

A few words of description of our trip so far might be of interest to you. We arrived in San Francisco a few days before sailing in order to get everything arranged. It was a beautiful day, Oct. 17, when we sailed out of Golden Gate. I don't find words in my vocabulary to describe the feeling which came over me when I looked before me into that vast expanse of water and then turned back and saw the outline of San Francisco and my native land fading from view. It is an experience to feel, not describe. To me it was now something I had hitherto only read and heard about, but not new to Irene. Carolyn G. did not know what it was all about but seemed to enjoy it. San Francisco soon faded in the distance and so far as eye could see only water, water everywhere.

As we were leaving the harbor the water was smooth and continued so for a few hours. Then the water took on the roughness characteristic of the ocean. We then went down to a beautifully served dinner. We are traveling tourist class and are very comfortable. Soon after our meal Irene went down to our cabin not feeling so well, though the water was not rough, just a little rocky. Perhaps it was largely association with previous experience out on water, but anyway in a short time she resigned her meal in favor of the fish. This being our first meal on the water it was just a little amusing—to me. The next day she was better and has not been seasick ever since.

It took us from Thursday until the

next Wednesday to get to Honolulu, our first stop. We were in Honolulu until the evening of the same day. During our stay there we saw considerable of the city and Oahu, the Island on which Honolulu is situated. It is a most beautiful city and island, to me the most beautiful I have yet seen. The setting is sort of a mixture of the Occident and Orient. Fifty per cent of the people are Japs, the rest represent many other nationalities. Here, two thousand miles from San Francisco, out in the Pacific, far from the mainland, Fords run around like in any American city; and English is the most commonly spoken language. But much of the city is characteristic of the East. The greater portion of the women wear only sandals, some go about barefoot. The buildings are not American, but many are very beautiful. Walking up many of the streets one can well imagine himself walking in Chinatown of San Francisco or Chicago. Numbers of the streets are lined with beautiful palm trees and shrubbery and flowers. Back of the city it is rough and mountainous, a few plain sections and valleys of course. The mountains are covered with beautiful trees and wild flowers which the gardener, let us say in Kansas, might well covet. Many of the mountains are extinct volcano craters. From the top of some of these one can see to either side of the island to the ocean beyond, a grand sight.

By four o'clock we came back to the boat and left at five with Hawaiian music ringing in our ears and diving boys eagerly watching from the water below for some kindly passenger who might throw a coin into the water for them to dive after. Many were rewarded.

After leaving the Hawaiians the first day out was very calm. From then on we had rough weather for about four days in succession, and a storm one night, but not serious. Though none of us were seasick, it was not pleasant traveling by any means. I had heard that boats pitch and rock in rough weather, but did not imagine it would be so bad. What must it be like in a storm that is really bad! To an inexperienced traveler like myself it was interesting in spite of the unpleasantness. I liked especially going to the very back of the boat where one gets the greatest effect from the pitching. I can better understand how the disciples must have felt that night on the Sea of Galilee. I read the book of Jonah with increased interest this last week.

We are due in Yokohama, Japan, Sunday, Nov. 3, and in Hong Kong, China, Nov. 11. At Hong Kong we will change boats for Bombay where we are due about Dec. 1. Though we are enjoying our trip immensely we will be happy to get to our destination.

Yours for the furtherance of the Kingdom.

Edwin, Irene, & Carolyn G. Weaver.

INDIA MISSION PAGE

INDIA MISSION NEWS

Dhamtari News

Our hearts were made glad last week by the conversion and baptism of Bishambhar and his wife from the village of Beltara. They came to Dhamtari last July, and Bishambhar has been serving as farmer in connection with the rice fields situated around the Boys' Boarding and adjoining mango orchard. He developed special friendship with Kanhai, whose occupation is that of cook, and who was formerly of the same Gond caste. Kanhai used his friendship in an exemplary Christian fashion and after a few months I was told that this man and wife are ready to become Christians. Bro. Haider also took a keen interest in them and gave much instruction.

But we were anxious to make the most of their conversion in the village from which they came. We consequently arranged meetings over the week end in that village with the expectation of baptizing our candidates, and perhaps others who were interested, on Sunday night. The meetings were held with excellent interest; the entire village turned out to listen.

But Bishambhar's wife, although she was perfectly willing and anxious to be baptized in Dhamtari, was hesitating to be baptized in her own village right among her own caste people. We could not change her mind so we consented to come back to Dhamtari to baptize both husband and wife at our regular Sunday morning service. Bro. Haider officiated at the baptism and altogether it was an impressive service for the local congregation.

In the afternoon the new Christian couple and Bro. Haider returned to Beltara for the evening meeting. I very reluctantly had to remain at home due to illness. They report a very strong meeting that night in the village with the fearless testimony of Bishambhar before his village and caste folk as a most effective feature. Before the meeting Bishambhar and his wife both partook of the evening meal together with the Christian workers and visitors who were there. This was a significant step since it signifies a complete breaking and disregard of all caste rules and restrictions.

Pray with us that a brother of the baptized man, the mother of his wife, all of whom are definitely interested, may be led to a real experience in conversion.

J. D. Graber.

The Young People's meeting in the Sundarganj church is at present running a series of anti-tobacco programs in the various wards of Dhamtari. Tobacco smoking is a curse as great in India as in America. People too poor

to feed their families on nourishing food, men whose children remain hungry must smoke their quota of "biris", the native cigaret, made by wrapping a bit of tobacco in a tendu leaf. So great is the consumption of "biris" that the demand for tendu leaves from the jungles around Dhamtari is enormous. This is indicated by the fact that one day a few weeks ago when at the railway station I noted that there were six carloads of tendu leaves being shipped out on one train. The more well-to-do smoke regular cigarets and so we can rightly conclude that the price of these six carloads of leaves and the thousands and thousands of rupees spent on the "biri" trade is money taken from the mouths of hungry wives and undernourished children. The Christian community needs this teaching and incidentally many non-Christians also attend the meetings as they are held in the various wards out in the open air on Sunday nights. Anti-tobacco songs, demonstration of killing a rat and a fish with nicotine extracted from a cigaret, stacking up on the demonstration table the actual cash outlay required to keep a poor man in "biris" for a month or a year, lecturing, and not least, a citing of Scripture to prove that the habitual use of tobacco is wrong and spiritually harmful, are parts of the program.

The first term in the Academy closed on the 10th of October. With the term examinations out of the way the boys are starting into the new term with renewed spirit.

J. D. G.

Bro. Engle of Supal, Bihar, of the Brethren in Christ Mission paid a visit to our mission and saw several of our stations. One reason for his coming was to escort a boy and girl who are to be inmates of our Leper Asylum.

On Friday of last week word came from Sister Hostetler that she was having fever. As Bro. Hostetler was away at another mission at the time it was advisable to have her where she could have proper care. So Dr. and Mrs. Troyer went out to Mohadi and brought her in on the back seat of the motor. The trip was not very comfortable because they had to drive fast over rather bumpy roads in order to make the river before dark as the ferry does not operate after dark. She is improved at this writing.

(Oct. 29, 1935)

Of the Early Days

Some of us felt quite young in mission work the other evening as we listened to Sister Sarah Lapp and some of the older Christians of Balodgahan tell interesting experiences which took place in the first boardings in Dhamtari, as

early as 1900. Sister Lapp had invited those living in Balodgahan to a rice and curry supper at the bungalow. With these she invited their children and grandchildren. After the meal, which was served to 220 people out in the yard and on the veranda, a program was enjoyed by all present.

Two features of the program were the singing of the old hymns sung in those early days, and talks by different ones who were boys and girls in the first boardings. One man told how he had come to Dhamtari from Raipur on a cart. Then when he thought of getting married he remembered the girl to whom he had been engaged in Hinduism. He was granted leave to bring her. She did not refuse but came with him and went into the girls' boarding where she remained several years before they were married. One woman told of the night when she with other girls ran away from the boarding. She went to Hindu relatives and when she was of marriageable age was married. During the next famine her husband died and she with her four fatherless children found her way back to Balodgahan. Still another woman told of the time when some of the boys took some of the girls' food.

From among those in the first boardings we have in Balodgahan, 1 ordained minister, 1 deacon, 3 Bible Women, besides farmers, carpenters, masons, cooks, and worthy parents and grandparents. The youngest person present was a baby 21 days old. He and his brother were the only fourth generation Christians present. Their grandmother was in the first boarding and her parents were Christians before that. Will you pray that the present generation with all its opportunities may be as faithful in serving the Church as were these who came from the first boardings?

Ida Beare.

Balodgahan News

Housecleaning, whitewashing and repair is the main work these days. A few of the cloth ceilings were bad and had to be replaced. This is a tedious job.

The rains are past and the cool sunshiny days are coming, which we enjoy very much. A few farmers have begun to cut rice.

Two little children in the Christian community died very suddenly this month. They had malaria in a bad form. There is still malaria among the village people.

Our Annual Business Meeting will be held here at Balodgahan from Nov. 19 to 22. We are also busy thinking of all the preparations to make before that time.

Sarah Lapp.

Anger is not converted by calling it indignation.

Shantipur News

The new hospital wards for the Leper Asylum are rapidly nearing completion. We are very thankful to the Mission to Lepers for the money to construct them and make room for poor suffering patients that need operations and other special treatments.

Born to Bro. and Sister A. David, our caretaker, a pair of twin boys. The parents are very happy over this special gift from the Lord. The babies and their mother are doing very well. May they grow into useful servants of the God who gave them.

Sister Sarah, wife of Brother Samuel a tailor, passed to her eternal reward from typhoid fever last month. They had married in Shantipur a year ago and moved to a far village for work where she contracted the dread fever and was brought to our Mission hospital. But all that loving hands could do could not save her to her sorrowing husband. Both husband and wife were from among our untainted children of Lepers.

The meeting of the Ministerial body of our India Mennonite Church met at Shantipur on Oct. 2, to prepare the program for annual Conference and decide on special questions and requests that were to be brought before Conference. An all-day session was held. With the growing Church in India there is also a growing ability on the part of our Indian brethren and sisters to take their place in the work and witness of the Church.

New lepers are continually knocking at our doors for admittance as inmates. There are new converts who are being prepared for baptism. At this time (Oct. 23-30) there are special Hindu holidays and some of the Hindu inmates go to their homes for short vacations. They consider this holiday, Dewali, as highly as we do the Christmas holidays. We thank God for those who are changing their loyalty from these useless misleading beliefs to faith in the living God through Christ.

G. J. Lapp.

Balodgahan Christian Community

It might be of interest to some, to hear a little of our Christian Community and Congregation. At present there are about 365 baptized members. Fifty-two of these living in our village were boys and girls from our orphanages from 1899, until they were married.

Seven are in the Widows' Home, one is blind and several others are nearly so. One is deaf and dumb, the others are mentally deficient. Among the 52 in Balodgahan one is an ordained minister and one a deacon. Twenty-one have some fields, but besides farming, most of them have some other occupation like teachers, masons, carpenters, evangelists, Bible women, tailors, and some do carting and attend market.

Some families have had as many as ten or more children born to them, but

in our congregation there are only two families where there were no deaths. In some families a number have died, but the mortality is not as high as among the Hindus.

Thirty-three of their children are married. Seventeen live here while the others are scattered among the other congregations.

Some of these are cooks, teachers, gardeners, tailors, carpenters, masons, day laborers, etc. But the greatest number of our Christian Community came to us during the famine of 1920 and 1921, of whom were a number of widows, with their children, and also whole families, who after the famine preferred becoming Christians, and remaining here rather than returning to their villages. At present there are about 80 of them with their children, besides there are still about 30 widows in the Home who came at that time.

These are all illiterate except a few, but their children, who were placed in the Orphanages, many of whom you had supported, and are still supporting, these had the advantage of getting an education.

About 50 of them are married now, and do work of different kinds, like those of the first Orphanages. Some are still attending school, and there are 68 children below school age.

It is the illiterate in the Church who are the weakest. It is hard for them to give up some of their old ways and habits as they were brought up in heathenism, married, and had families, before coming in contact with Christianity. But we are thankful that there are those among them who are good examples, and have experienced a change of heart.

Of the rest of the number, about 50 became Christians from the Hindus here, or moved in from other places, and 20 are in the Widows' Home, who came there before 1920 or after.

Some members of our congregation are very poor, and during the time when the field work is slack, hardly have the money to buy the poorest grade of rice to cook, so have to go into debt with the promise that they will work for the one from whom they borrowed, and pay it back in that way.

There are quite a few young married families, who have a hard time to get a start. The building of a one-roomed mud house does not cost much, yet it takes quite a time to earn enough to build one, unless they go into debt, as some have done.

As is the case in all churches, there are those who are very active in the church, always ready to help in all its activities. We have many sincere young and older, but there are others who are indifferent, careless, do not attend church services regularly, and fall into many temptations. Husbands and wives quarrel, wife does not look well to her household, are lazy, etc. These cause us much concern.

We ask that you may remember our weak brethren and sisters in your prayers, that they may receive victory over their weaknesses, and live lives according to God's Word.

Yours in Christ,

Sarah Lapp.

Balodgahan, Via Dhamtari C. P. India.

Oct. 28, 1935.

WITHOUT SHEDDING OF BLOOD NO REMISSION

By J. D. Graber

For the Gospel Herald.

Much attention has been given recently in the Indian press to a certain Pandit Sharma in Calcutta who had determined to fast unto death unless the horrible practice of animal sacrifice in Hinduism would stop. After a prolonged fast of 32 days during which time he abstained from every form of nourishment save water and a bit of salt, he broke fast by taking a sip of orange juice. Animal sacrifice, however, went on as usual in the bloody Kalighat temple on the banks of the Hooghly, one of the delta branches of the sacred Ganges which flows through Calcutta. It is a "modernism" in the Hindu religion that thus opposes the shedding of animal blood. So much has been made of the Hindu tenet of non-violence that it seems to many of the modern Hindu leaders an anomaly that the Hindu faith, which opposes in theory the taking of life in any form, should still require animal sacrifice.

However much difficulty the Hindu may have in reconciling this apparent contradiction the fact remains that man when left to his intuitions feels he must make sacrifices for the propitiation of sin. He feels further that for great sins, at least after somewhat longer intervals, the shedding of blood in animal sacrifice becomes imperative. In every village of our district there is at least one annual sacrifice of a buffalo, a pig, or a goat, and in certain temples large numbers of chickens are sacrificed continually. In the Kalighat temple of Calcutta on special sacrifice days the blood of decapitated goats runs in deep streams down the temple gutters into the sacred waters of the Hooghly. In some villages one occasionally hears of the almost exact counterpart of the Jewish scapegoat sacrifice. The village, by common subscription, regardless of caste lines, purchases a bull. After much ceremony the priests finally lay their hands upon his head, laying upon him the sins of the whole village, after which he is released in the jungle and left to his fate. He may wander off to some other village or, more likely, he may become the prey of a tiger.

Even as "modernism" in the Hindu religion is opposed to animal sacrifice so is "modernism" in Christianity opposed to the idea of the necessity of sacrifice for sin. They speak of the

primitive and undeveloped ideas of religion that are evidenced by the Jewish belief and practice of animal sacrifice. But regardless of what these moderns say the fact remains that God has revealed to His people from earliest times that without the shedding of blood there is no remission of sin, and, by general revelation, the unspoiled intuitions of man every where, even to this day, feels that this is right.

When Adam and Eve sinned God clothed them with skins. How did He get these skins? Some animals must have been slain. It is entirely probable that at that very time God taught Adam and Eve the necessity of shedding blood for the remission of their sin and gave them instruction regarding the mode of sacrifice. It is significant that when Cain and Abel sacrificed Cain brought an offering of meal and grain. This was unacceptable. Abel's bloody offering was accepted. From the original Hebrew the words of God to Cain in Gen. 4:7 may well be translated to read "If thou doest not well a sin offering lieth at the door." May it be that Cain was the first "modernist" who thought animal sacrifice was unnecessary? He had no flocks so he may have concluded that regardless of what God said, and regardless of what we have been in the habit of doing all these years, God will accept what I give Him.

All the patriarchs sacrificed animals. Noah offered up of every clean beast and of every clean fowl upon the altar which he had built. Moses did not introduce any new ordinance when he wrote the Law of sacrifices at Sinai. By the direction of the Holy Spirit he was enabled to bring together into a systematic form the practices of offerings for sin which God must have showed to Adam and which all the patriarchs practiced. The Tabernacle lay-out and many forms and ceremonies were no doubt revealed to Moses for the first time, but the principle of animal sacrifice for sin was not new.

Recent archaeological explorations reveal the presence of a shrine in the Sinai Peninsula called the Temple of Serabit. It is thought that Midianites must have worshipped here before the time of Moses. Large heaps of ashes reveal the volume of burnt sacrifices that must have been offered up there, especially since there is no wood on the barren hill top on which Serabit is situated and all the wood must have been carried up a full thousand feet from the valley below. There are also stone altars, stone lavers, etc., all of which remind one of the worship of the Israelites. Is it possible that the Israelites, asking for leave to do a three-day journey into the desert to sacrifice unto God might have been asking leave to sacrifice at this very shrine? That they proposed to sacrifice cattle and goats and other clean animals, there is no doubt.

And so historical evidence might be

amassed indefinitely. Our particular concern in these days is that Christ, the Lamb of God, became our Passover Sacrifice. He was offered up for us as the lamb without blemish and without spot with a fulfillment of detail of the Passover lamb that makes mere coincidence unthinkable. From Adam to Christ the plan of God was working itself out until it came to its natural fulfillment in the sacrifice of Christ.

The boys in my Old Testament class asked, "Why then do we not sacrifice animals?" The question is a logical one but the answer is easy. We have a sacrifice in Christ much superior to that of many bulls and goats. Our faith and trust is in that sacrifice. Should we leave that holy offering and burn upon an altar of our own making an animal sacrifice today would that not be the height of insult to God who gave us the perfect Passover Lamb? No, we do not shed the blood of beasts, nevertheless we believe wholeheartedly and accept without reservation the revelation of God that without shedding of blood there is no remission.

Dhamtari, C. P., India.

THE STANDARD OF CHRISTIAN WITNESS

George J. Lapp

For the Gospel Herald.

"For this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

In the 24th chapter of Matthew, Jesus is presenting a dark picture of awful things that were going to happen. Some of the happening would be in the time of the people then living and some would be later and up to the end of age. This darkness due to opposing forces of Christianity would hang over the nations from His time until time would be no more. But Jesus urged vigilance in the presentation of the Christian message for all believers at all times. One has very aptly said, "So live as though Jesus died yesterday, arose from the dead today and is coming tomorrow." This saying also applies to our labor, to our relationships with our fellow men, to our seeking to save the lost and to our every day life.

The challenge that comes to us is twofold. First, that of living and doing according to the saying just quoted. Second, the great need of human kind all about us and the spiritual significance of every form of Christian witness motivated by the quest of souls. Jesus came to seek and to save that which was lost. He went about doing good in order to accomplish His great purpose. He died that the way of redemption might be perfected for mankind and that He, in and through those who are His, might go on seeking and winning until the end of time. "Ye shall be witnesses unto me" and "I shall be the witness in and through you" are certainly parallel if not the same.

Jesus Himself is the Standard of Christian Witness

1. He lived fully, completely and triumphantly. There was no part of His life that did not radiate the divine nature. So with us. We are of the re-born. We are among the sought and saved. Praise be to His name. It is not we that live but Christ liveth in us. He in us loving, actuating, constraining, seeking, saving by His love that He has brought with Him into our hearts and lives and filled them with overflowing. As a result of His indwelling, who cannot radiate the divine nature? Without that, the missionary's life at the very start is a failure. He himself cannot be radiant with the love of God. When he passes through depths of disappointment and despondency he cannot come out on the other side radiant because he hasn't the source of this radiance seated on the throne of his life and heart. When Jesus is there every expression of the fulness of the Christ life will be manifest as a natural outflow. He does not need to pretend or pose, to attempt to draw people's attention to his own goodness or righteousness, they are such an integral part of the life that however much the individual exalts Christ and hides behind the Cross the fullness of the divine nature will be manifest, and it will be a witness to the grace of God and will draw men and women to Christ. As Jesus lived completely, the true believer lives wholly by Him and for Him. The service we render for Him may vary. Methods and modes of outward and inward expression differ from time to time. Viewpoints may change, visions become enlarged, opportunities increase as we grow in years and experience, responsibilities become greater, but our loyalty to Christ doesn't change nor does our relationship to Him for He is in us the mainspring of our life. Our loyalty cannot change if we are in Him and He in us. God forbid that we should glory save in the Cross of Him who died for us and rose again and is ours and in us.

He lived triumphantly; so may we. The joy of the Lord may be our joy. The fullness of that joy will flow out to others. The triumphs over sin, selfishness, self-exaltation, arrogance, and pride will be manifest to others, not from our talking about it but from the radiance of joy of soul that accompanies such triumphs. In our giving God the glory and in our truly humiliating ourselves beneath the hand of the Almighty and in our readiness to do the right along lines of His will, not ours, we manifest triumph of soul which in itself is a witness before the world. As He triumphed in His travail of soul for others, so may we. The Father wants us to prevail with Him in prayer for the lost. The love of Christ in us puts us in their place and we

plead with Him for their salvation. As we pray so will we labor and firmly believe that God will give the souls to us for our hire.

If we let Him, Jesus will live in us fully, completely and triumphantly. He cannot however live in a heart and life where there remains an unregenerated will which seeks its own and not the things of God.

2. Our service for God and the lost will be shaped according to the full, complete, triumphant Christ-life in us. The business of the real missionary according to Jesus' standard is to seek and win souls and to organize whom he has won into seekers and winners of souls. One has well said that an ounce of organization is worth tons of misspent energy. Jesus during His life on earth won multitudes of people to a belief in His power and teaching but places His dependence upon the organized forces of followers to make permanent the work He had established. We think of the twelve and their ultimate far reaching influences through their service and writings as found in the New Testament; the seventy and their faithful service for Him; of Pentecost and the many conversions at the time and the many, many that were won through the earnest appeals of faithful believers of many countries to accept the Savior. The Holy Spirit brought into the lives of believers the consciousness of the spiritual indwelling of Christ and glorified Him through their lives and labors. Brethren and sisters, we cannot make too much of Christ in our winning of souls for He is our all and in all. He is the very foundation of Biblical evangelical faith and once he is enthroned in the heart and life we are ready to live and witness to a full Gospel of a full, complete, triumphant life in Him. Such witness will bear fruit, for the Holy Spirit will see to that.

In these days when the faith of Christendom is shaken by Marxism, Modernism, liberalism, no-Godism, disgusting organized nudism, near nudism, and other revolting agitations which are attempts to break down God's order for the Christian world we need to remind ourselves of the presence and power of the indwelling Christ in our lives. It takes the divine personality of Jesus Christ to set us right. Teachings, practices, observances, and all the rest have their rightful place but become empty shells without Christ. Let our prayer be, "O Lord give us Jesus or we die." He is our Alpha and Omega, the beginning and the end of all that we are to this world and the world to come. Then our labor for Him will not be in vain. The whole Word of God as we read it and use it in seeking and saving the lost will vibrate with the breath of heaven as it is carried to the hearts of men through a vessel in which dwells the Lord Jesus Christ. There is a great revival of evangelistic interest taking

place in India and other countries. Souls are entering the fold as a result. Doubtless some do preach Christ of envy or of personal ambition or because it is more popular to do so but the only fruit that will be lasting will be the witness of Christ Himself through the individual who is giving the Gospel message to lost souls.

We in India are praying and we earnestly ask you to pray with us that this cool season may truly be a harvest season when Christ will draw to Himself through the various evangelistic agencies at work. They are many, far reaching, and are bringing the impact of the Gospel to bear upon souls. The schools, the hospitals, the leper asylum, the village, the groups of organized, voluntary Christian workers holding weekly meetings in villages, the evangelists and Bible women, all of them doing their part in carrying the Message and pleading with souls to accept Christ as their Savior. The Christ possessed life never says die. It knows that one with God is a majority. It forgets the things that are behind—all defeats and failures—and reaches out to the things that are before. Such a life trusts itself to the boundless ocean of faith that looks far ahead and lets down the net at the Lord's command. The discouraging past will then become our hopeful present and triumphant future. God grant us every where a joyful harvest of souls.

Dhāmṭari, C. P., India.

WHAT IS A FAITH MISSION?

By Robert Hall Grover, Philadelphia
Home Director of the China
Inland Mission

The name "Faith Mission" was not chosen or assumed by Missions which have come to be so designated. Rather was it given them by others on account of their distinctive policy and practice regarding financial support. Nothing is more remote from the mind of such Missions than that they have any monopoly upon faith, or that they necessarily exhibit any greater faith than Missions of a different order. Keenly conscious oftentimes of the lack or frailty of their own faith, they take humbly the position of looking to God alone for the financial needs of their Christ-appointed tasks.

The oldest Mission of this type today, and still much the largest in the number of its workers and the extent of its work, is the China Inland Mission. Begun in 1865, this Mission is just about to celebrate its Seventieth Anniversary. Brought into being unquestionably by God, its human founder was Hudson Taylor, whose name has become well-known throughout the Christian world. . . . He had spent seven years in China, and although he was compelled to return to England in broken health, the burden of China's

unevangelized millions continued to weigh heavily upon his heart. He thought of China by day; he dreamed of it by night. And little wonder, when we stop to think of China's spiritual condition at that time! More than half a century since the beginning of Protestant mission work in that land, and still there were only fifteen stations in the whole Empire, all of them along the coast, eleven out of eighteen provinces yet unentered and lying in utter spiritual darkness, a mere handful of missionaries, and actually only 350 evangelical Chinese Christians among 400,000,000 heathen!

Mr. Taylor made the rounds of all the Mission Boards in London that had work in China, and pleaded earnestly with each one to undertake a penetration of the interior, but no Board saw its way to respond. Finally, on a Sunday morning in June, 1865, he flung himself upon the sands of Brighton Beach . . . and cried to God in behalf of China. Then it was that God spoke and this godly young servant of His received a never-to-be-doubted divine call and commission to begin a new undertaking for the evangelization of inland China. Thus was born—by the Spirit of God, but through the travail of the soul of His servant—the China Inland Mission.

But how was such a new enterprise to be supported? Every Board already carrying on mission work depended for its support upon the churches of its own denomination. Mr. Taylor was quite unwilling that a single shilling should be diverted from these existing missionary channels. More than this, he felt the importance of safeguarding his new undertaking from any just criticism on this ground. Accordingly he covenanted with God that he would solicit nothing from man, whether publicly or privately, but would tell the needs of the new work only to the Lord in prayer and look to Him alone for its support.

In this spirit of implicit faith he walked into a London bank, and with ten pounds (fifty dollars)—all the money he possessed—opened an account in the hitherto unheard-of name of the China Inland Mission. Fifty dollars to begin the task of evangelizing four hundred millions of Chinese on the other side of the globe—what an absurdity! Yet not so, for it was fifty dollars plus God! And so wonderfully did God set His seal upon this attitude and action of faith on the part of His humble servant that in the succeeding seventy years, as the Mission has maintained unaltered its original financial policy and practice, approximately \$26,000,000 have passed through its treasury and been used in its work. Its first party of missionaries, eighteen in number, left England in the sailing vessel "Lammermuir" on May 26, 1866. Such has been the growth of

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SOUTH AMERICA MISSION PAGE

Elections in Argentina

The Province of Buenos Aires is in the midst of a political campaign with its consequent disturbances and barbarities. Every day one reads in the papers of cases where disputes between members of opposite parties arouse them to engage in gun or knife battles in which one or two persons are killed. We do not know what may happen yet in the three days that remain before election. The various party committee rooms are noisy places these evenings and nights. We happen to have one of these within a stone's-throw from our back-yard. The disturbance is caused by the betting and gambling that goes on in the back "patio" of such places. The main gambling is done by means of a game called "La taba", in which the knee-bone of a lamb is used instead of the classical dice used in other countries. On the one side of the bone a piece of metal is fastened, which side has to be up to bring luck to the player. The players may bet anything from ten cents to 100 pesos, and the possibility of winning or losing depends entirely on chance. Many of those who play away their coins and bills owe the grocer and butcher, and all the other dealers, perhaps for many months supplies. Their children may be without tomorrow's bread, and woefully lacking in clothing and shoes, but the father must have his fling with the rest of the boys. This of course is only one of the many forms of gambling in this country.

The politics here are about as perverted as possible. The party in power knows that its time may be short, and therefore all officials try to enrich themselves during their term of office. Each party claims to be better than the other, but to the uninitiated outsider they all seem to be equally corrupt. One method of preventing the opposition parties from gaining power is by disqualifying as many of opposing voters as possible. In Argentina only those who have their "libreta," which includes the birth certificate, military service, marriage license, if married, etc., can vote. It is the custom in some sections for the police or the registry office to ask for these documents with a pretended purpose of making some correction in them, but actually with a view of keeping them confiscated until after the election date. Within the last few weeks several such scandals have been discovered.

There are several other rare phases to the elections in these Latin Republics. One is that the voting is always done on Sunday, which is a poor commentary on the teaching of the Roman Church on Lord's Day observance. This tends to decrease the attendance at our Church and Sunday School services on election Sundays, not that our people stay away in order to take advantage of their franchise, but rather

because they are afraid and with a degree of cause for it, to leave their homes lest something might happen to them. The other strange thing is that the results of the polls are never known until from two weeks to a month after the voting. When Canada conducted its recent Dominion elections we knew the results the following day, although we are 8,000 miles away. It is probable that those who have short-wave radios found out the same evening. At the present writing the National Democrats are in power. The Radicals are putting up a strong campaign, and it is hard to prophesy the results of the polls next Sunday. We hope that everything will come through without revolution and blood-shed.

All-Saints Day and the Day of the Dead

These lines are being penned on the first of November, which is celebrated here as "El Día de todos los Santos," which translated literally is, "The Day of all the Saints." The R. C. Church has big festivities throughout the whole year in honor of various of its so-called saints. Not to miss any of them, and so as not to offend them, they set aside this day to reverence all the saints. And not to disappoint the dead, they celebrate the second of November as The Day of the Dead. On this day, and in fact during this whole week the graves are decorated with plants and flowers, the brass trimmings of the tomb-stones are polished, and the dead are practically worshipped. The cemetery becomes the gathering place of vast multitudes, some to revisit the tombs of their departed friends, and others to visit each other and gossip. Formerly the priests went from grave to grave to pray for the souls of the departed at the request of the living members of the families and upon paying a certain sum of money. Some of the older missionaries tell how they used to see the priests with their money bags hanging from their belts, which sometimes became quite stuffed with coins and bills in the course of an afternoon. Either the people are becoming wiser or poorer, at least it is very rare to see a priest offering prayers for the dead in the cemeteries in these days. In some of the towns where we can secure permission from the authorities, the missionaries and a few helpers distribute Gospel tracts to the people as they leave the cemetery.

The Bible Coach

Last week the Bible Coach was in the town of Guanaco, under the supervision of Brother Lauver, and with the preaching ministry of Brother Litwiller. In spite of the usual indifference in that place, the brethren report great interest and large crowds. The Coach was next taken to French where the work is being started by the Gorjon family. Brother Albano Luayza, our oldest native pastor is spending two

weeks with the Coach campaign at present. He will be one week in French, and two days in Bragado on his way to Alberti. We expect Brother Luayza to preach for us here in Alberti for several nights, and then Brother Litwiller will close the series. We are praying for a revival in all of these towns. We also invite our home friends to support these campaigns by their means and prayers. Plans are also on foot to evangelize the various out-stations in the Bragado district after leaving Alberti.

New Missionary

We are pleased to know that Sister Elsie Shank has arrived safely one day ahead of schedule. We welcome her to our missionary forces. She will be with her parents at Pehuajó until definite plans are made at the Annual Mission Council.

Arthur Glass

Missionary to the Argentine Jews.

During the days Sept. 27 to Oct. 3, Bro. Arthur Glass, missionary to Argentine Jews sent by the Hebrew Christian Alliance, worked in several of the towns of our mission. After spending a few days in Alberti, Bragado, and Carlos Casares he also came to Pehuajó where he found a number of Jewish families.

After making private contacts with several persons, Bro. Glass attended a Jewish New Year's service at their synagogue. During the service he noticed a special indifference—some of the men even reading newspapers while the rabbi was going through the ritual. So he took advantage of the opportunity and began to converse with those next to him about the Jewish religion and God. When he noticed their interest he became more venturesome and throwing diplomacy to the winds, opened the Scriptures and preached Christ to them.

Bro. Glass told us afterwards that if he had ventured to do that in Buenos Aires or in New York he would have been pitched out the window—without opening the window.

One man however greatly encouraged Bro. Glass by expressing himself before the other Jews in the following terms: "If we believed as this man does, our Saviour would be near."

At this writing Bro. Glass is working in Carlos Casares and we hope he will have equally good opportunities to preach the Gospel there. In Pehuajó there are 25 Jewish families. In C. Casares there must be at least 250. Bro. Glass says that there are about 500,000 Jews in the Argentine, half of whom live in the Federal Capital.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

The following is a meditation for the "Day of Atonement" which Bro. Glass

translated from a Yiddish Prayer Book that a Jewess in C. Casares lent him:

"We are now as straying and none to feed us; as captives with none to deliver us; as hungry and none to feed us; as sold and none to buy us; as thirsty and none to give us drink; as ignorant and none to teach us; as tired and none to offer us rest; as hated and none to love us; as far removed and none to bring us nigh; as bound with a curse and none to loosen us; as slaves without a master; as bowed down and none to lift us up; as orphans without a father; as unclean and none to cleanse us; as in want and none to supply our need; as forsaken and none even to think of us; as those who groan and have none to heal them; as beggars with none to show us mercy; as strangers and none to receive us; as defamed and none to befriend us; as grieving and none to comfort us; as oppressed and without escape."

This is characteristic of the spiritual hopelessness of the present day orthodox Jew. Is there nothing—is there no one, who can penetrate this blindness with light, satisfy this hunger with food or overcome this prejudice with love?

Jesus can. Jesus will.

Notes:

The series of meetings held at C. Casares by Bro. E. V. Snyder were very well attended. The Lord blessed us all and 20 persons manifested their desire to be saved and follow Christ. Some of the topics used were: "Tongues of Fire," "And free us from Half-gods," "But God said . . .," "When will the End be? and "Consider Jesus."

At this writing Bro. Snyder is continuing a series of meetings at Pehuajo. The weather has not been quite so favorable but we hope for spiritual blessings here as well.

Pablo Shank has been laid up with a sore toe which was the result of an accident he had while practising with his rifle. Apparently the shot went off while the rifle was pointing to the ground, where it really could not have done much harm, had it not been that it pointed too close to his foot. Pablo was in the Pehuajo Sanatorium for a few days after which he was brought home and is fortunately getting along nicely.

Agnes Elizabeth Snyder was born to Bro. and Sister Snyder at America, F. C. O. on Sept. 7th 1935. Mother and daughter are doing fairly well. May the Lord bless them.

The Missionaries all extend a hearty welcome to Sister Elsa Shank, daughter of J. W. and Emma Shank, pioneer Mennonite missionaries to the Argentine, who is expected to arrive in Buenos Aires on Oct. 30th. as another of our missionary family. May the Lord

grant her many rich spiritual blessings and we hope that many people will come to know our Master through her testimony. She is the first second generation Mennonite foreign missionary.

In a letter from Bro. Lantz we are asked to pray for some English folks who are in Cosquin for their health. He doesn't give their names but they are employees of such companies as: Ford Agency in Buenos Aires, Union Telephone Co., General Electric and the National City Bank of N. Y. He said one man cried as he told him that he was the first one to come to visit him and talk to him in his mother tongue. Cosquin is a health resort for T. B. patients. Pray for them.

Catholic Domination.

When Krishnamurti, the theosophist philosopher-messiah came to Buenos Aires last month he did not receive such an overwhelming welcome as he did in Montevideo. In the Uruguayan capital he was received and banquetted like a prince by his many admirers as well as by the government officials. In Buenos Aires and Rosario the Roman Catholic hierarchy sat on him hard from the beginning and succeeded in obtaining the discontinuation of his radio transmissions. The radio stations were threatened with a boycott by their Catholic "speakers" if they ventured to transmit his addresses. The Catholics tried also to cancel his lecture appointments and even to kick him out of the country but they did not succeed.

All this was instigated by the priesthood, through their influence over vested interests, which was all the more evident when Monseigneur Franceschi, a Catholic priest, occupied the microphone of the radio stations for several weeks denouncing Krishnamurti.

For us as evangelicals, or Protestants, as we are called, it made little difference that Krishnamurti was given such a poor hearing. The difference it does make to us is the facility with which the Catholic church butts into other people's business. And that not half-heartedly. And this is not the only instance.

Desirous of dominating the educational program of the country they have already succeeded in planting in the House of Representatives a bill which would allow Catholic priests, or any one designated by them for that purpose, to go to any school and teach Catholic doctrine, or "Morals" as they call it, to the children whose parents have solicited such instruction.

That doesn't look very dangerous on the surface. But in some of our towns they are trying it out—to see how it works. In one school in America, when the teachers distributed the solicitation blanks to their classes they threatened to punish the children that did not bring the card back signed by their parents.

The result was that many blanks came back signed. But here in the Argentine where children do not specially like punishments nor does the truth matter a great deal to them, they signed their own cards—in order to—"learn Catholic morals" . . .

So whenever the priest finds that interest is waning at the church he goes to the school, and by hook or by crook, compels the youngsters to follow him. In our town the classical sign that the priest is putting on a revival is when the children come home from school with their pockets full of peanuts or when he has imposed himself upon the principal of the school and dismisses the children an hour ahead of time.

As in the schools, so in the hospitals, one is continually overshadowed by Catholic influence. The majority of the nurses in the hospitals are nuns, and, what makes it less inviting is that they are the hard-boiled kind.

A young lady, member of the church in America, went to Lujan to visit her married sister, and while she was there she had an attack of peritonitis. The only thing to do was to take her to the Lujan hospital—and Lujan is the capital of Catholic fanaticism. The very first day already the nuns asked her and all that came to see her if they were Protestants. There was only one answer to give. Immediately they became disinterested and careless. They would have abandoned the case altogether had not the girl's mother informed the doctor immediately of the nuns' indifference. Here in the Argentine, doctors, of all people, take no advice from priests or nuns, so this doctor, in quite unscientific terms, told the nuns what their professional and Christian duties were. The result was better service—even though it was given begrudgingly.

In the same town, the brother-in-law of the above mentioned sister, works in a cafe where the priest spends a good deal of his time. Although he never goes to the mission, the priest found out that his wife and sister-in-law do, so he threatened the man with taking his job from him if he didn't prohibit his family from attending Protestant religious services. The priest failed however because the owner of the restaurant didn't want to lose a good man and he didn't particularly need the priest's money.

This whole situation of which I have given only a few practical illustrations, is due to political conditions, since the conservative party that is in power is really the Catholic party. So the Pope's princes are taking advantage of the opportunity to favor themselves with certain "mild" privileges, which they hope will later grow into a real Catholic dictatorship.

E. V. S.

"The prizes of this world always shrink when you touch them."

PRESENT DAY MISSION ACTIVITIES IN ARGENTINA, SOUTH AMERICA

By T. K. Hershey

For the Gospel Herald.

A Bit of History

In September of 1917, Bro. J. W. Shank and wife with their two children in company with the writer and his wife and two children arrived in Buenos Aires, Argentina. From September, 1917 to January, 1919, the time was spent in acquiring the Spanish language and in studying the field preparatory to establishing a Mission of the Mennonite Church in Argentina.

After living in Buenos Aires one year and four months, we moved in January, 1919, a distance of 217 miles southwest to a town called Pehuajo. Here we found a great unoccupied field ripe ready to harvest with numbers of towns of 200 to 10,000 inhabitants without any access whatsoever to the Gospel.

Pehuajo was officially selected as headquarters of the Mission. The Lord was blessing the work by the receiving of useful native help into the Church. In 1920, Mission work was opened in Trenque Lauquen, a town 50 miles west of Pehuajo. At that time it was a town of 10,000, now about double that number. In 1921, four new missionaries arrived making it possible to open work in Carlos Casares, 35 miles east of Pehuajo. As more missionaries arrived on the field, the work spread to other towns, until today we have missions established in more than 20 towns.

There have been 20 missionaries appointed and sent to Argentina, four of whom at present are on furlough. Three native brethren have been ordained and three others unordained give full time, these with other brethren and sister helpers and workers are an asset and arm of the Mission in the propagating and the extension of Gospel work.

Departments of Work Church.

Naturally, the Church comes first. Our main effort is to establish self-sustaining, self-propagating, and self-supporting churches. Our aim is, as fast as possible, to turn the church activities over to the Argentine brethren themselves.

During 1934, there were 91 baptisms, 16 received by letter and reconsecration, and 40 lost by death, discipline and withdrawal, thus closing the year with 544 members. There have been baptisms this year which in all probability will make the membership near 600 by the close of 1935.

In our church work, we have preaching services every Sunday night. In some stations, there is a short morning service of either a Bible study, prayer service or a short talk. During the

week, we have two meetings—a young people's meeting and a Bible study with a prayer service. In most of the stations, there is a women's meeting; some have it once a month, others every two weeks. Our members take part in all these meetings and many are capable to lead the meeting, give a talk and help to make out the programs. There are also prayer meetings and cottage meetings. Some meet for prayer every morning at 6 A. M., others at 8 A. M. and others at 8:30 A. M. Not all the members can conveniently attend these early morning services but those who can and are really interested are usually present.

Sunday School.

The Sunday school, too, is a wonderful way to get the Gospel into homes and brings the minister in contact with many folks. The literature distributed from Sunday to Sunday and carried into hundreds of homes, must in time bring the desired result. There are 24 Sunday schools in our district with more than 1,000 in attendance. Some are small, others are larger.

Kindergarten Schools.

We have six Kindergarten schools and one Grade school. The Kindergarten schools teach Kindergarten, 1st and 2nd grades. This covers the period from Kindergarten to school age. Argentine school age is 8 years. The memorizing of Scripture and Sunday school songs is emphasized. Bible stories for children are given. Parents in general are desirous to have their children attend these schools. It is a great advantage when the child enters the public school, and it gives us an opportunity to have him under mission influence longer than the one hour of Sunday school.

Some of our first children starting in the primary grades have gone through them and become members of the church. Today, they are in active work—some preaching God's Word, others business men and one is taking a medical course, and doubtless will be a doctor in one of our stations.

Literature.

The work of getting the Gospel to people through good sound literature has always been the burden of the Mission. Through the kindness and generosity of brethren contributing to this end, a Printery of our own was purchased in 1926.

Since that time, thousands of tracts and advertising matter have been distributed throughout the country. *La Voz Menonita* (The Mennonite Voice) is the official publication of the Mennonite Church in Argentina. It is a 28-page monthly with five departments, namely—Doctrinal, the Home, the Young People, Children's Corner and News from the different stations.

El Camino Verdadero (The True Way) is a good sized tract that is printed monthly and distributed as a

propaganda paper. Its purpose is to awaken interest in the Gospel and evangelical work in Argentina. The statistical report for 1934 shows there were nearly 500 Bibles, 1,375 New Testaments, 4,220 Gospels and 324,650 tracts distributed in and out of our district. Many copies of *El Camino Verdadero* and other tracts are sent to other denominations in the Republic. We thank God for the printery.

Bible School.

The Bible school giving a three-year course has been an advantage to our Mission. Our young people not having a background of Biblical education need such a school. Several have graduated from it, and are working in the Mission. Two are ordained and are in charge of stations. At the present time, a goodly number are in training in our Bible school. Pray for them and their teachers, too.

Bible Coach and Gospel Tent.

The Bible coach is equipped with all the necessary things for living in it, such as—a pump, a sink, several cupboards, two beds, bookcases and a table on which to eat and write. The rear door may be let down serving as a platform. For street corner and open air services this is used to preach from.

The tent seats 300 people and is usually full and many outside. I have seen it when as many as 1,000 people were in and around the Tent. There is a trailer attached to the Bible coach on which the Tent is loaded. It is hauled to different towns, and for a week or two evangelistic services are held in each town. Thousands have heard the Gospel in this way that would not have otherwise come into our meetings.

New District

A new district of mission work has been opened recently. It lies 350 miles to the north in another province. Bro. and Sister D. Parke Lantz, formerly of Pennsylvania, later of Los Angeles, Calif., are in the new town. They report very favorably. To quote from the Gospel Herald;

The Lord has given Bro. and Sister Lantz an open door to labor for Him in Cordoba. He has directed them to folks who are interested and have opened their homes for Bible study. They report having two evening Bible classes in homes of the natives, Sunday school and women's meetings in the Mission and another Sunday school in a home with the promise of entrance into another home for a Bible class.

Sin abounds, drinking, gambling and immorality, there, as everywhere making it all the more evident that the good news of a way to escape from the misery that sin is sure to bring, is needed.

May the special programs given, result in more outgoing missionaries and the supplying of funds for the work already established.

AFRICA MISSION PAGE

NEWS LETTER

Shirati, Musoma P. O.

Tan. Ter. B. E. Africa.
Nov. 4, 1935.

Dear readers of the Gospel Herald, Greetings in the Name of Him who said, "Go ye into all the world and preach the Gospel to every creature." This finds the Mission group at Shirati praising the Lord for good health, also for ample provision wherewith the body and soul may be kept together. We have rejoiced because of recent rains which have replenished the water supply in our tanks. We find the rain water here from our corrugated roofs nice and clear and good to drink; although it is nice and clear yet it is being boiled for a period of 20 minutes before drinking.

The Lord is still prospering the work here and answering prayer in a wonderful way. Even though the church building was blown down during a rain on Sept. 27th, yet the services have not been hindered as the present place of worship is the building which was erected for a lumber shed and garage and therein a class of some 40 believers are under instruction from week to week until they are ready for baptism, and in this same building was held the first Church wedding in the history of the Mennonite Mission in Africa. The said service took place on last Sunday morning, Oct. 27, 1935, at which time Thadayo Makori and Julia Otuandi were united in marriage by Bro. Elam W. Stauffer, the bridal party being in the baptismal class of Sept. 15 and the groom is serving as the first Church treasurer.

We praise the Lord for answered prayer regarding the opening of work in the regions south of Musoma, in the Mugango and Majita districts where the A. I. M. have a number of believers and also a number of out schools. During the A. I. M. Conference held in August the Lord laid the matter upon the hearts of some of those Brethren that the Majita and Mugango work which they had started should be turned over to the Mennonite Mission, so word was sent to us of their decision and on last Monday morning, Oct. 28, Bro. Stauffer and Bro. Mosemann left the work here in order to meet with Mr. Sywulka, who had plans to come to the Majita district there to meet our brethren and make arrangements for the transfer of the work.

The brethren returned late Friday afternoon with a very favorable report of the work done, among which was the choosing of the third Mission site. According to present plans we expect, D. V., to start the building work at Bukiroba by Dec. 1. The Hospital-Dispensary work is going along very nicely and is quite encouraging as the

patients are given medicine for their souls as well as for their bodies, in fact many of these patients would not come here to services to hear the Word of God, but as they come here for treatment the message is given to them and it seems to be appreciated by the majority of them.

Continue to remember at the Throne the work and the workers in Africa.

In behalf of lost Souls,

C. M. and Maybell Ferster.

WHAT IS A FAITH MISSION?

(Continued from page 774)

the Mission through the succeeding years that its missionary staff now numbers 1,368. These workers, together with nearly 4,000 Chinese colleagues, occupy 344 stations and 2,000 outstations, distributed over all but three of China's provinces and also her vast adjoining dependencies to the north and west.

It was not long before this new type of missionary undertaking for China began to be duplicated in behalf of other needy fields, and thus, one after another, new "inland" enterprises were launched, such as the Africa Inland Mission, the Inland South America Missionary Union, the Sudan Interior Mission, and so on. The list of such societies working in foreign lands has now grown to twenty or thirty. While these have no organic relation to one another, each being a separate entity, and while as to their organization and administration, and even their financial methods, there are differences in detail, yet in the main they are patterned along the same lines and as a group have come to be spoken of as "Faith Missions." For purposes of spiritual fellowship, prayer and conference over common problems, and mutual helpfulness in every practicable way, a number of these societies on this continent are now linked together in a purely fraternal union known as the Interdenominational Foreign Mission Association of North America.

Distinctive Convictions of Faith Missions

1. As to financial support, they do not solicit funds or pursue popular methods of raising money, but look to the Lord in faith and prayer for the supply of the means to carry on their work. They do not go into debt or borrow money. Their workers are not guaranteed fixed stipends, but all unite as a family in trusting God for their temporal needs and accepting what He is pleased to send them through the voluntary gifts of His people. All share alike financially, no distinction being made on the ground of age, length of service, or position in the work.

2. As to doctrinal position, firm insistence is laid upon sound evangelical belief. No worker is accepted or retained who does not unequivocally hold all the great cardinal truths of the historic Christian faith with reference to the Bible, the person and work of Christ, the lost condition of man and his need of spiritual regeneration. These Missions firmly hold that the old Gospel is the **only** Gospel, and they are absolutely opposed to "modernism" in any degree.

3. As to missionary method, these Missions unite in the conviction that the terms of our Lord's Great Commission make the **preaching of the Gospel** the primary and central task of missions for all time. . . . In accord with these instructions, direct and aggressive evangelism was given the central place in the missionary program of the New Testament Church, and with attendant results transcending those of any succeeding generation. In the face of the disposition today in some missionary circles to disparage and discard evangelism in favor of a more popular program of social service, higher education, and other things, we boldly assert that the substitution of any other policy or program of work has signally failed in achieving anything like equal returns for the energy and money expended. We challenge any one to produce facts to prove the contrary. . . .

Evangelistic missionaries, far from being mere propagandists, are the ones in every mission field who are living closest to the people, who know their needs and problems most intimately, and who along every practical line are filling the rôle of the Good Samaritan toward them. For evidence of this fact one need only point to the China Inland Mission as an illustration, with its 16 hospitals, 106 dispensaries and 328 schools, its opium refuges, leper asylums and orphanages, its special work for the blind, the deaf and dumb, the aged and infirm, and the victims of domestic slavery, as well as the leading and costly part it has taken, year after year, in relief work for sufferers from famine, flood, and pestilence. This is equally true of the other Missions of this class laboring in other fields. Yet none of these Missions thinks for a moment of apologizing for the fact that all such ministries in behalf of the physical, temporal and moral welfare of the people are ever held subservient and made contributory to the primary aim of seeking the salvation of lost souls. . . .

We are of the opinion that any Christianity which does not find practical expression in daily life is not the real article but only a spurious imitation. The Gospel which every evangelical missionary preaches is something that proves its power by making

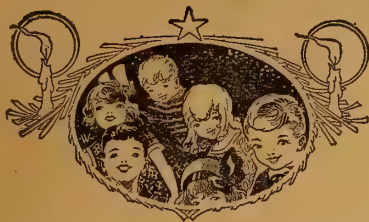
(Continued on page 781)

SEWING CIRCLE CORNER

THE RELATION OF THE SENIOR
CIRCLE TO THE JUNIOR
CIRCLE WORK

By Ruth Whetstone

For the Gospel Herald.



"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

* * * *

Startlingly simple was this announcement of the birth of the King. We can almost feel the thrill as the message came to the simple shepherds. The stable, the manger, the Babe—how real it all seems, especially to children. The startling simplicity of the coming of the King—the real King—wins our confidence in the Story and our love for the same, as nothing else could do. I hope many mothers find these lines. Will you take time this year to live and love and tell the Story to your little ones more simply and more earnestly than ever? And may the Father bless you.

* * * *

A number have responded to the question about suggesting a tentative program for the devotional hour of our meetings. We thank you. Some say the Gospel Herald does not come early enough in the month so that they can use it. I'm not sure what can be done about it, but in the mean time will you have patience and do the best you can? —L. Z. R.

* * * *

"What shall we do?" asked a leader of a circle. "We are trying to help a family of eight and there never seems to be enough." Too bad. Some time ago I caught myself wondering whether a million dollars would be sufficient to satisfy some of these requests. Sometimes I wonder what tone of voice the Savior used when He said, "The poor ye have with you always." Seriously, however, I think problems like that come to all of us. I think one phase of our work is to help needy ones to realize the necessity of putting forth efforts to make the help they receive "reach." You all know there are times and places when we must exercise care and good sense in helping. This is only kindness. And, too, I believe it is kindness to take folks into our confidence and talk over seriously with needy ones the problems of giving and receiving help. Our work would be narrow indeed if we were to throw into the laps of a few institutions or individuals all the "help" we are able to give.

Lift up your eyes and look on the fields.

"Duty only frowns when you fall from it; follow it and it smiles upon you."

In I Cor. 3:9 Paul says, "we are laborers together with God." We can very well apply this to our circle work. The older working with the younger brings about a close relationship one with another.

The relation of the senior circle to the junior circle work should be very similar to the relation of the church to the Sunday school; as the church should be a father to the Sunday school in fostering and caring for it so should the senior circle be a mother to the juniors in fostering, helping, encouraging and advising whenever necessary and opportunity affords.

In Tit. 2:4, we as older women are commanded to teach the younger women. Our relation should be such that we feel a keen responsibility for our junior circle girls. In our home circle a few years ago, our senior president encouraged and helped the girls to organize a circle. They did splendid work for awhile but somehow they discontinued and now there is no work being done by them; perhaps the fault lies with us older ones in not doing all we could have done to help them and keep them interested in this humble service. I feel it is an opportunity—yes, a duty of any senior circle to keep the junior girls at work.

When the work of the girls seems to be lagging and perhaps they become discouraged by the work being a little hard for them to bear, are we as senior circle members just ready to step in to their assistance and help them with their work that it might go on in a prosperous way? Do we show a keen interest in their welfare and make them feel and know we are really interested?

Some ways of showing our interest: One might be, to appoint one of the senior circle members to meet regularly with the juniors to help them with their work, that they might feel as though they have one to whom they can go for advice and help. This will be the means of uniting the work of the circles.

Another way might be for the junior circle to meet with the senior circle occasionally, once or twice a year or whenever suitable or necessary. This I believe would strengthen and help them; it would give them new suggestions and ideas for their work.

Still another way might be to have special meetings sometimes, for the purpose of talking over the work together in planning and giving suggestions one to another. Working and laboring with one another has a unify-

ing effect and increases our love one for another just as our working for the Lord unites and increases our love for Him.

Have you senior circle workers ever felt that you would like to help the juniors in their work but it just seemed impossible because it would mean a great neglect of our own duties? Have you ever regretted the time taken from your own interests to help others? True helpfulness is giving ourselves whole-heartedly to the work.

Let us all keep our eyes open and sharpened to the needs, the burdens of those about us and seek to help to find ways of helping them to a better enjoyment of life. Our efforts will not be in vain.

The past few months, in the studies of Peter's life, we were reminded of the great power and work done through prayer—united prayer. And our junior girls need our prayers. Our lives and prayers and the giving of ourselves in a kind deed here, an hour there, a lift somewhere else, we are able "through Christ" to do good unto (others) all men.

I wish that the relation of the circles would be such that it would be the means of drawing the older and younger together that the juniors might feel like bringing their problems to the seniors for advice and help. May we remember that the junior circles of today will soon be the senior circles of tomorrow. Oh! that we might remember our junior girls in prayer that they might continue on in their good work and live faithful in Christ's service and pray earnestly for all those who take part in our circle work that we may not become discouraged thinking it doesn't amount to much or it isn't worth while. Whether great or small we know our labors are not in vain for the Lord. May we continue to pray for those who have no desire to help in this work, that they may realize they are missing a great blessing.

How necessary it is for the senior circle, that we might foster, nurture and help them if the work of the junior circle is to continue!

I have a little verse about the seven humble instruments that we have in the Bible, and it reminds us how God was able to bless and accomplish His work with each of these small things when the person who possessed them willingly consecrated them to God. It reads as follows.

"Shamgar had an ox-goad,
Rahab had a string,
Gideon had a trumpet,
David had a sling,
Samson had a jaw-bone,
Moses had a rod,
Dorcas had a needle,
All were used for God."

Martinsburg, Pa.

"If we worry it shows that we do not purpose to grow."

DEVOTIONAL PROGRAM

Song—Joy to the World.

Lesson—The Christmas Story from Luke 2.

Think of the sweet simplicity of it all, and the joy of the wondrous event. The shepherds were watching their flocks, doing their common duty. They were wearing their garments of ordinary work—perhaps their coats were soiled, yet the news was brought to them. The joy of the message from the wonderful chorus made their feet swift as they went to Bethlehem.

Then, later, the Wise Men with their gifts. They knew that the star meant something. Perhaps they had saved their gifts for a long time. Now they could give.

Pray for the children of the world—the Eskimos with their queer, snow houses and strange fur suits—the dark-skinned Africans in the shadowy, weird jungle—the dear brown babies of India in their tiny mud homes. How their eyes would glisten if they saw the pretty bright frocks you are making for your own little ones. Perhaps they do not need one, but they do need Christ. Today let us pray for these and for the mothers who care for them, and who need our Christ.

Closing Song.—I gave My Life for Thee.

Sometimes we are out on a damp, cloudy day, and we hear the noise of airplanes above the clouds. In the midst of the conflicts of life we ought to rise above the clouds of earth and get out into the sunshine of God's love.—D. I. Stonerook.

REPORT

Waldo Sewing Circle from Apr. 1, 1934 to March 31, 1935

No. garments made	88
No. quilts	7
No. Comforts	5
No. Sheets	4
No. Bath-towels	12
Towels donated to Bro. Ezra Yordy family	65
Miscellaneous	19

Total	200
Second hand pieces	109
Rolls bandage	13
Fruit to Peoria and Chicago	270 qts.
Eggs to Peoria \$7.00 case	564 doz.

Money rec'd. during year

Offerings	\$62.40
Lydia Smith	5.00
India Med. Fund	14.00
Nurse Support Fund	5.40
Donald Glenn Miller	32.00

\$118.80

Disbursement

India Med.	14.00
Nurse support	5.40
Donald Glenn Miller	32.00
Girls Sewing	8.42
For Material	53.77

113.59

Bal. on hand 5.21

Secy.-Treas., Ida Schertz.

FROM OUR MISSION STATIONS

Mennonite Gospel Mission, Altoona, Pa.
(2504 Fourth Ave.)

The Gospel Herald,

The death angel has again visited our congregation and has taken out of our midst one of our Sisters, Mrs. Elizabeth McGeary, widow of deceased Henry McGeary. She was in our services Thursday Evening, Nov. 14, took sick the next day and passed away Nov. 14. She was happy in the Lord. She was ever ready to speak of her appreciation of her Savior and her great concern for her family that they may come to the Lord.

Missionary services were observed in all of our services Sunday, Nov. 17. We had the privilege of having with us in our morning services at Altoona, and afternoon services at Mill Run, Bro. Roy L. Kinsinger and Sister Nellie Beachy of Grantsville, Maryland, who gave very interesting talks regarding the work on Maryland Mountains followed by a Missionary Sermon by Bro. Eli K. Zook of the Allensville Congregation. In the evening a missionary program was given at Altoona. The offering for the day, \$13.68, was given to the Maryland Mt. work.

On Nov. 28 Bro. John B. Zook and family of Belleville spent the day in services with us, Bro. Zook preaching for us at Altoona and Mill Run.

The Thomas Congregation supplied us with the month's provisions.

Christmas season is again approaching. It has been the custom in past years to supply our members and needy families with a basket of provisions for their Christmas dinner. We would like to do the same again this year. Since our work has been increased we will need more provisions this year. Any one desiring to help can send us groceries, vegetables, meats, poultry, cookies, potatoes, cabbage, etc., or those preferring to send cash please state, "Christmas Basket Fund." Contributions should reach us by Monday afternoon, December 23.

"Hitherto hath the Lord helped us."

Cash Contributions for the Month

South West. Conf. Dist.	\$20.43
South West. Sunday School Conf.	32.00
No. 720	1.00
No. 721	2.00
	\$55.43

Cash Value Clothing from Sewing Circles

Bethel, Ohio	4.65
Crown Hill, Ohio	4.97
East Petersburg, Pa.	1.00
New Holland, Pa.	3.00
Conestoga, Pa.	1.75
Goodville, Pa.	4.16
Cross Road & Lauvers	6.85
Belleville & Allensville	5.29
	\$31.67

Many thanks for your support. We crave a continued interest and your prayers.

Nov. 25, 1935.

J. M. N.

Reading, Penna.

(Mennonite Girls' Home)

Dear Christian Friends:

In our Home we have already had a simple Thanksgiving program and dinner together. We are happy in our Home and grateful to our heavenly Father and to the Mission Board for making it possible. Thursday, November 14, was the regular time for our Girls' Meeting. This gave occasion for a pleasant evening. About sixty of our seventy-eight girls were present. Our guests of honor were the workers from the Reading Mission.

At this meeting we decided to have our third floor finished and made into two rooms. Our plan is to dedicate one of these rooms to devotion and prayer. A friend of the Home has already sent us a Bible for this room. These girls have little to encourage their spiritual lives in the homes where they work, hence the need for such a room. Perhaps the friends who visit us will sleep better in this room than they would in one used for other purposes.

Fruits and vegetables are still coming to us as gifts. The girls enjoy pies that they haven't needed to bake. They have made a rule which works very well. Of the girls, who eat with me on Thursday evening and Sunday noon and evening, the ones who help in preparing the meal need not wash dishes. There is always plenty of help both before and after meals. We have great fun preparing the meals and eating them.

The latest girls to come in were Mable Bittinger from Springs and Ruth Shetler from Hollsopple, Pa. We still have more calls for girls than we can fill. We are urging only conscientious, Christian girls to come, however.

Where there are eighty girls, there are some problems. We have a prayer circle each Sunday evening at five o'clock. This helps to keep up a devotional atmosphere. Will you pray with us for our Girls' Home in Reading? It is your Home as well as ours.

Nov. 25, 1935. Margaret Horst.

Flint, Mich.

(Flint Mission)

Dear Herald Readers:—

We can indeed thank the Lord for the many blessings that have been ours in the past weeks. Our Revival Meetings held at this place by Brother Maurice O'Connell closed Nov. 20. There were seven confessions, others asking an interest in prayer. We ask an interest in the prayers of God's people in behalf of these dear souls that they accept Christ in the right way and hold out true and faithful all through life. Let us pray that the revival may not have closed in the hearts of those who heard the messages, but that it may still go on convicting of sin until the soul will yield to God in repentance and acceptance of His holy will.

We are also glad for the interest the girls take in the sewing class held here every Saturday afternoon, about 15 attending.

Our Sunday school shows a gradual increase. Average attendance is about 65. We feel thankful to God for the faithful young Christian workers who are willing to co-operate with us. As we were short of teachers we are glad for the 2 brothers and sister from Pigeon, who have in the past quarter faithfully come and helped us out in giving themselves as regular teachers.

Among the visiting ministers who have been with us in the past were Bro. Mike Zehr, Bro. Earl Maust, Bro. Emanuel Swartzendruber, Bro. Sherman Maust. We were glad for their presence and help, and cordially invite them and others to stop with us and give us a message if possible.

Nov. 23, 1935. The Workers.

WHAT IS A FAITH MISSION?

(Continued from page 778)

those who embrace it better men and women, whether as sons and daughters or parents, as workmen or employers, as citizens or rulers of the State. Nor do we know of any other potent means of lifting society to a higher and purer level, and of making human relationships what they ought to be, apart from the winning of individuals through this Gospel to a new life in Christ the Savior.

4. As to missionary policy, stress is ever laid by these Missions upon wholly unoccupied fields and unreached areas in fields already entered. They believe that the true objective in missions is the evangelization of all men, rather than the conversion of any one favored section or the education of any one preferred class. As set forth in the account given in Acts fifteen of that first great missionary conference of the Christian Church, convened at Jerusalem, God is in this period of time—from Christ's ascension to His Second Coming—"visiting the Gentile nations, to take out of them a people for His Name." The true ambition of the missionary today should therefore be what Paul's ambition was in his day, "to preach the Gospel where Christ was not named" (I Cor. 15:20), or "in the regions beyond" (II Cor. 10:16), inspired by the hope of reaching the last unevangelized region and tribe on earth, and winning the last souls to complete the church, or "ecclesia" (called-out company), which must be made ready for her Lord's return.

It is the consistent aim and endeavor of these Missions ever to be pushing on into new territory and reaching with the Gospel those who have never had a chance to hear it. The China Inland Mission, for example, has within the last five years actually opened and

occupied eighty-two new centers in China as a part of its Forward Movement. Eight of these new points are in distant Sinkiang (Chinese Turkestan) and on the borders of Tibet and Mongolia, while others are among the primitive hill tribes on the remote frontier of Burma. No less marked and worthy advances (although less familiar to the writer) have been made by other pioneer Missions into hitherto neglected areas in South and Central America, in Nigeria, Abyssinia, the French Sudan and other parts of Africa, in the Netherland East Indian archipelago, and in still other sections of the missionary world. . . .

While much more could be written about the so-called Faith Missions, enough has perhaps been said to set forth their more distinctive common features. It may be well to add a few words about the question of missionary reinforcements in the light of the present grave economic situation. . . . They (the "Faith Missions") have never concluded that their continuance or advance need be gauged by prevailing financial conditions. If God wants a certain work done, He is surely well able to provide the necessary means, whether little or much, and in times of prevailing plenty or stringency alike. If the work in hand demands reinforcements for its effective advance and completion, and offers of service come from those who give clear evidence, after thorough and prayerful consideration, of being called and fitted of God for such work, then would it not be contradictory to the very principle of faith upon which these Missions were founded to decide to decline such applicants from fear or misgiving as to whether financial supplies will continue sufficient? Rather has their policy and procedure been to accept such approved new recruits, and to look to the Lord with them in prayer and faith for the provision of the necessary funds as a seal of His approval.

In this way the China Inland Mission during the six years of depression has sent out over 500 new workers without curtailing the support of the existing work and workers, and has thereby made possible the most marked advance and development of its work in its whole history. Substantial reinforcements have also been sent out, and notable field advances made, by other Missions of the same group.

It is with a spirit deeply humbled by an overwhelming sense of the Lord's exceeding grace and goodness that this testimony has been given. He has condescended to use these most imperfect and unworthy agencies in some measure to carry out His purposes and to show forth His faithfulness and power. May He be pleased to use what has been written to call forth more prayer both for these Missions and also for all others that are striving

to obey the Great Commission by taking the Gospel of salvation to all those for whom the Savior died!—Condensed from Revelation.

TRIFLES

The most dangerous foes to one's progress are not the big faults but the trifles that seem too small to trouble about. The government spends millions yearly in attempting to get rid of the tiny pests that can destroy the crops, but naturally no money at all is spent to devise ways of keeping cows or hens or dogs out of the garden. The owner looks after that himself.

It is the trifling thing that keeps you from fullest development; the petty habits which keep you from making progress in growth. Our most outstanding faults we can eliminate but the trifles which we often overlook, gnaw away unobserved until the first thing we know they have threatened to destroy a character or reputation. It is well to check yourself frequently to see that no tiny enemies are undermining you.—News Bulletin.

BEARING TESTIMONY IN DEATH

God not only allows redeemed men and women to bear testimony to the riches of His grace in life, but sometimes allows them to bear strange testimony in death also. Perhaps no instance of this kind is more marked than that of Dr. Dale, the great preacher and theologian. His biographer states that as he drew near the end of life he became more and more absorbed in the greatest of all problems. His letters had a new tenderness and eagerness about them. It was even noticed that his very voice changed and seemed charged with new passion. When the end came, there lay on his study desk a sheet of an unfinished sermon—the last words that he ever wrote. These were the words: "Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct, but in the spirit and temper, and in the habit of living, created by the vision of God, by constant fellowship with Him, by personal and vivid experience of the greatness of the Christian redemption, by the settled purpose to do the will of God, always in all things, at all costs, and by the power of the great hope—the full assurance—that after immortal years are spent, there is a larger, fuller, richer life in —."

How significant is the break in the sentence at this point! What was to him a hope, became a glorious reality before he was able to finish his sentence. His death was an illustration of obedience to that command of our Savior's to so live, that when our Lord calls for us, we are able to open immediately to Him.—Herald of Holiness.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For October, 1935

GENERAL

Sue F Landis	\$ 5 00	Menn Wom Miss Soc O	30 00
Sonnenberg SS O	84 18	Penna SC Kan	6 00
A Sister Lanc Pa	20 00	Spg Val SC Kan	28 50
O Gr & Pl Hill Congs O	53 60	Levi Sauder SS Cl Pa	4 50
Pigeon Riv SS Mich	51 66	Lydia Sauder SS Cl Pa	4 50
Forks Cong Ind	23 20	Hazel Miller SS cl Pa	4 50
Sharon Cong O	6 85	Emma Shenk SS Cl Pa	4 50
A Bro & Sis Okla	425 00	Mrs John Harnish SS Cl	4 50
Andrew Eichelberger	6 00	Pa	4 50
A Bro & Fam Pa	12 50	Susanna L Musser	4 50
Providence Cong Va	18 05		101 50
Mountain View SS Mont	4 65	Total India Missionary	1,028 95
Freeport Cong Ill	40 00		
Sugar Crk Cong Ia	50 01	Missionary Children	10 37
Alpha Cong Minn	8 00		
Liberty Cong Ia	8 00	Evangelist	44 00
Stahl Cong Pa	4 37	Hess SS Pa	50 00
Plainview Cong O	15 43	Strasburg SS & Cong Pa	15 00
Beech Cong O	41 08	A Brother Pa	5 00
Martins SS O	33 80	Matt 6:3 Pa	25 00
Bethel SS O	22 09	Middlebury SS Ind	22 00
Midway SS O	36 82	Markham YPM Ont	21 46
		N Lima Cong O	182 46

INDIA

General

Sue F Landis	5 00	Canton SS & Cong O	9 10
Mr & Mrs Daniel Stauffer	10 00	O Gr SS Mrs J A Yoder Cl	11 00
Mr & Mrs Robert Nase	32 00	Ohio	12 50
Detroit Miss Cong Mich	3 33	Peter Garber	10 75
Summer Bible School of		Blooming Glen SS L Hun-	11 00
Medina Co O	3 76	sicker Cl Pa	54 35
Matt 6:3 Kansas	5 00	Howard-Miami SS Cl Ind	
D S & Cora Gingrich	8 00		
Goodfield Cong Ill	11 60	Educational	10 00
Morrison Cong Ill	11 45	A Bro & Sis Lanc Pa	15 00
E Chestnut St SS Lanc Pa	21 00	Landisville SS Mens Bible	45 00
Landisville SS Pa	34 94	Cl 7 Pa	50 00
Erb Cong Pa	31 00	Mellinger SS Fund Pa	25 00
Bethel Cong Ore	50	O Peoples Home Workers	13 00
Nampa Sum Bible Sch Ida	1 53	Lanc Pa	20 00
Souderton Cong Pa	15 00	Portland YPCL Ore	11 50
Providence Cong Pa	12 00	Blooming Glen SS T K	46 32
E Holbrook SS Colo	7 22	Moyer Cl Pa	23 55
Palmyra Cong Mo	4 84	Goshen SS Freshmen	25 00
Hopewell Cong Ind	19 12	Men Ind	20 00
Salem Cong Nebr	5 60	Soph Men	11 50
Reiff Cong Md	141 63	Berea Bible Cl	46 32
Allensville SS Pa	11 85	Older Br Cl	25 00
Hagey Cong Ont	8 00	St Jacobs SS Ont	10 00
Wanner Cong Ont	28 00	S Brownsberger	60 00
Orrville Cong O	9 65	Beech SS O	354 37
Central SS O	50 00		

Missionary

Mr & Mrs Raymond	100 00	Sue F Landis	5 00
Sommer	25 00	O Gr SS Helping Hand	22 00
W Liberty Cong Kan	13 35	Cl 7 O	18 00
O Gr SS Mrs P J Hartzler	21 40	Norristown Mission SS Pa	9 00
Cl O	37 50	Sand Hill SS Sr Girls Cl	9 00
Maple Gr Cong Pa	75 00	N Y	13 00
Lanc Dist Conference	21 70	A Bro & Sister Ind	4 00
Lockport SS O	112 50	Weaver SS Marie Blosser	3 00
Perkasie SS Pa	112 50	& Eunice E Keener Cls	22 00
Blooming Glen SS Pa	46 07	Va	11 00
Doylestown SS Pa	37 50	A Sister Mich	51 48
Spg Val Cong Kan	10 00	Katie Guengerich	18 00
Penna Cong Kan	32 89	Plainview SS 2 Sis Cls O	23 25
Goshen Cong Ind	42 01	Berlin SS O	52 55
Elkhart Cong Ind	22 93	Sci Ridge SS Ill	11 00
Belmont Cong Ind	112 50	A Bro & Sister Pa	22 00
Sug Crk Cong Ia	30 75	Forks SS Ind	11 00
E Fairview Cong Nebr	25 20	Shore SS Ind	20 00
SW Pa SS Conf Dist Miss	25 00	Peter Garber	9 00
Fund Pa	20 00	Mr & Mrs E O Brubaker	10 00
Martins Crk Cong O	3 65	Bossler SS YMB Cl Pa	9 00
Callie Hochstetler	927 45	Strasburg SS Beg Dep Pa	9 00
Bethel SS Mrs S C Plank		Lititz SS Lester Wenger Cl	5 00
Cl O		Pa	2 58
		Chestnut Hill SS Cl Pa	9 00
S C Contributions:	10 00	Bethel SS Cl 8 Ore	16 50
Pl View SC Okla		Blooming Glen SS T K	9 00
		Moyer Cl Pa	16 50
		Cherry Box Cong Mo	9 00
		Middlebury SS Ind	70 00
		Yellow Crk SS Ind	

Goshen SS Pri Dep Ind	36 00
Goshen SS Jr Dep Ind	36 00
Clinton Fr SS Ind	68 00
Plum Crk Cong Neb	9 00
L Deer Crk Cong Ia	164 60
Alpha Cong Minn	5 35
W Union SS Pr Dep Ia	9 16
Paradise & Millers SS Md	31 00
Allensville SS Pa	11 00
Pinto SS Md	21 00
Altoona SS Pa	4 94
Mill Run SS Pa	4 08
Bethel SS Medina Co O	11 00
Class 2	9 00
" 3	11 00
" 4, 5, 6, 7, 11	11 00
" 8	11 00
" 9	11 00
" 10	11 00

Widow

Sue F Landis	5 00
Mattawana Cong Pa	5 50
Mrs G W Beechy	5 50
Mr & Mrs David Eimen	12 00
A Bro & Sister Pa	5 50
Shore SS Ind	11 00
Salunga SS Cl 3 Pa	11 00
Portland SS Cl 14 Ore	5 50
Cedar Gr Cong Ont	11 00
Martins Crk SS Cls 10,	11 00
11, 12 O	11 00
Bethel SS Medina Co Cl 1	5 50
Ohio	5 50
Bethel SS Mothers Cl O	94 00

Medical

Fairview SS Mich	12 50
A Sister O	13 50
Emma Rohrer	20 00
A Sister O	13 50
Fairview & Spg Val SS	15 00
N Dak	10 00
A Strasburg SS Teacher	10 00
Pa	10 00
Catlin SS Kan	46 74
Goshen SS MB Cl Ind	58 50
Goshen SS YP Cl Ind	10 00
Elkhart SS Cl 25 Ind	209 74

SC Contributions	7 00
Manson SC Ia	15 00
Midland SC Mich	22 00
Total India Medical	231 74

Evangelistic Budget

Bl Glen SS Robt Nase Cl	12 00
Pa	13 00
A Bro & Sister Ind	13 00
Mr & Mrs H F Reist	5 00
G G Marner	5 00
Ont 72	48 00

Brenneman Auto

E Union Cong Ia	50 00
Schertz Bros	80 00
A Bro & Sister Pa	28 40
	108 40

Personal

Sonnenberg SS YL Cl O	20 00
Sue F Landis	5 00
Total for India	3,576 15

SOUTH AMERICA

General

Sue F Landis	5 00
Detroit Miss Cong Mich	3 33
Milford AM Cong Nebr	20 00
Peter Burkey	8 33
A Bro & Sis Hopedale	5 00
Cong Ill	5 00
Matt 6:3 Kan	5 00
D S & Cora Gingrich	8 00

A Bro & Sis Kan	10 00
Nampa Sum Bible Sch Ida	81
Bethel Cong Ore	50
L Salford SS Pa	54 76
E Holbrook SS Colo	7 22
Palmyra Cong Mo	2 41
Midland Cong Mich	29 25
Goshen SS Coll Irs Ind	8 50
Fresh Women	12 50
Coll Srs	12 00
Salem Cong Nebr	5 40
E Fairview Cong Nebr	18 50
Kaufman Cong Pa	6 60
Blough Cong Pa	13 45
Floralda Cong Ont	16 00
Wanner Cong Ont	7 65
Central Cong O	50 00
Orrville Cong O	11 60

Missionary

Lanc Dist Conf	150 00
Good Cong Pa	54 00
Bossler SS Pa	44 15
Risser Cong Pa	21 32
Souderton SS Pa	37 50
Pl Valley SS Kan	20 00
LaJunta Cong Colo	13 38
A Bro & Sis Ont	75 00
Snyder Ch Miss Mtg Ont	110 00

Missionary Children

Elizabethtown SS Pa:	
Mary Newgards Cl	5 00
Alta Nunemaker Cl	12 50
E O Brubaker Cl	25 00
Herbert Maust Cl	6 25
Fairview SS Mich	13 85
Goshen SS Acad boys Ind	11 50
Weber SS Girls' Cls Ont	15 00

Evangelist

Canton SS & Cong O	9 10
Mr & Mrs H F Reist	12 50
Manitou Cong Colo	50 00
Shore YPBM Ind	9 00
E Union Cong Ia	26 56
SW Pa SS Conf Miss Fd	16 80
A Bro & Fam Strasburg	12 50
Ont	136 46

Bible Reader

E Scottdale SS Teachers	20 00
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Orphan

E Chestnut St SS Emma B	8 00
Rohrer Cl Lanc Pa	15 75
Souderton Cong Pa	23 75

Buildings

A Locust Gr SS Cl Pa	7 00
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New Missionary

Mr & Mrs Robt Nase	80 00
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Bible School

Mr & Mrs Robt Nase	10 40
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Bible Coach

Mattawana Cong Pa	10 00
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Publication

A Bro & Sis Lanc Pa	10 00
Phila Miss Cong & SS Pa	23 37

Church Building

Clyde L Hershberger	5 00
A Friend Ind	1 00
Ella Housour	1 00
Mr & Mrs M D McCloud	1 00
Wm C Hostetler	1 00
Jerome Burkey	2 00
Sylvester J Miller	5 00
Mary Holaway	1 00
Floyd Gerber	5 00
Nappanee SS Cl 16 Ind	10 00
Roy Bollman	1 00
Norman Weaver	10 00
Carrie Bollman	5 00
Roman D Miller	2 00
Bro & Sis Paul Weldy	1 00

A Bro & Fam Olive Cong Ind	10 00	61 00	1,318 24	CITY MISSIONS Altoona, Pa. Pinto Cong Md	6 05	Springs Cong Pa	4 73	Kaufman Cong Pa	9 65	Dist SS Conf Treas SW Pa	32 00	52 43	Canton, Ohio Ross Gerber	2 00	Beech YPBM O	9 78	Cora Hostetler	5 00	O Gr & Pl Hill Congs O	10 00	Mrs Monroe Miller & Mrs J Hershberger	1 00	A Bro O	1 00	Tri-Co SS Mtg O	9 52	A Bro Canton Cong O	1 00	Elmer Gerber	5 00	Canton SS O	5 41	Schertz Bros	20 00	Martins & Pl View YPBM O	8 41	78 12	Chicago, Ill. Geo Kauffman	3 00	Mr Mumaw	1 00	Roy Buchanan	2 00	Richard Bachman	1 00	Glen Hershberger	9 00	Carolyn Lehman	45	Marjorie Aschliman	1 00	Vesta Nafziger	1 00	Irvin Nafziger	1 00	Lester Nafziger	1 00	Other Sources	6 76	A Bro & Sis of Hopedale Cong Ill	5 00	Peter Garber	5 00	Metamora Cong Ill	30 10	67 31	Detroit, Mich. Anna Miller	1 00	Joe Brunk	2 00	Detroit Cong Mich	5 31	8 31	Fort Wayne, Ind. A Sister Ind	18 00	A Bro Forks Cong Ind	2 00	20 00	Hannibal Mission, Mo. Daytonville Cong Ia	8 48	Iowa City, Iowa Salem Cong Neb	6 75	Plum Crk Cong Neb	3 67	Thurman Cong Colo	6 50	W Union Cong Ia	73 20	90 12	Kansas City, Kans. Peter Garber	5 00	Plum Crk Cong Neb	10 00	E Fairview Cong Neb Ont 72	8 70	5 00	Kans City Week Day Bible Sch Kan	19 35	48 05	Lima, Ohio Harry Sommers	2 00	Sister Dalton O	1 00	Salem Cong O	16 35	5 00	Martha Lehman	5 00	Bethel Cong Medina Co O	34 00	Oak Gr SS O	46 10	Fulton Co Cong O	31 38	135 83	Los Angeles, Calif. Mr & Mrs Robt Nase	2 60	22 36	Nampa SS Ida	6 45	9 05	Peoria, Ill. A Bro & Sis Hopedale Cong Ill	5 00	Roanoke Cong Ill	20 00	Sci Ridge SS Ill	17 93	Peter Garber	5 00	James Posar	5 00	Mrs J M Long	5 00	E Duttar	10 00	Freeport Cong Ill	5 00	Peoria Miss Cong Ill	6 23	79 16	SC Contribution Roanoke SC Ill	5 00	Total Peoria Miss Ill	84 16	Portland, Oreg. Nampa Cong Ida	14 55	Albany Cong Ore	15 00	Fairview Cong Ore	18 08	47 63	Toronto, Ont. Eph Snider	8 00	Floradale Cong Ont	9 45	Blenheim Cong Ont	14 25	Kitchener Cong Ont	39 00	St Jacobs Cong Ont	65 00	Wanner Cong Ont	9 85	145 55	Total City Missions	795 04	CHARITABLE INSTITUTIONS Children's Home, K. C. Peter Burkey	10 00	Peter Garber	5 00	Plum Crk Cong Neb	10 00	L Deer Crk Cong Ia	33 60	Misc Sales	52 16	Special Support	220 00	A Bro K C Kan	2 00	Edw Selzer	2 00	Mr & Mrs J Janzen	1 00	Canadian Friends	2 00	Paul Hershey	1 00	E F Schrock	3 50	Bro & Sis Reber	3 00	345 26	Orphans' Home, Ohio Scottdale Cong Pa	20 15	Schellsburg Cong Pa	1 00	Morrison's Cove Congs Pa	2 54	Pleasant View Cong and SS Ohio	8 20	Special Support	135 00	Farm Income	92 24	259 13	Junior Earnings: Wilson Brunk	3 05	Beulah M. Brunk	3 05	Mary R. Landis	2 00	Martha & Florence Reinford	2 00	10 10	Total for Orphans Home Ohio	269 23	Home for Aged, Ill. Mary Wertz	1,200 00	Oak Grove Cong Ohio	78 00	Maple Grove Cong Pa	13 00	Special Support	622 53	1,913 53	Millersville Orphanage, Pa. Sue F Landis	5 00	Home for Aged, Lanc., Pa. Sue F Landis	5 00	LaJunta Hospital, Colo. Peter Garber	5 00	Kate Kauffman SS cl Ia	5 00	Scottdale Cong Pa	10 10	Schellsburg Cong Pa	1 00	Morrison's Cove Congs Pa	1 26	22 36	LaJunta Hospital Nurse S C Contributions:		Pleasant Grove S C Ill	3 75	Pleasant Hill S C Ill	1 00	4 75	Grandview Hospital Lower Salford Cong Pa	55 62	Total for Charitable Institutions	2,620 75	AFRICA Line Lexington Cong Pa	104 00	Blooming Glen Cong Pa	76 10	Sue F Landis	5 00	A Bro & Sister of Hope-dale Cong Ill	5 00	Matt. 6:3 Kans	5 00	D S & Cora Gingrich	4 00	G B Alta	50 00	A Bro & Sister Kans	10 00	Nampa Summer Bible School Idaho	80	Palmyra Cong Mo	1 00	East Scottsdale S S Women's Bible Class Pa	5 00	265 90	ANNUITY A Bro & Sister Pa	300 00	OTHER FUNDS Mission News Bulletin	25	Harold Somerfeld	25	Jewish Evangelization Pinto SS Md	9 90	General S S Committee Stahl SS Pa	3 45	Pinto SS Md	1 65	Bethel Cong Ore	1 30	6 40	Personal Medway SS Ohio	15 27	Limon Cong Colo	4 26	19 53	District General Spring Valley Cong N Dak	2 01	Lake Region Cong Minn	2 92	Bloomfield Cong Mont	10 64	Paradise Cong Wis	3 25	Fairview Cong N Dak	14 00	Coalridge Cong Mont	5 00	Lakeview Cong N Dak	4 70	Rocky Ridge Mission Pa	61 56	Finland Mission Pa	20 75	Doylestown SS Pa	31 47	Rockhill Cong Pa	50 00	Spring City Cong Pa	150 00	Doylestown Cong Pa	18 49	Pottstown Mission Pa	3 00	Providence Cong Pa	18 00	Swamp Cong Pa	13 00	Spring Mount SS Pa	8 79	Emma Cong Ind	12 33	Clinton Frame Cong Ind	39 00	Middlebury Cong Ind	14 31	Goshen SS Older Sis cl Ind	19 91	Shore Cong Ind	32 45	Howard-Miami Cong Ind	24 46	Clinton Brick Cong Ind	7 50	Spring Valley Cong Kans	40 11	Crystal Springs Cong Kan	16 11	Nampa SS Ida	2 04	Nampa Cong Ida	4 79	Bethel SS Oreg	1 57	Pinto Cong Md	3 76	Kaufman Cong Pa	6 00	Oak Grove Cong Md	2 29	644 21	Bloomfield Church Bldg Hesston Cong Kans	16 66	Home Extension & Work Bloomfield Cong Mont	6 00	A Bro Fairview Cong N Dak	19 25	25 25	Literature Fairview Cong N Dak	1 00	Rural Missions Berea Cong Ind	2 97	Salem SS Ind	9 31	Spring Valley Cong Kans	10 00	Pleasant Grove Cong Pa	5 00	27 28	Evangelistic Larned Cong Kans	6 00	Milan Valley Cong Okla	2 60	Cherry Box Cong Mo	3 25	Protection Cong Kans	7 01	East Holbrook Cong Colo	12 32	Pleasant Valley Cong Kan	17 50	48 68	Medical Miss. Preparation A Sister Hespeler Ont	50 00	A Brother Ont	29 50	79 50	SW Pa Conf Fund Blough Cong Pa	6 75	Johnstown Bible School Stahl Cong Pa	4 38	General Expenses S C Contribution:		Jr S C Dills Bottom Ohio	1 00	Circle Letter Nampa S C Ida	20	Elsie J. Yoder	20	Elmira S C Ont	1 00	1 40	Prayer Booklet Elsie J Yoder	30	Total Other Funds	892 49	RELIEF FUNDS General Kaufman Cong Pa	10 60	Russia Sue F Landis	5 00	Holly Grove Cong Md	10 44	Mr & Mrs Daniel Stauffer	10 00	A Brother Ohio	2 00	A Bro & Sister Ind	10 00	Chestnut Ridge Cong Ohio	25 00	Upper Deer Creek Cong Ia	32 37	Coalridge Miss Mtg Mont	14 44	Pleasant Grove SS Ill	20 35	Swamp Cong Pa	11 00	Burr Oak Cong Ind	10 59	Yellow Creek Cong Ind	32 32	Salem Cong Nebr	7 30	Millers & Paradise SS Md	41 02	Pond Bank SS Pa	5 00	Reiff SS Md	30 00	Pleasant View SS Pa	10 00	276 83	Total for Relief	287 43	SUMMARY Alta-Sask Dist Conf Bd	42 15	Dak-Mont Dist Conf Bd	116 29	Franconia Dist Conf Bd	1,046 54	Ill. Dist Conf Bd	199 93	Ind-Mich Dist Conf Bd.	937 46	Ia-Nebr Dist Conf Bd	683 63	Lanc. Dist Conf Bd	809 53	Mo-Kans Dist Conf Bd	259 23	Ohio Dist Conf Bd	629 94	Ont Dist Conf Bd	575 20	Pac Coast Dist Conf Bd	89 14	SW Pa Dist Conf Bd	151 68	SW Pa SS Conf Dist Bd	145 24	Wash Co Md-Frank Co Pa Dist Bd	258 65	S C Contributions	135 95	M B of M & C	4,945 73	\$11,026 29	India Funds	3,576 15	South America Funds	1,318 24	Africa	265 90	Annuity	300 00	City Mission Funds	795 04	Char. Institutions	2,620 75	Gen. & Other Funds	1,862 78	Relief Funds	287 43	\$11,026 29	D. D. Miller, President, 1711 Prairie Street, Elkhart, Indiana.	
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GLEANINGS

Brazil Forward Movement

A committee to carry out a two-year program of spiritual development along the lines of the Forward Movement was appointed at the 37th annual Council of Southern Brazil. Statistical reports show gratifying increases in the number of public services, in the total number of communicants, in the number of pupils in the day schools, and also a slight increase in total receipts in Brazilian currency.

A committee appointed a year ago to study the question of self-support had reported the following recommendations:

1. That the self-supporting parishes maintain their contributions made up to the present time for the support of the clergy;

2. That the congregations not yet self-supporting increase their contributions toward the support of the clergy according to a sliding scale. The scale includes every mission in the district;

3. That each parish in addition to these contributions pay the 7½ per cent due the Pension Fund;

4. That in every parish, congregation or mission, there be created and intensified the spirit of general co-operation in the work of the Church, and that the members be taught to contribute literally toward the support of the clergy as a means not only of hastening the independence of the Church but also of stabilizing its establishment in Brazil.

—The Living Church.

The Plight of the Assyrians

The Assyrians of Iraq (Mesopotamia) are Christians—uneducated it is true, but professing to be followers of Christ in spite of persecution. Groups of Assyrian Christians have fled to southern France, Syria, Iraq and elsewhere and most of them are living in dire poverty. The European office for International Church Aid—in Geneva—is seeking to help these groups. Some camps have been provided for Assyrian widows and orphans in Iraq but in the villages north and south of Mosul, 35,000 are living in misery. Few lands are willing to receive them. The Universal Christian Council has been trying to find a new home for these people—in British Guiana—but there the climate is unsuitable. Western Christians should not rest until this problem is solved.—Prof. Adolph Keller.

To Beautify Holy City

Announcement is made of a "five-year-plan" to make Jerusalem as beautiful as in the days of the ancient Hebrew kings. The municipality of Jerusalem has obtained a half-million dollar loan to aid in launching a program of civic improvements. The funds are to be used in providing a park system and for the improvement of sanitary conditions in the city.

More Deaths by Flood

In July reports from China stated that 30,000 bodies of flood victims had been assembled in the Hankow area alone. This indicates the toll taken in Central China by the receding waters of the Han and Yangtze Rivers.

Northern provinces also continued struggling to imprison the raging waters of the

Yellow River, "China's Sorrow," as it roared headlong to the sea, crushing its barriers to engulf immense districts of farmlands.

The report from Red Cross authorities in Hankow combined with reports from neighboring areas indicate uncounted thousands of Chinese who have perished in the Han and Yangtze floods.

Government authorities announced that five northern provinces of China have been devastated, leaving about six million people homeless.

Through Eye Gate in Hong Kong

Mr. H. Lechmere Clift of Hong Kong, sees a unique opportunity there, both of attracting the indifferent and of helping missionaries. In a letter to "The Life of Faith" he says:

For years my dream has been to have a book-shop in the very heart of the business section of Hong Kong. The show windows of the shop are to have large open Bibles in English, French, Italian, Portuguese, Russian, Urdu and Chinese. Passengers of all nationalities here change their ships and come ashore to see the sights.

On the mainland itself, in the thick of Kowloon's residential flats, we already have such a shop: and the books, pictures, posters and open Bibles attract the attention of the crowds of Europeans, Americans, Portuguese and Chinese passing by. Then there are throngs of tourists and we could reach them also. Some hundreds of pounds a year would be required to run such a shop. It would be not a paying business from a commercial point of view, but a spiritual enterprise: not bringing in monetary gain, but saving immortal souls, and proving a marvelous witness in a great city given over to money-making and pleasure.

China Mission Losses

Missionaries and missionary enterprises in China lost heavily in the failure of the American-Oriental Banking Corporation and allied companies last May. This enterprise was promoted by Frank J. Raven and was known as a "missionary bank" since it catered to missionary patronage. "The China Weekly Review," Shanghai, says: "Not only have mission organizations suffered potential losses on invested funds from \$3,500,000 to \$5,000,000, but thousands of individual missionaries scattered over the interior have their retirement, home-vacation and educational funds locked up in these enterprises. . . . One of the major casualties of the Raven bankruptcy was the American Episcopal Mission which has approximately \$700,000 tied up in stocks and bonds of the defunct companies."

Self-Support Achieved

The following extract from the China Inland Mission annual report shows how, at Yungkang, the aim of creating self-supporting churches is being realized. Seven years ago the missionaries from Yungkang went home unable, for health reasons, to return. The Mission agreed not to send resident missionaries there again, but to ask the workers in Kihwa to render what help they could. For one or two years not much happened, and there were very little signs of progress. By and by, church leaders saw that they must either shoulder their responsibility and throw themselves into the work,

or face the possibility of its discontinuance. Men and women voluntarily went everywhere preaching and teaching, with the result that the church has gone forward by leaps and bounds. Eight or nine new centers have been opened, and this year 97 adults have been baptized. All expenses are met by church members.—China's Millions.

Protestant Movement in Austria

It is reported from the Bureau of Inter-church Aid, Edinburgh, that about 80,000 Austrians are preparing to leave Catholicism, in addition to the 22,000 who have already joined Protestant churches. This is in the face of many handicaps. A Roman Catholic has twice as much opportunity for employment as a Protestant and has no church tax to pay. Protestant churches are self-supporting. The movement, which was at first from all classes of urban population, is now spreading out in the country among the farmers. It was penalized by Dollfus and still is. Those leaving the Church of Rome are ordered to be medically examined as to their sanity. Ministers have been fined for writing about Protestant opinion of history or even for explaining Protestant doctrine. When giving religious instruction to converts they are put under police supervision. Yet the movement mounts ever higher.

—Sunday-School Times.

Paris Three-Day "Mission"

In the Latin Quarter of Paris a three-day "mission" in January attracted large numbers of listeners. The speakers—Charles Westphal, W. A. Visser 't Hooft, Pierre Maury—presented three subjects: *Existence de Jesus-Christ*; *Humanite de Jesus-Christ*; *Devinete de Jesus-Christ*. Students in the Latin Quarter have come to expect the missions of the French Student Christian Movement which have been held each winter for three years. The meetings were attended by increasing numbers during the three days—a heterogeneous group of foreign students, Student Christian Movement members, communists and many Roman Catholics. All participated in the discussions. Perhaps the greatest lesson which the organizers of the mission have learned is that students are eager to find out about the central truths of the Christian faith, and that therefore it is much less necessary than generally is believed to spend large amounts of time and energy on the preliminary or introductory subjects, to which in previous missions a rather considerable amount of attention had been given.

—Intercollegian and Far Horizons.

SPECIAL NOTICE

The date of issue for the Mission Supplement of the Gospel Herald is the first Thursday of each month. Matter intended for publication in this Supplement should be in Scottsdale ten days before that date (Monday of the preceding week). As the Supplement is intended as the Missionary Organ of the Church, all lengthy articles and reports should be timed to appear in the Supplement. "Time articles," those containing news, shorter "newsy" communications, etc., can be sent at any time, and will be placed where they properly belong.—Editor.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 12, 1935

(Herald of Truth
Established 1864)

No. 37

EDITORIAL

"It is better to trust in the Lord than to put confidence in man."

The child of God is obedient to Him because of the love of God in his heart and because he knows that all things commanded by the Lord come from the depth of infinite wisdom and goodness; not because he is afraid of the consequences in case he disobeys.

We look back two weeks and we think of Thanksgiving. We look ahead two weeks, and we think of Christmas. As the foremost thing to be emphasized on the former occasion was the joyful giving of thanks, so the main thing to emphasize on the occasion of the coming holiday is the abounding joy occasioned by a Savior born to earth.

The Joy of the Lord.—The man of God lives to glorify His name and to advance the cause of Christ through faithful service in winning souls for Him. The man of the world lives for the pleasure and self-satisfaction he can get out of it. And yet when it comes to real pleasure the man who lives for the good of others and is never a pleasure-seeker enjoys a richer, fuller soul-satisfaction than does the man who makes pleasure his god. In this life he has a taste of "joy unspeakable and full of glory," while in the life to come he will realize to the full what the psalmist meant when he said, "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

Family Almanac.—During the past few weeks we neglected calling attention to the 1936 number of the Family Almanac as we should have done. This annual publication is now in print, a considerable number of orders have already been filled, and we are ready to fill other orders as long as the supply lasts. Besides the calendar features of the Almanac, the reading mat-

ter to be found in it is in itself worth a number of times the nominal price that is placed upon it. See announcement on last page.

While you are looking at the ministerial lists found in the latter part of the Almanac, here is another matter that might interest you: As usual, we want to get out the Mennonite Year Book and Directory as soon after the beginning of the new year as we can. Whatever changes you may note that have taken place since the ministerial list in the Almanac was made up—changes caused by death, change of post office, ordinations, etc.—we will be glad to have you notify us, and the corrected list will appear in the Year Book.

The "Success" of Repeal.—We copy the following from one of our exchanges:

A Deadly Success—It is pointed out in a recent issue of the Sunday School Times that one evidence of the deadly success of Repeal is the fact that in place of the 177,000 saloons closed by Prohibition, Repeal has opened 437,000 liquor selling places, which, by the testimony of non-prohibitionists are "incredibly worse than the old saloon."

It is the usual story. Satan transforms himself into "an angel of light," and his forces follow his example. How the "wets" made the people of America believe that the best way to secure real "temperance" in America is to repeal its temperance laws is a familiar story. The utter folly of this kind of philosophy is also becoming more and more familiar. If added wretchedness and poverty in an ever-increasing number of homes, if the filling up of Keeley-cure institutes and other institutions for the care of inebriates, if the increasing number of drunken drivers and their death-toll on the roads is an evidence of the "success" of the reign of alcoholism, then the repeal of temperance laws has been an immense SUCCESS.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

UNIONISM

Unionism, like every other good thing, may be made a blessing or a curse, depending upon two things: (1) the cause for which men and women are banded together; (2) the classes of people thus united in behalf of said cause.

The Bible speaks of two yokes: (1) the yoke of Christ, as set forth in Matt. 11:28-30; (2) the unequal yoke between Christians and non-Christians, as set forth in II Cor. 6:14-18. The first is commanded, the second is forbidden.

Speaking of unionism, there are many varieties of it, ranging all the way from an hundred per cent good to an hundred per cent bad. We want to mention four kinds. The first is an hundred per cent good. We will let the kind reader put his estimate upon the rest. Only this we will say: A thing need not to be an hundred per cent bad to be objectionable. Our aim is to turn the Gospel light upon the principles involved in each of these four varieties and leave the conclusions to the readers, who are asked (in the spirit of Acts 17:11 and I Thess. 5:21) to consider the thoughts herein brought forth.

I. Spiritual Unionism

Notice, we did not say, "spiritualist unionism." There is as much difference between the spiritually-minded man and the spiritualist as there is between day and night. "To be spiritually minded is life and peace." To be a spiritualist is to follow after a kind of spiritism that is "not of God" (I Jno. 4:3). The kind of unionism which we endorse is that set forth in the memorable prayer of Christ in behalf of His disciples, as recorded in Jno. 17:21-23:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the

world may know that thou hast sent me and hast loved them, as thou hast loved me."

The apostles likewise taught this same kind of unity, this complete oneness in Christ. Let us note just a few among their many references to Christian unity:

"Endeavouring to keep the unity of the Spirit in the bond of peace . . . Till we all come in the unity of the faith and of the knowledge of the Son of God . . ." (Eph. 4:3, 13).

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment" (I Cor. 1:10).

" . . . be of one mind, live in peace, and the God of love and peace shall be with you" (II Cor. 13:11).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22).

The foundation of this Christian unity, and what it means for the children of God, is impressively set forth by "the disciple whom Jesus loved" as follows:

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7).

Putting all these testimonies together, we learn to appreciate the testimony of the psalmist:

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1).

This blessed unity, authorized and instituted and directed by the Lord, is hallowed by the illuminating power of the Holy Spirit, by the fellowship of the saints on earth with the Holy Trinity, has as an enduring foundation the eternal Word of God, and gives the united saints on earth a foretaste of the infinitely glorious experiences of the saints of God in eternity. We praise the name of God for extending this priceless boon of Christian fellowship and unity to such unworthy creatures as ourselves.

II. Liberalistic Unionism

The essential difference between this and the blessed unity considered in the preceding paragraphs is this: Whereas the former is based upon the Word of God, the commandments of our Savior, and the fellowship of the Spirit, this that we are now considering is based upon a foundation which ignores the teachings of God's Word. It is right that people unite in Christian fellowship with those "of like precious faith." It is God's intention that all His people should be thus united. But the basis of church federations is exactly the reverse of this. It virtually means this: If we can not agree on the administration of Christian ordinances, or in our views on the inspiration of the Holy Scriptures, or the eternal destiny of man, or on such points as nonresistance, nonconformi-

ty to the world, etc., etc., etc., let us forget about those things and work and fellowship together anyway—perhaps after awhile we will see alike in all these things. We object to this philosophy for a number of reasons:

1. It has been the history of church federations that sooner or later they drift in the direction of the lowest strata and standards of the most liberal among the churches thus federated.

2. The federation idea, when once it gets started, does not stay with the idea of union among evangelical churches. Gradually it extends to the absorption of Modernist as well as Fundamentalist churches; and then crosses over and forms alliances with non-Christian bodies such as Jews, Mohammedans, etc.; the grand climax being reached in a "parliament of religions" which gives recognition to the heterodoxical idea that the other religions have about as good a right to the claim of revelations from and favor and friendship with God as Christianity has.

The federation idea, as a substitute for the Gospel idea of real union among believers on the basis of acceptance of Christ as Savior and Lord, of following the leadership of the Holy Spirit, of obedience to "all things whatsoever" our blessed Lord commands us in His holy Word, has wrought incalculable harm in that it has subtly undermined the faith of many—both individuals and churches. In other words, it has substituted worldly compromise for the Biblical "Upon this ROCK I will build my church" as the foundation upon which the Christian Church should be built. Let us cling to the Gospel and not the compromise basis of Christian unity.

III. Capitalistic Unionism

Going from the spiritual to the material side of life, we want to call attention to two other forms of unionism which are also pitted against each other; namely, the unionism of capital and of labor.

Paul says, "The love of money is the root of all evil." In other words, there is not a single evil which the inordinate love of money does not intensify. Capitalists have learned long ago that by pooling their interests they may control the masses and enrich themselves at their expense. They recognized the power of unionism, and capitalized this power at the expense of the laboring man. As an illustration, in the midst of the distressing period of depression through which the world has been passing the past few years there are still several hundred men whose annual income is more than a million dollars a year.

Where you find wealth enthroned in the seat of power, you will find a corresponding amount of suffering among the masses. We wonder in amazement at the glory of Solomon's kingdom—and then find a rebellion because of the heavy yoke which this magnificent splendor brought about. Close by the

rich man who was clothed "with purple and fine linen" there was a poor beggar starving for want of the commonest necessities of life. It is very seldom that you find a multi-millionaire but that poverty in abundance is found in the same community. Well may our Savior say, "How hardly shall they that are rich enter the kingdom of heaven." Read Jas. 5:1-8.

It is the oppression of corporate wealth that is responsible, not only for the poverty of the masses but also for the rising of labor unions that have grown in power and in arrogance that is almost if not entirely equal to that of organized or corporate wealth. And whether you are speaking of organized wealth or of organized labor, and you watch the two classes struggling for the mastery, you have plenty of evidence of the truth of the language of inspiration: "The love of money is the root of all evil."

IV. Labor Unionism

This form of unionism comes closer to the body of our readers than that among the employers of labor, for the reason that most of us are laborers, while the capitalists among us are "few and far between." The Mennonite Church has consistently made membership in unions, whether of organized labor or of organized capital, a test of membership. This has brought problems in some sections, inasmuch as labor unions have become so powerful that in many communities it is a great problem as to where the non-union man can find employment.

Several weeks ago, at the suggestion of representatives of the United Mine Workers of America, a number of our brethren met at Scottdale, Pa., to talk the whole situation over with them to see if it might not be possible to arrive at an understanding whereby those who are conscientiously opposed to becoming members of labor unions might not have the opportunity to work unmolested in unionized mines. Among other things, a paper was presented at this meeting which we believe states our view on the labor union problem. Following is an extract from this paper:

1. The Mennonite Church, from its earliest organization, has based all its teaching and its activities upon the Word of God. This Bible faith came prominently into notice as early as 1525, and has been maintained through the centuries under great opposition and trials. Our forefathers came to the land of Penn more than two centuries ago, that they might enjoy the liberty of conscience which has since that time been guaranteed by the Constitution of the United States. In this new land of their choice they have enjoyed this liberty, not without serious tests, and by the grace of God they endeavored to maintain the principles which they held dear. As a Church we accept the Bible as the Word of God, recognizing it as our highest authority. When problems arise relative to our own lives or our relationships with others, we rely upon this Word for their solution.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Could there have been any time between Genesis 1:1 and 1:2?—J. H. S.

Yes, there could have been; but no one has any proof that there was, except, of course, the passage of "time" when there were none of the objects, by which we now measure time, in existence. We measure time by the apparent movements of the heavenly bodies—sun, moon, stars, planets—in relation to the earth. Machines, such as clocks and watches, measure time in a very imperfect way, so they are not considered in a problem so vast as the one we are looking at just now. This question has often been raised in connection with the "geological ages." As a matter of fact, the whole creation was, and is yet, a miracle; and it does not help matters a particle to spell "nature" with a capital "N", and thus call it God. And God is just as able to call the universe into being out of nothing in the minutest imaginable fraction of a second (such seconds as we know by the watch), as to take billions of our years to the process. When we try to compute time outside the material, created universe, our mind is completely at sea. We have great difficulty to account for the passage of time, and to define "now," "past time," and "future time." "Past" and "future" meet for a moment at what we call "now," and a "new now" comes into being for an unmeasurably short period of time and then joins forever the "past." Can you understand that? I can't. If we find it impossible to understand the comparatively tangible thing we call "time," how foolish it is of us to try to understand eternity—duration without beginning or end. Let us bow in reverence at the feet of Him "who inhabiteth eternity" (Isa. 57:15), and acknowledge Him as having been "in the beginning," and the One who shall live for evermore.—J. A. R.

Please explain Heb. 10:26, the latter clause. L. B.

The whole verse reads as follows: "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for

enrich—why do we fail in such simple ventures? Old friends will enrich the years of old age as nothing else will.

It is selfish, though, to think of our own gain alone! To be an honored friend requires character that will enrich another, that finds a real joy in adding happiness to another's life.—Sunshine Magazine.

sins." It is the latter clause concerning which we are asked for our opinion.

The text is made clearest when taken in connection with the context. Then the word "wilfully" must not be lost sight of. "If we sin WILFULLY"—that is, knowingly, with open eyes, deliberately, becoming apostates from the faith and service of Jesus Christ—"There remaineth no more sacrifice for sins;" because the ceremonial Law, with its sacrifices, has been nailed to the cross, and there remains but the Sacrifice of the cross as our only hope for remission of sins. If this only hope is trampled under foot, there is nothing left for us.

One thought to be taken into consideration is that there is a difference between wilfully sinning against better light and weakly (perhaps ignorantly) sinning through being overtaken in a fault. I Jno. 1:9 applies to this, not to wilful sinning and apostasy.

Do such scriptures as Heb. 6:4-6; 10:26-29; I Cor. 9:27 speak of "born again" Christians losing their salvation? L. B.

In our humble judgment, they lose their force when taken in any other sense. Compare these scriptures with Ezek. 18:24; 33:11, 18.

Was the letter to the Hebrews addressed to Hebrew Christians? L. B.

It is so understood generally by Bible students.

WRITING A BOOK

By S. B. Wenger

Of the writing of books there seems to be no end.

Every subject imaginable is in book form, and all have their influence to some extent on the readers, for which the author is responsible. Eternity alone can reveal the influences exerted on the lives of the readers of the many books that are in the world.

The life of the Christian is compared to a "living epistle, known and read of all men;" an open book, the influence of which may reach down the ages for many generations. My brother, the late Amos D. Wenger, used to say that "our influence is as high as heaven and as deep as the bottomless pit."

I often wonder if people really realize the importance of their influence exerted in their everyday life. We are being read daily by those with whom we come in contact.

Each of us are writing a book; and each of us should study the importance of our own lives, to the end that the book which we are writing may be the means of winning precious souls for a blessed eternity.

South English, Iowa.

THE PRESERVATION OF FRIENDSHIP

One thing about which many a person is careless is the preservation of friendship down through the years. The tragic loneliness of souls in the later years of life should warn us not to neglect this rich source of happiness. Friendship thrives on such homely, simple, and accessible qualities that we wonder why any of us should let it die. A bit of unselfish and unflinching consideration, an unending delight in the daily activities of one another, a contact that a letter can sustain and

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Coatesville, Pa.
(625 Walnut St.)

Dear Herald Readers:—Our communion services were held Nov. 3, in charge of Bro. John A. Kennel, assisted by Bro. M. S. Stoltzfus. Our monthly Bible instruction meetings are well attended and interest is good. Our next meeting (D. V.) will be held Saturday evening, Dec. 14, and all day Sunday, Dec. 15.

Thanksgiving morning Bro. A. B. Stoltzfus gave us a very impressive sermon, reminding us that we should be thankful for the little things of life.

We as workers feel very grateful to the Lord for supplying our needs at this place. A number of brethren and sisters from the country have been supplying us with potatoes, apples, cauliflower, cabbage, and other vegetables. In this way we have been able to help the poor and needy. We want to thank all who have made this possible, and may the Lord richly reward you for it. We also want to thank the sisters' sewing circles for supplying us with clothing that is given to the poor.

In our visitation work for November we came in touch with about 73 homes. A few of these are Catholic homes, but they are ready to have the Word of God read to them. Continue to pray for the work and workers, that as the Word is being taught it may be given in love and might bring conviction to the sinner.

A girls' sewing school will be organized Dec. 7 (D. V.). Also pray for this work that it may be directed in a way that may be an honor and glory to God, and prove a blessing to the work at this place.

The Sunday school attendance has dropped, and we keenly feel the need of the prayers of all who know the value of prayer. The average attendance for November was 129. Come and visit some of these needy homes with us, and you will receive a blessing. The temporal needs of some of these people are great, but their spiritual needs are greater.

Yours in His service,
Nov. 29, 1935. Anna Yoder.

Lancaster, Pa.
(Vine Street Mission)

Dear Readers, Greetings:—How swiftly the years pass by! We have entered another holiday season which brings its sorrows and joys. The

needs of our city are many and varied. State relief has been cut off entirely. Each county is supposed to take care of her poor, but there are a number of families that are in real need who are not getting food and clothing sufficient for their children. Jesus said: "For ye have the poor always with you." How true this is, but the innocent children must suffer so often!

As we approach the Christmas season again, we have in mind to bring cheer to a number of homes as the Lord supplies and gives us wisdom and grace. Pray for us. The following can be used and will be gratefully received: potatoes, lard, rice, meat, chickens, dried goods, canned goods, groceries, fruit, vegetables, money and clothing. These things should be at the Vine St. Mission not later than Dec. 23. We can give only as it is given unto us. We also know that the gift without the giver is bare.

Remember us at the throne of grace.

In glad service,
Nov. 30, 1935. D. S. Krady.

Iowa City, Iowa
(609 Riverside Dr.)

Dear Christian Friends:—"I will praise thee, O Lord, with my whole heart; I will show forth thy marvelous works." May this be the prayer of every Christian believer.

It would be impossible to name all the things that we ought to praise the Lord for. We just closed a series of meetings at this place, in charge of Bro. William Jennings of Concord, Tenn. We enjoyed rich spiritual food and the good crowds were an inspiration to us. The visible results were twelve confessions and reconsecrations, and eight converts. Two young ladies wanted to join us, but their parents objected. Pray for them, that the way may be opened to go all the way with God. Satan took notice of the work done in these meetings, and put forth special effort to defeat God. Let us remember I Jno. 4:4—"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

Each afternoon we had cottage prayer meeting during our revivals, and they seemed to bring us in closer communion with the Lord. One sister was reclaimed in one of these meetings. I am sure these little contacts will not be forgotten soon.

During these meetings four souls were received into church fellowship; one by water baptism and three upon confession of faith. These have never had any contacts with our church before, and our faith is new to them. But Jesus said, "Teaching them to observe all things . . . and, lo, I am with you alway, even unto the end of the world."

On Nov. 17 we had members' meeting that was well attended and all ex-

pressed peace with a desire to do more for the cause of Christ. On Nov. 23 our communion was held, in charge of Bro. D. J. Fisher and Bro. Jennings also Bros. A. G. Yoder, J. C. Brenne-man and P. P. Swartzendruber present. Nearly all members were present and the few who did not commune with us ask special interest in the prayers of God's children in their behalf. Also remember this congregation daily.

We hardly know where to begin to thank our brothers and sisters in the Lord for your kindness to us in the past, and the gifts you have given to make the Lord's work possible. Our neighboring congregations have given special programs here, which has been a help to the work.

Plans are made to give Christmas baskets to the needy and a treat to our Sunday school pupils. If the Lord leads you to give to this cause your gift will be appreciated and gratefully received.

The sewing circles of Iowa and Indiana that have donated to this work, we are taking this way of thanking you for your kindness to us here. Many unfortunate ones have been comforted with these gifts that are so necessary. Some of our members are living in shabby old houses, sleeping on the floor. If any circle has bedding to spare and doesn't know who to sew for, we would be glad to have your help.

Many thanks for your interest in the work here.

Nov. 30, 1935. Bernice Hobbs.

Manheim, Pa.
(Miner's Village Mission)

Dear Readers:—We rejoice in the grace which was given us through our Lord Jesus, which is shed upon us day after day, and that in His name we can bring a Gospel of salvation to a lost and dying world. "O magnify the Lord with me, and let us exalt His name together."

The attendance has increased a little the last few weeks. The attendance during November averaged 156. The brethren who preached for us were Henry Garber, John S. Hess, John W. Weaver, and Simon Garber.

On Tuesday, Dec. 10, the Lord willing, we expect to take up the study of the Philippian letter with Bro. John Gochnaur as teacher. We are looking forward to some interesting evenings of study on this subject. This is a weekly meeting held every Tuesday evening, alternating between the church and the homes. One week we have it in the church, the following week in the homes.

We are desirous of your very special prayer in behalf of the very important work to be undertaken in the near future at this place. The ordination of a minister has been decided upon, and will take place in the near

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ture. Pray very earnestly in behalf of this work, that the Lord might have His way in choosing a shepherd for His flock.

We wish also that you might continue your prayer support of the work at this place, praying for the workers and the believers. Come and visit us in our worship whenever possible.

Yours for His glory,
Benjamin W. Stauffer, Secy.
Dec. 1, 1935.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Bishop Abram L. Martin of Intercourse, Pa., was here last Sunday for communion service. In the morning Sunday school two children were baptized. As far as we know, this was the first that this was one in the morning, it being usual to have it in the afternoon service or in the preparatory meeting. Many of the Sunday school folks had likely not seen a baptismal service before.

Tomorrow evening, Dec. 4, we are expecting Bro. J. C. Frey of Fulton Co., Ohio, present in our prayer meeting.

We are again counting on our country brethren and sisters to assist us in our Christmas basket work. Both cash and provisions will be welcome. We would appreciate to have the goods here Monday afternoon, Dec. 23, or early Tuesday morning.

Dec. 3, 1935. J. Paul Graybill.

Detroit, Mich.

(15559 Curtis Ave.)

Greeting in His Allworthy Name:—As we think anew of our Savior King, we want to give Him first place in our lives, and endeavor to have others crown Him King of their lives.

The Lord is blessing souls, and we rejoice with those who are growing in grace. Pray with us for those who seem to follow "afar off" and thus lose many of God's choicest blessings. The devil's cunningness blinds many to the need of a distinctly separated life from the world. Let us pray for an eye singled to Jesus only.

Again the winter months are upon us, bringing us face to face with many needs. In some ways the working conditions are better than a few years back, and we are happy that much suffering in that way on the part of many has been lessened. However, there are many yet facing a cold winter unprepared. Anyone feeling led to help in this worthy cause will find sincere gratitude here.

Also a great need and burden we want those who know the Lord to share with us is the need of Bible story books and Bibles. Many homes where there are children eager to hear the stories of the Christ-child and His gift of eternal life are deprived of the

books necessary. No one can tell how rich the harvest may be of the seed sown in this way in young hearts. This is one way many can share in winning souls. "He that winneth souls is wise." Dear reader, if you have good books to pass on, or the Lord lays it on your heart to send funds that we may place the Bible stories in these eager hearts, may you heed His call.

There are homes that will be void of perhaps any Christmas cheer except that provided by you. We find many homes where they may not be in a material need but who long for a friend to cheer in lonely years. In a large city and in the midst of many people one can feel the need of a friend as perhaps in no other place. Those who have forsaken their friends in the world and have given up all for Jesus are looking to His followers for fellowship. Jesus is counting on you to give cheer to the sheep that are alone and perhaps cold and to the lambs even though they have gone astray. Can He count on you? A bit of Christmas cheer in the form of a little gift, funds for fuel, eats, clothing, etc., or in any way is needed and appreciated. Let us give and do for Jesus' sake. Truly, "He is worthy," and let us praise Him with our bounties.

We greatly enjoyed the presence of Bro. and Sister Jesse Smucker of Goshen, Ind., in our Thanksgiving service; also Bro. and Sister C. Oesch, Bro. and Sister A. Bontrager, and Sister Fannie Bontrager, all of Forks congregation, on Sunday forenoon, Dec. 1. We are always glad for visitors who are interested in the Lord's work and are praying with and for us.

Sister Anna Smucker, one of our helpers, is at home again, having attended the Bible school at Midland. She reports a blessed time of spiritual refreshing.

To those congregations and sewing circles that have so kindly contributed to our needs in various ways, we want to hereby express our gratitude for the same. If souls are saved here—and, praise God, they are—it shall be accounted unto you for righteousness; for "inasmuch as ye did it unto one of these least . . . ye did it unto me."

Pray for His Cause here and any gifts may be sent to the above address.

In His Worthy Name,
Dec. 4, 1935. The Workers,
Per Frank Raber.

Marietta, Pa.

(Mennonite Mission)

Dear Herald Readers, Greetings:—The work at this place is going on with increasing interest. A number of new scholars are coming in to Sunday school almost every Sunday.

Sewing school is very interesting. Enrollment, about 100; which includes about 15 boys. Most of these make

blouses. We are glad for the number of teachers who come to help us out. It may mean some sacrifice on their part, but we realize they will be richly rewarded for their labor of love.

Communion services were held here on Sunday morning, Dec. 1. Preparatory and baptismal services on Saturday evening, when three precious souls were received into church fellowship. Pray for them. We would kindly ask all those who know the value of prayer to remember especially a few of our members who have become cold and indifferent.

We also had the pleasure of having with us over the week-end, Bro. Joshua Zook and wife of Belleville, at which time he conducted our cottage prayer meeting on Friday evening at the home of Bro. Peter Sawadsky, where a goodly number were present. He was also present at our sewing school, where he gave a helpful talk to the children. He preached for us Sunday evening at the Mission. We surely appreciated his visit, and would say, "Come again." We hope the Lord will lay it on the hearts of others to come. With our many times of discouragement, what an inspiration when some one comes and gives us a lift in bearing some of the burdens hard to bear. We are glad there is One whose grace is all sufficient to help us in all our trials. May we not fail to look to Him.

The Lord willing, we expect to start evangelistic meetings at this place, starting Jan. 19, at which time an all-day meeting will be held. Meetings will continue two weeks, conducted by Bro. A. A. Landis of Ephrata. Will you remember these meetings at the throne of grace that it might mean the salvation of many souls?

We also have one man at this time under instruction, and we realize there are others who are under conviction. May He give us sufficient grace to gently lead them into the fold.

The time of the year is again approaching when we expect to give out baskets to our needy homes. We are very grateful for the way you have helped us in the past, and we hope and pray that you again remember us at this Christmas season. These donations and baskets carry with them a message that none other can tell. All goods should be at the Mission Home by Monday or Tuesday noon before Christmas. Our baskets will be given out on Tuesday afternoon. All who feel like giving us a helping hand in this work will be appreciated. Sometimes Sunday school classes wish to make up baskets and give them to homes. If so, come on Tuesday afternoon and we will give you a list of places. We are especially in need of some plain clothing for our brethren and sisters. We wish to keep them in the order of the Church. Will also

(Continued on page 796)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE WAYWARD SON

By Silvanus Yoder

For the Gospel Herald.

The 15th chapter of Luke, in portraying the character of the indifferent, the careless, and wayward, is a convincing testimony to the sacredness and divinely ordained admonition of Holy Writ. All these centuries the character of the wayward son has been indelibly written on the pages of the Bible, and still serves as a warning to every father and mother and all others who are responsible for the welfare of boys. The old Book is not out of date. The characters portrayed in the parables of the lost sheep, the lost coin, and the prodigal son have been enacted again and again on the stage of life's panorama. The son that left his father's house to seek freedom and pleasure in the world at large was sadly disappointed. The aching and yearning heart of the father for his son and the angel's song of joy and triumph are inscribed on the heart of every child of God that has undergone similar experiences. Following is a letter that was handed to me which no doubt is the expression of many others having problems of similar experiences:

"Dear Brethren:

Here is a request from another burdened mother who has a son that has lost all interest in the Church. He does not want to be in the company of Christian associates and it seems that nothing can touch him. The devil is hard after him, and it seems he does not even care. If I am not doing wrong in this would you ask the churches to especially remember him in prayer that God might in some way take hold of his life and again bring him back to Him. I want to do all I can in this and trust God for the rest. His future life depends much on what he makes of it now. O, that God might make a change before it is too late. All things are possible with Him.

A Sister."

What has been the cause of backsliding? The answer is obvious: "The devil is hard after him." The lures of sin such as carnal indulgences, vaudeville music, and other forms of worldly pleasure have gotten a grip on his heart and induced him to become cold and indifferent to the cause he once espoused. The hallowed walls of his paternal home, the entreaties of mother to live a virtuous life, the admonitions of Holy Writ have to him become inferior to the enticing snares of the enemy of righteousness. Would to God that we might really know the power of evil on our lives as expressed in the words, **Enticing Snares**.

Many a young man has been caught in these snares and as a helpless fly in

a spider's web has found it impossible to extricate himself and been made a victim of eternal death and banishment from God. Well has the poet expressed the thought of the overwhelming power of the tempter as he assails his victim—therefore, "speak gently to the erring one."

The fact that the devil is hard after him is not alone applicable to this case. Our own experiences suffice that at every turn and opportunity since we have become accountable for our actions the enticing lure of sin has always been prevalent. Our successes and failures in combating evil can best be answered in silent meditation as we approach the throne of grace. The Bible is not silent or negligent in sounding the alarm of this cruel approaching enemy. Our loyalty to the cause of righteousness and the welfare of the wavering has repeatedly been tested and tried. "Let the words of my mouth, and the meditations of mine heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

The devil is hard after him. Thank God for the divine power of resistance which if properly wielded will cause him to flee. We are reminded of Paul's admonition to the young man Timothy: "Be strong in the grace that is in Christ Jesus." Ah, yes! the devil from his lurking place sallies forth with might. What are his lurking places? The young man of today knows only too well of the many loafing places and dens of idleness which are a menace to every community; and as one who is interested in the welfare of our youths I beg of you, young man, in the name of Him who never had a moment of time to waste in idle revelry, to shun these lurking places of the devil. All the satisfaction you have ever gotten from there you have paid for in terms of vigorous manhood and Christian character. They are the gateway to a wasted life and lead on to utter ruin.

My dear young friend whose face of youth bespeaks vigor and whose physical appearance gives prospects of long life, whose mind is keen and alert with radiating intelligence, in whose eyes there gleams that vigor of manhood to accomplish a noble purpose, why should you weave into your character the fibers of carelessness and indifference and lose your Godly heritage? Why will you ignore the pleadings of your best friend and spurn the advice of those who are interested in your personal welfare? Will you drift with the throng adown the vulgar stream and lose all of these manly traits of a noble character? God has charged with a divine trust; will you betray it? O that the youths of our communities could realize the possibilities and opportunities that exist within their God-given powers and yield themselves as instruments of righteousness to a vir-

tuous cause. God bless the young man who in the hour of temptation has said no and frustrated the hopes of the devil who is hard after him.

Why should a young man be lost to a righteous cause and the hopes of heaven who has given birth be frustrated? Why should the son in whom his father delighted be doomed to ruin and disgrace? Is there no remedy for the sin stricken victim that once has been ordained to eternal life? Is there no balm in Gilead? Listen to the promises of God given in letters that glow: "Though your sins be as scarlet, they shall be as white as snow; and though they be red as crimson, they shall be as wool." There is balm in Gilead for the soul that needeth cleansing. The piercing conviction of the Holy Spirit alone can break the stubborn walls of resistance and melt the heart of stone.

Why this backsliding, and why have the lures of sin drawn away the soul from following that which is virtuous and holy? Perhaps I have failed in exemplifying the Christ-life. As a Sunday school teacher, I may have failed to supply the aching void of the heart of him who sought the heavenly benediction and peace of God. Have the environments of home, such as pictures on the wall and the literature on the library table, been conducive to Christian character? Have the hired help and the strangers that called at the home been of an edifying character? Have the associates and schoolmates been of a questionable character? Ah! the causes for backsliding are innumerable, some of which can be avoided while there are those which we can not alter.

One thing, however, lies within our power as parents and teachers—we can instill into the hearts of those for whom we are responsible that manly God-given power to resist evil in its vicious forms in times of trial. God has said, "Resist the devil, and he will flee from you." Do not allow that son of yours to fall a helpless victim to the carnal craving of a lustful habit or a sinful indulgence. Be strong in the grace that is in Christ Jesus, and as a good soldier of Jesus Christ put ye on the whole armor of God that ye may be able to stand.

What can be done for the young man who has turned his back to the hallowed walls of his paternal Christian teaching and the longing entreaties of her who is his best friend and the sacred altar that witnessed his baptismal vow? has been the perplexing question of many a parent and shepherd of God's heritage. How can an entrance be made into the heart that is hardened and glossed over by sinful indulgences? When is the proper time to approach such an one, and who is best qualified? What might be a proper theme of conversation to break the stubborn walls of resistance and melt

(Continued on page 795)

SUNDAY SCHOOL LESSON

Theme for the Quarter: LATER PROPHETS AND LEADERS OF JUDAH

OUTLINE STUDY

Lesson for Dec. 22, 1935.—CHRISTMAS LESSON.

Lesson Scope.—Matt. 2:1-12.

Lesson Text.—Matt. 2:1-12.

Time and Place.—B. C. 5; Bethlehem.

Leading Characters.—The infant King, Mary, Joseph, Herod, the wise men.

Golden Text.—Thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1:21.

Points for Meditation.

1. Birth of Jesus.
2. The event in prophecy.
3. Wise men from the East.
4. Herod's murderous design.
5. The Star of prophecy.
6. God's providential care.
7. Worshipping the King.

Introductory Thoughts.—There is no event in history that is more fully established by facts and historical references than is the birth of Jesus in Bethlehem. The descriptions found in prophecy tell, in minutest details, the time and the place and the manner of His coming. May our joys mingle with the joy of the heavenly host, and the spirit of worship manifested by the wise men from the East be in evidence in all we say and do—not only on Christmas day but all through life. Let all heathenish practices be entirely absent from our Christmas celebrations.

LESSON COMMENTS

Seeking the King (1-8).—Several striking things are in evidence as we study the story of the wise men from the East and the request they made of Herod. Who were these wise men? Where did they come from? What was this star of prophecy that brought them to Jerusalem? Why did they not follow the star all the way to Bethlehem in the first place, instead of first coming to Jerusalem? Why should they come all the way from the East, certain of what that star meant, when those at Jerusalem paid so little attention to what had taken place at Bethlehem?

There was no excuse for any one being in ignorance of what was going on. That star in the heavens was enough to convince the wise men that the long-looked-for Messiah had at last appeared. When the chief priests and scribes, awakened by the demand of Herod, were faced with the facts, they had no trouble in finding in prophecy just where the infant King should be born. The evidence was clear. All that stood in the way was indifference and sin.

If there was anybody who ought to have been eager to know just when the Messiah should appear, and interested enough to investigate fully after He did come, it ought to have been those in authority at Jerusalem. But they were so fully asleep in the lap of sinful indulgence that even these clear evidences made apparently slight impressions upon them.

But Herod was not asleep. The words, "King of the Jews," did not sound very well in his ears. He must

get rid of this (supposed-to-be) rival without delay. So he "privily" called these wise men, pretended to be in sympathy with their desire to worship the infant King, saying, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." But God thwarted his wicked plot against the life of this Child from heaven, as we shall notice later on.

Worshipping the King (9-11).—The wise men followed the directions of the people at Jerusalem, evidently taking Herod's word in good faith. But God had another plan. No sooner had they set their faces toward Bethlehem than the star again appeared. "And when they saw the star, they rejoiced with exceeding great joy." It must have been the happiest moment of their lives—to be surpassed only as they got into the presence of the infant King and worshiped Him "in spirit and in truth." They opened before Him their treasures that they had brought as sacrifices, fell down before Him, and worshiped. The most priceless treasures they possessed were not too rich to present to this infant but Mighty and Glorious King.

The Overruling Power of God (12).—Herod's plot was well laid. But he

failed to reckon with the important fact that he was fighting against God. It was an easy matter for God to warn the wise men and to move them to go back some other way. Likewise it was an easy matter for Him to warn Joseph and Mary of the wicked design of Herod and direct them to take the young child to Egypt. In the slaying of innocents Herod thought that he had forestalled every possibility of the young Child to live. But Herod, like every other mortal man who undertakes to fight against God, failed miserably, and the plan of God concerning the infant King was carried out to perfection. Herod himself died a miserable death; far more miserable than that suffered by the murdered innocents, and his miserable death here was but a foretaste of the endless death he and all other lost souls will be suffering forever in the lake of fire. "If God be for us, who can be against us?"

The story of the wise men's visit to Jerusalem and to Bethlehem is a thrilling one. They were wise in more senses than one. And may we, like them, be wise in pouring out at the feet of Jesus the most priceless treasures entrusted to our care, serving Him in the beauty of holiness, worshipping Him "in Spirit and in truth," partakers of the joy that means a holy life in time and a glorious life in eternity. "In thy presence is fulness of joy. At thy right hand are pleasures forevermore."—K.

BIBLE MEETING TOPIC

GLAD TIDINGS.—Acts 13:14-39

Topic for December 22

MOTTO

"Do the work of an evangelist."

OUTLINE STUDY

I. What the Glad Tidings Are.

1. A Savior is born.—Luke 2:10, 11; Isa. 9:6.
2. This Savior has been given.—Jno. 3:16.
3. He preaches the Gospel to the poor.—Luke 4:16-22; Matt. 3:23-25.
4. He sends the tidings to the Jews.—Matt. 10:5-8.
5. He sends glad tidings to all.—Mark 16:15, 16; Luke 24:46, 47; Matt. 28:19, 20.

II. What the Tidings Mean to Believers.

1. Forgiveness of sin.—Acts 2:38, 39.
2. A newness of life.—Eph. 2:1-10.
3. An inheritance.—Eph. 1:10-12; I Pet. 1:3-5.
4. Strength in weakness.—II Cor. 12:7-10.
5. Continual joy.—Phil. 4:4-7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Saviour."
2. The Glad Tidings about Jesus.
 - a. The promise of God.
 - b. The day He was born.
 - c. When He began to preach.
 - d. When He gave His life on the cross.
 - e. The day when He arose from the dead.
 - f. When He gave the disciples their Commission.

g. When He went up to heaven.

h. His seat in glory.

3. The Hope We May Have in Jesus.
 - a. Forgiveness.
 - b. Life.
 - c. A home with Him forever.
4. He Is Our Unspeakable Gift.

For Seniors.

1. The Source of Glad Tidings.
2. The Character of Our Glad Tidings.
3. The Blessings of the Glad Tidings.

SEED THOUGHTS

O Zion haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

Proclaim to every people, tongue and nation
That God in whom they live and move is Love:

Tell how He stooped to save His lost creation
And died on earth that man might live above.

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release

Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, DECEMBER 12, 1935

Field Notes

A series of meetings is to be held at Good's Church near Bainbridge, Pa., beginning Dec. 15, with Bro. J. W. Hess of Akron, Pa., in charge. Pray for the work. I. Z. M.

Communion services are announced for the Pleasant Grove Church near Salix, Pa., next Sunday. Visiting brethren and sisters from other congregations will be welcome.

A brother writes from Neffsville, Pa., under date of Dec. 2: "We began a series of meetings at the Landis Valley Church last evening. They will be in charge of Bro. John W. Hess as evangelist."

A two-day Bible conference was held over the week-end of Dec. 8 at Springs, Pa., if previous arrangements were carried out, manned by home talent. We commend the "home talent" part of the program.

We are in receipt of a neat little folder of the Illinois Sunday School Normal to be held at Sterling, Ill., Dec. 26-Jan. 1. Instructors: I. W. Royer, and A. J. Metzler, assisted by local talent. See announcement on last page.

The third monthly Bible instruction meeting will be held, D. V., on Saturday evening and all day Sunday, Dec. 14 and 15, at the Mennonite Mission in Coatesville, Pa. Instructors: J. F. Bressler, J. C. Leaman. All welcome. Bring your Bibles. D. G. K.

Bro. C. F. Derstine of Kitchener, Ont., spent a few hours at the Publishing House one day last week, being on his way home from Pinto, Md. Bro. D. is a former editor of the Christian

Monitor, on several occasions has served as evangelist here at Scottsdale, and his presence here is always welcome.

Interesting meetings are reported from Pinto, Md., where a short series of meetings was conducted by Bro. C. F. Derstine of Kitchener, Ont., over the Thanksgiving season and continuing over the Sunday following. This is a most impressive and appropriate way of spending the Thanksgiving season.

The series of meetings held with the Sycamore Grove congregation near Garden City, Mo., closed Sunday night, Dec. 1, with nine public confessions as one of the visible results. The meetings were in charge of Bro. J. N. Kaufman, formerly of the India Mission but now of the Pleasant Hill congregation in Illinois.

The congregation worshipping at the Thomas Church near Hollsopple, Pa., is having its second week of teacher training work, with Bro. Ezra Bender as instructor. This makes four weeks of instruction in the course, the first two weeks having been held last spring. There are somewhere between forty and fifty in the class.

Recent visitors at the Publishing House, and with friends in Scottsdale, include the following: Lewis Shank and wife, Carroll Shank, Mrs. Henry Landis, Sterling, Ill.; Mrs. William Shore, Woosung, Ill.; Mrs. Charles Good, Columbiana, Ohio; H. C. Harris, Providence, R. I.; Lester Brubaker and family, Lancaster, Pa.; Richard Martin, Hagerstown, Md.

If previous arrangements were carried out, Brethren Earl Buckwalter of Hesston, Kans., and J. R. Shank of Versailles, Mo., spent last week-end with the little flock at Culp, Ark. Under the direction of the Missouri-Kansas Conference an earnest effort is being made to advance the cause of Christ and the Church in that community.

A two-day Bible instruction meeting will be held, the Lord willing, at the Millersville, Pa., Mennonite Church on Saturday afternoon and evening and all day Sunday, Dec. 28 and 29. An interesting program is planned, and all are invited. Instructors: John Gochbauer, Chester Lehman, Richard Danner, Jacob Charles, John W. Hess. Come praying. T.

Bro. C. Z. Yoder of Wooster, Ohio, well known to most of our readers, has recently passed the ninetieth milestone of his earthly pilgrimage. On Thanksgiving day he was presented with a book in which were more than 500 letters from friends extending to him their best wishes. It is this gift for which he expresses heartfelt thanks, as found on another page of this issue.

Survey Bible Course.—Three books on this series, for use in our elementary course in teacher training, are in course of preparation. These books are being written by the deans of our three schools; namely,

H. S. Bender, Law and History.
Paul Erb, Poetry and Prophecy.
C. K. Lehman, New Testament.

The second of these books is now in type, and by the time that we get your orders we will be ready to fill them, no providential hindrances. The other two are expected to be ready in the near future.

Have you seen the 1935 report of the annual meeting of the Mennonite Board of Missions and Charities? If not, we suggest that you write at once for a copy. And while you are writing for a copy for yourself you might as well send for enough to supply your whole congregation. It is a 176-page book, containing the following features: (1) Minutes of the meeting, including financial report and other reports; (2) addresses delivered before the meeting; (3) annual reports from our missions in India and South America. You will be interested in its contents.

Correspondence

Waterloo, Ont.

Dear Herald Readers, Greetings:—On Saturday evening, Nov. 9, Bro. S. J. Miller of Pigeon, Mich., came to this place for a series of meetings, which lasted till the 19th. On the evening of the 16th, Bro. Simon Martin spoke on the subject, "The Holy Spirit in Revivals," and Sunday, Nov. 17, Bro. C. F. Derstine's subject was "Present Day Conditions a Challenge To Our Young People." Bro. O. D. Snider spoke on "Intercessory Prayer."

All these subjects were very ably presented, and Bro. Miller preached the Word with much earnestness and power.

Nine young souls confessed Christ and believers were encouraged to labor more earnestly for the Master. Pray that those who did not yield may come before it is too late. Pray for the shepherds of the flock.

Nov. 21, 1935. Menno M. Brubacher.

Vestaburg, Mich.

(Zion congregation)

Dear Herald Readers:—The Zion congregation is thankful this Thanksgiving as they have with them Grandmother Detwiler who will be 96 years old this November; and also two new baby boys who will answer to the names of James Lewis Beach and Philip James Buskirk.

Nov. 4-10 our revival meetings were held. They were conducted by Bro. J.

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1935

S. Newhouser of Leo, Ind. We had Children's meetings both Sunday evenings. Nov. 10 we had a roll call of 70 and in the evening an audience of 71.

Our congregation gave out 609 invitations and as a result of the visitation one aged man was converted. Millard Baker, age 63, was baptized by Bro. Hostetler a little while after the meetings.

Bro. Eril Bontrager is making weekly visits with Bro. Baker for instruction.

Missionary Sunday was observed in our church by the children giving recitations and songs by all. We have had many visitors, for which we are very grateful—they were kind in helping in our services.

We appreciate and welcome those of like precious faith to worship with us.

Nov. 25, 1935.

Cor.

Orrville, Ohio

(Martins congregation)

Dear Readers of the Gospel Herald, Greetings:—As we approach the season of the year when all hearts are turned more or less in giving special thanks to God, we are again reminded of the great gift that was given to the world. Do we really appreciate this gift as we should? If we do let us manifest this gratitude to the heavenly Father, who is the giver of every good and perfect gift.

Since our last writing we were privileged to partake of the sacred emblems again. Bro. O. N. Johns was with us in the afternoon of Oct. 20 to conduct counsel meeting, at which time he gave a message on "Hearts." The question that was pressed upon us was "What kind of hearts do we have?" On the forenoon of Nov. 3 communion and baptismal services were held, when a large number were present and partook. At this same time 4 precious young people were received into the Church by water baptism. May we remember them in prayer.

On the eve of Oct. 20 the Y. P. M. from Bethel, Medina Co., gave the program at this place. Many good thoughts were given.

On Sunday evening, Nov. 10, a very large concourse of people gathered at this place to attend the wedding of Melvin Rohrer of Wadsworth and Esther Burkhart of this place. May the Lord bless this union.

Missionary day was observed by having a program in the afternoon of Nov. 17 by the primary and junior Dept. Bro. I. W. Royer was with us at the same time and gave a short talk on "Missions."

Bro. Alva Wengerd of the Pleasant View congregation worshiped with us on Nov. 24 and delivered the message. His subject was "Unbelief." Some very heart-searching questions were brought before us. "He that knoweth to do good and doeth it not to him it is sin."

Mid-week prayer meetings have been

conducted in the various homes of the members on Wednesday evening of each week. Let us not forget the words of Paul: "Pray without ceasing."

We solicit an interest in your prayers for the work in this part of the Lord's vineyard. May you, Herald Readers, especially remember the revival meetings and Bible Conference. Bro. M. M. Brubacher of Canada will conduct the meetings from Dec. 19 to 29. The conference will be from Dec. 24 to 29, Bro. J. L. Stauffer of Harrisonburg, Va., serving as instructor.

Yours in His service,

Nov. 25, 1935. Esther Eshleman.

South Boston, Va.

(Ebenezer congregation)

We want to tell the glad news so that you can rejoice with us. Oct. 12, 13, Bro. J. W. Hess preached three helpful sermons for us. Also on the 13th, Bro. Warren Kratz and wife of West Virginia Mission, gave us some talks on the work there. There is no time to idle, for there is help needed everywhere.

Nov. 2, Bro. Joe Driver, Etter Heatwole and wife, Bro. Clark Showalter and wife came. Bro. Driver preached a stirring sermon on "entanglements." Saturday evening Bro. Heatwole preached on "My Grace is sufficient for thee." Many friends will be happy to know that after this service, Bro. Otis Snead's wife was received into the Church.

Sunday morning we had communion. Every member expressed peace and communion. Let each one of us be watching, purifying ourselves. Be ready when the cry comes—Go out to meet the Bridegroom.

Nov. 25, 1935.

L. S. H.

Elkhart, Ind.

(Belmont Ave.)

"Come thou with us and we will do thee good" (Num. 10:29) is one of the mottoes we try to practice in our mission Sunday school. We make use of every opportunity to have a special program or service to bring in the fathers and mothers of our boys and girls that we may present the Gospel to them.

On Oct. 6, we had a special children's program for our Harvest Meeting. Bro. Chris Reiff preached a Gospel message and extended the invitation.

On Nov. 24, we had our Missionary Day program. The savings boxes were collected and the offering was \$13.86. We were very happy to have so large an offering from them. In the morning Bro. V. E. Reiff and Sister Barbara Bontrager told us some interesting things about our Mennonite Mission activities. In the evening the following speakers discussed the subjects as suggested in the Missionary Day book-

let: Huber Yoder, Donna Yoder, and Allen Ebersole.

For a number of Sunday evenings Bro. C. W. Leininger has been relating the story of the creation and the children of Israel to the Juniors. They are now starting to have assignments for the Juniors to tell about. We believe that if we give them something to do they will become more interested.

On Nov. 10, at baptismal services in the Prairie St. Mennonite Church, three from the Belmont district were baptized, and one was reinstated in church fellowship. These young people need our prayers as their temptations are severe as they associate with others in our public schools. The following Sunday we worshiped with the Prairie St. Church and partook of the communion with them.

Last Monday was conducted the first funeral in the Belmont Church building. Harry Sleeper, aged 17, who had been a member of the Sunday school since it started, over five years ago, accidentally shot himself while hunting. This service impressed all the workers with the responsibility of faithfulness in teaching and presenting the plain Gospel while it is day.

In the last few months we had the privilege to have Bros. I. W. Royer and J. K. Bixler preach to us on Sunday mornings. Some of our greatest problems for which we solicit your prayers are: That we might hold the boys and girls for Church services after Sunday school is over; that our younger members might remain more faithful; that we as workers might be filled with the spirit to do His will.

Oct. 23, the Prairie St. and Belmont Sunday schools were reorganized with the Belmont officers as follows: Supts., J. J. Hostetler, C. W. Leininger; Sec-treas., Christian Battler; Cradle Roll Supt., Zaidie Reiff; Chor., Clifford Mann. J. J. Hostetler, Supt.

Nov. 28, 1935.

Westover, Md.

(Holly Grove)

Greetings in Jesus' blessed name:—To Him be glory and honor for ever and ever. We had our regular Thanksgiving meeting today. We had a very interesting service. Following the Thanksgiving service we had our annual business meeting. The following officers were elected for the year 1936: Fred Detwiler was re-elected Trustee for 3 years; Carrie Zook, Cor.; Mary Miller, Church Chor.; Ira M. Zook, Asst. Chor.; and Ruth Hostetler, Church Historian.

We have just closed a very interesting Bible Conference which was held Nov. 22 to 24 at this place. Bros. John S. Mast of Elverson, Pa., and M. S. Stoltzfus of Christiana, Pa., were in charge. We are indeed grateful to them for the efforts put forth in mak-

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Miscellaneous

LIFE'S PATHWAY

By Mollie Schrock

For the Gospel Herald.

Life is but a little pathway
God has planned for you and me;
And He walks the way before us,
Oft our path we cannot see.
And we sometimes get discouraged
When the briars pierce us sore,
Then He comes to us and whispers,
I am with thee ever more.

Then how beautiful the roses
Which along our path we meet,
If it were not for the briars
Would the roses seem so sweet?
Now the day is getting cloudy
And before us lies a hill,
Then our Guide in love assures us,
Fear not, I am with thee still.

Up the hill He gently leads us,
Thro' the clouds His eyes can see,
And it makes us trust our Savior
As we say, Lord, I love Thee.
Ofttimes Satan comes to try us,
He would love to bend us low;
Then we tell it all to Jesus,
And He answers, Child, I know.

If it were not for the briars,
If the days were never dim,
If we met no disappointment,
Could we see our need of Him?
And if Satan never tried us,
Would we flee to Christ for aid?
Could we know the joy of trusting
When He says, Be not afraid.

But the joy that there awaits us
When we reach our journey's end,
Is a joy that human mortals
Can not nearly comprehend.
It is worth all toil and patience,
And our efforts every one,
Then to hear His words of welcome—
"Faithful one, thou hast well done!"
Metamora, III.

THANKSGIVING TEXTS

Collected by L. P. Showalter

Ye shall neither eat bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God.—Lev. 23:14.

Offer unto God thanksgiving; and pay thy vows unto the most High: And call unto me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Psa. 50:14, 15.

O give thanks unto the Lord, for He is good: for His mercy endureth forever. Oh that men would praise the Lord for His goodness.—Psa. 107:1, 8.

He hath put a new song in my mouth, even praise unto our God.—Psa. 40:3.

Blessed be the Lord, who daily loadeth us with benefits.—Psa. 68:19.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.—Psa. 100:4.

Giving thanks always for all things unto God and the Father in the name of Christ.—Eph. 5:20.

Be ye thankful.—Col. 3:15.

Continue in prayer, and watch in the same with thanksgiving.—Col. 4:2.

A FEW WORDS OF APPRECIATION

I hereby desire in a few words to express my heartfelt thanks and appreciation to the many kind friends who have embraced the opportunity to write and send hundreds of letters of greetings and good wishes—from my home congregation and community, and from distant lands in the United States, and Canada.

I feel my unworthiness of the love and kindness you have manifested. I ask an interest in your prayers, that I may ever be true and faithful to my Lord and Master. May we all pray that "the beauty of the Lord can be seen in us," so that by the grace of God, "some sweet day," we may all be found worthy to dwell with Him in the haven of eternal bliss and happiness, singing praises and thanksgiving unto Him who loved us and redeemed us with His own precious blood, in the ceaseless ages of eternity.

From your fellow servant,

C. Z. Yoder,
Wooster, Ohio.

A TRESPASS NOTICE TO DEBTORS

"They have made them crooked paths . . . Truth is fallen" (Isa. 59).

Truth in business life has fallen, and multitudes of professed Christians have gotten to themselves and their society not only a bad name, but have made crooked paths that are not being straightened.

Not only have many professed Christians become habitually careless in meeting their obligations to others, especially their creditors, but the practice of buying without money in business, and the encouragement of extra-Biblical programs and standards of worship in religion, carried on at the expense of our obligations to others; our ministers, our government, our fellowman, and especially our God and a lost world, positively educates people, particularly our growing youth, to openly violate divine standards of truth in dealing with others.

What will be the sad end of the terrible injustice and indifference that has gripped so many professing Christians concerning their dealings with others, especially their creditors? Professed Christians practice a lower standard in business than did non-Christians a generation ago.

While creditors wait for the fulfillment of promises made to them, debtors go on in self-indulgence, spending not their own, but the money of their creditors (and of their God) for high living and needless auto riding, or for tobacco and other harmful luxuries without even acting towards their creditors as though they ever knew of their debts they had promised long ago to pay. What is it but stealing? Is not

using the property of others without their permission, stealing?

Friend, if you are using your neighbor's money for unnecessary purposes, or if you are using it for life's necessities without showing yourself an honest debtor making an effort to pay, what are you or your innocent children going to answer a God who "is not mocked," and who visits the iniquity of the fathers upon the children (Cf. Ex. 20:5, Lam. 5:7)? Furthermore, what can anyone expect to gain by such practices, when God has said, "Thou shalt do that which is right and good . . . that it may be well with thee" (Deut. 6:18). "Owe no man anything, but to love one another" (Rom. 13:8).

Remember, someone must square up with a righteous God sometime, either you, or your children, or both. Pay your bills now and be honest with your fellowman and with your God while you have His mercy to do so, for sometime it will be too late.

"Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbour's service without wages and giveth him not for his work" (Jer. 22:14).

The following, written by E. E. Shellhamer, and copied from The Repairer, is worthy of our notice:

"It is alarming how some people (including ministers) can shout and profess big things, and at the same time be careless, yea, tricky about keeping promises and paying what they owe. They must receive several 'statements' and sometimes a threat, before they will pay. They can buy new clothes, cars, radios, and at the same time neglect to pay a cent on old accounts, such as groceries, rents, pledges, books, even Bibles. What is the trouble? Are they stupid, ignorant, or dishonest? It would seem, if they were at all sincere, they would put forth an effort to diminish their old debts, if only a small amount per week. In doing so their creditors would soon come to believe in them, and perhaps be inclined to reduce or cancel the debt.

"When we borrow money from a banker we put forth every effort to be there on the dot, lest the sheriff come after us, but when we borrow money from a good brother or sister, we take advantage of his or her leniency and let them wait for days, months or years before paying the interest. Now this is plainly unrighteous, and no one can do so and be consistent with a high profession."

—Sel. by John W. Weaver.

SIN AND ITS RESULTS

By John Bolden

For the Gospel Herald.

He that covereth his sins shall not prosper: but whosoever confesseth and forsaketh them shall have mercy.—Prov. 28:13.

There are many people who are in the habit of covering their sins so as to appear absolutely guiltless before God and man. If you speak to them concerning their soul's salvation they have a host of pet excuses and try to dodge the issue. Pride hurls many souls into hell year by year. It is far better to hear the condemning tones of

Scripture now than to have to stand before the judgment bar of God and hear the words, "Depart from me ye cursed into everlasting fire."

How blessed to know that Christ now is our Advocate and intercedes before the throne of God for you and me. But the day is near at hand when Jesus will have to sit as our stern Judge. Class, social position, and dress will not enter into the Lord's decisions concerning our spiritual conditions. Some people believe that religion is only for the lower classes and uncultured but not for them because of their high social position. How deceived! Poor souls! The devil has blinded their spiritual perception through pride. The Word declares, "we are all as an unclean thing; all our righteousnesses are as filthy rags." God's estimate of our social finery is just this "filthy." God help such to uncover their sins and to confess them.

But it is not only necessary to CONFESS but also to FORSAKE sins. Thousands who have raised their hand for salvation and have come forward to shake hands with the minister during some revival service have never known what it is to enjoy real salvation! Why? Because they have never really prayed it through with God! Consequently they have never FORSAKEN sin! It is far better for a person never to make a profession which is covered over with sham and deceptive veneer, for it will soon vanish away like some will-o'-the-wisp when the terrible judgment light of God uncovers their hideous deceptions. What miserable wretches they will be! God helps men and women to FORSAKE sin.

Sin is as a deadly cancer slowly but surely eating away spiritual life! It is as a deadly rattlesnake whose poisonous bite will doom to eternal hell flames. If you have never forsaken sin, then you have never been saved! God helps men and women to be honest before Christ and the world.

Coatesville, Pa.

THE DISTANCE BETWEEN TWO HEARTS

It took three weeks for news of the Battle of Lexington to reach Charleston, South Carolina. Recently an Italian aviator flew his plane at a speed of 440 miles an hour. The airplane, the automobile, the locomotive, the steamship, the telephone, and the radio have annihilated geographical distance.

Civilization's next big job is to annihilate the distance between human hearts. How far is it between your heart and the heart of a Chinaman bowing down before Buddha? Or between your heart and the Germans you were taught to hate? Or between your heart and the heart of your next-door

neighbor whose children pulled up your flowers?

Prejudice, intolerance, hatred, fear—these are the seas that keep our hearts apart. They cause rows between neighbors, and wars between nations. It is only through understanding, confidence, patience, and love that we can reduce distance between human hearts. This is the only road to peace.—Sunshine Magazine.

THE WAYWARD SON

(Continued from page 790)

the heart of stone? At what place and upon what occasion is my success best assured? are all questions of vast importance and can best be answered by the one who loves the soul of the wayward and seeks the guidance of the Holy Spirit in humble contrite prayer and supplication.

Be assured of this fact: Your son who has wandered from Godly teaching into paths of sin is not without conviction. I just now recall to mind a certain young man who ran away from a Christian home. He was taught to clean up on Sunday morning and at-

tend Sunday school and church services. While in Chicago the first Sunday morning he realized his dirty, unbecoming appearance on the Lord's day in strong contrasted terms to those who were at home and purchased soap to wash and clean up. He later returned home. Incidents of like manner showing clearly that conviction does follow the one who has betrayed his God-given trust can be given again and again. By the guidance of the Holy Spirit and your God-given tact the above questions can to a very large measure be answered.

Above all, however, is the agonizing prevailing prayer to God in behalf of the one that strayed. Brethren, let us pray for the one who has gone astray. Let us lay hold of every opportunity and take advantage of every circumstance that may offer itself as an entrance into the heart of him who has been lost. Surely there lies within that heart a chord, though seemingly broken, that will vibrate once more with the heavenly choir in their rejoicing over a soul that has been restored to God.

Goshen, Indiana.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

Ministers who recently visited the College and conducted chapel worship while here were Bro. Newton Weber, Fort Wayne, Oct. 30; Bro. Andrew Brenneman, Elida, Ohio, Nov. 4; Bro. Moses H. Shantz, New Dundee, Ont., Nov. 22.

Revival meetings were held at the College, as announced before, Nov. 10 to 17, with Bro. J. C. Clemens of Lansdale, Pa., in charge as evangelist. Most of the student activities, outside of regular class work, were suspended during the week. Several dozen prayer groups were organized among the students, which met for prayer and devotion every evening before the public service. New and refreshing religious experiences were reported by many who participated in these prayer activities. In the public meetings several young people confessed Christ and a number of others reconsecrated themselves to the Lord.

A society organized especially for the study of peace and nonresistance and for the promotion of interest in these subjects has recently been organized among students and faculty. Bro. G. F. Hershberger was elected chairman of a Board of ten directors who will manage the work of the society. Bro. Carl Kreider is president of the society as a whole. The aim of the new organization is to help young people in thinking upon the Biblical teachings on peace and war, and also to carry on studies in the problems connected with peace and nonresistance.

The Bible Circle, an organization consisting of the students enrolled for any Bible curriculum offered by the College, of those who are majoring in Bible, and of the Bible School faculty, has been organized recently. Officers of the Circle are: president, John E. Coffman;

vice president, Leland Bachman; secretary-treasurer, Velma Graber; faculty adviser, I. E. Burkhart. Monthly meetings are planned.

The Bible department prepared a fine display of Bibles and New Testaments for public exhibition during homecoming time. About 45 copies were assembled, all different, in nine different languages, of varied editions and translations. The display was made as a feature of the 400th anniversary of the translation of the complete English Bible from the original tongues, now being widely celebrated. In the same connection Edward Yoder gave an address in chapel, Nov. 29, on The Language of the New Testament.

Plans for the regular meetings of the faculty this year include once every month a business meeting, an educational discussion meeting, and a devotional and religious meeting.

The annual homecoming activities at the College were carried out as previously announced. A large number of visitors were present for a part or all of the time. Three hundred eighty-five persons assembled for the Thanksgiving dinner in Kulp Hall. The gift of 250 pounds of dressed turkey for the occasion from Bro. A. C. Gingerich of Wellman, Iowa, was appreciated. The program following the dinner was in charge of Dr. Jonathan Yoder, North Lima, Ohio.

For some years the College Sunday school has conducted a mission Sunday school in East Goshen, using a public school building for the purpose. This year this place was not available for this use. After considerable effort a dwelling house was rented in North Goshen for the work. The house is well located, but is too small to accommodate the attendance which averages more than a hundred. Special efforts are being made at present to raise funds sufficient to erect a small

chapel for the permanent use of this Sunday school.

Preparatory members meeting for the College congregation has been announced for Tuesday evening, Dec. 3. The communion service is to be held Dec. 8.

Dec. 3, 1935.

Edward Yoder.

MISSIONS

(Continued from page 789)

state again that we wish to sing on the street on Christmas morning. Meet at the Mission Home by 2:00 o'clock. Our crowd was not very large last year. We make a special appeal to different singing classes of young people, or any one, to come and join in with us.

A new feature of our work is that a girls' meeting is held once a month. We also plan, in the near future, to have boys' meetings. One of our special needs is more teachers in our Sunday schools. Very often the superintendent must teach, which we believe is not the best because he has other duties to look after. Most all the classes are overcrowded, and very often two or more classes must be put together for lack of teachers. Who will make themselves responsible and come in and help when needed?

We rejoice in the fact that many are lifting up their eyes and are beginning to look on fields where there are souls ready to be gathered in. May He continue to bless the work everywhere, both at home and abroad. May we not forget our Mission. We again solicit an interest in the prayers of all our readers in behalf of the work.

In His service,

Dec. 5, 1935.

David B. Groff.

CORRESPONDENCE

(Continued from page 793)

ing these meetings a success. Many valuable truths were brought to our remembrance.

We have many things to be thankful for even though we are in the midst of depressing times. These trials we cannot understand but we know that all things work together for good to them that love the Lord.

Pray for the work at this place. May we remain faithful and the Church continue to prosper.

Yours in His service,

Nov. 28, 1935.

Cor.

Orrville, Ohio

Dear Herald Readers, Greetings:—We feel very grateful to our heavenly Father for the many blessings, both temporal and spiritual, which we are enjoying. Everywhere there are many manifestations of God's love and power. May we in turn share these blessings with the unfortunate.

On Nov. 10 we had our communion services. Bros. Gerig and Steiner were with us.

Bro. and Sister Royer spent the week-

end at Goshen with their daughters. They stopped with the Central congregation at Elida on Wednesday evening in a service.

Last evening, Nov. 24, we had a special Thanksgiving service. A number of special songs were rendered, followed by a sermon by Bro. J. N. Smucker.

May God's richest blessings be with each of us as we go through life.

Yours in the Master's service,
Nov. 25, 1935.

Ruth Yoder.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—"In everything give thanks: for this is the will of God in Christ Jesus concerning you." This is Thanksgiving day. A goodly number assembled this morning for worship. We had an appropriate sermon by Bro. P. A. Burkholder. Text, Psa. 116:12.

Our communion meetings were all held in the month of October. The second Sunday of October, Bro. C. K. Lehman and family were with the Valley View congregation for communion in the morning. In the evening Bro. Lehman preached another sermon. In the afternoon he was with the Sunday school at Lyndhurst, taught a class, and gave a talk. His time was well taken up and we enjoyed having them with us.

The first Sunday of November, Bro. L. S. Glick and wife, Bro. William Brubaker and wife were here. Bro. Glick gave us a message on Sunday morning and Monday night, and Bro. Brubaker on Sunday night. They both gave timely messages. May we heed the admonitions.

On the third Sunday of November we enjoyed the fellowship of a number of brothers and sisters from a distance. Bro. Martin Weaver (minister) gave us three sermons; at Valley View on Saturday night, at Springdale Sunday morning and night. The deacon brethren, A. H. Weaver and Walter Grove, were used in opening services, and others assisted in Sunday school work. They were all here among us at one time, and one brother remarked that they look upon Springdale as the mother church. It gave us much joy to have them all with us and we are thankful that they are doing faithful work in the Master's great harvest field, in their respective places of labor. May we all be strengthened and drawn closer to God by the fellowship we enjoy from time to time with brethren and sisters at home and abroad.

Pray for us. In His name,
Nov. 28, 1935. Maggie M. Driver.

Pryor, Okla.

Dear Readers of the Gospel Herald:—We feel with the psalmist to thank and to praise God for "his goodness and his wonderful works to the chil-

dren of men." The national Thanksgiving day is past again for another year, but may it not be so with God's people. May they have that firm attitude of thanksgiving to God as did Daniel who, though he knew that the writing and the decree had been signed by the king, that whosoever should ask any petition of any god or man, save of the king, should be cast into the den of lions, failed not but "went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

On Oct. 18, Bro. I. G. Hartzler, accompanied by his wife, drove here from their home in Cass Co., Mo. Then on Saturday we had our preparatory service and on Sunday morning, Oct. 20, communion service, when almost every member was present and partook of the emblems. The brother and sister returned again on Tuesday, Oct. 22.

We are looking forward to the time in the near future when we expect to have a series of meetings. May the Lord bless that it may redound unto His glory, the strengthening of saints, and the salvation of lost souls.

We wish also to extend a hearty invitation to any ministers who are passing through near here to stop and preach the Word to us. Since the death of the writer's father, B. F. Hartzler, July 23, we have been alone in the ministry with the exception of a few Sundays. Let us pray for one another.

Nov. 29, 1935.

I. J. Hartzler.

Denbigh, Va.

Dear Herald Readers, Greetings:—"He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" We were reminded that winter is at hand, with snow in the air and ice and frosty mornings. But the balmy autumn weather has prevailed again since Sunday.

Bro. Joseph R. Driver of Waynesboro, Va., was with us holding a series of meetings. We are sorry the brother could not stay longer, but because of his health they closed Sunday night. It was announced that they would continue until Wednesday night, Nov. 20. After beginning the meetings in the middle of the week, he left Saturday afternoon for Fentress, holding communion services there Sunday, Nov. 10. He returned to continue the meetings here Sunday night. The meetings were well attended, with a number of confessions as a result.

On Sunday, Nov. 17, communion services were held at this place, with baptismal services preceding and with Bro. Driver officiating. Our newly en-

larged church house was well-filled in spite of the rain.

Bro. George R. Brunk was not able to attend any of the meetings because of the weak condition of his heart, but kept in touch with the meetings by wire which was installed for that purpose to his home near-by. We are glad to report that his condition improved this week, and trust he will soon be able to meet with us again and take his place in the pulpit.

Bro. Truman H. Brunk preached the Thanksgiving sermon today, and Bro. Daniel Shenk conducted the opening services. There were visitors present from Washington, D. C., and from Rockingham Co., Va. Visitors present from Fentress last Sunday were Bro. S. D. Kurtz and wife, and Bro. Roy G. Wenger and family. "Rejoice evermore."

Nov. 29, 1935. M. L. Hertzler.

Upland, Calif.

(North Pomona congregation)

Dear Herald Readers:—We are glad to have Bro. and Sister Earl Higgins home again after spending the summer in Oregon and Washington. They were accompanied by Allen Kropf of Hubbard, Oreg., who spent some time visiting here before returning home.

Bro. E. S. Garber and family of Filer, Idaho, who spent several weeks visiting Sister Garber's sister, worshiped with us on Sunday morning Nov. 17. Bro. Garber brought us the message from Phil. 4:19. That being Missionary Sunday, the children rendered a short program after which Sister Garber spoke to the children.

Bro. E. L. Frey and daughter, Bro. and Sister Rupp, Bro. Nafziger of Ohio, and Mr. and Mrs. Samuel Yoder of Pomona were in our midst Sunday, Nov. 24. Bro. Frey brought us a very profitable message both morning and evening. In the afternoon a group sang at the Pomona Valley Community Hospital.

Thanksgiving evening the S. S. was reorganized with the following officers: Supts., E. B. Harder, Jacob Roth; Sec., Miriam Harder; Treas., Paul Bucher; Chors., Olive Bucher, Mary Roth; paper distributor, Orpha Horst.

Next Sunday is the time set for service at the Pacific Colony. Some of our number are also planning to go to Los Angeles to help in a musical program.

We expect, D. V., to have Bro. D. D. Miller of Protection, Kans., with us in evangelistic efforts about Dec. 15.

Nov. 30, 1935. Mary Harder.

McPherson, Kans.

(West Liberty congregation)

Dear Readers of the Gospel Herald:—Another Thanksgiving has passed, leaving behind many blessings to the people who pass in and out the doors of our little church home.

Bro. E. M. Yost of Greensburg, Kans., conducted a series of meetings beginning Nov. 15, and ending the evening of Nov. 25. We thank God for those who allow Him to speak through them without fear or favor of listeners. The visible results were twenty-three confessions and reconsecrations.

Bros. Oliver King, Chas. Diener, Edward Selzer, and Maurice Yoder from neighboring sister congregations, each contributed talks of interest and instruction to the program of an all day service on Thanksgiving. The primary department gave a short program and brought their quarter investment funds. A service was held in the evening for the converts and those who expressed their desire to be of more service to their Master.

Good roads and favorable weather were another of God's blessings during the revival. In Christian love,

Nora King Coopridner.

Nov. 30, 1935.

Dundee, Ohio

(Kolb and Longenecker congregation)

Dear Herald Readers, Greetings:—The Lord indeed has done great things for us. Another summer is past, and we can rejoice because of the bountiful harvest. We have passed another Thanksgiving season and we surely have much for which to be thankful. Let us thank and praise our Maker each day of our lives for what He has done for us.

We just recently were again reminded of our Lord's return, which we feel is not far off. The earthquake of October 31 was felt through here. We were reminded of what Jesus foretold in Matt. 24:7, "There shall be earthquakes in divers places."

Quite a number of visitors have worshiped with us this summer. We always appreciate visitors; they are an inspiration to us. Among the visitors that have come in and preached for us were Bros. A. W. Miller, E. J. Varns, S. W. Sommers, Corsan Mast, Calvin Mast, and Venus Hersberger. On Sept. 15 Bro. I. W. Royer of Orrville preached for us at the Longenecker Church. The chorus from his church also was with us and sang several anthems. Sept. 22 Bro. P. R. Lantz of Wooster brought us a Gospel message. He was also with us Oct. 13. Oct. 27 Bro. Stanford Mumaw and wife worshiped with us; Bro. Mumaw preached for us. Nov. 10 Bro. H. N. Troyer gave us the Word of life.

Nov. 17 we again had the privilege to partake of our Lord's supper. Our members were all present but five. The oldest member, Sister Catherine Lowe, was also present. She is ninety-two years old, and has attended services quite regularly during the summer months. Our bishop, Bro. O. N. Johns, officiated at the communion services. Nov. 24 we had our last serv-

ices at the Longenecker Church for this winter. We had a Thanksgiving program. The subjects discussed were, "Special Values of Thanksgiving," "Counting Our Blessings," "What Great Things God hath Done for Us," and a sermon on Psalms 116:12 by A. W. Miller. Walnutcreek chorus sang several numbers which was appreciated very much. Pray for us; come and visit us.

Nov. 30, 1935.

Ruth Friedt.

South English, Iowa (Liberty congregation)

Dear Herald Readers, Greetings:—We are thankful to our heavenly Father for the many blessings He has given to us the past year, both temporal and spiritual.

Sunday, Oct. 13, we had the privilege of commemorating the suffering and death of our Lord.

We had services all day on Thanksgiving Day, Nov. 28. We are thankful for the spiritual feast we were permitted to enjoy with others. Bro. Norman Hobbs of Iowa City preached a Thanksgiving sermon. Text, Psalms 100:5. In the evening Bro. Wm. Jennings of Concord, Tenn., preached for us. "Look on the fields; for they are white already to harvest." We cannot all go to the foreign fields, but we can help others to go, and we can all put our lives upon the altar to be used of God as He sees best.

Dec. 4, 1935.

Leda Grove.

CHRISTLICHER GEMEINDE KALENDER

is the title of the Almanac published by the Mennonites of Germany. The issue for the ensuing year, 1936, contains valuable articles and lists of all the Mennonite churches in Germany, Poland, Switzerland and France, together with the names and addresses of the ministers. 150 pages. Price, 45c.

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SPECIAL MEETINGS

Sunnyside, Pa.

Report of the all-day Bible Meeting held on Nov. 28, 1935, at the Sunnyside Mission.

Organization: Mod., Martin Hershey; Chors., Clayton Erb, Daniel Brubaker; Secy., Kathryn Hess.

Program and Speakers.—(Morning) Opening Song Service; Devotion (Psa. 26), Abram Metzler; Thanksgiving Sermon, John W. Weaver; Seeking God, Martin Weaver; Practicing the Presence of God, John Grove. (Afternoon) Song Service; Devotion (Psa. 103), Martin Weaver; Children's Meeting, John Danner; The Child in the Home, Elmer Yoder; The Mission Worker's Equipment, John W. Weaver; "As for me and my house, we will serve the Lord," Richard Danner. (Evening) Song Service; Devotion (Isa. 6), Ira Landis; Evangelize, Why so Slow? John Leatherman; Sermon (Job 40:4), D. Stoner Krady.

Thoughts Gleaned.—When God withholds His blessings, then only do we realize what He has done for us. If we just stop to count our blessings, we will have to say, "Lord, I did not know I was so ungrateful." May the courts of Heaven ring with joy because of the praise and gratitude that ascends from Sunnyside. Why seek God? Because He is our Creator, He has redeemed us, we are His twice. We are a part of Him. We cannot come into His presence without a Mediator, therefore we need to in favor and fellowship seek Him. How seek God? By asking. We lose many blessings because we fail to ask. If we seek Him out of a true purpose He will not fail to reveal Himself unto us. When seek Him? Early in life. Psa. 63:1. When conviction seizes us, when He is near, when He calls. One of the greatest blessings to those who seek and find Him will be to some day hear those most welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Practicing the presence of God is to live, think and act with a full consciousness that God is present. The home was instituted for two purposes—the foundation of the Church and prolongation of the race. Is our conversation such in the home that the future Church will be made stronger? May we regard every child as a future pillar in the future Church?

The mission worker must have the love of God in his heart, must realize this is a soul for whom Christ died, must know his Bible, must know how to comfort and build up in the faith. If we want to serve the Lord in sincerity and truth, we must put away the gods that are among us. Ask the Lord to search our hearts and take out those things that hinder.

The outstanding cause of slow progress in evangelizing is "lack of a vital definite experience with the Lord." Also "lack of belief in God's Word" as to the destiny of the wicked. A perishing soul is the greatest of all calamities. Also "fear of obstacles."

One who is in the will of God is at the safest place on earth. A rich living experience is to be where He will have you to be.

Secretary.

REPORT OF YOUNG PEOPLE'S SESSION

Of Sunday School Conference
Wednesday Evening,
Aug. 21, 1935

Organization.—Mod., John Hartzler; Asst. Mod., Edwin Weaver; Secy., Ada Imhoff; Chor., Andrew Schroek, Jr.

A sunset meeting was held at 6:00 P. M. in charge of T. K. Hershey.

7:00 Devotion, Milo Kauffman.

Paul as a Pattern (Five Minute Talks).

1. **In Obedience** (Acts 9:6; 26:19), Elizabeth Seiber, Freeport.

The first essential in the Christian life is submitting to God's plan and then live accordingly. Paul was outstanding in obedience and is a fine example of a model to be followed. He was faithful in the small tasks and was obedient despite persecutions. If we could use Paul as a pattern in obedience in our small duties, God would find a place for us in His field of labor.

2. **In Preaching** (I Cor. 15:1; Rom. 1:15, 16), Homer Springer, Gridley.

Paul's aim was to preach Christ and Him crucified. He lived up to what he believed. He gave just as much as God put into his heart and soul. Paul was not ashamed of this Gospel. We cannot do effective teaching if we are ashamed.

3. **In Singleness of Purpose** (Phil. 3:7, 13), Harvey Stacey, Fisher.

Paul's only purpose in life was that he might reach out into the world and try to win souls to Christ. Phil. 3:7, 13 he tells us all that it means to him to be a Christian and what he gave up. If we as Christians today would take Paul as a pattern how much better this world would be.

4. **In Prayer** (I Thess. 3:10), Mabel Heiser, Morton.

Prayer was the program on which Paul could do all impossible things. He lived in a steady atmosphere of prayer. The most effective prayer service was when he was in prison, when he converted a household and there was an earthquake. Are our prayers strong enough to cause a spiritual earthquake and convert a household? Paul's whole heart was in his prayers. He longed for the prayers of others.

5. **In Humility** (Eph. 3:8; Acts 20:19), Clifford Noe, Eureka.

Paul had many temptations and hardships. Through the power of God he could stand these temptations. Everyone looked to Paul as a leader. He was willing to serve and be polite to those who abused him. He was looking forward to something that had a future. He wanted to gain eternal life. Paul is alive in Christ but dead in body.

6. **In Behavior** (I Thess. 2:7-11), Emerson Winkler, Metamora.

Paul had a most effectual love for his people. Not that he could rule over them, but for their eternal salvation. He was willing to spend his life in the services of God. In our daily walk of life there is someone observing our behavior. May we walk worthy of God.

7. **In Unselfishness** (II Cor. 12:10; Phil. 4:11, 12), Gladys Martin, Hopedale.

Paul gloried in his infirmities, not sinful infirmities, but his persecutions for Christ's sake. He could say, "When I am weak, then I am strong." When we are weak in ourselves then we are strong in Christ. Paul learned to be content in whatever condition he was. We have need of strength from Christ, so that we can be content in every condition.

8. **In Fulfilling His Ministry** (Acts 20:24; II Tim. 4:6, 7), Harold Oyer, Goodfield.

Live such a life as Paul lived, and go at that work with the spirit that Paul went to his task. He was ready to lay down his life that he might fulfill his ministry. God laid out a plan for his life and Paul followed it. He had been faithful. And now he can indeed finish his work with joy. There was a crown of righteousness laid up for him—not only him, but for all who love His appearing.

Sermon (I Tim. 4:12), Ezra Yordy.

Paul was not a success until he was saved. Then he could apply his training in the right direction of life. Personal salvation is necessary to carry out in full that counsel which Paul gave to Timothy. Rejoice in your young life, but remember that for all these things God will bring thee unto Judgment. May we continue to improve and we shall if we take the advice Paul gave his son Timothy.

Married

Zimmerman—Shirk.—Bro. Moses H. Zimmerman and Sister Lizzie Shirk were united in marriage Nov. 3, 1935, by Bro. J. O. Wenger, Vogansville, Pa. May God bless this union.

Nolt—Martin.—Bro. Samuel S. Nolt and Sister Eva W. Martin were united in marriage Nov. 19, 1935, by Bro. J. O. Wenger of Vogansville, Pa. May His richest blessings attend them through life's journey.

Fox—Weaver.—Bro. Ivan H. Fox of Martindale, Pa., and Sister Hettie G. Weaver of Churchtown, Pa., were united in marriage, Dec. 3, 1935, by Bro. J. O. Wenger. May their life be rich with His blessings.

Martin—Zimmerman.—Bro. Amos M. Martin of Weaverland, Pa., and Sister Mary W. Zimmerman of Groffdale, Pa., were united in marriage Nov. 21, 1935, Bro. Joseph Wenger officiating. May a happy life be theirs.

Martin—Brubaker.—Bro. Paul S. Martin and Sister Ada S. Brubaker, both of the Churchtown, Pa., congregation were united in marriage Nov. 26, 1935, by Bro. J. O. Wenger. May God's blessings attend them through life.

Nolt—Martin.—Bro. Peter O. Nolt and Sister Anna M. Martin were united in matrimony at the home of the bride's parents on Thanksgiving day, Nov. 28, 1935, by Bro. J. O. Wenger, Vogansville, Pa. May their life be a happy one.

Horning—Martin.—Bro. Aaron W. Horning and Sister Esther W. Martin were united in matrimony at the home of the bride's parents, Nov. 12, 1935, Bro. Joseph O. Wenger of Vogansville, Pa., officiating. May their life be full of His rich blessings.

Wenger—Wyse.—On Nov. 28, 1935, Bro. Ira Wenger and Sister Mildred Wyse, both members of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the bride's brother, Bro. Simon Ginge-rieh of Wayland officiating.

Peters—Metzler.—On Tuesday, Oct. 29, 1935, Bro. Aldus K. Peters and Sister Nora H. Metzler, both members of the New Providence congregation, Lancaster Co., Pa., were united in holy marriage by the bride's father, Bro. Abram D. Metzler of Holtwood, Pa. May Heaven's blessings attend this union through life.

Newswanger—Leid.—Bro. Aaron B. Newswanger of the Weaverland, Pa., congregation and Sister Anna W. Leid of the Churchtown, Pa., congregation were united in the bonds of holy matrimony at the home of the bride's parents, Nov. 14, 1935, Bro. Joseph O. Wenger officiating. May God's blessings be theirs.

Spangler—Newswanger.—On Thanksgiving morning Bro. Howard J. Spangler of the Groffdale congregation and Sister Erma L. Newswanger of the Willow Street congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Inter-course, Pa. May the Lord abundantly bless them through life.

Obituary

Cressman.—Allen Cressman passed away at his home in Kitchener, Ont., Nov. 26, 1935; aged 69 y. 8 m. 23 d. He died of a stroke. Jan. 15, 1891, he was married to Mary Ann Eby, who survives. This union was blessed with one son (who died in infancy) and one daughter (Anlista, of Frazer Arm, Columbia). He was a member of the First Mennonite Church of Kitchener and an active witness for Jesus Christ. Funeral services were conducted by Bros. Jonas Snider and J. B. Martin. Texts,

Col. 1:7; Gen. 5:24. The body was laid in the David Eby Cemetery near Waterloo, Ont., awaiting the resurrection.

Slaubaugh.—Lewis A., son of Henry and Magdalena (Miller) Slaubaugh, was born June 6, 1865, in Garret Co., Md.; died Nov. 30, 1935, at his home near Wellman, Iowa; aged 70 y. 5 m. 24 d. He was married to Katie Kempf of Kalona, Iowa, Jan. 26, 1899. To this union were born three children. One daughter died in infancy. Surviving him are his sorrowing widow, one son (Ura Lewis Slaubaugh of Wellman, Iowa), one daughter (Mary Shettler of Kalona, Iowa), seven grandchildren, and many other relatives and friends. For many years he has been a member of the West Union Mennonite Church. Services at the home were in charge of Bro. P. P. Swartzendruber; in the church and at the grave in charge of Bro. Edward Diener assisted by Bro. Abner G. Yoder. Interment in West Union Cemetery.

Garber.—John E. Garber was born in Lancaster Co., Pa., Nov. 10, 1857; died suddenly of complications, Nov. 17, 1935, at his home in Mt. Joy, Pa.; aged 78 y. 7 d. He was a member of the Bossler Mennonite Church for many years. He is survived by 8 children. His wife and a son preceded him in death. He is also survived by 15 grandchildren, 1 brother, and 2 sisters. While our hearts are crushed and sorrowful, we feel an all-wise God "too wise to err and too good to be unkind." We submissively bow to Him and say, "Thy will be done." Funeral services were conducted Nov. 20 at his home, and at the Bossler Mennonite Church by Bros. Noah Risser and Henry Lutz. Text, Job 14:14. Burial in adjoining cemetery.

"Oh Father dear, 'twas hard to part;
It almost broke our aching heart
To part with one we loved so well;
Our grief so great no tongue can tell."

—A Daughter.

Hoffman.—Seloma, youngest daughter of Menno Hoffman, was born at Elmira, Ont., Sept. 24, 1914. After a lingering illness of several years she passed away at the home of her sister (Mrs. Levi Martin of St. Jacobs, Ont.), Nov. 26, 1935; aged 21 y. 2 m. 2 d. She gave her heart to the Lord when quite young, united with the Mennonite church, and lived a beautiful Christian life. In her illness she was very patient and always fully resigned to the Lord's will. She attended Sunday school and preaching services as long as she could; and her respectful and close attention to what was taught was always a help to both teacher and preacher. She leaves her father, 9 sisters, and 1 brother. Her mother, 2 sisters, and 1 infant brother preceded her. Funeral Nov. 29, at St. Jacobs Mennonite Church, conducted by Moses M. Brubacher.

"Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershaded,
Sweetly her soul shall rest."

Newcomer.—Amos R. Newcomer died Nov. 5, 1935; aged 64 y. 10 m. 21 d. His death was caused by a fall from the porch roof while painting his house, causing a fractured vertebra. He was taken to the Lancaster General Hospital, but died a few minutes after being admitted. Besides his wife he is survived by 5 sons and 4 daughters. One daughter preceded him in death. He is also survived by a number of brothers and sisters. He was a member of the Millersville Mennonite Church, and was loyal to his church and to God until his death. Funeral services were held at the Millersville Church. Interment in adjoining cemetery.

"He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door,
Nor his voice be heard in a familiar tone
By the loved ones around his own hearthstone.
However painful it may be to know that he is gone,
The thought is sweet that we may meet him
In that heavenly home."

—By the Family.

Stayrook.—Clementine Catherine Stayrook was born Oct. 10, 1882; died in her home near Mattawana, Pa., Oct. 12, 1935; aged 53 y. 2 d. She was confined to her bed only three days with pneumonia. She was the daughter of Joshua and Elizabeth Harshbarger, both deceased, and was the wife of Joseph Stayrook, who survives her with two daughters—Mary and Elmira. She also leaves one brother and four sisters—Francis Harshbarger, Mrs. Arthur (Elsie) Grassmyer, Mrs. Martha Moist and Hallie Harshbarger of Mattawana, Pa.; and Mrs. John (Nannie) Byler of McVeytown. Her death came as a shock to all, and she is greatly and sadly missed in the home as a devoted, loving wife and mother, as a kind sister and neighbor, and was respected and known by a large circle of friends. She was a member of the Church of the Brethren. All was done that loving hands could do to help her, but she kept telling those about her that she was going to leave, and asked if they would meet her in heaven. She was conscious until a few minutes before she closed her eyes and sweetly and calmly fell asleep. Funeral services were conducted Oct. 14 in the Mennonite Church by William Hanawalt (her pastor) and Milo Yoder, after which interment was made in the Pleasant View Cemetery.

Haverstick.—John M., son of the late Levi and Catherine Hostetler Haverstick, died Nov. 11, 1935, at his home, of a complication of diseases and infirmities of age, after an illness of some months; aged 80 y. 10 m. He was a well known gunsmith, having resided in that city for the past 19 years. He was a faithful member of the Mennonite Church for many years. His first wife, Elvina Warfel of Conestoga Center, has been deceased for 44 years. He is survived by his second wife (Mary Herr) a daughter (Clara M., wife of D. S. Warfel), 2 sons (Harry H. and Charles A.); also 7 grandchildren and 2 sisters (Mrs. Cephus Hostetter of Manheim, and Mrs. John C. Habecker of Washington Boro). Brief services were held at the home on Thursday morning, with further services at Habecker's Mennonite Church near Mountville, Pa. Interment in adjoining cemetery.

"He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door;
Nor his voice be heard in a familiar tone
By the loved ones left 'round his own hearthstone.
However painful it may be to know that he is gone,
The thought is sweet that we may meet him
once again."

—His Companion.

Fuss.—Lois (Graybill) Fuss was born at Scottsdale, Pa., June 6, 1911; died of complications at the Osteopathic Hospital Nov. 16, 1935, aged 24 y. 5 m. 10 d. She united with the Mennonite Church at Martinsburg early in her life and took an active part in the activities of the Church until the time of her death. On June 6, 1934, she was married to Donald K. Fuss of Lancaster, Pa., at which place she made her home until the time of her death. She is survived by her husband, an infant daughter (Janet Dawn), her parents (Bro. and Sister Clayton A. Graybill, Martinsburg, Pa.), and the following brothers and sisters: Carl, Sara (wife of Bro. E. Grant Herr), Elta, Leo, Myriam, Paul, Glenn, and Dorothy; also by her husband's parents (Bro. and Sister John F. Fuss of Lancaster), at whose home she and her husband resided for the last several weeks due to illness. Her sudden death was a distinct shock to her many friends and relatives who remain to mourn her departure. She has been preceded in death by two sisters, Pauline and Esther Marie. Short funeral services were held from the home of her husband's parents, on Tuesday, 10:00 A. M. Nov. 19. Bro. John F. Bressler of Lancaster had charge of the service. Immediately after the service the body was brought to Martinsburg where services were held from the Mennonite Church on Wednesday. Bros. Irvin Stonerook and John F. Bressler had charge of the services. Interment in the Mennonite Cemetery near Martinsburg.

King.—Aaron Alvie, son of Jacob and Catherine King, was born at Motville, Mich., April 23, 1863; died in the Royal Alexandria Hospital, Edmonton, Alta., Nov. 4, 1935; aged 72 y. 6 m. 12 d. He underwent an operation on Nov. 4 and passed away two hours later. Death was caused by gangrenous bowels. He was able to do his work until two days before his death. During these two days he suffered intense pain. On Dec. 8, 1885, he was married to Elizabeth Miller. This union was blessed with 2 sons and 5 daughters. Those who preceded him are his companion (who passed away Dec. 14, 1933), 3 daughters, 1 son-in-law, and 2 grandchildren. Those left to mourn his departure are 2 sons and 2 daughters (Joe of Chenoa, Ill.; Nora Stauffer, Jake, and Christina Bender of Tofield, Alta.); also 19 grandchildren, 6 nephews, 4 nieces, and many other relatives and friends. Of a family of five, Bro. King was the last one to pass away. When he was 3 years of age he moved with his parents to Cass Co., Mo. Here he lived until 1918, when he moved with his family to a farm near Dodds, Alta., where he lived until he was called to his heavenly home. When a young man he confessed Christ as his Savior and united with the Mennonite Church, remaining a faithful member to the end. His place at church was seldom vacant. His last wish was that he might go home to meet those gone before. Funeral services were conducted Nov. 8 at the home by Bro. J. B. Stauffer and at the Salem Mennonite Church near Tofield, Alta., by Bro. N. E. Roth and Bro. M. D. Stutzman. Texts, II Cor. 5:1-8; II Pet. 1:3. He was laid to rest by the side of his companion.

"He was toiling yet at sunset,
But his race was almost o'er;
God grant that we may meet him
On that bright celestial shore."

Jantzi.—Rudolph B., son of Michael Jantzi, was born at St. Agatha, Ont., Oct. 16, 1852; died at Baden, Ont., Oct. 23, 1935; aged 83 y. 9 d. He was united in marriage to Christina Miller of Baden, Oct. 17, 1877. To this union were born 2 sons and 3 daughters, 1 daughter having died in infancy. Two sons (Rudolph and Michael), 1 daughter (Christena—Mrs. Peter Nafziger), preceded him. His beloved companion died May 9, 1935. He leaves 1 daughter (Lizzie—Mrs. Noah G. Steinman) of Baden, 5 grandchildren, 10 great-grandchildren, 2 brothers (Jacob of Atwood, Moses of Fergus, Ont.), 3 sisters (Mrs. John Litwiller of St. Agatha, Mrs. John B. Jutzi of Petersburg, Ont., and Mrs. Jacob Gascho of Michigan). Two grandchildren, 2 great-grandchildren, 10 brothers, and 1 sister have also preceded him. He united with the Amish Mennonite Church in his youth and remained true to the faith till death. Six years ago he suffered from a stroke which affected his left side and since then had been unable to use his left hand; but he was able to get around fairly well. The last year his mind was failing. Twelve weeks before he died he broke his hip, which confined him to his bed. He gradually grew weaker till Jesus came to call him home. He was always glad for visitors, desiring them to read the Word of God and have prayer with him. He also very much enjoyed when someone sang for him. Although his mind was failing, he often repeated the Lord's prayer and sang, "I'm going home to die no more." He was a kind and loving father, grandfather, and friend, and was respected by all who knew him. Funeral services were conducted by Bro. Christ Gascho at the home and by Bros. Christ Schultz and Dan O. Jutzi at the Upper Street Amish Mennonite Church. Burial was made in the adjoining cemetery.

"Father, now your place is empty,
And your face we see no more;
But we hope again to meet you,
Over on the other shore."

The Children.

When God comes to us in judgment, if we are not in Christ, all will be alike. Learned or unlearned, high or low, priest or scribe—there will be no difference.—Sel.

GOSHEN COLLEGE

Winter Bible Term

1. Regular six weeks Bible Term, Jan. 2—Feb. 14.
 - (a) New material each year for 3 years.
 - (b) Teachers: D. A. Yoder, I. W. Royer, C. F. Yake, and several college teachers.
 - (c) Special courses in Y. P. Activities, Summer Bible Schools.
2. Two weeks' study course for ministers, Feb. 3-14.
3. Minister's Week, Feb. 11-14.
4. Sunday School Workers' Institute, Feb. 13-15.
5. Christian Life Conference, Feb. 14-16.
6. Many young people will spend six weeks in Bible study and in making friends. Increased interest indicates there will be a good enrollment. Come on Thursday morning, Jan. 2, 1936, and be ready for work. (Bring bed linen and towels).
7. For information write D. A. Yoder, Elkhart, Ind., Route 4.

ILLINOIS SUNDAY SCHOOL NORMAL

Dec. 26, 1935—Jan. 1, 1936

The Illinois Sunday School Executive Committee has arranged for the third annual Sunday School Normal to be held at the Science Ridge Congregation, near Sterling, Ill., D. V. Bro. A. J. Metzler is to teach Old Testament Poetry and Prophecy, and Bro. I. W. Royer (instead of Paul Mininger, as previously announced) will teach Sunday School Administration.

This Normal is one of the various ways in which it is possible to earn credit toward the Elementary Teacher's Training Diploma issued by the General Sunday School Committee. Persons who have taken the two years of previous work offered in the Normal, will, upon the successful completion of this year's work be awarded the above mentioned diploma. The plan this year, includes a period of supervised study in each course, and an examination at the close of the Normal.

Evening Programs.—A schedule of evening programs has been arranged for the general public. Besides the brethren, Metzler and Royer, the names of some of the Illinois ministers appear on the program for these evening sessions and the Sunday program.

Expenses.—Registration fee, \$1.00; ministers free; a small charge, probably less than fifty cents each, for text books. Lodging and breakfast will be furnished by the local church without cost. Dinner served in the church basement at a nominal charge. Supper to be arranged for later.

Last year 92 enrolled in the courses and we anticipate a similar enrollment again. Each year we have had students from other states, and we welcome any such again this year.

Those coming to Sterling by train or bus, notify J. K. Zook, Morrison, Ill., our registrar, as to your plans.

For complete program or other information, address, either the Director, C. W. Long, 1101 Ann St., Peoria, or Harold Zehr, Foosland, Ill., Secy., Ill., S. S. Committee.

LIST OF BIBLE SCHOOLS

Since a number of inquiries have come from students who wish to attend more than one Bible School, the following dates are given for some schools to be held during the coming winter:

Wauseon, Ohio, Dec. 16-27, 1935. Instructors; S. G. Shetler, J. Irvin Lehman, D. A. Yoder.

Atglen, Pa., Dec. 30, 1935—Jan. 10, 1936. Instructors; S. G. Shetler, H. E. Shank.

Kokomo, Ind., Jan. 20-31, 1936. Instructors; S. G. Shetler, J. N. Kaufman.

Fairview, Mich., Feb. 3-14, 1936. Instructors; S. G. Shetler, C. C. Culp.

Leo, Ind., Feb. 24—March 6, 1936. Instructors; S. G. Shetler, D. A. Yoder.

Further information will be given by writing to any of the instructors for the school desired. S. G. S.

KISHACOQUILLAS VALLEY BIBLE SCHOOL

Final arrangements are being made for the winter term of the K. V. Bible School to be held at the Allensville Church, Allensville, Pa., from Dec. 16 to Jan. 24. Instructors for the coming term are Aaron Mast, Belleville, Pa., and S. M. Kanagy, Blair, Ont. Should sufficient students require the third instructor he will be chosen.

Below is a list of the courses offered:

Old Testament History after David.

Old Testament Sacrificial System.

Luke.

Romans.

Doctrine of Christ and the Holy Spirit.

General Church History to the Reformation.

Child Study.

Methods of Teaching.

Sunday School Organization and Administration.

Public Speaking.

Elements of Music.

Hymns and Hymn Interpretations.

A week of special instruction will be given to the children of our public schools during the Christmas vacation.

Those desiring further information address either of the undersigned.

Aaron Mast, Principal, Belleville, Pa.

Paul M. Roth, Secretary, Allensville, Pa.

ANNOUNCEMENT

The Lord willing, a Bible school will be held at the Central Church, near Archbold, Ohio, Dec. 16 to 27, 1935. Instructors will be S. G. Shetler, J. Irvin Lehman, and D. A. Yoder.

The subjects offered this year are as follows: Philippians; Micah; Ephesians; Obadiah; Jonah; Numbers; I Kings; Christian Principles; English; Ezekiel; Prayers of Jesus; Vocal Music; Teacher Training; Sunday School Administration; Bible Geography, O. T.; John; Bible Doctrine; II Kings; Teacher Training; Job to Malachi; Ecclesiastes.

Tuition will be 75c per week. Board and lodging will be furnished free to students from other communities.

For further information write to,

E. B. Frey, Wauseon, Ohio.

HESSTON SPECIAL BIBLE TERM

January 1—February 7, 1936

"It surely has been a blessing to me to spend six weeks at Special Bible Term." This is the testimony of hundreds. Those who will attend the 1936 S. B. T. will find many blessings awaiting them.

WHO SHOULD ATTEND?

1. Young people who want to learn more about the Bible and methods of practical Christian work.
2. Young people who long for a closer walk with God.
3. Young people who are longing for a term of fellowship with Christian young people.
4. Sunday school and church workers who feel the need of new inspiration.
5. Ministers who would like to learn more about their important work, and receive inspiration from fellow-ministers.
6. All who can spend six weeks from home and take advantage of these opportunities.

INSTRUCTORS WHO CAN REALLY HELP YOU

T. K. Hershey of South America.

J. C. Gingerich of Minnesota.

L. S. Yoder of Mississippi.

Paul Roth of Oregon.

Members of our regular faculty and perhaps others.

COURSES IN

Bible
Missions
S. S. Work
Young People's Problems
Christian Life
Bible Doctrines
Music

YOU WILL ENJOY IT

Room, board, and tuition for the six weeks only \$25.00.

Write for free S. B. T. Bulletin. Send names and addresses of others who may be interested. Milo Kauffman, President.

PREACHERS AND CHURCH WORKERS—TAKE NOTE!

How about forming a Bible Study class in your home congregation?

For a number of years Eastern Mennonite School has offered Home Study courses by mail. These courses have been used by hundreds. Many testimonies of appreciation have come to us regarding them.

In recent years, the group-study idea has grown in favor, but many more who are not concerned about receiving credit for the work done are interested in oral recitations alone without sending in written work.

It has been customary for the home minister to serve as the Bible teacher of the study-group. To those who are interested in Bible study of this type, we offer the twenty-four lessons from any one of our courses for \$1.00 per person. This sum covers the cost of the duplication of the lessons and allows the School a small amount toward overhead expenses, the use of the lessons, and the maintenance of the Department. Where groups who desire the lesson sheets are large, it will be possible for a special or lower rate to be given.

This Institution also offers its services to any group or congregation who may desire a special Bible course worked out on some individual book of the New Testament that is not now available, such as one of the Gospels or The Acts.

For further information or bulletins, address EASTERN MENNONITE SCHOOL, Correspondence Department, Harrisonburg, Virginia.

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GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, DEC. 19, 1935

(Herald of Truth
Established 1864)

No. 38

EDITORIAL

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace here shall be no end."

This is the response of the heavenly host to the fulfillment of this prophecy: "Glory to God in the highest, and on earth peace, good will toward men." Their song of praise, and proclamation of peace and good will, fits admirably to the designation of our Lord as "The Prince of Peace."

At the present time, in the midst of the rumblings of "wars and rumours of wars," it is well to reflect that if the so-called Christian nations of today would give proper recognition to this majestic Prince of Peace we would not even need any disarmament conferences to decide how large an army and navy and fighting aircraft the other nations would permit us to have.

Let us take another look at this heavenly proclamation. In it are three impressive things said, setting standards which all Christian people should seek to reach and proclaim with lips and lives: (1) "Glory to God in the highest"—He is incomparably great and good and holy and glorious. (2) "On earth peace"—no carnal strife, neither with tongue or fists, or suits at law, or family or church quarrels, or carnal warfare among nations. (3) "Good will toward men." The Prince of Peace commands us: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;" "Love thy neighbor as thyself."

As we approach the day set apart in memory of the coming of Christ to earth, let this be made the occasion for the propagation of peace and good will. Christ merited the name, "The Prince of Peace." Not only was He thus designated by the prophet, not only did the heavenly host give recognition to this leading characteristic of His Being, but His teaching and life are in harmony with this name. The apostles likewise followed His steps, both in teaching and in life. And may we also, as His disciples of the present time, follow His steps, obey His teachings, pattern after His example, and praise His holy name. But high as we may soar in the realms of actual peace, we can never hope to attain in this or anything else, the lofty heights and absolute perfection which He attained; for while man is finite, Christ the God-man is Infinite.

Speaking of peace and good will, that is but one among many traits of Christian character. Peace with God means harmony with the goodness and righteousness and holiness of God. See the catalogue of good things which Paul lists as belonging to "the fruit of the Spirit:" "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Well may he add: "Against such there is no law." We may be technically non-resistant and still be far from what we ought to be otherwise. And this reminds us that the secret of attaining Scriptural standards in Christian life is to be found in the indwelling Spirit. "When he, the Spirit of Truth, is come, he will guide you into all truth." "Now if any man have not the Spirit of Christ, he is none of his." The Spirit's indwelling will guide us into the sanctified life in which all the things enumerated as belonging to "the fruit of the Spirit" are manifest. Following Him, obeying Him in all things, exemplifying His teachings in our daily lives, constitutes a standard of life which the apostle James aptly describes as being "unspotted from the world."

CHURCH PROBLEMS—THEIR CAUSE AND CURE

A problem is something intended for solution. It may be difficult or easy, depending upon the nature of the problem and the ability and character of the one who tries to solve it. Sometimes the "problem" is only imaginary, in that it exists wholly in the minds of those who look at it; so that it would be no problem at all if those facing it would only avail themselves of the means at hand to meet it.

Speaking of problems, they are not an unmixed evil. In fact, many of them are no evil at all. Whether it is a problem in arithmetic, a financial problem, a church problem, or some other kind of problem, they bring out the best that is in you, mean a strengthening of your mind and character, and add to your usefulness to God and man—provided you tackle your problem in a sensible and God-honoring way. Every problem before you is a challenge to meet it and solve it. In this you have the promise, "I will never leave thee nor forsake thee."

The kind of problems that we wish especially to notice at this time is the kind that we know as "church problems." We want to consider them under two heads, as listed in our subject.

I. Causes

For every condition there is a cause. You never saw a peaceful, prosperous church but that there were reasons for it. On the other hand, there are underlying causes for every unfavorable condition you find in a church. We may not always arrive at a correct diagnosis of the case, and so may be wrong in our judgments as to what is the real cause. But there are a number of well known and generally recognized causes for all troubles in the Church, some of which we shall endeavor to notice:

1. The Shortcomings of Man.—"So likewise ye, when ye have done all

those things which are commanded you, say, we are unprofitable servants." "Woe unto the world because of offences. It must needs be that offences come; but woe unto that man by whom the offence cometh." It is the imperfections of men that are responsible for the woes of man. When off the altar, they constitute the vileness and sinfulness of the world. When upon the altar, it is after all imperfect man who is there. And you can't always blame the preacher for all that is wrong in the Church; for if that were the case, you would have to blame Jesus Christ for not having a perfect Church. Neither can you lay all the ills of the Church to the entire absence of the Holy Spirit, for the Spirit-filled disciples of the apostolic age had their troubles, as well as churches that existed since that time.

We say this, not that we think that our church troubles are caused by consecrated members, but to remind ourselves that after we are completely upon the altar we are after all imperfect, must watch ourselves continually, must hold ourselves ready to acknowledge our errors when we become conscious of them, and remain at the foot of the Cross and before the Throne continually, to the end that by the keeping power of God we may be continually "approved unto God."

But if this must be said of consecrated, Spirit-filled, faithful, loyal soldiers of the Cross what must be the contributions of half-hearted, worldly-minded, disobedient members to the general conditions of the Church? There is here a theme that could keep us meditating for hours; but we must go on.

2. Receiving Unenlightened and Unconverted Members into the Church.—Our first duty towards converts is to see that they are truly converted and have the experience of genuine salvation. If it is sinners under conviction that you are facing, say, "Repent, and be baptized." If some one says, "What doth hinder me to be baptized?" Say, "If thou believest with all thine heart, thou mayest." If it is some one inquiring the way of salvation, say, "Believe on the Lord Jesus Christ, and thou shalt be saved." A mere willingness to belong to Church is not sufficient reason for admittance. Without setting a time limit for applicants to be received into fellowship, they should know the doctrine sufficiently well to decide whether they are willing to accept it or not, and should manifest by an obedient life that they have indeed forsaken the world and are walking "in newness of life" before they are received. Receiving unconverted members into the Church means trouble later on.

3. Lack of Spiritual Life.—How may we detect this lack? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Where these

things are lacking in any one's life, it means that "the works of the flesh" (Gal. 5:19-21) are the dominant characteristics in the life; that our vision ends with this earth; that our affections are set "on things on the earth" and not "on things above." The common name for this kind of a life is "worldliness," the very opposite of Godliness. Where worldliness rules, "the god of this world," not the rightful "Head of the Church," rules; whether in the Church or outside of it. Where spiritual life is at high tide, spiritual prosperity is the rule. Get your members "white hot for God," and they are not hard to keep in line with the Gospel.

4. Lack of Scriptural Discipline.—There never was a Church "problem" but that a solution of it may be found in the Word of God. We often hear of "little foxes spoiling the vine." Where there is laxness in discipline, there is a corresponding growth in worldliness. We have in mind a congregation where one brother was retailing milk among his customers when he and his family ought to have been in Sunday school; and while this course was deplored among the body of members, at first, it was only a few years until most of the members of the same congregation were in that business. The Bible is very specific in its teaching as to what kind of apparel should or should not be worn. Let the minor violations of these teachings be tolerated in a church, and these Scripture violations will grow until the entire Church will be leavened with pride and will have surrendered to the goddess of Fashion. There was a time when quite a number of our evangelical churches (including the Menonites) were without musical instruments in the home as well as the

church. Slowly, in spots, these instruments kept creeping in. They were "testified against" at first, then tolerated, and finally came into general use. Multitudes of similar illustrations might be given. This is not saying that everything new that is (or may be) introduced is wrong and un-Scriptural, but it is saying that we should search the Scriptures diligently as to what is right or wrong, and by these Scriptural standards govern our congregation. The more diligent and loyally Scriptural the attitude of our disciplinarians in little things as well as large, the more reliable the Church will be to keep clear of distracting "problems." Keep out the "little foxes" if you would save the vines.

5. Lack of True Charity.—Notice what we said, "TRUE" charity. That is the very opposite of liberality towards things unscriptural, for the love of God can not tolerate disregard for His Word. In Matt. 7:1-5 Christ rebukes the uncharitable mote-hunter. Another name for this evil is "ensoriousness." One of the surest and quickest ways you can find to kill a church is to nurture a suspicious nature, pass uncharitable judgments upon those who are trying to serve the Lord in sincerity and in truth, and thus discredit them in the eyes of those who have confidence in our sincerity. When you shake the confidence of the membership in the leadership of those upon whom rests the larger share of responsibility, you shake the whole structure of the Church. When you discredit the Church in the eyes of the world, the power for world evangelism and soul-winning is gone. If you are interested in building up a strong Church, "See that ye love one another with a pure heart fervently."

(Continued next week)

CHRISTMAS MEDITATIONS

Expressed in Verse and Prose

THE ANGEL HOSTS

By Lois Hartzler

The stars were shining brightly
On that cold December night;
While shepherds watched their sleeping
flocks,
They saw a sudden light.

Then angels in the highest
Sang, "Glory be to God."
The shepherds midst their woolly flocks
Were kneeling on the sod.

Then cried a heavenly messenger,
Arrayed in garments bright;
"To you is born a holy Son,
In Bethlehem this night."

And all the hosts about him
Lifted their chorus high—
"Your Lord is born in Bethlehem,
Good shepherds, draw ye nigh."
Harrisonville, Mo.

JESUS WAS BORN ON CHRISTMAS DAY

Come, Thou long expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.

Israel's strength and consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.

Born Thy people to deliver,
Born a child and yet a King,
Born to reign in us forever,
Now Thy gracious Kingdom bring.

By Thine own eternal Spirit,
Rule in all our hearts alone;
By Thine all-sufficient power,
Take us to Thy home above.

—Sel. by Emma R. Denlinger.

A CHRISTMAS SONG

By Edith B. Kennel

A light, a gleam,
A shining star,
A new-born baby boy;
A stable home,
A manger bed,
And a mother's heart of joy.

A note of praise,
A heavenly strain,
Then the angel choir sing,
While shepherds true
Their way pursue
To see the new-born King.

Wise men afar
Behold the star
In wonder take their way
To Bethlehem old
With gifts of gold,
Their tribute to Him pay.

With loving hearts
This Christmas day
We too our King adore,
With yielded life
And songs of praise
Our hearts with joy outpour.
Gap, Pa.

NO ONE EVER CARED FOR ME LIKE JESUS

By Anna Stokes

I would like to tell you what I think of Jesus,
Since I found in Him a friend so strong and true;
I will tell you how He changed my life completely—
He did something that no other friend could do.

No one ever cared for me like Jesus,
There's no other friend so kind as He,
No one else could take the sins and darkness from me,
Oh, how much He cares for me.

All my life was full of darkness when Jesus found me,
Oh, my heart was full of misery and woe;
Then Jesus placed His strong and loving arms about me,
And He led me in the way I ought to go.

Every day He comes to me with sweet assurance,
More and more I understand His Words of love;
But I'll never know just why He came to me the way He did,
Till some day I see Him face to face.

All that I am or hope to be,
All that I have to Christ I'll give;
Won by His grace, moved by His love,
He shall be all the world to me.
Mt. Nebo, Pa.

A CHRISTMAS SONG

By Clarence A. Hurst

Years ago, one early morning,
Before 'twas time for the sun to rise;
While the shepherds all were watching,
They saw a bright star in the skies.

As they watched the star gleam brightly,
As they wondered what it meant,
They could hear the host of angels
Who from heaven to them were sent.

Then they saw a bright light shining,
And they heard an angel sing,
"Fear not; for behold,
Good tidings of great joy I bring."

"This shall be to all the people,"
Then they sang with one accord,
"Unto you this day, in the city of David,
Is born the Savior, Christ our Lord."
Hesston, Kans.

A CHRISTMAS WISH

By Edith B. Kennel

Christmas with its joy and pleasure,
With its peace and glad good will;
Lend you gifts of golden treasure,
Beams of love your soul to fill.

May it fill your heart with gladness
And your soul with sweet content;
Crowding out all thoughts of sadness,
Give life's song a new accent.

Thus ennobled by your living,
Filled with Christmas joy and cheer,
May you help the world by giving
Christmas joy throughout the year.
Gap, Pa.

ANOTHER ONE OF SATAN'S TRICKS

By J. S. Hartzler

What monster sin has proved itself to bel
Its great promoter—subtile, liar—he
Allows us not himself—his form—to see
Lest we be scared, and from his presence flee.

His name is devil, dragon, Satan, dread
Of all that pure and truly Spirit-led.
This time of year he plies his trade as said,
With grand success, but death is just ahead.

Christmas time should fill us with emotions pure,
But he deceives with over-eating lure;
And so destroys what God would us insure.
So eat to live, it is the best of cure.

My Christmas day shall not be of that kind;
I'll worship the Christ-child with a pure mind,
And so exalt, and help mankind to find
Our Savior—be with Him enshrined.
Elkhart, Ind. Col. 3:3.

SPIRIT OF CHRISTMAS

By J. J. Brenneman

What is the spirit
Of Christmas time?
Is it the spirit
Of fun and rhyme?
Is it the candies,
Or is it the Child
Who came to earth
So tender and mild?

Would it be true
If it were said,
"The Spirit of Christ,
Indeed, is dead?"
Dear Christian friend,
Oh, say not so!
May Jesus' Spirit
Within you grow!
Tofield, Alta.

TELL THE GLAD STORY TO OTHERS

By Edith B. Kennel

We have often heard the story
Of the Bethlehem manger King;
How the heavens shone with glory
When the angel choir did sing.

And the lowly, humble shepherds
Filled with wonder, fear, and awe,
Hastened to the homely stable,
There the wondrous baby saw.

Also wise men from a distance
Saw His star and puzzled were;
Brought Him gifts of earthly treasure,
Gold and frankincense and myrrh.

As we listen to this story,
Each proceeding Christmas day,
There are people who are living
Many, many miles away

Who have never had a Christmas,
Never knew the Savior's love,
Never heard of that glad carol—
Glory to the God above.

And the peace and good will message
Never filled their hearts with cheer,
While we feel the joy and gladness
On this happy day each year.

So instead of giving presents
To the folks who have to spare,
Let us be more noble-minded—
With the poor our Christmas share.

Let us sing the angel carol,
Send afar the story dear,
Till the heathen heart rejoices
With glad Christmas joy and cheer.
Gap, Pa.

CHRISTMAS

By W. A. Kane

There comes a time once every year,
When all that matters is good cheer;
An open door, an open hand,
A welcome smile throughout the land;

When lust and greed, and grief and care,
Have vanished in their hateful lair;
And in their stead a thoughtful quest,
Designs a feast for some poor guest.

A pat, a smile, a thoughtful gift,
To share a bit, to boost, to lift;
To look above and see the good,
To love each other as we should;

This is the only sincere way,
To honor Him who's name today
Is traveling with divine command,
Redeeming souls in every land.
Lansing, Kans.

ON CHRISTMAS EVE

You think of the dead on Christmas Eve,
Wherever the dead are sleeping,
And we from the land where we may not grieve
Look tenderly down on your weeping.

You think us far, we are very near
To you and the earth, though parted;
We sing tonight to console and cheer
The hearts of the broken-hearted.

The earth watches over the lifeless day
Of each of its countless sleepers;
And the sleepless spirits that passed away
Watch over all earth's weepers.

We shall meet again in a brighter land
Where farewell is never spoken;
We shall clasp each other hand in hand,
And the clasp shall not be broken.

We shall meet again in a bright, calm clime
Where we'll never know a sadness;
And our lives shall be filled like a Christmas chime,
With rapture and with gladness.

Its snows shall pass from our graves away,
And you from the earth remember,
And the flowers of a bright eternal May
Shall follow earth's December.

When you think of us, think not of the tomb
Where you laid us down in snow;
But look aloft, and beyond earth's gloom,
And wait for the great tomorrow.
—Selected by Martha L. Buckwalter.
Lancaster, Pa.

HE'S COMING AGAIN

By Geraldine Cashman

Jesus died for all mankind,
And all over the world you'll find;
Yes, He died that He might save us,
When He died because He loved us.
Yes He died for me and you,
And you'll find it's very true;
Now we know the reason why
Jesus came down here to die.
So, dear Jesus, He is mine,
And He'll take me at that time;
Now I want to be His friend,
For He surely is coming again.
Altoona, Pa.

CHRISTMAS

By a Sister

For the Gospel Herald.

A few years ago we wrote an article for the Herald in regard to Christmas, and since we will soon be celebrating that most wonderful day of all the year, to both old and young, we again write on the same subject. Soon we will be sending our Christmas greeting to our friends far and near. We wonder how many of our Herald readers will write Christmas in full, or will some, as usual, simply write "Xmas"? Do you know how the word Christmas originated? It used to be Christ-mas, then Christ-mas, and now by many is written 'Xmas. Who is left out when we write 'Xmas? Will you, for the sake of Christ who loved you so that He gave His life for you that you might have life and have it more abundantly, write your Christmas greeting in full? 'Xmas seems so meaningless. It almost seems as though it might mean mass without Christ.

Jesus may be coming soon, yes very soon. We want to be ready for His coming at any time.

May God's richest blessing be with each one through Christmas time and the coming year, is our sincere wish.

Roscoe, Calif.

"UNTO US A SON IS GIVEN"

By D. L. Christophel

For the Gospel Herald.

This is the story of the birth of Jesus. God sent the angel Gabriel into the city of Nazareth to a young woman named Mary. She was a cousin of Elisabeth, the wife of Zacharias the priest, and was descended from King David. When Mary saw the angel, she was troubled for she knew not why he had come. But he said, "Fear not, Mary, for God has greatly blessed thee. Thou shalt have a son, and shall call His name Jesus. He shall have no father upon the earth, but He shall be the Son of God, and God will make Him King over those who love Him and will accept Him as their personal Savior." To Mary's cousin, Elisabeth, God also promised a son, and they called his name John. But Mary answered the angel saying, "I am the servant of God. Let it be done to me as thou hast said." The angel Gabriel departed from her and went up into heaven again.

We have heard that the Jews were servants to the Romans and they had to obey the Roman government. They had to do as the Roman emperor commanded. And now he made a decree that all the Jews should be enrolled and have their names written down. He commanded each one of them to go to the city where his father had lived, so that the Roman officers might take down his name. Therefore every one went to his own city, and Mary went with Joseph her husband out of Nazareth.

They went to Bethlehem where David had lived, because they were descendants of King David. And when they came to Bethlehem there was no room for them in the Inn—no room for the child Jesus to be born (Isa. 9:5). So Joseph and Mary went to the stable to sleep, and while they were there God gave to Mary the Son which the angel had promised. It was in the stable at Bethlehem that the infant child Jesus was born. And Mary His mother wrapped Him in swaddling clothes and laid Him in a manger.

There were in that country shepherds who stayed out in the fields watching over their flocks at night. And the angel of the Lord came down to them, and a bright light shone around them, and they were afraid, but the angel said, "Fear not, for I bring you good tidings of great joy, which shall be to all people." And he told them that this day in the city of David, a Savior was born who is Christ the Lord, and that they would find Him wrapped in swaddling clothes and lying in a manger. And when the angel had said this, suddenly there was a multitude of angels with him who praised God, saying, "Glory to God in the highest, and on earth peace, good will toward men."

After the angels had gone from them up into heaven, the shepherds said one to another, "Let us go to Bethlehem and see these things of which the angel spoke." And they came with haste and found Mary and Joseph and the Babe lying in a manger, and when they saw the child they went out and told others what the angel had said to them about Him. All whom they told wondered at what they said. Then the shepherds returned to their flocks again, praising God for what they had seen and heard.

When the Babe was eight days old, His parents called His name Jesus, as the angel had commanded, and they dedicated Him to the Lord; for although He was the Son of God, yet He came on the earth to be like one of us, and to set us an example in all things. After this Joseph and Mary brought Him to Jerusalem and took Him to the temple, and offered up a sacrifice of turtle doves or young pigeons.

There was a man in Jerusalem named Simeon. He was a good man who feared God and was expecting Jesus to come into the world because of what the prophets had written about Him. The Holy Spirit had promised Simeon that he should not die until he had seen Jesus. And now the Spirit told Simeon to go into the temple, and when Joseph and Mary brought in the child, Jesus, Simeon took Him up in his arms and said, "Now Lord, thy promise has come true, and I can die in peace because I have seen the Savior."

And there was also a woman named Anna, a prophetess. She was a woman of great age, who lived near the temple so that she might worship there day and night. While Simeon was speak-

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel every creature.—Mark 16:15.

FROM OUR MISSION STATION

Chicago, Ill.

(Mennonite Home Mission)

Dear Christian Friends:—"And shall come to pass that before they call I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). We have found the Lord true to His promise. How comforting it is to know that our God knows and supplies our need if we are completely resigned to His will! There are those about us who are daily in physical and spiritual need. Won't you pray that we may help the find Christ, the One who supplies every need? Pray for more consecrated workers to bring the multitudes to Christ. Pray for greater power in the lives of the members and workers here, that Christ's kingdom may not suffer because someone has not been found faithful. And, dear friends, may you too feel the call to service in your home communities, and "Give of your best to the Master," not just at this Christmas time, but every moment of your life.

This last month has been one of blessing for us in Chicago. Nov. 3 we had Bro. C. L. Graber of Goshen, Ind. with us for a preparatory service in the morning and a vesper service in the afternoon. His messages were greatly appreciated. Bishops S. C. Yoder and J. D. Hartzler officiated at communion services on Sunday, Nov. 17. The Lord gave us a real spiritual feast and blessing. On Thanksgiving morning Bro. Milton Vogt led us in a Thanksgiving service. He spoke again on Sunday morning, Dec. 1. Bro. and Sister Vogt are assisting us in our work with the boys and girls on Friday nights.

The approach of the Christmas season brings increased activities at the Home Mission. Our annual Christmas dinner will be held on Thursday, Dec. 19, from 4 to 7 P. M. Following the dinner a Gospel team from Goshen College will give a program. On Saturday evening, Dec. 21, the young people's Christmas program will be given, and Sunday evening, Dec. 22, is the date set for the Sunday school Christmas program. We extend a hearty invitation to our friends to come to Chicago.

ing, she also came into the temple where Jesus was and thanked God because He had let her see Him. Then she went out and spoke to others of Him, those who were looking for the coming of the Savior.

Tiskilwa, Ill.

1935

ring these days and help with the work. We greatly appreciate what our country brethren do for us each year by sending in food and making the Christmas dinner possible.

We are grateful to the congregations Stryker and Elida, Ohio, and Morrison, Ill. for sending in needed clothing and bedding. The congregations at Fisher, Sterling, and Flanagan, Ill., give our thanks for sending in food, especially canned fruit. May the Lord bless all who have so graciously given to the work here.

Our Christmas prayer for you all is: May the message brought by angels on that first Christmas night be a reality in your hearts and lives at this Christmas tide."

"For unto us a child is born, unto us Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, **The Prince of Peace**" (Isa. 9:6).

Yours for Christ,

Dec. 7, 1935. L. C. Hartzler.

Lancaster, Pa.

(Mennonite Colored Mission,
460 Rockland St.)

Greetings in Jesus' Name:—The hearts of many are made clean, saved and inspired on through this holy name, whose birth we are about to celebrate again.

Many were the trials, conflicts, and blessings we received since the last Christmas season. The work is growing, although we didn't venture into many new homes on account of lack of room to accommodate what we have on each Lord's day. We have around fifty homes from which scholars come, or which are visited with the Gospel message. It encourages one very much to see how eager they are for the gospel and how glad they are to be visited. On the other hand, it is just as sad that more are not doers, only listeners. Will you join us in fasting and prayer that they may make Christ their Savior? Oh the mercy of God, and His long-suffering are great.

We are thankful for the consecrated, talented teachers the Lord called to work in this small corner. He will reward.

The prayer and praise service each Friday evening is a power to the work. If you can't come to help, will you pray for it each Friday evening at eight o'clock? Visitors are welcome, and a source of help in these different services. This Lord's day morning brethren and sisters from Greenwood, Del., and a family from Alberta, Canada, worshiped with us. Colored people are few in Canada, while there are many in Delaware.

God only knows the impressions made by this race, and who will be called, maybe not by choice, to work

among them in giving them a chance to observe the "all things," to greet them with a holy kiss and wash the saints' feet. By His grace we can say we are thankful we were called.

The words, "Thank you," are too small to say, when we consider how friends helped us since we are in the work. Their presence and help in going along to the homes, the work of the sewing circles, the fresh fruit and vegetables given and put up in jars for winter use, remembrances in other ways, and not least their God's blessings upon us, have all been gratefully received for His glory. "What shall we render unto the Lord for all His benefits toward us?"

At this season of giving let us ask ourselves these questions:

What gifts may I give?

To whom should I give?

Do we take God's "Unspeakable Gift" seriously?

In answering these questions conscientiously, Christmas will be a real blessing to us and others. The Lord willing, we expect to take a basket to each home again. With your prayers we unworthily but thankfully toil on.

Dec. 8, 1935. Esther K. Lehman.

Canton, Ohio

(1939 Third Street S. E.)

• Dear Herald Readers:—On Sunday evening we closed a series of meetings here. Bro. N. E. Troyer had been in charge. He brought us good messages. The Spirit was working. There were three confessions. One of these was the mother of two of our young members. She was on the prayer list of a number. Another was one of our members who was out of fellowship with the Church.

Since our last letter we were called to the home of one of our sisters whose husband was not a Christian. We found the husband suffering greatly from a nervous breakdown. He told us he believed that this had come because of his past life. He accepted Christ in the home, and the next morning (Sunday) when we gave the invitation, he and his son stood. Pray for them; pray that the father may be restored in health, and that both may serve God acceptably.

Last Sunday we had our fall communion service with Bro. O. N. Johns in charge. One member was received by letter. Three others had wished to be received from other denominations, but owing to existing circumstances they will be received later. Another man, a Roumanian, wishes to be received. These need your prayers.

Bro. D. Walter Miller, who has been giving very valuable assistance here for the past few years, has gone to West Liberty for a few weeks. We are looking for his return, as he is needed here.

On Nov. 29 we laid to rest one of our octogenarian members. To most of us she was known as Grandma Hill. She had been a shut-in for years, but had a very live testimony for the Lord.

Our congregation was very much shocked and saddened by the passing of Sister Ruth Shank. She had endeared herself to the congregation, especially to the young folks. We miss her, but we believe heaven is richer because of her passing.

The following have preached here within the last two months: E. F. Hartzler, Paul Yoder, M. C. Lehman, O. N. Johns, J. N. Smucker, P. R. Lantz, and N. E. Troyer.

Our reorganization and business meeting is scheduled for Thursday evening, Jan. 2.

Please pray for six unsaved men whose wives are members of our congregation.

We acknowledge with thanks provisions and clothing received from the following during the months of October and November:

Provisions

David Horst, Crown Hill Cong.	.25
Orpha Troyer, Walnut Creek Cong.	1.25
Leidy Fulmer, Blooming Glen, Pa., Cong.	.50
Friends, Beech Cong.	2.35
Becher's Dairy, Beech Cong.	11.89
Paul Yoder, North Lima Cong.	1.25
Martins Creek Cong.	27.33
Oak Grove Cong.	46.55
Pleasant View & Martins Congs.	20.84
Mrs. Fritch, Canton Cong.	1.00
Mrs. Bowen, Canton Cong.	.10
Sara Bender, Canton Cong.	.35
Friends, Eastern Pa.	10.00

Clothing

Oak Grove S. C.	4.06
Oak Grove Cong.	1.00
Volant, Pa., S. C.	2.54

Dec. 11, 1935. Wm. G. Detweiler.

Iowa City, Iowa

(Mennonite Gospel Mission)

Five are in a class receiving instruction, and a husband and wife past seventy who are converts we are working with in their home. Please pray for us and them.

Bro. D. J. Fisher, our bishop, was with us to begin this class and delivered an impressive message on Phil. 4:8. The way we think does affect our lives, and we are glad there are so many good things to think about.

Dec. 11, 1935. The workers.

New Holland, Pa.

(Welsh Mountain Mission and Samaritan Home)

To the Herald Readers, Greetings:—"The mercy of the Lord is from everlasting to everlasting toward them that fear him." As the year draws to a close, we look back and see His mercy shown continually even in the midst of the enemy's darts. In the Home we have 15 besides the workers. All are fairly well. A few more asked for admittance if arrangements can be made.

Dec. 8 we had communion, at which time one girl who had been out of fellowship with the Church was reinstated.

Sunday school attendance has kept up quite well. But Bro. Paul Martin, who so very faithfully hauled a few families in the last few years, is becoming more handicapped on account of failing eyesight. We with him would very much appreciate it if someone would volunteer to help him. It is a work that affords much interesting and helpful experience and may be the means of saving souls.

Pray for the work, then seek to be a means in God's hand to answer your prayer.

Dec. 10, 1935. John L. Musser.

Millersville, Pa.

(Mennonite Children's Home)

A large donation of canned fruit and vegetables was received from the Mt. Joy congregation and a hog that dressed 533 pounds was donated by the Christian L. Herr family, since our last report. Others are sending in cash for maintenance of the Home, in response to the annual appeal that is made in the fall of each year. Since the Home depends entirely on voluntary contributions for support throughout the year, the Board of Trustees request a liberal offering. As workers of the Home, we greatly appreciate your interest in the work of caring for the needy, and we want to thank all who have contributed toward the support of the work, whether your gift was large or small. We request your continual prayers in behalf of the work.

All money intended for bringing Christmas cheer to the children should be specified for that purpose. The thirty children are already looking forward and are counting the days until Christmas. Pray for us as workers as well as for the children.

The Workers Menn. Ch. Home.

Dec. 12, 1935. Levi Sauder, Supt.

Columbia, Pa.

(Mennonite Mission)

We are again approaching the season of the year when we will again give out baskets to the poor and needy of Columbia. About 200 homes will be reached in this work, and we are glad for the generous support of the Church at large during this season of the year. Again we invite the brotherhood to help along in the work by your contributions, in whatever you may have to give—first of all, your prayers, and then give as the Spirit directs—in food, clothing, shoes, or money. Send all contributions and provision in before Dec. 25. Thanking you in advance for whatever you may be directed to give, we remain,

Yours in the Master's name.

Dec. 12, 1935. C. Z. Martin.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

FREEDOM, OR SHACKLES, WHICH?

By Mary C. Kauffman

For the Gospel Herald.

Ask the student who has left home circles and is spending the precious morning hours of life and the hard-earned savings of himself or family and the mental and physical energy necessary to follow his course. Surely this is bondage if his mind is on what he might rather do. How he might be with familiar friends and home; spend time in the pursuit of pleasure or business; use the money and physical and mental expenditure in other cherished ways. But if he sees the opportunity of an education as a stepping stone to fields of usefulness, or business, some other cherished goal, he laughs at the thought of bondage or compulsion for his course. All depends on where the heart is.

Ask the family circle in the home, who are shut away from the public life and from summer's heat and winter's cold within four walls called home. Yes, it may be shackles to be at home; if there is contention and disagreement there; if there are places and people more desirable than at home; if there are ideals to be longed for that can in no way be realized at home. If there are places where there is more physical and mental comfort and more sympathy and fellowship expressed, surely there is bondage in being compelled to remain in a home so uncongenial. But—If there are those whose hearts are beating in sympathy and love bound together by sacred home ties, even the poorest and most meagerly furnished home, when that is the best that love can furnish becomes a haven of peace and a shelter from the outside unfeeling world. Let a home be all this and have one inmate to whom this love and sympathy does not appeal, who sees better environment in the rich halls of pleasure and vice, he may consider himself bound when he might have liberty. Blessed freedom to be blessed with a home with its bonds of love and fellowship. So much depends on where the heart is.

Ask the bride and groom who have recently said their vows to be true to each other and to allow no other to come between them in their relation. Happy union; where two hearts may beat as one in joy and sorrow, in pain and pleasure, in hope and confidence and trial and disappointment. Where one

fails, the other lifts the load. Thus this unity there is more strength and courage, and the freedom of facing the odds of life with the challenge of love and duty.

Should there be a root of bitterness spring up; should there be others supplant the love that brought about the union; should the confidence be betrayed and love and peace be replaced by hatred and strife, what galling yoke; what shackles of bondage such a relation would be. All depends on where the heart is.

Ask the penitent who has declared his desire to forsake the world and live for Christ and His church as it revealed in God's Word. He has been a slave to sin and its consequences and sees that "the wages of sin is death." Once there was condemnation and fear, now there is confidence and peace. Once there was love of the vanities of life, now there is hatred for that which grieves His Spirit. Once there was pleasure in that which mocked God, now there is a shock at those things. They who see him from the ranks of the world shake their heads and say, what bondage! No chance to indulge in pleasure; no chance to enjoy time, money, or talents nor the opportunities to keep abreast with the world in any form.

Is he not shackled with religion? He himself may consider it so when he thinks only of what it costs him and not of what it costs God to buy his redemption; when he looks at the allurements of the flesh as an asset to happiness, and not as a drag of death on his soul. He considers life from the standpoint of one whose mind and soul are blinded with the glare of worldly pleasure and sinful indulgence, whom the tempter has deluded into the belief that to lose the world is to lose too much.

Jesus gave another version of loss and gain. When he yields his life from this delusion to the truth in Christ Jesus, he feels no bondage even though he endures hardship and opposition from the enemies of truth and many adversities for Christ's sake. All depends on where the heart is.

The domain of the world and the domain of Christ have nothing in common. He who forsakes the world and Satan's delusions to follow Christ has a different objective in life—"to please Him who has called him to be a soldier." His Word and Spirit are a sure guide. Let us forsake the bondage of sin and the shackles of the world that we may have the perfect freedom in Christ.

Scottdale, Pa.

"The way of the transgressor is hard." It is not the Christian, but the sinner, who is on the hard road.—Milo Kauffman.

It is not necessary to be old to be an old fogey.

SUNDAY SCHOOL LESSON

Theme for the Quarter: LATER PROPHETS AND LEADERS OF JUDAH

Lesson for Dec. 29, 1935.—REVIEW

Golden Text.—But the mercy of the Lord from everlasting to everlasting upon them at fear him, and his righteousness unto children's children.—Psa. 103:17.

Introductory Thoughts.—This lesson brings to a close a most interesting series of lessons studied during the past quarter. A brief review is scheduled, after which we are to take up a study of the work of Christ in meeting human needs, as set forth in the book of Luke. The review of the past quarter takes us over a vast scope of ground. Even the extended scope covered in the "Lesson Scope" of each lesson is no substitute for a careful and prayerful reading of the prophesies, sketches of whose prophecies we studied during the past quarter.

BRIEF REVIEW OF THE LESSONS

I. Isaiah Portrays the Suffering Savior.—No other prophet so graphically portrays the life and work of our blessed Lord as does the prophet Isaiah. In his writings are given the details of the life and character of Jesus, verifying the statement that "prophecy is history pre-written."

II. The Story of Jeremiah.—Jeremiah stands out as a bright and shining light in the midst of the troublesome times in which he lived. Unfortunately the term, "weeping prophet," has, in the minds of many people, overshadowed his many excellent qualities: faithfulness, courage, burden for the welfare of his people, etc., etc.

III. The Message of Jeremiah.—Here is where his many noble qualities shine out. It is worth any one's time to read this over carefully—the entire book of Jeremiah. Had the descendants of Abraham heeded Jeremiah's solemn warnings, the history of Israel would read entirely different from what it does.

IV. Belshazzar's Feast.—This is a temperance lesson. Those patronizing the kind of a feast that Belshazzar did, taking delight in such carousals as he did, may well meditate upon the striking lessons to be learned from this narrative.

V. Judah Taken Captive.—This lesson follows logically the lesson just preceding it. "The wages of sin is death." "Whatsoever a man soweth, that shall he also reap." The story of Zedekiah is pathetic in the extreme, but he and his people were simply reaping what they had sown. Had they listened to Jeremiah, they would have fared differently. Nations, like individuals, must pay the penalty for sin. "Righteousness exalteth a nation: but sin is a reproach to any people."

VI. Ezekiel Teaches Personal Responsibility.—The burden of his teaching here is that every one is personally responsible for the deeds in his own life. One very important fact which is

clearly brought out here is the conclusion that our fate in eternity depends upon our spiritual condition at the time of our death. "Prepare to meet thy God."

VII. The Return from the Captivity.—God's providential care for His people is plainly manifest in this lesson. Even heathen kings are instruments in God's hands in carrying out His decrees. Judah having learned his lesson, God brings him back to the promised land, there to dwell until the coming of the Messiah.

VIII. The Message of Haggai and Zechariah.—Two faithful prophets who lived in the days of the return from the captivity. Haggai proved himself a faithful defender of the work of Zerubbabel in rebuilding the Temple. Zechariah pointed out that the secret of success lay not in demonstrations of physical strength and endurance but in the power of the Spirit. This is the secret of success in all our undertakings for God.

IX. Ezra's Mission to Jerusalem.—Ezra and his company made their journey about eighty years after the first return under Zerubbabel. Like other men of power, his strength lay in his close connection with God. As a teacher of the Law, he stood at the top. His trust in the Lord was amply demonstrated in that he took no soldiers with him to defend him against the

marauders that then infested the country through which they traveled.

X. Nehemiah Rebuilding the Wall of Jerusalem.—Nehemiah stands out as one of the most admirable characters of the Bible. The one burden of his life was the welfare of the people of God. Self-sacrifice, prayer, loyalty to God and His Word, faithfulness to duty, courage in the midst of opposition, freedom from all entangling alliances; these were among the leading traits of his character.

XI. Ezra Teaching the Law of God.—The description of this meeting reminds one of some of our present-day Bible conferences. It would be well for us to make a special study of this meeting, and then pattern our modern meetings after that. In this meeting were two able leaders, Nehemiah and Ezra, one an executive and the other a teacher, both needed in every enterprise for the Lord.

XII. Christmas Lesson.—Though not exactly belonging to the series, this lesson is a fitting climax to the lessons of the quarter. The prophets and leaders of Judah were looking forward to the coming of the Messiah. When He finally did appear, He appeared just as the prophets had described Him. Well may we sing with the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." And may our joys be mingled with the shepherds of Bethlehem and the hosts of heaven, looking forward to that delightful time of which it is said, "At thy right hand are pleasures forevermore."—K.

BIBLE MEETING TOPIC

CHAPTER STUDY—THE CHRISTIAN RACE.—Heb. 12

Topic for December 29

MOTTO

"Run with patience the race that is set before us."

OUTLINE STUDY

- I. Run the Race of Life with Patience.—vv. 1-13.
 1. As the men and women of faith before us did.—v. 1.
 2. Take the proper precaution and use the proper means.—v. 1.
 3. Look unto Jesus as our Leader and Example.—vv. 2, 3.
 4. Consider the purpose of suffering.—vv. 4-11.
 5. Look well to yourself and your path.—vv. 12, 13.
 6. Strive for peace and holiness.—vv. 14-17.
- II. We Are under a New Covenant.—vv. 18-29.
 1. Not to Mount Sinai.—vv. 18-21.
 - a. A fearful and tangible sight.
 2. But to Mt. Zion.—vv. 22-24.
 - a. A heavenly city.
 - b. Heavenly people.
 - c. A Savior.

3. We should not refuse the One who speaks to us.—vv. 25-29.
 - a. They did not escape under the Old Testament.
 - b. How much more responsible are we under the New Testament?
 - c. Use His grace for acceptable service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Patience."
2. Running the Christian Race.
 - a. Surrounded by many witnesses.
 - b. Looking to our Leader Jesus.
 - c. How to prepare for the run.
 - d. Be ready to suffer patiently.
 - e. We run while we are bearing pain.
 - f. Sin hinders the race.
 - g. How Esau failed in the race.
 - h. Mt. Sinai.
 - i. Mt. Zion.

For Seniors.

1. The Cloud of Witnesses.
2. Preparations for the Race.
3. Patience in the Race.
4. Responsibilities under the New Covenant.

PERSONAL THOUGHT

Am I in any way refusing the voice that speaks to me in the dispensation of Grace?

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, DECEMBER 19, 1935

Field Notes

A ministerial meeting of the Johnstown, Pa., district was held Saturday, Dec. 14, at the Stahl Church. There was a good attendance, and a live meeting is reported.

Communion services were held at the Elton Church in the Johnstown, Pa., district. There were members there from other parts of the district, and a real comm(union) is reported.

Bro. Milo Kauffman of Hesston, Kans., expected to start the latter part of last week on a tour among the congregations in Iowa, in the interests of the Hesston College and Bible School.

The fourth quarterly instruction meeting to be held at the Mennonite Mission in York, Pa., is announced for Saturday evening and Sunday, Dec. 21 and 22. Instructors: S. G. Shetler, John F. Bressler.

Good interest is reported from the Yellow Creek Church near Goshen, Ind., where a series of meetings was in progress with Bro. T. K. Hershey as evangelist. The meetings were to have closed Sunday evening, Dec. 15.

Sunday School Meeting.—A program of the eighth annual Sunday school meeting at the Elizabethtown, Pa., Mennonite Church, to be held on Wednesday, Jan. 1, is before us. It is a most profitable way of beginning the new year.

The monthly Bible meeting at East Chestnut Mennonite Church, Lancaster, Pa., is to be held on Sunday, Jan. 22, with Brethren Aaron Mast and J. R. Mumaw as instructors. General subject, The Church. Everybody invited.
J. H. M.

Bro. M. T. Brackbill of Harrisonburg, Va., wishes us to announce the following: "The Astral Society of the Eastern Mennonite School will not have a reunion at the Fels Planetarium this year; but beginning with next year (1936) hopes to have a reunion biennially, as long as the interest justifies it."

Bro. Walter Lehman of Chambersburg, Pa., recently conducted a series of meetings at the Williamson Church, a number of miles away from his home, with good interest. The meetings were to have closed on Tuesday evening of last week. At last reports, five precious souls had already come out on the side of the Lord.

A brother writes from Freeport, Ill.: "We have arranged for a series of meetings, to begin on Sunday evening, Dec. 15, and continuing until Christmas evening, with Bro. J. Kore Zook of Morrison, Ill., as evangelist. Will you pray that these meetings may prove a real blessing to the believer and result in the salvation of lost souls?"

Bro. J. B. Martin, secretary of the Ontario Bible School, sends us the following: "Notice—Students coming to Ontario Bible School may apply for rooms to Sister Helen Betzner, 9th Cameron St. N., Kitchener, Ont. We notified the immigration officials of the opening of school Dec. 30; therefore there should be no difficulty in crossing into Canada."

The Lord willing, a series of meetings will be held at the Mennonite chapel at Mill Run, near Altoona, Pa., beginning Dec. 28 and ending Jan. 12, in charge of Bro. E. J. Berkey of Oronogo, Mo. An all-day meeting has been arranged for on New Year's day. Instructors: Joshua B. Zook, E. J. Berkey. We solicit an interest in your prayers.
—J. M. N.

Winter Bible School.—We are in receipt of a neat little folder of the Winter Bible School for the Alberta-Saskatchewan district, beginning Dec. 26 and continuing three weeks at Tofield, Alta. After Tofield the School is to be held at Carstairs, Alta., then at Duchess, Alta., continuing three weeks at each place. Instructors: C. J. Ramer of Duchess, and M. D. Stutzman of Kingman, Alta. We bespeak for them a large attendance.

An Omission.—In our editorial on Unionism, in last week's Gospel Herald, one important paragraph was omitted. You that have your papers handy might turn to the first column on page 787, and after having read paragraph 5, read the following as the concluding paragraph:

"While we recognize that many of the unions have worthy objectives and have

brought about some desirable results, yet in the light of the above statement of principles and practice, we reaffirm the position of the Mennonite Church as held by our General Conference as well as by all our district conferences in the United States, Canada, India, and South America. This position is that membership in unions violates the teachings of the Scriptures and therefore disqualifies any one for membership in the Church."

The last sentence is the culminating thought and conclusion to the whole line of argument submitted in this paper. It was omitted through oversight.

Correspondence

Bloomfield, Mont.

Dear Christian Friends, Greeting:—Another Thanksgiving season has been here, and I am sure every child of God has many reasons to praise Him. We can express ourselves with the psalmist (Psa. 40:5) that God's wonderful works and thoughts, which are to usward, are more than can be numbered.

Our congregation has, among many reasons, a special one for which to praise God. We are now working on our church building. For several reasons we were hindered from starting as soon as we planned to, but now the work is progressing nicely. If weather permits we hope to get some shingling done this week. Our hearts overflow with praise to God and appreciation to the many individuals and congregations who have sent us financial aid. It is very encouraging to receive help from Christian friends separated from us by many miles; but we trust that we are knit together by the same spirit of love for God and His cause. We also greatly appreciate the appeals written in the Gospel Herald for us by other brethren who have been here and seen our need. These appeals have brought a splendid response. We have already been able to raise our goal. Our plan was to get the building inclosed with rough lumber and use the basement till able to do more; but now we have ordered the windows and we plan to put on the siding. We hope by God's help we can do more—complete the building.

"Oh, magnify the Lord with me, and let us exalt His name together."

Nov. 30, 1935. Geo. M. Kauffman.

Wayland, Iowa

(Sugar Creek congregation)

Greetings to All:—How the seasons come and go! Another Thanksgiving day past. We were glad we had the privilege to go to the house of God. We heard a stirring Thanksgiving sermon. Bro. William Jennings of Concord, Tenn., brought the message. May God add His blessing.

The first week in November we had

revival meetings, Bro. Norman Hobbs of the Iowa City Mission in charge. Bro. Hobbs brought the message with power. The saints were strengthened and the sinners warned. As a visible result 16 young people stood for Christ. Nov. 24 they were received into the church by water baptism. May they ever be true to their vow is our sincere wish and prayer.

Our bishop, Bro. Simon Gingerich, left Nov. 25, for Scottdale, Pa., for some important work and from there he will go to Alpha, Minn., and Manson, Iowa, to hold communion services. May the Lord be with our dear brother as he goes forth preaching the Word.

Dec. 15 we expect to have a missionary program. We expect Bro. Warren Long of the Peoria Mission to be with us.

Pray for us, that we may all be one body in hope and doctrine.

Nov. 30, 1935. E. C. Wyse.

Versailles, Mo.

Dear Readers of the Gospel Herald:—We are grateful and thankful for the many blessings that the Lord has sent unto us. We should occasionally take time to count our blessings and so keep a greater trust and confidence in Him.

On Oct. 24, Bro. Joe C. Driver, our bishop, held counsel meeting at our church. Oct. 26, preparatory services were held, and on the following Sunday, Oct. 27, communion services were held. Services were held in the afternoon at the homes of some that were not able to be with us. Bro. Driver delivered us a message in the evening.

Bro. J. R. Shank is usually with us at least once each month, and sometimes more often, to hold services for us. At the present time he fills an appointment here the first Sunday evening of each month. Our regular quarterly business meeting was held Nov. 9.

Regular Thanksgiving services were held Thanksgiving day. Bro. Shank delivered the message. In the evening a meeting was held for the purpose of electing new Sunday school officers for the following year.

We are looking forward to a revival meeting to be held sometime during this month. We are expecting Bro. J. N. Kaufman to hold meetings for us although definite arrangements have not yet been made.

Remember us in your prayers.

Dec. 2, 1935. Samuel Ramer.

Springs, Pa.

Bro. and Sister J. A. Ressler of Scottsdale visited in our midst in interest of the Lord's Kingdom, Thursday, November 7.

Three bus loads of school pupils and teachers from this end of Somerset Co., constituted a sight-seeing party which motored to Pittsburgh as guests of the Pittsburgh Post Gazette. The

Springs group included Mary Davis, Roxanna Folk, Bettalea Bender, Marie Bender, Pearl Hay, Allen Otto, Elwood Tressler, Walter Hetrick, and Samuel Haning.

Nov. 17 was observed as mission day. Junior returns from investment, Junior and Primary mission boxes and class banks emptied to amount of more than \$50.00. In the evening services Bro. Sanford Shetler gave a mission message, emphasizing seven points of the Great Commission.

A special Thanksgiving service was held Thanksgiving evening representing the three congregations—Oak Grove, Casselman, and Springs. Meeting was well attended. Talks were well given and food for strengthening the thanksgiving spirit.

Sister Alta Shrock, a student at Waynesburg College, spent Thanksgiving at her home here, accompanied by two of her school friends, Dorothy Hay and Virginia Irwin. Sister Anna Bender, a student at Juniata College, spent Thanksgiving at her home here.

Visitors at the Roy Otto home Tuesday were Bro. and Sister Andrew Kauffman, Mrs. William Keim and two children of Curryville, Pa. Mr. and Mrs. Sherman Stevanus, Sugar Creek, O. visited friends and relatives, Nov. 16-21. Bro. and Sister Hiram Wingard and daughter of Johnstown visited Sister Wingard's mother Wednesday, Nov. 13. Perry Yoder and wife, Hutchinson, Kans.; John Ash and wife, Millersburg, Ind.; J. J. Miller, Kalona, Ia. visited friends and relatives during the week of Nov. 11. Burgess Shaffer and wife of Johnstown visited the latter's mother, Sister Mintie Stevanus, the week of Nov. 18. E. Laudenschlager and wife of Ohio made a hurried visit to many of our homes, Wednesday, Nov. 20. Mrs. Laudenschlager, formerly Edith Miller of this place, having many pleasant memories of childhood days spent here. Bro. Ray Haning from Bell Center, O. visited his mother a few days, attending services Dec. 1. Bro. Fred Lohr and family of Lancaster were in our midst over the week-end of Sunday, Dec. 1. Paul Huber of Lititz spent Thanksgiving season at Sister Hannah Miller's.

Dec. 2, 1935.

E. E. Bittinger.

West Liberty, Ohio

The meetings that have been in progress in the different Mennonite churches in this vicinity closed Sunday night, Dec. 1, at the South Union Church, with a full house. The meetings throughout the entire series, were well attended, and excellent interest prevailed.

Bro. Oscar Burkholder of Breslau, Ont., preached the Gospel with no uncertain sound, and the messages were well received. A number responded to the call of the Lord, and many others were encouraged to live more

faithful and true to the Lord and the Church. We trust that the seed that was sown will continue to bear fruit, unto life Eternal. We praise the Lord for this season of fellowship and service.

Thanksgiving day was a great day for the Mennonite churches of West Liberty. An all-day meeting was held at the South Union Church, it being the 11th Quarterly Mission Meeting, the 37th annual Sunday School Union, together with a Thanksgiving service, all combined. The meeting was well attended all day. Bro. Burkholder together with the home talent made up the program for the entire day.

The offering amounted to \$197.25. We praise the Lord for His goodness, and for His wonderful works to the children of men.

Dec. 2, 1935.

Cor.

Elverson, Pa.

(Rock Sunday School)

Less than two miles northwest of the village of Elverson, in the extreme southern portion of Berks Co., along a by-road on a beautifully shaded lawn, stands a commodious stone chapel, having a seating capacity of about two hundred. This place was in former years known officially as the "Caernarvon Baptist Church" but locally referred to as the "Rock church."

The last surviving members of this church were two devout women, Sallie and Margaret Marsh, generally known as the Marsh sisters. They died about three years ago, both having passed the fourscore years. Some years prior to their death they requested the Conestoga congregation to hold religious services at this place, expressing the hope that this church would always be a place of worship, and would never be turned into an implement shed.

For some years Sunday school was held in summer time. The last few years Sunday school was continued all the year. Evangelistic meetings were held by Bro. J. F. Bressler in 1934 and by Bro. T. K. Hershey in 1935. Results were a number of confessions and increased interest on the part of the community. On Dec. 1 eight applicants were baptized and received into church fellowship by Bishop John S. Mast. Four of these are mothers of families.

The problems connected with the work at this place are similar to the problems of other places. Some are apparently not interested, others show interest but are discouraged in their homes, and so on. Sunday school is held every Sunday at 2:00 P. M. Preaching services every two weeks on Sunday evening. We hope that these new believers may continue faithfully and that many others may

(Continued on page 812)

Miscellaneous

HORNETS

When the Canaanites hardened their hearts
against God,
And grieved Him because of their sin,
God sent along hornets to bring them to
time,

And to help His own people to win.
The hornets persuaded them it was best
To go quickly and not to go slow;
God did not compel them to go against their
will,
But He just made them willing to go.

Cho.—He does not compel us to go (no, no)
He does not compel us to go,
He does not compel us to go 'gainst
our will,
But He just makes us willing to go.

If a nest of live hornets were brought to this
room,
And the creatures allowed to go free,
You would not need urging to make yourself
scarce,
You'd want to get out, don't you see!
They would not lay hold and by force of
their strength
Throw you out of the window, oh no!
They would not compel you to go 'gainst
your will,
But they'd just make you willing to go.—
Cho.

When Jonah was sent to the work of the
Lord,
The outlook was not very bright;
He never had done such a hard thing before,
So he backed and ran off from the fight.
But God sent a big fish to swallow him up—
The story I'm sure you all know;
God did not compel him to go 'gainst his will,
But He just made him willing to go.—Cho.

When Moses was sent to lead Israel out
To Canaan's rich, fruit-bearing land,
Resisting His Spirit, they worshiped a calf,
And refused to obey God's command.
God did not compel them to go to the land,
Which with wine, milk, and honey did flow,
But fed them on manna for forty long years,
Till He got them all ready to go.—Cho.

When Balaam was sent to the Moabite king,
And wanted things run his own way,
His mule, ever faithful, spoke at the right
time;
Made him willing God's voice to obey.
God can use any man since He used Balaam's
mule
For He is almighty, you know;
He does not compel us to go 'gainst our will,
But He just makes us willing to go.—Cho.
—Sel. by Nora Nolt.

TIMELY THOUGHTS

(Thoughts presented during Bible Instruction Meeting held at Maple Grove Church near Atglen, Pa., as reported by Joseph G. Kennel. Instructors, John W. Hess and Wilson R. Moyer.)

The mission of the Bible is to reveal the words, mind, and judgments of God. The Bible is familiar, yet unfamiliar; known, yet unknown.

What would we know of the future without the Bible?

The more thorough a man studies the Bible the more he becomes convinced that it is the Word of God.

Christian experiences prove the Bible. Bible verses save from reverses.

Without salvation no one can be a light to the world.

The grace of God is as efficient to keep young people in the hour of trial as it is for old people.

Training children is more than mere theory.

It is considered a great crime to neglect children naturally. How much greater crime must it be to neglect them spiritually.

Spiritual inheritance is of much greater value than material inheritance.

Unless we work according to God's program we will not receive the blessing.

The one who is of no service at home will be of no service away from home.

The Bible standard of dress is to cover shame; the world standard, to uncover shame.

Many church members say the Church has no right to dictate dress, but when the world dictates dress they fall in line at once.

Modest apparel is not a denominational but a Bible teaching.

No organization has greater authority than the Church.

The home is the center of social life.

Social sins are of the great sins of the age.

According to Scripture all sin will be punished.

The wages of sin have never been reduced.

The saddest thing in the world is that while salvation is free to all yet so very many will not accept it.

The Spirit Himself gives assurance of salvation.

It would be considered very dishonorable to have an honored guest in the home and not even listen to what he says, but this is just what many do when prompted by the loving Spirit of God.

Courtship rightly developed brings happiness; wrongly developed, it brings sorrow and misery.

Christian courtship is not a mutual courtship.

We cannot show reverence for God and His house by remaining at home.

To disregard the Lord's day shows irreverence for God's house.

Entertainment will never take the place of God's Word to fill His house.

The foundation of nonresistance is peace.

Nonresistance is a peaceable attitude toward all people under all conditions.

It takes the love of God in the heart to love your enemies.

The authority of love in the heart is "Christ in you the hope of glory."

The power of association is oftentimes underestimated by man.

Each one sows and each one reaps his own field in life.

When you realize that you are in the presence of sin, flee from it.

The one who lives a pure life in youth will receive a great blessing in old age.

Going to Bible Instruction Meeting without a Bible is like going to the woods to cut down trees without an axe.

Gospel principles are very essential but will avail very little if not practiced. Atglen, Pa.

PEACE BE UNTO THEE

I want to draw your attention to the precious subject of "Peace." It is found in three aspects in the sacred Scripture. First of all, in Rom. 5:1 we read about peace with God. Then in Phil. 4:7 we find the peace of God, and in Phil. 4:9 the God of peace.

Because of our sins we have no peace, as we read in Isa. 57:20, 21. More than this, "the way of peace they know not" (Isa. 59:8). True, we were more disturbed about our condition when we listened to the Gospel faithfully. Satan sought to keep us in a state of peace (Luke 11:21) but it was a false peace. Jer. 6:14. We all tried to make our peace with God by means of prayers, tears, and good resolutions. Thankful we can be that His Spirit stripped us of such and gave us a sight of Jesus on Calvary bearing our sins in His own body on the tree.

We found in the Scripture that He made peace through the blood of His cross (Col. 1:20). What a relief when His blessed truth dawned upon our soul. His blood had been shed to accomplish this, and we rested our weary souls upon Him who died for us and rose again. Thus by faith in Him we entered into peace, knowing from Rom. 5:1 that we had "peace with God through our Lord Jesus Christ."

As we have gone on for Christ, we have been encompassed with failure and have grown weary oftentimes with the trials of the way. Perhaps you have wondered if God has made provision for such times. We say gladly that He has made provision. In Phil. 4:6, 7 He tells us how we may enjoy the peace of God even by casting these cares upon One who lives for us in glory. These texts mean that He would have us tell Him all about that which troubles us; the little trials and vexations of life as well as the greater griefs and cares.

In I Pet. 5:7 we read, "Casting all your care upon him, for he careth for you." Having cast them upon Him, just leave them there. Trust Him to do for you what you cannot do for yourself. Yea, as one has well said, "If you trust you do not worry, and if you worry you do not trust." When you have left these cares and worries in His presence "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Thus you can enjoy the words of our Lord Christ Jesus in Jno. 14:27, "Peace I leave with you, my peace I give unto you."

Now then, with your heart and mind free you will be able to consider Christ our Lord. Your heart will find its delight in Him in the measure that you think on these things. See Phil. 4:8, 9, the eighth verse being a portrait of the

moral glories of our Lord. The God of peace will link His arm in yours and walk with you along the highway of life. This is better than either of the two blessings, in that you can enjoy companionship of the blessed Redeemer Himself.

—Sel. By Peter Zehr.

PRIDE REVEALED

When the heart of man becomes lifted up with pride it is soon revealed in action and appearance. Like a malignant disease, it takes hold of one and if not overcome gradually envelops the whole being.

Among many evils that defile men, Jesus mentions pride as one of them. "And He said, that which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:20-23). According to this, man's actions are the result of the condition in the heart. No wonder the psalmist declared, "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10).

Pride in the heart is manifested in many ways. When one thinks more of himself than he ought to think he is not slow in demonstrating it, especially to those whom he considers his inferiors. It gives one a haughty bearing and causes him to look upon others with contempt and scorn and we find it demonstrated among all classes of people in our day.

It is this monster pride that is responsible for the vain styles and fashions in dress. Why is it that people want to adorn or decorate their bodies with all this finery in apparel and jewelry? Is it not because they are proud of their bodies? For the same reason folks powder, paint and decorate their bodies in various ways, even many of those who make a profession of being a follower of the meek and lowly Jesus, in spite of the fact that the gospel plainly condemns such foolishness.

In this clearly defined transition in professing Christendom of late years, one could clearly see how pride operates. When once it gets rooted in an organization, if not promptly overcome it soon envelops the whole body. Some years ago there were a number of the now existing organizations who believed in and practiced the simple life, nonconformity to the world and modesty and decency in adornment and conduct. In this condition there was a clear line of distinction between the Church and the proud worldly people. As time went on somehow the seeds of pride were planted in these bodies by the evil one and soon there

were evidences of it in the speech, behavior, and dress of the membership. Where Gospel discipline was not promptly and properly exercised this trend continued and now the members of some of these organizations evidence pride as much as those who make no profession of religion whatever. In fact, there is greater evidence of pride among some church people than among many who make no profession.

These are facts which have come under the observation of all of us in just a few short years. Now that we have seen how pride operates in others, it would be well for us to consider carefully our own lives to see if there

might be some evidence of this evil monster somewhere. The speech we use, our actions, the things that attract us, and the clothes we wear will indicate if there is any pride in our hearts. If so, let us root it out before it overcomes us.

As an organization we should be at all times on the lookout for indications of pride lest we fall into the condemnation of others who have been overcome of the evil one.—Bible Monitor.

"The best way to reach men is through God."

"To grow in character, be careful in matters as well as manners."

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

At our regular chapel exercises Nov. 11, Bro. Stauffer contrasted the modern pacifist or peace movement with the Christian's standard of peace. He pointed out that the peace propaganda of 1935 is similar to that previous to the late World War in 1914. We should not discourage these movements, but on the other hand we should not confuse them with the peace that has its source in the Prince of Peace. He stated that the modern pacifist believes in peace, if he must fight for it, and nearly all of these peace movements leave out the Prince of Peace. We as a nonresistant people overcome evil with good and should be a peace-loving people and advocate and practice it not only during war time but in time of peace as well.

We were actually surprised that one-fourth of the school year was over on the morning of Nov. 13. The second term address was given by Bro. Mumaw. His subject, "A Christian Viewpoint in a Changing World," was a profitable one and worthy of sharing with you, in a very brief form.

The busy life of the American people seems to indicate that we will become more and more unstable. We are living in a time when hostile forces are at work. Social workers are troubled with the debauchery of the nations. Since we are living in an age of specialization we are becoming more and more dependent on each other, and consequently our social contacts are increasing. This age of machinery has almost materialized life. Mennonite young people have become involved in this materialistic thinking.

We are in a whirl of changes and are under constant nerve pressure. With the change of ideas ideals are also shifting. Truth is under the fire of criticism. Even though we do not mean to be, yet we have imbibed the spirit of the age. We too are somewhat critical. This has resulted in one of the most weakening elements of personality, a disregard for authority.

We are living in an age of revolution, experiment, and uncertainty. Profanity is unrebuked. The dance is recommended as a good social recreation. We are dissatisfied with the old way. Stability is uncommon. Men are caused to doubt absolute truth. The

modern idea of religion is based on its esthetic value.

Can we hold our balance in the crisis? Can we continue as a conservative people?

We can hold our balance. We can by greater enthusiasm than ever meet the demands of the reality of religion. We need not suffer a spiritual crisis. Our faith has undergone no fundamental changes in four hundred years. Our faith holds the confidence of evangelical truth. It satisfies the worshipful soul. It gives us confidence to know that the message we have can stand the test of change. "Ye through God shall do valiantly." To combat these forces, we as Christians need a vital Christian experience, a living faith, a practical obedience, and with that a deep appreciation of the ultimate triumph of righteousness.

Thanksgiving, Christmas, and Easter have quite a prominent place in the mind of E. M. S. students, for each of them means a vacation. At present the Christmas vacation appears to be the popular anticipation, for that means "going home" for most of our students. Recently a student on his return from the Thanksgiving vacation remarked, "A fellow appreciates home more when he is away from it awhile; it seems new." No doubt many a youth does not realize the sacred treasures under the home roof until he can see them from the distance.

Those who "stayed by the stuff" during Thanksgiving vacation enjoyed some leisure time, a dining-room social, a Thanksgiving service, conjoint prayer circle, the Hartzler-Keener wedding at the Weaver church, and a few even studied a little. Still another group sacrificed their vacation for a greater work, that of witnessing for their Master. At least three different groups gave programs in the mission field. One group went to Knoxville, another to West Virginia, and the other group told the glad tidings in the Blue Ridge.

Since we last wrote, we enjoyed the presence and messages from the visiting brethren, Martin Weaver, Annville, Pa., John Leatherman, Philadelphia, Pa., and Jacob Heatwole, La Junta, Colo.

Dec. 6, 1935.

Melvin L. Ruth.

"A man may be a blot or a blessing, but a blank he cannot be."

CORRESPONDENCE

(Continued from page 809)

find that which satisfies their souls' needs.

Dec. 3, 1935.

Elam Hartz.

Louisville, Ohio

Greetings in Jesus' Name:—Another Thanksgiving day has passed. Certainly there were many things to be thankful for. To the Christian every day in the year ought to be a day of thanking and praising his Creator.

A series of meetings was conducted from Nov. 23 to Dec. 1. Bro. S. F. Coffman of Vineland, Ont., was the evangelist. On Thanksgiving and the day following a Bible conference was held. Bro. I. B. Witmer of Columbiana, Ohio, was called in to assist in the extra meetings. The meetings were inspiring, strengthening of our faith, and made the sinner realize his lost condition. A number of young people decided to take their stand for Christ.

On Tuesday evening, Nov. 26, Bro. C. F. Derstine of Kitchener, Ont., worshiped with us.

On Sunday morning Dec. 1, we reorganized our Church, Sunday school and young people's meeting. The following officers were elected: Church Trustee, Alvin Maurer; Church Chors., Alvin Schloneger, Ray Schloneger; Cemetery Trustee, Aaron Schmucker; S. S. Supts., M. O. Krabill, Rollin Krabill; S. S. Chors., Esther Yoder, Ford Sommers; S. S. Secys., Maxine Sommers, Lois Johns; S. S. Treas., Arthur Miller; Asst. Libr., Irene Conrad; Pri. Supts., Mrs. Harry Shank, Mrs. Harry Krabill; Y. P. B. M. Supts., Monroe Hershberger, Carl Schmucker.

As a congregation we ask an interest in your prayers.

In His service,

Dec. 4, 1935. Carl Schmucker.

Nampa, Idaho

Dear Herald Readers, Greetings:—Another summer is past, and we were blessed with another bountiful harvest of grain, fruit, and vegetables. Some of the fall crops were damaged by an early freeze the last of October. Tons of apples froze on the trees. Plenty had been gathered, that the people are well supplied.

We had our communion in September this fall.

The first of October, Bro. Eli Frey of Ohio was with us for a week and gave us a number of good sermons.

Our meetings began Nov. 17, and closed Nov. 28. Being the last day of the series, we had an all-day meeting Thanksgiving. Bro. Henry King of Harper, Kans., held our meetings. There were two reconsecrations.

As Christmas time is approaching again, we are beginning to prepare for our program.

Dec. 4, 1935. Ressie Good.

Topeka, Ind.

(Maple Grove congregation)

Sunday, Nov. 3, we enjoyed a refreshing communion service. The brethren, D. D. Miller and J. S. Hartzler of Elkhart, Ind. were with us. Bro. Miller has had bishop oversight of this congregation for a number of years. His presence and service have been appreciated. Bro. Hartzler brought us a very appropriate and heart-searching message. After partaking of the sacred emblems and observing the ordinance of feet washing we had another impressive service, when our pastor, Bro. Edwin Yoder, was ordained to the office of bishop for this congregation.

The Lord richly blessed us in a series of meetings Nov. 17-24, conducted by Bro. J. C. Clemens of Lansdale, Pa. The church was strengthened in the faith and fifteen precious souls confessed Christ and decided to live for Him.

On Thanksgiving day we had a very profitable and enjoyable joint meeting with the Forks, Emma, and Shore congregations. The meeting was held at the last named place. The theme throughout the forenoon was Thanksgiving and Thanksgiving. During the afternoon a number of topics along the line of Temperance and Sunday School work were ably discussed.

As we are nearing the close of another year we are planning to reorganize the Sunday school and young people's meeting for the coming year in connection with our annual business meeting on Friday evening, Dec. 13.

In His name,

Dec. 6, 1935.

Eva K. Driver.

Leonard, Mo.

(Cherry Box- Mt. Pisgah congregation)

Greeting in our Savior's Name:—Since a rainy Sunday and roads, almost impassable in our community, are not aiming to usurp the office of our church Cor., Sister Louise Wise, only as we may help along a little in this way, using this hour to the glory of God's eternal Kingdom.

The committee for the coming Christmas program is selecting and assigning subjects to different ones.

Time for the election of our 1936 Sunday school officers is drawing near—the last Sunday in December. May the 1936 officers be as faithful and proficient as the ones now serving.

To whom it may be of interest, we might mention that Mother Magdalene Detwiler, wife of our former deacon, John G. Detwiler (now deceased) who is making her home with us, is in her 89th year, and is very feeble; yet out of bed each day half of the day more or less. She can hardly walk, can not converse nor recollect what she wanted to talk about. Can not expect her to be with us long any more. Father Detwiler passed away over five years ago.

Wishing God's choicest blessing to all, and in Christian love, we remain,

Dec. 8, 1935. Lafayette J. Johnston.

Shipshewana, Ind.

Gospel Herald Readers, Greetings:—On Nov. 17 Bro. I. E. Burkhart of Goshen was with us morning and evening, giving us inspiring and instructive messages.

On Thanksgiving day the congregations of Topeka, Emma, and Forks met with the Shore congregation in our semiannual Sunday school meeting. There were a number of very good discussions on Sunday school and young people's meeting subjects, also a number of Juniors discussed effects of alcohol on mind, body, home, and community. Tobacco and its effects were also discussed, showing us that our children are at least getting some good teaching from the public schools. In the morning we enjoyed a Thanksgiving sermon by D. D. Miller, and in the evening the message was brought to us by C. L. Graber of Goshen.

In the afternoon of Dec. 8 the congregation met for the purpose of reorganizing Sunday school and Y. P. B. M. The following were selected to serve for the coming year: S. S. Supts., Victor Coffman, Homer Miller; S. S. Chors., Sylvester Haarer, Ruby Mishler; S. S. Secy.-Treas., Leonard Haarer; Y. P. B. M. Mod., J. E. Nelson, Percy Miller. Pray that these may be faithful and that the work at Shore be led by the Holy Spirit and souls led to God.

Dec. 9, 1935.

J. E. Nelson.

Bowdil, Ohio

(Pleasant View congregation)

On Sunday, Nov. 24, an illustrated sermon to children on the subject, "Whitewashed or Washed White," containing many practical truths for both old and young was given. On Sunday, Dec. 8, we celebrated the 400th anniversary of the printing of the first English Bible. Bro. David Falb is the possessor of a German Bible which is 404 years old. From this highly prized treasure he read the twenty-third Psalm and gave historical facts relative to this volume. Short talks were given by the brethren, I. J. Buchwalter, Alva Wengert, Paul Ressler, and Emerson Hostetler on the translation, purpose, value, etc., of the Bible.

Our prayer meetings in the homes have been very helpful to us. May God be praised.

Dec. 9, 1935.

Cor.

Midland, Mich.

Gospel Herald Readers, Greetings:—Another summer has passed by very quickly, and winter is here. I believe we should be thankful for these changes, because God has planned them.

The Midland Bible School closed Nov. 29. Interest and attendance were good. There were fifty-two enrolled in the Adult Dept. and thirty-nine in the Junior Dept. Bro. Shetler was absent from school, three days, because of duties at home. He remained with us over Sunday, Dec. 1. Three services

were held that day, with a full house at each service.

On Nov. 24, Bro. Joe Shetler of Pigeon, Mich., was present, and preached for us. We are always glad to listen to messages given by other ministers.

Reorganization of our S. S. and Bible reading took place last Sunday, with the following results: Supts., Clarence Yoder, Oscar Wyse; Prim. Supts., Ray and Charlie Bontrager; Chors., S. V. Schrock, Melvin Yoder, Secy.-Treas., Myron Short, Willard Wyse; Mods., Monroe Wyse, Charlie Bontrager; Third member, F. F. Bontrager.

The junior sewing circle met this evening at the home of Bro. Albert Wyse.

Bro. Lester Wyse and wife, and two children left today to spend the winter months in Arizona, in the interest of the health of Sister Wyse.

Bro. Otis and Sister Elsa Yoder, who are attending school at Eastern Mennonite School are expected home for the Christmas vacation.

Our mission Sunday school, held ten miles north and one mile west of Midland, seems to be appreciated by the people in that community. Good interest is manifested. Attendance of late has been from forty to forty-five. This work is under the supervision of our local Mission Board.

Bro. John Brubacher and wife are visiting with relatives and friends at Brutus, Mich.

Another Christmas season is here. May we as Christians not be so excited about giving and receiving these perishable gifts that we will forget the child JESUS, the Saviour, the Lord of lords, and King of kings.

Pray for the work at Midland.

Your brother,

Dec. 10, 1935. F. F. Bontrager.

Kokomo, Ind.

Dear Herald Readers:—We are thankful for the many spiritual feasts we have been permitted to enjoy during the past few weeks.

Nov. 9-11, our bishop, Bro. J. K. Bixler, was with us and gave the Word of life to us.

Nov. 10 our Sunday school was reorganized as follows: Supts., Paul Myers, Ora Miller; Basement Supt., Noah Sommers; S. S. Secy., Paul Troyer, Emerson Shrock; S. S. Treas., Wm. King; S. S. Chor., Gerald Mast; Church Chor., Daniel Hershberger; S. S. Delegate, Delbert Myers.

On Thanksgiving day, the annual Sunday school meeting was held with the Burr Oak and Kouts congregations. Many truths were presented.

Bro. S. J. Miller of Pigeon, Mich., had charge of our revival meetings, which were conducted from Nov. 28 to Dec. 8. A lesson on the Tabernacle was given each evening before the sermon, and on Sunday afternoon, Dec. 8, a special message was given to the young people.

His messages were heart-searching for both saint and sinner.

As a result there were 15 confessions and several reconsecrations.

May God's richest blessing rest upon the Bro's. labors, is our prayer.

Dec. 10, 1935. Nellie Frey.

Greenwood, Del.

Dear Herald Readers, Greetings:—On Dec. 8 we had our Communion Services. We had a very good meeting conducted by our minister, Bro. Wm. C. Hershberger. We were sorry that Bro. Ressler could not be with us on account of the weather and cold. All members present communed and we feel we were all benefited by the sermon Bro. Hershberger preached.

Sister Tressler is having sale and is going to make her home with her grandson. We are sorry that she will not be near enough to attend all of our meetings.

Pray for the work here that we may all be faithful.

Dec. 10, 1935. Mary A. Miller.

Altoona, Pa.

(Mennonite Gospel Mission)

Dear Herald Readers:—We wish to report the contributions which were received at the Mission for painting and repairing about the Mission buildings. At the anniversary meeting and workers home-coming meeting early in October, a plea was made for funds to do some necessary repairing. A large number of brethren agreed to take the matter up with their home congregations with the idea of raising funds, and have the buildings at the Mission put in better repair.

The following have responded:

Kitchener Menn. C., Kitchener, Ont.	\$10.50
An individual Friend	3.00
Marian Cong., Chambersburg, Pa.	10.00
Musselman Slate Hill Cong.	25.00
Eastern Mennonite School	16.64
Mrs. Stultzfus, Martinsburg, Pa.	2.00

Bro. J. M. Nissley, superintendent of the Mission, is very grateful for these contributions, and is very hopeful that the others will remember their resolution and see to it that the other congregations will also have an opportunity to help with this. Please send your funds to J. M. Nissley, 2504 Fourth Ave., Altoona, Pa.

Very truly yours,

L. L. Swartzentruber,

Secy. of anniversary meeting.

Dec. 11, 1935.

ONTARIO MENNONITE BIBLE SCHOOL

The Ontario Mennonite Bible School is among the oldest in the Mennonite Church. God has blessed this work for twenty-eight years. The school has had a steady growth since 1907 in length of time, number, and Spiritual blessings. We again are glad to write to anyone that is interested in attending a Bible school if you will send us your name and address.

School Term: Dec. 30, 1935 to March 21, 1936.

Location: 800 King St. East, Kitchener, Ont. Highways from Port Huron, Detroit, and Niagara Falls lead to Kitchener and are open for auto traffic all winter.

Courses: This is the first year of the three-year cycle of twelve weeks and naturally is a good time to begin; so why not consider to come?

Old Testament—Genesis to Deuteronomy.

New Testament—Matthew.

Epistles and Methods—Pauline Epistles.

Doctrines—Christian Evidences; Doctrines of Salvation.

Sunday School Normal—Institution and Purposes of Sunday School. Study of Pupil and Teacher.

Summer Bible School Work.

Christian Work—Personal work, etc.

Church History—Period from apostolic times to Reformation.

Missions—Development of missions.

English—Reading, Diction, Construction.

Music.

Supplementary Courses: Students that have finished the above cycle and experienced Christian workers, ministers, or graduate students from other schools wishing to take advanced work, have the privilege to enroll in a three-year cycle including—Book Analysis, Christian Evidences, Distinctive Church Doctrines, General Church History, Practical Church Work, Homiletics, Prophecy, Public Speaking, etc.

Evening Classes: Special courses will be given. All can enroll.

Faculty:

S. F. Coffman, Principal, Vineland, Ont.

O. Burkholder, Breslau, Ont.

C. F. Derstine, Kitchener, Ont.

J. B. Martin, Business Manager, Waterloo, Ont.

Expenses: Cash payment for the three months, including meals and tuition, is twenty-seven dollars (\$27.00) plus room. Ministers and their wives, missionaries, tuition and board free. Ministers' children under twenty-one, tuition free.

Special Features: Christian Life Conference; Student Prayer and Fellowship meetings; Special Lectures on Christian Themes; Christian activities over week end in twenty near-by congregations and other public places.

General: Rooms are to be had at reasonable rates. School provides them. Make application if you can. If you come from the United States, don't bring more cash money than necessary. Bring money orders or personal checks or travelling checks.

Further information gladly given.

J. B. Martin, Secy. of Board,

187 W. Erb St.,

Waterloo, Ont., Can.

**Send your orders now for
FAMILY ALMANAC FOR 1936
(English and German)**

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

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SPECIAL MEETINGS

Elizabethtown, Pa.

Report of the Thanksgiving service and Bible meeting held at Bossler's Mennonite Church, Nov. 28, 1935.

Organization.—Mod., Noah Risser; Chors., Norman Ruth and Lehman Longenecker; Secy., Esther Mae Longenecker.

Topics and Speakers.—(Afternoon) Devotional (Psa. 145), Jacob Charles; Thanksgiving sermon (texts, 1 Thes. 5:18; Eph. 5:20), Joshua B. Zook; The Overcoming Life, Arthur Ruth; Loyalty, Noah Sauder. (Evening) Devotional (Eph. 5:1-33), Joshua B. Zook; Congregational Singing, Noah Mack; Sermon (Exhortations in Hebrews), Arthur Ruth.

Thoughts Gleaned.—We should be thankful for the attitude of our government setting aside a day for thanksgiving and ask us to give special thanks on that day. We ought to be thankful for: (1) material blessings, (2) spiritual blessings, (3) for "blessings in disguise." The Pilgrims endured great privations, made great sacrifices, and lost many of their number by death; yet they were thankful even in the midst of sorrow. How shall we meet hardships if we are unthankful? Ingratitude brings perilous times. 11 Tim. 3. We ought to think often of what it cost to save us, and never forget what He bore for us. We often have experiences that are hard to bear, but we should look beyond. 11 Cor. 4:17, 18. Nothing but good can come into our lives if we love Him. "He that overcometh shall inherit all things." "The heart of man is deceitful above all things, and desperately wicked." He not only saves us from the penalty of sin, and the effect of sin, but also from the power of sin. The victorious life is the Spirit-filled life. We may not know the exact time of our conversion, but we must know the reality of it. We should not be satisfied until our entire family is in the Church. Loyalty begins at home. Singing drives conviction home to the sinner and strengthens the believer. When we meet one another it is appropriate to ask, "How is your spiritual health?" not merely, "How are you?" God expects us to stick to our profession. We should not justify ourselves by our weaknesses. Live Gospel principles daily and shine for God. Secretary.

New Wilmington, Pa.

Report of the Annual Sunday School Meeting, held at the Maple Grove Church, New Wilmington, Pa., Nov. 28, 1935.

Organization.—Mods., E. B. Stoltzfus, Hudson, Ohio; H. B. Kauffman, New Wilmington, Pa.; Chor., Herbert Zook, New Wilmington, Pa.; Secys., John Detwiler, Paul Moose.

Program and Speakers.—Devotional (Psa. 103), J. H. Lantz, Volant, Pa.; Sermon, H. N. Troyer, Hudson, Ohio; Filling My Place in the Sunday School—(1) The Pupil, Mable Shank, North Lima, Ohio; (2) The Parent, Walter Shank, North Lima, Ohio; Intermission; Devotional (Col. 3:1-4; 14-16), E. J. Zook, New Wilmington, Pa.; Children's Meeting, Mrs. Stephen Yoder, Washingtonville, Ohio; Stewardship of Talents, H. N. Troyer, Hudson, Ohio; Stewardship of Means, E. B. Stoltzfus, Hudson, Ohio; The Steadfast Laborers and Reward (1 Cor. 15:38), Stephen Yoder, Washingtonville, Ohio; Special Music, Blosser Sisters, North Lima, Ohio.

Thoughts Gleaned.—Be thankful that we can go to the house of the Lord to worship God in Spirit and in truth. There are too many unthankful people similar to the "nine" referred to in Luke 17:17. It is not new truths that we need today, but a re-discovery of the old truths. Let the Sunday school be a means of upbuilding. All pupils must have prepared lessons which leads to an interesting class period. The love of Christ will bind us together and make us of one mind in Him. The parents must work with the Sunday school to make it successful. The Sunday school spreads the Gospel. The big

vocation in this life is that of the missionary. Matt. 28:19, 20. Use what talents you have, and by so doing the Lord will add His talents. Feed upon the Word of God and be zealous in His work. It is required of a steward that he be faithful. All money belongs to the Lord; "the love of money is the root of all evil." We need steadfast laborers for the Lord. "The wages of sin is death." "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." The steadfast laborers of life need to have the steadfast power of God. The Christian's reward is the crown of life.

Secretaries, John Detwiler, Paul Moose.

Middlebury, Ind.

Report of Sunday School Meeting held at the Mennonite Church, Middlebury, Ind., Nov. 24, 1935.

Organization.—Mods., Ira Miller and Charles Gardner; Chors., Walter Yoder and Leland Byler; Secy., Harold Lehman.

Theme: Peace Principles of Today.

Motto: "Put on the whole armor of God."

Program and Speakers.—(Afternoon) Devotion (Matt. 5:33-48), Samuel Miller; Children's Meeting ("Brighten the Corner Where You Are"), Sisters Ruth King and Bertha Yoder; Practicing Nonresistance, A Challenge to Christian Youth—Essay, Irene Cripe; Talk, Etril Leinbach; Open Discussion; Present World Conditions, A Challenge To Christian Youth, Harold Bender; Closing Prayer, Sanford Yoder. (Evening) Devotional (Psa. 107:1-15), Fred Schrock; Opportunity was given for testimonies and expressions on the subject, "The Goodness of God," after which short talks were given on the general subject, "Thanksgiving," by the following young people: Arie Miller, Robert Nusbaum, Verna Oyer, Galen Johns, Jennie Kaufman, Harley Kaufman. A Thanksgiving sermon was delivered by Bro. Irvin Burkhardt. Closing prayer by Bro. Silas Yoder. Secretary appointed for two years—Verlin Schrock.

Thoughts Presented.—It is a challenge to Christian youth not only to teach non-resistance, but also to live it. We must have a thorough knowledge of the Scriptures and an otherwise well trained spiritual background in order to live a nonresistant life in a normal, unassuming, force-of-habit manner. Present world conditions are a challenge to Christian youth because they (youth) are the ones that must meet the conditions; because they have a chance to prepare for that responsibility; because God is calling them to be faithful. "Be strong in the grace of Christ Jesus." Count your blessings each day of the year. We should be thankful, especially that we have the Bible; for a Christian experience; for the Church; for friendship and fellowship; for our earthly home; for a Home in Heaven. Secretary.

Married

Richer—Short.—On Aug. 13, 1935, at the home of the bride's parents, near Archbold, Ohio, occurred the marriage of Bro. Willard Richer of Wauseon, Ohio, to Sister Clara Short, Bro. E. B. Frey officiating. May God bless their home with His presence.

Kauffman—Short.—On Nov. 12, 1935, Bro. Orval Kauffman and Sister Cora Short were united in holy marriage by Bishop E. B. Frey of Wauseon, Ohio. May God's choicest blessings be upon them as they walk life's pathway together.

Nofziger—Short.—On Thanksgiving eve, 1935, Bro. Clifford Nofziger and Sister Irene Short were united in holy marriage at the home of the bride's parents by Bro. E. B. Frey of Wauseon, Ohio. We wish them God's care in their new relationship.

Eash—Christner.—Bro. Ora Eash of Middlebury, Ind., and Sister Ida Christner of Shipshewana, Ind., were united in holy marriage by

Bro. Eli Bontrager on Thanksgiving day, Nov. 28, 1935. May God's richest blessings attend them through life.

Vogt—Hershberger.—On Saturday evening, Oct. 12, 1935, Bro. Willard Vogt of Hesston, Kans., and Sister Verle Hershberger of Milford, Neb., were united in holy matrimony by Bro. Milton Vogt at the home of the bride's parents. May the Lord's blessing abide upon this new home.

Roth—Gautsche.—On Dec. 5, 1935, at the home of Bro. and Sister Henry Gautsche, occurred the marriage of their daughter Luetta to Bro. Truman Roth, Bro. E. B. Frey of Wauseon, Ohio, officiating. May their journey through life be prosperous and filled with Christian joy.

Hershberger—Troyer.—On Sunday, Nov. 17, 1935, at the Fairview Church, Fairview, Mich., Bro. Levi Hershberger of Goltry, Okla., and Sister Fanny Troyer of the Fairview congregation were united in marriage by Bro. Menno Esch. May the rich blessings of God attend them through life.

Burkhart—Gregory.—At the Maple River Church near Brutus, Mich., on Sunday, Nov. 30, 1935, occurred the marriage of Bro. Menno Burkhart and Sister Mary Gregory, Bro. Clyde X. Kauffman officiating. May the Lord bless this union for their mutual welfare and the advancement of the Church.

Gascho—Hershberger.—On Nov. 24, 1935, Bro. Wallace Gascho of the Lower Deer Creek congregation and Sister Edna Hershberger of the East Union congregation, Kalona, Iowa, were united in marriage at the home of the bride's parents, Bro. and Sister E. D. Hershberger, Bro. D. J. Fisher officiating. May the Lord bless them through life.

Obituary

Smith.—Sister Leah Smith (nee Bomberger), widow of Henry Smith, who passed away 23 years ago, was born Aug. 12, 1851; died Nov. 21, 1935; aged 84 y. 3 m. 9 d. She is survived by 2 sons (Isaac and Harry) and 1 brother (Henry Bomberger); also 9 grandchildren and 6 great-grandchildren. Their only daughter passed away at the age of 14 years. Shortly after, she with her husband became a member of the Mennonite Church. Funeral services were conducted Nov. 25 at Gingrich's Church, Lebanon Co., Pa. The following ministers took part: A. A. Landis, Martin Weaver, and Daniel Wert. Text, Psa. 71:9.

Eby.—Mary Bechtel was born in Waterloo Co., Ont., Dec. 30, 1857; died in the Kitchener Waterloo Hospital Dec. 2, 1935; aged 77 y. 11 m. 2 d. On Oct. 6, 1896, she was united in marriage with David Eby, who predeceased her Oct. 10, 1921. There remain to mourn her departure 1 step-son (Addison of Kitchener, Ont.), 3 step-daughters (Mrs. M. W. Thoman and Mrs. Isaac Martin, Kitchener, Ont., and Mrs. Leo Myers, Wauseon, Ohio), also 6 grandchildren. She united with the Mennonite Church 53 years ago, and remained a faithful member until the Lord took her home. Funeral services were held Dec. 4 from the home of Mrs. M. W. Thoman and at the First Mennonite Church, Kitchener. Ministers in charge, E. Becker and Oscar Burkholder. Text, Rev. 2:10.

Snider.—Mary Carol, daughter of Stanley and Erma Snider, died Nov. 5, 1935; aged 10 m. 13 d. She is survived by her parents, 2 sisters (Miriam and Audrey), 1 brother (Paul), and by her maternal and paternal grandparents. She was ill for nearly 2 weeks, contracting bronchial pneumonia. Though her stay with us was short, she is greatly missed in the home, for her sweet smile shed a constant blessing about her. Funeral services were held Nov. 7 at the home and at the Latschar Mennonite Church near Petersburg, Ont., conducted by

Bro. J. W. Witmer and Bro. M. Hallman. Text, Isa. 11:6. Her little body was laid to rest in the adjoining cemetery.

"A sweet little flower, too-tender to stay,
God in His wisdom took her away;
Not from our hearts, not from our love,
But to dwell with the angels above."

Kauffman.—Levi, son of Stephen and Kathryn Kauffman, was born Sept. 14, 1864, near Middlebury, Ind.; died after an illness of a few weeks on Nov. 28, 1935; aged 71 y. 2 m. 14 d. On Sept. 18, 1887, he was united in marriage to Barbara Stutzman. To this union were born 7 children. Those who remain to mourn his departure are: Fred, Clara Sharp, Alice Reber, Charles, Kathryn, Frieda Troyer; also 27 grandchildren, 2 great-grandchildren and 1 brother, Daniel M. Kauffman of Switzer, Ind. One infant son preceded him in death, also his life companion. He moved with his family to Fairview, Mich., in April, 1901, where he lived at the time of his death. They were among the first to settle here. He was a kind and loving father and will be greatly missed in the home and by his neighbors and many friends. He was always ready to help those in need. Services were held at the Fairview Mennonite Church conducted by Frank Mitchell of Comins assisted by Menno Esch. Texts, Rev. 3:8; Deut. 13:19. Interment in the Fairview Cemetery.

"Dear Father, thou hast left us,
We will miss you all the way;
But we are hoping for the better,
When comes the Judgment Day."

Harnish.—Abram B., son of the late Levi and Leah Harnish, was born in Lancaster Co., Pa., Nov. 30, 1849; died Dec. 5, 1935; aged 86 y. 5 d. He was a member of the Chestnut Hill Mennonite Church for some fifty years. Left to mourn his departure, are his sorrowing companion, 3 sons, and 1 daughter (Clayton H. at home; J. Hiestand of Allenwood, Pa.; Abram H. of Chisholm, Minn., and Dora H.—wife of Roy S. Buch, of Lititz); also 9 grandchildren and 3 sisters (Mrs. Margaret Helman of Lancaster, Pa.; Mrs. Lizzie Witmer of Millersville, Pa.; and Mrs. Daniel Landis of Lititz, Pa.). Death came very unexpectedly of tetanus from an infection on his face. He entered St. Joseph's Hospital in Lancaster Dec. 4, at 8:30 A. M.; around 6:00 P. M. he was stricken with convulsions. We were called to his bedside but he never gained consciousness and he peacefully fell asleep the next morning. Brief funeral services were held Dec. 8 at his late home by Bro. Jacob Charles, with further services at the Landisville Mennonite Church by Bros. Henry Lutz and Hiram Kauffman. Text, Rev. 21:4. Interment in the adjoining cemetery.

"Tis hard to part with Father dear,
No more to see him here;
But yet we're glad if God saw best
To end his troubles and give him rest;
In heaven to reign with angels fair.
May our names too be written there,
Then we again may each other meet,
And walk with him the golden street."

The Daughter.

Thaler.—William Thaler was born near Elmira, Ont., Aug. 3, 1871; died at his late residence, near Breslau, Ont., on Sunday morning, Dec. 1, 1935; aged 64 y. 3 m. 27 d. He was married to Catharine Schaefer on Sept. 14, 1898. There remain to mourn his departure, his sorrowing wife, 5 children (John, Allan, Aaron, Kate and Elizabeth, all at home), his step-mother (Mrs. John Thaler, Walkerton, Ont.), 7 brothers (David of Waterloo, John of Niagara Falls, N. Y., Simon and Lincoln of Chesley, Ont., Frank of Clifford, Ont., Wellington and Emerson of Walkerton, Ont.), and 6 sisters (Mrs. John Jacobs of Niagara Falls, N. Y., Mrs. Geo. Hertzberger of St. Catharines, Ont., Mrs. Alvin Sternal of Walkerton, Ont., Mrs. Howard Dobbins, Lockport, N. Y., Mrs. John Blair, Hamilton, Ont., and Mrs. Geo. Bombay, Pembroke, Ont.). He was converted about a year ago and was baptized and united with the Mennonite Church on Dec. 21, 1934. His experience was clear and definite, and his

testimony a tribute to the abounding grace of God. His last testimony to his pastor as to his faith in Christ, was, "I'll never give it up." We believe he has gone to be with his Savior. The funeral was held Dec. 5, at the Cressman Mennonite Church, Breslau, Ont. Ministers, — Zimmerman and Oscar Burkholder. Text, Heb. 7:25.

Swartzentruber.—Ralph Emery, elder son of Mr. and Mrs. John D. Swartzentruber, Elverston, Pa., was born Feb. 12, 1920; died of spinal meningitis Nov. 13, 1935; aged 15 y. 9 m. 1 d. Private services were held the following morning at the home. Interment in the A. M. Cemetery, Morgantown, Pa. Besides the parents, a brother (J. Eli) and 3 sisters (Esther, Mabel, and Kathryn) survive, with a host of relatives and friends. Two sisters (Mary and Martha) preceded him. Ralph went to school Wednesday morning in high spirits, and apparently in the best of health. Around 10 o'clock he was taken home by the teacher, a very sick boy. He grew steadily worse and the following Wednesday morning quietly breathed his last. His suffering was short, having been unconscious since Friday evening. He was upright and sincere, always willing and able to lift a lot of his mother's burdens in the last few years. His seat was never empty, having had perfect attendance records in both Sunday and day school for several years back. May the sudden call of our brother be a warning to the family and his young friends, for we know not the day, nor the hour, when we too may be called away.

"I am away and mother's chief inspiration was you,—

It seems too impossible to be true.

We dimly see, but clearly understand—

That God needs you in the promised land."

—A Sister.

Snyder.—Veronica Shantz was born Jan. 5, 1843. She was married to John K. Snyder March 26, 1861. To this union were born 11 children (Ephraim, Ervin, Barbara, Emmanuel, Annie, Mary Ann, David, Veronica, Dilman, Herman, and Olivia). Emmanuel and David predeceased her. She died at her home in Wilmet Tp., Waterloo Co., Ont., Nov. 22, 1935; aged 92 y. 10 m. 17 d. She leaves 9 children, 26 grandchildren, 21 great-grandchildren, 3 brothers (David, Stauffer, and Herman Shantz), and a host of relatives and friends. She was one of the pioneers in the community in which she lived. They started their home in the woods, doubtless with many hardships, but as the years rolled by they were able to build up a nice and comfortable home. In this same home she lived 74 years amid all the changes that come in life. Oct. 23, 1900, she was bereft of her husband and she lived a widow's life with her family for 35 years. She was a good mother, "a mother in Israel," always willing to do for others. She was wonderfully blessed with health and strength until the last few years of her life. Her thinking capacity, and finally her bodily strength began to fail, and only for two weeks she was confined to her bed—without sickness or pain, just faded away until she peacefully fell asleep in Jesus. "Blessed are the dead which die in the Lord." Funeral services were conducted at the home of Dilman Snyder on Nov. 26 by Bro. Orphen Wismer, and at the Shantz Church near Baden, Ont., by Bro. Jonas Snyder (Text, Prov. 22:28) and Bro. Manasseh Hallman (Text, Jno. 17:24), where a large number of people gathered to pay their last tribute of respect to the departed. She was laid to rest in the adjoining cemetery.

"Beautiful toiler, thy work all done,

Beautiful soul, into glory gone;

Beautiful life, with its crown now won,

God giveth thee rest.

Beautiful spirit, free from all stain,

Ours is the heartache, the sorrow and pain;

Thine is the glory, the infinite gain,

Thy slumber is sweet."

Book.—Josiah, son of the late Samuel and Mary A. (Buckwalter) Book, was born July 17, 1855; died Oct. 20, 1935, at his home near Hessdale, Pa.; aged 80 y. 3 m. 3 d. On Sunday morning, Oct. 6, while he was preparing to at-

tend worship in the house of the Lord, he was suddenly stricken with a stroke, from the effects of which he lingered in a semiconscious condition until two weeks later, when his spirit took its flight to the great beyond. Father was a member of the Mennonite Church for over forty years and his seat was seldom vacant at the house of God when health permitted him to attend. In June, 1879, he was married to Cora M. Shirk, who died Sept. 24, 1896, leaving her husband and 5 daughters. In November, 1897, he was again united in marriage to Mattie Ressler who shared the joys and cares of life with him for almost 38 years. He is survived by his widow and 5 daughters as follows: Sadie S. (wife of C. B. Herr), Drexel Hill, Pa.; Anna M., at home; Phoebe S. (wife of W. A. Harding), Port Morris, N. J.; Ella F. (wife of Ira M. Eby), Gordonville, Pa.; Clara E. (wife of Ervin C. Rhoads), Quarryville, Pa.; also 16 grandchildren, 2 great-grandchildren, 1 sister, and 3 brothers. In our hour of trial and sorrow we look to One who comforts, knows, and doeth all things well. This loved one whom the Lord has called to be with Him in His home above is sadly missed by the family, but we patiently wait till we shall meet him again and say, "Thy will be done." Funeral services were held Oct. 22 at the home and at New Providence Mennonite Church, where a large number of relatives, neighbors, and friends had gathered to pay the last tribute of respect to the deceased. All services were in charge of Bro. Abram Metzler. Text, I Sam. 20:18 (selected by the family). Interment in the adjoining cemetery.

"Father, now your place is empty,

And your face we see no more;

But we hope again to meet you

Over on the other shore."

By the Family.

Shank.—Ruth Yoder Shank, daughter of Charles and Crissie (Yoder) Shank, was born in Dhamtari, C. P., India, Feb. 25, 1916; died at the home of her grandparents, Bro. and Sister John A. Yoder, Smithville, Ohio, Nov. 29, 1935; aged 19 y. 9 m. 4 d. At the age of three years, following an illness, her heart was left in such a critical condition that it became necessary for the family to return to America. She acknowledged Christ as her Savior, united with the Orrville Mennonite Church July 31, 1927, and proved a true and devoted Christian. The sacred fellowship of the Church, Sunday school and young people's meeting was always a joy to her and she welcomed every opportunity to participate in these various services. When not privileged to attend worship (frequently being confined to her bed for from four to six months at a time) she took delight in teaching her younger brothers and sisters, the Sunday school lessons, Bible verses and stories, and numerous songs which the seven children later sang together on many occasions. If illness prevented her from sharing some religious activities, she at once would plan for opportunities which she hoped would come to her later. Six years ago the mother was called home; and although but thirteen years old at that time, Ruth willingly shared with her faithful aunt the duties and responsibilities of the mother whom she resembled in so many ways. Patiently, faithfully, and lovingly she ministered to the needs of the members of the family. This year, while at the home of her grandparents, a yearly occurrence on Thanksgiving Day, happy with the rest of the family, she was taken suddenly ill with a heart attack about 3 P. M. Friday morning, at 8:15, she peacefully passed away. She leaves her father, 3 brothers (Paul, Ernest, and David), 3 sisters (Mary, Esther, and Lois), 2 grandparents, besides many relatives and friends. One brother who died in infancy, as well as her mother, preceded her. Her patient endurance, cheerful disposition, and lovable character will continue to influence those who knew and loved her.

"Thou layest Thy hand on the fluttering heart

And sayest, 'Be still,'

The shadow and silence are only a part

Of Thy sweet will.

Thy presence is with me, and where Thou art
I fear no ill."

GOSHEN COLLEGE
Winter Bible Term

1. Regular six weeks Bible Term, Jan. 2—Feb. 14.
 - (a) New material each year for 3 years.
 - (b) Teachers: D. A. Yoder, I. W. Royer, C. F. Yake, and several college teachers.
 - (c) Special courses in Y. P. Activities, Summer Bible Schools.
2. Two weeks' study course for ministers, Feb. 3-14.
3. Minister's Week, Feb. 11-14.
4. Sunday School Workers' Institute, Feb. 13-15.
5. Christian Life Conference, Feb. 14-16.
6. Many young people will spend six weeks in Bible study and in making friends. Increased interest indicates there will be a good enrollment. Come on Thursday morning, Jan. 2, 1936, and be ready for work. (Bring bed linen and towels).
7. For information write D. A. Yoder, Elkhart, Ind., Route 4.

ILLINOIS SUNDAY SCHOOL NORMAL

Dec. 26, 1935—Jan. 1, 1936

The Illinois Sunday School Executive Committee has arranged for the third annual Sunday School Normal to be held at the Science Ridge Congregation, near Sterling, Ill., D. V. Bro. A. J. Metzler is to teach Old Testament Poetry and Prophecy, and Bro. I. W. Royer (instead of Paul Mininger, as previously announced) will teach Sunday School Administration.

This Normal is one of the various ways in which it is possible to earn credit toward the Elementary Teacher's Training Diploma issued by the General Sunday School Committee. Persons who have taken the two years of previous work offered in the Normal, will, upon the successful completion of this year's work be awarded the above mentioned diploma. The plan this year, includes a period of supervised study in each course, and an examination at the close of the Normal.

Evening Programs.—A schedule of evening programs has been arranged for the general public. Besides the brethren, Metzler and Royer, the names of some of the Illinois ministers appear on the program for these evening sessions and the Sunday program.

Expenses.—Registration fee, \$1.00; ministers free; a small charge, probably less than fifty cents each, for text books. Lodging and breakfast will be furnished by the local church without cost. Dinner served in the church basement at a nominal charge. Supper to be arranged for later.

Last year 92 enrolled in the courses and we anticipate a similar enrollment again. Each year we have had students from other states, and we welcome any such again this year.

Those coming to Sterling by train or bus, notify J. K. Zook, Morrison, Ill., our registrar, as to your plans.

For complete program or other information, address, either the Director, C. W. Long, 1101 Ann St., Peoria, or Harold Zehr, Foosland, Ill., Secy., Ill., S. S. Committee.

LIST OF BIBLE SCHOOLS

Since a number of inquiries have come from students who wish to attend more than one Bible School, the following dates are given for some schools to be held during the coming winter:

Wauseon, Ohio, Dec. 16-27, 1935. Instructors: S. G. Shetler, J. Irvin Lehman, D. A. Yoder.

Atglen, Pa., Dec. 30, 1935—Jan. 10, 1936. Instructors: S. G. Shetler, H. E. Shank.

Kokomo, Ind., Jan. 20-31, 1936. Instructors: S. G. Shetler, J. N. Kaufman.

Fairview, Mich., Feb. 3-14, 1936. Instructors: S. G. Shetler, C. C. Culp.

Leo, Ind., Feb. 24—March 6, 1936. Instructors: S. G. Shetler, D. A. Yoder.

Further information will be given by writing to any of the instructors for the school desired. S. G. S.

SPECIAL BIBLE TERM

at Eastern Mennonite School
Harrisonburg, Va.

Time
January 2 to February 12, 1936

Instructors

J. Irvin Lehman, Director, assisted by Milton G. Vogt (returned missionary from India), Henry E. Lutz, Ruth E. Brackbill, and some of the regular faculty.

Additional Helpers

The following brethren and sisters will help in the various special meetings named below:

H. B. Keener, Harrisonburg, Va.
C. F. Yake, Scottdale, Pa.
John Leatherman, Philadelphia, Pa.
Catherine Leatherman, Philadelphia, Pa.
Paul Mininger, Philadelphia, Pa.
Milton Brackbill, Paoli, Pa.
Noah H. Mack, New Holland, Pa.
Paul Good, Hinton, Va.
Jason Weaver, Stuarts Draft, Va.
Aaron Mast, Belleville, Pa.
E. G. Gehman, Harrisonburg, Va.
S. H. Rhodes, Harrisonburg, Va.
F. B. Showalter, Harrisonburg, Va.
Alta Shenk, Lancaster, Pa.
Ray Emswiler, Dale Enterprise, Va.

Special Ministers' Course

An advanced course for ministers and missionaries for two weeks. Jan. 27 to Feb. 7, 1936.

Ministers' Week

Feb. 10 to 13, 1936

Additional Features

Revival Meetings
Christian Life Conference
Mission Program
Sunday School Workers' Meeting
Elementary Teacher Training Course
Special Literary and Music Programs
Unusual Opportunity

Awaits the special term students to become acquainted with 150 other Mennonite students. Don't miss it.

For further information

Write to

EASTERN MENNONITE SCHOOL
Harrisonburg, Va.

JOHNSTOWN BIBLE SCHOOL

January 6 to February 14

We are pleased to announce that the services of Sister Emma Zimmerman Horst have been secured as matron for the seven weeks of our Bible School this year. We are sure her talent and wealth of experience will be a real blessing as she contributes her part to the work of the School.

We are also glad to announce that in cases where three or more will be coming from the same home, a reduction of \$4.00 will be made in the tuition of one.

The indications are for good attendance this year, and the invitation is again extended to all who can to enjoy these days of fellowship with us.

Johnstown Bible School.

HESSTON SPECIAL BIBLE TERM

Jan. 1-Feb. 7

New names are coming in nearly every day of persons who are expecting to attend our Special Term. Courses for those who wish to know more about God's Word, victorious life, practical Christian work. Also courses for ministers.

If you have the book, Ideals for Earnest Youth, bring it with you. Ministers bring, The Ideal Ministry, Johnson, and How to Prepare Sermons and Gospel Addresses, Evans.

Notify us of your intention to attend.
Milo Kauffman, Hesston, Kans.

YOUNG PEOPLE'S INSTITUTE AT GARDEN CITY, MO.

Jan. 25-29

Instructors: S. C. Yoder, Goshen, Ind.; J. D. Hartzler, Gridley, Ill.; J. D. Mininger, Kansas City, Kans.; Walter Yoder, Goshen, Ind.; Milo Kauffman, Hesston, Kans.

Subjects: Book Study (Genesis and Ephesians), Missions, Victorious Life, Young People's Activities, S. S. Pedagogy, Chorister Clinic and Hymn Interpretation.

Expenses: Tuition—seventy-five cents. Board and room free.

For information write Lloyd Hartzler, Harrisonville, Mo.

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Maple Grove Amish Mennonite Church near Atglen, Pa., Dec. 30, 1935, to Jan. 10, 1936, D. V.

Subjects: Isaiah, Joshua, First John, Matthew, Bible Survey (Genesis to Esther), Missions, English, Hosea, Teachers' Training (child study), Bible Doctrine, Christian Principles, Job, Genesis, Bible Geography, Acts.

Instructors: Bro. S. G. Shetler (Principal), Johnstown, Pa.; Bro. Harvey E. Shank, Chambersburg, Pa.

Tuition: 75 cents per week. Board and room furnished without charge to students from other communities.

For further information, write to or call

Isaac G. Kennel,
Parkesburg, Pa., R. R. 1.

CHRISTLICHER GEMEINDE KALENDER

is the title of the Almanac published by the Mennonites of Germany. The issue for the ensuing year, 1936, contains valuable articles and lists of all the Mennonite churches in Germany, Poland, Switzerland and France together with the names and addresses of the ministers. 150 pages. Price, 45c.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, DEC. 26, 1935

(Herald of Truth
Established 1864)

No. 39

EDITORIAL

"Old things are passed away; behold, all things are become new."

To get a fuller meaning of this remark, let us quote the entire verse: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

"A new creature." What an inspiring thought. No longer a child of the devil; no longer a slave under the bondage of sin; no longer condemnation for the doomed soul, burdened and groaning and defiled under the load of sin: but a new creature, a child of God, an heir of heaven, a holy being, on the road to everlasting glory. We thank the Lord.

The early Church had a ready testimony: "We can not but speak the things we have seen and heard." Does any one say that we at the present time do not have the same opportunity that they had to see and to hear Jesus with all His wonderful Word and works? By faith we may. Our responsibility to carry an open testimony is as great as theirs. Let it be true of us, as it was of them, that wherever we go we will be "everywhere preaching the WORD." With lips and lives may we testify daily for the Lord.

New Year's Resolutions.—In the minds of many people the idea of New Year's resolutions is a joke. And the way that most of these "resolutions" are broken is worse than a joke; it is a tragedy. If you come to the morning of January 1, 1936, without being resolved to live true to God in all things, there are a lot of resolutions that you ought to make then and there—not because it is New Year, but because you have sinned away all previous opportunities and this may be the only

opportunity you have left. Many resolutions have been made on New Year's day that ought to have been made long before that time.

Speaking of resolutions, they are more than a mere sentiment. It takes a resolute heart to make resolutions worthy the name. Besides, many resolutions ought never to have been made. For instance, when those forty Jews resolved that they would neither eat nor drink until they had killed Paul (Acts 23) it was a resolution, all right, but a very hellish one. Let all our resolutions be of the kind that God will approve, and then let us have the manhood to stick to them no matter what may happen. January 1 is an appropriate time for all such resolutions.

Farewell 1935.—This number of the Gospel Herald is the last for 1935. Whatever opportunities we may have had will soon be a thing of the past for this year, for it will be but a few days until we will begin to write "1936," if God spares us a few days longer. The year has brought many changes—some for good and some for evil. But whether good or evil, our record is made: "What I have written, I have written." We look to the past for the good it may do us in the future. In the things we did right, we should feel encouraged to press on in the same way. In the things wherein we missed it or knowingly did wrong, we should lose no time in the effort to rectify our errors or to repent of our sins. As we think of the changes during the past year we are reminded of the Great Change coming when we will exchange time for eternity. Are we ready for it?

The past is gone. The present is our time of opportunity; let us make the most of it. And as we look forward and with an eye of faith behold the future, may we be able to say with the beloved apostle: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the

CHURCH PROBLEMS—THEIR CAUSE AND CURE

I. Cause (Continued)

6. Entangling Alliances.—Paul admonishes Christian people against the unequal yoke with unbelievers. II Cor. 6:14-18. The more we think of this the larger the point looms in our estimation. Whether it is the unequal yoke in marriage relations, in the secret lodge, in labor unions, in worldly conformity in fashions, in the social circle, in politics, or in other things, such entanglements usually bring about trouble—either in a troubled conscience on the part of those thus unscripturally entangled or in producing inconsistent living. But aside from the unequal yoke with unbelievers, there are other entanglements that bring about unwholesome complications. One of these is the matter of interdenominationalism. The deeper one gets wrapped up in this, especially if he is a member of a whole-Gospel church, the less of the spirit of loyalty to his own church there is about him.

7. Aspirations on the Part of Would-be Leaders.—It has well been said, "Leaders are born, not made." While it is true that the capacity for safe leadership may be developed in properly training naturally born leaders, it is also true that no amount of training will make an efficient leader out of a man who is not a born leader. Ambition has meant the ruin of many a man, and made him the instrument whereby the ruination of many others has been wrought. In the great majority of cases where there is Church trouble (especially where congregations or churches divided) the chief cause may be attributed to self-seeking ambitious men who dearly loved to be leader. Self-seeking leaders, reinforced by "the great big I," usually

prize of the high calling of God in Christ Jesus."

Farewell 1935.

work havoc wherever they find a following.

II. Cure

It simply makes matters worse to be prating about things that ought not to be, without pointing out and devising ways and means of solving the problems raised by undesirable conditions. In what we here have to present we may not suggest a single thing that is helpful in bringing about wholesome and desirable solutions, but we shall try. The first thing to claim our attention is the well known advice,

1. **Get Right with God.** If you are completely upon the altar of the Lord, have completely forsaken this world with its sinful lusts and follies and are whole-heartedly in the service of God and the Church, you do not need this advice. But to the extent that you come short of this standard you should look to yourself as the first step in bringing about ideal conditions. When your daily life is an exact interpretation of the Gospel of Christ, your testimony will mean so much more than it would mean if there were a conflict between your profession and your life.

2. **"Be ye not unequally yoked together with unbelievers."** If you would save a drowning man, the worst thing you can do is to get entangled with him. It is so with the world. Your influence over both saint and sinner will mean the most when you stand absolutely free from unscriptural alliances. "If the Son therefore shall make you free, ye shall be free indeed." "Come out from among them, and be ye separate, saith the Lord."

3. **Aim to receive only converted people into the Church.** By way of comparison, it is safe to follow this maxim: No change, no conversion. Look for three things as evidences of true evangelical conversion: faith, repentance, "newness of life." Belonging to this "newness of life" are a change in the daily walk and conduct, obedience to God, and faithful Christian testimony. As a rule, it is best to give the applicant some time to demonstrate his or her faithfulness before baptism. Some people think that since in apostolic times they took in converts soon after their conversion, so should we. If circumstances now were the same as they were then, we also would favor that policy. But it is better to discover the Simon the sorcerers before baptism than afterwards. No convert truly born-again will object to waiting awhile before being taken into the fold.

4. **Administer discipline impartially and scripturally.** It is true that "circumstances alter cases;" but because some offender is my brother or some special friend of mine or some one who stands high in society or business is no reason why he should be dealt with more leniently than any

one else. If there are real reasons for being lenient, he should have the benefit of it, the same as any one else in similar circumstances. And at all times it is better to err on the side of leniency than to be too severe. But if we are wise we will stay close by the Word of God in the administration of discipline. The Bible gives us specific instructions as to how to proceed in the government of the Church, in dealing with offenders, in the care of the needy, in the conduct of the home, in the administration of ordinances, etc., etc., etc. Follow these instructions and you are not only on safe grounds but your methods are wholesome and God-honoring.

5. **"Speaking the truth in love,"** let there be clearcut preaching, upholding the orthodox Christian standards. The first is necessary to keep the pulpit messages from becoming too severe. The second is necessary to keep the first from becoming too mushy and meaningless. All preachers ought to be able to say with Paul, "I have not shunned to declare unto you all the counsel of God." In the Great Commission the Church is directed to "teach all nations . . . all things whatsoever" our Lord commanded. We can not "feed the flock of God" properly without giving wholesome instruction in all things pertaining to life and godliness. Two much needed themes for present-day preaching are those of the exceeding sinfulness of sin and the necessity for true evangelical repentance.

6. **Be prompt and deliberate in looking after difficulties.** On the one hand, we can not afford to neglect giving attention to those in error, for "a little leaven leaveneth the whole lump." Many a serious difficulty in a church might have been straightened out without much trouble had the Church disciplinarians looked after the case as soon as the difficulties were known. A little snow-ball rolling down hill becomes a mighty mass before it reaches the bottom. On the other hand, we may spoil things by tackling problems without first looking into the situation and knowing what is involved and also the character of those involved. The wise physician diagnoses a case before he ventures to apply a remedy. If to the wisdom of that physician we add a prayer to God for wisdom from above to tackle the problems aright, we are on the way to a happy solution of our problems.

7. **"Pray without ceasing."** The way to power is by way of the Throne. And these prayers should not come by spurts but "without ceasing;" knowing that "the effectual fervent prayer of a righteous man availeth much." Where the entire membership is given to effectual, fervent, daily, unceasing prayer, most of their problems will disappear.

OBEDIENCE

By S. H. Brunk

For the Gospel Herald.

This term should need no defining though we might note some different forms of obedience, which differ only in being prompted by different motives. We have legal obedience, which is the outward observance of the law instigated by either a fear of punishment or a hope of reward. Then we have true, evangelic obedience, which springs from a heart touched by God's love, having a desire to do in detail what is the whole will and counsel of God. This accounts for the self-righteousness which is condemned throughout the New Testament; and the righteousness of the saints which is termed "God's righteousness," and is nowhere spoken against.

Before Christ came man was given life for this legal obedience coupled with faith. But when Christ came and opened the way for regenerating grace He emphasized that true obedience springs from a changed heart condition.

This subject, though greatly neglected in our day, is far too large to be treated in all its details in one short article, so we will try to confine ourselves to the direct relation of obedience to man's salvation.

To all who take God's way and emphasize all truth in a balanced way the importance of obedience in man's salvation is never questioned. Yet the same enemy who deceived our first parents seems to be working overtime helping men to devise some plan whereby they can be saved without being obedient to God. The Bible opens with a test of obedience, and closes with, "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs . . . and whosoever loveth and maketh a lie. Now what is a greater lie than the teaching that it is not necessary to be obedient, to be in favor with God?"

It is both logical and reasonable that, since it was disobedience that plunged the race into sin with all its consequences, it is only through obedience that it is possible to be gotten out. In Rom. 5:19 we have the wording: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This clearly means the disobedience of Adam and the obedience of Christ. The correct meaning of this passage seems to be that by Adam's disobedience his nature was depraved, or defiled. This in itself neither makes Adam's children guilty, or sinners, but so weakens them that when the commandment comes, (or when they arrive at accountability) sin revives and they die. Rom. 7:5

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Can you account for the 15 more generations in the genealogy of Christ in Luke than in that given by Matthew? How can we prove by the Bible that Luke refers to Mary's genealogy?

—J. H. S.

I am not sure as to just how many more there are in the genealogy according to Luke—I could easily have made a mistake in counting. But it is certain that from Adam to Abraham the two lines are the same, although Matthew begins with Abraham. From David the line of descent divides. Matthew names the kings of Judah from **SOLOMON** on down to the Captivity and beyond, and ends with Joseph, the husband of Mary the mother of Christ. That this is the literal line of descent from David and Solomon is clear from the word "begat" from generation to generation. It is the genealogy of Joseph the legal, but not actual, father of Jesus Christ.

Luke's list carries the line from David through **NATHAN**, full brother of Solomon (See I Chronicles 3:5; Luke 3:31), and in that line there is not the name of one king. Some names are the same as those in Matthew's list, but that does not say that the lists are intended to be the same and contained some errors, nor that there were some individuals the same in both lists. Names recur to this day in family records. About the time I was born, a man, a near neighbor, died, whose name was John M. He had a son named Jacob, who had a son named John, who had a son named Jacob, who had a son named John. And the last named John was here to see us on his wedding trip a few years ago. If this last sentence should be preserved a hundred years, and should be read by a critic as wise (or otherwise) as some critics of the Bible are, he might say, "Silly bosh! Such a thing is impossible. It's just a confusion of names."

Under the Law, when a man died having no son, his inheritance passed to his daughter or daughters, and on

er as a test of worthiness. God has decreed that right along with faith and love, we must show submissive obedience as a condition of salvation. And as sure as God's Word is sure, any unrepentant act of wilful disobedience to the Word of God, separates us from fellowship with God, without a single promise, despite the continued teaching to the contrary. May we all be doers of the Word, and not mere believers or trusters.

Fentress, Va.

to her or their sons. In the genealogy in such cases the names of women were omitted and the inheritance was recorded in the male line of descent. See Numbers, chapters 27 and 36.

Jesus was descended, according to the flesh, from David (Rom. 1:3; II Tim. 2:8). He was not in the line of Solomon, for that, so far as Jesus is concerned, ends with Joseph, the husband of Mary. Then it must have been in the line of Mary that Jesus descended from David. The line of Nathan, however extends to Heli, of whom, in some sense, was Joseph the husband of Mary. (Notice that the words "the son" are supplied by the translators except in the case of Jesus, where it is specifically noted as a supposition.) All the right held by Jesus of Nazareth, according to the Law, was by virtue of His descent from David through Mary.

If Heli had had a son, the inheritance would have descended to him and Mary would have been excluded. But the Son of Mary is included as Heir of the line of Nathan, hence it is clear that Heli had no sons. And it is also clear that the genealogy in Luke is that of Mary, since in no other way, according to the flesh, could the claim of Jesus to the throne of David be established. Whatever there is (and there is much) of spiritual reference to the spiritual rule of Christ in the hearts of men now and henceforth forever, it is clear from such references as Rom. 1:3, and II Tim. 2:8, that the Holy Being, the Word made flesh that dwelt among men as a Man, known by us as Jesus Christ of Nazareth, had in His earth life, a rightful claim to the throne of David.

J. A. R.

In the light of Genesis 9:6 and Romans 13, is it wrong for the State to administer capital punishment? Has Genesis 9:6 been revoked?—H. F. R.

"No," to both questions.

Gen. 9:6 reads: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Romans 13 is a clear explanation of our relation as Christians to the civil government, or the State—State used in its wider sense of the power of those who rule in earthly matters—with no special reference to the word "state" as we use it in the U. S. A.

The "State" as an institution is not morally responsible, though the individuals who compose it are. You cannot imprison a State, nor electrocute it, though there is a certain State in Europe that is seemingly trying to do something of the kind to a State in Africa. Result: A frightful disease called WAR.

It will be noticed that, while the duties of Christians as individuals are described in the New Testament with

(Continued on page 827)

his depravity in Adam is transmitted to all his descendants, but it is only after they disobey with Adam that they become guilty sinners. Just exactly so Christ by His atoning work is made a way of escape, but this only increases the sinner's guilt if he refuses to be obedient with Christ and become righteous. This should be clear: disobey with Adam and become guilty; obey with Christ and become guiltless.

Here the enemy got in a master stroke, when he moved man to devise the false and damning imputation theory regarding the life of Christ. This theory is, that the disobedience of Adam makes us all guilty sinners before God, which is both unscriptural and unreasonable; they call it Adam's sins imputed to us. But the worst heresy is the further conclusion that the obedience of Christ, being imputed to us, we are made saints, without any effort on our own. Anyone should be able to see the damning effect of such teaching, in encouraging carnal professors to live in all manner of sin and disobedience, with a false sense of security, thinking they have Christ's perfect righteousness imputed to them. Our Bible nowhere teaches of sin and guilt, but of righteousness and innocence, being transferred from one to another. Truly Christ's perfect obedience was necessary to enable Him to be a suitable offering, but there is not a word in the Bible that His life was substitutionary, but that His life was exemplary, and His death substitutionary. Christ's own words are: "awake," "arise," "come," "follow me," and perhaps a score of other terms admonishing those who would come to life, must be diligent and strive, to make their calling and election sure.

Where does the call to obedience begin? Just exactly where conviction finds us. Our Calvinist friends wholly deny the need of obedience to be saved, and entirely too many have, unconsciously or otherwise, absorbed the idea that obedience is necessary only to remain saved; apparently thinking that God picks up and carries the sinner to spiritual life and then puts him down to walk. We find no such teaching in our Bible. True, God's grace is able to keep us from falling, but it doesn't make us walk. Multitudes are apparently rocking themselves to sleep to the tune of "believe and trust," despite all the warnings. We fear that much will awake, when it is too late, to the fact that, though the grace of God hath bringeth salvation (though as free as the air we breathe) yet teaches us many important things to do to get it. Many seem not to be able to grasp the fact that free and unmerited do not mean unconditional.

In closing, let us notice that the purpose of obedience is not for man to merit or earn favor with God, but rather

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greeting:—

"Great is the Lord, and greatly to be praised in the city of our God" (Psa. 48:1). Words fail us in giving thanks and praise to the kind heavenly Father, when we stop and meditate, and remember all His benefits.

While we want to thank the Lord for all things, and give Him honor, to whom honor belongs, yet we wish also to thank you dear people who have so liberally supported our work here at the Home during the year. Hundreds of people assisted in canning fruit and vegetables, and in sending in the many varieties of eatables from various parts, also, hundreds of donors contributed in money to help along with the constant needed support. May the Lord abundantly bless you for your labors.

The Thanksgiving season has just passed, and we are preparing for the Christmas time. Will you continue to pray for us, for we do need your support in that way. It is our desire to use the substance which the Lord gives us, to His glory, and for the welfare of those for whom we labor. We had an abundant Thanksgiving dinner, which was donated by the South Union congregation near West Liberty. Bro. S. E. Allgyer, secretary of our Local Board, and Bro. John I. Yoder, also one of our Board members, with their families, took Thanksgiving dinner with us. Also a number of our children from this community came back home for this fellowship. We were also glad for the presence of Bro. Earl Miller and wife of Middlebury, Ind., former superintendent and matron of the Home, and Earl V. Bender of Topeka, Ind.

At the present time, our entire family, including all helpers, consists of forty-four people. Most of the children are in school, as usual, and that with excellent health this fall. There are two in our Church schools at present, and several will probably go for three months Bible school after the holidays. Then the group in foster homes remains about the same—about 45 in number.

During the recent evangelistic meetings in this community, eight of our children confessed Christ and a number reconsecrated their lives. We are thankful for answered prayers in this work.

Following is a list of provisional donations received here which had not been reported to the Herald. The December items will be reported later:

S. Union S. C. W. Lib'ty., O., clothing \$12.65
Central S. C., Elida, O., clothing 6.70

Trail S. C., Sugar Creek, O., clothing	3.00
"Joy Casters" Dakota, Ill., clothing	3.50
Martins & Pleasant View cong., Wayne Co., O., canned goods & provisions	29.75
Harold Yoder, W. Liberty, O., potatoes	2.00
Dorcas S. C., Harleysville, Pa. clothing	3.35
J. L. Detwiler, W. Liberty, O., potatoes	1.00
Yellow Cr'k. S. C., Goshen, Ind., clothing	7.00
Forks S. C., Shipshewana, Ind., clothing	24.00
Shore S. C., LaGrange, Ind., clothing	8.00
Emma S. C., Topeka, Ind., clothing	8.00
Topeka S. C., Topeka, Ind., clothing	8.00
Sonnenberg congregation, Wayne Co., O., canned goods & other eatables	165.14
Crown Hill cong., Wayne Co., O., canned goods and other eatables	70.95
South Union cong., West Liberty, O. Thanksgiving dinner, etc.	30.75
A brother, W. Liberty, O., corn	40.00

L. L. Swartzentruber, Supt.

Dec. 10, 1935.

Strasburg, Pa. (Sunnyside Mission)

Greetings in the name of Jesus:—I am in deep meditation as I attempt to give you a brief report of the work at this place the past two weeks. During the evangelistic meetings held by Bro. Stoner Krady, also the all-day Bible meeting on Thanksgiving Day, the Lord has surely manifested His power.

This revival has meant much to all of us, both saint and sinner. The Holy Spirit worked mightily, first through Bro. Krady in giving heart-stirring messages, burdening us for more earnest prayer and convicting sinners of their sin. Twenty-two precious souls confessed Christ, and we pray are willing to lay their all upon the altar. Pray with us that these dear ones will completely forsake Satan and the world and live a life fully separated unto Him. The revival is not past; many others are yet in misery. May the Spirit continue to knock, until they bid Him enter.

A new work has just begun for these babes in Christ surely need much help and encouragement. Satan is very busy already. Will you help them to be faithful by interceding for them? One lady 57 years old had a terrible struggle. She wanted to be a Christian, yet there were some small things she was not willing to give up, and she thought some of her sins could not be forgiven. But since she is willing to live for Christ, she is so happy. At every opportunity she now has a ringing testimony as to how precious the Lord is to her.

Bro. Krady has labored faithfully here among us. We were glad for his special interest in the children. Each message was made very simple that they could understand—yet very powerful. Our brother, in the opening services, gave us a very dear picture of the vile condition of man living in sin, and because of sin, "death passed upon all men, for that all have sinned." He also spoke on the following subjects: Repentance; "Who Then Can Be Saved?" Faith; Justification; Grace; Jesus in Gethsemane; The Cru-

cifixion; Hell and Who Goes There and Heaven and How To Get There.

Continue to pray for us for "prayer changes things."

Dec. 14, 1935. Kathryn A. Hess.

Lancaster, Pa. (Dillerville Mission)

Greeting in Jesus' Name:—In the days of unrest and turmoil in the world, let us trust in Him. The psalmist says, "Let us trust him at all times." It is easy to trust Him when things go well with us, but how about when the Lord wishes to chastise us? Can we trust Him then? A few souls by the working of the Holy Spirit have been won for Him who gave Himself for them, that they too might be saved. For the year ahead, if I should tarry so long, and until I comes, we want to be faithful witnesses to the end that no one in this community can say, "No one has ever told us about Thee."

The work at this place continues with good interest. We are encouraged many times and feel our efforts are not in vain according to the expressions of appreciation from the Mission folks. The Sunday school attendance averages between sixty and seventy the present. Our attendance is increasing slowly, but we pray that God will send His convicting Spirit and will give many more a desire for spiritual things. Let us work "while it is day, the night cometh when no man can work."

In the afternoon we go to Sunday school at the Mission. We take our place in class, and oh the joy, we cannot express as we sit and watch many happy faces as they enter the Mission. There seems to be joy in the heart of every child, especially when they come to the evening service. They can hardly wait to tell us they have brought their parents along with them tonight.

However, we are not always pleased with our visits, while we have most always been received kindly. Yet it is often our experience when pressing the matter of salvation, we meet with many excuses. It is then we feel sorrowful when people admit that they need salvation but cannot be moved to action.

It was my privilege to visit a home where there was a bright young mother, only thirty-two years old, a mother of nine children, who is very much interested in them. She is no Christian and has attended services here on two occasions. She said she is trying to do what is right. She sends her child to Sunday school every Sunday. She also teaches them to pray and to be reverent in the services. Will all the works save this mother? Isa. 64:6.

The way it looks now, there will soon be a need of giving Christmas lectures again this year. This brings me

eer to the needy ones and gives us opportunity to give them the Gospel. We are sure our people want to help this need again.

Have you been to visit our Sunday school this summer any time? If not, perhaps you could come this winter. In this way we know you are thinking of us. If you cannot come, pray for the work at this place that we may continue to give the Gospel in purity and simplicity. May you pray to that end, and for the work in general that our little mission might prove a real lighthouse to the town of Dillerville.

Dec. 14, 1935. Esther Wenger.

Hannibal, Mo.

(2313 Market St.)

Dear Christian Friends, Greeting:—Twenty souls confessed Christ in the soul-stirring revival just closed. Bro. Neuhouser said he experienced special liberty in the Spirit here, and his sermons will not soon be forgotten. People attended these meetings who had never been to the Mission before, and some of them found the Lord Jesus and His saving grace. Another instruction class will be opened very soon.

Brethren Oliver Miller of Newton, Kans., Lawrence Horst of Peabody, Kans., Menno Holdeman of Greensburg, Kans., and Clarence Sommerfeld of Canton, Kans., assisted in the meetings. Their quartets, children's talks, also splendid co-operation in the work about the Mission, personal work, and unity in prayer, were no small factors in promoting live interest among strangers, and a deepening of Christian experience among the members. Sister Fannie Ruth Buckwalter of Pea Ridge also gave her faithful service.

Nine of the converts are back-slidden members. A little three-year-old girl was the means of bringing her father back to the Lord. "Daddy," she said in her childish way, night after night when he came home from work, "Daddy, Mamma an' I's been prayin' for you to come back to Jesus an' go 'long to church wis Mamma an' me." At last his heart melted and he came to church and made his confession. "A little child shall lead them."

An all-day meeting was enjoyed here on Thanksgiving day, with special messages by Bro. John Y. Swartzendruber of Kalona, Ia. He was accompanied by his wife, Bro. and Sister Geo. Reber, and Sister Salina Swartzendruber.

Brethren from the Pea Ridge and Palmyra congregations helped work up wood for the mission on Nov. 26.

Recent visitors at the Mission were Mary and Ida King, Katie Yoder, Carrie and Ella Slaubaugh, Leo Burkett, Bro. and Sister Milo Kauffman, Raymond Frick, Dellah Buckwalter, Alph King, Edna and Beulah King.

On Nov. 19 the Lord blessed our home with a son, Stanlee Devon.

Communion services were held here Nov. 24, the Palmyra congregation joining us. All but five of the members of the Mission were present, and it was a blessed privilege to see these recent converts partake of the sacred emblems.

We are looking forward to special programs which will be given by a Gospel team from Hesston College over the holidays.

We extend glad Christmas greetings to our many friends of the Mission for your spiritual and material support during the past year. May the Lord richly bless you all. Sincerely,

Dec. 16, 1935. Carol Kauffman.

Columbia, Pa.

(Fourth and Mill Streets)

Greetings in Jesus' Name:—Yesterday, Dec. 15, a very impressive service was held here at the Mission with a well-filled house, when Bro. Daniel C. Dupler was ordained a deacon by Bishop John H. Mosemann. There were six brethren in the lot. May God bless the brother as he is called to this important work.

The Lord willing, our next monthly Bible conference will be held Saturday evening and all day Sunday, Jan. 4 and 5, with Brethren Richard Danner, Hanover, Pa., and Aaron Mast, Belleville, Pa., as instructors. Come and spend some time with us. Also on Sunday evening, Jan. 5, our revival services will begin, with Bro. Richard Danner as evangelist. Pray for the work that souls may really find Christ as their personal Savior. "Where sin abounded, grace did much more abound."

Last evening in our service we had two men representing the Gideons with us. They told us of the founding of the organization and some marvelous experiences of souls that were saved by their work. Next Sunday our regular church offering will be donated to that cause.

Boys' meeting will be held on Thursday evening, Dec. 19, when Bro. Levi Weaver will talk to them. The next girls' meeting will be Jan. 21. Sister Grace Charles, Manor, plans to be with us.

Nov. 21 a goodly number of folks gathered at the Mission, 28 helping at various times, and house-cleaned the church. We gratefully acknowledge the five maple trees donated by Root's Nurseries, Manheim, for our lawn. The work of putting in a lavatory was given as a Christmas present by Herr's Hardware Store of the town. Also we appreciate the donations of apples and turnips by various brethren and sisters.

Last year in our sewing school two girls each sewed patches for a comfort. One girl has already received her comfort which was finished by Miss Naomi Hershey, assisted by Sis-

ter Emma Groff of Willow Street. It surely was very greatly appreciated. The Weaverland sewing circle is finishing the second girl's comfort. Words fail to express our appreciation of this kindness. We very kindly ask the circles to bring as many teachers as possible for Sewing School, for our attendance has been between 140 and 150. The more teachers the better the girls learn to sew.

Continue to pray for the work and the workers. The Lord willing, we expect Sister Eleanor Wenger, of Erb's congregation, to come as a worker here at the Mission on Dec. 21. We praise God for this and may the Lord richly bless her. As the Christmas season is fast approaching we can truly say with Paul, "Thanks be unto God for his unspeakable gift."

Gertrude M. Lefever.

Dec. 16, 1935.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Herald Readers:—As another Christmas season is approaching we are again more forcibly reminded of God's great love for us in giving His Son that we might be freed from the penalty of sin.

We have many reasons for which to praise the Lord for the way friends of the Home have been supporting the work at this place. Various sisters' sewing circles have been helping us by sending the much needed clothing, cookies, eggs, and other provisions. May the Lord richly bless them for their efforts and the sacrifices which they are making to provide these things. The children appreciate and enjoy all that is sent in for them.

Last week about thirty brethren came up from Cass Co., to help cut and saw the winter's supply of wood. This week a small group were here again to finish the sawing. Five sisters came along to help prepare and serve the dinner. The timber was donated by friends of the Home several miles out of town. It means much to have a large supply of wood on hand, so that we need not buy coal.

At present we have several cases of mumps among the children. Thus far none of them have had them very hard. Most of the children have not had them.

Several weeks ago Sister Roselle Hickman, one of our former workers, went home. She plans to attend the Special Bible Term at Hesston. Sister Aline Sommerfeld of Canton, Kans., came to help us for a few months.

We have had a number of visitors this fall. Several of them were former workers. We always enjoy having our friends stop here. It shows us that they are interested in the work, and it also gives them a better conception of the kind of work that is being done at this place.

Dec. 17, 1935. Bertha Troyer.

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord: for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

O STAR OF BETHLEHEM

By Ursula Miller

For the Gospel Herald.

The star that dawned that holy night,
Unpriced,
Adown the years the gleaming light
Shows Christ!

A baby in a manger lay
Divinely fair within the hay
O, may we see this wondrous thing
About Whom heavenly beings sing.
Among the hills of Bethlehem
The star revealed His diadem
Though centuries have glided by,
Men's hearts unite to glorify
The Son of God, the matchless Christ
Whose atoning blood for sin sufficed.
The sweetest story ever told
Is about this Shepherd and His fold.

The dawning of the Christmas star
Draws near
From Galilean hills so far
We hear

The radiant, heavenly host rejoice
With anthem by celestial voice;
Peace and good will to men proclaim
Through the power of that matchless Name
The startled shepherds rise to see
The Light which shined in Galilee.
We see the glory of the Star
Gleaming through mists of time afar;
We leave our flocks and herds tonight
And follow through winding ways that light
Which leads us to the living Christ,
The glorious, peerless, sacrificed!

Protection, Kans.

FAMILY SALVATION

There was in my ancestral line an incident so strangely impressive that it seems more like romance than reality. My grandfather and grandmother, living at Somerville, New Jersey, went to Baskingridge to witness a revival, under the ministry of the Rev. Dr. Finney. They came home so impressed with what they had seen that they resolved on the salvation of their children. The young people of the house were to go off for an evening party, and my grandmother said, "Now, when you are all ready for the party come to my room, for I have something very important to tell you."

All ready for departure, they came to her room, and she said to them, "Now, I want you to remember while you are away this evening that I am all the time in this room praying for your salvation and I shall not cease praying until you get back."

The young people went to the party, but amid the loudest hilarities of the night they could not forget that their mother was praying for them. The evening passed, and the night passed. The next day my grandparents heard an

outcry in an adjoining room, and they went in and found their daughter imploring the salvation of the gospel. The daughter told them that her brothers were at the barn and at the wagon-house under powerful conviction for sin. They went to the barn. They found my uncle Jehiah, who afterwards became a minister of the gospel, crying to God for mercy. They went to the wagon-house. They found their son David, who afterwards became my father, imploring God's pardon and mercy. Before a great while the whole family were saved; and David went and told the story to a young woman to whom he was affianced, who, as a result of the story, became a Christian, and from her own lips—my mother—I have received the incidents.

The story of that converted household ran through all the neighborhood, from family to family, until the whole region was whelmed with religious awakening, and at the village church at Somerville over two hundred souls stood up to profess the faith of the gospel.—T. De Witt Talmage, D. D. in *The Dawn*.

THE PASTOR'S HELPMEEET

By Melinda Hallman

For the Gospel Herald.

In the first chapter of Genesis we read of the creation of man. We notice how at the close of the sixth day, "God saw everything that He had made, and behold it was very good." In the next chapter Adam names the different animals which were all created in pairs, but Adam had no companion. Then we know the history of how God created the first woman to be "an help meet for him."

If man in his perfection needed a helpmeet, there would still be a work for a companion in our day. The pastor has a great work. His flock needs care and protection as well as food and water. The Word of God needs to be given in proper proportion to feed the different ages and conditions of the flock. All this feeding and care must be accompanied by heart-felt sympathy and a living example. As the woman in the garden was created for a helpmeet, so the pastor's wife today has a work to do. We hope our women of today may not make the sad mistake that the first woman did, to lead her husband into sin, but the same enemy is still on our path to deceive all who will listen to his allurements.

The pastor's wife has a great privilege as well as a great responsibility in the work of the Lord. The pastor may preach the Word in sincerity, and in power; then if he and his wife live the life that corresponds with his teachings, his message rings louder and clearer. A minister's wife is interested in his work. When he prepares his message she asks the Lord for His

overruling in the ministry of the Word. There is a mutual interest in the welfare of the flock. She has the privilege of working among the women and children in a sympathetic way that can be a help and encouragement in the Christian life. Can we imagine the discouragement in a minister's home that is divided? where the helpmeet is a hindrance to the work of the Lord?

But let us not stop with that example. We want to think of the better side; for instance, the women who went to the empty tomb, and how Jesus met them and told Mary to go and tell His disciples that He had risen. That message still is ours. We can testify of the love of Jesus to those who are discouraged and need our sympathetic human touch. Our daily life is a testimony in our homes; a mother's influence in her home cannot be measured.

Then her work should go beyond the walls of her home, and in this time the sewing circle gives us a wonderful privilege to extend our territory. We can always find some one who is glad for our help. We do not only help others, but if our heart is sincere we get a blessing while our needles are working. The co-operation of head and hand is needful in any kind of church work. If the fruits of our natural labors are fully on the altar of the Lord we will desire to give Him that which belongs to Him, and we are told to give "as the Lord hath prospered us." How do we measure our prosperity? Do we remember that all we have and are comes from God? Now, what can we do to help along the cause of Christ? We are told that every Christian should be a missionary, and in the same sense every church member has a privilege, and it is the duty of every member to be his pastor's helper. He needs our daily prayers.

The minister's wife especially is expected to be a living example to the flock. The old saying still holds good: "Actions speak louder than words." We should be very careful of our influence. Some one is watching what we do, or what we say on a certain subject, and some one is sure to do just as we set the example, though we may not be conscious of the fact at the time. "No man liveth unto himself." If we have been with Jesus and have learned of Him, others will see the result of His teaching in our lives. We need to live sincere lives in all humility and separate from the world. I believe if ever there was a time when Christians should be careful of their living separate from the entanglements of the world, it is now. The enemy of our souls is very busy, and why should we not be awake to our privileges and duties? Our time for service may not be long and the Scripture command is, "Whatsoever thou

(Continued on page 830)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Jan. 5, 1936.—A MOTHER'S SONG.

Lesson Scope.—Luke 1:1-80.

Lesson Text.—Luke 1:46-58.

Time and Place.—About 7 B. C.; Jerusalem.

Leading Characters.—Mary the mother of Jesus, Elisabeth.

Golden Text.—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.—Luke 1:46, 47.

Points for Meditation.

1. The Messiah in prophecy.
2. Mary and Elisabeth.
3. The joy of the Lord.
4. Manifestations of God's blessings.
5. The greatness of God.
6. Fellowship with God and with saints.
7. The forerunner of Jesus.

Introductory.—Mary and Elisabeth were cousins, according to the flesh, and much nearer related in spiritual ties. The lesson before us is the opening chapter in a most interesting series. It is a most appropriate beginning of the series. One of the first thoughts to impress us is the thoughtfulness and wisdom of God in the selection of individuals to carry out His plans. In each case the character of the individual fits to the task for which he is chosen. Thus in Pharaoh, Nebuchadnezzar, Judas, and others of this class, all fitted to the work which God had for them to do—not that God foreordained that they, in spite of themselves, should carry out their respective tasks, but foreknowing what kind of characters they would choose to be, He fore-ordained that they should do the work for which they were fitted. On the other hand, God chose Elisabeth to be the mother of the forerunner of Christ and Mary to be the mother of our Lord, each of them being worthy of the holy place for which they were chosen. We have before us a thrilling lesson, which calls for our careful and reverential study.

LESSON COMMENTS

Lesson Approach.—We get most out of a text when we are familiar with its context. Before taking up the song of Mary, let us take a glimpse at the circumstances which led to it.

At this time there seems to have been a general expectation that the Messiah of prophecy was soon to make His appearance. One of these evidences is to be found in the narrative of Simeon and Anna in the Temple, as recorded in the second chapter of Luke. The time being at hand, God made it known to Mary that she was the one chosen to be the mother of our Lord. At the same time He also informed Mary that her cousin Elisabeth, wife of Zacharias the priest, should be the mother of John the Baptist, the forerunner of Jesus. No sooner had Mary received these news than she went in search of her cousin Elisabeth. The two were together about three months. The revelations from God through the angel Gabriel were so clear and convincing that it left no reasons for doubt as to what was about to take place. Elisabeth, filled with the Holy Ghost, magnified the Lord, praising Him that she was visited by the most highly favored of the Lord, her cousin Mary. In response to

this, Mary burst forth in a song of gratitude and praise, as recorded in the words of our lesson.

The Song of Mary (46-55).—Hear the praises of God, coming from the lips of the mother of Jesus: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." For one so lowly as she was, to be called of the Lord to be the mother of the Son of God was so foreign to her expectations and aspirations, that all she could do was to praise the name of God and adore Him out of the depths of her heart. There is no evidence of a feeling of pride or exaltation, but rather a feeling described in the words of inspiration, "The humble shall hear thereof and be glad."

She went on: "He that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree." Great and glorious is the Lord; and this humble but pure and highly favored daughter in Israel gave Him full recognition. In this she not

only gave evidence of her worthiness for the honor bestowed upon her, but she also set an example which every follower of her divine Son should follow.

After abiding with Elisabeth three months, Mary returned to her own home.

Birth of John the Baptist (57, 58).—This event is of especial importance because of what it meant to the ministry of Jesus. Like his second cousin, Jesus of Nazareth, John the Baptist was a child of prophecy, called in to being through a miracle. Upon hearing the news of his birth, the neighbors came to visit Elisabeth. "And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her." To what extent they were familiar with the revelations from God, we are not able to say. But the fact that the father, Zacharias, had been deaf from the time of the angelic visit, and that his tongue was loosened only after he had written, "His name is John," is evidence that they were not altogether ignorant of these things. And the further fact that the words of the angel were fulfilled in the circumstances surrounding the birth of John the Baptist, should have strengthened their faith in the prophecies concerning the Messiah who at that time was as yet unborn.—K.

BIBLE MEETING TOPIC

"IN THE BEGINNING."—Psa. 90;
Gen. 1:1-5

Topic for January 5

MOTTO

"From everlasting to everlasting, thou art God."

OUTLINE STUDY

I. God's Beginnings.

1. His beginning unsearchable.—Psa. 90:2.
2. He begins creation.—Gen. 1:1; 2:1.
3. He begins the Sabbath of rest.—Gen. 2:2.
4. He begins the home life of man.—Gen. 2:18-24.
5. He begins to deal with man's sin.—Gen. 3:1-24.
6. He begins a work of redemption.—Gen. 3:15, 21.

II. Our Beginnings.

1. Our childhood thoughts.—Eccl. 12:1.
2. Our first lessons of obedience.—Ex. 20:12.
3. Our first motive in life.—Matt. 6:33.
4. The first in all our love.—Deut. 6:5; Luke 14:33; Matt. 10:37, 38.
5. The first in all that we do.—I Cor. 10:31.
6. The first in our speech.—Col. 4:6.
7. The first in our inner life.—II Cor. 6:14-7:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Beginning."
2. Use the Second Part of the Outline Study as a Basis of Assignments for the Boys and Girls.
3. The First Part May Also Be Assigned to Those Who Are Able to Bring out Some of the Truths and Lessons.

For Seniors.

1. God's Place in the Universe.
2. God in the Thoughts of Men.
3. A Place in Our Daily Life for God through the Year.
4. How to Begin the Year with God.

PERSONAL THOUGHT

Lord, take first place in my heart's affection and mould my life according to Thy will that I may do all to Thy glory.

SEED THOUGHTS

Use thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as the springtime which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—Walter Raleigh.

O God, our help in ages past,
Our hope in years to come,
Our shelter from the stormy blast,
And our eternal home!

Beneath the shadow of Thy throne,
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God;
To endless years the same.

A thousand ages in Thy sight,
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

O God, our help in ages past,
Our hope for years to come;
Be Thou our Guide while life shall last,
And our eternal home.—Watts.

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Editor Daniel Kauffman
Associate Editors J. A. Resler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, DECEMBER 26, 1935

Field Notes

A brother writes from Milford, Neb.:
"Bro. J. E. Zimmerman is under quar-
antine for smallpox. Bible confer-
ence scheduled to begin here Dec. 22.
Don't forget to pray."

A message from Archbold, Ohio,
dated Dec. 16, brings this cheering
news: "Bible school opened today.
Good interest. 140 registered the first
day."

A recent letter from Filer, Idaho,
says: "Evangelistic meetings, in
charge of Bro. D. D. Miller of Protec-
tion, Kans., are scheduled for Dec. 15-
25 with the Filer congregation. Your
prayers are solicited."

Among recent visitors at the Pub-
lishing House are the following: Har-
ry M. Berkey and wife, Sadie Berkey,
O. N. Mishler and wife, Hollsopple,

Pa.; T. K. Hershey and wife, Goshen,
Ind.

The monthly Bible Conference at
the Columbia, Pa., mission is planned
for Saturday evening and all day Sun-
day, Jan. 4 and 5, with the brethren
Aaron Mast and Richard Danner, as in-
structors. The public is invited to at-
tend.
G. M. L.

A Bible instruction meeting is to be
held at the New Danville, Pa., Men-
nonite Church, beginning Wednesday
noon, Jan. 8, and closing Thursday
evening, Jan. 9. Instructors: John D.
Risser, Daniel Kauffman, Joshua B.
Zook. Visitors are welcome. M. W. H.

We are in possession of an interest-
ing program of a meeting to be held
on Saturday evening and all day Sun-
day, Dec. 28 and 29, at the Mennonite
Mission in Reading, Pa. The meeting
opens on Saturday evening with a ser-
mon by Bro. A. S. Horst and closes on
Sunday evening with another sermon
by Bro. J. L. Horst.

Brethren D. W. Lehman of Harri-
sonburg, Va., and Christian K. Leh-
man of Lancaster, Pa., will speak at
the Philadelphia Mission on Sunday
afternoon and evening, Dec. 29, on
subjects pertaining to Christian song.
The former will also give a special
talk to the boys in the forenoon.

J. P. G.

Bishop Anthony P. Heatwole.—
Word reaches us that Bro. A. P. Heat-
wole of Waynesboro, Va., known for
many years as a faithful defender of
the faith and a leading bishop in the
Virginia Conference, answered the
heavenly summons on Friday of last
week. Fuller particulars later. May
the Lord comfort the bereaved family
and congregation.

A brother writes from Lancaster,
Pa.: "The hand of the Lord wrought
with us today (Dec. 15) in calling Bro.
Howard Greider at Mountville to the
office of deacon this morning and
Bro. David Dupler this afternoon at
Columbia to the same office. The
Lord's choice seemed to be very a-
greeable and acceptable to both con-
gregations." We praise the Lord.
May both these brethren render ac-
ceptable service in their responsible
position.

Bro. T. K. Hershey of Goshen, Ind.,
favored the congregation at Scottsdale
with an interesting talk on South
America, on Wednesday evening of
last week. He was accompanied by
Sister Hershey. They were on their
way to Springs, Pa., where he and Bro.
A. J. Metzler served as instructors in
a Bible conference beginning Thurs-
day evening and closing Sunday eve-
ning, Dec. 22. Bro. and Sister Her-

shey expect to spend the Christmas
holidays in the former home commu-
nity in Lancaster Co., Pa.

Change at Hutchinson Mission.—At
a recent meeting of the joint commit-
tee having the work at the Mennonite
Mission in Hutchinson, Kans., in
charge, Bro. J. F. Brunk was relieved
of the superintendency of the Mission
because of the state of his health, and
Bro. Paul Roupp of Fall River, Kans.,
has been appointed to take his place.
Also a new home for the workers at
the Mission is being built, which will
add to the efficiency of the work. The
address of the new home will be, 215
S. Pershing St. Bro. Brunk has done
faithful work in several of our mission
stations, and we trust that his health
may be restored to a sufficient extent
that he may be on the firing line for a
number of years to come. May the
Lord sustain our Bro. Roupp in his
new and responsible duties.

A recent letter from Broadway, Va.,
schedules the following news items:

"Meeting on Christmas day will be
at Zion Church at 10:00 o'clock, A. M."

"An interesting program is planned
for the 5th Sunday at Lindale. Sub-
jects will center around the home
Meeting lasts all day.

"Bro. J. R. Mumaw expects to labor
in special meetings at Lancaster, Pa.
over Christmas and New Year's day.

"Bro. Stauffer expects to assist in a
Bible conference at Martin's Church
near Dalton, Ohio, Dec. 24-29.

"Bro. Timothy Showalter expects to
labor with the Springdale congregation
during Christmas week.

"Bro. Lewis Showalter and wife ex-
pect to spend the week-end before the
5th Sunday of December with the con-
gregation in Montgomery Co., Md., in
filling appointments and visitation
work."

Correspondence

Albany, Oreg.

(Albany congregation)

Dear Herald Readers, Greetings:—
We appreciate the visits and messag-
es of a number of visiting ministers
in the recent past, among whom were
Bro. Eli Frey of Ohio, who brought us
several messages of special interest.

On Nov. 24, Bro. Earnest Garber
and family of Filer, Idaho, stopped
with us on their return trip from Cali-
fornia. Bro. Garber brought us a mes-
sage in the morning services.

On Nov. 29 Bro. John Hochstetler
of Creston, Mont., was with us for a
service in the evening. We are always
glad for these visits.

Our mid-week prayer meeting and
Bible study class is being well attend-
ed. Bro. D. H. Bender is giving some
lessons on fundamental subjects of the
Bible at the present time.

On Nov. 28 we held our reorganization for church and Sunday school for the coming year which resulted as follows: Trustee for 3 years, D. H. Benner; S. S. Supts., Floyd Whitaker, James Bond; Prim. Supt., E. E. Eicher; Singing Supt., M. R. Martin; Sec.-treas., Willard Schlegal; Y. P. B. A. Supt., Marcus Lind; Children's Meeting Supt., Salome Lind; Cor., Orpha Brenneman; ushers, Oscar Schlegal, Calvin Brenneman. May God use these workers to His honor and glory. Bro. D. D. Miller of Protection, Kans., is at this time conducting a series of meetings for us. Several have confessed Christ and we are looking for others to come.

We are looking forward to the Pacific Coast Quarterly Mission Meeting to be held here Jan. 1.

We wish you all a merry Christmas and a happy New Year.

Dec. 9, 1935. Orpha Brenneman.

Albany, Oreg.

(Fairview congregation)

Greeting in Jesus' Worthy Name:—God continues to bless us even though we are unworthy. On Oct. 30 Bro. Henry J. King of Harper, Kans., came into our midst and conducted evangelistic meetings, closing Nov. 11. As a result Christians were built up, five souls confessed, and no doubt others were under conviction.

On Nov. 3 communion and feet-washing were observed in which services Bro. King and Bro. Eli Frey of Wauseon, Ohio, had important parts. Bro. Frey also gave a number of Bible lessons and preached a number of sermons while here, which were greatly appreciated.

Our aged brethren, Bishop C. R. Gerig, and minister Daniel Erb are still quite regular attendants at church.

The work for our young people's monthly singing has increased so that once a month will no longer suffice to bring the good message of cheer to the shut-ins. Oh, that we might be awake to grasp all opportunities for service that present themselves to us.

Pray for the work in this part of God's vineyard. In His service,

Dec. 10, 1935. U. E. Kenagy.

Hesston, Kans.

Beloved in the Lord, a Happy Greeting to All:—I shall try by God's grace to fulfill my promise to write. This is my first letter for the Herald since coming to Hesston.

We praise God for past favors and especially for the workers in our Publishing House, Scottdale, Pa. It is true a personal visit has its reward. My husband and I had the privilege of being shown through the Publishing House. God bless them. We often think of you all. Since our eight months visit into about three hundred

fifty homes, we indeed were glad to get back to Hesston on Oct. 15, and much concerned to find a place to settle down that we can call home. "Godliness with contentment is great gain." We feel our unworthiness to you all for your kind hospitality. We again thank you. Come to see us. You will find us in a country home, one mile north and one and a half miles east of Hesston. We love a quiet country life and nature.

We appreciate the help from on high in directing us to make this our home. Then again we feel timid and incapable to praise and thank our kind Heavenly Father sufficiently for His protecting care over us.

We came home through Missouri into northeastern Kansas. We found this section blessed with all kinds of fruit and vegetables. Later we found much dust until we reached Hesston. Within a week's time we had rain and plenty of moisture, and it was most too wet for the wheat crops. The water is comfortably warm to wash the vegetables in the coldest weather. Today is our third day of warm sunshine after several weeks of cloudiness and rain.

My husband has lived in Kansas 36 years, but this is my first experience. What appeals to me most is to dig and plant garden around the middle of February. Some years vegetables stay out all winter; such as carrots, radishes, red beets, and others. The Lord will provide. His will be done.

The joy of Christmas is just around the corner and another New Year in view. I wish you all a joyous Christmas, a thoughtful New Year, and a prosperous journey to the blest beyond. God bless you all. I am, as ever, Your unworthy servant,

Lizzie Wenger Hershberger.

Dec. 10, 1935.

Culp, Ark.

Dear Herald Readers:—The Word of God is being scattered to and fro at Culp and joining communities. We had a large crowd at our Thanksgiving program. Table Rock Sunday school has a roll call of 57. Total number present in November was 125; 21 visitors; collection, 47 cents.

The ministering brethren that come to us each month since September are filling appointments at three places, with good attendance. Join with us in prayer for better interest and behavior.

On Dec. 22 we plan to have our Christmas program. This is held in day time because many are so thinly clad that it makes it uncomfortable for them at night. Then the "booze fighters" also have light of day to guide them.

Our aim was a Bible in every home. The Lord has wonderfully blessed in this work. We now have funds enough to complete the above. I find young

folks join a class more readily if they have a Bible of their own. One who received a Bible last Christmas told me a few days ago that she read it each night and liked to read it. I noticed another whom I had given a Bible. She had often come to Sunday school, but never joined the class. The next Sunday she joined the Bible class and took part.

Times are not nearly so hard as the past few years have been. Some road work has started, giving employment to several needy families. Will some one who has a supply of Sunday school papers on hand send them to the Sunday school at McPherson, Ark.? I find these papers are eagerly read. Many never receive any other reading matter.

We are unable to number our past blessings. We are surely thankful to God and to those who helped make the work at Culp go ahead; for the clothing and quilts. Everything went to help relieve the suffering of humanity. The writer has had many experiences which have endeared this work to her, and also feels called of God to spend her life here for the good of these people. We feel they are given a chance to hear the true Word of God. Pray that they may wake up to sin and its wages before it is too late.

Let us be about our Father's business. Some day He is coming to earth again. Let us watch and pray.

Yours for lost souls,

Maude Buckingham Douglas.

Dec. 12, 1935.

Lyman, Miss.

Dear Herald Readers, Greetings:—We have had the privilege of having Sister Mary Wenger spend two months with us. She has given us many interesting talks about her work in India and on her trip through the Bible lands.

Nov. 17 was observed by a missionary program in the morning and young people's meeting in the evening.

Dec. 8 we again commemorated the suffering and death of our Lord, Bro. E. S. Hallman in charge. Our minister, Bro. L. S. Yoder, expects to conduct a revival and Bible normal at Harper, Kans., beginning Dec. 18. He will then go on to Hesston to teach during a short Bible term.

We are looking forward to a series of meetings to be conducted by Bro. J. A. Heatwole of La Junta, Colo., in January. In the Master's name,

Dec. 12, 1935. Mrs. J. Earl Geil.

Hydro, Okla.

Greeting in Jesus' Name:—We have again had the privilege of commemorating the suffering and death of our Savior, which should truly cause us to rejoice. We have also reorganized our Sunday school, with officers elected as

(Continued on page 828)

Miscellaneous

NATURE AND FAITH

We wept—'twas Nature wept—but Faith
Can pierce beyond the gloom of death,
And in yon world so fair and bright,
Behold thee in refulgent light!
We miss thee here, yet Faith would rather
Know thou art with thy heavenly Father.
Nature sees the body dead—
Faith beholds the spirit fled;
Nature stops at Jordan's tide—
Faith beholds the other side;
That, but hears farewell, and sighs—
This, thy welcome in the skies.
Nature mourns the cruel blow—
Faith assures it is not so;
Nature never sees thee more—
Faith but sees thee gone before;
Nature tells a dismal story—
Faith has visions full of glory;
Nature views the change with sadness—
Faith contemplates it with gladness;
Nature murmurs—Faith gives meekness,
'Strength is perfected in weakness';
Nature writhes, and hates the rod—
Faith looks up and blesses God;
Sense looks downward—Faith above!
That sees harshness—this sees love.
Oh! let Faith victorious be—
Let it reign triumphantly!
But thou art gone; not lost but flown;
Shall I then ask thee back, my own?
Back—and leave thy spirit's brightness?
Back—and leave thy robes of whiteness?
Back—and leave the Lamb who feeds thee?
Back—from founts to which He leads thee?
Back—and leave thy Heavenly Father?
Back—to earth and sin?—Nay, rather
Would I live in solitude!
I would not ask thee, if I could;
But patient wait the high decree
That calls my spirit home to thee!

Blessed be God, even the Father of our
Lord Jesus Christ, the Father of mercies,
and the God of all comfort; who comforteth
us in all our tribulation, that we may be able
to comfort them which are in any trouble,
by the comfort wherewith we ourselves are
comforted of God.—II Cor. 1:3, 4.

—Tract. Sel. by J. H. M.

LET US ADORE HIM

By Ursula Miller

For the Gospel Herald.

It is a sublime fact that after these
many, many years the sweetest story
in the world is still the sweetest story
ever told. We may read the inspired
account as given by Luke every day
and it continues to be water to a
thirsty soul. It is music to the eager
ear and manna to the hungry heart.
"And there were in that same country shep-
herds abiding in the field,
Keeping watch over their flocks by night.

Fear not; for behold I bring you good tid-
ings of great joy
Which shall be to all people."

The very fact of this thing—that the
story of a baby's birth can inspire
men's minds and hearts establishes evi-
dences of that baby's divinity. How
it behooves us therefore, to adore Him
in our hearts and lives!

In Him the weakest of us finds
strength to carry the various loads life
lays on our shoulders.

The least of us, the one who knows
himself to be nothing, may bask in the
greatness of the King of kings and be
satisfied!

The sinner who feels himself a stain
on God's great universe hears the
cleansing, pleading words—"He came
to save sinners."

No one who feels a need, but may
find it in the all-sufficient Savior. If
our hearts coop up bitterness, our
tongues wag with evil words, our eyes
roam around seeing evil, our ears bend
down to hear secret and ugly gossip,
—all, all these burdens He can lift a-
way from us and cleanse—all of us and
all of our evil; the thoughts, the
tongue, the lips, the ears, the eyes, the
heart. Then only are we prepared to
bring Him our gift when He has
cleansed our life of its vileness. Then
we come before Him and bring our
hearts full of worship and adoration.
We bring our lips which praise Him
with beautiful words or perchance, si-
lence. Our ears which hear more and
more of Him as He speaks to us in the
silent night or the busy day. Our eyes
to see more and more of Him in all
His versatile Beauty: the Rose of
Sharon, the Lily of the valley, and the
bright and morning star, all these.

We see Him with our spiritual eyes
which He has given us, as a Child, as
a Man who went about doing good,
even then loved—and unloved; we
hear His anguish in the garden and
see in a measure the suffering; we are
permitted a glimpse of a Man carry-
ing a cross, a crown, but one of thorns;
three crosses, than which all history
gives man no more magnificent hap-
pening than the center Cross.

We see Him arisen and glorified.
Now we know and see Him as our in-
tercessor, our great high Priest.

"Now we see through a glass darkly
But then face to face."

Protection, Kans.

A WORD OF APPRECIATION

I am taking this opportunity through
the pages of the Gospel Herald to
thank my many friends for their acts
of kindness to me. During the sick-
ness and death of my husband we were
often encouraged by visits and sing-
ing by the brethren and sisters, by
cards and letters sent, and much ma-
terial help.

My husband has been gone nine
months and God has provided much
comfort and encouragement for me by
the help of His faithful children. Time
and time again my burden of strug-
gling alone for my children has been
lightened by the help of kind friends.
So many individuals have helped over
and over again. I cannot find words
to express my gratitude.

My husband had a vision during his
sickness in which he had the assur-
ance that his family would be cared
for. It surely increases my faith and
trust in the Lord when He so bounti-
fully supplies our needs.

I feel my unworthiness of the love

and kindness you have manifested
and would especially ask an interest
in your prayers, that I might be given
wisdom and strength to train my chil-
dren in the right way.

Wishing you all a Happy New Year
in the Lord, I am

Your unworthy sister,
Martha L. Buckwalter.
Lancaster, Pa.

CHOICE GOLDEN GRAIN

(Collected from a series of meetings held
at Chestnut Hill, in charge of Bro. Henry
F. Garber.)

Texts: I Pet. 4:8; Phil. 4:6; Jas. 7:20; Ja-
1:15; Col. 1:14; Jno. 16:7-11; Jno. 16:12, 13;
Acts 17:30; Jno. 3:7; Psa. 29:11; Heb.
1:3; Eph. 6:11; Rom. 10:9, 10; Col. 2:9, 10;
Ezek. 18:4; Matt. 27:22.

Above all things, have fervent char-
ity among yourselves. Satan always
has work for idle hands. Thoughts are
not sinless, for "the thought of fool-
ishness is sin." Many people are short-
sighted; therefore they sell themselves
to do evil. Through His blood we are
forgiven, redeemed, and adopted. The
Holy Spirit is like the tide; He lifts
us up and shows us our sin. When the
tide of the Holy Spirit is in it is time
to sail out in the ocean of God's love.

If you do not have the fruit of the
Spirit, do not blame the Spirit; blame
yourself. Many folks are choke
channels that keep back rivers of liv-
ing water from flowing through the
lives.

The Holy Spirit is a down payment
of what we receive in full glory. God
does some things we must do. Born
once—die twice; born twice—die once.
The new birth is the gateway to di-
cipleship; it is not reformation but re-
velation. Every Christian can have
calmness and serenity, and peace like
unto God Himself. Peace of God and
worry do not fit together. If we do
not trust God in the dark, we do not
trust at all. Faith begins where sight
leaves off.

The Lord came to bless His people
with peace. God always limits Satan's
power. Satan has a lot of power and
he does a lot of damage. It doesn't
take a wise man to come to Jesus.
Reverence is coupled with humility.
"Ye are complete in Him." We have
God's arms under us, God's wings
above us, Angels around us, the Holy
Spirit within us. Cor.

A HAPPY NEW YEAR'S GREETING

By D. L. Christophel

For the Gospel Herald.

This is a subject that is very much
misused. It is a day that is just like
other days, a day beginning another
year. Men, according to God's grace
and mercy and plans, have figured out
the length of the year according to the
constellations. They have figured the

time, days, hours, minutes, and seconds so that the time corresponds with the sun, moon, and stars and all in God's firmament. But days are all alike to us. There are many material holidays for different events, but we do not believe that a Christian should have any part in them, nor do we give nor receive any real blessing from them. God has promised to care for His own through His dear Son, our crucified and risen Savior, Jesus Christ, and by the assistance of the Holy Spirit.

Man's Plan. I will turn over a new leaf and live a better life; but that is soon forgotten. Well, I will live a godly life now. That is morally considered a very good thing, but if that is all the conversion, regeneration (new birth) that man receives, then his hopes are all vain glory and will all vanish away. He has no part in Jesus Christ and His redemption because he has never died with Christ, consequently never arose with Him in newness of life, and never has nor ever will become a child of God under those conditions. Brethren, please honor New Year's day as any other day, and as a day beginning another year. Remember that God and His Son are at the head and beginning of all things.

Tiskilwa, Ill.

TEMPTATIONS

By Noah H. Martin

For the Gospel Herald.

To be tempted is not sin unless we yield to temptation. In the epistle of James we are taught the source of all temptations: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death." Eternal death. Perhaps some may think that when they are tempted they may as well commit the act; for to be tempted you have committed sin in your heart already. To have the promptings of a wrong desire and yet not yield is not sin, for you have overcome the temptation, but to harbor lust or sin in your heart, waiting for an opportunity to commit the deed, is sin. It has been said that one cannot help it when a bird flies over his head, but one can keep it from building its nest there.

Jesus teaches, When your eye offends, pluck it out; and if your hand or foot offends, cut them off and cast them from you; for it is profitable for you that one of your members should perish and not your whole body cast into hell. Jesus does not want us to cut off our natural members from the body. He is teaching spiritual sur-

gery. He wants us to cut off wrong desires before lust enters our hearts and causes us to sin. He was in all points tempted as we are yet without sin. When He had fasted forty days, He was an hungered. He had been tempted by Satan to convert stones into food, but He would not yield to Satan's request. He was shown all the kingdoms of the world and Satan promised to give them to Jesus if He would fall down and worship him. Jesus answered, "It is written, thou shalt worship the Lord thy God; and him only shalt thou serve." Again, Jesus was taken upon a high pinnacle of the temple, and Satan told Him to cast Himself down; for the angels would bear Him up, so He would not dash His foot against a stone. Jesus would not yield to Satan's temptations, for He came to do His Heavenly Father's will. Satan will come to all of us time and again to try to allure and tempt us to yield to sin, but if we resist him he will flee from us, and if we do not yield to Satan it will bring honor and glory to God. Every temptation faithfully resisted helps us to become stronger to overcome the next, and every commandment of God fully obeyed helps us further on the way that leads to glory.

May we remember while in this world that we are in a great testing school preparing for our existence in the Great Beyond. When we have accepted salvation and received Jesus as our personal Savior, then trials and temptations will come and we become discouraged and Satan comes to entice us to turn back in sin. May we not yield. May we remember Lot's wife who only looked back and disobeyed God's command, and judgment came upon her and she became a pillar of salt.

We are not all tempted the same way. In Hebrews we are taught to "lay aside every weight and the sin which doth so easily beset us." We all have besetting weaknesses, and Satan knows what they are and where to set a snare or trap to cause us to fall. When we are persecuted and folks speak evil of us and despitefully use us, we will be tempted with malice, hatred, envy, or a spirit to retaliate. May we remember that the Lord said, "Vengeance is mine; I will repay." To retain hatred in our hearts we are termed as murderers. May we not be overcome with evil, but overcome evil with good. We may suffer for sins of others. May we take it patiently, for Jesus suffered innocently for the sins of the whole world.

The sin of jealousy may overcome us, which is as "cruel as the grave." King Saul was jealous of David and tried to kill him, but God spared David's life and King Saul was rejected by God and his death was a tragedy. We may be tempted to covet that

which belongs to another. May we read of Ahab and his wife Jezebel, who coveted Naboth's vineyard and reaped bitter consequences for their sin.

Some one may be tempted to tell an untruth and justify himself by saying he did it to restore peace. May we remember that Satan "is a liar, and the father of lies." May we not exaggerate nor speak evil of any one, for we must give an account of every idle word. Then others may be tempted to steal or take advantage of some one. May we know that restitution must be made and repentance and forgiveness will be required. Again, some may be tempted with pride or an exalted spirit. Solomon teaches in Proverbs: "Pride goeth before destruction, and an haughty spirit before a fall." Others may desecrate the Lord's day. May we remember Israel's captivity for not observing the Sabbath.

There are many more temptations which we are subject to. May we be led and guided by the Holy Spirit. If any have been overcome, may we repent, ask the Lord to forgive us, and resolve on this New Year to overcome all temptations and try some victory to win, not only on New Year's day, but through the entire year.

Hagerstown, Md.

QUESTION DRAWER

(Continued from page 819)

great exactness, there is not a word said about the duties of Christian magistrates in civil office. And lest some one should quote Rom. 12:8 to disprove this, we hasten to call attention to the fact that Paul is listing a number of duties that belong to the officials of the Church, and only in the thirteenth chapter does he turn to the State, and then not to tell magistrates what to do, but to tell us as Christians what to do to them. Magistrates are individually responsible to God for their acts, just the same as all people of mature age are responsible the whole world over. In view of all this our conclusion is that civil and military positions, no matter of what rank, are not the proper place for followers of our lowly, yet majestic, Lord and Savior.—J. A. R.

Is it right for a Mennonite member to receive an old-age pension from the government, especially when he has no means of support, has no income, and is unable to work? C. K.

We see nothing morally wrong in receiving such pension. It is an effort on the part of the government to provide for the needy, and this means of support of the needy is secured by taxation to which all tax-payers are subject. Nonresistant people may accept this kind of a pension with better grace than to accept a pension for military service rendered in their uncon-

verted days. But there are several other kinds of support to be preferred to old-age pensions, provided such kinds are available. The Bible provides to support in the following ways:

1. Self-support where that is possible. Eph. 4:28; 5:8; I Thes. 4:11, 12; II Thes. 3:10-12.

2. Where self-support is impossible, the next course which the Scriptures enjoin is that of support by able-bodied members of the family. I Tim. 5:4, 8.

3. A third form of support taught by the Scriptures is that of the Church supporting its own needy. This was the method used by the apostolic Church. Acts 4:34; 6:1-6; 11:29, 30; Rom. 12:13; I Jno. 3:17.

There is blessing in store for every able-bodied son or near relative, and for every church or congregation that rises to its Christian privilege and duty in the support of the needy. "He that soweth bountifully shall reap also bountifully." Government aid should be thought of only in case these other means are cut off. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

CORRESPONDENCE

(Continued from page 825)

follows: Supts., Ben Slagell and John R. Detweiler; Chors., Willie Schantz and John Miller; Secys., Ella Detweiler and Alta Johns; Librs., Mabel Miller and Katie Anna Swartzendruber; Prim. Chors., Ellen Slagell and Mrs. Alva Swartzendruber.

On the evening of Nov. 17 we were favored with a missionary program given by Bro. and Sister William Engle from the Jabbok Bible School near Thomas. At present we are enjoying a series of meetings conducted by Bro. J. C. Gingerich of Detroit Lakes, Minn. Dec. 13, 1935. Nora Eichelberger.

Wakarusa, Ind.

(Holdeman congregation)

Greetings in Jesus' Name:—The Lord has provided bountiful things, both temporal and spiritual, for which we are grateful.

Sunday evening, Nov. 3, Bro. Clarence Shank of the Olive congregation was here and preached for us. The subject of his sermon was sin, in which he gave much instruction for each member present.

Sunday, Nov. 17, the Sunday school meeting of Prairie Street, of Elkhart, Olive and Holdeman churches was held with the Prairie Street congregation. This was a very instructive meeting in both afternoon and evening sessions.

The following officers were elected Sunday evening, Dec. 8, for young people's meeting, to serve for the next six months: Supts., Floyd Yoder, Fred

Stichter; Chor., Dwight Weldy; Secy-treas., Marie Martin. Pray that whatever they do may be done to God's honor and glory.

The Lord willing, we expect to have a Bible conference here from Dec. 25-27. Bro. Joseph S. Neuhauser of Grabbill, Ind., is also expected to be here and begin a series of meetings Dec. 26, to continue until Jan. 5. Pray for the work at this place.

Dec. 13, 1935.

Bertha Yoder.

Jackson, Minn.

Dear Herald Readers, Greetings:—We had a full and interesting day here on Sunday, Dec. 1. We enjoyed listening to the Men's Chorus from Kalona and surrounding churches, led by Bro. Herman Yoder. They sang for us after the Sunday school session on Sunday morning, and gave a real message in song. A number of them were old time acquaintances and their visit was much enjoyed.

Bro. Simon Gingerich was with us at the same time and gave us an inspiring message in the evening. He also preached for us on Monday evening, at which time counsel meeting was held. Then on Tuesday evening the communion service was partaken of.

This fall and winter we have had Sister Margaret Gingerich of Detroit Lakes with us again. She is teaching here. A number of young men from Dakota were here during the corn-husking season; one of them, Bro. Ed Kauffman, remaining during the winter. We enjoy the fellowship and help of these Christian young people in our church work.

We enjoyed a very interesting meeting in the afternoon of Thanksgiving Day, and are looking forward to a Christmas program now.

On Dec. 15, we reorganized our Sunday school, with the following officers elected: Supts., James Bute, Marvin Garber; S. S. Chors., Ethel Landis and Margaret Gingerich; Church Chor., C. J. Garber; Cor., Irene Kauffman. May the Lord lead and guide them in the new year's work.

A mixed chorus of thirty gave an interesting program on the evening of Dec. 15. They came from Mt. Lake, about twenty miles from here.

Dec. 15, 1935. Mrs. Edd Garber.

Detroit Lakes, Minn.

(Lake Region congregation)

Greetings to the Herald Readers:—We have had a number of visitors at this place since our last writing. Bro. and Sister Isaac Miller and two daughters, Marjorie and Myrtle, accompanied by Bro. and Sister Anson Erb, all of Alberta, Can., stopped a short time with us. Bro. Miller preached for us on the evening of Oct. 23. Bro. Harvey Roth, wife and baby, and his father, Joe Roth, and Sister Lydia

Kauffman, all of Garden City, Mo., were here two weeks visiting relatives and friends. Bro. and Sister Charles Butte of Jackson, Minn., also spent a few days here. We were glad for all these visits.

We as a congregation were especially thankful at this Thanksgiving season, when it became evident to us that the means were forthcoming to do the finishing of the inside of our church building. The efforts have been blessed, the brethren with their wood, the sisters and children with their investments, and with a few gift donations, enough was realized to pay for the material and labor with some left over. And today, Dec. 15, we met in a finished building. We praise the Lord for His goodness to us.

Bro. Joe Gingerich has gone to Oklahoma to hold meetings, and from there he expects to be at the Short Bible Term at Hesston.

Nearly all of our young men, who were away working through the summer, are at home this winter. We appreciate having them at home.

Our Sunday school was reorganized today as follows: Supts., O. H. Wenger, Emery D. King; Chors., Goldie Hershberger, Lina Gingerich; Secy-Treas., Ruby Gingerich. May all we in God's Kingdom strive to do more than we have in the past.

Winter is now upon us. Although not so pleasant some ways, yet there are some things about winter we do enjoy here in the woods. The wonderful display of God's handiwork is something to behold when everything is decorated with soft, sparkling snow.

With best New Year wishes to all,
Dec. 15, 1935. Mary Wenger.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings:—We praise the Lord for His many tender blessings to us. We have enjoyed another series of revival meetings which began on Sunday morning, Nov. 17, and closed Nov. 29. These meetings were conducted by Bro. D. D. Miller of Protection, Kans. Bro. Miller very plainly presented the Word of Truth along the line of some timely subject each evening, with a sermon following. Some of the subjects were Social Problems, The Christian's Attitude, Marriage and Divorce, War, and Evolution vs. the Bible Account of the Creation. The congregation was much encouraged, and the unsaved were given the opportunity to accept Christ. As a result there are 5 applicants for baptism now under instruction. Several of these are our Sunday school pupils from non-Mennonite homes.

On Sunday evening, Nov. 17, Bro. Eli Frey was also with us and spoke on Three Urges to Obedience. His encouragement was much appreciated.

On Sunday morning, Dec. 15, we re

organized our S. S. as follows: Supts., Vernon Kauffman, Frank Shank; Secys., Ralph Shank, Beulah King; Treas., Allen Schlabach; Chors., Norma King, Beulah Shank; S. S. Libr., Beulah Shank.

Our weekly prayer meeting is very well attended, especially by our young people and others of the community not of our congregation.

We are busy preparing for a Christmas program to give the Christmas message in a special way to many who do not attend regular religious services. Pray for us, that we may all be faithful in doing our part in His great service.

Dec. 16, 1935. Nancy Glick.

North Lima, Ohio

Dear Herald Readers, Greeting:—Our summer course in the study of Matthew was discontinued in September.

On Oct. 6 our annual counsel meeting for the three local churches was held at the Midway Church. At that time it was voted that Bro. Stephen Yoder, who recently moved here from Kansas, be accepted in the ministry to serve at the Leetonia Church. Bro. Yoder's services were needed, and we are grateful for his labors with us. On Oct. 20 communion services were held.

On the forenoon of Nov. 17 we had our missionary services. The afternoon and evening of the same day were devoted to a Sunday school meeting. Again the opportunities and responsibilities of the Sunday school teacher were set forth, and also the responsibility of the church to the unsaved in its own community. May we be not only hearers but doers.

On Dec. 8 the following officers were elected at the N. Lima Church: Supts., James Steiner, John Lehman; Secys., Leonard Basinger, Gilbert Rohrer; Treas., Vernon Blosser; Chors., Harry Burkholder, Daniel Martin; Libr., Wilma Lehman; Extension Dept. Supt., Ivan Lehman.

The following Sunday the officers were elected for the Midway Sunday school and are as follows: Supts., Walter Oswald, Paul Swope; Secys., Herbert Detwiler, Maurice Detwiler; Treas., William Brunk; Chors., Daniel Martin, David Wenger; Libr., Clara Horst.

May the spirit of peace and good will continue with us through the coming year.

Dec. 16, 1935. Cor.

Leetonia, Ohio

Dear Herald Readers, Greetings:—Our Sunday school has been reorganized for the coming year. The following have been elected as officers: Supts. Russel Royer and George Mumaw; Prim. Supts., Esther Yoder and Mary Ziegler; Secys., Lowell Zeigler and Verna Rice; Chors., Cora Bair and

Herman Swope; Treas., Walter Royer; Librs., Ella Bauman and Thelma Good.

Our congregation was made to rejoice over the fact of Bro. Stephen A. Yoder and family moving to our neighborhood from Harper, Kans. In our fall counsel meeting at the Midway Church, Bro. Yoder was accepted as one of our ministers for this district, and the field assigned to him is Leetonia.

One of our number recently passed to the great beyond, namely, Sister Ione Yoder, who was bedfast for a number of years. May we all prepare to meet God for many do not have a lingering illness as our sister had.

Dec. 16, 1935. Cor.

Stuarts Draft, Va.

(Valley View congregation)

Dear Readers of the Herald:—It has been a long time since you have read any news from this congregation. But we are still having Sunday school and preaching every Sunday. Bro. Joe Weaver brought the message Sunday, Dec. 15. There were 64 present for Sunday school. The attendance has been on a decrease for a while. Weather has been unfavorable for several Sundays.

Bro. James Lowery, who is getting very old, is not well at this writing.

The officers and teachers here have been appointed for the coming year: Supts., D. E. Weaver, Perry Showalter; Chor., Herman Campbell; Secy., Harold Campbell; teachers, Marie Weaver, Mrs. D. E. Weaver, Maud Driver, Bessie Hailey, Franklin Weaver, Herman Campbell, Jason Weaver.

As the Christmas season is here again we hope it will bring cheer to every home. There will be a treat given Sunday, Dec. 22, to all the Sunday school scholars who take part in the children's song service every month during the year.

We hope the coming year will be more prosperous than ever before at this place.

Bessie Brydge Hailey.

Dec. 18, 1935.

Shickley, Neb.

Dear Readers of the Herald, Greetings:—We again thank God for His continued love, grace, and mercy to us.

We have enjoyed many blessings, for we have had our Bible conference, Dec. 11-15. Brethren N. E. Roth of Tofield, Alta., and N. M. Birkey of Thurman, Colo., were the instructors.

The following topics were given: Grace, Trust, Practical Christianity, Fellowship, Christian Conduct, Christian Joy, Courtship and Marriage, Unity of Believers, Nonresistance, Dangers that Threaten the Church, Beauties of Heaven.

The brethren also gave us six sermons while with us. We trust that the

seed sown has strengthened this place. Great interest was manifest and attention given. May the Lord abundantly bless these brethren and use them for the extension of the cause of Christ and the Church, that saints may be strengthened and sinners warned.

Dec. 18, 1935. Fred C. Reeb.

Fisher, Ill.

Dear Herald Readers:—On Dec. 8, after the regular Sunday school hour, the following officers were elected to serve in the church and Sunday school for the year 1936: S. S. Supts., Amos Heiser, Henry Horsch; Secys., Leslie Heiser, Melvin Grieser; Prim. S. S. Supts., S. M. Zehr, Elmer Schrock; Y. P. M. Committee, J. A. Heiser, Harold Zehr, Daniel Teuscher; Prim. Y. P. M. Com., Elmer Springer, Albert Zehr, Clara Springer; Chors., Chester Zehr, Melvin Teuscher; Ushers, Ervin Heiser, Maurice Schaer; Trustee, Joseph Sommer. May the Lord bless each of the new officers in His work.

We found it necessary to remodel our church building because of a lack of room, for which we are grateful to our heavenly Father, especially when we consider the fact that so many of the churches are nearly empty. The work of remodeling and redecorating, which was entirely done by our own members, is finished; and we are now worshiping in our church again, which will seat about 65 more people than it did before.

Dec. 18, 1935. Alta Heiser.

BIBLE SURVEY COURSE

UNIT II: OLD TESTAMENT POETRY AND PROPHECY

For over two years the General Sunday School Committee has been sponsoring an Elementary Teacher Training Course which consists of six units of study, as follows:

1. Old Testament Law and History.
2. Old Testament Poetry and Prophecy.
3. New Testament Studies.
4. Child Study.
5. Principles and Methods of Teaching.
6. Sunday School Administration.

Various texts have been used in these studies, but there was an urgent call for text books written by Mennonite authors. For some time writers have been at work upon texts for the first three units, which together are known as the Bible Survey Course. We are glad to announce that the text for Unit 2, *Old Testament Poetry and Prophecy*, is now off the press and ready for distribution. In a concise and interesting way the author, Bro. Paul Erb, Hesston, Kans., gives outlines and expositions of all the Old Testament books from Job to Malachi, inclusive. The book is especially adapted for Teacher Training classes, whether in Bible schools or congregations, but will also make an interesting book for home reading and study. The publication of the other two units of the Bible Survey Course is also being pushed as rapidly as possible, and it is aimed to have them ready for distribution early in January.

The book described above contains 91 pages. These Bible Study textbooks will sell at the uniform price of 30 cents each, for single copies, and 25 cents each for six or more copies. All prices are postpaid. Send in your order now to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

THE PASTOR'S HELPMET

(Continued from page 822)

hand findeth to do, do it with thy might." The pastor's wife has a far-reaching influence to encourage the work of the sewing circle. Her attitude and co-operation with the work would be of great value and inspiration to the cause.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Tuleta, Tex.

SPECIAL MEETINGS

Mount Joy, Pa.

Report of the Bible meeting held on Saturday, November 30, 1935, at the Chestnut Hill Mennonite Church.

Organization.—Mod., Martin Metzler; Chors., John K. Charles, Norman Ebersole; Secy., Paul Newcomer.

Program and Speakers.—(Morning) Opening Song Service; Devotion (Isa. 55), Hiram Kauffman; The Free and Open Bible, Henry Lutz; Ordinances of the Bible (I Cor. 11:2), John W. Weaver. (Afternoon) Song Service; Devotion (Eph. 2) Landis Shertzer; Children's Meeting, John K. Charles; Book Study (I Peter), Wilson Moyer; The Church and Her Relations to the World, John W. Weaver. (Evening) Song Service; Devotion (I Peter), Christian Frank; Book Study (continued), Wilson Moyer; Evangelistic Sermon (Text, I Pet. 4:8), Henry Garber.

Thoughts Gleaned.—The Bible is a free and open Book. The Bible is the Word of God. Its history is true, the pilgrim's staff, a mine of wealth. The more Bible we have the less law we need. As we accept Jesus as our Savior, He becomes the rule of our life. The Church of Jesus Christ is a called out people. One thing for the Church to do is to be a lighthouse in the world. The Church in the world is a glorious thing but the world in the Church is a terrible thing. If we have lost out in the faith, we have lost out with God. The great need in the Church today is Holy Ghost power. It takes God's Word to bring conviction.

The teachings of the day were that we stand four square on the Gospel.

Secretary.

Lancaster, Pa.

Report of the Annual Thanksgiving Meeting held at the Chestnut Street Mennonite Church, Lancaster, Pa.

Theme: "Be thankful for Spiritual blessings."

Program and Speakers.—(Morning) Songs and devotion; Our Spiritual Blessings (Eph. 1:3), Elmer Yoder; Thanksgiving Sermon—"Father, I Thank You," (Jno. 11:41), John Grove; Chosen in Christ (Eph. 1:4), John E. Leatherman. (Afternoon) Bro. Krady opened by giving some time to the children. Predestination Unto the Adoption of Children, John Gochenauer; Redemption (Eph. 1:7); Forgiveness of Sins, Elmer Yoder. (Evening) What Are We Saved From, Richard Danner; Sermon (Our Lord's Return), John Grove. Text, Matt. 25:13.

Thoughts Gleaned.—God has given to us spiritual blessings, but we can only have them by accepting Him. Lack in our spiritual lives is due to our limiting God's working power in our lives. A few of the spiritual blessings Bro. Yoder listed: God's supreme love offering, privilege of meeting together on this Thanksgiving day, gift of saving faith, gift of repentance, the abiding presence of the Holy Spirit, His loving care for us. Things to be thankful for: Hills, valleys, streams, wooded mountains, healthy, strong bodies, etc. All have enough bless-

ings to raise our voices in thanksgiving. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people" (I Pet. 2:9). God needs a people today just as He needed Israel to make Him known. Bro. Gochenauer brought out the failing of the Calvinistic doctrine—Grace is given to some, not to all; a limited atonement, against the sound Bible standard and doctrine of atonement for all. Christ made atonement for sin; all may be saved. We must come unto God by faith. God has decreed several things: A definite design and plan in creative work; every part of His creation just a part of one great whole; God knew the beginning from the end; decrees of God included man as a free moral agent. Ezek. 33:11 given as contradiction to theory of absolute predestination.

Redemption was and is found in and through the blood of Christ, the price that was paid for us (Heb. 9:12); He has redeemed us from death and destruction, from the power of the evil one. God hath delivered us, doth deliver us, will deliver us. We are saved from enemies (the devil), the wrath of God. "The soul that sinneth, it shall die." We are living in a serious day. The coming of the Lord should be an event to be loved, not to be feared by believers. May we pray that He may come speedily.

Secretary, Esther Goldfus.

Thomas Mills, Pa.

Report of the Bible Conference held at the Thomas Mennonite Church, near Thomas Mills, Johnstown District, Pa., Nov. 26 to Dec. 1, 1935.

Instructors.—E. W. Kulp, Bally, Pa., and John R. Mumaw, Harrisonburg, Va.

Subjects discussed.—God, the Father and Christ, His Deity, Kulp; The Bible a Divine Revelation to Man, Mumaw; The Atonement, Kulp; Worship, Mumaw; How to be Filled with the Holy Spirit, Mumaw; The Blessedness of a Holy Life, Mumaw; Thanksgiving Sermon, Kulp; Church Government, Kulp; A Satisfying and Effective Christian Experience, Mumaw; Biblical Standards for Our Young People, Kulp; God's Provisions for Our Purity, Mumaw; The Christian's Glorious Calling, Kulp; Life Insurance, Mumaw; Satan, Kulp; Eternal Punishment, Mumaw; Nonresistance, Kulp; The Ministry of the Holy Angels, Mumaw; A Conscience Void of Offense, Kulp; Proper Observance of the Lord's Day, Mumaw; The Bride of Christ, Kulp; Meeting Difficulties in the Young Christian's Life, Mumaw.

There were seven timely sermons delivered by both brethren. There were also two children's services conducted and a praise service was held the last evening.

Thoughts Gleaned.—God is a person. He is omnipotent, everywhere present, and all knowing; a God of patience and longsuffering; the Christian's God; the Creator and Judge of all men. Christ was both God and man; was tempted, but did not sin. The Bible is the message of God to man. It is a divine revelation. The atonement is a necessity. God gave His only Son as our atonement to sanctify, cleanse, and reconcile us. There is a place of confession before atonement can be made. Worship involves the nature of God, a recognition of God, an appreciating of what He does for us, the adoration of God, an outreach of the soul for grace, the committing of one's self to God, and to consecrate our powers to do the will of God.

We need to be filled with the Spirit for Christian living and service. To receive the Holy Spirit we must first acknowledge, ask, accept, and act when He comes to us. As Christians we are called to be holy. The holy life is pleasant because the Word of God is not meat but joy, peace, and righteousness. God cares for all and is the Giver of all. The church consists of called out, sent out, kept out and will be taken out people. It is the church of Jesus Christ, and

all are purchased by Him. Mission is to preach the Gospel to all. A Christian life is well when it produces happiness and joy unspeakable and a desire for Christian living.

To have a satisfying Christian experience we must become a new, turned-about being (II Cor. 5:17); must have a conviction and genuine faith; must be partakers of the divine nature. We need an inside, genuine religion, not only a sham outward religion. The Christian life satisfies when it brings joy to the soul. Some standards for young people should be: Accept the Savior, honor father and mother, example of believers, heed the Word and yield yourselves unto God. Rom. 6:13. We are made pure by the washing of regeneration. Tit. 3:1. Christ is our Advocate, Mediator, and High Priest. God calls all people unto Him from out of the world. We are called to be saints.

Satan is "the god of this world." The devil is a deceiver, liar, an accuser, the author of sin; tempts to sin, ensnares, puts wicked purposes in hearts of men, takes away seed sown, accuses the brethren and comes as an angel of light; is always modern. Eternal punishment begins with judgment, results in everlasting destruction, means eternal darkness and fire. Hell is the certain destiny of the unsaved.

To practice nonresistance we must have the Spirit of Christ, not returning evil for evil. Angels are ministering spirits, acting at the command of God. A conscience is a conduct of one's sense of right. It is a witness of man and accuses of sin and guilt. Our conscience must be in perfect adjustment with God's Word if it is to be true. God established the Sabbath day for men to worship, a day to assemble for worship and engage in activities that will extend the Kingdom. We as young people should never attempt to solve our problems alone, but take them to God in prayer. Have backbone to say "NO" to the world. Secretaries.

Married

Glick—Shetler.—On Nov. 2, 1935, Bro. Isaac S. Glick and Sister Martha Shetler, both of Millwood-Maple Grove congregation, were married at the Maple Grove church near Atglen, Pa., Bishop John A. Kennel officiating. May God bless this union.

Gusler—Lantz.—On Dec. 14, 1935, Bro. Kenneth Gusler and Sister Esther Lantz, both of the Fairview congregation, Fairview, Mich., were united in marriage at the home of the officiating bishop, Bro. Menno Esch. May God richly bless this union, to His glory.

Shank—Brunk.—On Dec. 12, 1935, Bro. John F. Shank of Broadway, Va., and Sister Katie F. Brunk of Denbigh, Va., were united in marriage at the home of the officiating bishop, Bro. Lewis Shank of Broadway. May the choicest of God's blessings be theirs.

Herr—High.—Bro. Henry H. Herr of the Byerland congregation and Sister Mary E. High of the Brick congregation, were united in marriage Nov. 2 at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord abundantly bless this union.

Andes—Herman.—Bro. Paul L. Andes of the Strasburg congregation and Sister Nora A. Herman of the Stumptown congregation were married Nov. 28, 1935, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them through life.

Clark—Landis.—Bro. David R. Clark of the Kinzers congregation and Sister Esther M. Landis of the Mellinger congregation, were married on Nov. 28 at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in this new relationship.

Stalter—Klopfenstein.—On Sunday, Dec. 15, 1935, Bro. Daniel Stalter of Alberta, Can., and Sister Wilma Klopfenstein of East Fairview congregation near Milford, Neb., were united in marriage, Bro. Wm. R. Eicher officiating. May God's choicest blessings attend them through life.

Nice—Roth.—On Tuesday evening, Dec. 3, 1935, in the presence of brethren and sisters assembled at the Filer, Idaho, Mennonite Church, occurred the marriage of Bro. Hiram I. Nice and Sister Ethel Roth, both members of the Filer congregation, Bro. S. Honderich officiating. May they be true to this sacred vow.

Umble—Shetler.—On Thanksgiving day, Nov. 8, 1935, Bro. Leon H. Umble and Sister Melba K. Shetler, both of the Maple Grove-Millwood congregation, were married at Maple Grove Church near Atglen, Pa., Bishop John A. Kennel officiating. May God's blessing attend them through life.

Yoder—Kauffman.—On Dec. 12, 1935, Bro. John I. Yoder of Belleville, Pa., and Sister Agnes E. Kauffman of Atglen, Pa., were united in the holy bonds of matrimony at the Maple Grove Church, near Atglen, Pa., Bishop John A. Kennel officiating. May the rich blessings of God be with them.

Engle—Smoker.—Bro. Irvin G. Engle and Sister Alma M. Smoker, both of the Millwood-Maple Grove congregation, were united in the holy bonds of matrimony on Saturday, Nov. 30, 1935, at the Maple Grove Church near Atglen, Pa., Bro. John A. Kennel officiating. May the blessing of God be with them.

Oberholtzer—High.—Bro. John G. Oberholtzer of the Weaverland congregation and Sister Bertha M. High of the Stumptown congregation, were united in marriage Nov. 28, 1935, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in this new relationship.

Obituary

Good.—Martha Mae and Mary Ellen, twin daughters of Louis and Vera (Brunk) Good, were born Dec. 7, 1935, near South Boston, Va. Both died the same day, a few hours apart. Burial in the cemetery near the Ebenezer Mennonite Church. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

Blough.—Jemima (Thomas) Blough was born on May 28, 1881; died Nov. 4, 1935; aged 54 y. 5 m. 7 d. She united with the Blough Mennonite Church Oct. 8, 1898. She was united in marriage to Bro. T. L. Blough on March 12, 1905. To this union were born the following children, all of whom are living: Arthur Norman, Boswell, Pa.; Alda Barbara, Alverta, Almira, Arlene, Alvera, and Alvin at home. She is also survived by her husband and her father (John M. Thomas), a brother (Norman Thomas), and a sister (Mrs. Isaac Hostetler), all of Conemaugh Tp. Her mother (Rachel Blough Thomas), preceded her to the grave on Sept. 7, 1919. An infant daughter also preceded her.

Strickler.—Victoria H., daughter of Hiram N. and Vera Herr Strickler, died Nov. 15, 1935; aged 12 y. 6 m. 24 d. She took sick Monday, Nov. 11, with pneumonia and all was done that loving hands could do, but God saw best to take her home. She is survived by her bereaved parents, 1 brother (Hiram H.), and 1 sister (Lydia H.); also her grandparents (Hiram B. Strickler and Mrs. Lydia G. Herr). Funeral services were held at the home by Hiram G. Kauffman, and at Salunga Mennonite Church by Earl Brubaker and H. E. Lutz. Text, II Kings 4:26. Interment in adjoining cemetery.

"However painful it may be
To know that she is gone,
The thought is sweet that we may meet
Her in that Heavenly home."

Hostetler.—Mary Magdalene, widow of Francis Hostetler, was born in Holmes Co., Ohio, Sept. 22, 1848; died at the home of her daughter (Mrs. Arthur Cain) near Old Santa Fe, Ind., Nov. 7, 1935; aged 87 y. 1 m. 14 d. She was ill five years with complications. She was married Sept. 22, 1866, to Francis Hostetler, who died Sept. 21, 1912. A few years after their marriage, they moved to Howard Co., Ind., northeast of Greentown. To them were born 9 children, 2 daughters and 3 sons of whom are deceased. Survivors are 4 daughters (Mrs. Elizabeth Matlock of Flora, Ind.; Mrs. Barbara Ridgway of Alva, Okla.; Mrs. Lillian Cain, Peru, Ind.; Mrs. Minna McKinney of Ft. Wayne, Ind.); also 25 grandchildren and 29 great-grandchildren; and 1 brother (Homer Lenhart of Seattle, Wash.). Funeral services were held at the Mennonite Church (of which she was a member since her youth) in charge of Niles M. Slabaugh and J. S. Horner.

Snader.—Ruth L., daughter of Jacob Z. and Mary (Landis) Snader, was born Aug. 9, 1935; died Nov. 30, 1935, at the home of her parents, East Earl, Pa., R. R. after a brief illness of pneumonia. She leaves her parents and a twin sister (Rhoda), her grandparents (Mr. and Mrs. Harry M. Landis near Brownstown and Mr. and Mrs. Aaron Snader Sr., East Earl), a great-grandfather (Elam B. Landis, Ephrata, Pa.), and a number of uncles and aunts and cousins. Although we greatly miss our darling we could not wish her back in this world of pain and sorrow. Funeral services were held Dec. 2, at the home and at Weaverland Church in charge of Brethren John M. Sauder and John W. Weaver. Text, Rev. 21:1-7. Burial in Weaverland Cemetery.

"Oh, sweet little flower, too tender to stay,
God in His mercy took her away;
Not from our memory, nor quenched is our love,
But to dwell in that Heavenly Home above."
By the family.

Ault.—Elizabeth Ault was born in Marshallville, Ohio, July 22, 1844; died near Oronogo, Mo., Nov. 30, 1935; aged 91 y. 4 m. 8 d. She was married to Isaac Ault, who died in 1911. She was the mother of 2 sons and 6 daughters. One son (Harvey) preceded her in death. She leaves the following children: A. P. Ault, Dayton, Wash.; Abbie P. McChord, Mt. Pleasant, Iowa; Effie Poundstone, Webb City, Mo.; Tena, at home; Alpha Visser, Shenandoah, Iowa; Florence Carmichael, Coin, Iowa; and Edna Mitchell, Oronogo, Mo.; also 16 grandchildren and 10 great-grandchildren. They came to Jasper Co., Mo., 67 years ago, and after 6 months settled on the farm where she has since resided. She was a faithful member of the Mennonite Church. The quiet beauty of her life has been an inspiration to many. To enter her home was to feel the presence of the peace that passeth all understanding. In her death the Church loses a devoted member and the family a loving mother. On June 5 she suffered a paralytic stroke from which she did not recover. She was removed to the home of her daughter, Mrs. Mitchell, where she spent her last four months. Funeral services were conducted at White Hall Church by Andrew Shenk. Burial in Weaver Cemetery. By request the following Scripture is appended: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Blank.—Samuel H., son of the late Joseph and Caroline (Hertzler) Blank, was born near Gap, Pa., Dec. 22, 1879; died Sept. 29, 1935; aged 55 y. 9 m. 7 d. In his youth he united with the Millwood A. M. Church and remained a faithful member till death; being the first of a class of nine to answer the summons. Dec. 10, 1907, he was married to Nancy Byler, who survives with 2 sons (Joseph and Sylvester), 2 sisters (Mrs. Emanuel Mast and Mrs. Tillie Stoltzfus), and a brother (Joseph H.). They are left to mourn the loss of one whose smile and handshake will be missed. A daughter preceded him in infancy. While helping his son,

Joseph, to cut down a tree, for some unknown reason the tree fell the wrong way and being unable to get away, he was caught beneath it and badly crushed. He was taken to the Lancaster General Hospital and after four days of much suffering God saw fit to call him home. We humbly bow to Him who doeth all things well. Funeral services were held from his late home near Gap by David Yoder, and at Millwood by John S. Mast and Amos B. Stoltzfus. Text, II Kings 6:15. Interment in adjoining cemetery.

"He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door;
Nor his gentle voice with its tender tone,
Be heard again by his own hearth stone;
He has gone to that beautiful land afar,
Where all the saints and angels are."

—A Niece.

Miller.—Delilah Kauffman Miller, daughter of Bishop Jonas and Rachel Yoder Kauffman, was born in Johnson Co., Ia., Aug. 9, 1861; died Nov. 12, 1935, at the home of her daughter (Mrs. Joe G. Gingerich) near Kalona, Ia.; aged 74 y. 3 m. 3 d. In her youth she was baptized by her father, and received into the Amish Mennonite Church, in which faith she lived and died. On Dec. 22, 1878, she was married to John A. Miller. To this union were born 13 children, of whom 9 survive. Also surviving are her husband, 52 grandchildren, 7 great-grandchildren, 1 brother, and 2 sisters—Jonas, Mrs. Rebecca Mishler, and Mrs. Lena Belle,—besides a large number of relatives and friends. The children are: Jacob and Savilla (wife of Joe G. Gingerich) of Kalona, Ia.; Mattie (wife of Jacob J. Yoder) of Picayune, Miss.; Rebecca (wife of John J. S. Yoder) of Middlebury, Ind.; Daniel and Solomon of Wellman, Ia.; Annie (wife of Ben Detweiler) of Keota, Ia.; Frederick of Thomas, Okla.; and Chriss of Weatherford, Okla. She was of a kind and loving disposition, and by her busy and devoted life of helpfulness, she won many friends outside the family circle, who will feel the loss of one whom they loved. Her immediate death was heart trouble. Funeral services were held at the home of her daughter (Mrs. Joe G. Gingerich), where she had her home, conducted by Isaac Helmuth and Edwin Hershberger. Text, II Tim. 4:6-8. Also a short sermon in English by A. C. Swartzendruber.

Gochenaur.—Harry, son of the late Absalom and Elizabeth (Gross) Gochenaur, was born Jan. 6, 1867; died in Strasburg, Pa., four miles from his home, Nov. 29, 1935; aged 68 y. 10 m. 23 d. His life's occupation was farming, but following the death of his eldest son almost 17 years ago he moved away from the farm, and has since done carpenter work. The past five months he worked with painters. It was while painting a barn roof that he was so severely stricken with a heart attack, that all life was gone before his fellow workers could get him to the ground. Grandfather had been under the physician's care for heart disease for the past three years, so we expected the end might come suddenly; but when he left home that day at noon, little did we think that no more would we see him or hear his footsteps about the home. The suddenness of it all testifies to the truth of the words, "There is only a step between me and death," and, "In the midst of life we are in death." May his sudden passing to God's other side be a loud call to others to "prepare to meet thy God." Brother Gochenaur was a member of the New Providence Mennonite Church for forty years and gave the past 18 years in service as trustee and 4 years as janitor in the church. He is survived by his wife (who before her marriage was E. Lizzie Hess), 3 grandchildren (Robert, Reba and Elva Gochenaur), 3 brothers, and 1 sister. Two sons preceded him in death. Services were held Dec. 3 in New Providence Mennonite Church and burial in the adjoining cemetery.

"I know not the form of my mansion fair,
I know not the name that I then shall bear;
But I know that my Savior will welcome me
there,
And that will be heaven for me."

GOSHEN COLLEGE

Winter Bible Term

1. Regular six weeks Bible Term, Jan. 2—Feb. 14.
 - (a) New material each year for 3 years.
 - (b) Teachers: D. A. Yoder, I. W. Royer, C. F. Yake, and several college teachers.
 - (c) Special courses in Y. P. Activities, Summer Bible Schools.
2. Two weeks' study course for ministers, Feb. 3-14.
3. Minister's Week, Feb. 11-14.
4. Sunday School Workers' Institute, Feb. 13-15.
5. Christian Life Conference, Feb. 14-16.
6. Many young people will spend six weeks in Bible study and in making friends. Increased interest indicates there will be a good enrollment. Come on Thursday morning, Jan. 2, 1936, and be ready for work. (Bring bed linen and towels).
7. For information write D. A. Yoder, Elkhart, Ind., Route 4.

LIST OF BIBLE SCHOOLS

Since a number of inquiries have come from students who wish to attend more than one Bible School, the following dates are given for some schools to be held during the coming winter:

Wauseon, Ohio, Dec. 16-27, 1935. Instructors; S. G. Shetler, J. Irvin Lehman, D. A. Yoder.

Atglen, Pa., Dec. 30, 1935—Jan. 10, 1936. Instructors; S. G. Shetler, H. E. Shank.

Kokomo, Ind., Jan. 20-31, 1936. Instructors; S. G. Shetler, J. N. Kaufman.

Fairview, Mich., Feb. 3-14, 1936. Instructors; S. G. Shetler, C. C. Culp.

Leo, Ind., Feb. 24—March 6, 1936. Instructors; S. G. Shetler, D. A. Yoder.

Further information will be given by writing to any of the instructors for the school desired. S. G. S.

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Howard-Miami Mennonite Church near Kokomo, Ind., Jan. 20-31, 1936.

Instructors: S. G. Shetler (principal) and J. N. Kaufman.

Subjects offered: Genesis, Esther, Job, Mark, 1 Tim., II Tim., I Cor., Vocal Music, Teachers' Training—Bible Survey, Teachers' Training—Child Study, Christian Principles—Holy Kiss, Anointing with Oil, Church and State, Bible Geography—O. T., Bible Doctrine—Plan of Salvation, Missions—Rural.

Tuition, 75c per week. Board and lodging free to students from other communities.

For further information, write to
Niles M. Slabaugh,
Kokomo, Ind., R. 4.

JOHNSTOWN BIBLE SCHOOL

January 6 to February 14

We are pleased to announce that the services of Sister Emma Zimmerman Horst have been secured as matron for the seven weeks of our Bible School this year. We are sure her talent and wealth of experience will be a real blessing as she contributes her part to the work of the School.

We are also glad to announce that in cases where three or more will be coming from the same home, a reduction of \$4.00 will be made in the tuition of one.

The indications are for good attendance this year, and the invitation is again extended to all who can to enjoy these days of fellowship with us.

Johnstown Bible School.

SPECIAL BIBLE TERM

at Eastern Mennonite School
Harrisonburg, Va.

Time

January 2 to February 12, 1936

Instructors

J. Irvin Lehman, Director, assisted by Milton G. Vogt (returned missionary from India), Henry E. Lutz, Ruth E. Brackbill, and some of the regular faculty.

Additional Helpers

The following brethren and sisters will help in the various special meetings named below:

H. B. Keener, Harrisonburg, Va.
C. F. Yake, Scottdale, Pa.
John Leatherman, Philadelphia, Pa.
Catherine Leatherman, Philadelphia, Pa.
Paul Mininger, Philadelphia, Pa.
Milton Brackbill, Paoli, Pa.
Noah H. Mack, New Holland, Pa.
Paul Good, Hinton, Va.
Jason Weaver, Stuarts Draft, Va.
Aaron Mast, Belleville, Pa.
E. G. Gehman, Harrisonburg, Va.
S. H. Rhodes, Harrisonburg, Va.
F. B. Showalter, Harrisonburg, Va.
Alta Shenk, Lancaster, Pa.
Ray Emswiler, Dale Enterprise, Va.

Special Ministers' Course

An advanced course for ministers and missionaries for two weeks. Jan. 27 to Feb. 7, 1936.

Ministers' Week

Feb. 10 to 13, 1936

Additional Features

Revival Meetings

Christian Life Conference

Mission Program

Sunday School Workers' Meeting

Elementary Teacher Training Course

Special Literary and Music Programs

Unusual Opportunity

Awaits the special term students to become acquainted with 150 other Mennonite students. Don't miss it.

For further information

Write to

EASTERN MENNONITE SCHOOL
Harrisonburg, Va.

HESSTON SPECIAL BIBLE TERM

Jan. 1-Feb. 7

New names are coming in nearly every day of persons who are expecting to attend our Special Term. Courses for those who wish to know more about God's Word, victorious life, practical Christian work. Also courses for ministers.

If you have the book, *Ideals for Earnest Youth*, bring it with you. Ministers bring, *The Ideal Ministry*, Johnson, and *How to Prepare Sermons and Gospel Addresses*, Evans.

Notify us of your intention to attend.

Milo Kauffman, Hesston, Kans.

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Maple Grove Amish Mennonite Church near Atglen, Pa., Dec. 30, 1935, to Jan. 10, 1936, D. V.

Subjects: Isaiah, Joshua, First John, Matthew, Bible Survey (Genesis to Esther), Missions, English, Hosea, Teachers' Training (child study), Bible Doctrine, Christian Principles, Job, Genesis, Bible Geography, Acts.

Instructors: Bro. S. G. Shetler (Principal), Johnstown, Pa.; Bro. Harvey E. Shank, Chambersburg, Pa.

Tuition: 75 cents per week. Board and room furnished without charge to students from other communities.

For further information, write to or call

Isaac G. Kennel,
Parkerburg, Pa., R. R. 1.

YOUNG PEOPLE'S INSTITUTE AT GARDEN CITY, MO.

Jan. 25-29

Instructors: S. C. Yoder, Goshen, Ind.; J. D. Hartzler, Gridley, Ill.; J. D. Mininger, Kansas City, Kans.; Walter Yoder, Goshen, Ind.; Milo Kauffman, Hesston, Kans.

Subjects: Book Study (Genesis and Ephesians), Missions, Victorious Life, Young People's Activities, S. S. Pedagogy, Chorister Clinic and Hymn Interpretation.

Expenses: Tuition—seventy-five cents. Board and room free.

For information write Lloyd Hartzler, Harrisonville, Mo.

Send your orders now for FAMILY ALMANAC FOR 1936 (English and German)

This annual is again ready for distribution and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents we submit the following prices:

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Weaver's Book Store, New Holland, Pa.

CHRISTLICHER GEMEINDE KALENDER

is the title of the Almanac published by the Mennonites of Germany. The issue for the ensuing year, 1936, contains valuable articles and lists of all the Mennonite churches in Germany, Poland, Switzerland and France together with the names and addresses of the ministers. 150 pages. Price, 45c.

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To realize God's presence is the one sovereign remedy against temptation.—Fenelon

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GOSPEL HERALD

in defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JAN. 2, 1936

(Herald of Truth
Established 1864)

No. 40

EDITORIAL

"What hath God wrought?"

He hath wrought wonders; and might have wrought still greater wonders had all men who bear the name of Christ been true to their profession.

Our greatest achievements are wrought in God and through His power. Christ says, "Without me ye can do nothing." Paul says, "I can do all things through Christ which strengtheneth me."

This admits us into the secrets of successful Christian living. While in our flesh "dwelleth no good thing," it is also true that through the power of God who has cleansed us through the blood of His own dear Son we may live the life triumphant over sin and pray with the beloved apostle, "In all these things we are more than conquerors through him that loved us."

Two Bishops Called Home.—Last week we chronicled the death of Bishop Anthony Heatwole of Waynesboro, Va. A few hours after the paper was on the press we received word that another bishop, Bro. John M. Shenk of Elida, Ohio, had likewise passed away. The two died just a day apart. Both had reached the allotted age of four score years, and both were stalwart defenders of the faith. For many years they had braved the storms of life, had filled responsible positions in the Church, had been leaders in their respective fields of labor, and their voice in Conference was listened to with respect. But they had run their course in life, the Lord called them home, and we bow in reverence and submission to the will of Him who doeth all things well. An added responsibility rests upon us who are left behind to bear "the burden and heat of the day."

Liberty of Conscience.—Many of the people in America are here because our forefathers sought a land of liberty, where they might worship God in the way they believe the Bible teaches them. So strong was this feeling after America had won its independence that a guarantee for freedom of conscience was written into the United States Constitution. This provision has been incorporated in state constitutions also. But this guarantee is being more and more disregarded.

As an illustration, let us notice the difficulties between the Russellites (otherwise called "Jehovah's Witnesses") and the school authorities in some sections on the question of the flag salute. Our opinion of Russellite doctrine is well known. But, like other people, they are right in some things, and nonresistance is one of them. Being conscientious on this question, they naturally shrink from the flag salute, as it is carried on in many schools. But in at least one state the authorities have taken an attitude that amounts to this: "Your children must salute the flag, and they must attend school. This is no violation of the constitutional guarantee of liberty of conscience." To say nothing on the question as to which side has the right view on the matter of the flag salute, the fact remains that here are people who are conscientious on the question, and according to the constitutional guarantee this conscience can not be forcibly disregarded.

But whether it be this or any other issue that is under consideration, when you take away a man's liberty of conscience you are interfering with one of his most sacred rights. Here, as in other things, it is our highest duty to remain true to God no matter what the results may be. God has given us a conscience as a monitor within to help keep us in right paths, and we owe it as a duty toward God and man to keep our conscience clear and upon the altar of the Lord—as Paul puts it,

"a conscience void of offence toward God, and toward men."

The Study of Prophecy.—Elsewhere in this issue will be found a pointed article pertaining to this subject, written by Bro. C. F. Derstine. God, having perfect knowledge of all things "from everlasting to everlasting," has this all-comprehensive vision inscribed on the pages of His revealed Word. The deeper our insight into this Word, the clearer our conception of that phase of it commonly known as "prophecy."

Our brother is right in stressing the importance of studying the prophetic Word, even though we may not be able to comprehend it all. In this connection it may be well to recognize that there are other things outside the Bible as well as in it, that are beyond the comprehension of man. Take prophecy out of the revealed Word of God, and you have nothing left but husks. Whether it is prophecy or some other phase of the Word of God that is under consideration, "Blessed is he that readeth."

Our brother is right in his closing plea for charity toward those who do not understand all things just as we do. He cites the differing views on the literal thousand-year reign of Christ on earth as an example. This is a point on which conscientious and orthodox theologians of all ages have differed, and why should we get red-faced and quarrel about it? The difference among honest orthodox believers is not so much about the second coming of Christ, for the Bible is very clear and specific on that point; but it is the controversy over what He will do after He gets here that arouses some people to un-Christian attitudes. On this phase of Christ's order of blessings we enter the realm of figurative language, and it is in this field that most misunderstandings arise. Growing out of these misunderstandings it is too often the case that we take the arbitrary

stand that if you do not agree with my views of what is meant by this or that prophecy you don't believe in prophecy at all.

Our forefathers, while not entering into the controversies concerning certain points of prophecy witnessed in later years, were nevertheless clear in their vision of such future events as the second coming of Christ, the resurrection, the judgment, and future destiny of both saved and unsaved. Their confession of faith and other writings give evidence of this fact.

Another thing to be remembered is the fact that prophecy is only one phase of the inspired Word that men should diligently study and meditate upon. Sin and its awful consequences, righteousness and its glorious achievements, Christian duties and responsibilities in Church and business and home and social life are also phases of the inspired Word that claim our careful attention. In all these things, prophecy included, "Blessed is he that readeth."

Welcome 1936.—The year 1935 exists only in memory; it has gone with all its predecessors to join the past. We welcome the new year. May God help us to improve the opportunities which it brings.

The past is valuable to us only as we meditate upon and profit by the lessons to be learned from the virtues or vices in the records made by ourselves and others. In whatever ways we have lived up to the standards which God would have us uphold, let us thank Him for His sustaining and enlightening grace and continue on. In whatsoever way that errors are apparent in our past records, let us pray God for forgiveness, rectify our errors so far as that lies within our power, and by the grace of God avoid them in the future. That is our only reason for the backward look. It is the future that should hold our attention.

But before we delve into the future, let us remember that it is the present—not this present year or even this present day, but this present moment—that holds the secret of our success in either material or spiritual affairs. They who follow God's directions as to how to improve our present opportunities need have no fears of the future. It is this, doubtless, that Christ had in mind when He gave His practical teachings as recorded in Matt. 6:24-34. Take care of the present, and God will take care of the future.

What has 1936 in store for us? God alone knows. But we know that if we follow the course indicated in the preceding paragraph, that part of this present year which God sees fit to allow us to see with our natural eyes will be profitable and God-honoring. Make the most of each opportunity as it presents itself, and your record will merit a "Well done" at the close. 1936 will not

be blackened with sin if nobody commits any sins. The responsibility of making a commendable record rests with man, not with God. "What I have written, I have written," does not mean that I can not write an entirely different record in the future from the record I made in the past.

What are your plans for 1936? We trust that your plan may be identical with that of Joshua: "As for me and my house, we WILL serve the Lord." Among other things, we crave an interest in your prayers in behalf of the Gospel Herald and the Mennonite Publishing House. It is our aim, as God gives us grace and guidance, to do our best for the cause of Christ and the Church. We need your prayers and your support. And in whatsoever way you think that God could be glorified more and the Church further strengthened through some improvements here, your counsels will be appreciated. As laborers together with Christ, as "an holy nation" consecrated to the God of our salvation, may our united prayers go up to God and our united service be dedicated to the glory of God and the furtherance of the Cause among all people.

SHOULD CHRISTIANS STUDY THE PROPHETIC PORTION OF THE BIBLE?

By C. F. Derstine

For the Gospel Herald.

We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light in a dark place, until the day dawn.—I Pet. 1:19.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things: For the time is at hand.—Rev. 1:3.

The quoted passages answer our question. Yes, Christians ought to study prophecy, because it is part of the Word of God, it is the light in the darkness of the age, and the time is at hand. But still the question arises, Since interpreters do not agree among themselves, perhaps its study had better be left alone. If this idea were correct, then the Lord (I say it reverentially) had better kept this part out of the Bible. In the verses following the verse quoted above, Peter states that there is "no private interpretation" of prophecy. Consequently it is the solemn duty of the Christian to search for the true meaning of the prophetic content of the Bible. Then also Peter declares that "prophecy came not by the will of man;" hence men have no right to eliminate this portion of the Bible. Peter closes with this striking word: prophecy came by the Holy Ghost.

But the question still arises in the minds of some, "Why was there such a strange silence among the Protestant reformers, who were the founders of the largest denominations of today?" Let us look into the history

of the study of Dispensations included in the study of prophecy.

For various reasons the study of prophecy was neglected after the fourth and fifth centuries. Church and State were united, and the Church lost her pilgrim character. This blindness continued during the so-called "Dark Ages"—a period of about a thousand years. This unholy alliance between Church and State is still hindering the work of God. Russia, South America and lately Mexico are modern illustrations of the tragedy of such an alliance, which leads the Church into all sorts of abuses, and the nations into atheism. Voltaire became an infidel largely through seeing the crimes of the Church in France of his day.

The Reformers are not to blame that they did not recover prophetic truth from Roman Catholic rubbish. Adolph Saphir writes: "The Reformation had two defects: (1) They did not distinguish the dispensations. If they had they would not have approved of the death of Sevetus, because he was a heretic. For in the Church there was no sword. The sword is in the kingdom. (2) They did not clearly understand the position of the Jews, nor the second advent of our Lord, not the difference between the position of the Church and the position of Israel, both in the past, and as to the future kingdom. Personal salvation they preached, but they never saw the plan of God. They did not see clearly the highest point of the epistles, and the book of Revelation, where Christ is revealed as the coming 'Great God or Saviour,' as 'King of kings, and Lord of lords.'"

The above statement is not true of all the Reformers. Certain men had "dim light." Those in England—such as Cranmer, Latimer, Ridley—saw more clearly than those in Continental Europe. These interpreted the coming of the Lord literally. Menno Simons saw the doctrine of the coming of the Lord quite clearly. Luther was illated and taught contradictory things, which every well-informed student of the Reformation knows. This is one reason his hands were stained with human blood.

However, it is too much to expect that the reformers could have done everything. They discovered the mighty doctrine of "Justification by Faith," which had been lost for a thousand years. They wrought wonders, though they still left the Church bound to the State. With this unholy alliance they stained history with bloody pages.

Who can imagine what a more wonderful story could have been written of the Reformation if they had understood prophecy. Then they would have had a better chance to see the doctrine of nonresistance for the Christian Church. Instead, they left the main bodies of the Reformation

litaristic. They saw Romans 13, but seemed to be blind to Romans 12. They saw that civil society was the ordinance of God," but did not see that the State had no rights in spiritual matters, to enforce creed by civil penalties.

Jesus Christ was brutally murdered, but His followers never appealed to the State about it. They left it to the God of justice. The apostles, evangelists, pastors, and thousands of Christians were martyred in the early centuries, but they never suggested an appeal to the State or to the sword. Later, when the Church did mount the earthly throne, she lost her testimony and power. Result: the "Dark Ages."

Dr. Kliefoth, one of Germany's greatest students on the doctrine of the "Last Things," says: "It was not until the age following the Reformation of the sixteenth century, that the church was aroused to a deeper study of the future for the Kingdom of God on earth. It was the Reformation which showed the supreme infallibility of the Word of God. This opened the door in modern times to the wider study of eschatology (future things). But now this branch of Biblical study has acquired for itself an independent position, a firm exegetical grounding, which nothing can disturb—although a large body of Christian teachers remain unacquainted with this fact and continue to neglect the prophetic word."

What wars—what woes—what sorrow—what shame—what prostitution of her holy purposes the Church could have been spared, had she understood her true mission. If she had understood the calling of the Church today to suffer, if she had understood that God placed the scepter in the hands of gentile world powers, how different her course would have been! How desperately the Catholic Church tried to rule! Yet, withal, Europe is standing today on the very edge of a cataclysm, because the Church of Europe is still blind to the purposes of God for this age.

When it comes to error, Protestant England is in the dark, as well as Patriarchal Russia, and Papal Italy. It is true, there is more tolerance, though England jailed three thousand young men during the war, who saw the doctrine of the ages by the study of prophecy. Many of these suffered brutal hardships for their faith. Although in America the Church has no formal alliance with the State, the Church is so largely depending upon the State to pass laws, and put across its program by the sword of legislation, that sometimes we feel that there is very little difference between Protestants and Romanists in the matter. The "nonconforming Church" must often suffer at the hands of both.

The gifted Luthardt of Leipsic, an author well known even in America,

some years ago expressed himself thus: "The progress of the Church since the Reformation demands corresponding progress in prophetic study. Theology is not something accidental or unnecessary, but essential to our age. Its development stands under the guidance of the Holy Spirit. So must also the development of the study of the prophetic Word. The Church's eyes are more directed to the future than ever before."

It is true there are unskilled sects, such as the Adventists, false lures in the study such as Russellism, wrong conceptions, and vain speculations, things of which every devout student of prophecy is ashamed, but this is true of all theology. There is no Biblical doctrine in the Bible, but it has its counter heresy. Nobody suggests that we stop studying the doctrine of the atonement, because the Modernists reject the same, and call it the "Doctrine of the Shambles." Because the Unitarians deny the Deity of our Lord does not stop any of us from studying the records which declare His "essential Deity." Heresy, like sin, shows up the person by the attitude he takes towards the same. That is why the Bible states, "There must needs be heresies, so that those who are approved might be evident."

Different problems must be solved at different times. Ours is the doctrine of eschatology (future things). The need of the hour calls for a sane approach to the subject. We need real Christians to study the "MORE SURE WORD OF PROPHECY." Peter declares, "Ye do well to take heed." Prophecy has a needed message for the times. Let us patiently examine the word of prophecy, and study the things to come. Too often this great study is left to sects and groups, who are not scholarly and sometimes not even reverent. The prophetic Word is needed today, as never before, for the guidance of the Church. It is the "meat in due season" spoken of by our Lord. "Due season," means the right time. He even warns about the false servants who lose their separation by "eating and drinking with drunken", and who do not declare that the Lord's coming is imminent. They put the Lord's coming far off and say, "The Lord delayeth His coming."

The devout, reverent, faithful study of prophecy need not DIVIDE. How can we approach the study, when godly men differ? For illustration, let us take the main difficulty. There are premillennialists who believe that Christ's reign will be a thousand years long, over the earth, and then eternal in the new heaven and new earth. The amillennialists believe that the reign of Christ is in the hearts of believers now, and after the Judgment in the last day will continue in heaven forever, for eternity. With such a dif-

ference of opinion, what can be done? Why not emphasize their agreements, instead of the differences? They both can believe that our Lord may come at any time. They both can believe that this age may close any moment. That its close will be with judgment. That the saved will be translated in a moment. That the devil will be banished. That the Lord will take His rightful place on the throne, as King of kings, and Lord of lords. That the universe will ultimately be cleansed of sin. That sin and sinners will be judged. That at the end of every life there lies the destiny of heaven or hell. Let us preach the above things upon which we agree, continue the study of prophecy under the guidance of the Holy Spirit, and God and time will take care of the things upon which we differ.

If Protestant literature and Roman dogma are silent about prophecy, the Bible is not. Is Protestantism our authority, or is it the Bible? Are we indebted for the faith to Wittenberg, Witmarsum, Rome, Geneva, Oxford, or to God? From whom came the Word of Prophecy? Who is our Master? At whose feet do we sit? The first three hundred years the early Church heeded the word of prophecy. Though they suffered, they wrote the pages of history with more glorious records than many of their successors in other centuries. If we must appeal to human authority, let us go back to the conception held before the darkened centuries. Better still, may we reverently search the "MORE SURE WORD OF PROPHECY," and tell what we see, till we see Him, and the "DAY" dawn.

Kitchener, Ont.

THE MENNONITE ATTITUDE ON LABOR UNIONISM

A Word of Explanation

By Daniel Kauffman

For the Gospel Herald.

Several weeks ago we printed an account of a meeting held at Scottdale, Pa., between representatives of the Mennonite Church and officials of the United Mine Workers of America. The question before the meeting was: Is it possible to arrive at an understanding whereby members of our church may be permitted to work unmolested in unionized mines without in any way becoming affiliated with the unions? Our position as a church was clearly stated and the issues involved were freely discussed. After this the position of the Church and of the Union were reduced to writing. In response to a number of requests, we herewith print these two statements:

Position of Church Representatives

We, as representatives of the Mennonite Church this 27th day of November, 1935, do agree:

That all of our brethren working in and around mines coming under district 2, United Mine Workers of America, are agreed to a check-off from their wages each pay, equivalent to the dues and other charges collected from members of the Union.

Be it further understood that our brethren shall not sign any papers nor participate in any activities of the Union.

We furthermore agree to offer no resistance to the activities of the Union, but passively refrain from work around the mines in times of strikes or lockouts, and to make no demands relative to grievances or otherwise.

Position of Union Officials

We, the officials of the United Mine Workers of America, do agree this 27th day of November, 1935, to accept the above agreement, with the understanding that the officials of the Mennonite Church will furnish their members with a card showing that they are in good standing in the Church, and also that said agreement is carried out in good faith by members of said Church entering into this agreement. Be it further agreed that members of said Church shall have the privilege to report any violations of the contract, and that we will instruct all local unions by sending in to them a copy of this agreement, in order that the members of said Church shall be granted all the privileges under the Constitution of the United Mine Workers of America, and that we will not force the brethren to take any part in the organization or to sign any paper thereof, or to force them to attend any meeting or place any fine on them for not doing so. We will also see that their rights are protected, and see that their grievances are handled the same as any member of the organization.

It will be seen from these statements that:

1. On the Church side there were no objections raised to members desiring to work under those conditions to submit to a reduction of their wages,

the equivalent of the sums paid to labor unions by members of the unions; also it was advised that in case of strikes our members hold aloof from the difficulties by remaining away. It was also stipulated that our members were not in any way to become members of labor unions.

2. On the Labor Union side it was conceded that our members were not required to unite with labor unions in order to secure a job in unionized mines. The Union also agreed to protect our members against violence or oppression—something the Church side did not demand or call for, but which was voluntarily offered by the Union officials.

It was also clearly understood, on both sides of the conference, that those of our members taking part in the meeting, though appointed by certain organizations in the Church, were not speaking officially for the entire Church; that the only official action taken by the authorities on both sides was that pertaining to the Johnstown, Pa., district. The understanding reached was to be a precedent which the Church in other fields having similar problems might follow, or modify, or reject, as their judgment or conscience may dictate. In the meantime let us prayerfully study the issues involved, cling to "all things whatsoever" are embodied in the Gospel principles as enunciated by Christ and the apostles, and "prove all things; hold fast that which is good."

Scottdale, Pa.

PREACHERS' PAGE

"GOD EVER CARES"

God ever cares! Not only in life's summer,
When skies are bright and days are long
and glad:

He cares as much when life is draped in
winter,
And heart doth feel bereft, and lone, and
sad.

God ever cares! His heart is ever tender;
His love doth never fail nor show decay;
The loves of earth, though strong and deep,
may perish,
But His shall never, never pass away.

God ever cares! And thus when life is lonely,
When blessings one time prized are growing
dim,
The heart may find a sweet and sunny
shelter,—
A refuge and a resting place in Him.

God ever cares! And time can never change
Him;
His nature is to care, and love, and bless,
And drearest, darkest, emptiest days afford
Him
But means to make more sweet His own
caress.

—J. D. Smith.

Sinner friend, you can not have mercy from
God unless you confess and forsake your
sins.—Wm. G. Detweiler.

People find ways, loop-holes, windows, in-
to heaven, that I don't know where to find
them.—J. J. Engbrecht.

THE PROGRESS OF THE TRUTH FROM THE STAGE TO THE PULPIT

(The following, selected by John H. Mosemann, tells how one man found Christ. The message carries two important truths: (1) the unsatisfactory and deceptive life of sin; (2) the folly and dangers connected with church entertainments and theatricals.—Ed.)

It is by request that I am relating the experience through which I passed and was led by the grace of God into the blessed knowledge of salvation through Jesus Christ. It was He who sought and found me after drifting around in the rough sea of this world's unrest for more than twenty years. Having been without a father's care from the time I was nine weeks old, for it pleased God to take him home, it left my mother a widow, and not until I was sixteen years of age did she marry again. She was a godly soul and spent much time in bringing to me, her son, the simple truths of the Word of God. Thus I was not a total stranger to at least some things of the Bible. However, at the time she married again she left the city for a home on a farm one hundred and thirty-five miles away, and I was left

in the care of friends, but unfortunately of Unitarian faith.

Soon the old practices at home passed away and I began to drift with the rest into the whirlpool of this fast-moving world. The glittering lights, the gay music, and the laughter of men and women was an attraction, for that is all it has to offer, and the unconverted heart soon yields to its withering influence. I was identified with a church that have always been, but the sad part was that a connection with a church and a new birth only sends the victim to despair, for he sees no power or help to keep in an hour of temptation.

I soon drifted into the bright light of the world and having been tutored in the church to take part in a number of dialogues and church plays, I decided to test my ability in the theatre. I made up my own sketches, and wrote the words for my own songs, played several parts and impersonations. My first experience was on an amateur night and I won first and second prize. This was very encouraging, and from then on I followed the public stage as well as private entertainment four years, to the time of my conversion to God. Little does the professing Church realize the danger of allowing play and pageants to take the place of the Gospel of the grace of God. It was in the Church I received all the preliminary training for the stage, and may say to those who are believers in our Lord Jesus Christ, make every effort to keep out of whatever church or assembly with which you may be connected all shows, plays and pageants, or raise your voice in protest against it for it grieves the Holy Spirit, robs men and women of the Gospel of Christ, encourages young men and women to go to theatres as well as try for a place at the dazzling footlights of the stage at the expense of their moral and spiritual welfare.

It was at the close of an evening performance that a friend and I walked down the street and saw a crowd gathered to hear a man speaking. The sidewalk was filled, and crowding our way through we were caught in the midst of a group gathering to hear the speaker. It was at this time he shouted loudly and quoted a passage of Scripture which I had heard before but found later to be Romans 3:23: "For all have sinned and come short of the glory of God." While trying to get by the crowd gathered, he shouted another portion of Scripture which I later found to be in the same book: Roman 5:6—"For when we were yet without strength in due time Christ died for the ungodly." We passed on and the passages seemed to stick to my heart and mind like glue. Try as I would I could not shake them off, and with a convicted conscience I waited for a street car to reach my home. While waiting for the street car my attention was attracted to an old lady playin

small street organ and singing as best she could to make herself heard above the din of the heavy traffic. I grew near to listen and saw she was blind, and heard her singing—"Where my wandering boy tonight", etc. My thoughts went back to my own mother who had so faithfully prayed for her boy, and who did not know he was performing in theatres.

With a heavy heart I finally reached my rooms, trying to shake off the thing that clung to me like a burr. The theatre never was the same thing again. I played, but it was only mechanical. A heavy heart, a convicted conscience, the scriptures ringing in my ears, day after day seemed darker. May I say that it is folly to believe that players on the vaudeville stage are gay and happy and free. This is only forced on them. Back in the dressing rooms and in private life one sees the real life: sorrow, disappointment, broken-hearted and grieved, many pass from time into eternity. For nine months my life was one of conviction and fear, not knowing where to go or what to do to obtain peace for which I sought. At every opportunity I would listen to the Salvation Army workers from a distance. My pride and position kept me from drawing near. If only I could hear something that might tell me of a way out of my trouble. My profession did not bring me in contact with any who could point me to Christ.

It was about a year from my first experience I heard of a revival meeting in a little church near my home, and decided to pass by at least. Perhaps something might be said or done to bring relief to my burdened heart. It was a warm summer evening. The windows were open and I heard the music and singing of Gospel hymns. How I longed to know the value of the truth contained in the hymns. I stood under a tree and could see the preacher. A clear, loud voice rang out and he began to read. It was the same passage I had heard before—"all have sinned and come short of the glory of God." My heart ached, my sins flashed before me, and the terror of meeting God unsaved gripped my soul. He read on and suddenly stopped and said, "I have something to say to you now. While we have all sinned, there is hope for you all," and he read the passage in Romans 5:8. "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us." A new light and hope came to my sin-darkened heart. God had spoken; I saw it was Christ who came into this world to meet my need, and by faith in Him my sins were forgiven and peace made for my heavy heart.

I cancelled my engagements, and after a few days ventured out to find those who could speak of this salvation too. I now had a longing to learn and know more about the Word of God and the One who had saved me, and

began in a rescue Mission to listen as well as testify and tell of the joy and light that came into my life. I was permitted to go on the Gospel Wagon and tell what I knew. With great fear and trembling I spoke to men and women in the streets, some of whom I had performed to in the theatre. Much could be said of the reaction on the friends with whom I had formerly associated. Persecution followed, trials and testings came, but through it all God gave grace to press on, and I have been going on ever since, although twenty years have passed by since God led me into His service.—John J. Lanting in *The Evangelical Christian*.

SIGNS OF PROSPERITY

More cigarettes were smoked in America last July than in any other month on record. During the first six months of this year the consumption of gasoline was up 309,120,000 gallons over the same period last year. Bank deposits increased \$1,304,000,000 during the first six months of 1935. Farmers bought 75 per cent more in implements. Vacationists this year spent \$400,000,000 more than in 1934. Amusements report the best year since 1930. Department stores, chain stores and the big mail order houses say that business is much better. Why all the grumbling about hard times, and why so little for the missionaries and church work?—The Gospel Minister.

THE PREACHER'S RESPONSIBILITY

(Ezek. 3:17-21)

There is a threefold responsibility mentioned in the text:

1. That of a Watchman.

This is not only a position of great responsibility but one that is often dangerous. He is there for the interests of the owner or establishment. He is not to loaf or sleep on guard, but to be alert and protect said interests to the best of his ability. More than one faithful watchman has lost his life while doing his duty.

Ezekiel was to be a watchman unto the House of Israel, which was God's possession, and while in a sense he was there for them, and they were looking to him to give the signal or alarm in case of danger, yet he was there to protect God's interests.

Viewing it in this light how great and high is the calling of the preacher and what responsibilities are his! Paul told the Ephesian elders that they were overseers of the Church of God.

As a watchman the preacher must be on the lookout for either good or evil tidings. He must know the spiritual status of his flock and report to headquarters as he makes his rounds.

2. That of Hearing the Word from God's Mouth.

He must hear from God. God will tell him what to do, what course to take. His heart and mouth will then be full of the words of God, not his own. There will be inspiration, flow, and glow. There may not be oratory, but the mighty eloquence of the Spirit. Is there not a famine in the land for the Word of the Lord? We would not discredit books of Spirit-filled writers. Perchance some of us need to read more of them. We would not discredit study. Most of us need to study more. But above all things we need to pray more and hear God speak. The man who has the words of God will be correct in his theology and doctrine though he may not be able to give theological definitions. Theory is dead when only human, but if clothed with the spirit will impart life.

3. That of Giving Warning from God.

His responsibility here consists of delivering the message God gave Him. It is God's message. He is not responsible for it, only for delivering it. It is a message of warning.

The message is directed to two classes, the wicked or nonprofessor and the righteous or professor.

His warning to the wicked is to be that of death or judgment. If he persists in his wicked way and if he fails to warn him he will be lost and the messenger will be held accountable.

What about the preacher who takes judgment of the Bible and cries peace, and prophesies smooth things?

We have no authority to cease thundering the Law from Mount Sinai. A sermon on hell once in a while would awaken the professor as well as nonprofessor.

Again he is to warn the righteous that he sin not, and be lost. We must warn them of the danger of the soul. There is danger of backsliding and even apostatizing till there is no place of repentance found (Heb. 6:4-6; 12:16, 17). This apostasy is predicted for the last days. It is upon us. (II Tim. 4:1-5; II Pet. 2:1-3; I Tim. 4:1-12).

The tendency of man is not to become more spiritual; but less, as the time draws near. We are in an age of compromise and many people are building again the things they once destroyed. Many (some of them preachers) instead of influencing their children and impressing them with the old paths are being influenced by them in a worldly way.

Warning is needed to-day as much as in Ezekiel's day along these lines. God's Word has not changed. Sin is still sin. The penalty for it remains the same. The message the preacher is called to deliver is the same and if we fail to deliver it and warn the righteous as well as the wicked, many will go astray and

(Continued on last page)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

STILL UPWARD

Ezek. 41:7

Still upward be thine onward course:

For this I pray today,
Still upward as the years go by.
And seasons pass away.

Still upward in this coming year,
Thy path is all untried;
Still upward may'st thou journey on.
Close by the Saviour's side.

Still upward e'en though sorrow come,
And trials crush thy heart;
Still upward may they draw thy soul,
With Christ to walk apart.

Still upward till the day shall break
And shadows all have flown;
Still upward till in heaven you awake,
And stand before the Throne.
—Sel., from Streams in the Desert.

LOOKING UP

By M. D. Stutzman

For the Gospel Herald.

The psalmist (Psa. 121:1,2) says, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

It appears that the psalmist reminded himself of God's creation of heaven and earth so that he might strengthen the basis of his trust in God. If God is able to create out of nothing all that which exists, both visible and invisible, and further to provide all this creation with a law or guiding principle that will cause each and every part, great or small, to function in its prescribed order without the slightest variation, surely He is more able to so direct that all things may serve for the good and happiness of His own dear children.

We can then be assured that God is able to help, but we may further inquire, Is He willing? The best way to obtain an answer to this question is to look to Jesus, who is "the express image of His person," and see what He did, or what attitude He took toward human suffering and need. See Him weep with those that weep. As the poor leper who is separated from his friends and society approaches Him with an appeal to the willingness of Jesus to help him, the compassionate Savior answers, "I will; be thou clean." Not one instance is recorded where any one was denied sympathy and help when they came to Jesus. The following hymn expresses truth:

"It's just like Jesus to roll the clouds away,
It's just like Jesus to keep me day by day;
It's just like Jesus all along the way,
It's just like His great love."

So then whether in sunshine or shadow, we may be assured of His loving care. And may we "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1,2).

We need therefore look up to Him in gratitude and praise. It is quite easy to understand and almost natural to practice that we should thank Him for the bounties of life and the pleasant experiences we enjoy, but to praise Him for the trials and the unpleasant experiences in life is possible only to those who fully trust God. Hath not God said, "And we know that all things work together for good to them that love God, to them, who are the called according to His purpose" (Rom. 8:28)? By this promise we understand that if we love God, there can no experience of joy or sorrow come into our life but that it will prove a blessing to us.

Again, we need to look up for strength to endure and bear the things which have fallen to our lot. Often the sky is overcast and the clouds seem heavy, but there is still sunshine just beyond the clouds. Beautiful again is the thought expressed in the hymn:

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence,
He hides a smiling face."

The temptation to us is to see a frowning providence and fail to see the smiling face of a loving Shepherd, which is as surely there. Paul says in II Cor. 4:17 that affliction "worketh for us." And notice that it worketh "a far more exceeding and eternal weight of glory." The psalmist also understood this, for he said, "Before I was afflicted I went astray, but now I keep thy word" (Psa. 119:67). Therefore he concluded: "It is good for me that I have been afflicted" (V. 71). However, he found consolation in that experience; for he said, "I know, O Lord, . . . that thou in faithfulness hast afflicted me" (V. 75).

As we are looking up we naturally will be looking away from the world where all our sorrows originate. It is needless to look at the world for

comfort in distress. The very best that this world can afford is only temporal and is sure to end in disappointment. Looking up makes things different. "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5). Solomon testified to this truth. Being privileged to taste of every form of enjoyment that the world had to offer, his conclusion was that all was vanity and vexation of spirit.

We do not wish to say that earthly friends may not sympathize and give comfort. But that is possible only to the extent that they are looking up and receive of the Spirit of that sympathetic Savior.

In closing, I would like to say to our dear shut-in friends that, being shut in need not imply that joy, happiness and Jesus Himself is shut out. He will be with us in the darkest hour and finally, we shall see His blessed face.

Kingman, Alberta.

DELIVERANCE IN TROUBLE

Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.—Psa. 50:15.

How varied are the days of trouble. Sickness, with its hours of restlessness and languor; bereavement, with its rifled treasures and aching hearts; loss of substance—the curtailment of forfeiture of worldly possessions—riches taking to themselves wings and fleeing away; or, more powerful than all, the wounds of friends—abuse, confidence, withered affections, hopes scattered like the leaves of autumn!

But "God is our refuge and strength, a very present help in time of trouble!" He leaves not thy defenceless head unsheltered in the storm—"Call upon me." He invites thee into the pavilion of His own presence.

Better the bitter Marah waters with His healing, than the purest fountain of the world with no God! Better the hottest furnace flames with one than "like unto the Son of God," than that the dross should be suffered to accumulate, and the soul left to cleave to the dust! He, "the purifier of silver," is seated by these flames tempering their fury: Yea, He gives the special promise, "I will deliver thee."

It may not be the deliverance we expect; the deliverance we have prayed for; the deliverance we could have wished. But shall not the sorest trial be well worth enduring, if this be the results of His chastening love? "Thou shalt glorify me." "Glorify him!" How? By a simple faith; by meekness, lowliness, not murmuring in His dealings—these dealings endearing the Savior and His grace more than ever to our hearts.

The day of trouble led His saints in all ages thus to glorify Him. David never could have written his touching

(Continued on page 844)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Jan. 12, 1936.—A PROPHETIC VISION.

Lesson Scope.—Second Chapter of Luke.

Lesson Text.—Luke 2:25-35, 40.

Time and Place.—4 B. C.; The Temple in Jerusalem.

Leading Characters.—Jesus, Joseph, Mary, Simeon, Anna.

Golden Text.—Mine eyes have seen thy salvation, which thou hast prepared before the face of all people.—Luke 2:30, 31.

Points for Meditation.

1. Fulfillment of prophecy.
2. The character of Simeon.
3. The character of Anna.
4. "The consolation of Israel."
5. Consecration of children.
6. The human side of Christ.
7. The divine side of Christ.

Introductory Thoughts.—In our last lesson we saw Mary and Elisabeth together, travelling and rejoicing together because of the marvellous revelations that they had received from God. We heard their exultations of praises to God and saw evidences of their worthiness for the favors which God had bestowed upon them. Since that time John the Baptist was born and six months later Jesus of Nazareth was born in Bethlehem of Judea, according to prophecy. In obedience to the law of Moses, Joseph and Mary brought Jesus into the Temple, evidently when Jesus was about forty days old, to present Him to the Lord. While they were in the Temple there came an aged prophet, Simeon, which is the beginning of the lesson before us.

LESSON COMMENTS

Simeon (25-28).—While Joseph and Mary were in the Temple, there came an aged prophet, Simeon, whose character is made very evident by a number of striking statements which the inspired writer is moved to say about him. Here are some of the characterizations of him: He was (1) "just and devout," (2) "waiting for the consolation of Israel," (3) "The Holy Ghost was upon him," (4) "It was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ," (5) "He came by the Spirit into the Temple," (6) "He . . . blessed God." Where can you go to find a better description of a man than this?—remembering that this is the language of inspiration and not the opinion of some mere man. We are soon to hear of his prophecies, and from this description of him we are prepared to hear something from him that is worth while.

Simeon's Prayer (29-32).—Simeon's heart was touched when his long desire to see the Messiah had been fulfilled. Having taken the Child up in his arms and blessed the heavenly Father of the Child, he prayed the Lord: "Now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people

Israel." Part of this was a prophecy as well as a prayer.

This experience of Simeon's may well be described in the language of Peter when he referred to experiences which the children of this world can never have as "joy unspeakable and full of glory." Yet no experiences on earth, however delightful and God-honoring, can in any way match the experiences of saints in the glory world. Well may this saintly old man of God pray, "Now lettest thou thy servant depart in peace." He had seen the Lord with his natural eyes here; he fondly hoped to see Him with spiritual eyes hereafter, in the glory world.

Simeon's Prophecy (33-35).—Joseph and Mary marvelled at the sayings of this man of God. Simeon blessed them, and then said to Mary: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed." These words were all fulfilled in the earth-life of Christ. As for the sword piercing the heart of Mary, can you think of anything more pierc-

ing than that of witnessing what Mary witnessed while her loving Son was hanging upon the cross?

Simeon went on to his reward; but the memory of his meeting the Lord in the Temple is still with us. The description of the man, his prophecies and their fulfillment, and the visit by Anna at the same time; these are all refreshing memories that move us to praise the Lord that the story of this saintly man and saintly woman found a place in the divine record.

The Human Side of Christ (40).—"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." In this reference we see only the human side of Christ. He was nourished and grew just like other children did. And it is all the more instructive to us that it is so. The human side of Christ is not the really important part of His Being. We praise Him, not because He was a wonderful man, but because He was, and is, our wonderful God. But because the human side of this divine Son of God is so clearly revealed, we have in Him a perfect example, a perfect pattern, showing us how we may live and overcome. Perfect as man, His perfect record on earth increases our reverence for Him and strengthens the hope of one day meeting Him as the Perfect God in heaven.—K.

BIBLE MEETING TOPIC

THE CHILD IN THE HOME (Jr.).—Psa.

127:3-5; Eph. 6:1-4

Topic for January 12

MOTTO

"Honour thy father and thy mother."

OUTLINE STUDY

I. The Child and Its Parents.

1. What parents have done to serve the child.
 - a. Cared for it when helpless.—Luke 11:11-13.
 - b. Taught it.—Eph. 6:4; Joel 1:3; Deut. 11:18, 19.
 - c. Trained it in right ways.—Prov. 22:6; 23:13, 14.
 - d. Protected it from harm.—Ex. 2:3.
 - e. Gave it its heritage.—II Tim. 1:5; Prov. 13:22.
 - f. Corrected it when wrong.—Prov. 13:24.
2. What children should do toward parents.
 - a. Make them glad.—Prov. 10:1.
 - b. Obey and respect.—Prov. 23:22; Eph. 6:1, 2.
 - c. Provide for them and help them.—Prov. 23:22.

II. The Child's Conduct.

1. Toward old people.—Lev. 19:32.
2. Toward strangers.—III Jno. 5.
3. Toward brothers and sisters.—I Jno. 2:11; 4:7; Psa. 133:1.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Home."
2. My Duty toward Father and Mother.
3. How Father and Mother Have Helped Me.

4. How to Act toward Brothers and Sisters.
5. How to Treat the Aged.
6. Growing into Usefulness.

For Seniors.

1. An Ideal Home for Children.
2. Memories of Childhood in the Home.
3. The Place of Religion in Dealing with Children.

PERSONAL THOUGHT

Thank God for a childhood home in which we can learn the first lessons of life.

SEED THOUGHTS

I have seed to raise, and I plow the field,
And I plant the crop with care,
And I thank the Lord for the rain He sends,
As I watch them growing there.
But I don't sit down with a book by day
And let my crops run wild,
For crops won't grow by themselves, I know;
Is it different with a child?

—Edgar A. Guest.

Foundation labor does not always show,
Yet without it these buildings could not grow,
And the foundation which the "world may not see"
Are for temples "built for eternity."—Sel.

Bring your little children to the Savior. Place them in His arms. Devote them to His service. Born in the camp, let them wear from the first His colors. Taking advantage of timely opportunities, and with all tenderness of spirit, seek to endear them to the Friend of sinners, the Good Shepherd of the lambs, the loving Guardian of the little children. And not only teach them, but govern them. And in order to govern them, govern yourself.—Jas. Hamilton.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Fairfuries, Texas

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THURSDAY, JANUARY 2, 1936

Field Notes

A brother writes from Fountainville, Pa.: "The congregation at Doylestown has voted to ordain a minister, to assist in the work of the Lord in that district. They request the prayers of all God's people. Ordination, Dec. 31."

Christmas services were held at Scottdale, Dec. 25. In the morning service we listened to an appropriate sermon by Bro. A. J. Metzler, and in the evening Bro. H. S. Bender of Goshen, Ind., favored us with an address on Religious Conditions in Germany.

A brother writes from North Lima, Ohio: "Had a good Christmas meeting at Leetonia. Bro. I. J. Buchwalter of Dalton, Ohio, brought the morning message and spoke to the children in the afternoon. We had a very fine spiritual meeting all the way through."

A Bible instruction meeting is to be held at the Plain Church near Lansdale, Pa., Jan. 11-14, with Brethren C. K. Lehman of Harrisonburg, Va., and J. F. Bressler of Lancaster, Pa., as instructors. Judging from the character of the program, a profitable meeting is in prospect.

One of the encouraging news connected with the holiday season is the report from so many places of whole-week meetings. It is a most profitable way of spending Christmas week, in harmony with the experiences of the shepherds of Bethlehem on the night of our Savior's birth.

Bro. M. C. Vogt and family, returned missionaries on furlough from India, Sister Elizabeth Kulp of La Junta, Colo., Sister Clara M. Vogt of Hesston, Kans., spent Sunday, Dec. 22, at Altoona, Pa., Mission, allowing themselves to be used in services at Altoona and Mill Run. J. M. N.

Bro. J. S. Shoemaker of Dakota, Ill., well known to our readers, whose illness has been before this chronicled in these columns, is still confined to his bed. He desires to take this way of thanking his many friends who have been remembering him in various ways. May the Lord comfort and strengthen him in his afflictions.

Among recent visitors in the Publishing House, and with friends in Scottdale, are the following: Harold S. Bender and family, Elizabeth Binkele, Goshen, Ind.; Ralph Berkshire and family, Masontown, Pa.; Ernst Correll and wife, Washington, D. C.; F. W. Henry and wife, Greensburg, Pa.; Walter Horsch, Wheaton, Ill.; C. M. Helmick, Pinto, Md.

A brother writes from Zurich, Ont., as follows: "We saw our Conference and Bible School make a beginning here in the midst of a tremendous snowstorm yesterday (Dec. 26). The attendance and spiritual thermometer is rising markedly at every session, and we are looking to God for a great blessing to the community. Three of the sisters made house to house calls today in the village to again invite the children. Pray for the brotherhood at this place."

Correspondence

Kenmare, N. Dak.

Dear Readers of the Herald, Greeting in the name of the One who shall soon be crowned Lord of lords and King of kings. A local minister of another persuasion stated yesterday the possibility of this being the last Christmas. Truly as we look at conditions in Europe and in the world we are made to realize that the time is short

and the Lord will soon appear. May these solemn thoughts drive us to our knees in behalf of ourselves and others. Are we living and working as though the Lord might return at any time?

Yesterday, Dec. 15, we reorganized our Sunday school. The following were elected to office: Supt., Bros. W. R. and John G. Kauffman; Sec.-treas. Sister Eva Kauffman and Bro. Marvin Kauffman; Chors., Sisters Elma and Hazel Kauffman; Libr., Bro. Ed. Harris.

We have been enjoying beautiful winter weather for which we praise the Lord. Health is good. Truly the Lord is good to His people. "Oh taste and see that the Lord is good; blessed is the man that trusteth in him." Yours for a merry Christmas and a happy and prosperous New Year.
Dec. 16, 1935. Archie Kauffman.

Thurman, Colo.

Greetings in Christian Love:—On Nov. 17 we had our regular missionary day. There were many who took part in the services, and each went away with the appearance of having received a new blessing, also a new zeal. It truly is a comfort to see young folks interested in not only our home church, but also the foreign fields. None of us know but that some day the call may come for us to forsake our homes and go to those places where the Word of God has not yet been taken. If we are willing, how much easier God can use us. Let us try to put aside material things a little more, and set our minds on heavenly things.

The latter part of November we had the privilege of coming together for Bible conference. Our instructors were Bros. N. Roth of Tofield, Alta., Canada and Joe Zimmerman of Milford, Neb. During their short stay many inspiring lessons were given. While the meeting was still in session we ordained a new minister, Bro. Aaron Unternahrer.

Thanksgiving day we met as usual. We had many thankful people in our midst, and as we realize our dependence on a great and mighty God, we surely should be thankful for His guidance day by day.

Bro. N. M. Birky is now away holding meetings in the different churches of Nebraska. We miss him very much but are glad that he can bring the Word to others also. At a time like this we realize what our ministers and bishops mean to the Church and its people.

We ask an interest in your prayers.
Dec. 19, 1935. Edna Schultz.

Loogootee, Ind.

(Berea congregation)

Greetings of Love in His Name:—The approach of Christmas turns our minds again to the birth of our Savior. Our hearts resound, "Glory to God in the highest, and on earth peace, good will to men." The Savior anointed

God's gift to man, incarnate in the flesh that He might die in our stead. Truly in the language of the poet, "If ever I loved Thee, my Jesus, 'tis now."
Our recent reorganization resulted as follows:

S. S. Supts., Paul Weldy, Louis Swartzentruber; Chors., Louis Swartzentruber, Joe Miller; Sec., Rose Yoder; Treas., Herman Stoll; Paper distributors: Elmer Swartzentruber, Mildred Knepp; Conference delegate, Louis Swartzentruber.

Young People's Meeting: Supts., Herman Stoll, Joe Miller; Chor., Alma Chrock.

"Till He come," let us herald the good news whither-so-ever we go.

Dec. 20, 1935. Cor.

Sheldon, Wis.

Greetings in Jesus' Name:—Again we have reasons to praise Him for the things He has done for us.

On Sunday, Dec. 15, Bro. I. S. Mast preached for us in the morning and in the evening we reorganized Sunday school and church work as follows: S. S. Supts., Alpha Kauffman, Joe Martin; Sec.-Treas., Anna Hershey; Chor. Andrew Kauffman. Church: Y. P. M. Supts., Dan Martin, Ben Hershey; Prayer meeting leader and local field worker, Alpha Kauffman; Trustee for three years, Menno Eby; Local Mission Board member, Dan Martin; Chor., Menno Eby; Cor. Andrew Kauffman. May God help each one to feel the responsibility that is resting upon them, that all that is done be to the glory of God.

The brother also brought a heart-searching message on Tuesday and Wednesday evening. While here he also helped in arranging teachers, classes, and other work. Bro. Raymond Jaques, who has been in our midst for the past four weeks, is again leaving us for Jackson, Minn.

At this writing we have little snow, but colder weather.

Dec. 20, 1935. Andrew Kauffman.

Nappanee, Ind.

(Salem congregation)

"The Lord hath been mindful of us." Nov. 3 we were again privileged to commemorate the suffering and death of our Lord, and also follow His example when He stooped to wash the disciples' feet.

Nov. 12 the Sunday school was reorganized for 1936, with officers as follows: Supts., Charles Snyder, Charles Shaum; Secys., Virgil Welty, Titus Metzler; Librs., Pauline Yoder, Sarah Shaum.

An eleven-day series of meetings, conducted by Bro. Newton Weber, was closed Dec. 8. Five souls reconsecrated their lives to the service of the Master while many took the attitude as did Felix, waiting for a more convenient season.

The death of Sister Barbara Lehman

of this place brings grief to our hearts. May we so live that at the end of life we may hear the welcome plaudit: "Well done, thou good and faithful servant."

Dec. 23, 1935.

Cor.

Parnell, Iowa

(West Union congregation)

Christmas Greeting:—"For unto you is born this day in the city of David a Savior, which is Christ the Lord."

On the eve of Dec. 16, Bro. Milo Kauffman was with us in the interest of the Church school, also giving us a message from the Word.

On Sunday morning, Dec. 22, our Sunday school hour was given to a group of Hesston scholars. We all enjoyed the program. The subjects discussed were, Marks of Christian Reverence, Consecration, and Loyalty, and a few sacred numbers were sung by the quartet. Children's meeting by Wilbur Nafsinger. Bro. Albert Nissley of Hutchinson, Kansas worshipped with us on this day.

Our revival meetings have been postponed on account of the intense cold weather, but we feel confident that the seed sown shall not return unto Him void. Isa. 55:11.

Joseph Gunden and wife, William Wertz and wife, all of Pigeon, Mich., formerly of this community, spent some time with us while on a trip to the western coast.

A goodly number from the various congregations will attend the six-weeks Bible term near Wayland, Iowa.

A mantle of four inches white makes Christmas all the more real for Iowa. A bountiful harvest and our store-rooms filled, made the Christmas dinners for Iowa City and Kansas City look very appetizing. Verily, "It is more blessed to give than to receive."

Wilbur, son of Jason Yoder is recovering nicely after an appendicitis operation.

Dec. 23, 1935.

C. J. Gingerich.

Ashley, Mich.

(Bethel congregation)

Greetings in Jesus' blessed Name:—We are again drawing to the close of another year. May we profit by the mistakes of the past and enter this New Year with a greater desire to be used in the Master's service.

We have been enjoying real spiritual feasts the last few weeks. Bro. Tobe Schrock of Elmdale, Mich., brought the message to us here at this place one Sunday evening in November. He was here in the interest of the Bible school in that place.

On Sunday, Dec. 15, Bro. S. J. Miller of Pigeon, Mich., came into our midst and remained with us until the evening of the 22nd. He allowed himself to be used in the service of the Master. We had an all-day meeting the 22nd. In the morning he spoke on "The Christian Home," and in the afternoon he spoke

especially to the young people. Saints were encouraged to press on and there were those that were not satisfied with their spiritual condition and reconsecrated their lives. It is encouraging when we see young people standing true to their convictions. Will you join in prayer with us that their lives may be of greater usefulness? But there were some that were not willing to make the full surrender. It makes us feel sad to see men and women turn down this free offer of salvation.

We have again reorganized our Sunday school with Bro. Vernon Snyder as superintendent. Our Y. P. B. M. officers are: Mods., Earl Slagell, Earl Stalter.

Will you remember us at the throne that we might be kept humble in His service.

Dec. 23, 1935.

A. C. Bontrager.

Bloomfield, Mont.

Dear Gospel Herald Readers:—On Sunday, Dec. 15, we reorganized our Sunday school with the following results: Supts., Roman Chupp, Floyd Borntrager; Sec.-treas., Lena Mullet; S. S. Chor., Sam Miller; Church Chor., Monroe Chupp; Board Member, Jacob Mullet; Cor., Florence Mullet; Usher, Jack Chupp; Y. P. M. Supt., David Nissley. May the Lord use these to His glory and may our Sunday school grow stronger.

We are once more reminded of God's goodness to us as another Christmas season is here. Our hearts should overflow with praise to Him for His many blessings to us.

The outside work on our church is finished now, excepting for porches, etc., and work is being done on the inside.

Remember the work at Bloomfield.
Dec. 23, 1935. Pearl Kauffman.

Mazeppa, Alta.

Greetings in Jesus' Name:—I will give a brief outline in our work during the past few months. On July 28 Bro. H. B. Ramer of Duchess was with us. Text, Eph. 5:25. His subject for the evening was on Procrastination.

On Aug. 11 Bro. Abe Reist of Carstairs preached to us. Text, "Am I My Brother's Keeper" (Gen. 4:9). Three things today, drink, tobacco and cards. The theme for the evening was Heavenly Mansions. Jno. 14:2.

Bro. Clarence Ramer of Duchess preached to us Aug. 25 from Num. 20:10-12; I Cor. 10:12; Jas. 3:2. Subject was on Moses' mistake. The text for the evening was Gal. 1:15, 16. God called Paul by His grace. Why does God call us? To reveal His Son in me, also to preach the Gospel.

On Sept. 8 Bro. Henry Harder of Didsbury was with us. Subject: "Fear God" (I Pet. 2:17).

On Sept. 29 Bro. Clarence Ramer was in our midst again for morning service. Text, Luke 24:27. In the after-

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Miscellaneous

ON THE BRINK OF THE NEW YEAR

By D. H. Martin

For the Gospel Herald.

(The following poem was inspired by an essay read at Y. P. M. at the Weaverland Church by Anna Horst, on "The Past Year; Its Lessons," and by a sermon preached by Israel B. Good at the Martindale Church. Written Dec. 29, 1929.)

As we close another year,
And we look upon the past,
Upon the labor of our hands—
Is it of the kind that lasts?

Have we in the year that's past
Used our moments, one by one,
In humble service for our Lord?
In work that's well and nobly done?

Have we reached a helping hand
To some soul that lived in sin?
Told them of the love of Christ,
And asked them to believe on Him?

Have you cheered a brother, friend,
With a handshake or a smile
And to help him on his way,
Did you go the second mile?

Have you visited the sick,
Bringing to them hope and cheer?
The kind that cometh from above,
That makes you feel that God is near.

Have you read God's holy Book?
And tried His holy will to do?
That when you come to Zion's gates,
You may safely enter through?

In looking back o'er the past year,
You may, perhaps, see many errors
You made in moments unawares,
Prompted by the "king of terrors."

But do not let the past mistakes
Hinder you in future work,
But strive throughout the coming year
To work much harder, and not shirk.

Use the powers at your command
To work for Christ, the holy One,
Until you reach the journey's end,
And the Spirit whispers, "Come."

When you stand before the King,
To be judged by works you've done;
May His answer to you be,
"Child, your work has been well done."
New Holland, Pa.

FEALTY

By B. B. Kautz

For the Gospel Herald.

The word "fealty" is so little used that many of us didn't know it's in the dictionary; much less realize that it ought to be a part of our Christian attitude to the Church in general and towards our own individual congregations in particular. The word carries a sense of "obligatory fidelity and loyalty" (patriotism) to a cause or person for favors and benefits received.

Most of us who read this have been reared in Christian homes, where good food, clean shelter, filial love and happiness abounded. From godly parents we have inherited clean, healthy bodies and sound minds. They taught us how to work with our hands and edu-

cated us to use our heads. Some of us became heirs to businesses we didn't earn and to farms we didn't improve. We are enjoying Christian fellowship and benefit from churches we didn't build. All these, and many more temporal and spiritual blessings have come to us, directly and indirectly, because our forebears conscientiously obeyed God, according to His Word. Can **WE** feel any obligations of loyalty to the Church for these blessings?

The forefathers of the Mennonite Church, in past generations, after many trying experiences, much consideration and prayer, have formulated and adopted, out of God's Word, principles and doctrines, tenets of faith and practice, for the welfare of the Church and to the glory of God. They endured ridicule, suffered untold persecutions, severe trials, yea, martyrdom; to uphold, maintain, and preserve them for us. Do we feel any responsibility to keep these Bible principles intact?

These Bible doctrines—of separation from the world, nonresistance, simplicity, temperance, marriage, keeping aloof from politics and worldly amusements, etc.—are time-tested and have proved an effective means of keeping the Church separate from the world, its members a peculiar people, zealous and actively spreading the Gospel. Those of us who have practiced and given these principles due consideration, realize and appreciate what a bulwark they have been to the Church, against the encroachment of the world. They have been good for us and for our forefathers to live up to; they will prove themselves equally profitable to our posterity. Will we exercise Christian fealty and preserve, uphold, and diligently teach them to our children?

Because the membership of the Mennonite Church have lived quiet, peaceful, honest, simple, and conscientious Christian lives in the past, they have retained prestige and kept the respect of the civil authorities and of the world in general. Comparing the spiritual character of the members with those of other denominations, we feel it is above the average. Will we try to keep it so?

At the present time, because of the great amount of questionable, pernicious, modernistic, and unsound Bible teaching that is being disseminated over the radio, periodicals, and pulpits, a number of our members have become mixed up and unsettled in the faith. They are stranded, hanging on the fence. Some have gone so far as to leave the Church. Our bishops and ministers are alarmed at the immorality and the apostasy in evidence. They are agitated and greatly concerned at the apparent success of the onslaught of the evil one against the Church. They are strenuously working, sparing no efforts to counteract this evil;

also to uphold, maintain and preserve these principles and doctrines, which have meant so much and have been so dear to us.

Have we as members of a "plain" church, become too proud to walk humbly before God and man?

Is it more necessary for us to be belligerent than to continue as a non-resistant and peaceful people?

Are we become too broadminded(?) to walk the narrow way, and remain unequally yoked and separate from the world, in marriage and business? Shall we follow the dictates of fashion in preference to the plain teaching of simplicity in God's Word?

Must our interests be divided by politics and worldly amusements, instead of centered on spreading the Gospel?

Have we lost our love, consecration, and fealty for our own Mennonite Church?

The answer is emphatically **NO** and by the grace of God we'll prove it by walking closer in obedience to the Word and by reconsecrated service to God, adhering closer to these principles and to the Church.

While attending the continued (revival) meetings held at this time in many of the neighboring congregations, we are impressed with the many of our young boys and girls who are joining the Church. We rejoice and are glad. May God richly bless every one of them. It is our sincere hope, desire, and prayer that every one of them will become a loyal, faithful, and consecrated soldier of the Cross, until the Captain of our salvation comes for us.

May we as parents and Church leaders imbue and instil into the hearts and minds of our young people a love, appreciation, and fealty towards our own church; that they may see the good and advantageous reasons for keeping, upholding and maintaining the principles of the Bible to which we hold.

And may we as older members at the beginning of this coming New Year resolve that we will prove our fealty to the Church by being worthy ensamples to the young, by precept and example. That we will endeavor to more faithfully promulgate, uphold and preserve these principles, for the upbuilding of the Church and to the Glory of God, through Jesus Christ our Lord.

Lancaster, Pa.

STUDY OF THE WORD

By Ada Shoup

For the Gospel Herald.

First of all, we might ask the question, What is the Word of God? It is a divine revelation from God to man given by inspiration of God. "Knowing this first that no prophecy of the

Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20, 21).

Timothy says, "All Scripture is given by inspiration of God." In Paul's letter to the Galatians he explains to them that the Word of God came not from man but from God: "But I certify you, brethren, that the Gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

Therefore it behooves us that we do not doubt the origin of God's Word, or the Word itself. As we study the Word we find that the Word is Spirit and life. We as Christians are commanded in His Word to put on the whole armour of defense, the helmet of salvation, and the sword of the Spirit, which is the Word of God. This sword is even sharper than a two-edged sword. "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rocks to pieces" (Jer. 23:29)?

In Psalms God's Word is spoken of as a light. If we take the Word of God as our lamp there will be no danger of us stumbling by the wayside. May we keep our lamps trimmed and burning bright.

In the parable of the sower the seed is the Word of God. Let us all be faithful in sowing a goodly amount of seed. It is also food and milk. "As new born babes desire the sincere milk of the word that ye may grow thereby" (I Pet. 2:2). But above all, it is the power of God. Paul writes to the Romans: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth" (Rom. 1:16).

The Word of God is not of short duration—standing for a time and then the end—but it stands forever. It shall never pass away. As a proof for this we have the words of Christ Himself: "Heaven and earth shall pass away, but my word shall not pass away." It is through the Word of God that we are born again, sanctified, and cleansed. It also equips us for the service of the Lord.

Since the Word of God does so much for us, and means so much to us, does it not create within us a desire to study it more and to dig deeper into His Word? In John we are given the command to "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me" (Jno. 5:39).

Let us remember the mind grows like that upon which it feeds. Novel reading and such like makes people sentimental and light-minded. Lack of reading leaves the mind undeveloped and empty. But the reading of good, solid literature, among which of course

the Bible stands first, develops boys and girls into good, noble men and women.

Another reason why we should make a thorough study of God's Word is the influence it has over us. It is the Book of all books; therefore it is worthy of much study. When the mind feasts upon Bible truths, the character will assume Bible purity. The Word of God should be studied in all periods of life. It should begin in early youth, that children may learn to know the way of life early. It should be studied in middle life, while the mind is still active, and a vigorous body sustains the vigorous use of the mind. It should be studied in old age, that the judgments of riper years may be used in bringing to light truths which could not be discovered by minds less mature. It should be studied all along the way of life, to light our way to glory.

In Acts we are told how the Bereans "searched the Scriptures daily." I fear there are many of us who think ourselves too busy to devote a part of every day to the studying of God's Word, and to spend some time alone with God. If such is the case, indeed we are much busier than God ever intended us to be.

There are various methods that may be used in studying the Word. There is the topical method, which most of us use in our young people's meetings. In this way the facts are collected and grouped, ready for use. Another way may be to take single books and make a thorough study of them before taking up any other part of the Bible; and sometimes by taking single chapters and reading them over again and again, the sacred truths of His Word become so fixed upon our minds that they become a part of us. But we should not refrain from reading it from beginning to end. It is surprising to notice how much of the Bible is skipped if it is not taken as it comes. But the method is not so particular. Any method undertaken with prayer and in the fear of God is a good method.

Since God has placed us in a land where the Bible and conscience are free, and has given us minds to conceive and believe His Word, and has repeatedly invited us to "search the scriptures," there is a responsibility resting upon us which we cannot afford to ignore.

We may not become authorities on Bible knowledge, but we can apply the talent God has given us, and spend many golden hours learning His will and refreshing our souls with the wonderful messages He sends to His children through His Word. Let us draw nigh to God in studying and by meditation, that by His grace we may learn of His wisdom and heed His instruction, that we may be prepared to

give an answer for our hope, which is in the Lord.

"But sanctify the Lord God in your hearts; and be ready always to give an answer, to every man that asketh you, a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

THE OVERCOMING LIFE

By Harvey E. Spangler

For the Gospel Herald.

This is a thing that is needful in our Christian life. There is a daily fight between the flesh and the power of sin in our lives. If we let the flesh go, it will get the best of us in the end. But we as Christians must live the overcoming life. If any say that they are so good that they do not have anything to overcome, I am fearful that they are not born again.

The overcoming life is the life of service. Satan is ever trying to overcome us in some way. He overcame mother Eve in the Garden. He overcame Solomon the wisest man, Samson the strongest man, and Moses the meekest man. We must be on the lookout that he will not overcome us. If he overcame men of God like that, we must be on our watch. The only way that we can overcome is through Christ; only as we yield ourselves to Him.

In Isa. 53:6 we have these words: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Because we have walked away from Him is the reason that the Father saw fit to send His Son into the world to die for us. It was for me that He came to die for my sins. It was my sins that put Him to the tree.

If the Lord would have done to me as He should have done, He would not have come down in this world to die for me. But it was the great love that He had for me that He came. If we as Christians keep this in mind, it will not be hard to live the overcoming life. It is also through the resurrection of Christ that we can live the overcoming life.

We have these words in Eph. 1:19: "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." If we remember the great love of God to usward, who was doomed to die and that He sent all that heaven had to take our place, that ought to be enough for us to live the overcoming life.

There are so many people who want to carry water on two shoulders. They want to be with the Church, and yet they want to follow after the world. That is something we can not do. We must be on the Lord's side or on the world's side. We can not serve two masters at one time. The Lord called us out of the world.

Let us see some words of Peter. In

I Pet. 2:9 we have these words: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praise of him who hath called us out of darkness into his marvelous light." The apostle is talking to the saint on earth. He says, "He hath" (meaning the Lord) "called us out of darkness" and called us into light. If I am in this room, and some one calls me out of this room I am no more in this room, but called into another room. That is the way I like to think of the Christian life. We are no more of the world. We are "in the world," but "not of the world."

The overcoming life is a life of separation. Again we want to see some things. Christ is coming to get us and if we are not separate from the world we can not think of Christ coming for us. Because Christ will not take people that are not separate from the world in every way and in every form. And there is another thing that we must keep in mind. Without the help of God we can not live the overcoming life. We must have the abiding presence of the Holy Spirit in our lives leading in all things.

New Holland, Pa.

DELIVERANCE

(Continued from page 838)

psalms, nor Paul his precious epistles, had not God cast them both into the crucible. To be teachers of the Church of the future, they had to graduate in the school of affliction.

If He be appointing us similar discipline, let it be our endeavor to glorify Him by active obedience, as well as by passive resignation; not abandoning ourselves to selfish, moody, sentimental grief; but rather going forth on our great mission—our work and warfare—with a clearer estimate of the value of time, and the grandeur of existence.

—Sel. by Maude M. Hooks.

CORRESPONDENCE

(Continued from page 841)

noon Bro. Ramer conducted a short funeral service for the infant daughter of Bro. and Sister Joel Reist.

On Oct. 6 Bro. Henry Harder had the morning service. Sermon, Our Aim In Life (Acts 22:14).

Our pastor was gone for the summer and these brethren kindly filled appointments.

Our congregation is very glad to have Bro. and Sister Owen Hershberger and family of Tofield, Alta., who came into our midst in November, to labor with us in the Lord's work at this place. May God richly bless them.

We are now in the Christmas season, with snow and colder weather. On Christmas eve we plan on having

a Christmas program for the Junior Sunday school classes, with special song by older ones. May we all realize what the birth of Jesus means to us.

Our Sunday school will reorganize Dec. 29, if weather permits. Some of our number are going to attend Winter Bible School.

Barbara Guengerich.

Dec. 23, 1935.

Harrisonburg, Va.

Dear Herald Readers, Greetings: Oct. 27 was the beginning of a series of meetings at the Dry River Church, in charge of Bro. J. A. Heatwole of La Junta, Colo. There has been no Sunday school or church services held at this place for some years. Seven souls confessed Christ during the meetings, which was three weeks.

Nov. 3, Bro. Heatwole preached to the Mt. Clinton congregation. The theme of his message was grace.

Bro. Heatwole held revival meetings at Bethany, beginning Nov. 17. Meetings continued two weeks. Visible results were four confessions.

Thanksgiving services were held at the Bank Church, Nov. 28. Bro. D. S. Brunk read for an opening lesson Psal. 148, after which Bro. R. W. Benner brought a message from Psal. 100:4, 5.

On Thanksgiving evening, preceding the marriage ceremony at Weavers Church, (see marriage column) the father of the bride read for an opening lesson, Mark 10:2-12; after which the father of the groom delivered a sermon on marriage from Gen. 2:18.

Bro. J. A. Heatwole also conducted a two weeks revival meeting at the Bank Church, beginning Dec. 1. The meetings were well attended, and folks came regularly. Twenty-one confessions were the visible results of Bro. Heatwole's labors at this place.

Friday evening, Dec. 20, a meeting was held at Weavers Church for the Sunday school superintendents and teachers of Middle District. The meeting was along doctrinal lines. Instructions and restrictions were also given.

Superintendents for all the Sunday schools in Middle District have been appointed for the coming year, with the exception of Zion Hill and Rawley Springs. As reorganization takes place the first of the year, these will be appointed in the near future.

The Lord willing, the Christmas services will be held at the Bank Church, Dec. 25.

The annual instruction meeting has been announced for Saturday, Dec. 28, at Weavers Church.

By the time you read these lines we will have entered a new year. May each one go forth with a greater zeal in serving the Lord this coming year.

Best wishes to all for a happy and prosperous New Year in the Master's service.

Dec. 24, 1935.

Laura E. Kulp.

Middlebury, Ind.

(Middlebury congregation)

Dear Herald Readers, Greetings:—"Thanks be unto God for his unspeakable Gift." May we at this Christmas season appreciate this Gift so much that we in return will render to Him our whole life and service.

On Nov. 10 our bishop, Bro. D. D. Miller, was with us and brought to us a message from God's Word and baptized nine precious souls. May our prayers attend these that their lives might be real lives of service for their Lord.

Nov. 17 Bro. T. K. Hershey and wife missionaries on furlough, were with us and gave us very interesting messages on mission work in South America.

On Dec. 8 we had our counsel meeting and the 15th communion; the membership being quite well represented.

Dec. 18 we had our annual business meeting at which time we reorganized the various activities of the church. S. S. Supts., Ira Miller and Fred Shrock; Prim. Supt., Wilbur Yoder Chors., Paul Lantz and Earl Hostetler; Secy-treas., Harold Yoder; Libr. Nellie Hershberger; Y. P. M. Supt. Lawrence Breniser, with Harvey Yoder and Earl Miller Program Com. Chor., Roberta Lantz; Church Officers: Trustee, Clayton Eash; Sec. treas., D. S. Blough; Cor. Secy., Matie Miller; Chor., Leonard Yoder; Ins. Dir., David Yoder; Mission Board Member, Harvey Yoder.

Dec. 24, 1935.

Cor.

Goshen, Ind.

(Clinton Brick Church)

"O magnify the Lord with me, and let us exalt his name together." We as a church have been encouraged to press on by ministers from our neighboring churches. Also on Nov. 25 Bro. J. C. Clemens of Lansdale, Pa., came and labored with us, preaching every evening, two sermons on Thanksgiving day, and three sermons on Sunday Dec. 1, urging us to look up in these evil and latter times, when some shall depart from the faith. The faithful were encouraged, the careless and indifferent were warned, and the sinner was urged to repent and seek the Lord while He may be found.

We were glad to have with us on Dec. 13 our bishop, Bro. O. Hostetler to advise and assist in our reorganization of Sunday school and young people's Bible meeting, the report of which follows: Church officers: Mission Board members (re-elected) Amos Nusbaum, Wm. Bover, Let. Kauffman; Chors., Gladys Honderich Ruby Hostetler; Trustee for 3 yrs., D. Honderich; trustee for 2 yrs., Wesley Bernizer; trustee for 1 yr., Clarence Kauffman; Cor., Hannah Snyder.

S. S. reorganization: Supts., Samuel S. Miller, Charles Gardner; Secys. John Wm. Boyer, Robert Nusbaum.

Chors., Ralph Pletcher, Jennie Kauffman.

Young People's Bible Meeting: Supt., Frieda Pletcher.

All teachers are to be appointed by the committee which consists of the ministry with the outgoing and incoming officers.

Since our minister, Bro. Amos Nusbaum, and our deacon, Bro. D. H. Hoffman, have each requested a helper, the church, through our bishop, Bro. O. S. Hostetler, has taken the preliminary steps in this important work by getting the church ready by prayer and fasting, for the giving of votes for the calling of a minister and deacon. We ask all who know the power of the prayer of faith to pray earnestly and fervently for this our church (on Jan. 2, at 7 P. M.) that the bishops in charge of the work and the church may be in the Spirit, so that the Lord can reveal His will and fulfill His plan for the upbuilding of His Church.

Dec. 26, 1935.

Cor.

Scottdale, Pa.

Greetings in the Master's Name:—The Christmas season has again reminded us of the birthday of our Lord and Savior, Jesus. Christmas exercises were held Sunday morning, Dec. 22, at the East Scottdale and North Scottdale Sunday schools. In the evening the Scottdale Sunday school held its Christmas exercise during the regular young people's meeting hour.

On Sunday morning, Dec. 22, baptismal services were held. One applicant, Sister Evelyn Shoemaker, was received into church fellowship. The entire congregation welcomes her as well as those who were received in the recent past and others who are counting the cost but have not yet decided.

On the evening before Christmas 18 baskets were distributed to homes in the community, besides bedding and clothing. Also on the same evening a group of young people of the congregation sang for many homes, the songs proclaiming the birth of the Savior, Jesus. It is our prayer that during this season of joy and gladness we do not become engrossed with material things but rather that we truly worship the new-born King and Redeemer.

Bro. A. J. Metzler preached the sermon for us on Christmas morning. His message was greatly appreciated. On the evening of the same day Bro. Harold S. Bender, Goshen, Ind., who with his family and Sister Elizabeth Binkle spent a few days at the home of Sister Bender's parents, brought us a message on "The Religious Life of Present-day Germany." In his message he gave us also very clearly some of the political and social aspects of German life of today.

May the Lord bless all His faithful servants wherever they may be.

Dec. 26, 1935. Ellrose D. Zook.

Kansas City, Kans. (2409 Farrow Avenue)

Snow and the coldest weather of the season, characterized Christmas in Kansas City this year. Through the kindness of Christian friends in the country, we were enabled to supply food stuffs, clothing, and bedding to the needy among us.

We are especially indebted to Sister Sadie Miller of near Wellman, Iowa, and the members of the East Union, West Union, Timber, and other Iowa congregations for provisions sent here. Shortly before Christmas, Bro. Joseph Hershberger of the Timber congregation near Wellman, Iowa, accompanied the driver with a truck of provisions to Kansas City.

Along with these provisions there was distributed suitable literature telling of the Christ of Christmas. We were glad to have our son Edward at home who did the delivering.

Our two Sunday schools rendered programs in honor of Him Who came to bring "peace on earth good will to men."

Sister Susie, wife of Bro. R. P. Horst, is a patient in St. Margaret's Hospital, having undergone an operation there recently. She is recuperating in a satisfactory manner.

At our recent communion services, conducted by Bro. Joe C. Driver of Garden City, Mo., five persons were added to the membership of our congregation, two by letter and three by water baptism.

Recent visitors here were: Milo Kauffman, Hesston, Kans.; Samuel Rodgers, Wellman, Iowa; Beulah Nice, Hesston, Kans.; Mabel Fisher, Iowa City, Iowa; Willadene Yoder, La Junta, Colo.

It is a pleasure to have Sister Elsie Smith with us again, after about two years spent in Virginia and eastern Pennsylvania.

A number of our young people are attending the Young People's Institute being held at the Bethel Church near Garden City, Mo. Among them are Sisters Mary Stalter and Ella May Weaver. Others are planning to attend the Short Bible Term at Hesston College and Bible School.

The work of the Week Day Bible School is progressing nicely. Sister Mary Stalter is serving as principal this year.

Sister Blanche Ropp is spending a short time at her parental home in Kalona, Iowa.

Sunday Dec. 29, a Gospel service is to be held at the W. C. T. U. Home for old ladies in Kansas City. This service is to be sponsored by the Mission.

"Ding-a-ling-a-ling." The door bell at the Mission Home rings. A poor, scantily clad man speaks in substance as follows: "Would you please be so kind as to let me have some bedding? I'd like to have frozen last night. I live at ——— South Tenth St., I do not like

to beg or let my wants be made known, I am not on relief and I can not get work. I walked all day thinking I might be able to find some coal to carry in, but I failed in this attempt." This man was invited to take a seat inside where he would get warm. After a number of questions, were asked, Sister Mininger (though handicapped because of a fractured wrist) was glad to be able to give him some bedding for himself and his family. Besides, he was given eatables, a pair of gloves (for he was in need of gloves) and 10 cents to pay his fare home. This poor man is eager to pay for what he got by working for it, and represents but one out of many such families in our city.

What a royal privilege it is to follow in the footsteps of our Master, Who saw to it that the poor had the Gospel preached unto them.

Dec. 27, 1935.

J. D. Mininger.

The Gospel of Christ is not for you and me only, but also for every one born to earth. Therefore "Go ye into all the world, and preach the Gospel to every creature."—W. C. Hershberger.

Married

Hershberger—Stein.—Bro. Irvin Hershberger and Sister Lois Stein, both of Harrisonville, Mo., were united in marriage Nov. 28, 1935, by Bro. R. P. Horst, at his home in Kansas City, Kans. May God's blessing attend this union.

Stalter—Heatwole.—On Dec. 25, 1935, at the Mission Home at Lima, Ohio, Bro. Fred Stalter and Sister Mary Heatwole were united in holy marriage by Bro. Maurice O'Connell of Lima Mission. May God's choicest blessings be upon them as they walk life's pathway together.

Freed—Moyer.—On Christmas morning, Dec. 25, 1935, Bro. Harvey C. Freed of the Souder-ton congregation, and Sister Alma D. Moyer of the Franconia congregation, were united in marriage, at the home of the officiating bishop, Bro. Arthur D. Ruth, Chalfont, Pa. May God abundantly bless this union through life.

Zeigler—Weaver.—On Saturday evening, Dec. 21, 1935, Bro. Manasses Zeigler, of Leetonia, Ohio, and Sister Salome Weaver of Columbiana, Ohio, were united in holy matrimony at the home of the officiating bishop, Bro. A. J. Steiner, North Lima, Ohio. May God's blessings attend them through life.

Good—Zehr.—On Dec. 18, 1935, at the home of the bride's parents, Bro. and Sister J. E. Zehr, occurred the marriage of Bro. Joseph Good and Sister Mildred Zehr, both members of the East Bend Mennonite church, Bro. J. A. Heiser officiating. May God's blessings attend them through life.

Miller—Stutzman.—On Thanksgiving evening, Nov. 28, 1935, at the Crystal Springs Church, Harper, Kans., Bro. H. Norman Miller and Sister Ruth E. Stutzman were united in marriage by Bro. Paul Erb of Hesston, Kans. May the Lord's blessing abide upon this new home.

Hershberger—Roth.—Bro. Jonas Hershberger of the Zion congregation near Hubbard, Oreg., and Sister Ina Roth of the Fairview congregation near Albany, Oreg., were united in marriage on Sunday, Dec. 1, 1935, at the home of the bride's parents, by Bro. C. R. Gerig. May God bless this union.

Marner-Reber.—On Sunday, Dec. 1, 1935, at the home of the officiating bishop, Bro. John Y. Swartzentruber near Kalona, Iowa, occurred the marriage of Bro. Ora Marner and Sister Eunice Reber, both members of the Lower Deer Creek Mennonite Church. May God's richest blessing attend them through life.

Hartzler-Keener.—On Thanksgiving evening, Nov. 28, 1935, at Weavers Church near Harrisonburg, Va., Bro. Earl Jonathan, son of Bro. and Sister E. F. Hartzler of Marshallville, Ohio, and Sister Eunice Evangeline, daughter of Bro. and Sister H. B. Keener of Harrisonburg, Va., were united in holy matrimony by the officiating bishop, Bro. S. H. Rhodes. May the Lord bless this union as they journey through life, and help them to be a blessing to others.

Obituary

Snider.—Mary Carol, infant daughter of Bro. Stanley and Sister Erma Shantz Snider, was born Dec. 23, 1934; died Nov. 5, 1935; aged 10 m. 13 d. She is survived by her parents, 1 brother (Paul), and 2 sisters (Miriam and Audrey). The Lord saw fit to take this little lamb to be with Him. At the request of the parents, the following poem is submitted:

"A sweet little flower, too pure to stay,
God in His wisdom took her away;
Not from our hearts, not from our love,
But to dwell with the angels above."

Hurst.—Wyman Hurst was born in Ohio 82 years ago, and passed into eternity Nov. 23, 1935. He came to Illinois and lived in or near Peoria for the last 35 years. About three years ago he united with the Pleasant Hill Mennonite Church, which he attended when health permitted. In 1918 his wife preceded him to the spirit world. Surviving are 1 daughter, 4 sons, and 10 grandchildren. Funeral services were conducted at the Pleasant Hill Mennonite Church by Bro. Ezra Yordy. The body was laid to rest in the Springdale Cemetery near Peoria.

May.—Mollie Hannon, wife of Ed. May, was born May 18, 1870, at Carrollton, Mo.; died at her home in Hutchinson, Kans., Dec. 15, 1935. She spent her childhood days in Missouri, where she married. Twenty-five years ago her husband preceded her in death. Coming to Hutchinson in 1909, she came in touch with the Mission, was received into fellowship in the Mennonite Church in 1932, and continued faithful through weeks of suffering until death. She is survived by her only son (Eugene May), and several nieces and nephews. She was the last of the colored members at the Mission. The funeral service was held in the mission hall, which was the first to be held there, with Bros. Joe Brunk and Harry Diener in charge.

Yoder.—Ione, daughter of Bro. and Sister Henry Yoder, deceased, was born in Mahoning Co., Ohio, July 13, 1892; died at her home in Columbiana, O., Dec. 4, 1935; aged 43 y. 4 m. 21 d. She suffered much with a lingering illness covering a period of many years, being bedfast for the last ten years. During her life time she submitted to six major operations, but all of little avail apparently. She united with the Mennonite Church when a young woman and remained faithful until death. She leaves 3 brothers: Noah of East Lewistown; William R. of North Lima, and Noble E. of Goshen, Ind. Funeral services were held Dec. 7 at the Midway Mennonite Church in charge of Bro. A. J. Steiner. Text, Cant. 2:1, 2, chosen by Sister Yoder. Burial in adjoining cemetery.

Gehman.—John M., son of Benjamin Gehman, was born Dec. 15, 1854, near Bowmansville, Pa.; died Dec. 14, 1935; aged 81 y. 11 m. 29 d. As a young man he accepted Christ as his Savior and served his Lord as a member of the Pine Grove Mennonite Church (General Conference). On Oct. 18, 1879, he was married to Anna, daughter of Moses Bowman. The

Lord granted them 56 years of conjugal happiness; blessed them with 5 children. Two of them (Jacob and Emma Renninger) preceded the parents in death. The mother with these children remain: Mamie (Groff); Salome (Musser) Frank, who lives on the old homestead by Bowmansville; 27 grandchildren and 10 great-grandchildren also miss their grandfather. Burial services were held on Dec. 18, in the Pine Grove Church with interment in the grounds belonging thereto. Funeral sermon by R. V. Stubbs (Text, II Tim. 4:6-8), followed by I. B. Good.

Litwiller.—Robert Elwood, son of Lester E. and Alta (Hartzler) Litwiller, was born June 25, 1934; died at his home near Hopedale, Ill., Nov. 23, 1935, on the day he was 17 months old. His short life was seemingly one of affliction which all the more endeared him to his parents. He leaves his parents, paternal and maternal grandparents (Bro. and Sister Simon Litwiller of Minier, Ill., and Bro. and Sister J. D. Hartzler of Gridley, Ill.), an aged great-grandfather (Bishop J. J. Hartzler of Garden City, Mo.), 4 aunts, and 5 uncles. Little Bobby will be greatly missed in the home, but we bow in submission to His will. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord" (Job 1:21). Funeral services were conducted at the Hopedale Mennonite Church with Bro. Milo Kauffman in charge, assisted by Bro. Ben Springer.

"A little blossom too frail to stay,
God in His wisdom has taken away;
Not from our hearts, not from our love,
But to dwell with the angels in heaven above."

Cender.—John, son of Joseph and Mary Cender, was born near Roanoke, Ill., Aug. 26, 1877; died at his home near Foosland, Ill., Nov. 21, 1935; aged 58 y. 2 m. 26 d. At the age of 10 years he moved with his parents to Champaign Co., Ill., where he has lived ever since. When 14 years of age he accepted Christ as his personal Savior and united with the Mennonite Church near Fisher, Ill., of which he was a faithful member until death. He bore his suffering patiently, and expressed his desire to go home to his Lord. He was united in marriage with Katie F. Zehr Dec. 15, 1904. Four children were born to this union. One daughter (Sadie Elizabeth) passed away 22 years ago. He leaves his sorrowing companion, 3 children (Roy of near Fisher, Lelia and Alva at home), 2 little grandchildren (Kenneth and Joyce Cender), 1 brother (Chris) and 2 sisters (Mrs. Lena Birky and Mrs. Mary Heiser, all of Foosland, Ill.). Two brothers and 1 sister preceded him in death. He also leaves a large host of relatives and friends to mourn his departure. Funeral services were held at the East Bend Mennonite Church, conducted by Bros. J. A. Heiser and Harold Zehr. Text, Isa. 38:1. Interment in East Bend Cemetery.

Leichty.—Amanda (Byler) Leichty was born near Weilersville, O., Jan. 30, 1884; died at the Massillon State Hospital Dec. 18, 1935. She was united in marriage to Joseph D. Leichty, Sept. 20, 1910. To this union was born a son who died in infancy. She is survived by 1 brother (Alvin Byler of Orrville, O.), 1 sister (Mrs. Orie Dalie of Canton, O.), and a large circle of near relatives and friends. Sister Leichty accepted Christ as her personal Savior in early life and united with the Oak Grove Mennonite congregation, where she remained a faithful sister. She attended services regularly as long as health permitted, being interested in the cause of Christ and the promotion of His kingdom. She was an invalid for about 25 years, during which period of her life she was confined to the hospital and was unable to attend public worship. "Blessed are the dead which die in the Lord." Services were conducted by Brethren C. Z. Yoder and J. S. Gerig. Interment in Oak Grove Cemetery.

"There is a day of sunny rest
For every dark and troubled night,
And grief may bide our evening guest,
But joy shall come with early light.
For God hath marked each sorrowing day,

And numbered every 'secret tear,
And heaven's long age of bliss shall pay
For all that His children suffer here."

Christophel.—Anna, daughter of John and Esther (Newschwager) Wenger, was born Feb. 27, 1847, in Lancaster Co., Pa.; died at the home of her daughter, Mrs. Samuel Metzler, Dec. 12, 1935, after having been bedfast for ten days with heart trouble; aged 88 y. 9 m. 15 d. At the age of 11 she with her parents moved to Elkhart Co., Ind., where she resided the rest of her life. On New Year's day, 1874, she was united in marriage to Daniel Christophel. To this union were born 5 sons and 3 daughters. Those who preceded her in death were her companion, who passed away May 1, 1928; a son and daughter (John and Emma) who died a day apart at the ages of 3 and 4 years respectively. Another son and daughter died in infancy. A grandchild (Wendell Christophel) also preceded her in death at the age of 3 years. Remaining are 3 sons and 1 daughter (Wesley of Elkhart, Ind.; Enos and Jesse of New Paris, Ind.; Mrs. Samuel Metzler of Nappanee, Ind.), also 11 grandchildren, 1 brother (Eli Wenger of Wakarusa, Ind.), besides many other relatives and friends. In her youth she accepted Christ as her Savior and united with the Mennonite Church, of which she was a faithful member until death. Funeral services were held Dec. 14 at the Yellow Creek Church, in charge of Jonas Loucks and Ray L. Yoder. Burial in adjoining cemetery.

Beck.—Samuel G., son of John G. and Regina Beck, was born in Henry Co., near Ridgeway, O., Aug. 18, 1891; died near the place of his birth, Dec. 8, 1935; aged 44 y. 3 m. 20 d. On Feb. 3, 1921, he was united in marriage to Fannie Grieser. This union was blessed with 5 sons and 2 daughters—Harold, Orval, Paul, Chauncey, Martha, Marvin, Ruthann. Bro. Beck took sick with pleurisy about two weeks before his death, which a few days later developed into pneumonia, causing his death. He accepted Christ as his Savior, united with the Mennonite Church in his younger years, remaining faithful until death. He was much concerned about the spiritual welfare of his family, as well as the Church, and his desire was to be obedient to all of God's Word. In his last days he expressed his faith and trust in his Savior, and was resigned to the will of God. He leaves his deeply bereaved companion, 7 children, his aged mother, 4 brothers, 3 sisters, and many close relatives and friends. His father preceded him in death about 6 years ago.

"He's through with all his suffering;
To him there is no pain;
He's left his earthly troubles
For the heavenly crown he's gained."

Funeral services were held Dec. 12 at the Central Church near Archbold, Ohio, in charge of E. B. Frey, assisted by Henry Rychene. Text, Psa. 23:4. Burial in Pettisville Cemetery.

Lehman.—Barbara Elizabeth, daughter of Jesse and Catherine (Davidhizar) Lehman, was born Jan. 13, 1904, near Wakarusa, Ind.; died Dec. 14, 1935; aged 31 y. 11 m. 1 d. Her mother having died Feb. 5, 1910, when she was but 6 years old, she was deprived of the much cherished mother's love and care. Notwithstanding these privations, Barbara grew a womanhood and built for herself a noble Christian character. She was of a cheerful disposition and filled a real place in the home. In the winter of 1915 she gave her heart to the Lord and united with the Salem Mennonite Church, remaining faithful unto the end. She took an active part in the activities of the Church, and for a number of years served faithfully as a Sunday school teacher in the primary department and as superintendent of the junior sewing circle. She will be greatly missed in the home and by the Sunday school class and church. Her place in the home will be vacant which none other can fill. On Dec. 11 Sister Lehman called for the elders of the Church and was anointed. She expressed a firm faith that she would get well, but was willing to commend her "all" to the Lord, and on Saturday at noon

he peacefully fell asleep. The Lord but took his own and we bow our hearts and wills to him who doeth all things well. She leaves a heart-broken father and a host of relatives and friends. Her last request was, "Let us pray together." Funeral services were held Dec. 17 at the Yellow Creek Church, in charge of C. C. Shenk and Ray F. Yoder. Burial in adjoining cemetery.

Stutzman.—Aaron, son of David and Sarah Stutzman, was born in Holmes Co., Ohio, Sept. 8, 1862; died Sept. 13, 1935, at the home of his daughter, Mrs. J. P. Yoder, at Julesburg, Colo.; aged 72 y. 11 m. 25 d. In his early life he came with his parents to Milford, Neb. Here he was married to Barbara Becker, who preceded him in death Nov. 23, 1904. To this union were born 9 daughters and 5 sons; 2 daughters died in infancy. He was again married in 1906 to Mattie Kuhns, who also preceded him in death June 26, 1929. He leaves sons, 7 daughters, 1 step-son, 66 grandchildren, 13 great-grandchildren, 1 brother (David Stutzman) of Wood River, Neb., and 1 sister (Mrs. W. M. Miller) of Milford, Neb.; also a host of friends. In the spring of 1910 they moved to Wood River, where they labored with the Wood River congregation for 20 years. In his youth he chose Jesus to be his Lord, and was a patient, faithful member of the Mennonite faith until he was called to his reward. Though his trials and sorrows were many, he was always kind and looked forward to a brighter place than here on earth. Funeral services were conducted Sunday morning at the Yoder home, John Roth having charge. The remains were then taken to Wood River, Neb., where the final service was conducted in the Mennonite Church, in charge of J. E. Zimmerman of Milford, Neb., assisted by the home ministers. Text, Dan. 12:2. He was laid to rest in the adjoining cemetery.

"We miss him, oh we miss him,
We miss him everywhere;
Can we help but shed a tear
To see father's vacant chair?"

—The Family.

Miller.—Delila, daughter of Jonas and Rachel Kauffman, was born in Johnson Co., Ia., Aug. 9, 1861; died Nov. 12, 1935, at the home of her daughter, Mrs. Joseph G. Gingerich, near Kalona, Ia.; aged 74 y. 3 m. 3 d. In her youth she was baptized by her father, and received into the Amish Mennonite Church, in which faith she lived and died. On Dec. 22, 1878, she was married to John A. Miller. To this union were born 13 children, of whom 9 survive. Jonas and Ida died in childhood. Abram and Elizabeth (wife of Dan G. Gingerich) died after growing to manhood and womanhood. Those remaining who suffer the loss with the bereaved husband, are 9 children, 52 grandchildren and 7 great-grandchildren. Also 1 brother (Jonas) of Berwyn, Md., and 2 sisters (Mrs. Rebecca Mishler of Hubbard, Oreg., and Mrs. Tena Bell of Canby, Oreg.), besides a great many relatives and friends. The children are: Jacob, Savilla (wife of Joseph G. Gingerich) of Kalona, Ia.; Mattie (wife of Jacob J. Yoder) of Picayune, Miss.; Rebecca (wife of John J. S. Yoder) of Middlebury, Ind.; Daniel and Solomon of Wellman, Ia.; Annie (wife of Ben H. Detweiler) of Keota, Ia.; Frederick of Thomas, Okla.; and Chriss of Weatherford, Okla. She was of a kind and loving disposition, and by her busy and devoted life of helpfulness she won many friends outside of her family circle, who will feel the loss of one whom they loved. Her immediate death was heart trouble. Funeral services were held Nov. 21 at the home of her daughter, Mrs. Joseph G. Gingerich (where she had her home the last few years), conducted by Isaac Helmuth and Edwin Hershberger (Text, II Tim. 4:6-8); also a short sermon in English by A. C. Swartzendruber.

"Oh, how hard to part with mother,
She who loved us all so well,
And there is on earth no other
That can sympathize so well;
Mother's chair is empty now,

And the voice we loved is still;
And though our hearts are broken,
We know it is God's will."

A daughter.

Miller.—Sophronia Elizabeth Hummel was born Oct. 2, 1861, near Millersburg, Ohio, to William and Martha (Gonser) Hummel; died Dec. 16, 1935; aged 74 y. 2 m. 14 d. On Jan. 12, 1882, she was married to Noah E., son of Eli D. and Mary (Mast) Miller, also of near Millersburg, Ohio, who preceded her in death May 21, 1910. To them were born 14 children all of whom survive her: Ursula (Mrs. S. Enos Miller), Protection, Kans.; Elias A., La Junta, Colo.; Alfred B., Hutchinson, Kans.; Lewis C., Manitou, Colo.; David D., Protection, Kans.; Howard E. Miller, Protection, Kans.; Baldwin F., Adair, Okla.; Noah Tucson, Protection, Kans.; Mary Martha, Hutchinson, Kans.; Nora Mae, La Junta, Colo.; Billie Dennis, Canton, Kans.; Levi A., Arriba, Colo.; Christina (Mrs. Frank Garber), Hutchinson, Kans.; Harold R., Protection, Kans. Besides her children she leaves 58 grandchildren, 8 great-grandchildren, 4 brothers, 2 sisters, and many other relatives and friends. Since her marriage she has been a faithful member of the Mennonite Church, to which all her children belong. In 1907 the family moved to Protection where they lived until 1921 when she moved to Hess-ton, Kans., to send the younger children to school. The last 2 winters she has lived at the old home place in the home of her son Howard, where she died. The immediate cause of her death was double pneumonia. As the result of a weak heart condition her health has been failing for some years. During these years much of her time was spent in reading, especially her Bible. Each year she read her Bible through 3 or 4 times, and she loved to talk about its message. On Monday, Dec. 9, she contracted pneumonia. After suffering almost a week her soul passed on quietly and peacefully. All her children but two were at her bedside when the end came. We miss her sadly, yet we are glad her pain and suffering have ceased, and in confidence submit her soul to her heavenly Father whom she served so faithfully. Funeral services were conducted Dec. 16 at the Mennonite church in charge of Bro. Allen Erb of La Junta, Colo., assisted by Bro. Chas. Schweitzer. Bro. Erb's father, the late T. M. Erb, conducted her husband's funeral over 25 years ago. As nearly as possible the same text, part of Rev. 21:7 and part of I Cor. 15, and the same songs were used at both funerals. She was laid to rest in the Mennonite Cemetery by the side of her companion. "He that overcometh shall inherit all things."

Shenk.—Bishop J. M. Shenk, son of Henry and Susanna Shenk, was born in Hocking Co., O., Jan. 19, 1848; died Dec. 19, 1935; aged 87 y. 11 m. At the age of 6 years his parents moved to Allen Co., O., where he died. On Dec. 24, 1868, he was married to Sister Fanny Good of Virginia, and to this union were born 10 sons and 1 daughter. Those of his family who preceded him in death are his companion, who died Oct. 11, 1917; Henry, who died in infancy; Pre. Simon, who was accidentally killed at a railroad crossing near Dupont, O.; and Abraham of Harrisonburg, Va. At the age of 26 years he was called of the Lord to preach the everlasting Gospel of Jesus Christ, and was accordingly ordained at the Salem congregation near Elida, O., by Bishop Geo. Brenneman. He served the Lord faithfully in this capacity and ten years later, at the age of 36 years, he was chosen of the Lord again, and ordained to the office of bishop for the Pike and Salem congregation, by Bishop Abraham Shank of Broadway, Va. In these capacities he served these and other congregations as minister for 61 years, and bishop for 51 years. His vision of the work of the Lord reached beyond the congregations he served, and he was interested in the establishment of missions and charitable institutions of the church. As long as health permitted he was a regular attendant at General Conference and state conferences. He was greatly interested in the spiritual welfare of his

children, and his heart was made to rejoice that three of his sons were ordained to the ministry. He leaves 7 sons: Pre. Amos of Hammet, Ida.; Mose of Hesston, Kans.; Reuben of Elida, O.; John of Philadelphia, Pa.; Levi of Denbigh, Va.; Pre. Daniel of Sheridan, Oreg.; Jacob of La Junta, Colo.; and 1 daughter: Sister Rebecca Hertzler of Portsmouth, Va.; also 56 grandchildren and 29 great-grandchildren. He leaves 3 brothers—Bishop Andrew Shenk of Oronogo, Mo.; Pre. Daniel and Deacon Abraham of Denbigh, Va.; also 1 sister (Lydia Powell of Knoxville, Tenn.). He leaves many sons and daughters begotten in the Lord. He also leaves many friends and neighbors to whom he has endeared himself. He leaves a church with which he has labored long and hard to preserve it from liberalism and worldliness, and his works do follow him. Thus closes the life of one who contended for the faith and was faithful unto death, and has gone on to receive his crown of life. Funeral services were held Dec. 21 at the Pike Church by the home ministers: Ben B. King, Otho Shenk, Gabriel Brunk, and George Ross. The remains were laid to rest in the Pike Cemetery, beside his companion, to await the resurrection morning.

Hartman.—John Henry, son of the late Samuel and Frances (Burkholder) Hartman, was born near Harrisonburg, Va., April 18, 1865; died at the home of his daughter (Sallie) Nov. 25, 1935; aged 70 y. 7 m. 7 d. He lived near Harrisonburg the greater part of his life, having moved to Elida, Ohio seven years ago, where he made his home until he returned to Harrisonburg to live with his daughter and son-in-law three months ago. He was converted in youth and united with the Mennonite Church, to which he remained faithful to the end. He took an interest in the work of the Church and Sunday school. One of the outstanding things which he lived and taught was the principle of nonconformity to the world. He was married three times. Dec. 24, 1885, he was united in marriage to Mary Catherine Burkholder, who preceded him in death 27 years. To this union 10 children were born, 7 of whom survive: Viola, wife of Charles Good, Columbiana, Ohio; Mattie, wife of William Shore, Woosung, Ill.; Anna, wife of Lewis Shank; Lena, wife of Harry Landis, Sterling, Ill.; Henry, Scottsdale, Pa.; Alfred, Roanoke, Va.; and Sallie, wife of Aldine Brenne-man, Harrisonburg, Va. In September, 1912, he was married to Bettie J. Evers, who died June 10, 1927. In September, 1928, he was married to Mrs. Alice Howard of Elida, Ohio, who survives him. He is also survived by 1 brother (Perry D. Hartman) of Harrisonburg, Va., 2 step-children (Mrs. Noah Good of Elida, Ohio, and Raymon Howard of Woodstock, Va.), 16 grandchildren and 1 great-grandchild. Those preceding him in death are his parents, 2 companions, 2 daughters, 1 son, 1 half-brother and 1 half-sister. He had suffered with arthritis for about 20 years and grew weaker and more helpless as complications developed. Two weeks before his death he took his bed with an acute cold, and on Saturday, Nov. 23, hypostatic pneumonia developed. He suffered much but patiently, and his prayers and smiles made a lasting impression on the one who cared for him the last three months of his life. He felt that his life was near the close and often said, "The time can't come too soon." Although his stay in our home was short, he is greatly missed. His chair is vacant, his smiles are no longer seen, and his prayers no longer heard. God in His wisdom saw fit to remove him from us. We cannot wish him back in this world of sorrow, pain, and suffering and deprive him of the bliss we feel sure he now enjoys. Funeral services were conducted Nov. 27 at Weavers Church near Harrisonburg, Va., by Bros. Henry Keener and S. H. Rhodes. Text, Rev. 22:3 (first clause). The body was laid to rest in the cemetery near the church.

"Into heaven's mansions he's entered,
Never to sigh or to weep;
After long years with life's struggles,
Father has fallen asleep."

By his daughter Sallie.

CHRISTLICHER GEMEINDE
KALENDER

Palmyra, Pa.

Report of the Bible instruction meeting held at Gingerichs Mennonite Church, Dec. 7 and 8, 1935.

Organization.—Mod., Martin Weaver; Chor., Henry W. Stauffer; Secy., Mrs. Aaron R. Kreider.

Topics and Speakers.—Devotional, Daniel Wert, (Jno. 16:1-14); The Holy Spirit and the Word, John F. Garber; Sermon (Luke 4:17-19), John F. Bressler. (Morning) Devotional Simon Bucher (Psa. 85); Our Part in the Work of the Church, John F. Garber; Sermon, Noah Risser (Matt. 11:4). (Afternoon) Devotional, Walter Oberholtzer (Psa. 97); Children's Meeting, Henry Stauffer; The Christian and War, John F. Bressler; Salvation—Grace and Faith, John F. Garber. (Evening) Devotional, Harry Longenecker (Eph. 6:1); Victorious Christian Youth, John F. Bressler; Sermon (Matt. 25:46) John F. Garber.

Thoughts Presented.—The Church is a living body and expects of its members, soundness in faith and unity, defense of the Gospel and Church, sympathy for the problems of the Church, co-operation, support, purity and light. The members expect of the Church: soundness in faith, active defense of the Gospel and gospel discipline; a missionary church, fed with the Word of God; watchfulness for souls, supporting its needy, and directing the activities of its members. It takes more courage to do right than to go with the crowd. God punishes nations with famine, pestilence, and sword. We must have a saving faith with an unreserved surrender of will. The secret of a victorious Christian life is overcoming by the blood of the Lamb. We become lovable as we become Christlike. The person who does not prepare to meet God is one of those who will be on the wrong side. The Christian's reward is the crown of life. Secretary.

BIBLE SURVEY COURSE

UNIT II: OLD TESTAMENT POETRY
AND PROPHECY

For over two years the General Sunday School Committee has been sponsoring an Elementary Teacher Training Course which consists of six units of study, as follows:

1. Old Testament Law and History.
2. Old Testament Poetry and Prophecy.
3. New Testament Studies.
4. Child Study.
5. Principles and Methods of Teaching.
6. Sunday School Administration.

Various texts have been used in these studies, but there was an urgent call for text books written by Mennonite authors. For some time writers have been at work upon texts for the first three units, which together are known as the Bible Survey Course. We are glad to announce that the text for Unit 2, **Old Testament Poetry and Prophecy**, is now off the press and ready for distribution. In a concise and interesting way the author, Bro. Paul Erb, Hesston, Kans., gives outlines and expositions of all the Old Testament books from Job to Malachi, inclusive. The book is especially adapted for Teacher Training classes, whether in Bible schools or congregations, but will also make an interesting book for home reading and study. The publication of the other two units of the Bible Survey Course is also being pushed as rapidly as possible, and it is aimed to have them ready for distribution early in January.

The book described above contains 91 pages. These Bible Study textbooks will sell at the uniform price of 30 cents each, for single copies, and 25 cents each for six or more copies. All prices are postpaid. Send in your order now to

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Scottsdale, Pa.

is the title of the Almanac published by the Mennonites of Germany. The issue for the ensuing year, 1936, contains valuable articles and lists of all the Mennonite churches in Germany, Poland, Switzerland and France, together with the names and addresses of the ministers. 150 pages. Price, 45c.

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(English and German)

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

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ANNOUNCEMENT

A two-weeks Bible school is to be held at the Howard-Miami Mennonite Church near Kokomo, Ind., Jan. 20-31, 1936.

Instructors: S. G. Shetler (principal) and J. N. Kaufman.

Subjects offered: Genesis, Esther, Job, Mark, I Tim., II Tim., II Cor., Vocal Music, Teachers' Training—Bible Survey, Teachers' Training—Child Study, Christian Principles—Holy Kiss, Anointing with Oil, Church and State, Bible Geography—O. T., Bible Doctrine—Plan of Salvation, Missions—Rural.

Tuition, 75c per week. Board and lodging free to students from other communities.

For further information, write to
Niles M. Slabaugh,
Kokomo, Ind., R. 4.

JOHNSTOWN BIBLE SCHOOL

Plans are being completed for the Special Bible Term at the Johnstown Bible School from Jan. 6 to Feb. 14. The usual courses in Bible, Music, and Christian Work are being offered. There are also several new courses planned for which makes it possible for former students to enroll for entirely new work.

The teaching staff this year will be A. J. Metzler, Scottsdale, Pa., E. C. Bender, Martinsburg, Pa., Wm. G. Detweiler, Canton, Ohio, and Geo. M. Hostetler, Westover, Md.

A Minister's Normal is being planned for the first two weeks of the school. These extra courses are designed especially to meet the needs of pastors. Bro. J. S. Hartzler of Elkhart, Ind., a pastor of many years experience, will be added to the teaching staff for these two weeks. Here is an opportunity for individuals or congregations to make possible for their ministers to enjoy these profitable weeks in study and fellowship.

As heretofore, a seventh week—from Feb. 17 to 21—will be given to Sunday school work. Any workers who cannot attend the entire seven weeks will do well to arrange for this week at least.

For further information and a bulletin write:

A. J. Metzler, Principal, Scottsdale, Pa.

RESPONSIBILITY

(Continued from page 837)

be lost and their blood will be required at the preacher's hand.

Some one will say, "But there is danger of being too radical." I should think more danger of being too liberal. Again some one says, "We must not be pessimistic." That is often an excuse for not delivering or not agreeing with one who delivers God's message.

Of course the preacher's heart must be full of love, and when he preaches against the popular sins of the day and the judgment for the same he must have the right spirit. He may have all this and yet his message may not be accepted. They will call him a pessimist, say he is clubbing, etc., and too often, yea, generally, this comes from those who are not walking in the light. This does not, however, give the preacher license to withhold even the truth, though he may not be encouraged and backed up by ministering brethren at times. To keep himself free from the blood of men he must deliver the warning whether they will hear or whether they will forbear (Ezek. 2:6, 7).—E. Moyer in "Gospel Banner."

I believe it would be well for every one of us as Christians to move out of self and move over into the thirteenth chapter of First Corinthians.—J. S. Shoemaker.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

January 2, 1936

J. A. RESSLER, Editor

EDITORIAL

"Ye have not passed this way heretofore" (Joshua 3:4).

* * *

"He knoweth the way that I take" (Job 23:10).

* * *

Although the calendar year we use is a man-made division of time, it approximates one of the three divisions of time which God made and with which we are familiar—the other two being the month and the day—and it is quite fitting and proper that, as we approach the boundary moment which marks the end of one year and the beginning of another, we pause to consider our doings and our goings. Oh, yes! And there is the week, also a God-given division of time, revealed to us in His Word, but not marked in so-called nature, as are days, months, and years. There are good reasons for the week in God's plan of marking time, but that subject is beside our point at this particular moment.

* * *

Our first text above is taken from the story of Israel at the close of the wilderness journeyings. They must have been pretty familiar with part of the region in which they had wandered during those forty years, and especially with that region in which they had heard Moses' farewell address and had mourned his departure; but the trip they were now undertaking was to be a new one. Over Jordan they had never gone. But the Lord was on hand at the right moment with directions for the next journey. It was not a long journey measured by the yardstick, but it was of infinite importance to the people of God, for it placed them beyond the wilderness, past the wanderings in the desert, over the boundary of Promised Land, into Canaan. God did not forsake them to their own devices at the last moment.

Did they ever try to direct you on a new route? Did you hear something like this: "You go down here to the second cross-road—no; it's the third cross-road—it isn't really a cross-road, it angles off to the right; then the next road to the left you turn off and go, perhaps three miles—?" If you can follow directions like that, especially if some one else interrupts occasionally with, "Don't you think they had better take the cut-off at—?" If you can follow that sort of directions and get to destination without asking directions along the way, you should be at the head of the Class of Road-finders. How much simpler it would be to say, "Follow Route 119 until you pick up Route 31. Follow Route 31 to its end. Inquire of the filling station man the route to Wellsburg." Now, God had it even simpler than that for Israel: "Follow the Pillar. When it moves, you move. When it stops, you stop." And when they got to the brink of the impassable Jordan, God was on hand and through His servants He gave directions for the crossing—and over they went.

* * *

The Israelite journey has often been very aptly likened to our progress through this world's wilderness. We need daily guidance, just like Israel; we need special directions at times, like the command to go back from Kadesh-barnea; we need specially special directions like those given at the Jordan—we have not passed this way before. No matter how often we ask for guidance on the way between, it seems especially proper that we pause in our plans at the passing of the year to glance at the way we have gone over, and take our bearings by God's compass for the way we have not passed before.

* * *

What a consolation we may gather

from the confident words of faith from Job, "He knoweth the way that I take." In fact, in life's journey, it is not possible for us to retrace our steps. We sometimes may wish we might do so, but time once past is gone forever. The new way we take each New Year, each new day, really each moment, is one we have not gone before. We never know where the day's journey may lead us, nor even the hour or the minute that's coming our way, but we know positively that, "He knoweth the way that I take." If we are in His will we are safe. Confidence of the outcome does not mean that we should have no concern for our way ahead, no concern for our destination. Really, the way, to us, means nothing except a means to an end. It is the destination that concerns us and is the ultimate object of our journey. And God knows the way we take and its destination. Following Him, we need ask no further questions. We are on the way He designates, and that's accurate enough.

* * *

We had spent the night at Bridgeport, Connecticut. We wanted to reach Gap, Pennsylvania, that evening, for there lived the friends we wished to see. We had planned to strike westward and avoid the Big City, the metropolis of the Western Hemisphere. The man at the hotel had said to us, "Why don't you—?" and so we tried to do as he said. In parentheses, I must say that the man at the hotel did the right thing. It is never in order to say, "Why didn't you?" for nothing you can do now can change the past; but it is often very much to the point to ask, "Why don't you?" That indicates that there is still time for consideration. When we approached New York there was a temporary fence across the Post Road and a big sign "Detour." Disconcerting.

In the winding mazes of a park we saw a man ahead in a car alone, saw him stop to ask a workman the way. And we pulled alongside of the man in the car and said, "How do we get down town on this road, anyway?" And he waved his hand beckoning us forward and said, "Follow me; I'll take you through." He went on—and we followed. Through Bronx, past Harlem, over into Manhattan, sometimes under the Elevated, sometimes with a car or two between us and our leader, but still keeping him in sight—until he dodged to the left into the yard of a big garage. He looked back and said, "I see you followed me!" "That's what you told us to do." "Wait a minute!" He backed his car into the garage and came out and sat beside me. He told me just how to do and what and when. That was in the very first days of green, amber, and red lights at crossings. And down Fifth Avenue he piloted us, past Central Park, past the residences of Goulds and Astors and Rockefellers—little brownstone fronts packed in so tightly, but they were on Fifth Avenue! I did just what he told me—that man who knew! And at last the traffic was past, and in the clear road, with the Battery in sight he dropped out without stopping us, calling, "Straight ahead to the Ferry," and I called "Thank you," and we parted. I am not sure I would undertake that trip again for the whole city. But that time, with one beside me in the seat that **knew**, I "did" the long length of New York City without a tremor of fear, or a suggestion of doubt, because beside me sat a man who **knew**!

* * *

And if I could thus implicitly trust a perfect stranger, whose name I didn't know, and do not know to this day, how much more should I trust Him who is all love, whom I have every reasonable reason to believe knows me and all about me, and loves me with a love far beyond human ability to comprehend, who has promised never to leave us nor forsake us—how complete should be my trust in Him who "Knoweth the way that I take" from beginning to end, with all its difficulties and trials and perplexities! And He knows just where there are the quiet places, where the traffic is not so dense, where avenues are well-marked, and where we may safely cruise along enjoying the delightful

scenery. He knows the way. The secret of our success is that we trust Him, trust to Him the guidance of our every movement.

* * *

Need I stop to make missionary applications? Well, hardly. On second thought I remember that not all missionaries have driven a car through Fifth Avenue for the first time. There are still some who look forward (praise God that there are!), and who do not live in a hazy recollection of the past. Praise the Lord that there are those who still have the joy of the experiences that assure us that "God knows the way that we take," and that He will see us through. It is a great joy to think of the past blessings and fulfilled promises. It is a greater joy to think that the blessings we have had are nothing to be compared with those that are yet to come.

* * *

And another great joy is to realize that we do not take all of the next year's experiences the first day. Some of the simplest and most common of blessings are the plans of Providence we never think of. Did you ever stop to think how it would be if the passage of time were to cease and all the experiences of the coming year were to be piled up into a single hour? Impossible! Sure it would be. But God had thought of that before we ever thought a thing, and He planned it so that time moves on so smoothly that we never hear it squeak (as that door out there did until we hunted, and hunted and at last applied the oil at the proper place). God knows the way we take—and provides for our part in making the journey. He knoweth, and we may safely trust Him.

* * *

I had thought that last paragraph would be the end of this effort, but the stop seems a little abrupt, and there are a few things left over that need to be said. I had thought a bit of writing more about the support of the "Supplement" by live articles from the field, but that can wait. Missionaries know that the Supplement is owned by them and is what they make it, so we look for the very best from them in 1936. But I was thinking about those who are in what we are so apt to call the "hard and dark places" of the earth. You who feel that this ex-

pression paints your experience, "lift up your heads"—for—"your redemption draweth nigh." You are in a noble company. A young man far back in the early days in Chicago used to say that he was enduring all that he could possibly stand. His experience was really pretty severe. But the sister who had been through many a trial used to console him with a cheerful smile and a bit of a chuckle,—"**W**ell you poor boy! Don't you know that this experience is just getting you ready for a harder trial just on down the road a little way?" That "boy" living yet, a valiant witness for the Master, in the prime of later middle life. And the sister is also still a faithful witness. Neither of them is in Chicago. If I've gotten the story twisted I hope one or the other will straighten it out for me.

* * *

And this paragraph must end the "lesson" for this time. I was thinking of another experience that will come to us—if the Lord tarries. Bright, cheery Christian girl she was, suffering, patient, no help could be promised. Long hospital experience trying to build up for an operation. Once she said, "I sometimes wish I could just hop off when no one was looking." She did not build up as they had hoped, and those wise in the art of healing decided that they'd take the risk. On the operating table. Skillfully the fingers worked. Suddenly one noticed "Why the patient is not breathing." "Hopped off," as she had wished. Her mother—a heroine in her way—gave her foot some years ago, as the engine plunged by, to rescue a little one she had taken to her heart in kindness and mercy. A few months ago this mother was called to the higher service in an auto accident. **The Lord Knoweth The Way.**

SPECIAL NOTICE

The date of issue for the Mission Supplement of the Gospel Herald is the first Thursday of each month. Matter intended for publication in this Supplement should be in the hands of the Editor ten days before that date (Monday of the preceding week). As the Supplement is intended as the Missionary Organ of the Church, all lengthy articles and reports should be timed to appear in the Supplement. "The articles," those containing news, short "newsy" communications, etc., can be sent at any time, and will be placed where they properly belong.—Editor.

SOUTH AMERICA MISSION PAGE

The Annual Mission Council

To fit in with several local conditions this annual meeting of the missionaries was held a little earlier this year than usual. It was celebrated at Pehuajo from Dec. 2 to 4 with all the missionaries present and some of the missionary children. Pehuajo was chosen again because of its central position in our field, and also because there is more housing accommodation here than in any of our other stations. The first item on the program was the extension of a hearty welcome to our new missionary, Sister Elsie Shank, which task was very ably performed

W. G. Lauver. The striking feature of the event was that she was the first missionary child to be welcomed as a regular missionary in our Argentine field. It was remarked that she is a great advantage over the rest of us since she was raised and educated in this country, and therefore knows the language and customs of the people. The rest of us had to spend a year or two in language study, and after all that, we still make many blunders in speaking. She will be able to enter definite work right away without making ridiculous grammatical and rhetorical errors. We believe that she will be especially adapted for making translations from the English. Sister Elsie expressed her personal delight in being able to participate in this great work after having received new inspiration and help from her contact for four years with the people, schools, and churches of the homeland. The routine items and new business then occupy a large place on the Mission Council program. This time, however, there was time for a number of spiritual and inspirational addresses.

There will be space only to mention the topics, and to record a few of the thoughts presented on some of them. Bro. Shank mentioned "Problems Confronting Our Mission." In a later paragraph will be found the list of problems which he brought to our notice. "The Ideal Prayer Life" was discussed by Bro. D. P. Lantz. He placed the emphasis on the necessity of a willing consecration of our entire being in order to make our intercessory prayers effective. In a talk on "The Beauty of the Unruffled Life in Mission Work" L. S. Weber gave as the secret of this kind of a life the outward look, rather than the inward. "The Ideal Argentine Church" was briefly but ably presented by Bro. Swartzentruber. Nelson Litwiller offered some challenging ideas on "Effective Means and Methods of Church Discipline." Bro. Elvin Snyder gave a brief review of Bro. App's recent article on "Evangelism," noting especially the similarities and differences between the evangelistic

problems in India and Argentina. Bro. Rutt was booked for a talk on "The Relation of our Mission to the Native Pastors." Sister Lillie Lantz favored us with a brief sketch on "Six Months in Cosquin, Cordoba," mentioning some of the contacts they have been able to make in that new field, and giving special stress to the definiteness with which they have experienced the leading of the Lord in every move. Several seasons of prayer were held during the sessions, in which special mention was made of many persons and problems in our own field, as well as in India and Africa.

Some of the problems of our Mission as mentioned by Bro. Shank and suggested by other missionaries are:

1. How to evangelize effectively the towns where there are no resident pastors or workers?

2. How to get the native workers to feel the burden for the financial part of the work?

3. How can the Mission guide the native workers to partial self-support? (Later a committee was appointed to study this.)

4. How can all the missionaries cooperate in a real constructive program for the Mission?

5. How to train national workers, and how to make the Bible School self-supporting?

6. How to increase the interest of both national and missionary pastors in the operation of Vacation Bible Schools? (Later in the Pastors' Meeting a committee was appointed, composed of L. S. Weber, N. Litwiller, and Elsie Shank, for the purpose of studying this whole question, and preparing suitable material for Vacation Bible Schools in our churches.)

An important matter that always comes up at the Mission Council is the collocation of workers. Suggestions are always made to the Local Board for changes that may be thought necessary, but the actual placing is done by the Local Board. The prospective furlough of the Snyders made a few re-arrangements necessary this year. It was decided that the Rutts should resume their ministry in America, which of course leaves Tres Lomas without a regular pastor. It has been arranged that, for a time at least, Elsie Shank take care of the work in that town, and that Bro. Swartzentruber have the general oversight. He has a free pass on the Great Western Railway, and therefore can make occasional visits there without extra expense. The Brethren Shank and Battaglia will also make trips there from their respective towns, Pehuajo and Trenque Lauquen. It is felt that in order to look after the furloughs that are coming due, and to carry on a normal extension of the work, we should

have a few more missionary couples as well as native workers. We are hoping and praying that these may be raised up in due time, and that the necessary funds for their support will be forth-coming. When the Orphanage question was discussed the general impression was that to make a real forward step in this part of our work we need a specially prepared and deeply consecrated foreign missionary couple to take charge of the institution.

A Sick Native Worker

For several years our Brother Jose Zagami, who has charge of the Madero congregation, has been suffering from kidney trouble. Last year he was under medical care for a while, and as a result of careful diet and much sincere prayer he was greatly relieved. However, he received a serious shock when a monstrous dog attacked him one day while visiting in one of the homes of his town. On other occasions this dog was kept tied up, but this time he was loose, and as soon as Bro. Zagami entered the yard with his two little girls the brute pounced on him and knocked him over. It was only by strenuous efforts and much kicking that he was able to protect his little girls until members of the family took the animal in charge. Since this shaking up which happened a number of months ago, our Brother has been quite ill on and off. A few weeks ago Bro. Shank, by the help and a letter of introduction of one of the members in Pehuajo who was acquainted with a specialist of the Italian Hospital in Buenos, was able to intern him in the said institution. He will be under observation for a few weeks, and will probably have to submit to an operation. The brethren in our various churches are offering special prayer for him, and we trust that our friends in the homeland will also join us in intercessory prayer for him, and for his speedy recovery. His wife and family are doing their best to carry on in the absence of our afflicted brother. During the special meetings in Pehuajo last week, the brethren Snyder and Barbosa went over to Madero one evening for a preaching service. The same evening the brethren Gorjon and Litwiller preached in the Pehuajo church.

An Evangelistic Campaign

From the 19th to the 25th of November, Bro. E. V. Snyder gave a series of evangelistic sermons in the Alberti church. This was followed by a brief preaching ministry by Bro. Litwiller. Both of these evangelists presented with earnestness and power the glorious claims of the Gospel of Christ. The congregation was edified, a number of new ones started to come to the services, and some are weighing

(Continued on page 857)

INDIA MISSION PAGE

INDIA MISSION NEWS
(Dec. 3, 1935)

Annual Business Meeting

The Annual Business meeting time is a time we all look forward to. One reason is that we always hope to see all the other missionaries at that time. But the most important reason is that we lay aside our regular duties and together spend some time in waiting on God, hearing inspirational talks, discussing the heavier problems of our work, and in planning our work for the coming year both individually and collectively so that it might be more effective for the Master. We have collected a few of the thoughts which were given in the talks that you too might have some idea of our Annual session:—

Among the hindrances in our work is physical unfitness. To bear fruit we must have a calm surrendered life. We continue to bear our burdens and do not cast them on the Lord. Humility is not a matter of time, but submission. Faith is like a small wire which can not carry a heavy charge. If we through sin lose our contact with God we can not carry the Power of God. We need to pray without ceasing. Prayer is a means of accomplishing work as well as spiritual exercise. Claim God's promise and fulfil His condition. Points peculiar to our Mennonite heritage which we should cherish are, simple life, separation from the world, absence of oath, adult baptism, and experience of a changed life. Satan comes to us as an angel of light and works from within. We get too busy with mission work to do God's work. Satan likes to make division among the workers. Should spend more time in prayer. The way to victory is, to examine God's Word, examine ourselves so that our motives and desires are to the glory of God. Get our eyes off men and on God, and to claim our victory through Christ.

It is the unusual thing for us to meet in Business Meeting without having every member of the mission who is on the field present. But this year we had to content ourselves with some absent. We would have chosen it otherwise but God, who directs our ways knows best. Bro. Friesen has been suffering from backbone fever and it was not possible for him to attend. We are glad to say he is now better and we hope will recover quickly. Little David Kniss had a bad cold and fever at that time and some one had to take care of him. Also Lois Hostetler was sick in bed with whooping cough, but since she was in the same bungalow as the Business Meeting her parents were able to attend all the meetings. Little Eleanor Louise Graber came to be a member of the mission family on Nov. 16, the Satur-

day just before the meetings and she also claimed the attentions of some one. In spite of these absences we were a double room full of members of one family who came for one purpose. The remembrances of those absent served to draw us nearer to the One who is present at all places at all times.

Missionaries Arriving

We had been informed beforehand that the Knisses were to be expected to land in Bombay on Nov. 29. So we had given up all hope of having them for business meeting. You can imagine our surprise when on Nov. 17 a wire was received a few hours before their train was due telling us that the Knisses were arriving that very day. Our serviceable telephone line was busy with calls here and there informing the missionaries. Quickly arrangements had to be made for some one to go to Raipur to meet them and for their entertainment on arrival. Usually, not always, we try to have something special as a welcome when missionaries come from home. Due to David's illness and the meetings we were not able to have anything that week. Just two weeks after the Knisses arrived the Weavers also came. So we quickly planned a reception for both parties and met at the home of Bro. and Sister Miller for tea and a short program on Monday, Dec. 2. One who came to the bungalow and, though she did not sit in our English speaking assembly, was very happy nevertheless was Sister Weaver's old nurse, who has now grown old and forgetful. We were interested to see what she would do. It was a pleasure to see her smiling and shaking hands as though it might be her own reception. Our Indian Christians are very happy to see one who was born in their own country come back, speaking to them in their own language. May the Lord bless the labors of Bro. and Sister Weaver in this dark land. May He bless the presence of little Carolyn.

Thanksgiving Day

Perhaps you are not aware that unlike the custom in America we have no established Thanksgiving day in India. There are no proclamations made from year to year. Nor do we observe the same day in all our congregations. Perhaps because of the influence of the custom as we observe it in America, we nearly always choose a Thursday. As the rice harvest comes in November, it is always preferable to have it in that month. Although we feel there is much ground left to cover in teaching our people the virtue of giving, yet our hearts are often touched when we see them bring their offerings on this great day. A large rug is spread in the church in front of the pulpit. On this is placed by the givers

themselves chickens, baskets of rice, pumpkins, sheaves of rice, pigeon clothing, quilts, sweets, eggs, or anything else they might have to bring. Money is also placed on the rug. After the service is dismissed all these things are taken outside. Some member of the congregation stands on a table and auctions these things to the highest bidder. All this money goes into the Thanksgiving offering, which is then turned into the funds used for spreading the Gospel to those about us who do not know Him not.

MISSIONARY APPOINTMENT
FOR 1936

Sankra

R. R. and Alma Smucker—Station Primary School, Evangelistic, Medical and Leper Clinic work.

Dondi

A. C. and Eva Brunk—Evangelistic and Medical work; Edwin and Irene Weaver—Language Study.

Sundarganj, North Bangaloo

J. D. Graber—Boys' Boarding, Head of Academy Bible Department, Men's Home, Carpentry School and Hostel, Director of Religious Education; Minnie Graber, Instructor Academy.

Shantipur

G. J. and Fannie Lapp—Leper Asylum, Village schools at Bhatgaon, and Bagtari, Evangelistic work.

Balodgahan, West Bangaloo

Dora Shantz—Girls' Boarding and Dispensary.

Balodgahan, Village Bangaloo

G. H. Beare—Village, Farm, Evangelistic, Station Dispensary; Ida Beare—Widows' Home, Girls' Middle School; Sarah Lapp—Evangelistic work.

Sundarganj, South Bangaloo

G. D. Troyer—Medical Supt. Shantipur Leper Asylum, Surgical Director of Hospital, Supervisor of Compounding School, Kurud Clinic, District Medical work; Kathryn Troyer—Evangelistic work, Women's Field Worker.

Medical Station

Fred Brenneman—Supt. of Hospital, Manager of Compounders' Hospital, Language study; Millie Brenneman—Evangelistic, Language study, Hospital work.

Ghatula

P. A. Friesen—Primary Schools, Ghatula area, Evangelistic work; Florence Friesen, Medical work.

Mohadi

L. A. and Elizabeth Kniss—Evangelistic and Medical work.

Sister Kanagy, who normally runs the Girls' Industrial School is now at the Medical station taking care of Sister Hartzler, who is slowly improving. In her absence from Ghatula the Friesens are looking after the girls.

AFRICA MISSION PAGE

Note from the Editor.—Since material for the Africa Page failed to reach us in time, we have taken the privilege of using two letters from the Mimeographed Letter so kindly sent to some of our personal friends. We shall be very glad to return such courtesies at any time we may be able to do so.

TWO LETTERS FROM AFRICA

From the Fersters

Nov. 14, 1935.

Dear Circle Letter Friends,

Greetings in the precious Name of Him who promised, "I will never leave thee nor forsake thee. So we may boldly say, The Lord is my helper, and I will not fear what man shall do to me" (Heb. 13:5, 6). In this we find peace, for it is not possible to find a better helper, and as He has promised never to leave us nor forsake us, how we do rejoice and take courage, because we know Him to be faithful who promised."

We are enjoying the rich blessings of a kind Heavenly Father among our mission group, as we are still all laboring together at the Shirati station. However, according to present plans we expect D. V. that our group will be divided by the time this letter reaches our many friends in the homeland, as Dec. 3 is the day set for Bro. Elam, Sister Elizabeth, Maybell and I to move to Bukiroba in order to begin the building work there, hence our address in the future will be **Musoma P. O., Tanganyika Territory, British East Africa**, as we will be located only six miles east of Musoma. With joy we are looking forward to the opening of the work there, because the Lord has promised to be with us and help us. "Except the Lord build the house, they labour in vain that build it" (Psa. 127:1). A new program in regard to language study went into effect a few weeks ago, and we appreciate it very much, namely that of spending three hours each day on language, and even with this it does not go too fast, as language study requires much memory work.

The Lord surely has done great things for us, whereof we are glad. It is wonderful how we have been so plentifully provided for with plenty of good food and water, as well as with all the other necessities of life. On Saturday afternoon, Nov. 10, Bro. Elam Stauffer and I with a few native boys went out in search of wild Guinea fowl, and in about two hours we had six guineas to bring home with us, and we have learned that their meat is very tasty.

Yesterday the Mission was favored with a visit by our Assistant District Officer, who resides some fifty miles

from here, and came through here on a business trip, staying at the Mosemann house for dinner. He seems to take a very favorable attitude toward the Mission work, for which we are thankful. In the afternoon I took him to Shirati and on my return I visited a lowland (that we call our wild duck country) close by the Lake, and was there only about fifteen minutes until I had a duck to bring back and the result of that was "roast duck" for dinner today. Last evening we were all invited to come to the Mosemann home at 7:30. We did not know the reason for the invitation, but after our arrival we had the pleasant surprise of having a large watermelon divided among the group. This was the first large watermelon we have seen since leaving the States.

We praise the Lord for the progress of the work here. These native brethren are a real challenge to many Christians of the homeland. I was just reminded of this some weeks ago when a group of our native Christians, together with Bro. John, Sisters Ruth and Elma, and I visited a heathen village where they were mourning over the death of one of the wives of the man who lived in that village. While we were there John asked two of our native brethren to bring the Gospel message to the people, which they did very faithfully, even though the people seemed quite unconcerned and indifferent.

The new church building is progressing slowly, as this work is entirely done by the natives, even though they much desired that the Mission should build the new church. The group had the conviction that it were better for the natives, to teach them their responsibility. It was explained to them that it would be unwise to spend much money here at Shirati in erecting a large permanent building while that money could be used to bring the Gospel to others who would like to be taught the good Word of God. The new church is 23 ft. wide and 55 ft. long. It is being built of poles to be plastered with mud, having a good grass roof put upon it. We do not have so many men working here at the Mission at present due to the building work being well on. The order of things here is as follows: The first drum beats at 6:30 A. M. In order to call the men to work at 7:00 A. M. the last drum beats and directly following that is the roll call, after which is morning worship. After that each man is assigned his task. At present the men are only working until noon as school is in session in the afternoon and nearly all go to school. You may wonder how much we pay for labor here. The price varies some according to the amount of service each man has had, but I should say that

when the men work full time, which is nine hours per day, their wages average along about from 5 to 8 cents per day (U. S. Money).

Continue to pray for the work and workers in Africa. "Let the Lord be magnified, which hath pleasure in the prosperity of His servant."

"The grace of our Lord Jesus Christ be with you all."

Clinton and Maybell Ferster.

From Dr. Lillie Shenk

Nov. 12, 1935

Dear Friends,

Greetings: By the time this reaches you I hope you will have had a profitable Thanksgiving, and also wish you a happy Christmas and New Year. It does not seem that Christmas is so near, since trees have just put forth new green leaves, and people are digging for their gardens. However, we use the same calendar you do and the time flies as fast here as in America!

My last letter was written in Kampala. I mentioned that the Stauffers and I planned to visit Alexander Mackay's Memorial. We drove to the site where he lived. A native church and school are located there, and both are in use. A short distance away is the old well that he made and used. A few miles farther on is a memorial put up in memory of three native Christian boys who were burned at the stake. The following Scripture references are on the memorial: Matt. 10:28 and Rev. 2:10. This was January, 1885. Mr. Mackay died of fever at Mwanza after thirteen years of intensive service under great handicaps, persecution, and isolation. His life history written by his sister is very valuable as a book of faith, perseverance, and joy in service.

On our way home from Kampala we visited three missions. The Church of God Mission near Kisumu, Kenya, was the first one. The Mosemanns and Mrs. Stauffer came out on the same ship as some of the workers there. They have a splendid school. English and Swahili are taught, beside the grammar subjects. The pupils are well dressed and were a happy group. We enjoyed our short stay with these people very much.

Our next visit was at Kericho, with some A. I. M. missionaries. Miss Boldt, who has been in Africa nearly forty-three years, told us some interesting tales. She has a comfortable home, and a mule for her mode of travel. Miss Harris lives nearby and the two are still active workers, though Miss Boldt, I believe, is on the retired list. We were very happy to find Mr. and Mrs. Innis at Miss Boldt's home. We had gone out to their station near Kisumu, but they were not at home. They came to Africa thirty-five years ago, and are also the type of older missionaries that give new workers much inspiration.

The night before starting on our last day's journey to Shirati we visited the Smiths who lived here at Shirati five months waiting for the right of occupancy for their station. They have a beautiful mission site—a part of Mr. Hotchkiss's former territory. There are many prosperous native gardens all around. Mr. Hotchkiss brought in the seeds and got this work started. He also helped them to build mills at the falls of the river there. We saw three of these. They run night and day, except on Sunday. Donkeys carry the loads of grain and meal to and from the mills. This was a most fascinating picture. The falls are very beautiful, clear water falling sixty-five feet over black rocks.

We arrived at Shirati Station at 7:15 P. M., and were very glad to get back again. It looked good to see the Mosemann lantern on the water tank as a lamp post. That night we were weary from the day's travel, but at 1:30 A. M. we responded to a call for medical care in a nearby village. The Mosemanns went with the nurse and me. All the night work we have had so far was on the nights I arrived here from a trip.

The medical work is going better all the time. We have the two rooms in use now and since the tables and cupboards are completed the work is much easier. The walls have been replastered with mud inside and out, and whitewashed. We have new unbleached muslin curtains up too, so we think we have a very nice place to work. Bro. Ferster has been a big friend to us in making things for more efficient service. We are so grateful for his help.

During the morning services on Nov. 3, a patient was carried here on a native bed. Some of the men came to the service and a few men and the women stayed with the woman patient. After service we were informed that a patient had been brought. The husband told us that his wife had been very sick with much pain for two days. She looked quite exhausted. I examined her hurriedly, gave her a sedative, and had her put to bed. Then we made ready for further work as I knew the patient must have a general anesthetic, but how much could be done for her, I did not stop to think over. The relatives were about ready to kill the woman to stop her pain. This is a custom among the natives. When they feel sure a person is about to die they kill them to end the physical suffering. Late in the afternoon we transferred the mother and baby in good condition to one of the native huts here for the sick. The hard work in such a case is soon forgotten, but the joy it brought will linger long. The husband and father was very grateful. A week later the family was at our Sunday service and went to their vil-

lage in the afternoon, a three hour's walk. Again I was thankful for the operating table given by the President of our Mission Board and family.

We have not had much surgery. We have a patient now who attempted suicide because his third baby died at birth. He cut through his abdominal wall. He is getting along very nicely now. The Joluo people are fond of children and they become desperate when their children become ill. One other case of surgery was a case of quinsy. One of our Christian boys walked here about fifteen miles and

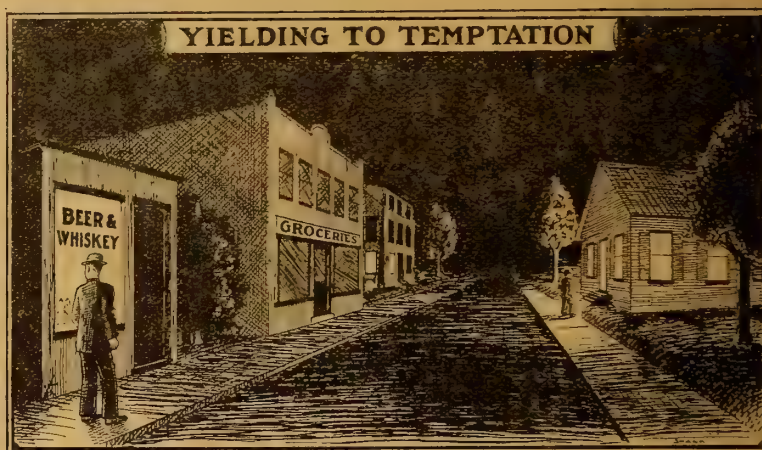
asked me to remove his tonsil, which was abscessed. I lanced it and treated him. The next day he walked home. The endurance of these people is very remarkable in some ways.

The Chief of our tribe has been here twice this week. He is a friendly man and seems very much pleased with the mission.

We are glad for the letters that come from you and thank you for your concern and continued interest.

With kindest regards,

Lillie S. Shank



"YIELD NOT TO TEMPTATION"

(See Illustration)

By Floyd Shank

For the Gospel Herald.

It is not only the vile sinner who is guilty of looking at and longing for that which is sin for him to have. Even some church members permit themselves, at unguarded moments, to desire that which is forbidden by God. The glaring windows of whiskey stores may be tempting to them. Treacherous advertisements of theatres may be drawing them. Immoral lusts may be seducing them. Such people, from all appearances, may seem to be faithful Christians. Then, without warning to their friends, they fall—terribly fall. Their friends simply can not understand it. Such falls are not sudden. The thought-life of those individuals had fallen long before they fell visibly.

To avoid a fall in your life—

DO NOT LOOK AT OR LONG FOR THAT WHICH GOD HAS FORBIDDEN YOU TO HAVE.

That which is tempting you may not be mentioned in the Bible. However if you know that the principles of the Bible reject it, you also should reject it. When you are in doubt as to whether a thing is right or wrong, take it impartially to the Lord in

prayer. Ask Him for enlightenment. When upon bended knees you decide that it would bring displeasure to God for you to do a certain thing, hold that decision as final. Do not wish for that particular thing again. Do not ask God to allow you to have it. If you gain permit yourself to yearn for that thing, you are yielding to temptation. Another test is, Ask yourself whether it is your carnal or your spiritual nature that longs for the thing you desire. If it is the flesh that wants it, void it as poison. Having decided, be ware lest because of the hardening of your heart, God may blind your eyes and you may plunge headlong into sin. A mental fall always precedes a physical fall; so keep your mind pure and upright. Fill your mind with pure thoughts. Faithfully attend church service, and take part in the activities of the Church. Be aggressive—be a soul winner. If you keep yourself busy in the Lord's work you will become stronger, and temptation will have less power over you.

"Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Brentwood, Md.

SEWING CIRCLE CORNER



"By a new and living way" (Hebrews 10:20).

* * *

May the New Year upon which we have just entered bring to each of you the fulness of the blessing of the life in Christ.

* * *

Have you read prayerfully and thoughtfully the Editorial on the first page of this Supplement? We hope you have. We hope, too, that as we think of the year before us, and perhaps make resolutions for our lives, we may remember that each day and each experience, as well as each opportunity, will be new—a new gift from the Father's hand. Some of the tasks look difficult to us now, some of the experiences may be hard, but if, at the very beginning, we can place our hand in the Father's and travel with Him step by step, we have the assurance that He will be with us.

* * *

Mothers of children, may we realize more definitely than ever before that we need daily guidance and daily help for our many tasks. One day at a time, one step at a time, may we be in His will and His way result in happy service.

* * *

You have noticed in another part of the Herald the announcement regarding clothing to be sent to Canada. You remember that warm second-hand or new clothing will be acceptable. If you have not sent your bit and will attend to it at once there will still be time.

* * *

The Devotional Program

A number of you have asked for Scripture selections to be read at the meetings this month. We are hoping to have a series of Scripture passages on the subject of stewardship, taken partly from a little book called "Stewardship in the Life of Women." Today's service might begin with the hymn, "Nearer, My God to Thee." Then read Malachi 3:10-18. Let our prayers this month be especially for the Christian women of our Church—for us who are working in our various Sewing Circles. Let us ask the Father to help us to realize what our responsibility means to our homes, to our Church, and to her mission interests. Let different ones lead in prayer.

In the Scripture lesson we have today we have a very definite promise from God for those who live up to their obligations as stewards of the Lord. We believe it is so today. What the Father gives us in blessing and stores is given in trust to be used for Him. May He help us to be faithful in this year, 1936. Closing Song,—He Leadeth Me.

—L. Z. R.

WHAT THE SENIOR CIRCLE HAS MEANT OR SHOULD MEAN TO ME

Lois Wingard

For the Gospel Herald.

The Senior Circle has really been the foundation of the Junior Circle. In the past there have been consecrated sisters enough interested in the girls to help us organize a circle of our own. This knowledge certainly gives us younger sisters a great deal of help and encouragement.

The Senior Circle has meant a great deal to me in the line of fellowship. The word "fellowship" itself means companionship or association. Our life is much influenced by the kind of associates we choose. We are in good, Christian association when we fellowship with the Senior Circles. The members of the Senior Circle always should be enough interested in the Junior Circles so that we could work together and join in Christian fellowship together. We greatly enjoy to have our older sisters visit our circle meetings. By associating with the older sisters we learn to become more like them. This is more practical where the Senior and Junior Circles can meet at one time and place. In our case, where we are few in number and all but one going to school, we cannot conveniently meet with our Senior Circle except through the summer months. During the winter months we miss the fellowship that we enjoy during the few, short summer months, and often we feel very much alone and become rather discouraged. We need the encouragement of the older sisters very much. Perhaps you older sisters do not realize how much we do need your encouragement.

May I humbly mention a few ways in which you can be a means of encouragement to us. One way would be if we could meet on the same day with our Senior Circles. It is an encouragement when we can have our devotional hour together.

Another way the Senior Circle may encourage the Juniors is to aid in a financial way. For instance our own circle is very small and the contributions are often not very much. For that reason we often do not have the money to buy the needed materials. It is also encouraging to receive donations from the older sisters. For instance, we have received blankets that

can be used in small quilts, instead of cotton, and extra pieces of goods that can be used as quilt patches; we appreciate all these things very much.

The Seniors should be of help to the Juniors in the line of instruction. First in sewing. In our circle there are quite a few small girls who do not know anything about sewing. So these girls must be taught even how to make stitches.

The second point under instruction is in doctrine. In the second chapter of Titus Paul admonishes the older women to teach the younger to be sober, discreet, chaste, keepers at home, and obedient to their husbands that the Word of God be not blasphemed. I think by example you older sisters can help us more than by instruction although that goes a long way. If a sister would always be talking to us about doctrinal teachings such as the covering, dress, separation from the world (etc.), and not practice these things herself, I don't think her words would take much effect. But on the other hand, if a conscientious, Christian sister would instruct us by precept and example both, I think it would do the Juniors much more good; for we can see by her life that she believes what she teaches. The Bible admonishes us to be modestly clothed and we need to be taught along that line. Who is better suited for this place than the Senior who comes adorned as Peter says "with a meek and quiet spirit." Another point we wish to notice is the wearing of the devotional covering. Sometimes we Juniors are inclined to neglect the wearing of it except during the Devotional period. In this again the Seniors ought to be an example to us in the wearing of the covering during the whole meeting.

The third point we wish to notice is the help the Seniors can be to the Juniors in service.

First, through them we receive a vision of the field of our work, in part at least. It is nearly always through some older sister, somewhere, that we receive orders for our work.

Second: Is the ministering to the needy or serving one another. Paul says, "By love serve one another." I think the Sewing Circle is an excellent opportunity for serving others. In serving others we serve Christ. Certainly making garments for His needy ones is serving Him.

The third point under service is giving. We have touched on that before but now from a little different angle. The Bible says, "It is more blessed to give than to receive." The sewing circle provides an opportunity to give. Our part may be ever so small, but faithfulness in little things leads to larger and greater things.

The fourth point is willingness to work. It is a great joy to work for some unfortunate one and then with great willingness we ought to enter into the work. It is a satisfaction to be doing

something to benefit someone else and then too we are doing something for our Lord which is a joy to any Christian. When we help other people it instills more of the missionary spirit in our hearts. When we send clothes and presents to children in foreign and home mission stations, it gives us joy to know that maybe some poor child is being made happy by these things or some sick person is being made more comfortable. We should be very willing to do this work in order to brighten someone else's life. Then too, I think it is very interesting and helpful to have missionaries from foreign fields and home stations come in and tell us the needs of their particular field. It is made much more real to us to have someone who has been there come in and tell us about it. We are glad that today we can listen to a message by one of our missionary sisters.

We are all workers together with God. We cannot prosper unless we work in harmony with each other. Gal. 6:10. As we have therefore opportunity let us do good unto all men, especially to them who are of the household of faith.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25:40).

THE ARGENTINE WOMAN

By Mae H. Hershey

For the Gospel Herald.

There was a time when the Argentine woman was thought of in remote terms. She was living in a world all to herself. Time has made great changes. The great steam and motor ships now make quick and safe trips on scheduled time, carrying mail and passengers in 18 days from New York. This is very convenient service for the business man of Buenos Aires. If they wish to pay the price for more rapid service, the airplane is there to serve them in half the time. The newspapers, magazines, books and missionary activities help in bringing before the Argentine woman the progress and advancement of the outside world, so that she has become in reality our next-door neighbor.

Argentina is like the United States, its population is cosmopolitan—made up of other nationalities. It is safe to say that about all nationalities are represented. Strictly speaking, the indigenous Argentine woman is like the Mexican, of Spanish and Indian blood, with a dark complexion, black eyes and straight, coarse, black hair. While the other nationalities who have become Argentine by birth are blondes and brunettes, blue-eyed and dark-eyed, straight hair and curly hair, although at present, the majority there like here at home are about all curled-haired. Some are of a pleasant disposition and very congenial while others are just the opposite; some are fat and some are slender; some are bashful and tim-

id while others are forward and outspoken; some are beautiful in features but not so in action, while others are more homely in face but beautiful in manners. Considering the Argentine woman in this light, we find that she is in all points our sister.

The ambition of every young woman of Argentina is in keeping with I Tim. 5:14, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." They also have been taught the underlying truth embodied in I Tim. 5:13 that a wife and mother's place is at home and not wandering about from house to house, thus becoming idlers, tattlers, busybodies and speaking things which they ought not. Many marry at a very early age, 13 to 18, and usually are satisfied with the first offer. Their social life is quite different from ours, so they are not as choicy as some of us might be.

I knew a girl of 13 who was large for her age. Her suitor was not quite 18. Some criticized the idea that a girl so young should be allowed to think of marriage, others said, "Well, do not discourage her for it may be her lot that her chance comes early in life." Another girl was 25 before her chance came. After a year or two of acquaintance, they set their wedding day. In the meantime, her mother took sick and died, the wedding was postponed. Later the young man took sick with an almost incurable disease. The girl was very sad and said, "I just can't think of going through it all again." They feel that marriage is inevitable and that a chance can't be picked up every day. What a disappointment when it turns out as it did for this girl, that she may have to wait a good many more years for another chance.

The majority of these women make good homemakers. They take care of their children to the best of their knowledge and live to please their husband, who is the head of the house and is a very severe manager sometimes. The daily routine is cooking, washing, ironing, and sweeping.

The first thing the Argentine housewife does in the morning is to make a fire and heat water in the tea kettle. Her fuel is dry weeds, twigs, charcoal or wood. Charcoal is the most commonly used by the working class and poorer people. The tea kettle is very small so that it will not require so much fuel and heat more quickly. This hot water is used to make ma'te (mah-tey) which is made by putting a small amount of the herb in a small cup, then pouring the hot water on it. The tea is drunk from the cup by means of a small tube. If there are several persons present, it is passed from one to the other, each one taking a sip or two through the tube. When the tea is all sipped out, more hot water is poured on, and when the strength of the herb is all sipped out, this is thrown away

and a fresh supply is put in. The purpose of the small tea kettle is readily seen. Only a small amount of hot water is needed in the beginning, and there is time to heat more while the cup is being passed around.

The ma'te is served in the morning before breakfast and in the evening before supper on the husband's return from work. It is also served any time during the day to visitors and called what may chance to drop in.

After the morning ma'te is served comes the breakfast which consists of coffee with milk and bread, no butter, no jelly except on special occasions. Then the husband goes to work and the children are off to school. Some of them have been sent beforehand to the butcher shop for a bit of meat to make the daily kettle of pu-che-ro (poo-che-row), which is vegetables cooked in meat broth. The housewife lets the meat boil while she is preparing the vegetables. This is done early and is boiling slowly on the one-burner charcoal fire. A few minutes before the hour for dinner, the meat and vegetables are taken out and soup is made of the broth with cornmeal, rolled oats, rice, or spaghetti.

The dinner then consists of soup, meat, vegetables, salad, bread with butter and if they can afford it, there will be fresh fruit. Canning is not done in Argentina. Fresh fruit and vegetables are on market the year around. Very little jelly, jam, or marmalade is made. Pies and cakes are seldom seen on their table. Their simple food and ways of preparing it offsets some of the sanitary conditions found in the home. Another is that they live outdoors most of the time, the doors are always open during the day.

The washing is started at a convenient time and is left well soaped and exposed to the sun while they are eating dinner. It is all done by hand and with cold water, but with very strong soap. Some badly soiled pieces may be left until the next day. Washing machines are not known and there seems to be no race in seeing who can get the wash out first. They wash whenever there is anything ready for the tub, which may be every day, especially if there are children going to school. For them must wear the long white duster and apron. An old lady once said, "Any ignorant person can learn to wash, but all you have to do is to rub the soiled spots."

Ironing does not take up much of their time as only the professional laundress knows how to iron. The Argentine housekeeper is very much concerned about sweeping the house inside and outside. The little back yard is swept as diligently as the house. Green lawns are not common. Flower beds and the bare ground grace the yard. She knows how to cut out and sew garments which is a great factor economically.

She also does quite well in mending

sockings are darned and re-soled to make last as long as possible. It can easily be seen that a fond mother and dutiful housewife has little time for gossiping and be away from the house. To stay at the "house" is her place. The word for "home" is not generally used. "House" is the word used for the place where the family lives. Very often when the missionary calls at a home to invite for services, he is met with the answer "I never go away" or "My husband objects to my going out." The single women and the older ones attend church. Mothers with babies and small children must stay at home to take care of them. Crying babies do not interrupt church services very often.

Practically all whom we have met were brought up in the Catholic region. Many have lost faith in the priests and do not attend mass anymore. Yet with their knowledge of the exception and inconsistent living of the priests, it is very hard for them to give up all the practises and teaching of the Roman Church. For example, they are taught that a child dying without being baptized is lost. Parents who do not have their children baptized by the priest are worse than heathen or infidels.

There are three occasions in life that are imperative to celebrate according to Catholic rites. These are baptism of children, the blessing and ceremony of the priest at marriage and sacred mass after death. For these the priest makes a lucrative charge and therefore it is imperative, but the "imperativeness" means toward his pocketbook. These three are so imbedded and rooted in their very being that only the grace of God can erase them.

They know about God and Jesus Christ but above all is Mary, the mother who they very often call the Mother of God. She is adored and worshipped and talked about more than either God, the Father, or Jesus, our Savior. None are satisfied spiritually but they do not know where to turn to find peace and rest for their troubled soul. The repeating of the Lord's Prayer and the many Ave Marias that they have been taught to say over and over do not give relief, nor does the confessing of their inmost thoughts and actions to the priest bring the desired result. They are never so happy as when they hear the Gospel story of Jesus and His love, who gives peace, sweet peace. One mother gave her testimony by saying that her maiden name was Paz, which means Peace. She married a man by the name of Paz (Peace) but she never knew what Peace was until she found Jesus, the Prince of Peace.

We have some very faithful members in Argentina, and the majority of these are women. Some are well educated and take an interest in church work. They write essays for the Young People's Meeting; give testimony of what the Christian life means to them; teach

a Sunday school class; lead a women's meeting; take part in a Prayer Meeting and can be a Bible Reader, going from house to house.

John 3:16 means as much to them as it does to us. They can realize the meaning of John Bunyan's words "The great God did set so high an esteem upon the love of His poor creatures, that rather than He would go without their love, He would pardon their transgressions."

The Argentine woman needs your prayers that she may grow in grace and the knowledge of our Lord and Savior, Jesus Christ. As one writer says, "Growth is gladdening. He who grows in holiness grows in joy. Spiritual strength brings gladness. It is a poor, half-hearted religion—not spiritual power, but the want of it—that breeds gloom. The consciousness that a man is becoming stronger in his faith, clearer in his convictions, warmer in his love, must, from its very nature, be a glad consciousness. And the hope of greater strength yet to be attained, of loftier heights yet to be reached, is more joyous still."

Prayer is needed not to prepare God to bless us but to prepare us to receive God's blessings. In carrying to Him our want, we carry to Him an open heart, and we find true happiness only in God.

Pray also for the missionary who is there to teach and guide the Argentine woman, for too much taken up with our work, we may forget our Master. It is possible to have the hand full and the heart empty. Taken up with our Master, we cannot forget our work. If the heart is filled with His love, how can the hands be otherwise than active in His service?

Goshen, Indiana.

SOUTH AMERICA PAGE

(Continued from page 851)

the matter of their salvation. Although there were no definite decisions during the campaign, we are hoping and praying that some will yield themselves to Christ soon. This town is extremely Catholic, and very anti-Protestant. The priests teach the people that we are sent by the North American governments as spies to introduce revolutionary ideas, and the ignorant and fanatical people believe their spiritual "mis-leaders". One of the members was giving out tracts in the public plaza one evening. He handed one to a young lady who tore it into a thousand bits, threw them on the ground and furiously stamped upon them. It turned out that she was one of the priests' pets of this town, and therefore Gospel literature was poison to her. Pray for us in Alberti.

L. S. W.

Obey and serve are royal verbs.—Ricard.

"TEMPERANCE TEACHING"

Dear Brother:—I just finished reading part of the — for the second time. One thing in the write-up that made me think is the fact you mention that there are people who think "our people" have no need of temperance teaching any more. Every half-awake observer must see this, that there is a trend toward a God-less religion in a certain phase of the professed Church. And "our people" who think there is no need of temperance teaching, and living in our day simply do not see what lies at our very door. To make void the "timely warnings" of our Lord would be pleasing to Satan and would hasten the flood of apostasy rolling over the Church. I trust that, though "seriously suggested", that something will "come to pass" through prayer by God's children that will cause every advocate of such a plan to THINK SERIOUSLY before acting.

Fifteen years ago, in — Co., Pa., a certain preacher, soon after prohibition had come, burned publicly, before his audience 13 temperance sermons, saying "prohibition is here, we don't need temperance teaching anymore." Such a conception of TEMPERANCE, and the effort that has to be made on the part of man to attain to it goes about as deep as the paper is thick on which the sermons were written. And as to "our people," not needing any warnings as to this monster intemperance, that looks to the writer like a case of VERY DANGEROUS FLATTERY. "LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL."

No, No, NO! for the sake of our boys and girls, and for the sake of the unborn, do not make temperance teaching less to "our people." The writer is one of "our people" and he loves "our people" too much to let them rush headlong over the precipice without telling them of the dangers, sorrows, privations and heart-aches that go with an intemperate life. Yes, Brother, give us temperance teaching, in the papers coming into "our people's" homes. Oh, let us not be deceived with "Yeast plant" theory, which would have us believe that man will develop into perfection without any effort on his part. Surely, all "is finished" on God's side. But what, if, when He comes, and "our people" are found "overcharged with surfeiting, and drunkenness" and the shepherd guilty of having lulled "our people" to sleep on the temperance issue on the ground that they need no restraint here. Let us tell "our people" all things that God has put on record in His Book for the guidance of His children on this doctrine of being "temperate in all things."

Nicotine is a GIANT among "our

people." In the face of the modern bellying cigarette evil it is hard to explain how men who are called as workers in the church still hold on to the cigar, the "chew," and other methods of saturating their bodies with the narcotic.

Several years ago, a family including two boys, were driving to the church. As they entered the church yard the preacher and deacon came by on the other side. One of the boys, about twelve years old said to the father, "Do schmokt der breadicher und der eldister" (Here the preacher and the deacon smoke). Such things innocent children should not see among Christian professors. But it is a common thing. This condition nullifies much and in many cases all efforts put forth by the parents to keep their boys from the nasty cigarette. In a certain congregation the "best" Sunday school teacher drives up to the place of worship with a cigar in his mouth. And the "best" group almost worship him as a "teacher" because of his natural fluency of speech. This type of nicotine peddler makes many and great sales. But who knows how much of such a worker's usefulness vanishes like the smoke from his cigar and somebody will be called to account for the souls that destroyed their spiritual usefulness because of narcotic influences. As we drive through a "garden spot" Mennonite district we see a man walking toward us. He wears a "plain" coat. A broad brimmed Quaker hat. Has a solemn sober expression. But his appearance did not awaken the thoughts of sobriety and reverence in the other person which such figures are supposed to awaken. The pipe, the smoke of the pipe betrayed him as a nicotine fiend. Can there be a more incongruous combination? Bearing outwardly the mark of separation in dress, and then indulging the lust of the flesh.

I am giving these thoughts as testimony to the temperance teaching in (name of paper). May God richly bless His message. I believe that a reasonable presentation of the tobacco evil, like the one in question, by one of our editors, once in awhile, will do more to bring "our people" to thinking, than will be done if the subject is left to the fanatics who are inconsistent in other lines. So, let's hear more when you think fit.

Brethren pray for us, that we may know how to Scripturally cope with the drink and nicotine evil.

COUNT ON ME AS ONE WHO WOULD LIKE TO SEE THE TEMPERANCE LESSONS CONTINUED. IF A CHANGE IS TO BE MADE YOUR SERVANT WOULD RATHER SEE MORE TEACHING, MORE DEFINITELY ALONG THE NICOTINE HABIT. Many people seem to be blind to the fact that

the DRINK HABIT, the NICOTINE HABIT, SEXUAL FILTH and the BIG DINNER HABIT have many things in common.

God bless all your labors for HIM.
Your Brother in the Faith,

SEVENTY YEARS OF THE CHINA INLAND MISSION

By Marshall Broomhall, London,
England, in The Christian

The history of the China Inland Mission has proved that to trust God for the supply of temporal things is more than a pious idea. "How shall Jacob stand? for he is small," cried the prophet Amos of old. And some such cry might well have been uttered seventy years ago when Hudson Taylor founded the China Inland Mission. The crisis at Brighton in June, 1865, and the opening of a bank account in London two days later, in the name of the new Mission and with the small sum of £10, are well known. But as we look back over the seventy years, imagination endeavors to recapture the human feelings of weakness associated with such a venture as Hudson Taylor then undertook. What prospect was there that a new organization, founded by an unknown man, for work in a distant and little known country, could stand and prosper?

Hudson Taylor has told us how an aged minister of the Gospel prophesied failure both to him and to the Mission, when the "Lammermuir" party sailed. "You are making a great mistake in going to China with no organization behind you," this well-wisher said. "We live in a busy world, and you will all be forgotten, and the Mission won't live seven years." "That," wrote Hudson Taylor some years later, "was the prophecy of this good man—and a wise one, too. But he was mistaken."

It is a good thing to remember that the Mission was not always a large and well-known organization, and that God answered prayer seventy years ago in the day of small things as well as today. But one word of warning is necessary. While God led the children of Israel through the Red Sea, the Egyptians, when they essayed to imitate them, were drowned. Even prayer must be God-guided, not merely inspired by the spirit of imitation.

The China Inland Mission today, though a large and now well-known organization, has no other ground or foundation upon which to build than that which Hudson Taylor enjoyed. It has no other confidence; and the very magnitude of its work, as compared with seventy years ago, makes it more, rather than less, dependent upon God. The present Master of Balliol has truly said that "structures and systems are always asking us to wor-

ship them, to forget the spirit that informed them, and to settle down for good in the permanent camp. When that happens, when man's spirit worships its own creation, then structure and systems become idols." The China Inland Mission is nothing except what God has made it, in answer to the prayers and faith of God's people. And it will only continue as that spirit prevails. Unless the Lord Himself has built the Mission, Hudson Taylor has labored in vain. And unless the Lord today keeps the Mission, its watchmen will be vigilant in vain.

Changes in Seventy Years

The world of today has altered out of all recognition since 1865. The Suez Canal had not been cut, and there was no cable to China. The voyage to the Far East had to be made by sailing ships around the Cape of Good Hope, and it took the best part of a year to obtain a reply by letter from one country to the other. Today the journey can be made, via Siberia in about a fortnight, and, by air, letters can travel even more quickly. News of the recent earthquake in Formosa was reported by wireless in England within an hour of the disaster. Such things would have seemed incredible to members of the "Lammermuir" party.

When the China Inland Mission was founded, the greater part of China was unevangelized, and, indeed, the interior of that great country in theory open by treaty, was extremely difficult of access. There were then only fifteen Protestant mission stations in the whole of China, for the most part on the coast. Seventy years ago the total number of Chinese converts connected with Protestant missions, was about 2,000. Today the China Inland Mission alone has 345 central stations, 2,000 outstations, reports over 160,000 converts.

It is comparatively easy to look back and see what God hath wrought, or at least see the superficial aspect of what has been done, but it needs historical imagination to realize what those seventy years have meant. Some knowledge of the trials and difficulties are essential to an appreciation of the past. The future always looks more formidable than the past, and it is easy to forget the obstacles that have been overcome. Progress can only be measured by difficulties surmounted. It needs only one line to say that the closed doors of China have been opened to the Gospel, but what a history of prayer, of patience, of hardships endured, of mercies granted, and needs supplied lies behind that brief statement.

There are 345 central mission stations, and yet the full story of almost any one of them would fill a small volume. For twenty-five years unceasing prayer and persistent efforts were

made to secure a footing in the hostile province of Hunan, before entry was obtained. One man, Adam Dorward, actually traveled in that province for eight years without having a place which he could call his own, where he could lay his head. He died not having obtained a footing. Somewhat similar stories could be told of most of the other provinces.

Times have changed but the difficulties and trials cannot be said to have decreased greatly with the passing years. Opposition has only assumed a new form. In the early years outbreaks of violence and local riots were a common experience. These culminated in the terrible Boxer persecutions, when nearly two hundred foreigners, including children, lost their lives, as well as an unknown number of Chinese Christians. Of late a new menace has raised its head, partly as the outcome of prolonged civil strife, and partly as the fruit of communistic propaganda. It has become a far-too-common experience now for missionaries to be taken captive, and sometimes to be slain. Opposition to Christianity has become more subtle, more organized, and more ably directed. The local riot has been exchanged for systematic anti-Christian methods and bitter hostility. The natural anti-foreign bias of the Chinese mind has proved a fruitful soil for the false reports of a militant communism, with its godless spirit. It is therefore the simple truth to say that there has been a life-and-death struggle for the soul of China during the last twelve or thirteen years, largely directly from Russian sources.

Yet, despite the formidable opposition—which at times has made the evacuation of considerable areas inevitable—spiritual results have increased. During the first fifty years of the Mission's history, a period devoted in the main to breaking new ground, 50,700 persons publicly confessed their faith in Christ by baptism; but during the last twenty years that number has been increased by an additional 107,000 souls, making a total of approximately 158,000 from the commencement of the work. The promise that those who do not become weary in well-doing shall reap in due season has been fulfilled.

If after these seventy years the China Inland Mission were asked to give an account of its stewardship, we should begin to ask: What contribution has the Mission made to the Church of God generally? Its primary duty has been the evangelization of China, but in seeking to be obedient to this call, God has given the Mission a witness to bear concerning God's faithfulness in fulfilling His promises. In a day when materialism is rampant, and when men are ready to deny the presence and the power of God, the

testimony as to God's trustworthiness in the matter of temporal supplies has strengthened the faith of many. God's goodness in supplying the daily bread for His servants still continues a standing marvel, and those who know most about the Mission's financial history can rejoice in God.

When the World War broke out in 1914, the human probabilities against the continuance of the work increased, yet the Mission was maintained throughout those difficult years. When the cost of silver rose to unheard-of prices, and the consequent need of a greatly increased income, in terms of gold, became necessary if the work was to continue, the total income of the Mission increased according to that need. When economic famine came to afflict all countries, though the Mission could not expect to be immune from the general trial, the necessary bread was given, and water was made sure. Though economies have had to be practiced—and the Mission has no desire to escape from the trials experienced by so many of its supporters—and though faith has been tested, the barrel of meal has not wasted, nor has the cruse of oil failed, "according to the word of the Lord."

In other ways the Mission has been allowed to bear witness, as in the blessedness of an interdenominational fellowship, and in the possibility of maintaining an international relationship even through the war. The ideals of Hudson Taylor have not been proved impossible, but they have been embodied in life, and have stood the strain and test of seventy varied years.

We cannot close without a word of gratitude to God for His goodness to the Mission in the matter of leadership. The seventy years of the Mission history are strangely divided into two equal periods of thirty-five years each, with the Boxer crisis in the centre. From 1865 to 1900, Hudson Taylor, the founder, was the leader of the Mission, and from 1900 to 1935, that great responsibility has rested upon the shoulders of Mr. D. E. Hoste. God's best gifts are often found embodied in some consecrated personality, and the Mission cannot be too grateful to God for the long and devoted labors of those who have had the rule over the work. Mr. Hoste is now well over seventy years of age, and the time has come when he must lay his burden down. The prayers of Christian friends are asked for the one upon whom the great responsibility of leadership in the days to come must speedily be transferred. The spiritual need and claims of China are still great, and if God still has a work for the Mission to do, as we believe He has, we would make this time of celebration one of renewed dedication to the service of Him who has blessed us hitherto.—Selected.

RESCUE THE UNSAVED

By Leona Erb

For the Gospel Herald.

Dear Readers, must we not shudder as we think of the many unsaved who pass into eternity without a knowledge of a Savior? It is said that every minute an unsaved soul passes into eternity. In one day (twenty-four hours), 1040 lost souls pass on to a terrible doom. In 365 days (one year), 744,600 unsaved souls are lost for ever. Oh, it is awful to think of! These who know no Gospel must perish in heathendom while we who know the Gospel do not help them. Many unsaved die who have knowledge of Christ but are only scoffers and rejecters of the Word.

For these who know of the Savior and reject and despise Him, we have the text from Heb. 2:3, "How shall we escape if we neglect so great salvation?" These who neglect salvation shall surely be lost. Psalms 9:17 says, "The wicked shall be turned into hell and all nations that forget God." In II Peter 3:9 we read, "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

But how shall the heathen know of Christ if they have no one to bring them the Gospel? Jesus says, "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, Son and Holy Ghost." I Peter 5:7 says, "Casting all your care upon him for he careth for you." Let us therefore cast all our care upon God and take the Gospel to the heathen knowing that God will take care of us. God watches over His people. He calls us to our work in life. He calls the missionaries to go forth and bring the Gospel to those that have no knowledge of Him who died on the Cross, shed His precious blood for mankind that we may be saved if we accept the shed blood of Jesus.

The Lord is calling boys and girls to witness for Christ. When one becomes thoroughly converted the Spirit works in them, they see that the unsaved need a Savior as well as they did to rid them of their burden of sin.

We can all be missionaries. We must let our light shine for Jesus wherever we go. Not all are called to go to witness for Him in a foreign field. A young soul who has the gift of speech and loves God will want to witness for the Lord, not only in the foreign field but also in the homeland.

If our hearts are so full of love we will want all the unsaved to know of the redeeming Savior who came to save and seek that which was lost. Young people, let us make certain

whether we are saved. If we are not, why not? "Behold, now is the accepted time. Now is the day of salvation." These that mock now, God says He will also mock when their calamity shall come. Many are reproved for their waywardness but are indifferent to the serious question of eternity. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Also God's Spirit shall not always strive with man. Let us therefore pray earnestly, "Lord send more laborers into the vineyard." "The harvest truly is plenteous but the laborers are few." And let us say, "Lord, I am willing to go anywhere; I will go, send me." I will do anything to keep the unsaved from going to hell.

May this touch the hearts of young people as well as older ones is the prayer of the young writer.

Wellesley, Ont.

"YE THAT SOW BESIDE ALL WATERS"

"Good news! The new field I have opened for the Gospel where I have distributed 'El Camino Hacia Dios,' 'El Camino de la Vida,' and 'Dios es Amor' is being blessed by our Lord," writes Gilberto Candelas, a native evangelist of Porto Rico, to the Bible Institute Colportage Association of Chicago, under date of September 10, 1935.

"There have been 140 conversions already. The owners of stores do not sell rum. Fighting has stopped. A chapel is going to be built in three months. The Romish priest lost his people who are converted to Christ. I thank you for the help you brought by your literature. The Lord is using it in confirming and bringing up Christian workers. A glorious revival goes on in all our fields here."

Thus the printed Word brings forth fruit in every land, and God's servants are encouraged to abound always in the work of the Lord.

Following the celebration of its 40th Anniversary last November, the work of the Colportage Association, inaugurated by D. L. Moody in 1894, has continued during the past year with an appreciable increase.

The circulation of baneful literature by religious cults and atheistic associations has called for a larger circulation of strongly evangelical literature on the part of earnest Christians—truth combating error.

The Association has been active in encouraging Bible Christians to "contend earnestly for the faith which was once for all delivered to the saints," and over three hundred prayer-helpers have besought God to bless the printed Word. Many have realized the importance of placing the

publications of the Association in the hands and homes of the people, and pastors, evangelists, missionaries, colporters, and school teachers have aided in their distribution. Every Christian can engage in an effective ministry by means of the Gospel in print.

In addition to its sales, both retail and wholesale, the Association is constantly sending large quantities of its life-giving literature—books, booklets, Scripture portions and gospel tracts—to prisons, hospitals, lumber camps, fire stations, lodging houses, mountain and pioneer schools, Alaska, French Louisiana, Latin America, Philippine Islands, India, and other needy places for free distribution. These totaled 3,735,620 copies, during the past fiscal year. How many people were reached by this method, who can tell? It is for us to sow the seed; it is for the Lord of the harvest to give the increase! "He is faithful that has promised."

Since July 1st, the Association has sent its literature to the teachers of 2,373 mountain schools, upon their request, and many have expressed their great appreciation of it, saying the boys and girls were delighted to receive and read the books. To these schools no less than 68,934 copies of the Horton edition of the Gospel of John with helps have been sent, and a copy of the Pocket Treasury offered to every boy or girl who will read the Gospel of John and memorize the nine verses listed under "God's Plan for Saving Sinners." An additional prize of a New Testament is offered to every scholar who memorizes at least twenty-seven verses listed in a tract "Four Things That God Wants You to Know."

Thus far, during the present school term, no less than 4,670 Pocket Treasuries and 1,181 New Testaments have been earned by these pupils. Daily reports from these mountain school teachers call for additional prizes for those boys and girls who have done the work required. Thus the good seed is sown, which is bringing forth fruit, "some thirtyfold, some sixtyfold, and some an hundredfold."

During the past four months, the Association has mailed out 145,395 copies of its attractive literature—a total of 12,199,343 pages—to these mountain schools, and there are still 2,100 to be supplied. The time is short, the laborers are few, these people are dying! "Pray ye therefore the Lord of the harvest."—By Norman H. Camp. —Selected.

I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations, and penalties cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land.—John Quincy Adams.

FROM OUR MISSION STATION

Reading, Pa.

Dear Herald Readers, Greetings:—Another Thanksgiving season has passed and we are nearing the Christmas season with its activities.

We were privileged to enjoy a rich spiritual feast on Thanksgiving Day at which time we had Bro. A. J. Mettler, Bro. Ray Shenk and Bro. John H. Charles with us, giving us many practical lessons in God's Word. Many of the brethren and sisters from other congregations as well as friends and members of the mission were present.

A series of meetings began the same evening with Bro. Ray Shenk as evangelist. One of the visible results of these meetings was four confessions. During these meetings 141 homes were visited by the mission workers, the ministering brethren and several sisters.

Sister Rohrer from Mellinger's congregation spent several days at the mission helping with the work. Her help was greatly appreciated.

A large number of the girls at the Mennonite Home have agreed to helping Christmas carols at various places in the city. We are always glad for their willingness to lend a helping hand.

We know any of you coming to Reading would be pleased to meet Sister Margaret Horst and her family of about 80 girls. The Home is a new phase of mission work and is certainly a great asset to it.

Programs have been printed for our next Quarterly Meeting to be held Saturday evening, Dec. 28, and all day Sunday, Dec. 29. A program will appear at another place in this paper. Don't fail to see it. This meeting promises to be very interesting and there will be a report and history of the work since it began. Talks will be given by the different ones who labored here during that time.

Bro. George Horning preached on Sunday evening, Dec. 15, in the absence of Bro. Hess, who was engaged in evangelistic work with the congregation at Landis Valley.

The mission family greatly appreciates the many things that have been contributed, and extend thanks for the same.

Your presence at the meetings occasionally, greatly encourages the workers. Your prayers are also solicited.

In His name,

Mrs. J. W. Hess.

Coatesville, Pa.

(625 Walnut Street)

Dear Herald Readers:—"And thou shalt call His name Jesus, for He shall save His people from their sins." We are very grateful to God for His wonderful gift to mankind, and we thank

GOSPEL HERALD

1936

Lancaster, Pa.

(Mennonite Mission for Colored)

im that His Son is able to save us from sin. May we as Christians grasp the true meaning of Christmas and allow Christ to live in us, and may we work and pray that the Son of God may be born in those who know Him best.

If those who have so generously given fruit, vegetables, clothing, etc., could go with us into some of the homes and see what happiness their gifts bring to those in need, that would amply repay them for their offerings, without thinking of the blessings God pours out upon them.

The average Sunday school attendance for the past month was 135.

On Sunday evening, Dec. 1, Bro. John E. Kauffman conducted children's meeting, after which we were blessed by a message through Bro. Jacob Frey of Archbold, Ohio. In the workers' meeting on Dec. 8 Bro. John J. Musser of the Welsh Mountain Samaritan Home, spoke to us on Heaven.

Our third monthly Bible instruction meeting was held Dec. 14 and 15. Instructors, J. S. Lehman and John F. Bressler, both of Lancaster, Pa. These meetings are filling a real need for more Bible teaching.

The Saturday afternoon sewing school has been opened, with a present enrollment of 61 girls. We certainly appreciate the help the various sewing circles are giving us in supplying teachers.

May the spirit of good will and unselfishness prevail among us, not only at this season, but throughout the coming year.

Dec. 21, 1935.

Edna Mast.

Millersville, Pa.

(Mennonite Children's Home)

Christmas is over. The children are enjoying their holiday vacation. The workers and children want to thank everyone who helped to bring Christmas cheer to the Children's Home family. We tried to acknowledge every contribution as soon as it was received, but if any were missed, we say, "Thank you" through the columns of the Herald. The large amount of fruit, nuts, candy, toys, etc., contributed by friends, made it possible for every child to have full and plenty of everything. A roast chicken dinner was enjoyed by all. At two-thirty P. M., we gathered in the large play-room and heard songs and recitations given by the children, after which Bro. James Hess gave the annual Christmas message from Matt. 2.

May the Lord bless our dear young brother in the work of the ministry, and may this message, which was so much appreciated by all present, bear fruit in days to come, is our wish and prayer.

Yours in His service,

Dec. 26, 1935.

Levi Sauder.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—Our family at the Orphans' Home has increased a bit again. During the last month seven new children have been admitted to the Home, and two readmissions were made. While the number was increased by admitting some smaller children, there was also a decrease by the going out, of a number of the older ones.

We are thankful for good health in the past. Just now, a number of the children are visited with measles, but no serious illness has resulted yet.

The family is enjoying a wonderful spring and summer season. The gardens and fields are growing wonderfully, for the Lord has sent bountiful rains.

We are very confident that the Lord will supply our needs according to His riches. And we look to the interested Christian friends for their continued co-operation.

Very gratefully yours,

L. L. Swartzentruber.

CHIEFTAIN FINDS THE WAY

Sekulu Malenga was a chieftain who had an important part in the development of the Galangue Mission as teacher and adviser of the missionaries in things relating to the country, language and tribal customs. He died not long ago at the age of ninety-seven, and just before his death he said to the missionary, Mr. McDowell:

I am an old man. I have held my children's children's children. I am now tired. In my old age I have been blessed with new friends and acquaintances, principally the Lord Jesus, the child of the Great Chief. I go to Him and to my fathers with ill-will toward no man. My going is no mystery. Rid of this tired body and face to face with my Savior and in the presence of the great Elders of the people, from Sekulu, Moses and Joshua on down to the present time, I hope to be able to think more clearly and help to a larger degree my friends and children.

Sekulu became a Christian about seven years ago. At that time he held a large audience spellbound with the story of his search for life. He ended with this statement:

Today I join the caravan of a great Leader, and I trust Him to lead me to a just settlement of all problems. The little that I have already heard and understood of His way of life gives me enough to make a start, and no caravan leader explains the whole trip at the beginning. For these many years I sought after something, I knew not what. Now I have found it.—Missionary Herald.

Our acquisition of knowledge, our delving into the sciences (not "science, falsely so-called") must quicken our spiritual powers, and anchor us more firmly in the eternal verities of the Word of God.—A. C. Good.

Dear ones of like-precious faith, Greetings of Love in Jesus' Name:—"And this is the victory that overcometh the world, even our faith." As we see the need of the salvation of many lost souls we are convinced more and more of the need of victory in our lives as believers that these may be won for Christ.

We are looking forward to another opportunity of spreading the Word in this community by means of Summer Bible School which will open here the Lord willing, July 1 and continue for two weeks. Will you pray with us that the Lord will open hearts to His Word as He did Lydia's and then they will be saved. The Lord already has opened the hearts of a group of consecrated brethren and sisters so that they are willing to give two weeks of their time and strength to this coming work. However there is yet another phase which must be met and that is the acquiring of supplies. We are able to get them on credit for the time being but the bills must be eventually met. We present these needs to you as stewards of the Lord's work here, in confidence that He will convict you to help bear the burden according as He has blessed you spiritually and naturally.

With the summer months came a decrease in attendance for Sunday school everywhere and we too feel the effects. However the interest of those who come is not decreased and a visit in the home helps the others to come back again. Possibly there is better ground for the seed among the faithful few than in such large classes that are often disturbed by those not interested in learning. The average attendance for the first four Sundays in June is 76.

We look forward with joy in our hearts to commemorating the death and suffering of our Savior in our communion service to be held here the Lord willing on June 30. At preparatory service the Friday evening before we expect to receive a man into fellowship with us who had been a Christian before but fell back and has now returned to the Lord. This will make a total of ten colored members. It gives us joy as these are added to the church but with it goes the responsibility of shepherding them. We request your prayers on our behalf that we may be faithful and have the wisdom from above to do our part and on their behalf that they may grow in grace.

We give you a special invitation to visit Bible School. It is one way we can know you are interested in the work.

Yours in Christ Jesus,

J. S. Lehman.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For November, 1935

GENERAL

Sharon Cong Ohio	11 24
A Sister	53 00
Forks Cong Ind	22 80
A Sister Illinois	5 00
Zurich SS Ont	6 25
Oak Grove & Pleasant Hill	
Congs Ohio	40 53
Filer Cong Idaho	6 08
A Brother & Family Pa	11 25
Berea SS Miss Day Off Mo	1 00
Mrs Chas Branner	2 00
Mt Pleasant Cong & SS Va	15 00
Roanoke Cong Ill	36 75
Pleasant Grove SS Mtg Ill	10 00
Mariam Schertz SS cl Ill	8 00
Rose Nofsinger SS cl Ill	6 00
Alpha Cong Minn	18 00
Maple View A M Cong Ont	22 00
Zurich SS Ont	17 70
Mountain View SS Mont	3 40
Olive Cong Ind	30 93
Chambersburg SS Pa	80 00
Mt Zion Cong Mo	0 65
Bethel SS Ohio	27 74
Bethel Cong Medina Co O	32 00
A Friend Mart Cr Cong O	10 00
Plainview SS Ohio	20 38
South Union Cong Ohio	48 31
Tri-county SS Mtg Ohio	9 52
West Clinton SS Ohio	45 82
Martins SS Ohio	33 68
Oak Grove Cong Ohio	57 10
	692 13

INDIA

General

Mr & Mrs Ernest H Miller	5 00
A Bro & Family Pa	5 00
Mrs E J Hershey	3 00
Bank SS Va	10 00
Lower Salford SS Pa	58 61
Hopedale Cong Ill	30 00
Cora A Kauffman	5 00
Wood River Cong Nebr	12 00
E Fairview Cong Nebr	35 39
R M Troyer	15 00
Zion Cong Oreg	20 35
Rainham Y P M Ont	12 00
Hagey SS Ont	10 76
Blenheim Cong Ont	22 93
Geiger Cong Ont	33 50
Salem SS Alta	34 59
Sharon Cong Sask	56 00
Maple River Cong Mich	10 00
Fairview Cong Mich	27 63
E Holbrook SS Colo	3 30
Milan Valley Cong Okla	2 00
Mt Zion Cong Mo	2 50
La Junta Cong Colo	9 75
Leetonia SS Ohio	8 96
Pleasant View Cong Ohio	5 39
	438 66

Missionary

W Liberty Cong Kans	25 00
Hesston Coll Y P C A Kan	45 00
Maple Grove Cong Pa	14 50
Friends Ohio	150 00
Lockport SS Ohio	29 60
Willow Springs Cong Ill	45 84
E Fairview Cong Nebr	56 57
Kitchener SS Ont	54 80
Kitchener Y P M Ont	25 00
Kitchener Cong Ont	70 20
Salem SS Alta	37 50
Goshen Cong Ind	29 46
SW Pa Conf Dist Miss Fd	7 00
Spring Valley SS Kans	37 50
Mt Zion Cong Mo	2 00
Limon Cong Colo	3 75
Penna Cong Kans	9 45
Beech Cong Ohio	25 40
	668 57

S C Contributions:

La Junta S C Colo	25 00
Sycamore Grove S C Mo	25 00

Total for India Missionary 718 57

Missionary Children

Berea SS Miss Day Off Mo	7 70
Pigeon SS Mich	47 45
Bloomfield SS Mont	6 00
Hopedale Cong Ill	42 66
Nappanee SS Pri Dept Ind	16 55
Metamora SS Ill	29 35
Edwin Schertz SS cl Ill	39 75
Plainview SS Ohio	5 57
Portland SS Oreg	8 22
	203 25

Junior Earnings:

Earl Yoder	1 75
Metamora SS Ill	41 05
Plum Creek SS Nebr	14 06
Penna SS Kans	40 35
Pigeon SS Mich	25 35
Martins Creek SS Ohio	14 50
Bloomfield SS Mont	9 25
Nappanee SS Ind	10 65
Hopewell SS Ind	34 60
Manson SS Iowa	43 00
Plainview SS Ohio	3 66
Spring Valley SS Kans	12 97
Hopedale SS Illinois	14 31
Molalla SS Oreg	4 53
Salem SS Alta	150 15
Boyertown & Hereford	
SS Pa	15 70
Scottdale SS Pa	5 25
	441 13

Junior Savings:

Metamora Cong Ill	11 37
Penna SS Kans	5 83
Pigeon SS Mich	11 41
Martins Creek SS Ohio	15 03
Nappanee SS Ind	1 90
Hopewell SS Ind	1 71
Plainview SS Ohio	10 00
Hopedale SS Ill	34 28
Portland SS Oreg	11 05
Molalla SS Oreg	6 52
Boyertown & Hereford	
SS Pa	56 08
Scottdale SS Pa	11 71
	176 89

Adult Savings:

Penna SS Kans	4 52
Martins Creek SS Ohio	31 16
Bloomfield SS Mont	14 38
Plainview SS Ohio	3 42
Catlin SS Kans	4 60
Molalla SS Oreg	12 65
Scottdale SS Pa	6 55
	77 28

Total for India Missionary Children 898 55

Evangelist

Filer Cong Idaho	0 58
Lower District Va	35 03
A Brother Pa	15 00
Matt 6:3 Pa	5 00
A Bro & Sis Paradise	
Cong Pa	15 00
Manheim Bible Study cl Pa	25 00
Waterloo Y P M Ont	50 00
	145 61

Bible Women

Bethel SS Old Sis cl Ohio	12 50
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Educational

Mr & Mrs Ernest H Miller	5 00
Bloomington Glen SS Wm	
Moyer cl Pa	25 00
Lititz SS Pa	30 00

A Bro & Sis Lanc Pa	5 00
St Jacobs SS Ont	25 00
Waterloo SS Ont	25 00
	115 00

Orphan

A Bro & Sister Ohio	11 00
Friends of Orphans Pa	24 00
Katie Guengerich	3 00
A Bro & Sister Kans	9 00
A Bro & Sister Ind	22 00
Forks SS Ind	22 62
Bloomington Glen SS Wm	
Moyer cl Pa	9 00
Mary Bachman SS cl Ill	18 00
3 Sisters Mt Joy Cong Pa	9 00
Landisville SS Boys cl Pa	11 00
Verna Brandt	9 00
Elizabethtown SS Pa:	
Dora Aungst class	10 00
John Rutt class	22 00
Alpha Cong Minn	5 00
L Deer Creek Cong Ia	144 90
W Union SS Pri Dept Ia	11 94
Albany SS Oreg	17 23
Bethel SS cl 8 Oreg	1 89
Henry Gingerich	9 00
Waterloo SS Ont	18 00
Mt View SS Alta	9 00
	396 58

Widow

Bro & Sis M M Burkholder	5 50
A Sister Ohio	5 50
Los Angeles Miss SS Calif	44 00
Walnut Creek SS cl 12 O	10 00
	65 00

Medical

A Bro & Family Ohio	40 00
A Brother Ind	50 00
Mr & Mrs Ernest H Miller	5 00
A Sister Ohio	13 50
Lititz SS Pa	10 00
Marion SS Pa	20 00
	138 50

S C Contributions:

West Union S C Iowa	15 00
Total for India Medical	153 50

Evangelistic Budget

A Bro & Sister Ill	52 00
Mr & Mrs Ernest H Miller	10 00
Berea SS Miss Day Off Mo	2 30
A Bro & Sister Ont	52 00
Bloomington Glen SS Robt	
Nase cl Pa	4 00
Ont 96	3 00
	123 30

New Missionary

A Bro & Sister Ohio	10 00
Mr & Mrs Ora M Yoder	21 00
A Sister Ont	52 00
	83 00

Personal

A Sister	6 97
Bro & Sis John Hartzler	5 00
	11 97

Lepers

Marietta Miss Bible St cl Pa	9 00
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Academy Boys' Dormitory

A Bro & Sister Pa	100 00
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Brenneman Auto

E Fairview Cong Nebr	28 31
Total for India	3,299 55

SOUTH AMERICA

General

Milford A M Cong Nebr	20 00
A SS cl Topeka Ind	1 00
Mr & Mrs Ernest H Miller	5 00
A Bro & Family Pa	5 00
Wilmot Twp Annual SS	
Mtg Ont	17 00
A Bro & 2 Sisters Ind	10 00
Spring City Cong Pa	78 00
Deep Run Cong Pa	27 38

Plain Cong Pa	144 1
Metamora SS Illinois	32 3
Bro & Sis of Rohrerstown	
Pa	10 0
Cora A Kauffman	5 0
E Fairview Cong Nebr	51 3
Wood River Cong Nebr	12 0
Blenheim Cong Ont	22 9
Hagey SS Ont	10 7
Sharon Cong Sask	56 0
Maple River Cong Mich	10 0
Fairview Cong Mich	24 7
E Holbrook SS Colo	3 3
Mt Zion Cong Mo	1 3
LaJunta Cong Colo	9 7
	557 2

Missionary

Sam R Hoover	10 0
Conestoga Cong Pa	75 0
Mt Clinton SS Va	16 3
Pike SS Va	15 2
Bank SS Va	23 0
Souderton SS Pa	37 3
A Bro & Sister Ont	37 3
Maple View A M Cong Ont	50 1
Hay A M Cong Ont	10 0
Poole A M Cong Ont	40 5
York County Dist Ont	374 0
Waterloo SS Ont	112 5
La Junta Cong Colo	8 6
Pleasant Valley SS Kans	20 0
Sycamore Grove Cong Mo	19 4
	849 8

Missionary Children

Bethel SS Birthday Pen	O 3 1
Metamora SS Illinois	29 3
Elizabethtown SS Penna:	
Verna Brandt class	6 2
Martha Ebersole class	6 2
Edna Ebersole class	12 5
Plainview SS Ohio	5 5
Fairview SS Mich	14 0
Belleville SS Birthday	
Offerings Pa	1 7
Leetonia SS Ohio	30 0
Bethel Cong Mich	15 0
Bloomfield Bible cl Mont	0 3
Marion SS Pa	30 5
	154 7

Junior Earnings:

Elvin R Weaver	0 5
Metamora SS Ill	41 0
Bethel SS Ohio	36 9
Plum Creek SS Nebr	15 0
Plainview SS Ohio	3 6
Spring Valley SS Kans	7 7
Belleville SS Pa	16 8
Leetonia SS Ohio	12 1
Lake View SS N Dak	13 5
Fairview SS N Dak	17 3
Scottdale SS Pa	5 2
	169 9

Junior Savings:

Metamora SS Illinois	11 3
Bethel SS Ohio	19 1
Plum Creek SS Nebr	0 7
Plainview SS Ohio	10 0
Belleville SS Pa	12 0
Leetonia SS Ohio	20 2
Lake View SS N Dak	0 2
Marion SS Pa	46 5
Scottdale SS Pa	11 7
	132 0

Adult Savings:

Bethel SS Ohio	0 5
Plainview SS Ohio	3 4
Leetonia SS Ohio	9 9
Lake View SS N Dak	14 6
Scottdale SS Pa	6 5
	35 1

Total for South America

Missionary Children 491 8

Evangelist

Hesston College	
Y P C A Kans	45 00
Mr & Mrs Ernest H Miller	10 00

titiz SS Pa	12 50	Detroit, Mich	Berea SS Miss Day Offg Mo	1 10	Live Stock Sold	32 30
Waterloo SS Ont	25 00	Fairview Cong Mich	Hide Out SS Miss Day		Produce Sold	4 80
W Penna SS Conf		Fort Wayne, Ind	Offg Kans	2 75	Maple Grove Cong Pa	13 00
Miss Fund	4 00	A Sister Ind	Wichita SS Kans	8 00	Willow Springs Cong Ill	8 42
	96 50	A Brother Ind	Pleasant Grove SS Ill	11 10	Waldo Cong Ill	11 73
Orphan		Yellowcreek Salem and Nap-	Waldo Cong Ill	11 74		296 50
Brother Kans	4 00	panee SS Mtg Ind	Willow Springs Cong Ill	8 41	Children's Home Bldg.	
andisville SS Womens	5 00	Hopewell Cong Ind	Daytonville Cong Ia	8 17	Greensburg SS Miss Day	
cl 9 Pa			East Fairview SS Pri	69 46	Offg Kans	18 80
Chestnut St SS Emma		Hannibal, Mo	Dept Nebr	5 57	Junior Earnings:	
B Rohrer cl Lanc Pa	8 00	Fairview SS N Dak	Plainview SS Ohio	3 00	Spring Valley SS N Dak	4 00
eiger Cong Ont	14 45	East Holbrook Cong Colo	Salunga SS class 6 Pa	3 00	Alpha SS Minn	28 28
	31 45	Daytonville Cong Ia	Fannie Bender SS cl Ont	3 12		32 28
Church Building		Pleasant View Cong Okla	Edgar Beottger SS cl Ont	3 03	Junior Savings:	
B Fink	10 00	West Liberty Cong Kans	Harold Lanbers SS cl Ont	4 67	Milan Valley SS Okla	1 25
Albrecht	25 00	Cherry Box Cong Mo	Edna Yoder SS cl Ont	3 75	Alpha SS Minn	3 07
Sister Pa	10 00		M D Stutzman & Family	1 64		4 32
amuel R Hoover	10 00	Iowa City, Iowa	Mt Zion Cong Mo	1 00	Adult Savings:	
Brother Ont	5 00	Wood River Cong Nebr		380 01	Alpha SS Minn	19 25
Jacob B Jutzi	25 00	Lower Deer Creek Cong Ia	Junior Earnings:		Total for Children's Home	74 65
Friend Ont	5 00	Manson Cong Ia	Mt Zion SS Mo	11 90	Bldg.	
avina Steinman	5 00	Chappel Cong Nebr	Daytonville SS Ia	12 09	LaJunta Hosp-Nurse	
ra C Yoder	10 00		Maple Grove SS Ind	21 50	Willow Springs Dorcas	
Bro & Sis Olive Cong Ind	5 00	Kansas City, Kansas	Plainview SS Ohio	3 66	S C Ill	5 00
alem SS Ind	52 50	Orpha Zimmerly & SS cl Ks	Catlin SS Kansas	15 35	LaJunta Hospital, Colo	
lyde L Hersherberger	5 00	Allen Erb	Spring Valley SS Kansas	48 34	Science Ridge SS Ill	20 58
	167 50	Harry E. Hartzler		112 84	Total for Charitable Ins.	1,754 90
Bible Coach		Leda Grove	Junior Savings:		AFRICA	
olly Grove Cong Md	2 20	Wm & Mary Beachy	Daytonville SS Ia	24 39	A Brother & Fam Pa	5 00
Publication		Towamencin SS Pa	Maple Grove SS Ind	45 50	Berea SS Miss Day Offg Mo	0 55
Hershey SS Pa	28 00	No. A 627 Pa	Plainview SS Ohio	10 01	Wood River Cong Nebr	12 00
Bro & Sis Lanc Pa	5 00	East Fairview Cong Nebr	Spring Valley SS Kans	1 51	Mt View SS Mont	5 80
	33 00	West Union Cong Ia		81 41	Maple River Cong Mich	5 00
America Station		Ont 96	Adult Savings:		Fairview Cong Mich	22 01
da L Snyder	5 00	Mt Zion Cong Mo	Plainview SS Ohio	3 41	Providence Cong Pa	14 00
U Reesor	10 00		Benj F Charles	5 00		64 36
Harvey Burkholder	5 00	Lima, Ohio	Total for Children's Home,	8 41	OTHER FUNDS	
G Reesor	2 00	Bethel SS Ohio	K C	582 67	Jewish Evangelization	
aura Burkholder	10 00	Martins SS class Ohio	Orphan's Home, Ohio		A Brother & Family O	5 00
R Burkholder	5 00	South Union Cong Ohio	Special Support	350 00	Bible Fund	
ressman Cong Ont	13 77	Logan & Champaign Miss	A Sister Fort Wayne Ind	5 00	A Sister East Holbrook	
	50 77	Mtg O	A Brother Ohio	5 00	Cong Colo	100 00
Total for South America	2,280 28	Medway SS Ohio	A Brother Wayne Co Ohio	10 00	Culp, Ark.	
CITY MISSIONS			A Brother (deceased)	50 00	Paul & Mary Yoder	5 00
Altoona, Pa.		Peoria, Illinois	A Brother	0 50	Argentine Church Bldg K C	
Deep Run Cong Pa	17 90	Morrison SS Ill	A Brother West Liberty O	20 00	Kansas City Cong Kans	69 00
ouderton Cong Pa	28 17	Goodfield Cong Ill	A Brother Fulton Co Ohio	5 00	Board of Education	
A Brother Pa	10 00	Mrs E. C. Eigsti	Friends Ontario	2 00	Stahl Cong Pa	6 07
Allensville Cong Pa	38 19	Peoria Miss Cong Ill	Friends Fulton Co Ohio	2 00	Stalter Farm	
chellsburg Cong Pa	2 00	Mary Weaver	Berlin SS Birth Pennies Mis	2 67	Income	16 88
asontown Cong Pa	5 00	Lizzie Zehr	Gulfhaven SS Miss	11 85	Bloomfield Mont Church Bldg	
Glade Cong Md	2 21	Esther Zehr	Roanoke Cong Ill	8 73	Roanoke Cong Ill	24 60
prings Cong Pa	1 13	Martha Zehr	Pleasant Grove SS Ill	11 09	J E Varns	50 00
ough Cong Pa	27 95	Katherin Schrock	Plainview SS Ohio	5 56	Hebron SS Va	3 00
Morrison's Cove Cong Pa	4 60	E Deuttar	Logan & Cham Co Miss	74 85	Stumptown SS Pa	75 00
Casselman Cong Md	1 35		Mtg Ohio	564 25	Lake Region Cong Minn	6 51
	138 50	Philadelphia, Pa	Junior Earnings:			159 11
Canton, Ohio		Deep Run Cong Pa	Agnes H Sauder	0 75	Peace Problems Comm	
Martins & Pl View Congs	0 9 00	Portland, Ore	Ruth & Esther Martin	9 00	Armistice Day Mtg at	
Beech Y P B M Ohio	10 37	Bethel Cong Ore	Chas C Knepp	0 50	Albany Ore	26 00
Oak Grove & Pl Hill Cgs	0 10 00	Zion Cong Ore	Berlin SS Ohio	9 55	Gen'l SS Comm	
R Lantz	1 00	Filer Cong Ida	Allensville SS Pa	33 21	Salem SS Alta	5 00
Canton SS Ohio	4 00	Los Angeles Cong Calif	Forks SS Ind	48 94	Mt View SS Alta	2 32
Bethel Cong Ohio	14 50		Freeport SS Ill	37 40	Sharon SS Sask	2 80
Martins & Pleasant View		Toronto, Ont	Bank SS Va	6 65	West Zion SS Alta	1 60
Y P B M Ohio	4 34	Detwiler Cong Ont	Plainview SS Ohio	3 67	Duchess S S Alta	3 26
	53 21	Penna Friends		149 67		14 98
Chicago, Illinois		Wideman Cong Ont	Junior Savings:		Dak-Mont Dist Ministerial Fund	
Hen Hersherberger	5 00	Cedar Grove SS Ont	Berlin SS Ohio	8 66	Spring Valley Cong N Dak	1 75
Roy Buchanan	1 00	Hagey Cong Ont	Gulfhaven SS Miss	11 30	Dak-Mont Dist Bible School	
Chicago Ho Mis Cong. Ill	13 70		Allensville SS Pa	5 05	Fairview Cong N. Dak	15 00
Hen Guengerich	0 25	CHARITABLE INSTI-	Plainview SS Ohio	10 01	Colportage & Tracts	
yle Yost	0 25	TUTIONS	Spring Valley SS Kans	7 15	Salem SS Ind	8 76
Raymond Troyer	0 25	Children's Home, Kansas City	Adult Savings:		Rural Evangel	
Carl Massanari	0 25	Special Support	Willow Street SS cl Pa	16 00	Maple River Cong Mich	5 00
Mr Heaston	6 00	Sis Ethel Good	Plainview SS Ohio	3 41	District General	
Freeport Cong Ill	21 66	Sis Ethel Zook		19 41	Lake Region Cong Minn	3 55
	48 36	Harry E Hartzler	Total for Orphans' Ho O	775 50	Bloomfield Cong Mont	10 80
Mexican Miss Chicago Ill		Sycamore Grove Cong Mo	Home for Aged Illinois		Spring Valley Cong N Dak	2 33
Freeport Cong Ill	18 00	Walter Marner	Special Support	223 25		
			Maintenance	3 00		

Lake View Cong N Dak	2 25	Zion & Trissels SS Girls		SW Penna Conf Fund		Franconia Dist Mission	
Towamencin SS Pa	25 00	Bible class Va	2 75	Casselmann Cong Md	3 90	Board Pa	1,283
Towamencin Cong Pa	40 75	Bethel SS Va	5 00	Glade Cong Md	1 17	Illinois Dist Miss Board	476
Finland Mission Pa	58 00	Zion & Trissels SS Va	10 00		5 07	Indiana-Mich Dist Mis Bd	539
Pottstown Mission Pa	5 00	Bank SS Va	41 00			Iowa-Nebr Dist Miss Bd	662
Franconia Cong Pa	175 85			Eastern Mennonite School		Lancaster Dist Miss Bd	368
Worcester Cong Pa	5 00		1,071 83	Stahl Cong Pa	3 04	Missouri-Kans Dist Miss	
Springfield Cong Pa	5 00			Total for Other Funds	1,533 05	Board	412
Limerick Cong Pa	18 04	Rural Missions				Ohio Dist Miss Board	497
Line Lexington Cong Pa	120 00	Maple River Cong Mich	5 00	RELIEF FUNDS		Ontario Dist Mis Bd	1,311
Doylestown Cong Pa	30 22	Burr Oak Cong Ind	5 10	General		Pacific Coast Dist Mission	
Lower Salford Cong Pa	89 00	Leo Cong Ind	9 96	Bank SS Va	13 00	Board	132
Maple River Cong Mich	65 00	Weaver Cong Pa	5 44	Cressman Cong Ont	7 10	Southwestern Penna Dist	
Middlebury Cong Ind	18 32	Altoona Miss Cong Pa	13 68	Maple River Cong Mich	25 00	Miss Board Pa	157
Clinton Frame Cong Ind	31 20		39 18		45 10	Southwestern Penna SS	
Leo Cong Ind	12 72	Ozark Missions		Russia		Conf Dist Miss Bd Pa	60
Emma Cong Ind	11 42	Spring Valley Cong Kans	10 00	A Brother & Sister Ohio	10 00	Virginia Dist Miss Board	317
Howard-Miami Cong Ind	25 23	Mt Zion Cong Mo	1 50	A Sister Ill	15 00	Washington Co Md &	
Clinton Brick Cong Ind	8 98		11 50	Friends Ia	5 00	Franklin Co Pa Dist Bd	244
Bowne Cong Mich	14 48	Evangelistic		Mr & Mrs Ernest H Miller	10 00	S C Contributions	70
Pleasant View Cong Okla	34 58	Spring Valley Cong Kans	29 17	Mornington A M Cong Ont	27 67	Mennonite Board of Miss	
Mt Zion Cong Mo	23 88	Mt Zion Cong Mo	1 00	A Friend Belleville Pa	20 00	& Charities	3,918
Crystal Springs Cong Kans	9 00		30 17	Hebron SS Va	3 00		11,049
Palmyra Cong Mo	5 40	Protus Brubaker Bldg.		Zion & Trissels SS Va	13 89	India Funds	3,299
Greensburg Cong Kans	3 74	East Holbrook Cong Colo	13 31	Franconia Miss Board Pa	200 00	South America Funds	2,280
Albany SS Ore	12 99	Penna Cong Kans	17 00	Stouffers SS Md	27 95	Africa	64
Filer Cong Ida	10 04	Wichita Cong Kans	11 25	Cedar Grove SS Pa	15 00	City Mission Funds	955
Bethel SS Ore	1 13	Pleasant Valley Cong Kans	17 50	Chambersburg SS Pa	17 30	Charitable Institutions	1,754
Weaver Cong Pa	3 00		59 06	Marion SS Pa	7 00	General & Other Funds	2,225
Pleasant Grove Cong Pa	3 19	Medical Miss Preparation		Penna Cong Kans	52 55	Relief Funds	469
Springs Cong Pa	2 26	Wanner SS Ont	97 50				11,049
Stahl Cong Pa	10 78	Winton Calif Bldg		Total for Relief Funds	469 46	Respectfully submitted	
Casselmann Cong Md	2 65	Bethel Cong Ore	13 75	SUMMARY		and	
Eastern Menn School Va	5 22			Alberta-Sask Dist Miss Bd	399 63	Gratefully acknowledged	
Mt Pleasant Ch & SS Va	10 00			Dakota-Mont Dist Mis Bd	196 89	D. D. Miller, President	
Upper Dist Va	30 86					1711 S. Prairie Street,	
Pike SS Va	15 15					Elkhart, Indiana.	
Lower Dist Va	29 61						
Lindale SS Va	21 46						

GLEANINGS

The Argentine Field

Facts about the work in Argentina were brought out at the annual meeting of the Evangelical Union of South America, held in London. An account was given of the establishment of a church in a small inland town, where first results were very meager, but the work of a Bible teacher at open-air services for children attracted many to church. Through the children adults were won, and a virile work grew up. Young converts became keen evangelists and visited neighboring villages, in many of which groups of Christians formed. Opposition is not so open as it was twenty-five years ago, but petty persecution is persistent. Thousands of people are tired of Rome, and unfortunately many of them have turned to atheism, socialism, or spiritualism.

—The Christian.

In Old Castile

Valladolid, at one time the capital of Spain and famous in history as the place where Ferdinand and Isabella were married, Columbus died in poverty, and Phillip II was born, is now a city of about 100,000. Rev. F. H. Grey was given permission to hold an eight-day mission in this center of Spain's Reformation, where many perished in the Inquisition. He writes in the *Latin American Evangelist*:

We had sought to prepare the ground by special prayer and the distribution of 4,000 invitations, this latter being zealously taken up by the young men of the congregation. From the beginning we felt conscious of the power and working of the Holy Spirit in our midst. Notwithstanding the political unrest and fear as to the future which followed in the wake of the Revolution, the attendance

at the meetings was very good, and the results were a real spiritual uplift for the believers, quite a number of souls brought under the sound of the Word, some for the first time, and deeply impressed, and, finally, some led to a saving knowledge of the Lord Jesus Christ.

Some Leper Statistics

Returns received from 50 different stations in India, China, Korea and Africa where the Mission to Lepers maintains, or aids the work, show the results of leprosy treatment during the year:

Patients under treatment for not less than three months	9,157
Number of above who slightly improved	2,800
Number much improved	2,772
Cases arrested without deformity, i. e., symptom free	1,054
Cases arrested with deformity	359

Of the remaining patients some became worse, or stationary, and a considerable number left or died; 704 of the cases arrested without deformity were discharged and 126 of those arrested with deformity. In addition upwards of 6,900 lepers were treated as out-patients.—Without the Camp.

Changes in Seventy Years

Seventy years ago in what is now the Diocese of the Niger, where Bishop Crowther began work, there were no churches or schools. To become a Christian then was to face the risk of persecution, even martyrdom. Today, as the result of C. M. S. work in the diocese, there are 1,285 churches and 620 schools with an enrollment of 33,000 pupils. Scores of towns and villages are still unevangelized, and wherever new openings are made there is a ready response to the

Gospel. In the Nsukka district, where pioneer work began only some six years ago, there are now forty-five churches with an average attendance on Sunday of 4,000 people, and the life of the district is being changed. In the Nupe district of Northern Nigeria, which has been a hard and somewhat barren field, the past year has witnessed a record number of baptisms (fifty in all) and also the ordination of Mr. D. T. Sheshi, a native of Benin. He was the first convert from Islam through the work of the C. M. S. in this area.

—The Life of Faith

Catholics In America

"Concerning America, Mr. B. F. Austin gives in 'Reason' some portentous figures. Several years ago, 62 per cent of all officials in the United States, both elective and appointed, were held by Roman Catholics, and about the same per cent prevails now, though Catholics constitute but 17 per cent of the population. Over 90 per cent of the policemen and detectives in American cities of 10,000 population and upwards, are Catholics. Several years ago, 98 per cent of the detective force in Philadelphia were Roman Catholics. In New York City, Chicago, Philadelphia, Boston, Cleveland, Baltimore, St. Louis, Buffalo, Los Angeles, and San Francisco, 75 per cent of the teachers are Roman Catholics. Over 100,000 of the public schools are taught more or less by Roman Catholic teachers, and in 20,000 of the schools Roman Catholic teachers constitute one-half the teaching force. Roman Catholics are in a majority in 15,000 cities, towns and village councils. 'I see a dark cloud on the horizon,' said Abraham Lincoln, 'and that cloud is coming from Rome.'"—Exchange.

GOSPEL HERALD

in defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 41

EDITORIAL

"Let brotherly love continue."

And where the word "continue" does not apply, you might change this to read, "Let brotherly love be instituted."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God."

In this apostolic admonition we may read God's idea of what constitutes holiness. Two expressions in the verse give us the idea: (1) "cleanse ourselves from all filthiness of the flesh and of the spirit," (2) "in the fear of God." Meet these two requirements, and the only life is a part of your being.

Sometimes we receive letters enclosing four dollars for two years' subscription or renewal for the Gospel Herald. We suggest that if you enclose one dollar more you will get the third year for half the regular price of the paper, as the price of three years or five dollars is now a regular offer. While sending in your own subscription, perhaps a word to your neighbors who are not taking the paper will help them decide to join the Gospel Herald family. We thank you for your support and co-operation.

This is harvest time. Looking out through the window and seeing the blanket of white which God has graciously provided for this earth, it does not look like harvest, naturally speaking. But looking at the zeal in which many have entered into their work in the Bible schools and other forms of religious activities, we are reminded that these people are not only conscious of the fact that there is a spiritual harvest all about them but that they have determined to be about their Father's business. In this we should

remember what our Savior said in connection with His opportunities along this line: "I must work the work of him that sent me while it is day. The night cometh when no man can work."

The New Year.—Already a part of the new year has passed into history. In all probability, some who started in the new year with noble resolutions have already broken at least some of them. Speaking of New Year's resolutions, they are largely sentiment; but good resolutions are always in order, whether made on January 1 or any other day. If in the past you have failed to resolve that you would not defile yourself by the use of profane or otherwise unbecoming language, by the use of strong drink or tobacco, by dishonest methods in business or unbecoming conduct in social affairs, by living for selfish interests rather than to live for the good of others, you had better make these resolutions right away—and by the grace of God, be resolute enough to put them into practice permanently.

"Give Attendance to Reading."—There is no better time to put this advice into practice than winter time. Most of our readers are farmers; and even people having other occupations have more spare time in winter than any other season of the year. Instead, therefore, of frittering away the time in pursuit of pleasure, let a liberal share of it be occupied in storing the mind with useful knowledge. This is a most opportune time to "give attendance to reading."

Reading what? This question is even more important than the question of improving our opportunities to read. It has been truly said, "Reading maketh a full man." And it depends upon the character of our reading as to what we become full of. If you would be filled with "all the fullness of God," your reading should be devoted to the literature that helps to bring this fullness. At the forefront stands the Bible itself,

"LET US LAY ASIDE EVERY WEIGHT"

These words are used in the verse immediately following the recital of the great "cloud of witnesses" referred to in the eleventh chapter of Hebrews. They apply alike to Jewish and Gentile Christians; to the people living in the twentieth as well as the first century. Everything that stands as a hindrance to the cause of Christ and the Church is a weight upon those connected with the hindering circumstances or conditions. As one of the things we are admonished to do is to "lay aside every weight" that hinders us or the Cause, let us take a brief look at a few of these burdensome "weights."

The Sin of Feeble Faith

Among the things mentioned by the apostle that we should get rid of is that of "the sin which doth so easily beset us." Some think that this is the sin of unbelief. Certain it is that feeble faith has been a stumbling block in the path of many people. They have a kind of faith that you may not be correct in classifying with the infidels, but they have not the overcoming faith needed for the victorious life. On a certain occasion a father prayed, "Lord, I believe. Help thou my unbelief." The stronger our faith, the greater our power with God and man. The weaker our faith, the more often and more grievously we stumble. Let this weight be laid aside through a prayer for greater faith and fuller consecration to Him.

The Sin of Selfishness

We were once laboring with Bro. J. S. Shoemaker in a Bible conference.

the only BOOK of its class. Next to the Bible, give your attention to literature that upholds Bible standards. Reading is one of the strongest character-forming habits there is. And the character thus formed depends largely upon the character of the literature you read and devour.

One of the subjects assigned us was, "Present-day Evils." Upon inquiry as to which he considered the greatest of present-day evils, he named that of Selfishness. The more we thought of it, the more fully we agreed with him. Selfishness is an unbearable yoke upon whoever is afflicted with it. And whether it is money, pleasure, the love of applause, ease, popularity, social or political or ecclesiastical prominence, or anything else that we covet, our selfishness invariably stands as a hindrance to our own spiritual progress or the progress of the Cause. The greatest hindrance to the prosperity or usefulness of self is selfishness. The denial of self stands at the very gateway to Christian discipleship. It is a weight which can only be laid aside by the full surrender to God. It is only when we are completely upon the altar of the Lord, when in honor we prefer others to ourselves, when we truly love our neighbor as ourselves, when all vestige of selfishness is gone out of our system, that we can prosper spiritually and be a real help to the cause of Christ and the Church. Ambition spells the ruin of all who are smitten by this weight.

The Sin of Pride

"Pride goeth before destruction, and an haughty spirit before a fall." "God resisteth the proud, but he giveth grace unto the humble." Sometimes you hear people say, "A man must have a little pride." But the Bible teaches the very opposite of this. Too many are afflicted with this destructive malady. The Bible nowhere mentions it but to condemn it. Pride is the essence of selfishness, and stands in the way of self-interest. "Humble yourself therefore under the mighty hand of God, and he will exalt you in due time." Every manifestation of pride—"the BIG I," lavish display of clothing or house furnishings, "a proud look," contempt for the lowly, etc.—is a hindrance to one's usefulness, a barrier in the way of the progress of the Cause.

The Irascible Temper

Do you call for a definition of that word "irascible?" Go to your dictionary and find out. Some people are like a very brittle stone; give them a little tap, and they fly all to pieces. Every little thing that displeases them makes them all out of sorts. They fret, and fume, and scold, and "chew the rag," in the slightest provocation. Let them get a little miffed, and the blister under their tongues asserts itself on short notice. If you are afflicted with this disease, pray God to be delivered from this awful malady and cling to the Throne until the grace of God is given you and your soul is filled with sweetness. Only as the love of God is shed abroad in the heart can a man have mastery over an evil tongue. There is an old saying, "Whom the gods would destroy, they first make mad." The Bible calls that kind of a man "a murderer."

Getting Rid of Debts

This means getting rid of a "weight" that during the past few years has weighted down an unusually large number of once prosperous people. People are not always responsible for their debts: but to the extent that they are responsible they should avoid them whenever possible. "Owe no man anything, but to love one another," is good advice. And this applies to both individuals and to organizations or institutions. As individuals we should avoid debts wherever possible; and finding ourselves in debt should use thrift and economy as well as honesty in paying them off. Of course, we all recognize that it is impossible to pay debts when we have not the wherewith to pay them. But that should not keep us from trying. God will take care of the impossibles, but we should see to the possibles ourselves. One thing that will help us bear the burden of debts is not to make new ones when they can be avoided. And, as said before, this applies to organizations and institutions as well as to individuals. Whether you call this institution a publishing house, a school, a mission, or by some other name, it shows poor financiering to keep piling up debts while the old debts still remain unpaid. Here is a weight that should be laid aside wherever and whenever possible.

Liberalism

The greatest weakness of present-day liberals is that they are continually in the business of giving away things that are not rightfully theirs to give. They fail to recognize that when the Bible points out an obligation or establishes a doctrine it is not for man to nullify it. Christ says, "No man cometh unto the Father but by me;" but liberals do not hesitate to give away all scriptural points of that nature. They are like the man dipping into the treasury of some multimillionaire and scattering money with a lavish hand—not recognizing that the money is not ours to give unless we draw it out of our own treasury. There is a world of difference between liberally giving of our own resources and lavishly giving that which is not ours to give. Only as men take the attitude of loyalty to God and submission to His Word can they get rid of the destructive curse called Liberalism.

Secret Sin

"Be sure your sin will find you out," is the scriptural warning against this soul-destroying malady. It is bad enough to sin outwardly—such as lying, cheating, swearing, murdering, deception, etc.—but it is the man guilty of hidden sin while people generally have the opinion that he is a saint that stands in greatest danger, to himself and to others. You have often seen people that you felt were not right with God yet you did not know of any sin that they were committing. Somehow,

you felt that they were without power, yet you could not tell why after years it was revealed what was matter. Their sins had finally found them out, to the extent that they came known. Sin destroys, whether it is known to others or not. One hidden sin will destroy the soul, unless repented of and restitution made. Not only is it destructive to the soul that harbors it, but it is a barrier to the usefulness and power of the sinner and to the progress of the Cause. Let every one of us pray the prayer recorded in Psalms 23, 24.

* * * *

Here we are, near the beginning of our enumeration of weights on wheels of progress, hindrances to lives of Christian people (and some who are not Christian), and about the end of the space allotted to us. Kind reader may extend the list of deriding weights to any length desired. Whatever stands as a hindrance to the Cause should be gotten rid of as soon as we can; and, by the grace of God, may not take long, depending upon how fully we are given up to God.

"Wherefore seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was before him endured the cross . . ."

"YE ARE THE TEMPLE OF THE LIVING GOD"

By Timothy Showalter

For the Gospel Herald.

God has three dwelling places mentioned in the Scriptures: (1) "Heaven," of which Solomon said in his prayer at the dedication of the great and costly temple at Jerusalem, "Behold the heaven and the heaven of heavens cannot contain thee," (2) The Church, which Paul says, "Ye are the temple of the living God as God hath said I will dwell in them," and Peter also says "Ye are a spiritual house." See Eph. 2:21. (3) Our individual bodies, of which Paul says, "Know ye that your body is the temple of the Holy Ghost which is in you which have of God." (I Cor. 6:19; 3:16, 17).

The above briefly states the three temples in which God dwells. God is a "jealous God," and can not overlook any manner of evil, or dwell in wickedness, nor in a defiled temple. A defiled temple must be cleansed before it is a fit place for God. This, the Lord Jesus taught when He cleansed the temple at Jerusalem. In John 2 we are taught that God did not tolerate sin in heaven (I Pet. 2:14; Jude 6; Rev. 12:7-9); also that sinners should not be tolerated in the Church. Sinners shall not stand in the congregation of the righteous (Gal.

5). "Put away from among you that wicked person" (I Cor. 5:13). "But if neglect to hear the church let him to thee as a heathenman and a publican" (Matt. 18:17). With respect to the individual we are told, "If any man defile the temple of God him shall God destroy; for the temple of God is Holy," (I Cor. 3:17). Regarding the purity of heaven we need not concern ourselves, as God is able and will see to it Himself. We have nothing to do with its cleansing, for nothing will ever enter there that defileth. Rev. 21:

"But with the purity or cleansing of the Church we have a responsibility. The cleansing of the Church rests with God and the Holy Spirit, as Paul teaches I Cor. 5 when he says, 'In the name of the Lord Jesus Christ'—and with the power of our Lord Jesus Christ, the church are to cleanse the church. That is in other words, by the authority of the Word of God and the spirit of Christ, we are commanded to 'Purge out therefore the old leaven,' and 'Put away that wicked person.'"

But the care of the third temple is of the most importance to us as individuals; for if each heart temple is kept clean, the second (the church temple) will of necessity be clean, and finally the sum of individual temples (the church temple), will be placed in the first where God will eternally dwell among them. That is, "the heaven of heavens," the "Holy City."

When Paul wrote Timothy "keep thyself pure," it was simply another way of telling him, Defile not the temple of God. Our bodies, souls, and spirits belong to God. They were made by Him, intended for Him, and He will require certainly an accounting of us with regard to them. God gives us these temples, pure when we are little innocent babies in our mother's arms. The past has been atoned for by the blood of Christ. We have no sins of our own. Jesus says of "Such are the kingdom of heaven." Let us follow these temples as they grow toward maturity. They are assailed from without and within. Temptations are making their appeal to the fleshly lusts of the appetite, the eyes, ears, feelings, and heart emotions. We see failures. We see will and reason giving way. Evil habits are formed. The mind and conscience (that guarding gift of God) becoming seared and defiled (Tit. 1:15). Our hearts are no longer fit temple for God. He must withdraw. There is a barrier between God and the soul that has left the garden of innocency. Let us follow on. These temples are in pain because of our sins and excesses. Our souls are ill at ease because of guilt, for we are at enmity with God. We are in fear and torment. We become conscious of our need and look to God for peace. We despise ourselves for our sins and turn from them in true repentance.

On bended knees, in deep contrition we receive pardon, and upon our solemn promise of faithfulness we receive the outward sign of acceptance (water baptism).

Believing on Jesus, we receive inward peace and the gift of the Holy Ghost. That is, God in the person of the Holy Spirit taking up His abode in our hearts, as Isaiah tells us in 66:1, 2, "Thus said the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made, and all those things have been saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word".

Yes these temples, our bodies, are a place for God to dwell in. For Paul says, "Know ye not your own selves how that Jesus Christ is in you except ye be reprobates" (II Cor. 13:5)? We became newborn children of God by our acceptance of God's conditions, of faith, repentance, obedience, purpose, and promise. God then takes up His resting place in our hearts and dwells in these temples, our bodies. Shall we again defile these temples of God and bring His just wrath upon us?

We should constantly have it in mind that this body in which our soul lives is first of all God's temple, it is His by creation. It is His by redemption, and it is His by our covenant—that is, we give it up to Him in our baptismal vow when we say it shall be His until death. In Matt. 12:43, 44, we are told that when the unclean spirit is gone out of a man and he allows it to be possessed by evil again the last state of that man is worse than the first. If we disregard our promises to God and allow the enemy to return and defile these temples God will destroy them.

Since God does dwell in these bodies of ours it certainly behooves us to care for them to the best of our ability even in a physical way. Let us notice some things that impair, or defile these bodies.

A very common way is by the excessive use of food; which is called gluttony; a sin that is paired with drunkenness—the use of intoxicating drinks: a very popular sin at this time; also the use of poisonous weeds, as tobacco; the use of drugs, that deprive men of their right minds, and normal use of the bodies. Mild drugs which are looked upon as harmless, such as aspirin, coffee, patent medicines, etc., have a danger lurking in them for many folks and should be avoided as much as possible.

I might cite an instance. A brother began the use of coffee in childhood and continued it up to middle life at which time he used nine cups daily, not thinking that it was of any injury to him. He however was visited with periodical headaches of several days

duration. At about fifty years of age he began to use less, limiting himself to six cups daily, and found his health was better. So he reduced it to three with still better results; and finally quit the use of it entirely, with the result that the headaches practically ceased. But his life came to an end when he might have had ten more years of service for the Lord. Many things are done against our bodies ignorantly, as was doubtless the case mentioned. We nevertheless have to suffer for it, but there is no excuse for us to go against the light we have.

The heart of man is defiled by the presence of pride, and the spirit of disobedience which "worketh in the children of disobedience" (Eph. 2:2); in other words, a heart yielded to the flesh and the devil.

Jesus says, "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and they defile the man".

This defiled condition comes from yielding to the temptations that make their appeal to the senses and emotions of the heart and body, just as our mother Eve fell to the temptations of taste, looks, and feeling.

I feel in particular to call attention to the defilement of the body by means of adultery and fornication; because of the morally broken down state of the social structure of our land, and the effect it will have upon us, if we are not well grounded in the faith, and in the Word of God. We recall the young man Joseph when he was tempted on this point. His noble answer to his tempter: "How then can I do this great wickedness and sin against God?" Why against God? Because his body was God's temple, and to defile it would be sin. Paul tells us to flee social sin; because "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (I Cor. 6:18). There is no form of sin that has more serious consequences in its effect on the body, and on the bodies of our children, because of the terrible judgment that God visits on such sin in the way of diseases, too horrible to describe, as well as the inescapable shame and remorse the transgressions bring to such offenders—besides the sadness it brings to children born out of true holy wedlock, and in broken homes; brought on by adultery, fornication, and divorce. Recently a case came to my notice of an aged man who spent years of sorrowing because of the uncertainty he felt for his salvation because he was born out of wedlock.

We should watch and avoid the things that are stepping stones to these sins, early courtships, trashy reading, obscene pictures, smutty talk,

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Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Los Angeles, Calif.

(151 W. 73rd St.)

Greeting in Jesus' Name:—We were favored recently by several messages from Bro. E. L. Frey of Wauseon, Ohio. While visiting relatives, he also took the time to worship with our congregation. His timely messages and kindly counsel were much appreciated and enjoyed by both pastor and congregation. Bro. Frey preached for us Sunday morning, Dec. 8, on Christian Charity. In the afternoon we met to appoint church trustees and S. S. officers, as follows: S. S. Supts., Elbert King, H. G. Erisman; Secy.-Treas., Minerva Stauffer; Chor., Glenn Whitaker.

Bro. Jno. W. Hochstetler of Creston, Mont., worshiped with us Sunday morning, Dec. 15. After he read the 19th Psalm, we were again favored with a message from Bro. Eli Frey. His text: "Watch Ye, stand fast in the faith, quit ye like men, be strong" (I Cor. 16:13). Sorry both brethren had to leave so soon; Bro. Hochstetler to evangelistic work in North Pomona that same afternoon, and Bro. Frey started toward home the next morning, accompanied by his daughter Mary and Bro. and Sister Harry Rupp and J. R. Nofziger.

Our congregation always appreciates visitors from other congregations. Pray for the work and the workers here at our mission.

Dec. 21, 1935. Mrs. N. S. Guengerich.

Iowa City, Iowa

(Mennonite Gospel Mission)

(402 West Benton St.)

To the beloved in the Lord, Greeting:—It is with a heart of gratitude that we think of you and your kindness and the interest you have shown us in the past. May the Lord's richest blessings rest on all, is our prayer.

The Lord has covered the earth with a blanket of snow; and as we look out we think of the plea made by Isaiah: "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What is whiter than snow? The crimson flow that cleanses.

Our regular services are well attended. Many are the testimonies of the Lord's goodness and what He has done for His children here. We wish you might hear the testimony of those in their new-found experience; some calling those in and sending word to others of a willingness to be reconciled who

have for a long time been at variance with one another.

Those of the converts' class seem to be really concerned and mean to go all the way, while others are counting the cost. One of our converts, a man almost sixty-five years old, converted Nov. 17, dropped dead Dec. 15, and the writer was called to Des Moines where his body was laid to rest. Now we are concerned that his widow, also a convert, may cast her burden upon Him who is the burden-bearer and go all the way with the Lord; as she says she doesn't feel as though her time is long.

A number raised their hand and asked that they might be prayed for as they were not satisfied with themselves, and some of these are really making progress since. It seems there are always some in a city mission who are struggling for victory and a life of better service to the Master, and such were some of these.

Because of the mercy and concern of the following congregations thirty-two families were supplied with plenty for Christmas dinner; each receiving baskets of chicken, bread, butter, vegetables, cake or cookies, and everything it takes to make a good Christmas dinner. The following congregations donated food for Christmas: East Union, West Union, Wayland, Lower Deer Creek, Daytonville, South English, and Manson. Special donations in cash for Christmas:

Maple Grove Cong., Pa.	\$19.00
East Fairview Cong., Neb.	28.87
Mr. & Mrs. E. E. Zehr, Iowa	1.25
Milford A. M. Cong., Neb. (for coal)	15.25
Personal Gifts:	
Mark Ross, Iowa	1.00
Wm. Schuman, Iowa	1.00
Anna Horst, Iowa	1.00
Mary Hostetler, Iowa	5.00
John Yoder, Mo.	1.00
Gideon Marner, Iowa	1.00

There were some individuals of the Upper Deer Creek congregation also who gave food and clothing and bed clothing for the support of the work at this place. May the Lord bless each heart as they were led in this manner to support His work at Iowa City Mission, and will you place us on your prayer list?

In His glad Name,

Dec. 27, 1935. Norman Hobbs, Supt.

Souderton, Pa.

(Rocky Ridge Mission)

Dear Readers:—We praise God for His manifestation of saving grace in our recent series of meetings held by Bro. Nevin Bender of Farmington, Del. Since the meetings six persons were instructed; three were received into church fellowship by baptism on Sunday, Dec. 15. We ask an interest in your prayers in behalf of the two converts, as the third has already gone to his reward. Bro. Wells, who was the third convert, was spared a long life, reaching the age of 87, and never accepting Christ until just a few weeks

before the death angel came. Bro. V. enjoyed good health in spite of his and the parting came very sudden but we hope others may accept Christ before it is too late. The number of communicant members, beside workers are eleven, two going to their reward. Our Sunday school attendance averages about 55 and is held every Sunday morning. Preaching every first and third Sunday evening of the month. Bible study every Thursday evening. We ask a special interest in your prayers in behalf of the work at this place, and thank God the praise for whatever is accomplished through our feeble efforts. Praise God's name.

Dec. 30, 1935.

I. D.

Meadville, Pa.

(Mennonite Mission)

Greetings:—The Meadville Mennonite Mission rendered a very impressive and inspirational Christmas service Dec. 23. Bro. Lewis was assisted in this work by Sisters Swavey, Knapp and Brown.

Bible conference was conducted at the Meadville Mission Dec. 26-29, by Bro. R. L. Stauffer, Wooster, Ohio, Bro. Moses Slabaugh, Harrisonburg, Va., as instructors. The Lord richly blessed during this time, in so much that we as workers were encouraged and felt the definite leading of the Lord.

Saturday evening, Dec. 28, Bro. B. Stoltzfus was present at the Mission for baptismal services, at which sixteen were received by water baptism upon confession of faith. Bro. V. G. Detweiler and Bro. D. Walter Miller of Canton Mission, were also present at this service.

Bro. Joseph Lewis wishes to express his appreciation to all who have been interested in our work by their prayers and presence in so much by the Lord's help our mission is a real success and blessing to Meadville.

Dec. 30, 1935.

Co

Marietta, Pa.

(573 W. Market St.)

Dear Herald Readers, Greeting:—We have reason to believe that the joys of the Christmas season were yours because of the way in which you have responded to the call for contributions to help the poor and needy. As much as ye have done . . . least ye have done it unto me." "It is my blessed to give . . . receive." If the spirit prevailed in the heart of every participant we know that each one of you have received a satisfying portion from the Lord that will enrich your lives in the start of another New Year. We have received a nice variety of provisions and liberal donations of money. We thank you very much for all these things. About fifty baskets were filled and sent out.

GOSPEL HERALD

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Our first girls' meeting held Dec. 2 in the presence of the sisters from the Lancaster meeting has proven to be a real inspiration to us and an encouragement to continue on with the work. The expressions of appreciation from those present were such that we could not refrain from continuing therein. Our next meeting is to be held Mon. evening, Jan. 6. The speakers will be sisters Miriam Nolt and Sue Snyder. There are forty-five who have had perfect attendance in S. S. during the year and will receive Bibles.

There still remain some vacancies for sewing school: Feb. 8, 15, 22, Apr. 18 and 25. We would be glad to hear from any circle who is willing to fill in these vacancies.

A Bible instruction meeting is to be held at this place, D. V., in the evening Jan. 18, and continuing the following week, which will be the opening of a series of meetings in charge of Bro. A. Landis. Other instructors for the Bible meeting are Elias Kulp and Jno. Bressler. A hearty welcome is extended to all. Pray for us. We wish you a happy and prosperous New year from the Lord.

Barbara N. Longenecker.

Jan. 2, 1936.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers. Greetings:—We praise the Lord for His protection and showers of blessings we enjoyed in the past year.

The New Year has come to us with many opportunities for service.

Nov. 23 Bro. E. J. Berkey of Orono, Mo., came into our midst and began a series of meetings. The interest was good. The messages were given by the Holy Spirit's power and souls were convicted of sin. Twenty-one confessed Christ and others still halting.

Sunday, Dec. 29, three were reclaimed and six baptized. Because of the absence of one who could not get here there will again be baptismal services on Jan. 5.

These dear souls need the prayers of the brotherhood. Some are very young and need special care and feeding.

Nov. 30 a group of students from the M. S. came, rendered programs on the nights of Nov. 31 and Dec. 1. Their work was much appreciated and an inspiration to the meetings. Those in the group were Mary Keener, Elva Eshleman, Louis Garber, Ira Miller, Winfield Ruth, and Otis Yoder.

Other visitors at the same time were Clare Mumaw and Irvin Gerber of Dalton, Ohio and Marion Lehman of Orrville, Ohio.

Dec. 9 Bro. A. B. Mumaw and wife of Dalton, Ohio came and spent a week with us en route to Texas. On their return home they stopped a few days and spent the Christmas season here.

They were accompanied by Bro. S. D. Rohrer and wife.

Bro. Rohrer preached for us on Christmas Day and conducted the Bible study class in the evening.

Dec. 30 Brethren Alvin Heatwole and Justice Driver of Waynesboro, Va., and sisters Reba Driver and Virginia Weaver of Harrisonburg, Va., gave us a very much appreciated visit. On the night of the 31st they gave a New Year's program which was enjoyed by all present.

They left this morning for home accompanied by Sister Bonnie Payne who expects to attend the Short Bible Term at the E. M. S.

We wish to thank the sewing circles, Sunday schools, and individuals for their liberal donations to the Christmas fund. We were able to remember fifty-four homes at this season.

The Sunday school children gave their program on Sunday night the 22nd. May the real joy of Christmas fill their lives.

The unusual cold weather and snow at this time is causing much suffering among the poor.

We ask for the prayers of God's children.

Jan. 2, 1936.

Lena Wenger.

AFRICA WEEKLY NEWS LETTER

Beloved in the Lord, Tender Greetings of Christian Love:—Various changes have come to us recently, but not outside of His own precious will. Yesterday the long-expected day arrived when three of our staff could leave to open the second station just six miles southeast of Musoma at Bukiroba, a distance of about seventy-three miles from here. More than a year has passed since the Lord opened that door, and we are happy that the great hunger of those natives will be satisfied. While we greatly miss the fellowship and help of those who left us, we are rejoicing in the extension of His work.

The doctor and nurse who have been living with us have moved into the house in which the Stauffers were living. They are busily arranging their home aside from their regular work. They will be taking their meals with us until their new kitchen is completed. Sister Stauffer is staying with us for further recuperation, since she recently had a siege of malaria. We know full well what these early days mean at Bukiroba in that the folks are living in temporary quarters and are not well protected from storm. They took with them only the most necessary things for camp life. A few of our mission boys accompanied them to help in the work, which means a great deal when entering a new locality.

School continues till the close of the month. Next month we are scheduled

for several weeks' leave. On the same trip we have been asked to purchase the motor-car for the second station. We crave His special leading to the very town or city and garage, where He will show us the car He now wants the Mission to buy. We shall not soon forget His unmistakable way of directing us in the purchasing of the first car. Bro. Stauffer and the Fersters will be using it till the trip to Kenya is made.

Recent rains have been so refreshing. We will soon be busy planting. But the large rainy season is not due until February. Every two weeks the steamer tug brings thirty pounds of fresh green vegetables from Kenya for which we have a standing order. These certainly are a great delight to all of us. We have been without fish for sometime, but with these rains we shall have some.

We are depending on you in prayer fellowship for the souls of the unsaved and for the growth of those already in fellowship, but may we especially mention the need among the women and girls. The church building is slowly taking form, and we are sorry that they have not been working with more zeal. Pray for them with us.

Gratefully His and yours,

Dec. 5, 1935.

Ruth Mosemann.

SOME INFORMATION

Our Mission Board is very much indebted to express a word of appreciation to those interested in the Africa Mission. Throughout the Church, both east and west, this project so far has been supported to the extent that no money was needed to be drawn from the board's General Mission Fund to carry on the work. This is encouraging from the fact that it shows interest among our people for the black race in Africa. We trust that this same interest will continue, and others may become interested as the work grows larger. The manner of procedure in the supplying of this foreign work in Africa is by creating a budget each year to cover the probable needs, and the extensions the Board may have planned to make, so a monthly payment is made to the Africa Mission to the extent of our agreed budget.

This budget then covers Missionary allowances, building supplies, mission expense (such as traveling on mission business, surveying charges, banking charges, postage, etc.) mission equipment, book and school fund, and medical supply fund.

For the present the accounts active will be; The Africa Mission Fund, Supports for each missionary on the field (any one to whom you feel moved to support). Each missionary's personal account is always open if you desire to use this channel; the equipment fund of the newly appointed outgoing missionaries until the required amount is supplied; the Africa Mission Auto

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A MOTHER'S VISION AND INFLUENCE

Just a Word about the Early Songs of Christianity

In Luke's story of the birth and infancy of Jesus there are three poetic utterances or songs of a prophetic character, all of which came into use as church hymns in the early history of Christianity and have been used in ritualistic churches, both Catholic and Protestant, ever since. The first was sung by Mary; the second by Zacharias the priest after the birth of his son John who was to become the forerunner of Jesus (Luke 1:68-79); and the third by the aged Simeon on seeing the infant Jesus when He was brought to the temple at Jerusalem to be formally presented to the Lord as required by the Mosaic law.

We know nothing whatever about how the songs in either the Old or New Testament were composed. It is easy to believe that in most cases the circumstances were sufficiently inspiring to cause one to utter them off-hand in poetic form, but it is quite possible that they were afterwards greatly improved by revision and perhaps by additions.

What Do We Know about Mary?

Of her parents we know nothing. We are told that she had a "sister" (John 19:25), but the Jews used words expressing relationship loosely and "sister," like "brother," might only mean a near relative; we are also told that she was connected by marriage with Elizabeth (Luke 1:36), who became the mother of John the Baptist.

She is introduced to us in the spring of the year which we now know as B. C. 5. At this time she was living in the village of Nazareth of Galilee. She was betrothed to a man named Joseph, a descendant of David (Luke 2:4) and according to law and custom, she was regarded as his wife, though he did not yet have a husband's rights over her.

One day an angel appeared to her—in what way we do not know—and informed her that she was to become the mother of the expected Messiah. This would happen, the angel explained, not in the usual way, but by a direct act of the Holy Spirit. To a pagan woman in that time such an announcement would have been a matter for rejoicing and would have suggested no difficulties. But among the Jews, to whom a woman's virtue meant far more than it did to the rest of the world, such a statement would have precipitated a

scandal from which no woman could hope to recover, and Mary knew it. Yet the moment the news was broken to her she quietly yielded herself up to the will of God.

We are not to suppose that she had anything like a true conception of "the holy thing" that was to be born of her: as a Jewess she thought of the Messiah as a divinely-provided Deliverer or King, who would be sent to deliver Jehovah's people out of the hands of their enemies and bring great blessings upon them, and as a pious Jewess she thought of His rule as a rule of righteousness. That was about all. At that time she could have had no such thought of her Son as men came to have after His resurrection.

The Child was born near the end of the year at Bethlehem, and forty days later was presented to the Lord in the temple at Jerusalem.

The visit of the "wise men" or astrologers from the East probably occurred a few days after their return to Bethlehem. After the departure of the "wise men" an angel appeared to Joseph in a dream and told him to hasten with the babe and its mother to Egypt, explaining that Herod would seek the little one's life.

There is no further mention of Mary until Jesus was twelve years old (see Luke 2:40-52), and after this we have only four brief glimpses: (1) at the marriage in Cana (John 2), (2) again where she and "his brethren" sought "to speak with him" (Matt. 12:46), (3) at the Crucifixion, and (4) shortly after the Ascension (Acts 1:14). If to these we add two references to her, the first by her Nazarene fellow-citizens (Matt. 13:54, 55), the second by a woman in the multitude (Luke 11:27), we have specified every event known to us in her life.

What Does This Song Tell Us of Mary's Spiritual Vision?

Mary looks into the future and sees God doing things for His people and showing His mercy for them—showing a mercy that will endure forever. Moreover she sees in God all the power He needs to do all for His people that His mercy might move Him to do; and she has perfect confidence in His power and in His care through all the future. Being a Jewess she naturally thinks of the blessings that the Messiah will bring as being partly if not largely material, but she has the spiritual vision to see Him as the Merciful One coming to lift up, to show His mercy to all who might "fear" or reverently obey Him—the Merciful One whom Jehovah had promised from of old and who had been the Hope of pious Hebrews through the ages.

This spiritual vision is also essential to motherhood. With this vision the invisible God is as real to Mary as her own mother, and with this deep sense of His reality she will be able to bring up the promised Son in a home that

will be saturated with the Spirit of God. His love and His will.

What Evidence Have We That Mary Was Equipped to Meet the High Moral Obligations of Motherhood?

It is of course natural to assume from the fact that she had been divinely chosen to become the mother of the Lord, that she was the purest, noblest, most devout and best equipped woman available at the time for God's great purpose; but the assumption becomes a profound conviction when we brood over the brief glimpses we have of her. She was of the quiet, meditative type (like the Mary who was the sister of the practical, strenuous Martha), and apparently was much given to pondering upon the deep things of life (Luke 2:19, 51). If we may judge from the song, she was thoroughly trained as a pious mother in the Scriptures and her spirit was permeated with the Word of God. Apparently she had been taught early life to put God first, for she grew up to regard herself as a handmaid of the Lord, always standing before Him ready to do His bidding. She had opened her heart to the Spirit of God. Indeed she was so completely consecrated to Him that she was able to bear calmly to His will under the most trying circumstances to which a pious Jewish maiden of her day could be subjected.—Pell's Notes.

WOUNDING WITH WORDS

Harsh words often wound deeply, and many who would not think of using violence toward a fellow-being will hurt words that sting like scorpions. "Boys flying kites pull in their kites like winged birds; but you can't do that when you're flying words." We can recall the words but we can make no apology, and the way the apology is offered is often the measure of one's character. It is said that a professor in teaching a class had the student read. One of the students held the book in his left hand as he read, and the professor said, "Hold your book in your right hand." The boy only looked confused and kept on reading. Then the professor spoke more firmly, "Hold the book in your right hand." The boy showed more embarrassment but kept on reading, whereupon, in very harsh tones, the professor said, "I told you to hold the book in your right hand, didn't I not?" Then the boy moved a shoulder stump of an arm which revealed his affliction. At once the professor fell on the boy's feet and cried, "Can you ever forgive me?"

Another case comes to mind: "An old miner, coming east on a railroad train was trying to sleep in the Pullman car. He was annoyed by the cries of a little child that refused to be comforted. The old miner had been for years away from the voices of childhood, and his patience was soon exhausted. Stirred with feelings,

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SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Jan. 19, 1936.—BAPTISM AND TEMPTATION OF JESUS

Lesson Scope.—Luke 3:1—4:15.

Lesson Text.—Luke 3:21, 22; 4:1-13.

Time and Place.—A. D. 27; at the River Jordan, and Wilderness near Bethabara.

Leading Characters.—Jesus Christ, John the Baptist, Satan.

Golden Text.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4:8.

Points for Meditation.

1. Baptism with water.
2. Baptism with the Holy Ghost.
3. Meeting the tempter.
4. The lust of the flesh.
5. The lust of the eyes.
6. The pride of life.
7. Worship, true and false.

Introductory Thoughts.—Thirty years had passed since the time of the last lesson. Since then we had a glimpse of our Lord in Egypt, Nazareth, in Jerusalem at the age of twelve. This information is quite meager, yet enough to give us a view of the character of our blessed Lord. In today's lesson we see Him obediently submitting to all that any loyal human ought to do. He was baptized as other humans are; He was "tempted in all points as we are tempted." He stood every test, and came out as conqueror in each of His testing times. In Him we have a perfect example of the victorious life.

LESSON COMMENTS

The Baptism of Jesus (3:21, 22).—A parallel scripture is found in Matt. 3:13-17. When John hesitated about baptizing Jesus, he was quickly assured that it was perfectly proper; "for thus becometh us to fulfill all righteousness." Jesus here gave us an example of Christian perfection by submitting to the ordinances of God, just as every other human ought to do. But a more remarkable experience was yet to come. There came the Holy Ghost "in a bodily shape like a dove" and the voice of the Father came from heaven, saying, "Thou art my beloved Son; in thee I am well pleased." The baptism of the Holy Ghost is a sure thing when the commandments of the Lord are kept in a pure faith and conscience. Is our attitude toward God and His Word such that we may be sure that God is also well pleased with us?

The Temptation of Jesus (4:1-13).—After the baptism of Jesus He was led by the Spirit into the wilderness. It was here that He was sorely tempted by the devil. It was here that He demonstrated for our benefit how to overcome in time of temptation. In this connection we remember that Eve also was tempted while in the garden of Eden. But there was this difference between her experience and that of Christ: Eve was overcome; Christ overcame. It was the same devil that did the tempting, using the same tactics; posing as "an angel of light." Here was one point of difference: Eve argued, Christ quoted Scripture. "It is written," was His weapon, and by this weapon He conquered. This weapon is

for use by every human soul. Three times did Satan attack Christ, and three times did he fail in his attempts.

1. Christ having fasted forty days, He was very hungry. This was the devil's opportunity. "If thou be the Son of God," he said, "command this stone that it be made bread." Notice that first word; the word of doubt. That was one reason why Christ could not accept the offer. Another reason was that it is not good policy to accept suggestions coming from the devil. Another, and a very weighty reason, was the fact that there is something more vital to life than ordinary bread: "It is written, that man shall not live by bread alone, but by every word of God." Food for the soul is infinitely more important and vital than food for the body.

2. Again the devil tried Christ from another angle. He took Him on to a high mountain, and showed Him all the kingdoms of this world in a moment of time. Surely, he thought, Christ can not refuse such an offer ("I will make you ruler over all these, if . . .") as some professing Christians would fall for even an insignificant county or township office; but not so Christ. Hear

His forceful reply: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

3. Once more the devil tried his hand. This time he took Christ upon the pinnacle of the Temple, "If thou be the Son of God, cast thyself down;" and then proceeded to quote (or rather misquote) Scripture. But nothing could tempt our Lord to do wrong. "Thou shalt not tempt the Lord thy God," was Christ's response to this proposition. The devil, finding his intended victim unmovable, "departed from him for a season." Christ's victory was complete. Angels came and comforted Him, and we also may take comfort in the fact that Christ so clearly demonstrated how we too may overcome.

One thought which impresses us in this narrative is that Christ used no means of overcoming but that the weakest saint may also use. He had two points in His favor: (1) He had made up His mind once for all that He would remain true to God under all circumstances. (2) He defended Himself with the Word of God. It is because of these two things that the inspired writer could say after referring to His temptations, "Yet without sin." This same thing can be said of us provided we follow in our Savior's footsteps in every time of temptation.—K.

BIBLE MEETING TOPIC

GLIMPSES OF CHURCH HISTORY.—I
Cor. 10:1-14.

Topic for January 19

MOTTO

"Let us run with patience the race that is set before us."

OUTLINE STUDY

I. Glimpses of the Old Testament Church.

1. In the days of Noah.—Gen. 6, 7, 8, 9.
2. In the days of Abraham.—Gen. 12:1-3; Gen. 17.
3. In the days of Moses.—Deut. 5; Acts 7.

II. Glimpses of the New Testament Church —Acts of the Apostles.

1. The Church in Jerusalem.
2. The Church of Palestine.
3. The Church of the Gentiles.

III. The Church Since the Apostles.—Church History.

1. From John to Constantine.
 - a. Corruptions.
 - b. Ante-Nicene Fathers.
2. From Constantine to the Reformation.
 - a. Evangelical bodies—Novatians, Catholics, Albigenses, Waldenses.
 3. Reformation times.
 - a. Reformers—Huss, Luther, Zwingli, Calvin, Melancthon, Knox, Grebel, Menno Simons, Philips, Sattler.
 - b. Conflicts—Catholics, Protestants, Anabaptists.
 4. Anabaptist offspring.
 - a. Mennonites, Hutterites, Quakers, Baptists, Dunkards.

IV. Mennonite History.

1. Pioneer Anabaptists.
 - a. Swiss brethren.
 - b. Holland brethren.

- c. How they were called Mennonites.
- d. The Confessions of faith.
2. Mennonites of the present.
 - a. In Europe.
 - b. In America.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Church.
2. Tell the Story of Noah.
3. Tell the Story of Abraham.
4. Tell the Story of Moses.
5. The Jerusalem Church.
6. The Samaritan Church.
7. The Churches of the Gentiles.
8. The Story of a Reformer.
9. The Story of the Mennonites.

For Seniors.

1. The Church of Apostolic Times.
2. The True Church in the Dark Ages.
3. The True Church in the Reformation Days.
4. The Blessings of the Writings and Confessions of Faith.
5. The Place of the Mennonite Church in History.

PERSONAL THOUGHT

Do we live in a way that our record will be a light to coming generations to guide them in the path God has chosen for His people?

SEED THOUGHTS

The men that history enshrines in her pages, the men whose memories are embalmed in the hearts of their fellows for all ages, were men who placed unflinching trust in the loftiest convictions of the soul, and consecrated life and death to their realization.—I. T. Hecker.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors

John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JANUARY 9, 1936

Field Notes

Mennonite Board of Education.—
The annual meeting of the Mennonite
Board of Education will be held at
Goshen, Ind., on Feb. 17, 1936. Fuller
announcement later.

The prayers of God's people are so-
lited in behalf of the evangelistic
meetings to be conducted in Wichita,
Kans., Jan. 13-24 by Bro. Nelson Kauff-
man of Hannibal, Mo.

Bro. S. E. Allgyer of West Liberty,
Ohio, spent Sunday, Dec. 29, in Madi-
son Co., Ohio, conducting a communion
service in the afternoon at Sharon
Church near Plain City.

The Lord willing, a mission meeting
will be held at Mattawana Mennonite
Church on Sunday, Jan. 12. Brethren
M. C. Vogt (returned missionary from
India) and S. M. Kanagy will be the
speakers. Pray for the meeting. B.

Recent visitors at the Publishing
House include the following: J. F. Ka-
nagy and wife, Biglerville, Pa.; Carl J.
Good and wife, Wooster, Ohio; Michael
J. Sarco, Williamsport, Md.

Bro. L. A. Blough of Hollsopple, Pa.,
a veteran soldier of the cross and oldest
member of the Southwestern Pa. Con-
ference, has been on the sick list for
some time. We pray for his speedy res-
toration to normal health.

The Lord willing, an inspirational
song service will be held in the Man-
heim, Pa., Mennonite Church on Sun-
day afternoon, Jan. 19. Everybody wel-
come. S. H. L.

An inspirational song service has
been announced for Rohrerstown, Pa.,
Mennonite Church on Feb. 2, 1936, at
2 P. M. Everybody invited to be pres-
ent. M.

The congregation at East Holbrook,
near La Junta, Colo., is looking for-
ward to a series of meetings, beginning
Jan. 11, with Bro. E. M. Yost of Greens-
burg, Kans., in charge as evangelist.
May the blessings of God accompany
the efforts put forth.

A brother writes from Baden, Ont.,
under date of Jan. 2: "The Zurich Bible
Conference and Bible school closed
yesterday. Attendance and interest
this week was good. Many Godspeeds
were expressed as the teachers and in-
structors left for Waterloo Co."

From Hannibal, Mo., there comes a
report of an interesting meeting being
held at the Mennonite Mission there on
New Year's eve; also that Sister Buck-
walter, wife of Bro. H. R. Buckwalter
of Palmyra, Mo., is recovering nicely
from a recent hospital operation.

An interesting all-day meeting is re-
ported from the Mennonite Mission at
Reading, Pa., held on Sunday, Dec.
29. The forenoon and afternoon meet-
ings were well attended, while the
crowd in the evening was somewhat
cut down because of a snow storm.

From Hesston College and Bible
School there comes this encouraging
news: "We are glad to say that for the
third consecutive year we have broken
all records for special Bible term en-
rollment, which is now seventy-eight.
No doubt there will be at least six more
registering."

The Kitchener Bible School opened
with the largest attendance in its 28
years, for the first week. One hundred
twenty-four enrolled for the course.
The general feeling is that the high
mark of 157 will be passed early in the
three months session. More than a hun-
dred are expected to take the night
classes. C. F. D.

Bro. W. G. Speicher of Rockton, Pa.,
for many years a faithful deacon in the
Church at that place, has recently an-
swered the heavenly summons and his
remains were laid to rest on Thursday
of last week. May the Lord comfort the
bereaved family and congregation.

Word reaches us that Bro. Jose
Boll Sr., for the past forty years a
faithful minister and eloquent defend-
er of the faith in the Erb-Manheim dis-
trict, Lancaster Co., Pa., has passed his
eternal reward. Bro. Boll was pa-
ninety, but until recent years had been
active in the service.

From Elverson, Pa., there comes the
sad news of the passing of Sister Mary
wife of Bishop John S. Mast of that
place. She had been a faithful com-
panion and "help meet for him" for
nearly forty years. May God comfort
the bereaved family. Funeral was an-
nounced for Wednesday of this week.

Bro. J. L. Horst of Scottsdale, Pa.,
filled the regular appointment at the
Strasburg Mennonite Church, Lan-
caster Co., Pa., on Sunday morning,
Dec. 29, and preached for the congrega-
tion at the Reading, Pa., Mennonite
Mission in the evening. He was ac-
companied by Sister Horst, whose
former home was near Ephrata, Pa.

Saturday, Jan. 11, at the Millersville
Pa., Mennonite Church, is the time ap-
pointed for the ordination of Bro.
Clyde Shank to the ministry. Bro. and
Sister Shank are under appointment as
missionaries to Africa. May the Lord
direct and overrule in all things, and
use our brother and sister for efficient
work on the "dark continent."

During the 117 years' history of the
First Mennonite Church, Kitchener,
Ont., no such period is known like the
last six months—during which time
twelve pillars of the congregation died
their average being 77 years. One of
these members was in the fellowship
of the Church for 71 years. They will
be missed. C. F. D.

New Year's evening marked the close
of a week's Bible conference at Oak
Grove Church near West Liberty,
Ohio. Instructors: Homer North of
Nappanee, Ind., and C. C. Culp of
Brethren, Mich. A brother writes:
"The messages were Biblical and prac-
tical . . . there were a few confession
and reconsecrations, and many en-
couraged to live closer to the Lord."

Favorable reports come from the Il-
linois Sunday school normal, held at
Sterling, Ill., during holiday week.
Snow-storms, accompanied by sub-
zero weather, kept down the attendance
part of the time and also interfered
with the enrollment. While the ther-
mometers outside registered below

Pro, the spiritual thermometer inside food at summer heat most of the time.

A Correction.—Several weeks ago there appeared a notice in the Gospel Herald announcing a young people's institute at Bethel Church near Garden City, Mo., "Jan. 27-29." The correct date was December, not January. The meeting was held during holiday week, with good reports coming from it. We trust that this may reach all who had counted on attending on the date as wrongly announced.

Sad news reaches us from Akron, N. Y.: "Saturday eve (Dec. 28) as Bro. Ralph Shank and wife and six children were on their way home to Lewistown, N. Y., from Buffalo, a fast train struck their car, entirely demolishing it. Bro. Shank was instantly killed, and Sister Shank was cut over the face. The children escaped without a cut. The accident cannot be understood except by those who know that God moves in a mysterious way." May the Lord comfort the bereaved.

Family Histories Desired.—In the Mennonite Historical Library sheltered by the Mennonite Publishing House we found a number of copies of Mennonite family histories. It is our desire to have a complete list of all the family histories published so far, if possible. Those interested in this matter, and having unused numbers of these books that they would be willing to part with, either as a donation to our library or for a stipulated price, will please communicate with Bro. C. B. Shoemaker, Scottdale, Pa. Also, if there are any prospective family histories in the process of completion and ready for publication soon, we would be glad to hear from you.

Correspondence

Goshen, Ind.

(Yellow Creek congregation)

Greeting in the Master's Name:—Indeed we have had many things to be thankful for the past few weeks. Only a few days ago we enjoyed a holiday for which we should all be very thankful; the birthday of our King, who came as a lowly babe, who endured much grief and pain for us and lastly who was willing to forgive us all our sins and prepare for us a home in glory if we but give ourselves to Him.

The revival meeting which we looked forward to so long, which was in charge of Bro. T. K. Hershey, was very well attended. We enjoyed fine weather during this time, for which we were thankful. Our brother brought us uplifting and inspiring messages. I can truly say that each and every member enjoyed them much. There were a few in the twenty souls who heard His voice and gave their hearts to Him. Two of

these, however, reconsecrated their lives. We feel that there should have been others to have also made this wise decision. Our prayer is that they may yet do so before it is too late. We are indeed glad for those who gave their hearts to Him. May the Lord be with them and guide them, that they may be kept in the narrow way which leads to life everlasting.

We reorganized for the coming year, the officers elected were as follows: Supts., Curtis Hoover, Ira Hoover; Secy.-Treas., Warren Christophel, Franklin Newcomer; Chor., Paul Weaver, John Weaver, and Otis Weaver; Secy., Esther Christophel; Libr., Vesta Hartman; Ushers, Ivan Weaver and Mary Hoover. May all work together so that the following year may be a success. We wish you all a happy and prosperous New Year.

Dec. 27, 1935. E. C. B.

Markham, Ont.

(Almira congregation)

Dear Herald Readers, Greetings:—By the time this reaches the readers of the Herald another year has past. We have many things to be thankful for. Our number here is not so large, but we have realized His presence with us the past year. On Dec. 15 Sister Anna Steckley, returned missionary from India in the Brethren in Christ Church, gave an interesting talk of the power of the Gospel in transforming men's lives in that dark and benighted land.

Our Sunday school was reorganized several weeks ago: Supts., Allan Wideman, Joseph Hoover; Secy., Stanley MacDowell. Average attendance during the past year was 55. There are very few young people here, but there are 20 enrolled in the Sunday school 13 yrs. and under—and here lies a great responsibility, that these dear little ones may learn to have a love for Christ that when they come to the parting of the ways they may choose Him as their Savior. Pray for us.

Dec. 29, 1935. Elsie Hoover.

Freeport, Ill.

Dear Herald Readers, Greetings:—On Sunday, Nov. 24, we held our annual Missionary day services. The Vogt's, return missionaries from India, were our principal speakers.

On Dec. 15 Bro. J. Kore Zook of Morrison, Ill., began a series of meetings, closing Dec. 25. The services were very inspiring and uplifting. As a result several young people have made the good confession.

On Dec. 19 the Goshen College Gospel Team, consisting of 5 young men, gave a short program in the evening.

On Christmas eve, Dec. 24, the children gave a Christmas program.

The Illinois Sunday School Normal is being held at Sterling from Dec. 26 to Jan. 1. Quite a number of Young People are attending from this place.

On Jan. 1 (the Lord willing) we plan

to have election of officers for the coming year. In connection with the election of officers we have a program.

As the old year comes to a close and the New Year unfolds, I trust it may be a happy, prosperous year in the work of the Lord.

Dec. 29, 1935. Lucille Gingrich.

Creston, Mont.

Dear Herald Readers, Greetings:—We have been enjoying rich Blessings from the Lord since our last writing.

We enjoyed three weeks of Bible school, with Bro. S. G. Shetler as instructor assisted by Bro. J. G. Hochstetler who is at home here. The school was held from Oct. 21 to Nov. 8. There were thirty-two that enrolled and nearly all attended every day. Every one enjoyed the work very much, and we are looking forward to the time for another Bible school. At the end of the second week the school gave a musical program and at the close of school gave a program consisting of some of the work and music. Both programs were well attended and enjoyed by the public.

On Nov. 19 Bro. J. G. Hochstetler left Oregon to hold revival meetings in some of the churches of Pacific Coast Conference in Oregon and California. We expect him home for the first Sunday of the new year. It will be nice to have him home again.

Dec. 1 was our day to reorganize our Sunday school. The new officers are: Brethren Victor Hoylman and John Bachman, Supts., Bro. Harold Oesch and Sister Ruth Kauffman Chors., Bro. Carl Bachman Sec.-Treas., Sister Rosella Bachman and Bro. Ruben Kauffman Church chor., Bro. John Boss mission board member. The new officers will take their place the first Sunday of the New Year.

Today, Brethren John Boss and Harold Oesch were elected as the new young people's program committee to serve for six months.

The first week in December Bro. J. A. Birky and family moved to Albany, Ore. We wish them God's choicest blessings in their new home.

On Dec. 22 the Sunday school gave a Christmas program, which was well attended and enjoyed by all.

We ask an interest in the prayers of God's people, that we may be a light in this part of God's vineyard.

Dec. 29, 1935.

Cor.

Twin Falls, Idaho

Greetings in the Master's Name:—

On Wednesday evening, Dec. 11, we met to reorganize our Sunday school. The new officers are as follows: Supts., Herald Reeder, Joe Slatter; Chors., Letha Slatter, Rachel Schiffler; Sec.-Treas., Helen Nice, Wilma Gilmer; Librs., Barbara Garber, Beulah Slatter.

On Dec. 15 Bro. D. D. Miller of Protection, Kans., came into our midst to

(Continued on page 876)

Miscellaneous

REAPERS OF LIFE'S HARVEST

Hol reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again;
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

Mount up the heights of Wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward.—I. B. W.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the last quarter of 1935, 138 obituary notices appeared in the Gospel Herald, ranging in age from infancy to 92 years, 10 months, 17 days.

The ages given are as follows:

Over 90	5
80 to 90	13
70 to 80	33
60 to 70	32
50 to 60	13
40 to 50	10
30 to 40	7
20 to 30	6
10 to 20	7
1 to 10	5
Under 1	6
Age not given	1
Average age	57

Among them were 2 bishops, 1 minister, and 2 deacons.

The number of deaths in different states and provinces: Pennsylvania, 45; Ontario, 21; Ohio, 15; Virginia, 10; Indiana, 7; Iowa, 5; Missouri, Michigan, Illinois, and Maryland, 4; Nebraska, 3; Alberta, New York, and Oregon, 2; California, Delaware, Kansas, Montana, Idaho, North Dakota, 1.

Foreign births: France, 1.

Place not given, 4.

Number of deaths in:

	1933	1934	1935
First Quarter	179	193	191
Second Quarter	138	161	181
Third Quarter	135	191	111
Fourth Quarter	106	156	138
Total for the year	558	702	621
Bishops	3	4	4
Ministers	10	17	4
Deacons	12	9	9
Average age for year	55	55	56

Kenmare, N. Dak.

THE CATLIN CHURCH

I.

For the Gospel Herald.

Both this article and the one that follows it on the same subject were written by former members of this congregation. For reasons of modesty, the writers prefer not to have their name used in connection with the messages. The messages will prove interesting to many of our readers, especially those who are familiar with the history of the congregation. You will notice that in both articles there rings the spirit of loyalty, and a warm appreciation of the faithful services of Bro. and Sister L. L. Beck.—Editor.

The year 1936 will mark the fiftieth anniversary of the Catlin Church near Peabody, Kans. Among the charter members were Noah Good, who came from Page Co., Iowa, and B. W. Bare, who came from Elkhart, Ind. Both parties settled in Marion Co., Kans., in 1872.

As we go through life, from childhood to old age, we often stop to meditate on the long ago. There are many things that give us pleasure as we recall the past.

Our church home was the Catlin Church near Peabody, though our home was ten miles away. The ministers and deacon were Henry Hornberger, John Evers, Emanuel Weaver. Later there were others: Caleb Winey, Jacob Winey, Lemon Beck. Our parents, wishing to bring us up in the Mennonite faith, made it possible for us to attend church at this place. This was from about 1875 to 1886, when the new church was built. As we grew to be young people, this place became very dear and fascinating to us. We always looked forward to the time when we could go to church and Sunday school, ten miles away, often with horses and wagon. There were other young people there whose associations we dearly loved. I think it was love that made the place, the people, and the Gospel which we heard preached seem so near and dear to us. The hearty handshakes, the kind welcome greetings, and the kind invitations into the homes, the hospitality and the kindness shown when there,—all these are pleasant memories that linger with us these many years.

Our parents, and those of their age, have taken their long flight and are resting from their labors. Others who were young at that time are aged now. Some of this group, too, have gone to their reward. We as a family are yet spared. We do not know who will be the first to break the circle.

As far as we know there are only two of the middle-aged group still living; Bro. Lemon and Sister Kate Beck. They have passed their eightieth milestone. I am sure that in the hearts of many of us, there is a large, warm place for their lives, for their labors of love, and kindnesses which will last through all eternity.

Through the labor and prayers of these dear people, the young people ac-

cepted Christ as their Savior and have remained faithful these many years.

It is still the Catlin Church, and though I have not seen it for many years, I still love it, and think of it as being the place where I first found my Savior.

"We thank Thee, dear Lord,
And give Thee much praise
For the lessons we learned
In those early days."

"There is a spot to me more dear
Than nature, vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain."

'Tis not where friends or kindred meet,
Though that is almost heaven,
But where I first my Savior found,
And felt my sins forgiven.

And when from earth I rise to soar
Up to my home in heaven,
Down will I cast my eyes once more
Where I was first forgiven."

II.

The Catlin Church near Peabody, Kans., is one of the oldest organized churches in the state, or in the Kansas Nebraska Conference District. The church and the Spring Valley Church in McPherson Co., Kans., were organized at about the same time—then the Kansas-Nebraska Conference. The church was organized with a very few members, but it has continued to increase in number somewhat in spite of the fact that it has gone through some severe trials and hardships, though there have been times when the membership has been larger than it is at present.

The trials that came to this small congregation were both from temporal and spiritual causes, and they have caused many of those who were workers in the early days to move to other fields of labor. Hot winds, dry weather, grasshoppers, and other things have had a good share in causing people to leave this place. In the early days Bro. John Evers and his family came from Virginia and he took up the work of caring for this small flock, but it was not long till this brother and his wife were both called home, and the congregation left without a minister, or at least an English minister. The few members had learned to love him and took to him for counsel and as a spiritual leader. It was a severe blow to the church when he ceased his earthly work.

About this time Bro. Henry Hornberger came from Pennsylvania with his family and settled among them. He used the German language in preaching. Later the church house was built on his land, though he had sold the place at this time and sought new fields of labor. The Lord called other workers. Bro. B. F. Hamilton was for many years a faithful laborer, being a bishop. We worshipped in a schoolhouse located across the road from the farm home of Deacon E. C. Weaver, who moved her-

from Missouri. Bro. L. L. Beck and his family came from Pennsylvania in those early days. We have no dates at hand, but it is at least fifty years since he came to that place. About this time the church was built, and Bro. Weaver had left the place; so a deacon was needed, and Bro. L. L. Beck was chosen by lot and ordained. He and his companion both entered the work with spiritual zeal and power, and they have been faithful ever since.

Bro. Jacob Winey was another who cared for the flock a number of years; also Bro. Caleb Winey. Bro. A. H. Kaufman was the first Sunday school superintendent, though he later moved away. There have been many faithful workers at that place—ministers, deacons, and laymen. But for the many years in service, I am quite sure Bro. Beck holds the record, as he has given the longest term.

I remember well the day, when in the little schoolhouse, with a small congregation, the letter was read from his home church in Pennsylvania that gave them a church home among us. They were willing to cast their lot with us, to shoulder responsibilities in a pioneer country, and to build up a home and a church here. We believe the Lord's hand was in it. I did not understand at that time that it took a sacrificing spirit to leave home, church, and friends to go out in this way. Since then I have been permitted to worship in their home church of so long ago in Lancaster Co., Pa. When I saw the large congregation that they left, I could not help but consider the contrast, and I now understand something about the courage and the sacrifice that it took to go out and help build up those western churches. The same is true of many of those pioneering settlers. I also felt the same way about my own dear father, B. W. Bare, when I was permitted to come among his relatives and to his old home in Indiana. We hear much of those who crossed the ocean to establish churches and homes in this land, but let me say that when they landed on the eastern shore, and began to labor here, the work had just begun and all credit should be given to those who later moved to the Middle West and even Far West. We believe God called them for His purpose.

But I will return to my subject: the little congregation for which I have tried to write a few words that might be of encouragement to those who have labored or are laboring there. Though the congregation has never been large in number, yet we believe the teaching has not all fallen to the ground. We believe that the blessing of God rests on His work. We especially think of Bro. Beck and his wife because they have given so much of their life to the work at this place, and many have gone out from here and are holding forth the Word of Life at other places. Even children and grandchildren of those

pioneer workers are doing the Master's work in other fields in the capacity of ministers, deacons, Sunday school workers, teachers, and nurses, and as we think of these things, we humbly ask ourselves, Have we been kind and considerate of these early workers who have borne the heat and burden of the day? Have we shown to them that we had the love of Jesus in our hearts towards them? Did we in our young days heed their advice and wise counsel, and as we grew older, did we give them words of encouragement in their trials and difficulties? Have we lifted them to a throne of grace and asked that the touch of the Master's hand might be upon them to lead and guide them? Likely of those who have gone out from this home base, if we are yet in the land of the living, few can answer these questions as we would like to. So may God forgive where we have failed.

Bro. and Sister Beck are yet spared, and may God continue to use them to His name's glory and may they enjoy His blessings in their labors of love.

I will use these lines of a long ago writer to further express my thoughts, though they are slightly revised.

"Scattered, scattered, far and dead,
Long the grass waves o'er the gentle worker's head;
Yet often, even yet we seem to hear them say,
For that morn'g get ready, ere the fading light of day."

—Loyal Friends.

THE POWER CONNECTED WITH THE NAME OF JESUS

By Cora L. Rutter

For the Gospel Herald.

Jesus says, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you. Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be full" (Jno. 16:23, 24). How many have missed the great blessings God has in store for them, because they do not ask? And others miss the blessing because they ask amiss; or ask and want it badly enough, but are afraid to fully trust the Lord for fear He will not keep His promise. We should ask "in faith, nothing wavering." If we do our part, we need not fear. God will do His, if we fully trust Him and ask in the blessed name of Jesus.

Again, there is no other name under heaven whereby men can be saved (Acts 4:12) except the name of Jesus. The name of Jesus is sweet to the believer's ear. Here is a verse of a song I love to sing:

"Jesus, oh how sweet the name!
Jesus, every day the same;
Jesus, that precious name proclaim—
That precious name of Jesus."

What does the name of Jesus do for us poor creatures? It lifts fallen man to a

place where he can be used of the Lord. Where is the hope of the cigarette user or the drunkard? There is no hope for him except the name of Jesus. Look to Jesus now and live. What about the liar or the one who is continually taking the name of Jesus in vain? Jesus only; for Jesus says, "He that cometh to me, I will in no wise cast out." Isn't that a blessed thought?

A little boy and his sister, a few years older than himself, were coming home from school one afternoon. They crossed the street to watch a blacksmith in his shop. While they were so interested in what he was doing, the blacksmith thought to have some fun and said in a teasing way, "I'll cut off your ears." The children started to run as fast as they could, but the mud was deep and the little boy fell down. He never tried to rise, but with uplifted hands called on the name of Jesus to help him. Jesus heard and answered; the man, fully ashamed, returned to his shop, and the little boy went his way. Does it pay?

In North Dakota an old brother and sister in the Church were asleep one night, unaware of any danger. A man entered their house, turned on them a flash light and a revolver and tried to shoot them. The aged sister silently breathed a prayer to Jesus, "Lord, help us." Jesus heard her prayer and paralyzed the man's arm so he could not fire. They asked him what was wanted. Money, of course. He had heard they kept money in the house. They had only \$10.00. They gave it to him. Is there any power in the name of Jesus? Did it pay then? Does it pay now? Oh, there is no place on earth so sweet as sitting down at Jesus' feet, listening to those beautiful words, "Whatsoever ye shall ask in my name, believing, ye shall receive."

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then where'er you go.

Chorus:
Precious name, oh how sweet!
Hope of earth and joy of heaven;
Precious name, oh how sweet!
Hope of earth and joy of heaven.

"Take the name of Jesus ever
As a shield from every snare;
If temptations round you gather,
Breathe that holy name in prayer.

"Oh, the precious name of Jesus!
How it thrills our souls with joy!
When His loving arms receive us,
And His songs our tongues employ.

"At the name of Jesus bowing,
Falling prostrate at His feet;
King of kings in heaven we'll crown Him,
When our journey is complete."

Cherry Box, Mo.

If you think that the Lord has called you to some responsible position or work, there is no better way to prepare for it than faithfully to fill the place where you are.—I. B. Witmer.

THE TEMPLE OF GOD

(Continued from page 867)

immodest dressing, movie attendance, dancing, and attending popular bathing resorts, for such things have the effect of breaking down our sense of modesty and propriety, and should be avoided. Solomon tells us that this natural sense of modesty is given us for a guide, and, that it can be forsaken. Please read I Cor. 6:15 to the end of the chapter. Prov. 2:16, 19. Modesty and purity, like a good name, once lost are never as fully regained.

A good name 'tis a precious diadem,
Highly prize it, ne'er despise it,
You will need it when you're men.

'Tis more precious far than gold.
Watch and guard it, don't discard it,
You will need it when you're old.

Then endeavor now and ever,
To keep this blessed treasure nigh.
Never leave it, always own it,
You will need it when you die.

"Ye are the temple of the living God; as God hath said I will dwell in them and walk in them; and I will be their God and they shall be my people * * * * Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord" (II Cor. 6:16, 7:1).

Broadway, Va.

WOUNDING WITH WORDS

(Continued from page 870)

ings of anger and of resentment that his rest should be broken, he put his head out of his berth and called to the man who was trying to soothe the baby, saying: 'Where is that child's mother?' The man hesitated for a moment, and then said, 'She is in the baggage car in a coffin.' Instantly the whole range of feeling in the old miner's soul was changed, and almost instantly these feelings rushed into thought. He pictured in his mind the situation. When he understood he arose, dressed himself, and, going to the father of the little broken-hearted child, he said, 'Give that baby to me,' and all through the night the old miner walked up and down that car, speaking soothingly to the child, and finally lulled it to sleep."

How many hearts are wounded by our impulsiveness and impatient criticism. Let us heed the admonition of James: "Let every man be swift to hear, slow to speak, slow to wrath."—Texas Christian Advocate.

CORRESPONDENCE

(Continued from page 873)

hold a series of meetings. But he was called home Sunday afternoon on account of the serious illness of his mother. We were sorry to learn that Sister Miller passed away before Bro. Miller arrived home.

We were very glad to have Bro. and Sister Hooley of Hammet, Idaho, with us the same Sunday. Bro. Hooley preached for us on Sunday evening after Bro. Miller's departure.

On New Year's day we expect to meet for our annual business meeting. Pray for this meeting and the workers at this place.

Dec. 30, 1935.

Lois Shank.

Perkasie, Pa.

On Sunday afternoon, Dec. 22, the Deep Run Sunday school met on a special occasion to distribute gifts and to reorganize for another year. There was a large meeting and the following were elected: Supts., Abram Myers, Erwin Nace; Secy's., Lester Rush, Willis Myers; Treas., Edwin Myers; Chors., Samuel Detweiler, Edwin Myers, John High, and Paul Rush.

Dec. 30, 1935.

J. E. Y.

Wolford, N. Dak.

(Lake View congregation)

Greetings in Jesus' worthy name:—On Dec. 19 we closed our four-week Bible school, with Bro. Noah Landis of Jackson, Minn., as instructor. Bro. E. G. Hochstetler assisted, and Bro. Simon Slaubaugh taught music. There was good attendance, with an average attendance of about 27.

Bro. Abe J. Stoll, with three or four of our young people, is planning to leave this morning for Hesston, Kans., to attend the six weeks Bible school of that place.

On Dec. 29, we had our reorganization for church and Sunday school for the coming year, resulting as follows: Trustee for 3 years, Simon Slaubaugh; S. S. Supts., Abe J. Stoll and Don J. Yoder; Sec.-Treas., Goldie Stoll and Merry Slaubaugh; Chor. for S. S. Amelia Yoder; Church Chor., Fannie Stoll; Mission Board Member, Joseph Bacher; Church Treas., for 3 years, Peter Yoder; Libr., Jerry Yoder; Hist., John H. Stoll; Usher, Roy R. Stoll; third member of Y. P. Com., Dan Yoder; Cor., John H. Stoll. May God use these workers to His honor and glory.

We wish you all a very happy and prosperous New Year, especially in the Lord.

Pray for the work at this place in the Lord's vineyard.

Dec. 30, 1935.

John H. Stoll.

Pigeon, Mich.

(Pigeon Mennonite Church)

Greeting in Jesus' Worthy Name:—God continues to bless us even though we are unworthy. The old year is passing and the new is coming, many things we have received from the Lord that we can be thankful. On the evening of Nov. 1, Bro. C. C. Culp of Brethren, Mich., and Bro. Oscar Burkholder of Breslau, Ont., gave us a message which was greatly appreciated by all who heard them.

Dec. 15 we reorganized our Sunday school with the following results: Prim Supt., Bro. John Shetler; S. S. Supts. Bre. John Swartz and P. L. Steiner Secy., Omar Swartzendruber and Harry Teuscher; Chor., Pearl Cender; Del. Joe Swartzendruber. May the Lord bless the work of the Sunday school. One pupil, Paul Swartzendruber, received a present (Bible) for perfect attendance for the year 1935. Our Prim Supt. also had a perfect attendance. May God bless hearts that they will allow nothing to come in their way from going to the house of Worship on the Lord's day.

Dec. 29 we put in the following brethren for Church and Y. P. M.: Church Chor., Orvin Yordy; Ushers, Joseph Shetler Jr., Henry Bechler; Reg. Mission Board Member, S. J. Miller, Associate Mem., Joe Swartzendruber and Lewis Esch. Y. P. M.: Asst. Mod. Homar Cender; Third Mem., Sherman Maust. We wish all the Herald readers a happy and prosperous New Year. God bless the work of the Church for 1936.

Dec. 31, 1935.

S. J. M.

Kouts, Ind.

(Hopewell Congregation)

Dear Gospel Herald Readers:—On Nov. 24, we reorganized our Sunday school, for the following year. Supts. Emmanuel Birky, Edwin Miller; Prim. Supts., Sadie Miller, Lydia Martin; Chors., Orie Reinhardt, Willard Sutter; Secy.-Treas., Ross Gut; Cor., Thelma Birky. Young people's meeting Supts., Simon Good, Chauncey Birky.

Sunday evening, Dec. 22, the juniors of the basement gave us a Christmas program which put the joy of Christmas in our hearts.

The Goshen Gospel team were in our midst on the evening of Dec. 26.

Dec. 31, 1935.

Thelma Birky.

Falfurrias, Texas

Greetings in Jesus' name:—Last Sunday Bro. Albert Jansen of Premont was with us and brought to us a very helpful message. His theme was: "Are the Heathen Lost?" Bro. Jansen is a graduate of the Denver Bible school and will go to Africa as a missionary this coming November, D. V.

Those that worshiped with us last Sunday were, Bro. Jacob Jansen and family of Premont, Bro. H. J. Yoder and family of the Tuleta congregation and Bro. Levi Weaver and family of Kansas City, Kans. Bro. Roy Nissley and wife of Mt. Joy, Pa., were with us on Oct. 20. We are glad for visitors, so we invite you all to come again some time, and others as well.

On Nov. 17 we had our communion services. Our bishop, Bro. E. S. Hallman and wife and Bro. John Bender and family of Tuleta were present with us.

On Thanksgiving day the members
(Continued on last page)

SOME INFORMATION

(Continued from page 869)

Fund; and the Africa Mission Medical Fund. Such different funds as named will cover all needs for Africa for the present time. This information is given to advise our folks to what funds they can give to supply the work, as God may lead.

Any individual, congregation, Sunday school, or any other group wishing to pledge themselves to support a missionary on the Africa field whoever you may choose, the amount needed will be \$405.00 per year. The amount stated is an estimate the missionaries feel with

which they can live comfortably. This amount covers all their personal expenses, except in extraordinary medical or hospital bills. For these, by the request of the Africa Mission, the Board can grant, if it sees fit, an extra amount. This however does not mean any group must assume the entire amount of support for any one missionary. Just as God may lead, all contributions for any part will be gratefully received. Additional information will be given gladly upon request, to those who may desire it. Eastern Mennonite Board of Missions and Charities, Per Sem Eby,

Treasurer.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

A few changes were made in the faculty of Hesston College and Bible School since last year. J. N. Weaver is not serving on this year's faculty and Verna Enns of La Junta, Colo., and Samuel C. Swartz of Elida, Ohio, are new members.

In reference to the student body, we are glad to announce an increase in the number of students enrolled compared to that of last year. For the greater part of the semester the enrollment has been one hundred twenty-five, but a few late comers have brought the semester total to one hundred twenty-nine. These students are classified as follows: Freshmen, twenty-two; Sophomores, twenty-two; Juniors, eighteen; Seniors, eighteen; Christian Workers, sixteen; Elementary Bible, eight; College Freshmen, fourteen; College Sophomores, nine; there are two whose classification is as yet deferred. The student body as a whole has manifested a fine spirit of industry and co-operation, with a deep interest in Spiritual things; which interest has been increased by the presence of quite a number of students who have already given themselves to definite service. Besides the regular religious activities of the Y. P. C. A. which are directly connected with school life, some outside work has been done in mission Sunday school work and jail and hospital services. Also during vacation two groups of students were sent out on Gospel tours. The one group engaged in work in the Ozarks of Missouri and the other visited congregations in Iowa, Missouri, and Minnesota. These groups went out, primarily, as Christians desirous of spreading the message of the Gospel, and secondarily as representatives of Hesston College desirous of promoting the cause of Christian education by better acquainting the Church with the work of the School.

During the month of October a short series of meetings was conducted by Bro. Milo Kauffman which resulted in two conversions and quite a number of confessions and re-consecrations. Another series of meetings will be held during Short Bible Term.

Both Bro. Kauffman and Bro. Paul Erb have engaged in evangelistic work since the beginning of the school year; Bro. Kauffman at Hopedale, Ill., and Bro. Erb at Fall River,

Kans. During vacation Bro. Kauffman was engaged in solicitation work in Iowa and Christian Life Conference work at Garden City, Mo., and Bro. Erb in Bible Conference work at Greensburg, Kansas.

The numbers on the Lecture Course have been unusually good this year. On Nov. 6 Dr. H. A. Kelsey, President of Sterling College, gave a very interesting and informative lecture entitled, "Ethiopia, the Isolated Empire." This lecture was of special interest because of the Italian-Ethiopian conflict. Dr. Kelsey is a leading authority on Ethiopia, having given much time to the study of the country and having visited the country and becoming personally acquainted with Haile Selassie, the Emperor.

On Nov. 13 the M. B. Male Chorus of Hillsboro, Kansas gave a fine program of sacred music before a large and appreciative audience.

The third number of the course was a lecture entitled, "America's Relations with the Far East" given by Dr. No-Yong Park. Dr. Park is a native of China but has spent considerable time studying in a number of universities in America, having received his doctor's degree from Harvard University. He is also a lecturer of note, spending most of his time lecturing in colleges and universities. Dr. Park proved a very able and entertaining speaker, presenting the situation in the Far East in a somewhat different light than it is ordinarily thought of. In his address he made many interesting comments on American civilization which were very stimulating and challenging.

Among other guest speakers of the year were President Sanford Yoder and Bro. Harold Bender of Goshen College. President Yoder preached in the evening and spoke in chapel the next morning. Bro. Bender, who recently returned from study in Germany, gave an address on the present status of the Church in Germany relative to its relation to the State and the Hitler regime. Brethren Orie Miller of Akron, Pa., Allen Erb and J. M. Nunemaker of La Junta, Colo., and William Eicher of Nebraska were with us in Sunday services.

Another Special Bible Term is here, and we are looking forward to a busy six weeks with quite a number of special students in prospect.

Dec. 29, 1935.

Samuel C. Swartz.

GOSHEN COLLEGE

The newly organized Peace Society held its first regular meeting on the evening of December 9. The leading feature of this program was an address by John Umble on the Peace Witness of Mennonite Young People. Following the reading of Bro. Umble's paper there was open discussion on the same subject. The Society decided to do what it could to help Mennonite young people in studying the subject of peace and nonresistance through their community literary programs and perhaps other ways. The Society has about thirty members.

Daniel A. Lehman, professor of mathematics and astronomy at the college, resigned recently from his teaching work because of failing health. Professor Lehman has long been the senior member of the college faculty, having joined the staff in 1906 and served continuously since then, excepting for a few years when he was absent on leave for study or other work. He served as principal of the academy department until in 1926. The administration has accepted Professor Lehman's resignation from active service and has retained him on the faculty as professor emeritus. Paul Bender, head of the physics department, will conduct his classes for the remainder of this year.

Wednesday, Dec. 18, being the last full day of school before the winter vacation, was the date of Christmas programs at the college. For the regular chapel exercises on that day the members of Mrs. G. R. Miller's class in Oral Expression conducted a service of Scripture readings and Christmas songs. In the evening the several departments of the College Sunday school presented a program of Christmas exercises, at the close of which several numbers were sung by the combined choruses. Following the program the young people of the choruses sang Christmas carols about the community.

As in previous years, this year again several teams of young men travelled during the holiday vacation giving Gospel programs in various communities at a distance. One team of five motored as far west as the eastern part of Iowa. This group included Ivan Lind, Paul Yoder, Timothy Breneman, Lloyd Conrad, Karl Massanari. Their itinerary included programs in Mennonite churches at the following places, beginning on Dec. 19: Freeport, Ill.; Sterling, Ill.; South English, Daytonville, Kalona, Wayland, all in Iowa; Morrison, Tiskilwa, Cullom, again in Illinois; Kouts and Rensselaer in Indiana.

The second and larger group travelled in two cars and mostly in Illinois. The team was made up of Carl Kreider, Don Kreider, Waldo Lehman, Lester Hershey, John Duerkson, and the quartet Raymond Troyer, William Friesen, Richard Yoder, Dwight Weldy. Their itinerary was as follows, beginning also on Dec. 19: Chicago, Flanagan, Goodfield, Peoria, Pleasant Hill, Metamora, Hopedale, Tremont, Fisher, all in Illinois, and Kokomo, Ind. The severely cold weather at the time and the snow-drifted roads caused some inconvenience, but the young men all reached Goshen again in safety on Friday, Dec. 27.

The women's missionary organization of

the congregation held its meeting on December 31 in the dining room of Kulp Hall. This was its annual family evening when the sisters invite all the families of the congregation to meet for evening lunch together and for the program afterwards.

Jan. 1, 1936.

Edward Yoder.

Greensburg, Kans.

Report of the Fourth Semi-Annual Sunday School Conference of the Greensburg, Protection, Larned, and Jet congregations held at the Greensburg Mennonite Church, Nov. 10, 1935.

Moderator, Abner Zook.

Theme.—"Extolling the goodness of God by our praises" (Psa. 118:29).

Program and Speakers.—Song Service, Bro. Smith; Devotional, Bro. Dirks; The Eternal Word, M. M. Troyer; How to Obtain more Home Study, Lloyd Miller; How to Overcome Timidity (Paper sent by Levi Hershberger, read by Cris Beyler); Maintaining Gospel Standards, E. M. Yost; The Spirit and the Word as Applied to Teaching, Chas. Schwietzer.

Thoughts Presented.—A greater vision of Jesus is needed. The Word of God is vastly superior to any other writing and reveals God and His love and will to man. The Gospel is built around the plan of salvation. Man's greatest need is the abundant life. The Word of God is a definite message to the lost world. The teacher is a factor thus: by repeated requests, as assignments to the pupil; questions are also valuable aid to promote home study. In this it is well to be an example by studying. Conscientious preparation and knowing that you know your lesson is helpful. A Spirit-filled life of both teacher and pupil is most essential. Establish friendly relationships with pupils. It takes more thought to maintain a standard than to acquire it. A prime requisite is a Spirit-filled atmosphere—our thoughts, words, homes, and hearts. These standards are the bands holding the Sunday school together. A Spirit-filled teacher is preferable to one who has ability, but lacks in grace. The Spirit is our Guide and opens the Scripture to us. It unifies teaching. Teachers should derive their strength and power from the Spirit and the Word. Then they are equipped to teach the Word.

An offering was lifted which amounted to \$8.29. It was decided to take an offering at the close of each Sunday school conference of this district as a missionary gift, and to help meet expenses.

Harrisonburg, Va.

Report of the Annual Instruction Meeting held at Weaver's Church, Dec. 28, 1935.

Organization.—Mods., M. J. Heatwole, J. E. Suter; Chor., Kent M. Shank; Secy., Gail E. Trissel.

Program and Speakers.—(Forenoon) Devotional (Col. 1), William Brubaker; Improving Our Church Services, Paul Good; How Best Support Our Mission Interests, S. H. Rhodes; The Problem of Suffering, Daniel Brunk; The Danger of Carnal-mindedness, James Shank, Jr. (Afternoon) Devotional (Psa. 100), Elias Brunk; The Sin of Covetousness, Jacob A. Heatwole; Trucebreaking, Aldine Brenneman; Galatians 6:1, Amos D. Heatwole; Faith and Assurance, H. B. Keener.

Thoughts Gleaned.—Since man was created for God's glory, his works should be for God's honor and glory. We have the promise of the Holy Spirit wherever two or three are gathered together in Christ's name. They who get the blessing are those who are desirous of truth. Sacrilege and hypocrisy should be put away. The ox has become an unfortunate animal—perhaps we had better close up some of the ditches, then get to church on time. If criticisms were prayers, ministers could get along better. The greatest need is a Spirit-filled congregation. We can

best support our mission interests by realizing the great love of God and Christ; by having love for humanity, and by realizing the great need of missions. Where would we be had it not been for the mission interests a hundred years ago? It is a serious thing if we are not true in representing Christ. No parent can have greater joy than to see his child on the mission field. The greater the suffering, the greater the joy. Christ suffered in the greatest of agony because He wanted to open the gate of glory for us. Afflictions are blessings to us if we can bless God for them. Ours are light afflictions in comparison to Christ's sufferings for us. Sufferings in this present world are more to be desired than eternal punishment. Sicknesses are sometimes sent as judgments. "To be carnally minded is death, but to be spiritually minded is life and peace." If we are dead to sin we cannot live in sin. Whatever receives our worship, most of our time, most of our affections, and our service, is our god. To "live to eat" puts one on a very low plane. Some are worshipping at the shrine of Bacchus. Covetousness is idolatry. The grace of God is a cure for covetousness. Present your bodies and pocketbooks to God. To our shame and disgrace it can no longer be said that the word of a Mennonite is as good as his bond. Bankruptcy does not release the moral obligation. Honesty and truthfulness will go a long way to break up trucebreaking. The strong should help to restore the weak in the spirit of meekness. Sometimes we forbear so long that forbearance ceases to be a virtue. Many people lack assurance because they are not grounded in the faith; others, because they have fallen into sin. When we see Jesus, the seed of Abraham, who came to atone for sin, we are assured of salvation. When grounded in the faith we are equipped for the struggle of life.

Gail E. Trissel, Secy.

Married

Zook—Lapp.—On Nov. 14, 1935, Bro. Noah Zook of Somerset Co., and Sister Katie Lapp of Gordonville, Pa., were united in holy marriage at the home of the bride's parents, by Bro. John Beiler of Groffdale, Pa. May they be true to this sacred vow.

Stoltzfus—Esh.—On Nov. 7, 1935, Bro. Stephen Stoltzfus and Sister Malinda Esh, both of Gordonville, Pa., were united in holy marriage at the home of the bride's brother, by Bro. Robert Troyer of Ohio. May God richly bless this union to His glory.

Glick—Stoltzfus.—On Dec. 12, 1935, Bro. John Glick and Sister Fannie Stoltzfus, both of Bird-in-hand, Pa., were united in holy marriage at the home of the bride's parents by Bro. Aaron R. Glick of Gap, Pa. May the choicest of God's blessings be theirs.

Stoltzfus—Stoltzfus.—On Dec. 19, 1935, Bro. Amos Stoltzfus of Elverson, Pa., and Sister Susie Stoltzfus of Gap, Pa., were united in holy marriage at the home of the bride's parents, by Bro. Aaron R. Glick of Gap, Pa. May the blessing of God be with them.

Stoltzfus—Stoltzfus.—On Dec. 5, 1935, Bro. Henry Stoltzfus of Bird-in-hand, Pa., and Sister Susie Stoltzfus of Bareville, Pa., were united in holy marriage at the home of the bride's parents by Bro. Jacob Stoltzfus of Bird-in-hand, Pa. May God bless this union.

Strong—Wenger.—Bro. William M. Strong of Mechanicsburg, Pa., and Sister Emma C. Wenger of Shippensburg, Pa., were united in holy marriage on Christmas day, Dec. 25, 1935, at the bride's home, Bro. A. W. Climenhaga officiating. May God's richest blessings be with them through life.

Zook—Stoltzfus.—On Nov. 21, 1935, Bro. Morris Zook, Jr., of Honey Brook, Pa., and

Sister Rebecca Stoltzfus of Bird-in-hand, Pa., were united in holy marriage at the home of the bride's parents by her father, Jacob Stoltzfus. May God bless them through life.

Glick—Speicher.—On Dec. 10, 1935, Bro. Aaron Glick of Bird-in-hand, Pa., and Sister Katie Speicher of near Lancaster, Pa., were united in holy marriage at the home of the bride's parents, by Bro. Aaron R. Glick of Gap, Pa. May God's blessings attend them through life.

Yantzi—Block.—On Dec. 25, 1935, occurred the marriage of Sister Lillian Ethel Block Waterloo, Ont., to Bro. Daniel K. Yantzi Petersburg, Ont., at the home of Bro. and Sister Irvin Block, Bro. J. B. Martin of Waterloo, Ont., officiating. May God's blessings attend them.

Heffentrager—Pence.—On Christmas day, Dec. 25, 1935, Bro. Joel Heffentrager and Sister Edith Pence, both of the Bally, Pa., congregation, were united in holy marriage, Bro. E. J. Kulp of Bally officiating. May their journey through life be in His fear and under His blessings.

Hoyleman—Schrock.—On Wednesday evening, Dec. 24, 1935, Bro. Daniel Hoyleman of South English, Iowa, and Sister Lovina Schrock Parnell, Iowa, were united in holy matrimony by W. S. Guengerich at the bride's home. May their journey through life be prosperous and filled with Christian joy.

Brown—Weldy.—Bro. Abner G., son of Bro. and Sister Ira N. Brown, and Sister Vivian daughter of Bro. and Sister Cornelius Weldy all of Wakarusa, Ind., were united in marriage at the bride's home on Dec. 25, 1935, Bishop Jacob K. Bixler officiating. May His blessings attend them through life.

Martin—Burkholder.—On Sunday afternoon, Dec. 8, 1935, at the North Lima, Ohio, Mennonite Church, following a sermon by Bro. A. A. Steiner, Bro. Lloyd Martin and Sister Malinda Ethel Burkholder were united in the holy bonds of matrimony by Bro. Paul Yoder. May God richly bless them through life.

Reinheimer—Hostetler.—On Dec. 14, 1935, Bro. Jacob Reinheimer of the Shore congregation and Sister Emma Hostetler of the Fort congregation were united in holy wedlock at the home of the officiating bishop, Bro. D. J. Johnson near Goshen, Ind. May the blessings of heaven be their portion to guide them through life as pleases Him.

Musselman—Clemmer.—On Dec. 25, 1935, Bro. Russell B. Musselman of the Plain congregation near Lansdale, Pa., and Sister Estelle M. Clemmer of the Souderton, Pa., congregation were united in the bonds of holy wedlock at the home of the officiating minister, Bro. Jacob M. Moyer of Souderton. May the Lord abundantly bless them with a long and happy journey through life.

Obituary

Beck.—Sister Hannah, wife of John Beck of Altoona, Pa., was born April 24, 1865; died Dec. 1, 1935, at the home of her daughter, Elsie Haines Colburn. She united with the First Mennonite Church by water baptism on March 17, 1932. Surviving are her husband, 1 daughter, and 2 sisters. Funeral services were held Dec. 3 at the First Mennonite Church in charge of Bro. Joseph M. Nissley. Text, Eccl. 12:5.

Harshberger.—Sister Catherine, wife of Harry Harshberger and daughter of Holly B. and Frances Baker, was born Dec. 6, 1898; died at her home in Altoona, Pa., Dec. 18, 1935; aged 37 y. 12 d. She united with the First Mennonite Church in Altoona by water baptism. Surviving are her husband, mother, 3 sisters, and

other. Funeral services were held at the home of her mother (Mrs. Frances Baker), at Colliadysburg on Saturday, Dec. 21, in charge of Bro. Joseph M. Nissley. Text, Rev. 21:4.

Zehr.—Joseph W. Zehr was born at Peoria, Ill., Jan. 1, 1851; died Dec. 20, 1935; aged 84 y. 11 m. 20 d. He was married in 1876 to Louise Agley, at Bloomington, Ill. Three children reside in California (Mrs. Mary Thomas, Paul, and Geo. Zehr). There are 3 grandchildren. Bro. Zehr had resided in California about 30 years. Funeral services, Dec. 23, in charge of Bro. P. A. Heller.

Hunsecker.—Henry Hunsecker was born Aug. 1868 in Franklin Co.; died Dec. 21, 1935; aged 67 y. 4 m. 15 d. He was a member of the Strasburg Mennonite Church. He is survived by his widow (Louisa F. Hunsecker), a son (Charles N.), and a daughter (Mrs. Bertha Martin), a sister (Mrs. Lydia Besore), and a brother (Amos Hunsecker of Harrisburg). Bro. Hunsecker had been ill for a number of years, but could be about his work as a merchant. He died very suddenly. We believe he was prepared to go, so it was unnecessary to leave any last message. Funeral services were held Dec. 24 at the home and in the Chambersburg Mennonite Church by Harry Witmer and Harvey J. Shenk. Text, Matt. 24:44. Interment in cemetery adjoining the church.

Giagnocavo.—Dominic Giagnocavo was born Sept. 25, 1920, near Barto, Berks Co., Pa.; died in the Berks Co. Sanatorium, Bernville, Pa., Dec. 20, 1935; aged 15 y. 2 m. 25 d. He was a helpless invalid from his eighth year, and hopeless according to the medical profession. He was baptized and received into the Mennonite Church at his request while in the Allentown Hospital, and as far as he had the right and the ability to understand the Word, we believe he trusted in his Savior. His invalid days were spent at his home, Reading Hospital, Good Shepherd Home, Allentown, and the Berks Co. Sanatorium. Surviving are his parents, 5 brothers, and 2 sisters. Funeral services were conducted by Brethren John S. Kreibel and E. W. Kulp at the Bally, Pa., Mennonite Church.

Davis.—Charles F. Davis was born Nov. 9, 1859, in Harrison Co., Ind.; died at his home near Hydro, Okla., Dec. 13, 1935; aged 76 y. 1 m. 4 d. He was united in marriage to Amanda Ellis, March 6, 1881, in Macon Co., Mo. To this union were born 5 children: Mrs. Gerlie Loepp, Wichita, Kans.; Mrs. Luella Ruth Smith, Hydro, Okla.; and Leota (Mrs. Fred Dye), also of Wichita. Twin babies died in infancy. He also leaves his companion, 5 grandchildren, 3 great-grandchildren, 3 half-brothers, and other relatives and friends. He became a Christian in early life, being a member of the U. B. Church, in which faith he died. Funeral services were held at the Pleasant View Mennonite Church by Joe C. Gingerich of Detroit Lakes, Minn., Joe Slagell and Alva Swartzendruber of the home congregation.

Shaddinger.—Rachel (Lapp) Shaddinger, widow of the late Elias Shaddinger, died Dec. 17, 1935, at her home at Curley Hill, Bucks Co., Pa.; aged 95 y. She was a daughter of the late Samuel Lapp. After her marriage to Elias Shaddinger, she moved to Curley Hill, where she has since resided. She was an expert at piecing quilts. She taught many of the younger generation, and her quilts found ready sale in this and other states. Three days before her death she was working at her quilts when she was stricken and was in bed for three days. One of her brothers died several years ago at the same age. She was the oldest member of the Deep Run Mennonite Church, and the last member of a large family. Only two of her six children survive her—Samuel, who bought the old homestead after the father's death 22 years ago; and Mrs. Harvey Baum of Hilltown, Pa.; also a large number of grandchildren and great-grandchildren, and 2 great-great-grandchildren. She attended church services as often as she could, having attended on Thanksgiving day.

Services were conducted at her home, and at the Deep Run Mennonite Church, by the following brethren: A. O. Hestand, Jacob Rush, Wilson Overholt, and Abram Yothers. Burial in near-by cemetery.

Moyer.—Jacob, son of the late John and Mary (Hackman) Moyer, was born June 6, 1882; died of cerebral hemorrhage near Vernfield, Oct. 16, 1935; aged 53 y. 4 m. 10 d. Little did we think when we all went to bed that such things would happen. He became ill Oct. 13, and suffered at times until Oct. 16, when he peacefully went to sleep. He was a member of the Lower Salford Mennonite Church. He was a farmer and was loved by every one. He is survived by his widow (whose maiden name was Sallie Weber) and the following children: Mary, Ella, John, Howard, Sara, Eva, Anna, all at home. One infant son preceded him in death. Funeral services were held Oct. 21 at Lower Salford Mennonite meetinghouse. His brothers are Abram H., John H., Aaron H., Mrs. John Baker of Souderton, and Menno H. of Quakertown.

"Father's work on earth is ended,
Faithfully the cross he bore;
Now his loving soul's ascended
Over to fair Canaan's shore."

Schertz.—Emily H., only child of Willis and Kathrine Tripplet was born in Peoria, Ill., April 5, 1854; died at the home of her daughter, Mrs. Emanuel Wagner, Eureka, Ill., Dec. 18, 1935; aged 81 y. 8 m. 13 d. When she was seven years old, her father was accidentally killed. Five years later she lost the loving care which only a mother can give, and was left an orphan. She was taken into the home of her aunt, Mrs. Annie Esch, where she made her home until she was united in marriage to Joseph D. Schertz on March 2, 1873. They lived on his mother's farm near Metamora for two years after which they moved to a farm north of Eureka where they lived until after the death of her husband. Following this she made her home among the children. This union was blessed with 1 son (Henry R. Schertz) and 2 daughters (Katie E. Steider and Laura R. Wagner), who with 7 grandchildren and 5 great-grandchildren remain to mourn the loss of a kind and loving mother. Her husband and 2 granddaughters preceded her in death. She united with the Mennonite Church at the age of 15 and remained a faithful member until she was called home. Funeral services were in charge of H. R. Schertz assisted by A. A. Schrock and Ezra Yordy. Interment in the Roanoke Cemetery.

Frey.—Abram Frey was born Feb. 12, 1905; died Dec. 24, 1935; aged 30 y. 10 m. 12 d. He was a member of the Chambersburg Mennonite Church. He is survived by his widow and 3 small children (Marlin, Ralph, and Marie), his father (Christian Frey), and the following brothers and sisters: Henry, Catherine, John, and Fannie, all of Chambersburg, and Christian of Hagerstown, Md. About three weeks ago, while cutting wood, he cut himself in the leg. They immediately called a doctor who attended him. He was taken to the Chambersburg Hospital where he died of blood poisoning. God saw fit to call him home at this time. The home has lost a much needed husband and father, the family a faithful son and brother, the Church a beloved and faithful member. We believe he was prepared for death, and expected it. He spoke about it, saying it would not be long. May the Lord comfort the bereaved family and friends. Funeral services were conducted Dec. 27 at the home and in the Chambersburg Mennonite Church by Daniel Kuhns and Harvey E. Shank. Interment in cemetery adjoining the church.

"It is not death to die;
'To leave this weary road,
And 'midst the brotherhood on high
'To be at home with God."

Burkholder.—Weidler Bender, son of the late Jacob B. and Mary (nee Bender) Burkholder, was born in Lancaster Co., Pa., Aug. 12, 1857; died at his home in Ephrata Nov. 20, 1935;

aged 78 y. 3 m. 8 d. The illness that preceded his death was only a period of a few days. The deceased lived in the vicinity of Mechanicsburg and was a member of the Groffdale congregation for many years. His first wife, Amanda (nee Eshleman), died Sept. 12, 1913, whose body was placed to rest in the Groffdale Cemetery. The family moved to Ephrata in 1918 where he was a member of the Ephrata congregation, being diligent in his Christian life, makes his absence more noticeable. Left to mourn are his second wife, Hettie (nee Martin), and these children of the first marriage: Nettie, wife of Landis Brubaker of East Petersburg; Laura, wife of Ivan Mentzer, and Weidler E., both of Ephrata. Fourteen grandchildren and one great-grandchild also survive. The funeral was held Nov. 23 in Ephrata Mennonite Church with a large attendance. Interment in the Groffdale Cemetery. Brethren A. A. Landis and Amos S. Horst had charge of the service.

"Father, now your place is empty,
And your face we see no more,
But we hope again to meet you
Over on the other shore."

Zook.—Sarah E., daughter of Jacob J. and Leah (Keupp) Marner, was born Feb. 26, 1884, near Kalona, Ia.; died Dec. 12, 1935, at her home in Noble, Ia.; aged 51 y. 9 m. 16 d. She accepted Christ as her Savior in her youth, and united with the Mennonite Church, remaining faithful to the end. On Sept. 6, 1916, she was united in marriage with Joseph D. Zook, who survives. She also leaves 1 sister—Nancy (Mrs. Shem Swartzendruber); and 3 brothers—Lee L. of Pueblo, Colo.; Ed of El Paso, Tex.; and Sam of Tucson, Ariz. Her parents, 6 brothers and 3 sisters preceded her in death. On Dec. 1 she suffered a paralytic stroke, in which she lost the use of her right side and also her speech. After 12 days of slight improvement, she suffered another stroke and peacefully passed away, remaining conscious to the end. Sister Zook bore her affliction patiently. She had a kind and loving disposition, which won her many friends, who will sadly miss her. One of her favorite songs was that sung at her father's funeral:—

"Let me go where saints are going,
To the mansions of the blest;
Let me go where my Redeemer
Has prepared His people rest."

The funeral was held at the East Union Church near Kalona, Ia., conducted by Simon Gingerich and Willard Leichty. Text, Ps. 90: 12. Interment by the side of her parents in the cemetery near by.

Roth.—Alva J., son of Joseph and Mary Roth (deceased), was born Aug. 25, 1890, in Fulton Co., Ohio; died Dec. 17, 1935; aged 45 y. 3 m. 12 d. On Feb. 1, 1912, he was united in marriage with Martha Seidner of Fairview, Mich. To this union 4 children were born. He leaves to mourn his sudden and unexpected death his sorrowing companion, 2 sons (Kenneth and Elden), 2 sisters (Dinah—wife of William Wyse, and Ella—wife of Clarence Wyse), and 1 brother (Marion), all of Archbold, Ohio; also many other relatives and friends. Their only daughter and 1 son preceded him in death. At noon of Dec. 6, while cranking the tractor, he became seriously ill, suffering intense pain internally. He was taken to the Wauseon Memorial Hospital Dec. 7 to be operated upon. While at the hospital he realized his need of salvation, and accepted Christ as his Savior, saying, "All is well!" He passed away before being operated upon. On examination it was found that an ulcerated ruptured intestine was the cause of his death. He was of a friendly disposition, a kind father, and a helpful neighbor, often leaving his work to help those in need. Funeral services were held Dec. 11, at Central A. M. Church, S. S. Wyse officiating, assisted by E. B. Frey. Text, I Pet. 1:24, 25. Interment in Pettisville Cemetery.

"Remember, friend, as you pass by,
As now you are, so once was I;
As now I am, so shall you be,
Prepare for death and follow me."

ITEMS AND COMMENTS

The flight of the Lindberghs to England has furnished material for many headlines on the front pages of newspapers. When the reading public gets back to normal-mindedness, the newspaper reporters will quit trying to feed their readers with sensational headlines designed to stimulate the sales of their periodicals.

At a general meeting of the Society of Friends at Richmond, Ind., Sylvester Jones of Chicago states that not a single Quaker has been on the relief rolls during the national depression. This is due to the strict economic discipline in the personal affairs of all Quakers. At the monthly meeting of each local church, members are "requested to inspect their affairs and settle their accounts."—D. Carl Yoder.

Cheering news comes from Poland, where 20,000 prisoners were released from 300 prisons, Jan. 3, with promise of 10,000 more being released later. This was by order of the Government, granting amnesty to prisoners held for certain offenses. If now the prisoners released will manifest a similar good will towards the Government granting amnesty, other nations may be favorably affected by this object lesson.

Statistics tell us that the number of automobile accidents because of drunken drivers has increased 45% since the repeal of prohibition. This is not in harmony with the predictions of pretended "temperance" advocates who argued in favor of repeal of prohibition that the consumption of whiskey might decrease, but it harmonizes with other statistics telling of the drift toward drunkenness and crime since the liberalization of temperance laws. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

We were forcibly impressed, recently, by two leading headlines in a prominent daily, telling of the effect of strong drink in the city where the paper is published. The first was a pre-holiday announcement stating that merriment and strong drink were to "flow freely." The second was a post-holiday recital of facts, announcing that: "**Crooks Active Here as New Year Begins—Crime Wave Continues without Police Interference.**" Where beer and wine and liquors flow freely, such conditions as here announced are a natural result.

The war in Africa, between Italy and Ethiopia, is dragging along in its weary course. So far Italy seems to have the better of the conflict, although it depends upon which side gives out the news as to which of the two nations has the better prospect of coming out winner. One of the events that stirred up intense interest among the nations was that of bombing Red Cross hospital and tents by the Italian forces. Italy is becoming more and more ruthless in its methods. But in war it is not so much a question of right or wrong but a question of whether the offending nation "can get by with it" that counts in the end.

The 74th Congress met in its second session at noon Friday, Jan. 3, at Washington, D. C., both houses listening to the President's annual message in the evening. If the opening session is any indication, there seems ahead a stormy session. The indications are that there will be more politics than statesmanship in evidence, as both parties have an eye on the general election to be held next November. One of the overshadowing issues before the nations is that of keeping from becoming embroiled in a general world-

wide conflict. If ever there was need for the united prayers of the followers of The Prince of Peace, that time is right now. War among nations is foreshadowed by war among political parties in the nations.

BIBLE SURVEY COURSE

UNIT II: OLD TESTAMENT POETRY AND PROPHECY

For over two years the General Sunday School Committee has been sponsoring an Elementary Teacher Training Course which consists of six units of study, as follows:

1. Old Testament Law and History.
2. Old Testament Poetry and Prophecy.
3. New Testament Studies.
4. Child Study.
5. Principles and Methods of Teaching.
6. Sunday School Administration.

Various texts have been used in these studies, but there was an urgent call for text books written by Mennonite authors. For some time writers have been at work upon texts for the first three units, which together are known as the Bible Survey Course. We are glad to announce that the text for Unit 2, **Old Testament Poetry and Prophecy**, is now off the press and ready for distribution. In a concise and interesting way the author, Bro. Paul Erb, Hesston, Kans., gives outlines and expositions of all the Old Testament books from Job to Malachi, inclusive. The book is especially adapted for Teacher Training classes, whether in Bible schools or congregations, but will also make an interesting book for home reading and study. The publication of the other two units of the Bible Survey Course is also being pushed as rapidly as possible, and it is aimed to have them ready for distribution early in January.

The book described above contains 91 pages. These Bible Study textbooks will sell at the uniform price of 30 cents each, for single copies, and 25 cents each for six or more copies. All prices are postpaid. Send in your order now to

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

PREACHERS AND CHURCH WORKERS—TAKE NOTE!

How about forming a Bible Study class in your home congregation?

For a number of years Eastern Mennonite School has offered Home Study courses by mail. These courses have been used by hundreds. Many testimonies of appreciation have come to us regarding them.

In recent years, the group-study idea has grown in favor, but many more who are not concerned about receiving credit for the work done are interested in oral recitations alone without sending in written work.

It has been customary for the home minister to serve as the Bible teacher of the study-group. To those who are interested in Bible study of this type, we offer the twenty-four lessons from any one of our courses for \$1.00 per person. This sum covers the cost of the duplication of the lessons and allows the School a small amount toward overhead expenses, the use of the lessons, and the maintenance of the Department. Where groups who desire the lesson sheets are large, it will be possible for a special or lower rate to be given.

This Institution also offers its services to any group or congregation who may desire a special Bible course worked out on some individual book of the New Testament that is not now available, such as one of the Gospels or The Acts.

For further information or bulletins, address EASTERN MENNONITE SCHOOL, Correspondence Department, Harrisonburg, Virginia.

CORRESPONDENCE

(Continued from page 876)

of this place worshiped with the members of the Mennonite Brethren church at Premont. Our minister, Bro. H. Reist brought the message to us in English and Bro. Henry Andres in German. In the afternoon Bro. P. Penner delivered the message.

On Sunday, Dec. 22, we had a sh Christmas program, after which B Reist delivered a message on the theme "If I had not come." It would be w for us all to just stop a moment think what this world would be l if Jesus had not come. It certain would be far worse than it is tod and one without any hope for t future.

Let us follow Paul's example found in Phil. 3:13, 14, as we enter year 1936.

We wish you all a happy New Year
Dec. 31, 1935. Harold J. Schertz

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Howard-Miami Mennonite Church in Kokomo, Ind., Jan. 20-31, 1936.

Instructors: S. G. Shetler (principal) and J. N. Kaufman.

Subjects offered: Genesis, Esther, J. Mark, I Tim., II Tim., II Cor., Vocal Music, Teachers' Training—Bible Survey, Teacher Training—Child Study, Christian Principles—Holy Kiss, Anointing with Oil, Church and State, Bible Geography—O. T., Bible Doctrine—Plan of Salvation, Missions—Israel.

Tuition, 75c per week. Board and lodging free to students from other communities.

For further information, write to
Niles M. Slabaugh,
Kokomo, Ind., R. 4

Religious faith and purpose are the certain safeguards against the growing perils of life. So far as there has been among educated men a decline of loyalty to Christ and His Gospel, there has been a decline of those qualities which claim confidence and honor, which insure unblemished reputations which minister to social well-being, and the integrity and purity of public life.—A. Peabody.

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GOSPEL HERALD

in defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

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Established 1864)

No. 42

EDITORIAL

"Mine eyes have seen thy salvation,
which thou hast prepared before the
face of all people."

If you are looking for first class read-
ing matter, collect the golden texts
found in any ordinary quarter's Sun-
day school lessons, and don't stop until
you have read and absorbed them all.

The blessed hope begins with the sec-
ond coming of Christ and ends with the
heavenly glory in eternity. It is the
cherished hope of all believers who
have forsaken the sins and follies of this
world, set their affections upon things
above, and are being directed by the
Holy Spirit "into all truth."

One thing that adds to the precious-
ness of the cherished hope of a blessed
eternity is the recognition of what we
could have reaped in eternity had we
remained "dead in trespasses and sins."
Heaven seems more precious as we con-
trast it with the torments of an endless
hell. The destiny of man is forcibly set
forth in the language of our Savior:
"And these (the unrighteous) shall go
away into everlasting punishment: but
the righteous into life eternal."

The sin of unbelief is one of the most
fruitful causes of present-day evils. If
men actually believed what the Bible
has to say about sin and its results, a-
bout the standards of righteousness in
home and Church and business life, a-
bout the eternal punishment and tor-
ments of the unrighteous as well
as the eternal bliss and glory of the
righteous, we would have a different
world from what we now have. Because
people do not believe, they scoff at the
warning voice of God; and it is true of
some people today as it was in the days
of Jeremiah: "Were they ashamed when
they had committed abomination? nay,
they were not at all ashamed, neither
could they blush." Bring back the old-

time faith, and you may expect a return
of the old-time righteousness.

Speaking of contrasts, we are remind-
ed of what Paul teaches in Gal. 5:19-23.
Here he speaks of "the works of the
flesh," and "the fruit of the Spirit."
Concerning the former he says:

"Now the works of the flesh are mani-
fest, which are these: Adultery, fornica-
tion, uncleanness, lasciviousness, idola-
try, witchcraft, hatred, wrath, strife, sedi-
tions, heresies, envyings, murders, drunk-
enness, revellings, and such like: of the
which I tell you before, as I have also told
you in times past, that they which do
such things shall not inherit the kingdom
of God."

Of "the fruit of the Spirit" he has
this to say:

"The fruit of the Spirit is love, joy,
peace, longsuffering, gentleness, good-
ness, faith, meekness, temperance: against
such there is no law."

We sometimes speak of James as
"the apostle of works," while Paul is
placed into a class more to our liking
by calling him "the apostle of faith."
Paul was indeed an apostle of faith;
but where can you find anything in the
writings of James that would more
strikingly qualify him as an apostle of
works than this testimony from Paul
that we have just quoted? There is no
difference between the teachings of
these two faithful and inspired men of
God.

This is not a question of theology
that we are now meditating upon. It is
the language of inspiration, telling us
the kind of life to avoid and the kind we
should live. In either case we may look
ahead and meditate upon the fact that
"Whatsoever a man soweth, that shall
he also reap." Does our daily life mani-
fest "the works of the flesh," or "the
fruit of the Spirit?"

"For to be carnally minded is death;
but to be spiritually minded is life and
peace."

O my soul, come not thou into their
secret; unto their assembly, mine hon-
or, be not thou united: for in their an-
ger they slew a man.—Gen. 49:6.

BUILDING FOR THE FUTURE

"Future," here, includes both time
and eternity. Earth is but a stepping-
stone for eternity. Stepping heaven-
ward here, heaven will be our eternal
abode. Stepping downward in time
means the fathomless abyss in eternity.

Another thought worth remembering
is the fact that if we make the proper
use of our time here we need not be spe-
cially concerned for our eternity. Doing
God's will in time means sharing God's
glory in eternity. And just what our
place will be, and our degree of happi-
ness and glory in heaven, need not wor-
ry us, as God will attend to that infinite-
ly better than we can ourselves. What
we need to give attention to in this
world is that we are conforming to the
will of God, doing His bidding, and fol-
lowing the leadership of the Holy Spir-
it. That done, all will be well in eter-
nity.

Fifty years ago we sometimes heard
remarks like this: "The Church is fast
going to the bad. After a few of us old-
er ones are gone there will be nothing
left that is worth saving." Well, the
"few of us older ones" are all gone, and
with them a number from the younger
generations; and still the Church is
here, promulgating the same Gospel
that we heard proclaimed a half cen-
tury ago.

But let not our smiles get too broad
as we think of such ill-advised prophe-
cies. The men that uttered them were,
as a rule, men of upright minds and
loyal hearts. They recognized that they
in their day, as we have in ours, had a
tremendous fight ahead, and felt the
responsibility resting heavily upon
them. If some of them were unwise in
the way they uttered their prophecies
let us not be too quick in our conclu-
sions that they were all wrong. While
some may be inclined to paint the sky
blue with their gloomy forebodings,
and others going to the other extreme
of scoffing at things serious and alarm-

ing, may the remainder of us, relying upon the grace and power of God, "lay hold on eternal life" and "fight the good fight of faith;" all the time remembering that "the weapons of our warfare are not carnal."

Our responsibility is that of caring for the present and building for the future. One generation is rapidly passing, while another generation is at our door. If the Lord delays His coming, there are generations yet unborn who in their day must face the issues and responsibilities of life. It is for the generation now on the ground, we who are bearing "the burden and heat of the day," to make such provision for the future Church that the greatest possible number in their day will be won for Christ and become heirs of eternal glory. What can we do? What **shall** we do? Here are a few good things that we may do:

1. **Keep on the altar.** If you are not already there, wholly, you should lose no time in getting right with your God. As Paul would say it, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Your minds, your affections, your tongues, your hands, your feet, your pocketbooks, yea, even your weaknesses, should all be upon the altar of the Lord, ready to be used or directed according to His Word and will. Our time and service belong to God. The more fully we recognize this fact, and act accordingly, the more successful we are as builders for God.

2. **Maintain Christian standards in the home.**—Read Deut. 6:2-9. If we would "train up a child in the way he should go," we must do this while the child is still in the most impressionable period of his life, that is, teach them to conform to the standards of life that God will require of them after they become responsible beings. If we would bring up our children "in the nurture and admonition of the Lord," it is essential that we keep the environments of the home—purity, simplicity, truthfulness, honesty, associations, the spirit of devotion and true Christian piety, cheerfulness without foolishness, God-honoring literature, the family altar, etc.—in harmony with the standards of the Gospel. If you are working for ideal conditions in the Church, do your best to maintain such conditions in your own home.

3. **Maintain Scriptural discipline in home and Church.** Whatever may be the problems arising in home or Church, you will need Scriptural light and teaching bearing on the proper solution of all such problems. "What saith the scripture?" is the infallible rule that is applicable to all conditions in life. The whole Bible being "given by inspiration of God," it is therefore the embodiment of perfect wisdom and should be consulted and its precepts followed un-

der all circumstances. Govern your homes and your churches as directed by the Word and the Spirit of God, and you add to the power and usefulness of both institutions.

4. **"As we have therefore opportunity, let us do good."** Absorb this fully, and you have the whole of Christian service. Every moment brings one or more opportunities, either for good or evil. "Do good." There are needy souls all around us. "Do good." There are members of Christ's Church that are bearing heavy loads, others who are discouraged, others who are weak in the faith, others under temptation, others not well indoctrinated, others who are easily influenced, others who are perplexed as to what is their real duty, others who are careless and unconcerned, and still others who are unsaved. In all these cases, watch your opportunities and "do good." It was Christ's

rule of life that "I must be about my Father's business." Let this be the rule of our lives and God will give us many souls for our hire, and the blessed "Well done" will be heard at the end of life's journey.

5. **"Pray without ceasing."** We cannot be successful builders without prayer. Our will may be good, our intentions perfect, and all our talents dedicated to the cause of Christ and the Church, but it takes more than self-effort to make the race successfully. As our Savior says, "Without me ye can do nothing." It takes the prayer-life to keep us in touch with heavenly power and wisdom and truth. And as this is needed as long as we live, we see the necessity of unceasing prayer. Since "prayer is the Christian's vital breath," let our last breath on earth be the opening breath of eternal life and fellowship with God and saints in the glory world.

PREACHERS' PAGE

WE GIVE THEE THANKS

Great Giver of all good, to Thee,
Our voice in thanks we raise;
For Thine abundant blessings
Accept our humble praise.
For Thy loving kindness to us,
Renewed every day,
O God, our heavenly Father,
Accept our thanks this day.

For love and home and loved ones,
For friends sincere and true;
For the sun that's always shining,
Though clouds obstruct the view;
For all our hard-won battles,
That give us strength for the fray,
To Thee, all-wise Jehovah,
We render thanks this day.

For wealth of bounteous harvest,
And stores of golden grain;
For summer and for winter,
For sunshine and for rain;
For all Thy precious promises,
Which are forever "Yea,"
Great Father and Provider,
We give Thee thanks this day.

But above all other blessings
We give Thee thanks, O Lord,
For the Gospel of salvation,
Thy ever-precious Word,
That Thou didst send the Savior,
Our every debt to pay,
O God of our salvation,
Accept our thanks this day.

—Madge T. Tyler.

REVERENCE IN WORSHIP

"Keep thy foot when thou goest to the house of God, and be more ready to bear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:1). "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psa. 89:7). "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him" (Psa. 33:8).

"When the word reverence is used with reference to God, it means god-fear and awe" (Cruden's Concordance). Reverence is "profound respect or esteem, mingled with fear and affection, as for a holy being or place."

Irreverence is "disregard of the authority and character of a superior."

Blasphemy is "impiously irreverent words, or signs addressed to, or used in reference to God" (Webster).

To irreverently talk, laugh, or behave in any way inattentive during church services can be nothing less than a sin against God. God speaks through the minister, who preaches His Word. God Himself has chosen him and God requires His servant to preach the Word to the people.

The Word says, "Obey them that have the rule over you" (Heb. 13:17), which certainly means also that we should listen while the minister speaks. Yea, more than that, we should all, before we go to services, and after we are there, pray that God may endue His servant with the knowledge of Jesus Christ, with wisdom, humility, charity, and utterance to speak the truth in love, Holy Ghost power, and a conviction to speak as Jeremiah (Jer. 20:9), when he said, "His word was in me as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

If you pray like that, young people with a holy desire to have the eyes of your understanding enlightened, to see yourself as God sees you, you will not sit in the rear end of the house to irreverently talk, laugh and "cut up" and capers to grieve the Holy Spirit away, and to the utter dismay and grief of God's poor servant, who out of love for your soul tries to talk to you. No, indeed you won't, but instead, you will pray for a message for yourself and others, and you will enjoy God's blessing.

yourself instead of a curse. You will experience spiritual edification instead of ungodly, cursed fun. "Cursed be he that doeth the Lord's work deceitfully" (Job 40:4, German). 48:10.

If the deceitful and slothful, or lazy man in the Lord's service is accursed, that degree of God's wrath must he who she incur, member, or non-member, who scorns to listen to God when He speaks His word through His minister; who goes to church to disobediently serve the devil. What a place to go to, for such a purpose. If you, kind reader, have been guilty of this sin, please read no further, until you first read and meditate on the first Psalm.

However, beware of the delusion of trying to be reverent in church services and irreverent elsewhere. You can't do it. If you do not have godly fear, or reverence for God and holiness in your every-day life, you will also not have it in the assembly of the saints." The reverent show by their conduct that they are either unconverted, or spiritually ignorant, and sick in their soul.

Many of our people need more definite scriptural teaching on this subject. Parents should make a definite effort to have their children thoroughly instructed in this respect, and also keep strict watch over their children, if necessary, to make sure that they conduct themselves properly in the house of worship. This would be a great help to the ministers. And let no one be partial to his child when the preacher must correct it. "God is greatly to be feared in the assembly of the saints." Shem Peachey in Herold der Wahrheit.

SLEEPING IN CHURCH

(From a Layman's Viewpoint)

By John L. Musser

for the Gospel Herald.

"Awake thou that sleepest."

"That now it is high time to awake out of sleep."

"What meanest thou, oh sleeper?"

"Why sleep ye? arise and pray."

A brother gave me the above topic and said, "Write an article for the Gospel Herald." I answered, "I shall have to sign 'one who is too often guilty.'"

Sleeping during a sermon period is something any thoughtful Christian hates. It makes him feel rather cheap. He knows it shows lack of interest, disrespect to the preacher, and is very discouraging to one who makes a faithful effort to preach. It may cause his neighbors to become careless. Sometimes he feels ashamed. Perhaps he is ought to be ashamed sometimes, yet and again sleep overtakes him. He is not awedified, often not much rested, when the service is over.

But what is the reason for sleeping in church, whose fault is it? Sometimes we may have been too eager for the things of this world and worked too hard. Some follow pleasure of

various kinds when they should sleep. Sometimes over-eating may be the trouble, or the room may be too warm; and sometimes the preacher is blamed. He, like other humans, may sometimes be lacking in power. However, let us be very slow to blame it on the minister. His dullness, if any, may be because of our lack of prayer for him.

But how may we overcome the bad habit? Getting our needed rest at the proper time helps, but sometimes our sleep is disturbed through caring for the sick and feeble. We may count on taking a nap some other time, but then some other things crowd in till finally, when we sit down to listen to a sermon, we just drop off. A real concern and earnest prayer for the preacher and for the welfare of the congregation and for the unsaved that may assemble as well as a real hunger for God's Word—these things help. Going to church without eating may help.

The janitor has quite a part to do keeping the room comfortable and as well ventilated as possible. He should give the room a thorough airing after every service. Taking notes during a sermon helps one to keep awake, and to remember the sermon, and when you read the notes later you may be surprised at the many practical points you wrote down.

For the preacher, when he sees the congregation getting drowsy, he might get them to repeat the text together. If need be, get them to stand up and repeat a verse or two, or sing a verse; and do it again if need be. Any real Christian would much sooner be waked up somehow than be left to doze.

Sometimes it is said, Better stay at home if you just sleep anyhow. But if you are able to go, be sure to go. You will get some benefit, even if you have to sleep part of the time.

New Holland, Pa.

RISIBLE RELIGION

By M. G. Gehman

For the Gospel Herald.

Whatever the time in which "to laugh" (Eccl. 3:4), Christ never mixed the boisterous laugh with His religion. He never touched the sensuous part of His audience for a burst of laughter. His mission had to do with Satan, sin, and suffering in a lost world. The fact of sin was fresh in His mind; His mission, to "save His people from their sins." A people amused with sin in their heart will never care to turn away from it. The fact that the spirit of entertainment is leading in many a religious gathering may account for the solemn fact that the gravity of sin is not felt today as in apostolic and Reformation times. When from the heart of the prodigal son or daughter, come the words "I have sinned against heaven, and before thee," and such a one arises and turns God-ward, then will there float through the calmness

of his soul the sweet strains of heavenly music that satisfy all the cravings of the soul.

Too much levity reveals the natural, unchanged mind. Carnality and spirituality will not mix. As one comes in, the other goes out. "For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6,7).

There is a world of difference between the laughter of the fool (Prov. 14:13; Eccl. 7:6) which leaves the heart heavy after the mirth, and the joy which Christ had as He "endured the cross" (Heb. 12:2). The former is for a moment, the latter for eternity. And every follower of Christ has the happy privilege of being a partaker of this "fulness of joy" and "pleasures forevermore," as found in "the path of life" (Psa. 16:11).

Many humans have enough cobwebs of the flesh hanging in the corners of their hearts to burst into a laugh when the preacher touches the ludicrous. There is no occasion for this. When an audience is swayed to the laughing point the unthinking part of the listeners will remember the laughable part of the illustration; and likely as not miss the moral. People who think for themselves are in the minority. The Bible is full of illustrations to make us think of sin and its consequences. God wants His creatures to see the need of a Savior, He who "came to save his people from their sins." "Hell fire" must not have His erring children. Therefore He must get them to think on the error of their ways. Christ never laughed with the world in its folly. But He wept because of sin and unbelief (Luke 19:41). He mingled His tears of sympathy with the suffering (Jno. 11:35), I doubt not, as He stood before the grave of Lazarus, looking heavenward and saying, "Father, I thank thee that thou hast heard me," that His eyes were moist with tears of joy because of the "Good tidings of great joy, which shall be for all people." A vain and giddy world could not sway His emotions other than from the angle of eternity, and this made Him weep rather than laugh. To Christ a soul was either saved or lost for eternity (Matt. 25:46). The religious world of America is in need of a revival of the seriousness of life. God's own picture of sin and its consequences must be seen from Christ's viewpoint. This will raise us above all levity into the spirit of Tit. 2:13,14: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Denver, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hutchinson, Kans.

(818 East B. Street)

Dear Herald Readers, Greetings:—We praise the Lord that it is as well with us as it is. We have been having beautiful weather. We expect Bro. B. B. King from Elida, Ohio, to be with us in the very near future to conduct revival meetings for us. Pray that the brotherhood will be strengthened and precious souls will be saved.

We expect Bro. and Sister Roupp to be used in the Lord's work at this place. May the Lord bless them abundantly in bringing the wandering ones to Jesus. Praise the Lord for two souls who have just recently accepted Christ. Pray that they may be faithful.

Our colored sister, Molly May, passed away Dec. 15, 1935. It was the first funeral held at the Mission. She seemed to have a bright faith in God unto the end. One of the last songs she sang was "Here's my hand, if I never meet you any more. Here's my hand, but I'll meet you on the other shore. Pray for me, live that life, preach the Word." She also would sing, "Lord, I want to be in that number when the saints go marching in." We will miss visiting in her home, but we feel that our loss is her gain.

A new mission home is under construction. It is being built as funds come in. "Hitherto hath the Lord helped us."

On Tuesday evening, Dec. 24, a Christmas program was given by the children, followed by an inspiring testimony meeting. Attendance was good and the evening enjoyed. About one hundred treats were given out to the children. Sister Brunk took out treats for her cradle roll babies.

The McPherson congregation furnished baskets for seventeen different homes, besides some extra articles of food that were put out in other needy homes.

Bro. Menno Troyer and some of the young folks distributed the baskets, having a little service or songs in the homes. We believe hearts were made happy. May the Lord bless all those who had part in bringing happiness to these homes.

Remember your unworthy servants at the throne of grace.

Dec. 26, 1935. The Workers.

Lancaster, Pa.

(Dillerville Mission)

Greetings in the Master's name:—"Now we have received, not the spirit

of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

As we come to the close of another year which was full of problems, trials and sickness, we as His children can also thank Him for the many, many blessings we have received of Him in the past year. May we, with the apostle Paul, forget those problems which are past, and with greater zeal press forward toward those things which are in the new year and in the future for His children. He has told us to depend on Him, yes, to cast all our care upon Him, for He careth for us.

We feel sure that the Holy Spirit is striving with souls of men and women in this community, yet in the past year there have been no outward confessions. We feel sure that if the Church as a whole continues to pray for each mission community, which is only her duty, we can be assured of great things from God. We trust that His Word shall be a blessing and a light to all in this community in this new year or as long as He will tarry.

In His glad service,
Dec. 29, 1935. John S. Bechtold.

Chicago, Ill.

(1907 S. Union Ave.)

In the beginning of the new year, we feel like saying with a certain writer, "I wish you prosperity in all other things in proportion to the prosperity of your soul."

Chicago is digging itself out of a rather heavy snow at the present time.

We are truly grateful to the many friends of the Home Mission who helped provide food and money for our annual Christmas dinner which was held Dec. 19 from 4 to 7 P. M. Almost 400, including the Mexican Sunday school, enjoyed the dinner.

We wish to thank our city members and friends, who helped so nobly again this year. And also the help given by several auto loads of young people from Rensselaer, Ind., who were accompanied by their minister, Bro. Floyd Yoder and Bro. and Sister Miller. Friends from Nappanee, Ind., and Eureka, Ill., also helped in the work.

Bro. and Sister Howard Yoder, Wooster, Ohio, furnished cut-flowers from their greenhouse for the tables, and oranges for the children. Mrs. Yoder, who is a daughter of Mr. and Mrs. A. L. Neff of this place, grew up in Chicago and enjoyed many Christmas dinners with the children here. Almost every year since leaving Chicago for her own home, she and Mr. Yoder have sent flowers for this occasion. We certainly wish to thank them for this thoughtful and beautiful contribution to our Christmas dinner.

Many friends in our country churches have sent gifts to the workers of the Mission, aside from the things sent for the dinner, which we wish to acknowl-

edge at this time. We enjoyed the all and are grateful for the same.

The Goshen College Gospel Tea furnished a good program to an appreciative audience after the Christmas dinner, and they also sang during the meal, which the children enjoyed.

On the evening of Dec. 21 the young people gave a Christmas program, and on the evening of Dec. 22 the children did their part in rendering an interesting program. Both services were enjoyed by parents and friends.

On Christmas eve the Mexican children had an interesting program at the Mexican branch, where Bro. David Castillo has charge. The work at this place is going on nicely.

On Christmas eve about 20 young people from this place enjoyed going to different homes and singing Christmas carols. After several hours singing in different parts of the city they were treated to a hot drink and refreshments at the Home Mission. They then sang for a few more Sunday school homes before going to their own homes, cold and tired, but very happy because of the wonderful response they received at the different homes. They sang for all nationalities, for Catholics, and one Jewish man welcomed them into his home and offered them something to eat. May the Lord bless the efforts of these young people in spreading the Gospel throughout the city.

On New Year's eve from 11 to 12 o'clock an interesting watch night service was held in the Mission auditorium where quite a few gathered for services.

Mrs. S. M. Kanagy, who had to leave the Mission a few years ago on account of ill health, is here for some weeks while Bro. Kanagy is in Bellville, Pa., teaching in a session winter Bible school. Her health has improved and she is enjoying her stay here with old Mission friends. We are glad for her presence here among us.

We are indeed grateful for the fruit and vegetables sent to us and for the fine supply of clothing sent in for the needy.

We crave an interest in your prayers in behalf of this work.

Jan. 6, 1936. Anna Yordy.

Fort Wayne, Ind.

(1209 St. Mary's Ave.)

To the Gospel Herald:—It has been some time since we have been heard from in these columns. During the latter part of the fall, the Mission family had some sickness, but we are thankful that at the present time we are much better. One of the children had scarlet fever, which caused some hardship because of the quarantine which lasted three weeks. But we were thankful that no one else got it.

The Christmas season was indeed a busy one for us. On Saturday before

Christmas, we gave the Sunday school children a dinner. Many of them come from poor homes and they surely enjoyed this treat which was made possible by the Leo and Kokomo congregations. Then on Monday and Tuesday before Christmas we were privileged to give out about sixty-five Christmas cheer baskets, in which the churches of the northern part of the state had the most important part. We trust the Lord will bless all the donors who gave liberally. The Church basement was as a pretty sight to behold after all the things were put out on tables and massified. We had put up several temporary tables which were loaded down with such things as chicken, cakes, cookies, candy, popcorn balls, apples, etc., and an abundance of toys.

Through this work we were able to make contacts in a number of new homes, which we feel will mean much the work in the future.

We have a number of problems here, and we solicit your prayers in behalf of the work. Remember us as workers, that wisdom may be given to us to deal wisely with these problems. We are glad the Sunday school attendance has been increasing some the past several months, but feel it should be much higher than what it is. We are putting forth efforts to bring this about in the next year.

Plans have been made for a series of meetings to start about the middle of February, with Bro. N. E. Troyer as evangelist. Will you also remember these special efforts put forth in behalf of lost souls?

As we get more acquainted with the work and the people, it seems the work becomes greater all the time. Through the help of others we have been able to dispense considerable in the way of clothing and eatables, such as potatoes and other vegetables. There are many homes where these things are badly needed, and in most cases appreciated. This part of the work is somewhat handicapped because we do not have a car here at the Mission. Then, too, there are several old people who are not able to come to church who could be brought if we had some means of conveyance. If there are those who would like to help make it possible for us to get a car here you would be making a real contribution to the cause of Christ. We are not asking this for our own pleasure, but feel it would greatly help in the work in a number of ways. If the Lord directs you to make a contribution towards this need you may send your donations to the undersigned and state what it is for.

We want to thank all who have helped to make this work possible. The various Sewing Circles have made a worth-while contribution to the work. It gives us much joy to be able to take nice warm things to those who are re-

ally in need. May the Lord bless all for their interest and support. Remember us at Fort Wayne.

Yours for the lost,
Jan. 6, 1936. Newton S. Weber.

West Liberty, Ohio (Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—"Hitherto the Lord hath helped us." We are very thankful for the blessings and victories of the year 1935. We are looking forward with faith that God will keep us through the year, whatever may come into our experiences.

There are a number of boys here who would be glad to get out into some country home on the farm. We will not be able to supply everyone, perhaps, but we will be glad to correspond with any one who is interested in doing something for a boy, by opening your home, and giving him your help. We prefer to place these boys with people in Ohio, other things being equal and normal. Your early application may give you your choice.

Since our last report to the Herald, we have received many donations of provisions. The Oak Grove and Bethel congregations, West Liberty, Ohio, sent in a good big Christmas dinner, which was enjoyed by all who were present. Quite a number of our former children were here to spend the day with us. The brethren of this community have also been very generous in bringing in of their corn crop to the Home. A total of 200 bushels have been brought in to help out in feeding stock. Potatoes, and other foodstuffs have also come in from this community.

The Fulton County congregations sent in a truck load of eatables, a large variety of foods. All these contributions come to us as an expression of love from those who are interested in helping relieve various needy situations. And we are very grateful to all who are so constant in their support.

At the beginning of the year 1935 there were thirty-five children here in the Home, and at the close of the year, there were the same number again. And during the year there were ten new admissions made, and seven readmitted who had formerly been here, making a total of seventeen admissions. Six children were returned to parents, and eleven were placed in foster homes, or wage homes; making also a total of seventeen who went out from the Home.

Let us thank you again for your hearty support, and will you continue your warm interest in the work here? Special thanks are due to the Juniors for the Junior savings and quarter investment earnings which you sent in for the benefit of the Home.

Very gratefully yours,
L. L. Swartzentruber.
Jan. 7, 1936.

Adair, Okla.

(Oak Grove Mission Station)

"Praise to God, immortal praise, for the love that crowns our days."

This Christmas season has been a time of rejoicing to many in this community. Our annual Christmas dinner and program were given on Sunday, Dec. 22. The little schoolhouse was crowded to capacity, and you will not wonder at the crowd when I tell you that there are forty-three families living within a radius of a mile and a half of the schoolhouse. It was through the kindness of Christian friends that these poor people were given a treat of candy and other good things to eat, and we wish to thank all those who gave for this work. Could you have seen the looks of gratitude and the smiles on the faces of those who received your gifts, I am sure you would have felt repaid for your sacrifice. May God richly reward you.

Our Sunday school is being well attended. Our highest attendance was 113, but our average is only about half that number. Our work here is hindered to a large extent by not having a resident minister. We have had no preaching service for six weeks. Bro. Berkey preached for us on Nov. 17, at which time there were seven confessions. We hope to have revival meetings in the near future. We crave an interest in your prayers.

Jan. 8, 1936. M. E. Hostetler.

Lima, Ohio (Mennonite Mission)

Dear Brethren and Sisters:—Greeting in the name of Jesus. In our last letter we asked for help on the Christmas treat, gift Bibles, and evangelistic funds. We are pleased to say that God has not disappointed us. We were able to give a nice treat to the children. The Bibles and books have been purchased, and will be given away this coming Sunday. We also received donations for our evangelistic meetings.

The following are the names of those who donated to these funds: Ida Guengerich, Iowa; Frank Cook; Sister Sisk, Maryland; Henry Mueller; Mary L. Hartzler, Belleville, Pa.; Nellie Hagey, Galt, Ont.; Jacob P. Yoder, Belleville, Pa.; Harry Sommers, Orrville, O.; a sister, Central Cong., Elida; Elizabeth Troyer's class, Elida; Irvin Good; John Allen; Norman Smith; Ruth Barnt; H. S. Ruth and wife, Bally, Pa.; Maude Lusk; Sadie Hartzler, Harrisonburg, Va., and friends. Also a sister of West Liberty, O., purchased two Bibles to give away. The young men's class of Manson, Iowa, made three hundred popcorn balls, which made up a part of the treat. There are twenty-seven who will receive either a Bible or a book for perfect attendance in Sunday school for the entire year. We thank all of

(Continued on page 894)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

IF I COULD PAINT AS ARTISTS DO (A Model Girl)

If I could paint as artists do

Who have a mighty skill,

I'd like to paint a masterpiece

And give the world a thrill.

I'd paint the picture of a girl

Like noble men admire—

A natural woman like God makes

Without the world's attire.

She wouldn't have a cigarette

Stuck in between her lips;

She wouldn't drink her beer nor dope,

Nor take her liquor tips.

She wouldn't be a movie star

Nor idler on the street;

She would indeed demand respect

From all whom she should meet.

Her hair, you know, would be full length—

No ugly, boyish bob;

She wouldn't be a powder-puff,

Her lips no paint would daub.

She wouldn't be the flapper sort

With virtue thrown away;

She wouldn't be a butterfly—

A simple flirt and gay.

I'd picture her in neat apparel

With honor on her brow;

Her face would be an index to

Her character somehow;

And she would show the world around

That womanhood is grand,

When lived upon the high plane

That God for her has planned.

She'd be a lifter to the world

And leader in the right;

She'd stand for all that's pure and good,

And all that's wrong she'd fight,

Until the world around would say:

"Thank God for womankind,

Who points us to the royal way

Where gems of life we find."

—Walter B. Isenhour.
Selected by R. S. Burkholder.

OCCASIONS FOR GIVING THANKS

By Cora Lee Rutter

For the Gospel Herald.

We have many reasons for giving thanks to our heavenly Father. "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:8). Also your riches in Christian graces. "I thank my God always on your behalf for the grace which God has given you by Jesus Christ, that in everything ye are enriched by Him, in all utterance, and in all knowledge; also for our fellowship in the Gospel" (Phil. 1:3-5).

Paul says in his letter to the Ephesians (1:15, 16): "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all saints, ceased not to give thanks for you, making mention of you always in my prayers."

It is not a hard matter to give thanks when our hearts are overflowing with praise and bursting with joy; that is, if we are Christians.

It does seem hard sometimes for people who know not a great Savior. To them Thanksgiving day is only one more holiday for a feast and revelry in sin. But to the Christian there are many things to be thankful for. He looks back over the year—of how God has so marvelously supplied his needs, a bountiful harvest, or health, or that God has spared him to again work in His golden harvest field. It is a harvest field that has never been oversupplied with reapers. It is never overcrowded. Again we can thank our Lord that there is work for all to do.

One of my school-mates, some years ago, was suddenly taken sick with tuberculosis and had to go west for her health. Her family was heart-broken, for they did not know if they would see her alive again, or in good health. But in two years she was nearly well again and her family decided to have a Thanksgiving dinner. When they were all ready to partake of it, one of the girls said, "We must give thanks for this bountiful dinner. Who will offer thanks?" Four boys, two girls, and a mother were left in this home, and all of the children were grown and married, and some had children of their own. They began with the oldest of the boys, then the girls, then the mother, and not one of them knew how to give thanks to the Giver of all good and precious gifts. Finally the youngest of the girls present said, "Now mother, it is your place, since our beloved sister is spared. How can we eat this Thanksgiving dinner without giving thanks? We cannot do it for you never taught us to pray." And the poor old mother in tears, did the best she could at giving thanks, and with a broken heart told the story later. How glad we should be that we have such a wonderful privilege, and that some one has taken an interest in us and brought us to Christ! "Oh, give thanks unto the Lord, for he is good, for his mercy endureth for ever."

Dear brother and sister in Christ, do not neglect to bring up your children in the nurture and admonition of the Lord, and when they are old they will not depart therefrom. Do you want your child to look into your face in later years and say to you, "Mother and father, you are to blame. You never taught us to pray." This mother was a church member, as were also several of those children. They knew how to make money, but alas, when it came to the work of the Lord, that was out of the question. "What does it profit a man, if he gain the whole world, and lose his own soul?" And, sad as it may seem, he not only loses his own soul, but helps others to lose theirs also, because "no man liveth by himself a-

lone," or dieth to himself, but his her influence goes on to others. Th may rise or fall because of you.

What will you do when your minister or brother or sister calls on you pray or give thanks? Could you would you do it? If not, why not? Once a small boy took dinner with his neighbor's boys. As they were sitting down to the table, the boy who was raised under Christian influence folded his arms, ready for the blessing to be offered. They noticed him, and one of them said with a smile, "What's the matter?" The boy answered, "We don't you say anything?" "No," they told him, "but you can if you want to." So undaunted and unabashed, he offered thanks. How many of our boys or girls are ready when they are asked as this boy was? Lord, give us boys and girls who are not ashamed to call on Thee at all times. Praise His name for His mercy endureth for ever unto all generations.

For what shall we thank the Lord? "In everything give thanks." If we have anything we can not thank the Lord for, then we have no business with it. Get rid of it before it entangles your soul and mars your influence with others. "Oh, give thanks unto the Lord, for he is good, for his mercy endureth for ever."

Cherry Box, Mo.

WHO STARTED THIS HAIR BOBBING?

The flapper started it. And who was the flapper? A coarse, daring, vulgar young woman of questionable morals. One who cared nothing about modesty, or propriety, or virtue, or righteousness, or God. That is the sort of woman that started it. That is the sort that others are patterning after.

"Well," you say, "I don't see what difference it makes."

But do you think God is not a reasonable being? Do you think He tells us to do, or not to do, a thing which there is no reason for it? There is a good reason why women should have long hair. There is a good reason why women should not wear men's clothes. Do you know what it is? I'll tell you. Purity and morality can never be maintained except there be a distinct line of demarcation between the sexes. There must be that which will differentiate a man from a woman at all times.—Gospel Banner.

Secrets written in blood should be revealed; a tree that bears such fruit should be cut down. No butcher would mutilate the carcass of a bull or a swine as the Masonic candidate swears consent to the mutilation of his own for the breach of an absurd and senseless secret. It is an oath which a common cannibal ought to be ashamed.—John Quincy Adams.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Jan. 26, 1936—JESUS DECLARES HIS PURPOSE

Lesson Scope.—Luke 4:16-44.

Lesson Text.—Luke 4:16-30.

Time and Place.—A. D. 28; Nazareth.

Leading Character.—Jesus Christ.

Golden Text.—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4:18, 19.

Points for Meditation:

1. The home of Jesus.
2. The character of our preaching.
3. The purpose of preaching.
4. "The acceptable year of the Lord."
5. Fulfillment of prophecy.
6. The mission of Christianity.
7. "Speaking the truth in love."
8. Why men oppose Jesus Christ.

Introductory Thoughts.—One of the favorite and most impressive themes of the apostles was that of proving by the Scriptures that Jesus of Nazareth was the Messiah of prophecy. This is the theme of the present lesson. Christ clearly sets forth the fact that He in every way fits the description of the Messiah as proclaimed in the prophetic writings. The events recorded in our last lesson, both in His baptism and in the temptation in the wilderness, showed Him a master in whatever He undertook; and the same is illustrated in our present lesson. He presented the challenge to His home people, and they rejected Him.

LESSON COMMENTS

His Text (16-21).—Christ took as His text, Isa. 61:1-3. In these verses the prophet has the following things to say of the coming Messiah:

1. "He hath anointed me to teach good tidings to the meek."
2. "He hath sent me to bind up the broken-hearted."
3. "To proclaim liberty to the captives."

4. "And the opening of the prison to them that are bound."
5. "To proclaim the acceptable year of the Lord."

At this point Jesus stopped reading and began to expound the Scriptures. Several more things are mentioned by the prophet, but Christ stopped at the point where His work on earth began. The time in which He appeared and ministered was indeed "the acceptable year of the Lord," which year will continue until He comes again to complete His work on earth.

His Sermon (21-27).—Having finished reading His text, He began to expound the Scriptures which He had read. "This day," said He, "is this scripture fulfilled." His hearers were astonished at His gracious words. "Is not this Joseph's son," they exclaimed. That He should speak with the authority that He did, claiming that He Himself was the fulfillment of this prophecy, was to them an astonishing

claim. Evidently there were those who accepted this as authentic, but the body of people rejected the message, as we shall notice later on.

Jesus went on. He reminded them that "no prophet is accepted in his own country," but nevertheless He asserted the truth of what He was saying. If it was true of Jesus that His own countrymen did not appreciate it, we should neither be surprised nor discouraged when the same thing happens to us. It is more important that we are on the side of truth and in line with God and His Word than that we have the plaudits of our fellow men. Not, Are we popular with our neighbors? but, Are we in the will of the Father? is the all-important question that should govern our lives.

Jesus gave His hearers to understand that being out of the ordinary was no sign of people being impostors and wrong in their claims; neither are God's blessings all reserved for the Jews. For illustration: there were many widows in Israel in the days of Elijah, but he came to none in the days of the terrible famine but to the widow of Sarepta, a city in Sidon. Also, there were many lepers in the days of Elisha, but the only one healed by that prophet was Naaman the Syrian. Neither of these was a Jew, but the grace of God reached them both. These men worshiping in the Jewish synagogue needed something else besides that of being Jews to commend them to the grace of God.

Jesus Persecuted (28-30).—Even at this early day the opposition to Christ

was pronounced, and His enemies had murder in their heart. Evidently they did not object to having His glory reflected upon them, provided they were not disturbed in their exalted opinion of themselves. But when He proclaimed His Messiahship and at the same time shed the light of truth upon their sinful lives, they did not propose to stand for that. So they took Him to the brow of the hill, expecting to cast Him down headlong over the precipice; but here again the power of God was with Him, and He, "passing through the midst of them went his way." His time had not yet come. God had a greater work before Him, and no man could harm Him (besides persecuting Him) until His time was at hand and His work on earth was complete. As for Nazareth, He had come to His own, and His own received Him not.—K.

The People of Nazareth

And thus we see that these people of Nazareth were narrow and shallow and foolish and mistaken, but let us not be too hard on them, for they were not much different from us. Some of us have sometimes felt that if we had only lived in Palestine when Jesus lived and taught, we should certainly have become His disciples and found it easy to do His bidding. We look up to college presidents and college professors, and editors and statesmen, and generals and poets, and philosophers and scientists, but which one of us would be willing to listen to a mechanic, especially if he should set himself up as one better fitted than anybody else to tell us who God is and how best the soul can come into harmony with Him?—Sel.

BIBLE MEETING TOPIC

PRINCIPLES OF CHRISTIAN ATTIRE

I Pet. 3:1-7; I Tim. 2:8-15

Topic for January 26

MOTTO

"Let it be the hidden man of the heart."

OUTLINE STUDY

I. The Principle of Decency.

1. Occasioned by the fall of man.—Gen. 3:7, 21.
2. Violated by evil suggestion through dress or undress.—Gen. 9:22, 23; Prov. 7:10.
3. Sex Distinction.—Deut. 22:5; I Cor. 11:1-16.

II. The Principle of Modesty.

1. Related to decency.—I Tim. 2:9, 10.
2. The meek and quiet spirit.—I Pet. 3:3, 4.
3. Opposed to slovenliness, vulgarity, careless exposure, glaring color, etc.—Isa. 47:3.

III. The Principle of Godliness as against Conformity to the World.

1. Nonconformity.—Rom. 12:2.
2. Known as being distinctively religious.—Num. 15:38-41; Ex. 38:2; I Cor. 11:1-16; Matt. 5:16.
3. Professing godliness.—I Tim. 2:10.
4. Unlike the heathen.—Gen. 35:1-4; Ex.

33:4-6; Zeph. 1:8.

5. In the spirit of worshipful humility.—I Tim. 2:8-10.

6. Against costly array.—I Tim. 2:9.

IV. The Principle of Simplicity.

1. Without outward ornamentation.—I Tim. 2:9, 10; I Pet. 3:3, 4.
2. Without paintings.—Jer. 4:30.
3. For the protection and respect of the temple of the Spirit.—I Cor. 6:19; Deut. 14:1.

V. The Principle of Unity and Uniformity.

1. Perfectly joined together.—I Cor. 1:10; Eph. 4:1-6; Rom. 14:19.
2. Not conformed to this world.—Rom. 12:2.
3. Like godly people.—I Pet. 3:5.
4. To avoid caste.—Jas. 2:1-9; Rom. 12:16.
5. To safeguard one another.—Heb. 10:25.

VI. The Principle of Ornamentation.

1. Not outward.—I Pet. 3:3.
2. In the sight of God.—I Pet. 3:4.
3. The inner dictates the outside.—Phil. 2:5-10.

VII. The Principle of Church Responsibility.

1. Regulation.—I Thess. 3:6-11, 12; Acts 6:1-6; 13:1-3; 16:4.
2. Overseers.—Acts 20:28; Heb. 13:7, 17; I Thess. 5:14.
3. The shining light.—Phil. 2:15, 16.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JANUARY 16, 1936

Field Notes

Steps are being taken looking to the ordination of a minister at Miners' Village near Cornwall, Pa. May the Lord direct in this undertaking.

If previous arrangements were carried out Bro. J. R. Shank, Versailles, Mo., filled the monthly appointments at Culp, Ark., over the week-end of Jan. 5.

Good interest is reported from Elizabethtown, Pa., where revival meetings were begun on New Year's eve, with Bro. Frank Leaman of York, Pa., in charge.

More than thirty applicants are under instruction in the Weaverland, Pa., Mennonite Church and expect to be received into fellowship by water baptism in the near future.

The brotherhood in Lancaster, Pa., is looking forward to a series of meetings the last week in this month and the first week in next, in charge of Bro. Richard Danner of Hanover, Pa.

Brethren S. E. Allgyer and E. J. Berkey have been secured as instructors in the month-end meeting at East Chestnut St., Lancaster, Pa., to be held on Saturday evening and Sunday, Jan. 25 and 26.

Sunday evening, Jan. 12, was the time set for the beginning of a series of meetings at Strasburg, Pa., with Bro. D. S. Krady in charge as evangelist. May God add His blessings to the efforts put forth.

Word reaches us that the wife of Bro. Menno J. Yoder, minister of the Emma congregation, Topeka, Ind., was called to her eternal home on Jan.

9. May the Lord comfort and strengthen those who are mourning her loss.

Good interest is reported from the Bible school at Allensville, Pa., now being conducted by Brethren S. M. Kanagy and Aaron Mast. School is to close Jan. 24, at which time Bro. S. E. Allgyer of West Liberty, O., is expected to be present.

Bro. J. S. Hartzler of Elkhart, Ind., filled the regular appointment in the Orrville, Ohio, Mennonite mission church on Sunday morning, Jan. 5, and performed a similar service in the Oak Grove congregation near Smithville in the evening.

The Johnstown Bible School opened Monday, Jan. 6, with an enrollment of 61, an increase of about 20 over the initial enrollment a year ago. Besides these, there was an attendance of ten ministers who are taking a two-week ministers' course.

A meeting of the Executive Committee and bishops in the Southwestern Pennsylvania Conference district was held Jan. 7 at Stahl Church near Johnstown, Pa., considering matters of importance pertaining to the interests of the Cause in the district.

Bro. John Landis, our aged minister at Elizabethtown, Pa., is nearing the 90th mile-post of his life. Though the feebleness of age keeps him from the active work of the ministry, those visiting him get a real spiritual feast out of their visits. In this way his ministry continues.

Bro. E. J. Berkey of Oronogo, Mo., who conducted a series of meetings at Altoona, Pa., recently, is filling appointments in Lancaster Co., Pa., this week—if previous arrangements were carried out. An appointment was made for him on Monday night at Elizabethtown.

Bro. J. A. Heatwole of La Junta, Colo., preached a stirring sermon to an appreciative audience at the Marion, Pa., church on Jan. 7. Bro. Heatwole conducted a revival at this place twenty-two years ago and many fond memories were revived by this visit. M.

Called Home.—Bro. Levi A. Blough, octogenarian minister of the Blough congregation, Johnstown, Pa., district, was called to his eternal home on Jan. 9. For forty-five years Bro. Blough faithfully served the Church in his calling as a minister. May the Lord comfort the bereft family.

Bro. Jacob P. Heatwole of La Junta, Colo., who has been engaged in evangelistic work in Virginia for some time, filled appointments in a number

of churches in Washington Co., Md., and Franklin Co., Pa., last week, and at this writing is performing a similar service among churches in Lancaster Co., Pa.

The brethren Martin R. Hershey of Gordonville, Pa., and Henry F. Gamber, Mt. Joy, Pa., are listed as speakers at the Philadelphia Mission on Sunday, Jan. 19. The subjects to be discussed pertain to the congregation. Bro. Hershey was to begin meeting at the mission on Jan. 12 and continue on during that week. G.

Bro. Jacob Thomas, our aged minister in the New Danville, Pa., district in Lancaster Co., Pa., is hale and hearty at the age of 86, tenderly caring for an invalid wife, and manifesting an active interest in the affairs of the Church. May God spare this aged couple for further usefulness before taking them home to Himself.

Among the teachers in the Johnstown Bible School are the following: J. S. Hartzler, Elkhart, Ind.; George Hostetler, Westover, Md.; A. J. Mettler, Scottsdale, Pa.; W. G. Detweiler, Canton, Ohio; Milton Brackbill, Frazer, Pa.; Ezra Bender, Martinsburg, Pa. Sister Emma Zimmerman Horst is serving as matron in the School.

The congregation at Martinsburg, Pa., enjoyed a Bible conference on Saturday evening, Jan. 4, and three meetings on Sunday, Jan. 5, with Bro. Milton Brackbill of Frazer, Pa., as instructor. "It was indeed a blessing to have many of the deep truths of God's Word brought to us," writes a member of the Martinsburg congregation.

Bro. B. B. King of Elida, O., preached for the Yoder congregation, near Hutchinson, Kans., Sunday forenoon, Dec. 29. He rendered a like service for the West Liberty congregation, Wintondom, Kans., Jan. 5. After completing the meetings at the Hutchinson Mission, he will (D. V.) begin a series of special services at the Crystal Spring congregation, Harper, Kans.

Bro. Samuel S. Miller, son of Bro. D. D. Miller, Middlebury, Ind., was ordained to the ministry for the Clinton Brick congregation, near Goshen, Ind., Jan. 5. Bishops O. S. Hostetler, D. A. Yoder, Edwin J. Yoder and D. D. Troyer were present and took part in the services. May the Lord abundantly bless our brother in his responsible calling and the church which he serves.

Bro. T. K. Hershey, now a special instructor in the Bible term at Hessington, spoke at the meetings conducted at the Hutchinson, Kans., Mission Saturday evening, Jan. 4. He delivered the message at the Yoder church

ar Hutchinson, Kans., on Sunday morning. His presentation of the work in South America was very much appreciated. We trust he may come again.

The Bible instruction meeting held at New Danville, Pa., on Wednesday and Thursday of last week, was well attended, considering the state of the weather. Among those in attendance, besides those present from other congregations in the county, were Bro. and Sister J. D. Risser and Bro. and Sister Amos Martin of Washington, Md., and Bro. Joshua B. Zook of Millin Co., Pa. Those in attendance from other parts of the county included quite a few from the ministerial body.

Ordination Service at Millersville.—Ten bishops, several times that many ministers and deacons, and enough other people to fill a crowded house met at the Millersville, Pa., Mennonite Church on Saturday afternoon, Jan. 11, to witness the ordination of Bro. Clyde Shenk to the ministry. The home bishop, Bro. H. Mosemann, assisted by a number of others, had charge of the services. Bro. and Sister Shenk are appointed missionaries to Africa. May the Lord bless them in their added responsibilities, and make them a blessing to the people among whom they are called to labor.

Correspondence

Dagmar, Mont.

Greetings of love in Jesus' name:—Bro. Elmer Borntrager has been here with us for some time. He went back to his home at Bloomfield, Mont., Dec. 7. We will miss him. May the Lord bless him in his work.

Saturday evening, Dec. 7, Bro. George Kauffman, Bros. Roman and Monroe Chupp, Bro. Roy Kauffman and Sisters Emma Glick and Lucy Chupp were here. We surely enjoyed Bro. George Kauffman's messages and the quartet.

We are all well at this time. We have many reasons to be grateful and to rejoice for the Lord's blessings bestowed upon us, and may our lives be a blessing to others.

Bro. Earnest Kauffman and Sister Emma Hueth are attending Bible school at Wolford, N. Dak.

Sister Young, husband, and son, moved back to Loma, Colo.

Nov. 14 we reorganized our Sunday school for the coming year. Our officers are: Bros. Emmett Harshbarger, Earnest Kauffman, Supts.; Sister Verlie Gunther, Sec.-treas.; Bro. Emmett Kauffman, mission board member, Bro. Ernest Kauffman is chorister, and Sister Hattie Hueth is correspondent.

Pray for us at this place. Cor.

Centerville, Pa.

(Britten Run Mission)

Dear Herald Readers, Greetings:—Another year has passed by very quickly. It is two years since we have come to the mission to take up the work and we enjoy the work very much. It is a very needy field. On the evening of Dec. 22, our Sunday school gave a Christmas program. The house was filled in spite of the cold and snow.

On Dec. 29 our bishop, E. B. Stoltzfus, was here for baptismal services. Bro. Rudy Stauffer of Wooster, Ohio, was here Dec. 30, 31, and Jan. 1 and conducted meetings. Pray for the unsaved in this community.

Alma Kletzly.

West Point, Nebr.

(Beemer Plum Creek congregation)

Dear Herald Readers, Greetings:—This congregation has again been permitted to enjoy some real spiritual blessings recently. Our annual Bible Conference was held from Dec. 16 to 19, with Bros. N. E. Roth of Tofield, Alta. and N. M. Birky of Flagler, Colo., as instructors. The brethren discussed the following topics: Christian Loyalty, Christian Character, Dangers that Threaten the Christian Home, The Evils of Intemperance, How Receive and Maintain Spiritual Life, Modern Evils and Their Effect on the Mennonite Church, The Overcoming Life, and The Horrors of Hell and the Beauties of Heaven. The brethren also delivered a number of inspiring sermons at this time. As a visible result of the work, a number of young people renewed their vows and expressed a desire for a closer walk with God. We believe that the brotherhood in general was very much strengthened and encouraged.

The crops in this community were considerably below normal this year, but were much better than last year. We feel that we have much for which to be thankful.

Dec. 27, 1935. Sam Oswald.

White Cloud, Mich.

Dear Herald Readers, Greetings in the Name of Jesus:—Our revival meetings began Oct. 17 and closed Oct. 25. They were conducted by Bro. Ray Yoder, Wakarusa, Ind., who very plainly presented the Word of truth unto us. We believe there were those who were under conviction, but there were no confessions.

On Nov. 17 Bro. Oscar Hostetler was with us and held our communion services. We also had services Friday and Saturday evenings.

Thanksgiving Day, Vestaburg and our congregation met near Clarksville, with the Bowne congregation for an all day meeting, which we believe was enjoyed by all in a social way, and it was very profitable in a spiritual way. Some time ago a few of the young people from Midland came and gave us a

very interesting program in the evening.

On New Year's Day we met for a business meeting. We also reorganized Sunday school. The following officers were elected: Supts., Bros. Edd Jones and Royal Miller; Chor., Sister Cleo Jones; Sec.-treas., Sister Dorcas Horst; Libr., Sister Carol Waybill.

We have decided to discontinue our evening Y. P. B. M. for the present, and in place of evening meetings, we expect to meet afternoons at different homes; in that way we hope to go into homes that do not attend services any place. The attendance of our evening meetings is not very large.

Pray for the work at this place.

Dec. 27, 1935. S. L. Dunham.

Elida, Ohio

(Pike and Salem congregation)

Dear Readers of the Gospel Herald:—Another year is gone, never to return. The deeds we have done this past year will either stand for us or against us.

On Dec. 9, we held our business meeting, and the following brethren were elected for the new year: Supts., Rudy Brunk and Reuben Brunk; Treas., Jacob Brenneman; S. S. Chor., John Good; Trustees, Sim. Huber and Joe Huber; County Farm, Arthur Brunk; Jail services, David Ramer; Church Chor., David Ramer.

Bro. Daniel Shenk and family have been in our vicinity for several weeks. Bro. Levi Shenk of Virginia was also here to attend the funeral of his father, our aged bishop, Bro. J. M. Shenk, who was laid away to rest Dec. 21.

Several are numbered among the sick at present, but none are serious.

The snow plows have been very busy getting the snow off the roads so that traffic can go on.

Our bishop, Bro. B. B. King, is in parts of Kansas at present conducting a revival meeting. May the Lord bless him in his labors for the lost, and may we here be found doing the Lord's will.

We have had some real Spiritual feasts, both at Pike and at Salem, since Bro. Shenk has been with us. May God's blessings ever rest upon all His children, and may we all be a blessing to Him while He spares our lives. We ask an interest in the prayers of all God's children.

Dec. 31, 1935. Ida M. Horst.

Williamsville, N. Y.

We feel to say with David, "The Lord hath done great things for us; whereof we are glad." The Lord has been blessing us bountifully again, for which we are praising Him.

Bro. John S. Hess, evangelist of Lititz, Pa., and Frank Sterub of Norristown, Pa., were with us from Dec. 6 to 19. Bro. Hess brought the Word to us in its fulness. Several gave their hearts to the Savior, and a number re-

(Continued on page 892)

Miscellaneous

HE CARES FOR ME

By a Sister

For the Gospel Herald.

I do not thank Thee as I should,
When things go well with me,
But realize, through blessings given,
That Thou dost care for me.

In sickness, sorrow, loss, and pain
I try to understand; to see—
That Thou who doeth all things well
Will surely care for me.

Sometimes the path grows rough and steep,
I stumble; rise again, to see—
That through my sorrow, and remorse,
Thou still dost care for me.

Beset by troubles, now, dear Lord,
My way I cannot see;
Reveal the way, oh Lord, that I
May know Thou carest for me.

Dear Lord, in this our time of need
I lift my heart to Thee;
That Thou, who guards the sparrow's flight,
Will somehow care for me.

Greentown, Ind.

CHRISTIAN UNITY

By Orrie D. Yoder

For the Gospel Herald.

Whether or not we are seriously concerned with a consideration of the subject of Christian Unity, or woefully indifferent as to the worth of its evidence or the harm of its lack, one fact seems very evident: conditions among us show a tragic lack of Christ-like unity in our religious efforts. As we know that no home, nation, or organization of any kind can be ideal if there is a lack of unity, so our congregations, and conferences can never be ideal when there is so much lack of unity. Furthermore, if the lack of being ideal is sad, the harm done because of the lack of Christian unity in our religious efforts is many times more sad and tragic.

God alone knows how many honest and hungry souls seeking for light and truth have, in their conscious need, looked to Christianity for something to satisfy their longing hearts but have stumbled and staggered at the many needless divisions among the professed people of God. Eternity alone can ever reveal how many souls have become a prey to false doctrines because there was not a united leadership in the Church or conference that God intended was to be a blessing and help to them. We can never tell how many souls have been wrecked for time and eternity, costing their influence and perhaps their souls, simply because there was not a united testimony on social, financial, or other important life themes, in the leadership of the home or church of which they were members.

Coming home to our Mennonite Church, should not the lack of unity

grip us with tragic pictures of mind, as we think of the good that will remain forever undone simply because division has like an enemy stepped in among us, and in spite of our heavenly visions and inspirations, forced the work of the Lord to cease. Read Ezra 4:23, 24. How often does God put before some congregation or mission board or conference some great "open door" and with it a vision of divine possibilities; but before we are aware of it the enemies of contention or division of opinion have stepped inside and have sown seed that makes forever undone what God wished us to do.

Speaking of Christianity in general, we should truly say, "We do not well to endeavor to represent one God by hundreds of different sects, all professing the same God but serving Him so differently." And of our own church, as we behold the many needless divisions, we should well afford time and prayer to think of conditions as they really are among us and with an honest heartfelt cry to God, pray that He would remove from us, or rather us from such a state of Christianity that would allow Satan with his divisions to hinder the purpose of God and His testimony among and through us.

More than this, the subject of Christian unity is a vital part of the program of the New Testament. The power of the testimony of unity among believers, "that the world may believe" is the great theme of the greatest recorded prayer of our Lord Jesus Christ. Furthermore, the great apostle Paul tells us that the ascended Christ sent the Holy Spirit into the world and "gave gifts unto men;" thus ordaining the various positions of leadership in the Church—"for the edifying of the body of Christ; Till we all come in the unity of the faith." Read John 17 and Eph. 4:10-13.

Nor has the prayer and purpose of Jesus Christ been a failure. He not only prayed but He gave His own sinless life a sacrifice for the sins of the world, thus leaving a Gospel that always has been sufficient to unify peoples of all nationalities and walks of life who were ready to accept and believe this unique Gospel. The strict Jew and his hated enemy, the Gentile dog, though as far apart as Satan himself could put them by hate and division, were readily united into one harmonious body when each became believers on Him. We still have the same Christ today, but no greater problem of unity than Christians have ever had.

The evidences among us of sects and schisms and of individual beliefs and ideas which are seriously dividing us, are not pleasant to our minds, but they are an evidence of still deeper and more serious problems among us; they are an evidence that we know too little

of Him who prayed and died that believers might be one. We have the little of the hope of being some day one united company made up from every tongue and nation. Rev. 7.

Finally, why are we so divided? Why is there among us yet so much to fear of further threatening divisions? Why so much of the old-time echo, "I am of Paul, I am of Cephas, I am of Apollos?" Why so little evidence of our great unifying Christ?

Portland, Oreg.

(To be continued)

TEACHING ON MORALS AND TEMPERANCE

By J. A. Ressler

For the Gospel Herald.

Most of us are fairly clear on our position on nonresistance (unless the pressure of temptation comes too very hard), and many of us are consistent on separation (from some things), but when it comes to public direct teaching on morals and temperance in a direct and forceful way—well, I wonder if the motto, "The largest room in the world is the room for improvement" might not apply.

I realize that our mothers and fathers have faced these problems bravely, and have met a commendable degree of success—did they get all the support in public and in private from the ministry that they might rightfully have expected? How many of our ministers have preached clear, pure, straightforward sermons on any or all of these closely related subjects within, say the last year? I have about three or four (perhaps a few more) outlines on temperance and purity, each of which I have used on or more times. But considering the fact that I have been preaching more than forty years, that does not seem like a high average. Some of our ministers have a much better average—there may be some with a lower average. But taken all through, our ministry is not strong on teaching "The Effects of Alcohol and Tobacco on the Human System, with the Attendant Spiritual and Moral Dangers." So far as I now know none of our ministers have made this a specialty.

In view of the unpopularity of the line of teaching among our people, we rather welcome the teaching of V. C. Finnell, a fully ordained minister of the Church of the Brethren, of North Manchester, Indiana. He visited Scottsdale, and received private enough donations to buy food for himself and gasoline for his car to the next place. He spoke in the Scottsdale High School, and his address was well received by teachers, school officers, and pupils.

I am not attempting a blanket guarantee for all that Bro. V. C. F. may say, but, until we are willing to

up the warfare against intemperance in drink and tobacco, dancing and hundred evils, let us at least be sparing our adverse criticisms.
Scottdale, Pa.

FUNERAL CUSTOMS

By J. R. Shank

of the Gospel Herald.

In a certain funeral the undertaker asked, "Do you want to use dirt or a bunch of flowers in the ceremony at the grave?" Then I answered, "I do not care either. I aim to say and do things that will benefit the living. A few words of exhortation and a prayer to God in behalf of the living at the grave are all that I consider needful." He explained that in his business he had to meet the wishes of his patrons, but recognized the view-point which I held. Then in speaking of a place for the flowers that were brought, he wondered where they might be laid during the funeral service in the church. While there was no special place provided, he had to lay them where he could. But I remarked that, as for myself, I would prefer not to have any flowers at my funeral, and that I considered them an extravagant form of sentiment. And another remarked that Mother always said, that she preferred her flowers while she is alive, but the neighbors are accustomed to express their sympathy by sending flowers to the funeral and so we receive them."

A little examination into the subject would do us good, perhaps, and might help us to start a little education on the subject that would help not only our own people who are gradually giving way to the customs of the populace, but would help many others to see the blessings of simplicity in funeral service.

A few days later a funeral among the poor was observed in which only the cheapest home-made coffin could be afforded. No undertaker was employed. Loving and friendly neighbors made the necessary preparations, and we followed the remains to the graveyard. Here because there was no building we all stood about the grave while a message from the Word was delivered and songs were sung to meet the sentiments appropriate to the hour. The body was lowered into an undecorated grave and a prayer was offered. The hands of friends covered the grave and we departed to our homes. In the sight of God, what difference does it make whether the dead are laid away in grand style and decoration, or in simple and necessary order, if before God the dead are prepared to meet God and the living are reminded that we are all in God's hands?

We do not need to be stingy about funeral expenses, yet there is danger

that we think that we must follow a certain fashion or custom to keep in style in the burying of our dead. And the money that is spent for coffins, flowers, undertaking frills that make the fact of death seem unreal, etc., etc., is money that could have made the departed more comfortable often in life and would go a long way to feed and clothe the helpless which they have left. There is danger that we feed our childish vanity and seek to humor ourselves with sentimental pettishness in a time of grief, because we want things a certain way as we have seen others have it, or cry with sorrow because we cannot keep up in the display which those with more ready cash could do.

Trained mourners would perhaps sound repulsive to our ears. Such as Christ "put forth" at the raising of Jairus' daughter, could not help in the act of faith that was about to be performed when the little girl was brought back from the embrace of death. We do not hire trained mourners. Yet, stop to consider. What do we hire and provide that often looks much the same in spirit? We cannot be satisfied with the plain songs of the united congregation, but must provide special music and a chosen choir. We must spend extra for mourning clothes, and spend much time to fix up each relative to suit the spirit of those who have studied the funeral fashion. Take me to the funeral of the poor and the simple of earth. Let me see the genuine tears of sorrow drop from those who are bereft. Let me gather them into my arms and comfort them with the comfort of the Gospel. Let sympathizing hearts join in the songs of faith and hope and comfort. Let words of truth and comfort and warning be preached true to the occasion. Let the living be admonished and the dead left in the hands of Him who holds the issues of life and death. There we shall have our hearts made better, because God has taught us by His Word and by His providence. There we have felt the touch of lives whom we have truly comforted by other than the artificial display.

Versailles, Mo.

THE PRACTICAL LIFE

The practical, every day Christian life is the life that will count for God. There may be a possibility of making a loud profession, but unless the daily life corresponds the profession will not amount to much.

Jesus said to His disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). The Christian life is a life of faith, certainly, but it is a life of works as well. James, who stands out among the disciples as the apostle of works, writes: "Faith, if it hath not

works, is dead, being alone."

The man or woman who has a living faith in God will undoubtedly also produce works as a natural result of his or her faith. There is no faith without works, and there are no works that will bear judgment without faith. The two are inseparably linked together. "The love of Christ constraineth us," was the reason Paul gave for his labors more abundant. The reason some who claim to have faith and yet lack the works produced by faith is because they fail to abide in the vine which is Jesus Christ. He Himself has said, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

We are dead, barren, without strength, so far as spiritual life is concerned until we get in living, vital touch with the resurrected Christ. He quickeneth the mortal body by His Spirit. He gives life, He gives strength, He gives peace, He gives power to do just what He wants you to do. To the extent that He is given the pre-eminence in the heart and life, will the life be fruitful. Without me, nothing. Barren-efforts, fruitless toil. Works, works, works. Yes, works may be the cry, but works alone is just as detrimental as faith alone. "A man may say, Thou hast faith and I have works, shew me thy faith without works and I will shew thee my faith by my works."

The apostle Paul once said to the Corinthians: "By the grace of God I am what I am, and his grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all; yet not I but the grace of God which was with me" (I Cor. 15:10). Does he infer by this that there is a possibility of grace being bestowed in vain through a lack of labor? Whatever he may mean, one thing is certain, and that is this: What is not done out of a heart of love or because "the love of Christ constraineth," might as well remain undone. Love service is the only kind of service that is acceptable with God.

May there be a quickening of the spiritual life warning of love constrained and God directed. The result then is bound to be a fruitful harvest. —Sel. by Peter Zehr.

Would men know you've been with Jesus,
Can they feel His presence near?
As with them you joy and labor,
As with them you journey here?

Would men know by word and action,
In the small things of this life,
In the daily round of duty,
In the midst of toil and strife?

Not by word of lip, full often,
Is the world convinced of truth,
But the deed of loving service,
From the heart, brings fullest proof.
—E. O. Sellers.

CORRESPONDENCE

(Continued from page 889)

consecrated their lives to Him who is mighty to keep. Bro. Frank, a converted Jew, spoke to the children several evenings, also giving his experience and testimony. May our lives be consistent, so that more souls may see that we have something better than gold.

We had our annual business meeting this New Year's day. Bro. Eli Mast was re-elected trustee for 3 years.

Last Sunday we had our election of Sunday school and young people's meeting officers for the coming year. S. S. Supts., Joe Miller, Andrew Jantzi; Y. P. Supts., Albert Jantzi and Emanuel Albrecht. May God bless them in their respective offices, and may we as a church pray and support them in their work.

Another loud call came to this community when Ralph Shank, a Christian husband, and father of six children, was hurled into eternity. The family was visiting friends in the city, and as they were on their homeward journey, while crossing a railroad track, were struck by a fast train, which struck the front part of the automobile, hurling him onto the tracks where he was killed almost instantly. Sister Shank was injured about the head, but not seriously. The six children in the car were unscathed. The funeral was held New Year's day, attended by a large number of people. About five minutes before the accident Bro. Shank was singing, "There is no disappointment in heaven," and remarked, "Won't that be wonderful!" It was a shock and a warning to us all, and should so touch us that we should consider our frailty. His place will surely be missed, and no one will be able to fill it. But as Jesus has said, "I will be a husband to the widow and a father to the fatherless."

May we all pray for each other in this dark world of woe, as without Him we are not able to do anything.

Jan. 1, 1936. Chris Bontrager.

Manheim, Pa.

(Erismans congregation)

The old year is gone, with evidences of change and decay in its wake. Let us briefly consider a few of the blessings we have enjoyed this past year. We know that God is still mindful of us, and able to supply all our needs. Material benefits are many, and spiritual blessings without measure. Surely "our cup runneth over." If we lack anything, it is the ability to appreciate the goodness of God to us. What a heritage we have! A land flowing with milk and honey, Christian homes, godly parents, religious training from childhood, and the joyous privilege of being "heirs of God and joint heirs with Christ." How we enjoy the preached Word and fellowship with the saints. But we regret that many dear friends are missing

these blessings. We need them so much, and they need Christ even more. We marvel that any one would sell such a birthright for a mess of pottage. Is our light so dim that the grace of God is hidden from them?

We rejoice that many are still choosing the "gift of God" rather than the "wages of sin." A goodly number of our younger people have entered the Lord's service, and we trust they will realize their beautiful Christian privilege of being an "example of the believer;" in word, conduct, purity, and service. This applies to older folks as well.

Another real cause for rejoicing is the cheering news that Sister Elizabeth Stauffer in Africa is greatly improved. May grace be multiplied to them. On earth our joy is seldom unmixed. One of our faithful sisters was stricken last fall, and for quite a while was entirely helpless; but now her condition is more encouraging. We praise God for the evidence of faith in times of trial. We know what the desire of this family is, but we believe that their will is submissive to the One who "doeth all things well." Our aged Brother Erb has been rather weak lately. We love the old folks, and hope that their declining years may be filled with peace.

Probably most of us have our own personal problems and perplexities to contend with. We need the grace of God, and hope that our varied experiences may have been profitable to us. We have had enough of fear to make us tremble; enough of hope to lead us on; enough encouragement to keep us going; enough mistakes to make us humble; enough of joy to praise Him for His goodness; enough of sorrow to know that we are still in a vale of tears. We are seeking a better place. Will you go with us?

Jan. 1, 1936. Elam B. Longenecker.

Orrville, Ohio

(Martins Congregation)

Dear Readers of the Gospel Herald, Greetings:—By the time this is read we all will be standing at the threshold of another year. As we look over the past year we have reason to say, "The Lord hath done great things for us, whereof we are glad." As we look into the future our desire is to follow more closely in the footsteps of the Good Shepherd. Especially have we been made to feel this since we have had the privilege of enjoying rich spiritual feasts from the Lord.

Dec. 29 marked the closing session of a series of meetings and Bible conference. Bro. M. M. Brubacher of Waterloo, Ont., served as evangelist and Bro. J. L. Stauffer as instructor. We can say in the words of the apostle Peter that these brethren were not negligent in putting us in remembrance of the doctrines, principles, and ordinances that our church holds dear, though we know them, that we may be

established in the truth.

There was one confession, and of reconsecration as a visible result, but we feel that the congregation as a whole was strengthened.

On Sunday, Dec. 15, the Sunday school was reorganized. The following officers were chosen: Supts., Meni Nussbaum, Marvin Hostetler; Secy., Clara Lehman, Anna Mae Burkhardt; Chors., Esther Steiner, Eugene Stuter.

The Martins and Pleasant View P. M. officers were chosen on Sunday evening, Dec. 1 for the coming year. Supts., Marcus Lehman, Paul Ressler; Sec., Elsie Burkhardt; Chors., Kathryn Lehman, Eugene Stuter.

On Tuesday evening, Dec. 17 a group from this place conducted a short service at the Wooster jail. Several hours were spent on Tuesday night, the 24th, by singing Christmas carols at the various homes of the members. Those that went felt that the time had been well spent.

"O God, our help in ages past,
Our hope for years to come;
Be Thou our Guide while life shall last,
And our eternal home."

Jan. 1, 1936. Esther Eshleman.

Wellman, Iowa

(Lower Deer Creek congregation)

Dear Readers of the Herald, Greetings:—The old year is past and gone. We have entered into the New Year. May we look forward into the new year with the eye of faith and say with the apostle Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

On Dec. 6 Bro. Henry J. King of Harper, Kans., came into our midst and conducted evangelistic meetings, closing Dec. 17. The brother preached the Word with power. As a visible result there were six confessions and one reconsecration. May our prayer be that they all remain true and faithful to Him.

The following officers have been elected to serve in the church, Sunday school and young people's meeting for the year 1936: S. S. Supts., Maynard Reber, Henry Hochstetler; Chors., Clark Brenneman; Sec.-treas., Maynard Kinsinger; Prim. S. S. Supts., Lloyd Brenneman, Edward Brenneman; Y. P. M. committee member, Ezra Troyer; Secy., Mary Gingerich; Church Trustee, Homer Brenneman; Librs., Lala Hochstetler, Elta Reber; Cor., Katie Reber. May the Lord bless each one of these officers in their work.

Homer J. Hershberger.

Jan. 1, 1936.

Garden City, Mo.

(Bethel congregation)

Greetings:—Surely the Lord has been with us this Christmas season. The Young People's Institute, sched-

d for Dec. 25-29 is now over and those who attended feel greatly encouraged and richly blest. More than 100 young people of the Bethel and 100 more congregations enrolled and visitors from Hesston, Kans., and Kansas City brought the total registration 78.

We feel deeply indebted to those who made this institute possible for us. Our ministers here, our home committees, and especially to our instructors who so willingly gave their time and services.

Our instructors were Bro. Milo Kauffman, Hesston, Kans., director; Bro. Joe D. Hartzler, Gridley, Ill.; Bro. S. C. Yoder and Bro. Walter Yoder, both of Goshen, Ind. Bro. Walter Yoder came several days early and gave us valuable assistance in chorus work. The chorus gave its program twice; first on Friday night and again Sunday afternoon. Again we express our appreciation to our instructors.

Bro. J. D. Mininger of Kansas City, Kans., gave a message also the last night of institute. Bro. J. R. Shank of Versailles, Mo., and Bro. Alva Swartzdruber of Hydro, Okla., were present for part of the institute.

As a result of the Sunday school reorganization held Dec. 22, the following are in office: Supts., Rolla Hartzler, Lloyd Hartzler; Sec.-treas., Lester Kenagy; Chor., Walter Yoder; Libr., Mabel King; Prim. Supt., Mary Grove.

The annual business meeting was held Jan. 1, 1936. The trustees are: J. J. Hartzler, J. P. Smith, and F. J. Royer. Church Chors., Walter Yoder, Louise Zook, and Cor. Secy., Erma Elmuth.

We send our best wishes for a Happy New Year to all.
Jan. 2, 1936. Cor.

Stouffville, Ont.

(Wideman congregation)

Dear Herald Readers, Greetings:—It is some time since you have heard from our congregation. We feel that we have been greatly blessed in the past year in the different phases of the church and Sunday school work. The attendance has kept up well with good interest shown.

We had our Sunday school reorganization on Dec. 3. There were a few changes made among the teachers.

We also enjoyed a Bible Conference beginning Christmas evening, and continuing until Friday evening, Dec. 7, with Brethren C. F. Derstine and Oscar Burkholder as main speakers. They certainly brought us some stirring messages. Bro. Derstine brought us a message on Baptism, at which time seven young men were received into church fellowship by water baptism.

A number of our young people from

this congregation have left to attend the Ontario Mennonite Bible School at Kitchener, Ont., for three months.

The annual business meeting of the church was held on Dec. 31, at which time plans were discussed for the coming year.

May the spirit of peace and good will continue with us through the coming year.

In Christian love,
Jan. 2, 1936. Cor.

Chappell, Neb.

Dear Readers, Greetings in the Master's Love:—The Christmas season has again reminded us of the birthday of our Lord and Savior. Again we are beginning a new year for our Lord, eagerly trying to accomplish greater things for Him.

On Christmas morning we again enjoyed our Christmas services and a sermon appropriate for the day, by our pastor. We also enjoyed having with us some Iowa people who were here visiting relatives during the Christmas season.

Nov. 24, Sunday, we all enjoyed an interesting program for Thanksgiving and Missionary Day combined.

The last week of November we all enjoyed our annual Bible conference. Our instructors were Bros. N. E. Roth of Tofield, Alta., and Joe Zimmerman of Milford, Neb. Some subjects we studied and enjoyed were: Dress, Unity, New Birth, Prayer, Marriage and Divorce, and several others practically the same. These services were all well attended.

We again organized our Sunday school for the next six months, as follows: Supts., Bros. Aaron Oswald and Harvey Stutzman; Sec.-treas., Frank Stutzman; Chor., W. C. Stutzman. Practically no changes were made among the teachers.

Bro. Warren Oswald is recovering splendidly from a serious mastoid operation.

We ask an interest in your prayers for this little band of followers in Chappell.

Jan. 4, 1936. Gladys M. Roth.

Minot, N. Dak.

(Fairview congregation)

Dear Readers, Greetings in Jesus' name:—Our people are experiencing real winter weather. The temperature drops to twenty degrees below zero nearly every night. The ground is covered with a beautiful white blanket. We are very thankful for the good health in our congregation this winter. We know better how to appreciate this blessing since two of our members were taken from us last winter at this time.

December 8 our Sunday school was reorganized with results as follows: Supts., Andrew Glick, Floyd Kauffman; Chor., Dorothy Kauffman; Secy.,

Glenn Martin; Libr., Floy Kauffman.

Sister Mary George does not seem to suffer quite so much from her cancer. She remains cheerful and patient in spite of her affliction. Pray for her and for others of our members who often cannot worship with us because of the cold.

Jan. 5, 1936.

Amy S. Glick.

Beaver Crossing, Nebr.

(West Fairview congregation)

Dear Readers of the Gospel Herald, Greetings in Jesus' name:—We have again entered a new year, and with courage we look forward to new blessings. May our mistakes of the past year be forgotten and may we seek divine guidance for the coming days.

We too have enjoyed a Bible Conference at this place beginning Dec. 26 and lasting till Sunday evening, Dec. 29. Bros. N. E. Roth of Tofield, Alta., and Bro. N. M. Birky of Flagler, Colo., were the instructors. Bro. Birky stayed in our midst four days after the conference and preached for us each evening. May the Lord richly reward these brethren for their labors, which we feel sure were not in vain.

Sunday, Dec. 29, we reorganized our Sunday school. Some new teachers were called into service. They need our prayers, so we ask an interest in the prayers of all God's people for the work at this place.

Jan. 6, 1936. Floyd W. Steckly.

Wellman, Iowa

(Daytonville congregation)

Dear Herald Readers:—Another year has passed, and we are now beginning the New Year. What does it hold in store for us? We should look forward to the good that we can do for others in the paths of righteousness. "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

On Sunday evening Bro. John M. Yoder of Cherry Box, Mo., preached for us.

The first business meeting of this congregation was held on Monday evening, Dec. 30. Previous to this date the business of the church was taken up in the presence of the entire congregation, but since the organization of this small body of members it was necessary to call a special meeting for the purpose of taking care of the necessities of the church.

Trustees were elected for the next year.

Reports were given by both secretary and treasurer of church and Sunday school.

The matter of redecorating the interior of the church and painting of the building on the outside was also considered and was turned over to the trustees to be taken care of during their earliest convenience.

(Continued on last page)

FROM OUR MISSION STATIONS

(Continued from page 885)

you who have helped us in the work both with your money and your prayers.

We are planning, if the Lord so wills, to have our revival at our mission, beginning on Jan. 23. Bro. Newton Weber of Ft. Wayne, Ind., will be our evangelist. There are people who have been attending our meetings who are not making any profession of religion. We know they are interested or they would not come. Also there are many young people who attend our Sunday school who should start to live for the Lord. Some who are already church members find it hard to break entirely away from sin. Will you pray that the Holy Spirit may fall so mightily on every one here that souls will cry out, "What must we do to be saved?"

We also are planning on a revival for our city's benefit sometime in the spring. Funds are still coming for those meetings so we know that it is God's will to have them.

On Sunday evening, Dec. 15, Bro. Allgyer was with us in our service. He gave a very inspiring message. A young sister was received into church fellowship upon confession. She had formerly been a member of the Church of God. She is the only one of her family who is a Mennonite. She needs prayer that she may remain faithful.

Our Sunday school officers for the coming year will be as follows: S. R. Blosser, Frank Cook, Supts.; Norman Smith, Maude Lusk, Prim. Supts.; Mrs. Frank Hartman, Mrs. Mary Golden, Chors.; Iva Sommers, Secy., and Cor. Secy.; Clara Smith, S. S. Conf. Del.; Frank Cook and Frank Hartman, ushers; Maurice O'Connell, state mission board member; John Huber, relief committee member; Y. P. M. moderators, Frank Cook, John Huber, Henry Mueller, Sam Blosser; secretary of home relief, S. R. Blosser.

We are glad to say that our building is very much crowded, especially for our Sunday school. Since the New Year promotions have been made and the young men's class is entirely too large. We have two large class rooms upstairs which could be divided, making room for four classes instead of only two. Of course, we cannot do this unless the funds are available. Will you help us out in this matter? We can truthfully say that the Lord has never failed us. He has supplied all our needs and we are looking to Him for the much needed class room space.

Will you continually remember us at the throne of Grace that we may be witnesses for Christ in the City of Lima? In His service,

Jan. 9, 1936. Iva Sommers.

As we increase our interest in home mission work we will see a corresponding interest in foreign missions.—J. M. N.

Hutchinson, Kans.

(Hutchinson Mission)

The joint committee having this work in charge met in its regular monthly meeting, Jan. 2, at the Mission building. At this meeting Bro. Paul E. Roupp was duly appointed superintendent of the mission. A special season of prayer was held in his behalf. With reference to the service rendered by Bro. and Sister J. F. Brunk, the committee tendered them a vote of thanks for the service given in starting and carrying on this work. The committee also recognized with appreciation the work done by Sisters Phoebe Waters and Gertrude Schrock and asked them to continue until Bro. Roupp becomes fully acquainted with the work.

The committee instructed the building committee to proceed as rapidly with the mission home as means are available. Funds will be needed to plaster and complete the interior of the house. The erection of this building has only been done as funds were received. It is built on the same grounds that the mission building is and will be the home of the workers.

At this writing Bro. B. B. King is conducting special meetings at the Mission. Good interest is manifested. His previous experience in city mission work is valuable in giving the new superintendent help and suggestions in this line of Christian service.

L. O. King.

AFRICA WEEKLY NEWS LETTER

Bukiroba, Musoma, T. T.
Dec. 7, 1935.

Dear Readers of the Herald:—It is with joy that I write to you, not because of what I might say but because I know you are responsible for many of the blessings that come to us because of your prayer and support, and I know that only as you are informed of the work are you able to pray intelligently. The work at Bukiroba is started and every one of us on the field is rejoicing that the work can be extended to other parts. I know that you at home will praise the Lord with us as you read this.

We left Shirati on Dec. 4 by auto to begin the work here. With us we took much of the equipment needed and another load was sent by Mr. Lauterbach's dhow and arrived a day later because of inclement weather and a heavy load. Judging from the report of our Christian boys on it, they must have had a real dangerous experience due to a sudden gust of ill wind, and we rejoiced to hear them say that God helped them and that if it had not been for His help they would all have been lost. If you know the African you will realize that it is best not to take everything too literal in such a graphic re-

port, but knowing the boys that we on and judging from what they said am inclined to think they gave a true report. The day we left Shirati the words of God to Moses came to me recorded in Ex. 33:14: "My presence will go with thee and I will give you rest and Moses' words record our prayer too: "If Thy presence go not with us carry us not up hence."

The pioneer party this time number three; namely, Bro. and Sister Ferst and myself. Sister Stauffer had to remain behind for a bit, due to an attack of fever that set in prior to our leaving. We are thankful to report that she was over the fever and up again by the time we left, but we all felt not wise to have her risk the rigors of pioneering until she would have a bit of time to regain strength again. I trust we shall be able to have her come to us in a week or two. We rejoice to see her resignation to that which seemed wise, but I wonder if she did not have the hardest task of us all.

The work at Shirati has been greatly blessed and is in a growing state. Not all was finished that we hoped would be by the time of our departure but we were assured that the time to begin here was far overdue so I trust you will not forget that the servants of Shirati are still having a heavy program; though it differs from ours in nature it certainly is not any less in responsibilities and weight.

The work here has begun, and this is about all that one can say in the matter of progress. It seems that the work is being begun with a baptism of trials to begin with for some reason unknown to us but we have felt that after the storm has broken and the clouds roll away the time of refreshing will be sure to follow. This is a different tribe from the one at Shirati, and fear the difference is the cause of some of the problems that have taken much of our time and concern. The tribe is more shiftless and not as good laborers as the Dholuo, and will consequently need more teaching, training and discipline. They are sure their difficulties are due to the sun, the land, the rain, the Europeans or something other than their own fault and the result is that what you do to help them will oftentimes be construed by them as unfair, un-Christian, or unwise. There are some of the things that you can lay on your heart to pray through with us. May you be—

"Praying always with all prayer and supplication." His servant,
Elam W. Stauffer.

If the 600,000,000 professed Christians of the world would feel the burden of the billion lost in sin, they could soon be won for Christ.—J. C. Clemens.

"My son, if sinners entice thee, consent thou not."

Married

Hershberger—Bontrager.—On Dec. 21, 1935, Clarence Hershberger of Milford, Nebr., and Sister Nadine Bontrager, of the East Union congregation, Kalona, Iowa, were united in marriage at the home of the officiating minister, D. J. Fisher. May the Lord bless them through life.

Good—Zimmerman.—On Sunday, Dec. 29, 1935, at the home of the officiating bishop, Bro. William Ramer, Goshen, Ind., Bro. Carl J. Good of Wooster, Ohio, and Sister Annetta J. Zimmerman of Goshen, Ind., were united in marriage. May God's blessings attend them through life.

Hahn—Marks.—Bro. Willis Maynard Hahn and Sister Ethel May Marks, both of the Olive congregation near Wakarusa, Ind., were united in holy bonds of matrimony on Christmas eve at the home of the officiating minister, Bro. C. Shank. May the blessings of God accompany them through life.

Bissey—Gingerich.—Jan. 1, 1936, Bro. John Bissey and Sister Mollie Gingerich, both of the East Union congregation at Kalona, Iowa, were united in marriage at the home of the bride's parents, Bro. and Sister J. F. Gingerich, in Kalona, Ia., Bro. D. J. Fisher officiating. May God's blessings be theirs as they go through life together.

Obituary

Croy.—Clifford Croy, son of Zelda and Lue Croy, was born May 16, 1922; died Jan. 3, 1936; aged 14 y. 8 m. 18 d. His mother preceded him in death a little over 4 years ago. He was done for him that loving hands could. He leaves to mourn his departure a father, sisters, and many relatives and friends. Funeral services were conducted by J. R. Shank. Text, Isa. 38:1. Burial in the Wilson Cemetery.

Marks.—Joan Edith, daughter of Edward and Edith Marks, was born near Wakarusa, Ind., Oct. 19, 1935; died of pneumonia Dec. 30, 1935. Surviving are her parents, 5 sisters (Mrs. Willis Hahn, Ruth, Grace, Lois, Leona), 2 brothers (Clyde and Lowell), the maternal grandparents (Mr. and Mrs. Daniel Hunsberger), and many relatives. Two brothers (Donald Devon and Willis Roy) preceded her in death. Funeral services were held at the Olive Mennonite Church, conducted by Bros. D. A. Under and C. A. Shank. Text, Cant. 6:2. Burial in adjoining cemetery.

Keener.—Katie M., daughter of the late John and Lizzie Martin Keener, died at her home at Strasburg Dec. 5, 1935; aged 54 y., 11 m. 1 d. She was a member of the Strasburg Mennonite Church. She is survived by the following sisters and brothers: Mrs. Annie Brubaker, Mrs. John Neff, Mrs. Elizabeth Ranck, Mrs. Elam Burkhart, Harry M., Mrs. Tobias Kreider, John M., Mrs. Geo. K. Harnish, Amos and Martin M. Funeral services were held at the home Dec. 9 by C. M. Brubaker and at the Church by Jacob T. Harnish. Burial in the adjoining cemetery.

However painful it may be
To know that she is gone,
The thought is sweet that we may meet
Her in that Heavenly home.

By a sister.

Cressman.—Lenora Cressman, daughter of the late Mr. and Mrs. Claron Cressman, who was born near New Dundee, Ont., and lived at the home of her sister, Mrs. Mahlon Clemens, Kitchener; died on Thursday Dec. 26, 1935; aged 49 y., 11 m. 17 d. She is survived by 2 brothers (Wilfred S. and Clifford I., both of Kitchener) and 4 sisters (Mrs. Franklin Honsberger of Beamsville, Mrs. Jerry B. Weber of Burnsey, Sask., Mrs. Oray I. Wills of Jordon,

Ont., and Mrs. Mahlon Clemens of Kitchener). She was a faithful member of the First Mennonite Church. While she was of a retiring nature, nevertheless she sought to fill her place in life. Funeral services were held at the Church in charge of C. F. Derstine. Theme, "A Tearless Heaven." Interment at the Weber Cemetery, Strasburg.

Brubacher.—Christian Brubacher, the last surviving member of the Jacob Brubacher family, was born May 20, 1850, at the same home, two miles west of Kitchener, Ont., where he passed away Dec. 18, 1935; aged 85 y. 6 m. 20 d. His wife, Emma Shantz, survives, with 1 son, Jacob G., of Bro. Brubacher's former wife, Lydia Good, who predeceased him 25 years ago. Four grandchildren also survive. Bro. Brubacher was a member of the First Mennonite Church and was known for a deep interest in the welfare of the Church. The life he lived and his conduct in the community at large gave its own effective testimony. He lived and died with the respect and love of the Church and community and his generosity was greatly appreciated as well. Funeral and burial services at the First Mennonite Church at Kitchener in charge of the Brethren C. F. Derstine and J. B. Martin. Theme, "The Vacant Chair."

Nissley.—Mary Emma (Rohrer) Nissley, widow of Samuel B. Nissley, of Landisville, Pa., was born Oct. 1, 1853; died Dec. 23, 1935; aged 82 y. 2 m. 14 d. At the time of her death she lived with her daughter, Anna May Longenecker, in Mt. Joy, Pa. After being confined in bed for seven months, her death came very peacefully. She was of a kind and loving nature, and by her busy life had many friends who, as well as her family, feel the loss. She was a member of the Chestnut Hill Church, always present when she was able. She leaves 5 children: Phares R., Landisville; Samuel R., East Petersburg; Anna May (wife of Howard Longenecker), Mt. Joy; Norman R., Salunga; and Emma (wife of Willis Baer), DeLand, Fla.; also 8 grandchildren, and 3 great-grandchildren. Services were held at the home by Hiram Kauffman and at the Landisville Church by Jacob Charles and Henry Lutz. Text, Heb. 4:9. Burial in the Landisville Cemetery.

Bender.—Edith Mae, daughter of John and Barbara Bender, was born at Goshen, Ind., Sept. 16, 1931; died at the home of her grandparents, Noah and Elizabeth Stutzman, at Hartsville, Ohio, Dec. 27, 1935; aged 4 y. 3 m. 11 d. She with her parents moved to Hartsville after having spent the last year in Texas for her mother's health. About a week after moving she took sick with pneumonia and was sick only 6 days. She suffered much but was very patient and never complained. She loved to go to Sunday school and could hardly wait from one Sunday to the next to go. We cannot understand God's ways, but we can only humbly bow to Him and say "Thy will not ours be done." She leaves to mourn her early departure her father, mother, 2 sisters (Dorothy and Irene), 1 brother (Wilbur). Funeral services were conducted by Simon Coblenz and Sam T. Eash and a short message in English by O. N. Johns of Canton, Ohio. The body was laid to rest in the Walnut Grove cemetery.

Spicher.—William Gardner Spicher was born in Indiana Co., Pa., Nov. 12, 1856; died at his home at Rockton, Pa., Dec. 30, 1935. He is survived by his wife (Lorana Hummel Spicher), 3 sons (Chester of Indiana, Pa., Murray of Pittsburgh, Lester of Rockton), 5 daughters (Mrs. May Brubaker and Mrs. Alda Passmore of Rockton, Mrs. Jennie Holloper of Big Run, Mrs. Goldie Reese of Pittsburgh, Mrs. Velma Holloper of Medina, Ohio), 47 grandchildren, and 6 great-grandchildren. Brother Spicher united with the Mennonite Church about 35 years ago. He was ordained as deacon in 1902 in which office he served faithfully until the time of his departure. He was held in high esteem by all who knew him, and greatly beloved by young and old in the Church. His life was a living monument as a witness for Christ. He carried the burdens and responsibilities of the

congregation at Rockton alone for many years because there was no resident minister. In the Church and home he will be greatly missed. Services were held in the home and interment in the Rockton cemetery. Text, Joshua 3:4.

Hertel.—Mary Moss Hertel, widow of the late Frank Hertel passed away at the home of her daughter Mrs. Henry Hammer of Centerville, Ont., Tuesday evening Dec. 24, 1935; aged 77 y. 4 m. 14 d. She was born in Germany Aug. 10, 1858, coming to this country with her parents, Charles and Mary Moss when a young girl. On March 12, 1876 she was united in marriage to Frank Hertel, who predeceased her in death 4 years ago. This union was blessed by 4 sons and 2 daughters, 2 sons having predeceased her in death in infancy. She leaves 2 sons (Edward of Blair and Herbert of Kitchener), 2 daughters (Mrs. Adam DeBrusk of Blair and Mrs. Henry Hammer of Centerville), 13 grandchildren and 1 great-grandchild to mourn her loss. One brother, John Moss of Kitchener also survives. Sister Hertel made her contribution to the Church and community by her substantial and consistent life, and passed her sojourn here with honor and respect. Funeral services were held at the First Mennonite Church of which she was a member. Bro. C. F. Derstine had charge of the services. Theme, "The Living Hope."

Zimmerman.—Emma Leshner Zimmerman, daughter of Jeremiah and Elizabeth Hollar Leshner, was born July 4, 1875; died Dec. 16, 1935; aged 60 y. 5 m. 12 d. Her husband, Harry S. Zimmerman, passed away last April, and for the past 3 months she had her home with her sister, Mrs. E. C. Stattler of Cashtown, Franklin Co., Pa., where she fell peacefully asleep after a long period of illness. She bore her afflictions patiently though her sufferings were intense. She was a faithful member of the Williamson Mennonite Church and a beloved Christian in her community. She is survived by one daughter, Emma May Zimmerman, of Cashtown, and these brothers and sisters: Mrs. Newton Miller, Mrs. E. C. Stattler, Cashtown; Mrs. C. H. Fields, Chambersburg; David Leshner, Greencastle; Abram Leshner, Chambersburg, and Mrs. J. R. Pickering, Williamson. Funeral services in charge of Bro. Walter H. Lehman, assisted by J. W. Yohe of the U. B. Church were held in the St. Johns U. B. Church at Cashtown where many friends and relatives were assembled. Text, Rev. 7:13, 14. Interment was made at the Fairview Cemetery, Mercersburg, Pa.

Keener.—John B., son of Henry and Barbara Bally Keener, was born in East Lampeter Twp., Oct. 18, 1845; died Nov. 28, 1935, at Strasburg; aged 90 y. 1 m. 10 d. In early life his parents moved to Strasburg Twp., where he lived until his death. He was a farmer by occupation but in later years had lived retired. He was long an active member of the Strasburg Mennonite Church, and was a deacon in the Church for 50 years. His wife preceded him in death 14 years ago, also 2 children in infancy. One daughter, Katie, died just one week after his death. The following children survive: Mrs. Annie Brubaker, Mrs. John Neff, Mrs. Elizabeth Ranck, Mrs. Elam Burkhart, Harry M., Mrs. Tobias Kreider, John M., Mrs. George K. Harnish, Amos M., and Martin M.; 39 grandchildren and 25 great-grandchildren also survive. Funeral services were held at the home Dec. 1 by C. M. Brubaker and at Strasburg Mennonite Church by Bishop Noah Mack assisted by Jacob T. Harnish and Frank Herr. Interment in the cemetery adjoining the Church. "He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door;
Nor his gentle voice with its tender tone,
Be heard again by his own hearthstone;
He has gone to that beautiful land afar,
Where all the saints and angels are."

Unzicker.—John Unzicker was born in Hamilton, Ohio, Oct. 22, 1852; died Dec. 17, 1935, at his home at Tuleta, Texas; aged 83 y. 1 m. 25 d. His recent sickness started last April, when he had a slight stroke and gradually be-

C. F. Derstine and S. F. Coffman. Message, "A Christian Churchman." Burial at Strasburg Cemetery.

CORRESPONDENCE

(Continued from page 893)

The need of new church hymns was a problem presented before the members on Sunday morning, but was found necessary to wait till most of the members were present. Due to the weather conditions here the number present was not as large as usual.

The winter Bible school is in progress at Wayland at this writing. The Bible school was held in the local church here during the past winters, and it was decided by the board to have the school in the Sugar Creek district this year so as to render it possible for the young folks of that community to attend the school. There are 45 attending, the most of whom are from the immediate vicinity. Bros. Edward D. Dyer and Simon Gingerich are the instructors.

A large number from this vicinity are attending the Short Term at Hesston this year.

Several of the congregations around here were privileged to hear a program presented by the Hesston group, which toured through this locality during the Christmas season, giving a message of speaking and song.

Jan. 6, 1936. Ervin Kempf.

ANNOUNCEMENT

A two-weeks Bible school is to be held at the Howard-Miami Mennonite Church near Kokomo, Ind., Jan. 20-31, 1936.

Instructors: S. G. Shetler (principal) and J. N. Kaufman.

Subjects offered: Genesis, Esther, John, Mark, I Tim., II Tim., II Cor., Vocal Music, Teachers' Training—Bible Survey, Teacher Training—Child Study, Christian Principles—Holy Kiss, Anointing with Oil, Church and State, Bible Geography—O. T., Bible Doctrine—Plan of Salvation, Missions—F. R. L.

Tuition, 75c per week. Board and lodging free to students from other communities.

For further information, write to Niles M. Slabaugh, Kokomo, Ind., R. 4.

The highest bidder for the crown of glory is the lowliest wearer of the cross of suffering and denial.—A. J. Gordon.

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came worse until the end came. On Dec. 2, 1880, he was married to Sara Elizabeth Herwig, of Cullom, Ill., where they had lived for a while, then moved to McCook, Neb., then later to Tuleta, Texas, where they lived over 28 years. He is survived by his widow, 6 sons and 3 daughters (Melvin Clarence of Elsa, Texas; Reuben Raymond of Houston, Texas; Mrs. Elva Murphy of Tuleta, Texas; John Alfred of Galesburg, Ill.; Edgar Lewis of Los Angeles, Calif.; Mrs. Loretta Young of Falfurrias, Texas; Ezra Willard of Washington, D. C.; Amos Conrad at home, and Mrs. Viola Athinson of Bloomington, Texas). One son (Chester Arthur) preceded him on Feb. 10, 1935. He also leaves 1 brother (Pre. Peter Unzicker of Elkhart, Ind.), besides 18 grandchildren and a host of friends. He united with the Mennonite Church in his early manhood. He trusted in his Pilot who could bring him safely home. The funeral services were held at Beeville, Texas, in charge of Bro. E. S. Hallman and Bro. H. F. Reist. Text, Psalms 116:15. Buried in the Beeville Cemetery.

Gerber.—Lawrence Gerber, son of the late Amos and Sarah Gerber, was born near Walnut Creek, Ohio, July 5, 1881; died at his home in Sugar Creek, Ohio, Jan. 3, 1936; aged 54 y. 5 m. 28 d. He was united in marriage to Lovina Hershberger in 1903. This union was blessed with 5 sons and 2 daughters (Harold, of near Sugar Creek, Ross, Edward, Ralph, and Mary of the home); also 1 adopted daughter (Mrs. Moses G. Miller, of Dundee, Ohio). One son (Lawrence Jr.), and 1 daughter (Hallie) preceded him in death. A granddaughter Lois, 1 brother (George of near Sugar Creek), and a sister (Mrs. E. A. Mast of Walnut Creek) also survive. He united with the Walnut Creek Mennonite Church in youth and remained a faithful member until the angel of death called him home. He had always enjoyed good health until his heart began to weaken in the past year. During his affliction, he was always patient, never complaining, and always enjoyed the fellowship of those who visited and comforted him. Funeral services were held Jan. 5, 1936, at the Walnut Creek Mennonite Church by A. W. Miller, D. M. Friedt and Venus Hershberger. Text, Rev. 13:14; Num. 23:10. Burial in nearby cemetery.

"Father, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Never can distress thee more."

Cressman.—Josiah S. Cressman passed away at the home of his sisters, 778 King St. East, Kitchener, Ont., on Sunday evening Dec. 29, 1935, following a brief illness, at the age of 74 y. 2 m. The deceased was a son of the late Isaac and Elizabeth Cressman. He was born on the Cressman homestead at Strasburg Oct. 29, 1861, and farmed on what is now the well known Cressman Woods Farm for a period of 18 years, retiring from that place 22 years ago and residing at Sunnyside since 1915, until making his home with his sisters a little more than a year ago. On Jan. 23, 1895, he was united in holy marriage to Mary Brubacher who predeceased him April 25, 1898. On Sept. 15, 1916, he was again united in marriage to Charlotte Moyer who predeceased him June 26, 1934. He is survived by 1 brother (Isaiah of Strasburg) and 5 sisters (Mrs. Daniel Culp, Sarah, Minerva and Malissa of Kitchener, Mrs. Uzziah Shantz of Strasburg). He was predeceased by 5 brothers (Ephraim, Jacob, Nelson, Allen and Adam) and 2 sisters (Mrs. A. Biehn of Guernsey, Sask., and Mrs. Samuel Schweitzer of Kitchener). Brother Cressman was a faithful member of the Mennonite Church and he had a vital interest in all the activities of the Church. His practical participation in the activities of the Church was commendable and appreciated. This all was the result of a personal experience with God which he manifested in his life constantly. Funeral services were held at the First Mennonite Church in charge of the Brethren

Miller.—Gideon J., son of the late John Y. and Katherine Miller, was born Feb. 28, 1872, near Middlebury, Ind.; died Dec. 22, 1935, at his home near Shipshewana, Ind.; aged 63 y. 9 m. 24 d. On Dec. 22, 1895, he was married to Lydia Ann Kenagy with whom he shared life for just 40 years, as he passed away on their fortieth wedding anniversary. He is survived by his wife, 5 children (Mrs. Gladys Rutt of Gulfport, Miss., Mrs. Nona Kauffman of Goshen, Ind., Mrs. Ida Hostetler of Dhamtari, C. P., India, John G. of Shipshewana and Perry G. of Middlebury), 8 grandchildren, 3 sisters (Mrs. Anna Kauffman, Mrs. Savilla Troyer, Mrs. Fannie Christner), 1 brother (Levi J.), and 3 aunts (Mrs. Mary Schrock of Modesta, Calif., Mrs. Susan Miller of Wayland, Ia., and Mrs. Catherine Miller of Middlebury, Ind.). One sister and an infant son preceded him in death. He was a faithful and loving husband and father and will be missed by his family more than words can express. Although he suffered much, having been confined to a wheel chair for almost four years, he never complained, but was patient and always concerned for the welfare and happiness of others. He many times expressed a desire to go home to rest. He was a faithful and loyal member of the Mennonite Church from his youth. Funeral at the Forks Church conducted by M. C. Lehman, Early Bontrager, and D. D. Miller, on Dec. 24.

"Beautiful toiler, thy work all done,
Beautiful soul, into glory gone;
Beautiful life, with its crown now won,
God giveth thee rest.
Beautiful spirit, free from all stain
Ours is the heartache, the sorrow and pain;
Thine is the glory, the infinite gain,
Thy slumber is sweet."

Heatwole.—Bishop Anthony P. Heatwole, son of Joseph and Lydia (Rhodes) Heatwole, was born near Dayton, Va., April 23, 1855; departed this life Dec. 20, 1935, near Waynesboro, Va.; aged 80 y. 7 m. 26 d. He was united in marriage to Bettie Etter of Dayton, Ohio, Jan. 14, 1877. To this union were born 10 children, 5 of whom preceded him in death. His aged, faithful companion, 2 sons (one a minister), 3 daughters, 18 grandchildren, 9 great-grandchildren, 1 brother, 2 sisters, with a number of other relatives and friends are left to mourn his passing. He with his family moved from Rockingham Co., to Augusta Co., Va., in the fall of 1880, where he lived an active and useful life for the churches in the upper district of Virginia. He was ordained deacon at the Hildebrand Church Dec. 27, 1885, and a minister June 26, 1887, at Springdale Church, and a bishop at the same place Dec. 3, 1891. He labored in these special offices for 50 years. Only the last year he asked not to be on the calendar of appointments and preached only a few times. He was, however, a regular attendant at services, and frequently opened or closed the meetings. He failed fast in the last year. Just two weeks before his death he met with the council for some important Church work for the last time. The conference has lost a stalwart defender of the faith, for when it was at all possible he was at his post and gave voice to what he thought was best for the Church. He was faithful in visiting the sick and fulfilling all other duties of an obedient shepherd. Funeral services in the afternoon of Dec. 22 in charge of Bishop J. R. Driver. Service at the house by A. H. Showalter. Those assisting in the services were E. C. Shank, A. B. Burkholder, S. H. Rhodes (who preached the sermon), Lewis Shank, Jacob Heatwole, and J. L. Stauffer. Our loss is his gain.

"His languishing head is at rest,
Its thinking and aching are o'er;
His quiet immovable breast
Is heaved by affliction no more;
His heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat—
It never shall flutter again."

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

All Scripture is given
by inspiration of God."

January 16, 1936

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

"Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh."

The greater part of this number of the Supplement is made up of long articles. But these articles are, for the most part, divided into smaller subdivisions, so that, we trust, they may not appear tediously long to the kind reader. We believe also that a glance at the articles will reveal to you a number of vital Bible doctrines that all people should keep in mind and meditate upon. In all of these articles we have been scrupulously careful that the term, Christian Doctrine, may apply to them all.

Worship.—God has declared that "They that worship him must worship him in Spirit and in truth." There are many forms of worship that are not really worship at all. Worship, to be acceptable to God, must spring from the heart—a heart filled with reverence and devotion to Him, with adoration for and loyalty to His Word. When the soul is filled with love and devotion to Him, with reverence for His Word, and submission to His will, then we may expect the lips to sound forth His praises, the tongue to proclaim His holy Word, the hands to be diligent in His services, the affections set on things above, and the feet to be planted solidly upon the highway of holiness.

There is a kind of worship that does not reach the Throne. Our Savior tells of such when He says, "In vain do they worship me, teaching for doctrine the commandments of men." Theirs is what is sometimes called "a will worship;" a pretended adoration for God but a love for that which God condemns. This kind of worship is foreign to those whose hearts are set upon God, whose affections are

set "on things above, not on things on the earth." It is impossible for those whose souls are filled with reverence to God to live in disobedience to His Word.

Christ sets the subject of worship clearly before us when He says, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Nonresistance.—As this is being written there are ominous war rumors coming from Europe. This being written two weeks prior to its intended publication, all sorts of things may happen before it gets into print. Our purpose in writing is not to discuss war problems pertaining to Europe, Africa, Japan, China, or America, but to turn the light of Scripture upon what a Christian ought to do in time of war.

Christ our Lord is heralded in prophecy as "The Prince of Peace." His coming to earth was heralded forth to the world in these words: "Glory to God in the highest, and on earth peace, good will toward men." When Christ had grown to manhood and took His place as God's spokesman upon earth, He taught the doctrine of peace (Matt. 5: 38-45; 26:52; Jno. 14:27; 18: 36) and exemplified His teaching by living a peaceable, non-resistant, righteous life. The apostles likewise taught and exemplified the same teachings (Rom. 12:17-21; II Cor. 10:4; Jas. 4:1; I Pet. 4:12-19), thus carrying out His will that His disciples "Follow his steps." Nonresistance is clearly, definitely taught in the Gospel of Christ and His disci-

ples are commissioned to "teach all nations . . . to observe all things whatsoever I have commanded you."

We may have our opinions as to which of the nations is the greatest aggressor in the "wars and rumors of war" in evidence today, but over and above all these things is the fact that as Christians "the weapons of our warfare are not carnal," and that as followers of the Prince of Peace we should have absolutely no part in carnal warfare of any kind. This applies to wars between nations, to suits at law, to neighborhood or domestic or church quarrels, and to everything else in which the peace principles of the Gospel of Christ are being violated.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.—Rom. 12:19, 20.

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FIFTY FUNDAMENTAL FACTS

I. There is a God.

Look in whatever direction you will—in the heavens above, in the earth beneath; in the Bible, in God's other great book, the book of Nature; in realms scientific or unscientific—and you meet up with multitudes of questions which can be answered only upon the ground that there is an Infinite Being, a Super-human Intelligence, a Mighty God, an Allwise Designer of all things visible and invisible, who is responsible for all these things. The origin of matter, the origin of life, the origin of species, and a number of other things equally mysterious by any other hypothesis, can be accounted for only in this way. They who lengthen the six days of Genesis into that many ages and account for all these things by "the laws of Nature" forget that there can be no laws without a law-maker or law-giver. The longer we meditate upon these things the more fully we are convinced that only "the fool hath said in his heart, There is no God." "Many infallible proofs" of the existence and overruling power of God are to be found in the Bible, in the Book of Nature, and in any well written book on Christian evidences.

II. There is but One God—the Holy Trinity.

Our first proof is the testimony of God Himself. In His invitation to the lost world He pleads: "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else" (Isa. 45: 22). This assertion that He is the One and only God is repeated in a number of scriptures. All the inspired men who wrote the Bible wrote from the assumption that the God of the Bible is the only Supreme Being in existence. From the idolater's standpoint there are "gods many and lords many;" but from the standpoint of the doctrine of a Supreme Being having "all power . . . in heaven and in earth," there can be but one.

Another fact equally important is the fact that this one God manifests Himself to man in the divine persons of the Father, and of the Son, and of the Holy Ghost—the three in one. As an illustration let us cite the occasion of the baptism of Jesus. Matt. 3:13-17. Jesus Himself was baptized in Jordan. At the same time the Spirit of God descended upon Him like a dove, and the Father called down from heaven, saying, "This is my beloved Son, in whom I am well pleased."

These two facts, therefore, we should believe without question: (1) there is one God, and only one God. (2) There are three manifestations of this one God which appeal to people as being three distinct personalities. Nor is it necessary to reconcile these two facts—as some have tried to do and become either extreme unitarians or extreme trinitarians. We must first believe, before we attempt to reconcile. "With God all things are possible." Upon the foundation of the Triune God is based the entire structure of the Christian faith.

III. God is the Creator of all things visible and invisible.

Skeptics scoff at the idea of God creating all things "out of nothing." Suppose we accept this logic, and put it up to them to establish a more plausible, reasonable theory. Denying the power of God to call matter into existence, it puts us up against the proposition of matter being self-creative—a miracle harder to believe than to believe that all things were called into being by an all-wise, all-powerful, everywhere-present Being who is without beginning or ending, without any other limitations. The miracle of the creation can not be argued away. To deny the power of God to perform it means to create the necessity of a still greater and more unbelievable miracle—the creation without a Creator. The most logical and reasonable solution to our problem is that found in Gen. 1:1 ("In the beginning God created the heavens and the earth"); and in Jno. 1:3 ("All things were made by him; and without him was not anything made that was made.")

IV. The Bible is the Word of God.

This fact is proven by evidence both inside and outside the Book of all books. The fulfillment of prophecy alone is sufficient to prove it. "Prophecy," we are told, "is history pre-written." The history of nations is a standing proof of this fact. Where is the man, or set of men, who could have foretold the details of Christ's life from the place and manner of His birth to the time of His majestic return to the right hand of the Father? Outside the Bible science has been compelled to reverse itself time and again, in every department of science; but the Bible never. The Bible has withstood the test of all the ages; it has outlived all its foes—except

those of the present generation. As literature, it stands at the top. It is the only authentic source of information and light concerning the eternity before Adam and the eternity after death. Both inside and outside this wonderful BOOK there is abundance of evidence that it is THE WORD OF GOD; that it was written by "holy men of God who spake as they were moved by the Holy Ghost."

V. "The Law was our Schoolmaster to bring us to Christ."

The Bible is divided into two great parts; namely, the Law and the Gospel. As the Law of Moses was the rule of life for God's people in the former dispensation, so the Gospel of Christ performs a similar mission in the present one. Everything under the Law pointed to Christ. When Christ finally did come and establish the Church on the eternal Rock of the ages, one of the chief themes of the apostles was to prove from the Scriptures that Jesus of Nazareth was the Messiah of prophecy. The Law was perfect; nevertheless, it was "weak through the flesh." All the sacrifices under the Law pointed forward to Him who "by one offering perfected forever them that are sanctified." The Law, having but "a shadow of good things to come," could never "make the comers thereof perfect." Nevertheless, it filled its place. The moral law of God, having existence from the beginning, was in the Law of Moses, it is in the Gospel of Christ. This Law was the Word of God, instrumental in getting the people of God ready for the Messiah.

VI. The Gospel of Christ is our rule of life for the present Dispensation.

With the Law of Moses nailed "to the cross" (Col. 2:14), being fulfilled in Christ, we have a new Law, the Gospel of Christ, to direct us in our journey of life—as Paul writes to the Hebrews: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2). The last thing that our Saviour said to His disciples before He took His triumphant flight to glory was that they should "teach all nations . . . to observe all things whatsoever He had commanded them. Furthermore, there is a fearful punishment decreed for those who "obey not the gospel of our Lord Jesus Christ" (II Thes. 1:6-9). We thank God for the Gospel. "It is the power of God unto salvation, to every one that believeth" (Rom. 1:16).

VII. There is a personal devil.

There are two things which all men of faith believe: (1) There is a personal God, the Author of all our blessings. (2) There is a personal devil, the arch deceiver of mankind, the adversary of souls. Let no one deceive himself with the idea that "every man is his own devil." It did not work that way in the garden of Eden; it does not work that way now. As "an angel of light," he has deceived many and caused them to make shipwreck of souls. As "a roaring lion," he is still carrying on his deadly work of wreck and ruin. As "the god of this world" he is blinding the eyes of those who will not yield themselves to God, and he is further leading them into paths of wickedness and destruction. You don't need to open your Bibles or listen to any orthodox preacher to be convinced of the fact that there is a personal devil. Just take a good, square look at this dark and sinful world, and you have proof sufficient to convince any man who is not blinded by this arch deceiver of souls.

VIII. Man is a finite image of the Infinite God.

"Let us make man in our own image," said the Creator as He was nearing the end in His work of creation. Without discussing the question as to whether this meant the physical image of God, or the spiritual image that now absorbs our attention. So far as the physical image of man is concerned, it is not so very different from that of the lower animals; as you compare their skeletons. But when you consider their images otherwise, you will find man in a class with God while the lower animals constitute a class by themselves. In all the attributes of mind and soul, the man of God resembles his Maker. "For we all, beholding as in a glass the glory of the Lord, are changed into the same image." In his fall man lost the image of God and took on himself the image of the devil. The regenerated man regained it again in Christ. There is this difference, however, between God and man: God is Infinite; man is finite. God is perfect, man has his limitations. In none of the Christian attributes, though we may shine in the image of our Maker, can we equal God. We are at best but frail, fallible creatures who, after having done all that lies within our power to do, must still say, "Unprofitable servants." Our only hope of perfection lies in being perfect

Christ. We all need to heed the warning voice of our Savior: "Without me ye can do nothing." Abiding in Him we can say, "I can do all things through Christ which strengtheneth me."

IX. Man, as God created him, was an intelligent, holy creature.
The Bible leaves no room for "the cave man;" only as fallen man has in places degenerated into that kind of a creature. The evolutionist's "we may reasonably suppose" is no match or substitute for a plain "Thus saith the Lord." When Adam "gave names to the cattle, and to the fowl of the air, and to every beast of the field" he did something that no present-day naturalist is able to do. It requires a mighty stretch of the imagination to think of the evolutionist's "primitive man" doing all the things that are attributed to Adam, the first man, in the second chapter of Genesis. But man's intelligence was simply incidental to his lofty state spiritually—without sin, in fellowship with his Maker, knowing no death until the arch "angel of light" caused him to fall from his lofty, blissful, sinless state.

X. Man, through yielding to temptation, fell from his original ideal state.

The third chapter of Genesis tells of causes and results of the fall. The idea that man's fall consisted in "a failure to rise" is the product of a brain that is either without faith or sane reasoning powers. Genesis III either means what it says or is unworthy of a place in God's holy Book. Eccl. 7:29 says: "God hath made man upright; but they have sought out many inventions." Paul gives us his description of fallen man: "We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Tit. 3:3); "and were by nature the children of wrath, even as others" (Eph. 2:3). Of the sinful, degenerate, fallen creature, he says, "Even their mind and conscience is defiled." For the great contrast between man in his original pure and holy state and man as he became after his fall, compare the second chapter of Genesis with the latter half of the first chapter of Romans.

XI. Fallen man is the most degraded creature on earth.

The rest of the animal creation is as God created them, except they have become influenced through fallen man. The hog fills himself with the things that he likes, lies down and grunts. The least of prey pounces upon its victims, makes a meal of them, and then sulks back into his den. And so with the rest of the animal creation. They were never intended for the lofty place which God designed for man, and in the main are true to the purpose for which God created them. But it remains for man, who fell from the lofty stage of the noblest of God's creatures into the lowest depths of degradation that it is possible for any earthly creature to reach. What other animal besides man can equal him in drunkenness, in murder, and in the lowest depths of vice! Where is there another set of creatures that will band themselves together, cross the ocean, travel thousands of miles, for the sole purpose of destroying their enemies by the wholesale in bloody war! Is there anything in the brute creation that can in any way equal the degradation and vice found in the slums or in the "high society" of our cities? Look at fallen man as he really is, and there are two emotions that grip our soul: (1) The awful retribution in store for fallen man in the place "prepared for the devil and his angels," which is his just portion. (2) Our greatest sacrifices are not too great in a faithful effort to rescue these poor, lost souls from the thralldom of sin and have them for a blessed eternity.

XII. The redemption of fallen man is possible alone through the atoning merits of the blood of Jesus Christ.

Men have tried reformation, but that can at best affect the moral life. The social gospel can at best clean up the outside. Wealth enables one to be "clothed with purple and fine linen, faring sumptuously every day," but it can never carry them "by the angels into Abraham's bosom." Even the giving of "our bodies to be burned" (I Cor. 13:1-3) will avail us nothing when it comes to the salvation of the soul. Paul's testimony is that "Without the shedding of [our] blood there is no remission" (Heb. 9:22); while Peter solemnly informs us that we were "not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (I Pet. 1:18, 19). The testimony of Christ Himself is that "no man cometh unto the Father, but by me" (Jno. 14:6); while Peter declares that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The gist of all this testimony may be expressed in these words: Salvation is impossible when undertaken through our own efforts or our own righteousness. Salvation is easy provided we surrender ourselves to God, accept Christ as the Savior of our souls and ransom for our sins, and let God have His full way with us.

XIII. The Redemption through Christ is for all people in all ages.

The idea that some people are born to be saved while others are born to be lost has no foundation in Scripture. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thes. 5:9). He is "not willing that any should perish, but that all should come to repentance" (I Pet. 3:9). So great is His love for the sinful world that He "gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). "As by the offence of one judgment came upon all men to condemnation, so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18). "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). From these and other scriptures it is clear that the redemption through Christ is universal and complete; and that the responsibility for any souls being lost rests wholly upon man, not upon God. "The whole world lieth in wickedness:" (1) because sinners will not accept God's provisions for their eternal salvation; (2) because of the indifference of Christian professors who fail to let their light shine and to do what they can in obeying the command of God to "preach the gospel to every creature."

XIV. Only they who accept God's plan of redemption can be saved.

We are speaking of responsible beings. Of children in their childhood innocence it is said, "Of such is the kingdom of heaven." But of those who have arrived at accountable age and intelligence it is said, "whatsoever a man soweth, that shall he also reap." While salvation is a "free gift," and it is by grace and not by works (Eph. 2:8, 9; Tit. 3:3-7) that man is saved, we are just as emphatically taught that faith, repentance, obedience, and loyal service are essential to acceptable standing before God. "Without faith it is impossible to please him" (Heb. 11:6). "Except ye repent, ye shall all likewise perish" (Luke 13:5). "He that saith, I know him, and keepeth not his commandments, is a liar" (I Jno. 2:4). Salvation is free to all people—on condition that we accept God's plan for securing it—it is forced on no unwilling people.

XV. Real salvation is made evident in a consecrated Christian life.

Salvation, as we have often been reminded, is twofold: (1) salvation from sin in time; (2) salvation from the results of sin in eternity. James reminds us that "faith without works is dead" (Jas. 2:20, 26). Paul, after enumerating the "works of the flesh" (Gal. 5:19-21), adds, "they which do such things shall not inherit the kingdom of God." Out of the heart "are the issues of life," (Prov. 4:23). It is not only true that "out of the abundance of the heart the mouth speaketh," but this same rule holds good in every walk in life. "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Where this "newness of life" exists in the heart, it becomes manifest in the daily walk, so far as the individual has the Gospel light. Saved from sin, means salvation from the pollution attendant to a life of sinful living. Where the heart is filled with "pure religion" (Jas. 1:27), the daily conduct may appropriately be described as being "unspotted from the world."

XVI. God set apart one day out of seven as a day of rest and worship.

The completion of the work of creation is thus described in the language of inspiration: "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it" (Gen. 2:2, 3). We have evidence that this day was kept holy by the people of God, even before the Law was given on Mt. Sinai. Ex. 16:16-26. Under the Law, this was the standard: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work" (Ex. 20:8, 9). Similar standards were maintained by the apostolic church under the Gospel, when the people met together on this day to worship God. It is a standard established by God Himself, not merely by the ceremonial Law nor

by sabbatarians of any other age, that all our secular labors should be taken care of during the six working days of the week, while the seventh day should be devoted to rest for the body and exercise for the soul. The Christian Church should adjust itself to God's program in this respect, and educate all Christ-professing people to hallow and adhere to this program of God for the welfare of His people and His Cause. The history of nations tells the story of lapses into heathenism whenever and wherever this holy day is disregarded.

XVII. Under the Gospel Dispensation this day of rest and worship is the first day of the week.

Under the Mosaic Law it was the seventh day of the week. But from the day of the resurrection of Christ the members of Christ's Church observed the first day for this purpose. Christ set the example by rising this day; and the disciples followed the example by meeting together, Christ sanctifying the meeting with His presence. They met on this day "to break bread" (Acts 20:7) and for purposes of preaching; and from the writings of the Antenicene fathers we have plenty of evidence that it was the custom of the Christian Church during the first few centuries to meet for worship on the first day of the week, rather than the seventh. The ceremonial Law having been nailed to the cross (Col. 2:14), the ceremonial sabbath went with it. It is to the New Testament that we must look for light on the subject. As "the Son of man is Lord even of the sabbath day" (Matt. 12:8), and as the New Testament is absolutely without the least hint of a command that the seventh-day sabbath of the ceremonial Law should be continued, and also as the first day of the week was observed as the sabbath (or day of rest and worship) from the time that Christ rose from the dead and thus set the example, the right thing to do is to keep up the Lord's day observance in a way that will enable us of a truth to say with John, "I was in the Spirit on the Lord's day" (Rev. 1:10).

XVIII. Miracles are matter-of-fact occurrences, wrought by the power of God.

Without the miracle, religion is a farce. Herein lies the difference between Christianity and other religions. The creation, the Flood in Noah's time, the giving of the Law on Mt. Sinai, the conquest of Canaan, the resurrection of Jesus, the raising of the dead by men of God in both the Old and New Testament dispensations, and other great events of history (as well as future events foretold by the prophets), could never be accounted for except through the miracle. Ordinarily, events occur through due process of Nature. When God interferes with this due process of Nature (as He did when the sun stood still in the days of Joshua and when Lazarus was raised from the dead) we call it a miracle. Christianity is still a religion of miracles, in which the power of God is manifest. The greatest modern miracle is the "miracle of grace" performed in the heart of the penitent believer as he is transformed from a child of the devil into a child of the King.

XIX. Marriage is an ordinance, instituted by divine authority.

Marriage and the Sabbath are two institutions handed down to us from the creation. Gen. 2:2, 3, 23, 24; Matt. 19:3-6. So sacred is the marriage bond that God has specifically decreed that every such couple which He "hath joined together" (Matt. 19:6) "let not man put asunder." The marriage of divorced persons having a former companion living is specifically forbidden. Mark 10:11, 12; Rom. 7:1-3; I Cor. 7:39. We can readily see why this marriage bond is so sacredly guarded. This being God's institution designed for the propagation and purity of the race and the bringing up of children "in the nurture and admonition of the Lord," the Christian home where God is fully recognized is made a citadel of godliness in which the rising generation is trained for God and its product becomes the bulwark of strength for the Church and the Nation.

XX. The Christian home is God's greatest training school for young people.

It is here where children get their first impressions of the verities of life, under the care and tutelage of their best friends on earth; where children are brought up "in the nurture and admonition of the Lord;" where safeguards are thrown around them and lessons learned from the school of life which are valuable to them in after life. It was in the mind of the Infinite that the idea of home nurture and home life was first conceived, and all parents (present or prospective) should reverently weigh their responsibility and opportunity to co-operate with and follow God's leadership and direc-

tions to the end that their children and generations yet unborn may become valiant soldiers of the Cross. The future of the Church and Nation depends upon the character of the average home.

XXI. The Church was divinely instituted as the earthly home of God's people.

That the Church was instituted by divine authority is evident from such references as the following: "Upon this rock I will build my church" (Matt. 16:18); "He is the head of the body the church" (Col. 1:18); "And he (God) gave some, apostles; and some evangelists . . . for the work of the ministry . . ." (Eph. 4:11-16); "The Lord added unto the church daily such as should be saved" (Acts 2:47). In this divinely organized institution the people of God have the privileges of fellowship, of keeping the commandments of the Lord pertaining to the Church, of building one another up in "faith once delivered unto the saints," of uniting their forces in multiplying their powers in the work of evangelizing the world each generation. When God is through with us in this home He transports us to the more glorious home in heaven.

XXII. Only saved people are fit subjects for Church membership.

When the multitudes under conviction on the day of Pentecost wanted to know, "Men and brethren, what shall we do?" Peter's response was, "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38). When the eunuch wanted to know, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest" (Acts 8:36). The Church, being a God-ordained institution for a saved people, only people who have repented of their sins, believe on the Lord Jesus Christ and His Gospel and His power to save, who have forsaken the world and have given their all to Christ have a right to claim membership in the Church of God. With this kind of a membership, the Spirit-filled organization of which Jesus Christ is the Head is equipped to go forth in the power of the Most High to win souls for God.

XXIII. Baptism is the initiatory rite into the Church.

Speaking of the relation of Spirit baptism to the Church, Jesus Christ, Paul says, "By one Spirit are we all baptized into one body" (I Cor. 12:13). The Great Commission (Matt. 28:18-20) commands three things: (1) "Teach all nations;" (2) baptize them in the name of the Trinity; (3) teach obedience to "all things whatsoever I have commanded you." Water baptism, being a symbol of the Holy Ghost baptism, should not only be administered by the same mode as that in which the baptism with the Holy Ghost is administered ("pour," "poured out," "shed forth," "fell upon," etc.) but should also be considered as the initiatory rite through which the applicant is received into the visible body and fellowship of believers. Baptism stands as the foremost among Christian ordinances, at least in point of time.

XXIV. Christian ordinances should be literally observed by all Christians.

In the first place, the general teachings of the Bible on the subject of obedience should be enough to convince us with reference to this matter. Then there is not a single ordinance that does not stand for some vital Christian principle or principles. Thus baptism, besides the thoughts presented in the preceding paragraph, is "the answer of a good conscience toward God" (I Pet. 3:21), the communion is symbolical of the unity among believers, the body commemorating the suffering and death of our Lord, the washing of the saints' feet symbolizes the humility and brotherly equality of those having part in it, and so on with all the rest of the ordinances taught in the New Testament. It is not for man to say which of the ordinances are to be observed and which to be ignored. Neither is it necessary for us to comprehend all the details connected with the whys and wherefores of all these ordinances before we are willing to observe them. All that is necessary for us to know is whether they are commanded and, if they are, to observe them. Our whole obligation is summed up in these words by our Savior: "If ye know these things, happy are ye if ye do them" (Jno. 13:17).

XXV. Church membership is designed for all Christian people.

Hear the testimony of John: "If we walk in the light as he is in the light, we have fellowship one with another" (I Jno. 1:7). Note, this does not say, we may have fellowship, but we have. In other words, if we are what we ought to be, we will belong to the Church of believers. It is idle for any man to say, "I am a Christian," and

liberately refuse to join in fellowship with other Christians of like th. Christian people should belong to the church which they feel convinced comes nearer the standards of the Gospel than any other church they know of, for the following reasons:

1. Obedience to God requires it. Jno. 14:15, 15:14; I Jno. 3:5.
2. Christian fellowship is the natural result of walking in the light.
3. The strongest of Christians need the help of their fellow believers.
4. The Church needs their help.
5. Union of forces means multiplication of power for God.
6. It is God's will that His people work unitedly for the common Cause.

XXVI. Obedience to God is essential, both to salvation and acceptable Christian living.

It is the promise of God: "Obey my voice, and I will be your God" (Jer. 7:23). Christ not only taught His disciples obedience, but expressly said, "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14). Again let us quote from "the disciple whom Jesus loved:" "If any man say, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him" (I Jno. 2:4). God's commands to obey are not autocratic. All the instructions that come from Him are conceived in the mind of the Infinite and are therefore perfect in wisdom. To disobey invites disaster and failure as a Christian—to say nothing of the fact that there is a terrible destiny in store for them "that obey not the gospel of our Lord Jesus Christ" (II Thes. 1:7-9). God's plan of salvation, and acceptable Christian living, includes obedience to His holy Word.

XXVII. The Holy Ghost leads Christian people "into all truth."

This is a companion thought to that of obedience; for God gives His Spirit, our Comforter and Guide, "to them that obey him" (Acts 5:32). It is the promise of Christ that "when he, the Spirit of truth, is come, he will guide you into all truth" (Jno. 16:13). And the more fully we commit ourselves to Him the more rapidly and completely we will be led into the truth and the light of God and His Word. And let no one get the idea that following after the Spirit is possible without obedience to Christ the Head of the Church, the Giver of the Gospel, the Author of our eternal salvation. This is what Christ says on this point: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). Follow after the Spirit, and you will be led into the Gospel light, "into all truth."

XXVIII. Prayer is an essential part of Christian life and service.

In the language of the poet, "Prayer is the Christian's vital breath." Not only are we exhorted frequently to pray, not only does the Bible give us a number of positive assurances that God will both hear and answer the prayer of faith, but the Bible is absolutely without comforting promises to the prayerless professor. As well think of the natural man living without breathing as to think of the child of God continuing to live spiritually without prayer. You never saw a mighty man of God who was not also a mighty man of prayer. "Men ought always to pray, and not to faint" (Luke 18:1). "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Tim. 2:8). If you would enjoy favor and power with God and safety in His service, then "pray without ceasing."

XXIX. There can be no escape from sin and its results except through repentance.

Christ has specifically declared that "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). And because "all have sinned and come short of the glory of God," it is therefore imperative that "repentance and remission of sins should be preached among all nations" (Luke 24:47). As there are no acceptable substitutes for salvation, neither are there any acceptable substitutes for repentance. A single sin in the soul, unrepented of, is enough to bar us out of heaven. The sinner in the Church is as guilty before God as the sinner out of the Church. Simon the sorcerer, though he had professed conversion, gave evidence that he was still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:23). Sin becomes all

the more heinous when it is committed in the face of better light. Matt. 11:20-23. There is an urgent need, at the present time, for more emphatic teaching along the line of two much-neglected themes: (1) Spiritual testimony against sin; (2) the necessity of true evangelical repentance.

XXX. The new birth is a prime essential to entrance into the Kingdom of heaven.

Christ told Nicodemus, and us, "Except a man be born again, he can not see the kingdom of God" (Jno. 3:3, 5, 7). Paul, writing to the Galatians, gives voice to the same truth, saying, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). "Child of the devil," is an expression used in Scripture a number of times when reference is made to the rejecters of the Gospel of Christ. To be transferred to the family of God it becomes necessary to be born anew. Church membership, as noted in a preceding paragraph, is both right and essential to acceptable standing before God; but mere membership in any church however worthy is no acceptable substitute for regeneration. We do not become Christians by virtue of uniting with some church, but we unite with the Church by virtue of becoming Christians. Read Tit. 3:3-7.

XXXI. Faith is the medium which binds us to God.

"Thy faith hath saved thee," is an expression used a number of times in Scripture. Paul says, "Without faith it is impossible to please him" (Heb. 11:6). On another occasion he says, "We conclude that a man is justified by faith . . ." (Rom. 3:28); also "All that believe are justified" (Acts 13:39). In the eleventh chapter of Hebrews we have a long list of heroes of faith that stand out as an illustration of what faith does for the believer. We may go through the motion of observing all the commandments of God, and do it as a matter of expediency and yet be far removed from "the obedience of faith." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart . . . thou shalt be saved" (Rom. 10:9).

XXXII. Christian unity is based upon Christ and His Gospel.

In Christ's memorable prayer in behalf of His disciples (John 17) He makes this plea: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Paul, writing to the Ephesians, speaks of "the unity of the Spirit" and "the unity of the faith." The unity taught by Christ and His apostles is the exact opposite of the underlying principles of church federation; for while they taught a unity based upon faith in the teachings of the Gospel, the church federation idea is based upon the principle of ignoring Gospel principles standing in the way of federated unity. One is based upon agreement as to what the Scriptures teach, the other is based on union in spite of denominational and doctrinal differences. "Can two walk together except they be agreed?"

XXXIII. The Church and the World are two separate and distinct bodies.

At the head of one is Christ (Col. 1:18) while at the head of the other is "the god of this world" (II Cor. 3:4), "the prince of the power of the air" (Eph. 2:2). The two leaders being the opposites of each other in every respect, it follows that there can be no amalgamation between them or their followers, neither can the children of God in any way be conformed to this world. The Bible is emphatic in teaching this standard. Read Jno. 17:14, 16; Rom. 12:1, 2; II Cor. 6:14-18; Tit. 2:11-14; Jas. 1:27; 4:4; I Pet. 2:9; I Jno. 1:15. As "strangers and pilgrims on the earth" (Heb. 10:13; I Pet. 2:11, 12) we are commanded to "be not conformed to this world" but to have our "conversation honest among the Gentiles . . . that they may by your good works, which they shall behold, glorify God." In reverence for God and His Word, in true Christian piety, in temperance, in humility, in purity, in peace, in the joy of the Lord, in dress, in speech, in everything pertaining to life and godliness, we should stand out before God and man as "a peculiar people, zealous of good works."

XXXIV. The Church is commissioned to evangelize the world with a view to winning lost souls for God.

The attitude of the Church should not be that of hatred for the world of sinners, but rather that of such fervent love for sinners that nothing will be left undone that can be done to save the sinners from their sins. It was the mission of Christ to "save his people from their sins." The Great Commission requires that we teach all nations "to observe all things whatsoever" our Lord commanded us. Having made our "calling and election sure," the rest of our lives should be devoted to the great work of winning souls for Christ and building

them up in Christ. Christ gave Himself for a world of sinners, with the idea that "we should follow His steps." Our greatest task on earth is to bring about the separation of the sinner from his sins.

XXXV. Light-bearing Christians are "the salt of the earth."

This is distinctly taught in Matt. 5:13-16. The warning note is given in these words: "If the salt have lost his savour, wherewith shall it be salted?" In other words, if we as individuals or as a church have lost our saltiness to the extent that we are no different from the world, what help are we to the world? The world must see in our business life, in our social life, in our home life, in our daily habits, in our speech, in our appearance, in our true Christian piety, in our likes and dislikes, something to which they are strangers, or we have lost our strongest weapon for God. It is to the light-bearing Christian that God and man look for effective work in bringing lost souls to God and salvation.

XXXVI. "Unspotted from the world" is God's standard for "pure religion."

You read it in Jas. 1:27. A man does not have to be all over black to be "spotted" and rejected of the Lord. What we want is to be free from all marks of worldliness, not merely part of them. One sin in the soul unrepented of means the death of that soul—unless he repents while there is still opportunity. If total abstinence is the proper rule for intoxicating drink and tobacco, the same logic makes it the proper rule for every form of sin and of sinning. If you would be the possessor of "pure religion" and shine for God, be sure and live the sinless life. You may have many good traits of character in your life, but one sin harbored in your life blasts your purity in the sight of God.

XXXVII. "The weapons of our warfare are not carnal."

Here again is a prime distinction between the Church and the world. Ever since the fall of man the record of fallen man has been one continuous record of carnal strife. The first child born to man turned out to be a murderer. The history of nations is largely a record of wars—wars between nations, wars between conflicting interests, family rows, strife in carnally-minded individuals and churches—gun fights, law-suits, fist fights, tongue fights—and one of the signs of the last days is that of "wars and rumors of wars." But Christian warfare is of entirely different nature. While the soldier of the cross is the greatest hero there is, his heroism is not demonstrated in shedding human blood or besmirching human character. The greatest conquest that man has ever known was Christ's victory on the cross. For a word-picture of the Christian warrior's weapon, read Eph. 6:10-18.

XXXVIII. Self-denial is a prime essential to Christian discipleship.

Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Again: "Whosoever doth not bear his cross, and come after me, can not be my disciple . . . whosoever he be of you that forsaketh not all that he hath, he can not be my disciple" (Luke 14:27, 33). This was Paul's resolve: "God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The more of self there is about us, the less room there is for Christ in us. God has decreed that there must first be a crucifixion before there can be a crown. The way to the attainment of the loftiest heights is by way of the foot of the cross. That Christ may reign within us, let self be upon the altar of the Lord.

XXXIX. The yoke of Christ is essential to successful Christian service.

A yoke, as we understand it, is an aid in co-operative burden-bearing. When two beasts of burden, for illustration, are thus yoked together, it means one of two things: (1) If they stand still, the yoke becomes heavier the longer it rests on their necks. (2) When they move forward, the weight of the yoke is not felt, but it enables the burden-bearers to unite their powers in progressive forward work and achievements. The yoke of Christ, as set forth in Matt. 11:28-30, is of two-fold advantage to those thus yoked with Him: (1) He is continually moving forward. While on earth He remarked, "I must walk today, and tomorrow, and the day following" (Luke 13:33); typifying a continuous forward march. (2) Since "all power" is vested in Him, those who are yoked to Him need never fear defeat. Without Him, we "can do nothing" (Jno. 15:5). With Him, we "can do all things" (Phil. 4:13). The cause of Christ is greatly hindered because too many people bearing His name prefer the unequal yoke with unbelievers to the yoke of Christ. Therefore

XL. Christian people are not to be "unequally yoked together with unbelievers."

This thought was noticed under the head of "Entangling Alliances." We are here repeating it for emphasis. Just as the yoke of Christ assures safety, a forward movement in the work of the Lord, and sure success in Christian service, so the unequal yoke with unbelievers puts us under their power and means disastrous results in the end. The yoke of Christ leads upward; that of the unequal yoke with unbelievers, downward. Some tell us that while we should not be unequally yoked together with unbelievers, it is all right to be equally yoked together with them. The weakness of this argument is that it fails to recognize that the equal yoke between the two is impossible. It is like traveling in opposite directions at the same time. It takes a long yoke to reach from the neck of one traveling on the highway of holiness to the one on the road to eternal destruction.

XLI. Active Christian service is enjoined upon all Christian people.

We are commanded to pray (Matt. 6:1-13), to obey (Acts 5:29) to do personal work (Luke 14:23), to attend public services (Heb. 10:25), to help those in need (I Thess. 5:14), to be tireless in well-doing (Gal. 6:9, 10), to help evangelize the world (Matt. 28:18-20) and to do many other things belonging to a faithful Christian life. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). The highest tribute that can be paid to any man is the Master's "Well done" at the close of an active, faithful, self-sacrificing Christian life of service.

XLII. God has no comforting words for the idle, do-nothing indifferent church member.

Hear the words of the prophet: "Woe unto them that are at ease in Zion" (Amos 6:1). Christ has a similar message, though expressed in different words (Matt. 25:24-30), for the man who fails to put to use the talents which God has given him. Going through the Bible from beginning to end, we find no words of comfort for the Christian professor who finds no use for the Church but nominal membership. Not what we can get out of our Christian religion and of the Church but what we can put into it, should be our chief concern. The "minimum Christian," at least in most cases, is no Christian at all.

XLIII. Christ is coming again at the end of the present age.

In support of this hope we have a number of reliable witnesses. Christ said He is coming again (Matt. 25:31; Jno. 14:3), the two men in white apparel (Acts 1:9-11) said He is coming, the apostles said He is coming (I Thess. 4:13-17; I Jno. 3:2, 3), so that there is absolutely no doubt about His second coming in the minds of any one who believes that the Bible is the inspired Word of God. We might add that the references cited are all given in plain didactic language, not in figurative language, so there need be no hesitation in accepting them and many other similar references at their face value and take comfort in the fact that our blessed Lord will come again to receive us unto Himself. "And every man that hath this hope in him purifieth himself even as he is pure" (I Jno. 3:3).

XLIV. Our chief concern ought to be, Will we be ready for His coming?

Men may differ as to the exact program of Christ's blessings after He does come. Some expect Him to remain here a thousand years in a glorious personal reign on earth, while others expect His coming to be the immediate windup of all things earthly and that the judgment will immediately follow; after which the saints will be taken once to glory and the sinners cast into the eternal lake of fire. There are other points connected with this subject concerning which not all Bible students are agreed. If we are faithful, God will take care of all these points. If it were essential that we should know these things to exactitude, God would have given to us in language that could not be misunderstood. But here is one thing that Christ did specifically teach in connection with the fact of His coming again: "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh" (Matt. 24:44). And not only should we be ready ourselves, but in the meantime do all within our power to do, to help others get ready for this great event.

XLV. Our eternal destiny will depend upon our spiritual condition at death.

"It is appointed unto men once to die, and after this the judgment" (Heb. 9:27). Not a word as to any one's chances for another oppor-

unity for salvation between these two events. Neither is there any teaching anywhere else in the Bible that holds out such hope. Of this we will speak in the next paragraph. At this time we desire to call your attention to something that God through Ezekiel teaches us (Ezek. 18:20-24; read it all): (1) "The soul that sinneth, it shall die." In other words, each one is responsible for his sins. As for the fate of the sinner who shall die in his sins, we shall notice that later. At this time we want to call attention to what becomes of the once righteous man who turns away and dies in his sins: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." This teaching is also sustained in other references found in both the Old and the New Testaments. The whole tenor of Scripture teaches this solemn truth: No matter what the past record of our lives may have been, the condition of our soul at the time of our death will determine what will be our lot in eternity.

XLVI. There will be no second chance for salvation after Christ comes again.

Returning to the first thought presented in the preceding paragraph, let no one lose sight of the fact that death ends all, so far as opportunity is concerned. Free agency ends with our earth-life. Earth is but a stepping-stone for eternity. The idea that there will still be an opportunity for salvation after Christ comes finds no support in Scripture. When Lazarus died he "was carried by the angels" into the realms of glory. When the rich man died, "in hell he lifted up his eyes," and began to beg. The warning of Scripture is: "Today, if ye will hear his voice, harden not your hearts" (Heb. 3:16—read also v. 12-15). There are two reasons why we should stress the fact that in this life only can we make the necessary preparations for a blessed eternity: (1) It is the teaching of Scripture. (2) To hold out the possibility of a second chance after death lends too much encouragement to those who selfishly cling to their sins in this life, dreaming of an easy salvation after the allurements of this world are past. "Behold, now is the accepted time."

XLVII. There is a bodily resurrection in store for all people, good or bad.

In support of this truth, let us quote from the language of our Savior: "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (Jno. 5:28, 29). For a fuller exposition of this subject, read the fifteenth chapter of First Corinthians. The doctrine of the resurrection is taught by the inspired writers in both the Old and the New Testaments. The one point that we wish to urge at this time is the certainty of it; carrying with it the solemn warning that we make our "calling and election sure" while we have the opportunity; lest the resurrection may mean to us "the resurrection of damnation" and not "the resurrection of life."

XLVIII. "We must all appear before the judgment seat of Christ."

Here is another great event of the future that is just as certain as is the other event noticed in the preceding paragraph. Whatever may be our views as to the details connected with the judgment, the certainty of it is the sobering thought which should appeal to all people. And another thought that should appeal to us is the fact that we will be judged by a righteous Judge according to the law and the evidence. Christ says, "I came not to judge the world, but to save the world . . . the word that I have spoken, the same shall judge him in the last day" (Jno. 12:47, 48). From this declaration we get two thoughts: (1) Christ's first coming into the world was to save the world. (2) When He comes again it will be to bring the world to judgment, when every man shall be judged according to the deeds done in the body. Paul makes a significant expression when he says, "If we would judge ourselves, we should not be judged" (I Cor. 11:31). In other words, if we, according to the Word, get right with God in time, God's judgment upon the wicked will not apply to us. When we shall appear before the judgment seat of Christ, therefore, it will mean condemnation for the sinner, commendation for the righteous.

XLIX. There is everlasting punishment in store for all who die in their sins.

The psalmist says, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Christ, referring to the wicked says, "These shall go away into everlasting punishment" (Matt. 25:46). Paul says that when Christ will come again He will punish with "everlasting destruction" those who "know not God, and obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7-9). In Revelation we are told that the doomed souls in eternity will be in torment; "the smoke of their torment ascendeth forever and ever" (Rev. 14:11). The doom of lost souls is described in Holy Writ in the most forceful language, going into details. Rev. 21:8 gives us some idea as to who will go there. And, what is more, no one has any excuse for attributing this awful and everlasting doom of the wicked to the "unmerciful God." Our God is perfect in mercy, making every provision for the redemption of fallen man, moving heaven and earth to that end. Man's greatest sin is his ungratefulness toward the all-merciful and ever-loving God.

L. The righteous will spend eternity in the heaven of bliss and glory.

"Precious in the sight of the Lord is the death of his saints;" for this is but the beginning of an endless bliss in the realms of glory, in communion and fellowship with God and of saints and angels. Heaven is not only the goal of all true believers, but the climax and culmination of the Christian's fondest hopes. In the parable of the wheat and the tares our Savior gives us this interpretation of the parable: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:41-43). The "peculiar people, zealous of good works," which Paul so graphically describes in Tit. 2:11-14, constitute the heirs of glory who as the blood-washed throng in the realms of eternal light and glory will be singing together the song of Moses and the Lamb forever and ever. All this comes to the "monuments of God's grace" who have accepted His tender mercies and loving kindness which impels them to say:

"Praise God from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye heavenly hosts,
Praise Father, Son, and Holy Ghost."

—K.

PEACE PRINCIPLES

(Continued from page 912)

levels. Wherever Jewish colonies are established, the Arabs themselves flourish and prosper above what they did before, and in recent times Arabs have actually been migrating into Palestine from Egypt, Iraq, Transjordan and elsewhere, attracted by the new civilization the Jews are building, and wishing to share in its benefits. The Arab aristocracy is said to be unfavorable to the changing conditions, and the Jews' only answer is their increased efforts to alleviate suffering to improve the public health, and to serve the country in every way.

The Jews, as a chosen people of God, have throughout their history brought many blessings to the world. Perhaps their example today in rebuilding a country and a civilization is destined to be another lesson the nations of the world need to learn. It is the lesson that by peace, and service, not by the violence and destruction of wars for conquest, are the blessings of civilization extended and built up in the world. Compared with the work of the Jews in Palestine today, the efforts of Mussolini to bring civilization and progress to Ethiopia must appear as folly and madness. These events in Palestine may suggest to the nations also what blessings could come to the world if in some way all the artificial barriers now existing, to the free movement of populations, of goods, and of scientific knowledge were removed, and governments were to devote themselves strictly to giving service, promoting justice and fostering peaceful relations among all the nations.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2).

THE CHRISTIAN AND THE LODGE—A DANGEROUS FELLOWSHIP

A large number of people who profess to be Christians, including many ministers, belong to secret, oath-bound lodges. That this is a danger to their own souls and a hindrance to the cause of Christ we have little doubt.

I. Lodges Undermine Spirituality and True Morality.

The regalia, ritual, ceremonies, and conclaves of the secret orders savor of the flesh and not of the Spirit; of the world, not of Christ. The lodge claims the first place in the hearts of lodgemen, and there is abundant testimony that lodge-ridden towns are hard to reach in a revival—a real revival; and that when a spiritually-minded man becomes entangled in the lodge, his spiritual life soon becomes weak.

The lodge has nothing to impart to the Christian. Its benevolence is a spurious benevolence. Lodgemen swear to do good to fellow-lodgemen, from whom they expect to receive good; they join the lodge to get help, not for opportunities to give help. It is simply a mutual benefit association, whose benevolence consists in a willingness to do some good in order to receive more good. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." Its morality is defective. The Mason, for instance, swears that he will do no harm to a brother Mason nor violate the chastity of his wife, sister or daughter; but, so far as the lodge is concerned, he may do both to non-Masons.

II. The Lodge is Anti-Christian.

1. The Lodge claims to be a religious institution. This is particularly true of the more influential orders. The standard works of the Masons and Odd-Fellows assert it. "The Mystic Tie," by Albert G. Mackey, pages 30 & 32, says: "When we are asked, 'What is Freemasonry?' we answer in the first place that it is a science which engages us in the search after divine truth." "Freemasonry is then also a religious institution; the very science which it inculcates is in itself the science of religion." "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above, where is the Eternal Lodge and where He presides. It instructs us in the way to reach the portals of that distant temple." "The Odd-Fellows Manual," by Rev. A. B. Grosh—endorsed by Grand Lodges—on page 283, etc., contains these statements: "Odd-Fellowship was founded on great religious principles." "The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship."

2. Lodges are rivals of the Gospel. They claim to save men. Town's

"Speculative Masonry," page 63, speaks thus: "Speculative Masonry according to present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality." The "Lexicon of Freemasonry," by Mackey, page 295, says: "The Master Mason represents a man under the doctrine of love, saved from the grace of iniquity and raised to the faith of salvation." Many other similar quotations might be made.

The funeral ritual of many secret orders asserts or implies the salvation of their members. This is so well known that it is only necessary to call attention to it. The deceased member is spoken of as being in heaven, having been transferred to the Great Lodge above, etc., but always entirely on the ground of his being a lodgeman. It says nothing of repentance and faith in the only Savior of men, and it ignores the openly wicked and vicious life the man may have lived.

3. Lodges honor many kinds of false religions. Mohammedanism, Judaism, and many other faiths receive recognition at their hands. Mackey's "Manual of the Lodge," page 53, sets this forth as follows: "To every Mason, whatever may be his peculiar creed, that revelation of the Deity which is recognized by his religion becomes his Trestle-board. Thus the Trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." "The Freemason's Monitor," Daniel Sickles, pages 49, 50, adds: "And by the Trestle-board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe, in the Great Book of Nature and Revelation, which is our spiritual, moral and Masonic Trestle-board."

What any man believes to be the revelation of God, Masonry recognizes as his Trestle-board, the pattern for his spiritual building! Is the Christian faithful to Christ when he is in fellowship with a system that claims to save men without Christ, and puts heathen religions on a par with the religion of Christ?

4. The Lodge excludes Christ. By formal decisions of Grand Lodges of Masons and Odd-Fellows, the name of Jesus Christ has been excluded from the ritual of the lodge,—that Name offends Jew and skeptic. The portions of the Bible chosen for reading do not contain the name of Christ, or else are deliberately mutilated by cutting out that Name which is above every name.

The Master of the Lodge is the priest of the lodge, though he, as well as other members, may be profane and wicked. The Christian Mason or Odd-Fellow gathers around an altar with men who hate his Savior, and as a brother joins in their Christless prayers. Christ said, "No man cometh unto the Father but by Me," and the Bible tells us that the worship of the Gentiles is offered unto demons and not unto God; that the worship of impenitent, wicked men is an abomination to Him. It seems to us that it would be repugnant to the deepest feelings of the Christian's heart, to join in a worship from which his Redeemer has been cast out. He is unfaithful to Christ when he does it. The lodge is a Pantheon, a heathen temple, for it has in it a place for every man's God. The god which a man makes for himself in his mind is as truly an idol as one he makes with his hands.

III. Fellowship with secret orders weakens the Christian's Testimony, and deadens his convictions.

Can a Minister of the Gospel in his pulpit, a Sunday School teacher in his class, or any Christian in a revival assert with power to a lodgeman that he must be born again through faith in the Lord Jesus Christ, when in the lodge he joins with him in Christless worship, and unites with him in publishing resolutions declaring the blessed state of some deceased brother who was an ungodly man? How can the lodgeman tell what his friend really believes? As long as the lodgeman is alive his friend says that he is lost and must be born again, but when he is dead his Christian friend will declare that he is enjoying the blessedness of heaven.

Just how many preachers are members of these lodges we do not know. One Methodist Minister suggests probably more than half of those of his denomination, while another Methodist author puts it at nine-tenths; and other denominations have large numbers also. But what is the heart of the preacher's duty? To declare to men that they can be saved through Christ, and only through Christ. He is unfaithful if he omits either declaration. How can he be faithful to that high and solemn responsibility if he joins with unsaved men in a lodge which they make a substitute for the Gospel and which claims that the Gospel is not necessary to salvation? Is he not responsible before God and men to warn them that this is not true? How can he thus warn them with any force in the Church, while tied up with them in the lodge room?

But participation in the lodge does more than weaken his testimony. It weakens his convictions. To stifle his conviction that a man can be saved only through Christ to such an extent that he will assist in a ceremony that declares that a Christless man is saved deadens his own sense of Divine truth. It cannot be otherwise; for it is a spiritual law that faithfulness to the truth

brings more light, while unfaithfulness brings darkness.

IV. Oath-Bound Secret Societies Lead Christians Into Sin.

1. In them they take the name of God in vain. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." "Swear not at all." That these commands do not forbid judicial oaths most persons admit, but the lodges have no moral or legal right to impose oaths. The penalties attached to their oaths are hideous, repulsive to moral sense, and debasing.

2. Lodge obligations tempt Christians to wrongfully favor their fellow-lodgemen. A bank in a Nebraska town was on the verge of collapse, and one of its officials, a Mason, quietly advised a fellow-Mason to withdraw his money which was on deposit. He did so, and later boasted to a relative of the advantage of being a Mason. He was favored illegally; poor working girls and laboring men, unwarned, lost all they had. In such lodges, the Christian puts himself under obligation to show such favors. That many men do so, who can doubt? If any do not, it is because there is more truth than Masonry in them.

3. Some degrees of Masonry require a man to conceal crime, help wrong-doers to escape, and persecute those who violate their lodge obligations. The Master Mason swears to keep a Master Mason's secrets as secure and inviolable in his breast as his own, murder and treason excepted; he swears that whenever he sees the grand mailing sign of distress of a Master Mason, he will fly to his relief. The Royal Arch Mason swears to keep all the secrets of a companion of this degree, murder and treason not excepted, and to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within his power, whether he be right or wrong.

And the penalties are hideous. The Entered Apprentice's oath is the first. Its penalty is, "To have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God." The Master Mason's penalty for violating his oath is to have his body severed in the midst, his bowels burnt to ashes and scattered to the four winds of heaven. In the Royal Arch degree, it is to have his skull smitten off and his brains exposed to the scorching rays of the sun.

Can any one doubt but that such oaths result in the perversion of justice, evasion of the law, and escape of criminals? What shall the Christian do in such a case? To conceal a crime is a crime; to assist a criminal to escape is partaking of the crime.

The Master Elect of Fifteen, and the Thirtieth Degree, make the candidate

swear to take vengeance by death upon all who are traitors to Masonry. What is there that requires such guarding and justifies such vengeance? Without a forgiving spirit no man can hope for forgiveness, and a revengeful purpose is an absolute barrier to salvation. How then can a Christian take such an oath!

It may be said, that these oaths must not be taken too seriously, that they really mean nothing, but are only part of an ancient ritual. But if they mean nothing they are unnecessary, and to take a meaningless and unnecessary oath is certainly taking the name of God in vain, which is a sin. To take any oaths in such a manner, tends to rob all oaths of sacredness; and to take oaths that are suitable only for pirates and bandits surely is beneath the dignity and inconsistent with the character of a child of God; even if they are only a ritual. If it is serious, it is wicked; if it is only a form, God will not hold him guiltless.

V. Have the Oaths and Ceremonies of the Lodges Been Publicly Revealed?

In 1826 Mr. William Morgan of New York became convinced that it was wrong to remain a Mason or conceal the system, and he published an exposure of it. He was undoubtedly murdered by the Masons; and this crime and the concealment of its perpetrators horrified the whole country. Thousands of Masons withdrew from the lodge, conventions were held, and declarations published affirming that the revelations of Morgan were correct. In 1828 Bernard published "Light on Masonry," giving the ceremonies, oaths and ritual in full.

In 1829, in a trial in Orleans county, New York, the obligations of the first three degrees and the Royal Arch degree were proved in the Circuit Court by the testimony of three seceding and one adhering Mason; and in obedience to a resolution of the State Senate, Judge Gardner reported the evidence, and it was printed. In 1830 the same obligations were proved in open Court in Rhode Island, and again in 1831. In 1830 Allyn published a "Ritual of Freemasonry," disclosing thirty-one degrees. In 1834 the Legislature of Connecticut appointed a Committee to investigate a petition of fourteen hundred citizens praying that such oaths be prohibited; and the Committee approved of the petition.

Charles G. Finney was the President of Oberlin College, a most godly man, and a powerful preacher. His character for integrity and piety forbids any question as to his truthfulness, and his intellectual powers were of the highest order. When a young man, and a Mason of the Third Degree, he had been converted in a striking manner, and he soon felt that the lodge was inconsistent with godliness, so he quietly withdrew. After the exposures which followed the death of Morgan, he himself published a denunciation of Masonry,

in which he declares that the disclosures of the first three degrees, of which he had knowledge, were correct. He gives his reasons for considering his oaths null and void, and this book can still be secured by those who wish to investigate the matter further.

Thus we see that there is abundant information to be found as to the true character of the Masonic lodges.

It is true that many of the more recently organized secret societies make no such religious pretensions as Masonry and Odd-Fellowship, nor do they have such horrible oaths. They are chiefly social and insurance orders. But we believe that their secrecy renders them unsuitable for Christians, and that even such lodges are harmful spiritually, tending to divert the interest, money and time from spiritual things.

Every Christian is a redeemed person, redeemed by the life-blood of the Son of God, from the penalty of sin, and the dominion of the devil, to be made a child of God. Redemption puts him in a new relationship to God, and it ought to decide all his relations to men as well. Harken to the words of the Lord:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

Believing that the fellowship of the Lodge is dangerous to the Christian, and hearing the voice of God speaking in His Word against the unequal yoke, we desire sincerely and earnestly to—

SOUND THE ALARM!

—George C. Reed., Sel. by Abram B. Thomas.

The life of self-denial for the sake of Christ and the Church is not hard when we love Christ and the Church. Volunteers are numerous who are willing to give of their own life blood for transfusion purposes to save the life of one they love. Cannot we, who love the Lord and the Church, deny ourselves for the same reason? "If any man will come after me, let him deny himself, take up his cross daily, and follow me" (Luke 9:23).—J. L. Stauffer.

Freemasonry must be destroyed in our country if it is to be the home of the free.—Charles Sumner.

HEAVEN

By D. H. Martin

For the Gospel Herald.

(The following poem was written on the Y. P. M. topic, "The Glorious Destiny of the Church," and was given at the Weaverland Y. P. M., June 22, 1929. Also at a Gospel tent meeting at Philadelphia on July 14, 1929.)

Heaven, softly breathe the name,
A sweeter word tongue cannot frame.
Some say sweeter words are given;
Such are embraced in one word—Heaven.

Heaven, breathe it as a prayer.
That we its glories soon may share;
For like the queen exclaimed of old,
Not half its glories have been told.

What are its glories? Who can tell
Where the departed saints shall dwell?
In God's eternal Word we see
What's there in store for you and me.

As soon as we've crossed Jordan's tide,
There unfolds before our eyes
That beautiful, eternal city,
In the midst of Paradise.

Jerusalem, that glorious city,
With pearly gates and streets of gold,
We'll behold in awe and wonder,
As God its glory does unfold.

As we enter that blessed city,
Christ, of course, will be our Guide;
He will lead us to our mansion
Where we'll evermore abide.

Methinks as we behold Heaven's glory,
We'll fall down before His throne,
And confess that we're unworthy
To have with Him our lasting home.

Then Christ with His strong, tender arm
Will fold us to His loving heart,
Whisper, "You were faithful while on earth;
Therefore you need ne'er depart."

Then God shall wipe away all tears,
For sorrow there can never come;
All earthly things shall pass away,
When earth's pilgrimage is done.

Heartaches, sickness, pain, or death,
Doubts or fears can ne'er there enter;
Everlasting bliss is ours,
As soon as we Heaven's portals enter.

Here on earth we meet with trials,
Conflicts that our faith does test;
But in Heaven Jesus promised
That we'll have eternal rest.

Blessed rest, oh, how we long
For the time when we shall be
Free from all the cares of earth,
In His rest eternally.

Blessed time that soon shall be,
When the ransomed shall return
With everlasting songs of praise
Which only the redeemed can learn.

There we'll meet our loved and own,
Who have only gone before,
Who are waiting for our coming
Over on the other shore.

As our loved ones leave us here,
Oh, how it grieves our aching hearts;
But we have this blessed hope,
That in Heaven we need not fear.

There with Christ in wondrous beauty,
Shining like the stars above,
In that holy place we'll dwell,
Which is called the land of love.

Nothing enters there that's sin,
Only what is pure;

Then how can Christ, the holy One,
Our presence with Him there endure?

Listen, friend, the way is made
For us poor hell-deserving creatures;
Christ hath shed His precious blood,
That we, by faith, will get new natures.

Then glorious day when Christ will come
To receive us as His own,
To the place we may call Heaven—
But I'll simply call it home.

There in heavenly melody,
We His praises e'er shall sing;
He no more then Christ our Savior,
But our everlasting King.

Oh, how my soul longs for the time
When it can leave this house of clay,
And return to God, its Maker,
Where it evermore shall stay.

"Lord, Jesus, Come"—oh, may this prayer
Be the longing of each heart,
Till we meet in Heaven above,
Never, never more to part.

New Holland, Pa.

UNITING ALL RELIGIONS

Plans on Foot to Melt All Religions
Into One System

A Washington correspondent has sent us a copy of the "Evening Star" of October 3rd in which is an account of a meeting attended by four thousand people in which addresses were made by the Secretary of State Hull, by the Bishop of Washington, by a Roman Catholic priest, a pastor of a Presbyterian church, and a Jewish rabbi. There is a group picture of the five in which they appear to be having a very congenial time.

Unite on the Subject of Peace

The object of the gathering was to stimulate the sentiment for peace in the face of the Old World conflict. On the platform, besides the ones named were representatives of twenty-two different religious denominations. The subject of peace seems to be the entering wedge of a plan to unite all denominations and all religions into one. It will be remembered by Friends that it was the subject of peace that was used by the Hicksite Friends to undertake to get Orthodox Friends to co-operate with them in their plans. Far-sighted Friends warned the Orthodox Yearly Meetings to beware of this because there was something in the background that would rob the Orthodox Friends of their testimony. To a large extent this warning was not heeded so that now the lines of demarcation between the Orthodox Friends and the Hicksites are more or less obliterated in many of the Yearly Meetings. Some have even joined hands with the Hicksites and hold their Yearly Meetings as a joint session.

Hints of Union Suggested

Some of the speakers at the Washington gathering went further than suggesting union in the matter of peace. Perhaps the most noteworthy of these

was Rabbi Abram Simon. He is reported to have "sketched a world in which men were so nobly civilized that worshippers in church, mosque, and synagogue might clasp hands as brothers, the children of one universal Creator." The report says that this brought "a thunder of approval." Further, using Isaiah's prophecy of a highway uniting Egypt, Assyria and Judea, "he called for a highway of the spirit over which all races, all creeds, all individuals might travel to peace and freedom."

This at least hints strongly of attempting to unify all religions into one system. Such talk leaves no place for the only Name under heaven whereby men can be saved. The ancient members of the Sanhedrin that condemned Jesus to die might have sat in that assembly at Washington complacently. Even Mohammed and Confucius and Buddha would have been at home. But who can imagine Jesus Christ and His Apostles at such a gathering? Martin Luther, George Fox and John Wesley would have had other business on hand than attendance at such a gathering.

The Spirit of the Times

But this attempt to unify all religions is in the air. Last week we published in our news page an account of a "Congress of Religions" planned to be held in London next summer, which is going farther than the Washington gathering and has its avowed objective the passing of religious antagonisms and the laying of a foundation on which the various religions of the world will unite in promoting true fellowship.

In the same vein was that meeting at Williamstown, Mass., near the scene of the famous Haystack meeting of a century ago, as mentioned in the new columns last week. It is not in the plan of the Lord that His servants shall root up these tares that have invaded His wheatfield. They are to grow along with the wheat until the harvest, and then—the angels will gather them together in bundles to burn. How can the children of God have fellowship with these false religions that never have and never will save a soul?

The Christian can be kind to all men but there are organizations and creeds with which he cannot fellowship without denying his Lord. The religion of Calvary is the only religion that can save a soul.—The Gospel Minister.

If there is anything better than for one person to be thinking forgivingly and considerately of others who are imperfect, it is for that person to let such an influence go out that others may be come like-minded. On the other hand if there is anything worse than for one person to be thinking bitterly or resentfully of thoughtless ones, it is to stir up similar thoughts and emotion on the part of others.—M. C. K.

THE ALL-SUFFICIENCY OF THE BIBLE

By Jacob K. Bixler

(Opening address delivered before the Nonconformity Conference, held at Kitchener, Ont., Aug. 25-26, 1935, just preceding the meeting of Mennonite General Conference. The addresses delivered before this meeting will appear in booklet form in the near future.)

We certainly want to ask an interest in your prayers tonight in our behalf. We shall read two texts in connection with this subject:—II Tim. 3:15-17; Psa. 19:7-9.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

When we think of this subject, we can not help but think of a little kaleidoscope that you keep on turning and beholding the perspective constantly changing, and you fail to get the same view until probably the millionth time. Hardly any two speakers would treat this subject alike. The Bible is so great that it may be treated from many viewpoints. All are profitable. All will build up the soul in Christ.

The Program Committee is to be commended for placing this subject first; and during all these discussions, the Bible should hold first place and be the sole guide on matters that come before this Conference.

I. Its Divine Inspiration and Authorship

We shall not attempt to prove its divine authorship and inspiration. We will take that for granted. If I did not believe that it was given by the hand of God, I would feel that I was an impostor. If I could not be certain that between the lids of this book are the records of God speaking to man, I would cease preaching.

A small part of the Bible was spoken directly by God Himself. A still greater part was spoken by the incarnated Son when He was living among men. But by far the greater part was written by men whom God prepared, who were inspired and brought into such a relationship with God, and so infilled with the message given them that while they spake in their own language and in words peculiar to themselves, yet they gave the words of God.

The Bible is Christ-centered. He was predicted in the Old Testament. Jesus Himself from the law of Moses, and in the prophets, and in all the Scriptures expounded the things concerning Himself. The book of Leviticus formerly was a dry book to me, but it became a very interesting book when I discovered that every fabric, every color, every article in connection with the tabernacle, revealed some phase of the life of Jesus Christ and the plan of salvation. Only as Leviticus is explained by its New Testament counterpart, Hebrews, do we get this light. A man brought home to his children a cut-out map. He left the room; and when he returned was surprised to see that it was already put together. He asked how they did it so soon. They said, "Why, Papa, there is a picture of a man on the back, and that is how we knew how." Every part of the Bible gives some revelation of the character of Jesus Christ and of His redeeming work. The whole book becomes a unit and centers in Him. May it be with us as with the two disciples walking to Emmaus, when Jesus explained to them the things concerning Himself. They said, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?" This is invariably the experience of all who walk with Him and seek Him in the Word.

The Bible is of infinite veracity, the absolute truth! There is no falsehood in this book. There is nothing in this book that sanctions error, whether in sinner or the most godly saint. If any one gives an interpretation that is not in harmony with other parts of the Bible, remember that the explanation or interpretation must be erroneous. The different books of the Bible are all true, and united they form a citadel of truth that is invulnerable. "Science, falsely so-called," has tried to overthrow this Book, but science has changed as man made new discoveries, but this book remains the same!

The Bible is authority on every subject treated. While it was not primarily written as a book on science, yet when it expresses itself on scientific subjects, it has never been found false or erroneous. The Bible is an infallible revelation. Parts of the Bible are among the most ancient writings, while others were given much later, yet there is perfect harmony.

II. Its Composition

When we consider the composition of the Bible, we find law, history, poetry, and prophecy. Law appeals to the conscience of man. The Decalogue and Mosaic law have become the foundation of the laws of all civilized nations, the basis of all stable governments. When people get away from the Truth, then human governments begin to shake. The history in the Bible appeals to the intellect of man. Its poetry appeals to the heart. Its prophecy tells of the future. From the days of King Saul to the present, men and women have tried to peer into the future, trying to find out what the future contains for them; but in this book alone do we have the future truthfully revealed.

The Bible is original and instructive on every question of life. On all questions of theology, life, death, and the future world, it is the final message. It gives a message when our friends are laid into the grave. We would follow them to the grave and there our knowledge would cease were it not for the Bible. We would not know there was a world beyond.

Certain men have endeavored to write and tell us what happened so many hundreds of millions of years ago; but only as you accept the first verse of the Bible which says, "In the beginning God created the heavens and the earth," do you get the truth. The order of creative events as recorded in the first chapter of Genesis has of late been corroborated by science. The first and second verses of this chapter make provision, if necessary, for the geologic ages. The rotundity of the earth and its place in space are clearly in view in Job 26:7 and Isa. 40:22, where it says, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing;" and, "He sitteth upon the circle of the earth."

On the subjects of the creation and formation of the universe, astronomy, geology, biology, comparative anatomy, natural philosophy, and sanitary science, the Bible gives knowledge that is beyond human ability to learn.

The Bible is especially known for its beauty of language and literary excellency. Job gives us a beautiful drama. Revelation fifth chapter presents an exaltation of Jesus Christ not to be surpassed by modern versions in poetry and song. No historian can be found that is superior to Moses. There are no poets like Job and Isaiah, no singers like David, no orators like Paul, and no characters like Jesus. Sir William Jones, the great scholar, linguist, and author says: "I have regularly and attentively perused these Holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written." Literary men still peruse its pages for inspiration to write and to improve their literary abilities.

III. Its Revelations

The Bible is a book of revelations. It presents the only authentic history of our Lord. It is our only source of knowledge that He is Deity, the second person, the Lord of Glory. In it His character and work is presented to us with a challenge to our souls. It gives us the only real explanation of the physical world. The beginning of all things is nowhere else so remarkably portrayed as in Genesis first two chapters and Job chapters 38 and 39. It alone reveals the way of salvation. You may look at nature, at its wondrous beauty and grandeur, and you are led to think of God's greatness and His infinite mind, wisdom, and power; but only as you look into the Scriptures is God's love for lost mankind revealed. This book alone unfolds the mystery of godliness and the nature of spiritual life. Man uninspired of God, could not have written the Bible, since the salvation of man is beyond man's conception.

The Bible is a revelation on ethics, and man's service to man. Every subject related to our daily duties is in the Bible adequately treated. The manifestation and exercise of Christian charity is fully taught in I Cor. 13. If you desire to know the proper control of the tongue, see James 3. If you desire light on the two-fold nature of the God-man, read Heb. 1, 2. If you want light and inspiration on Chris-

tian giving, consult II Cor. 8, 9. God's love and search for the lost is revealed in Luke 15. If you want deeper knowledge on the mysteries of the kingdom of heaven, see Matt. 13. The last judgment scene, the final triumph of the right, is portrayed in Rev. 20. The victories of faith are held before us in Heb. 11. All phases on the subject of the resurrection are expounded in I Cor. 15. John the 17th chapter gives us the prayer of our Lord and we see His inner longings in our behalf. The teaching of justification by faith is clearly revealed in Rom. 5 to 8. If you follow the instruction of this book, there is no reason for any individual going astray. The teaching upon all subjects essential for salvation is complete. Indeed, in the Bible we have the Book of books!

IV. Its Influence Upon Mankind

Let us consider the Bible in relation to its influence upon mankind. No other book has ever wrought such a change in the lives of men as have the Holy Scriptures. It has changed the worst characters, even cannibals, and they have become saints. Saints have been led to consecrate their all to the service of God and the Church. The faith of men and women has been quickened, and they have staked their all; and their weakness has been turned into strength. Christians have been challenged to yield themselves to the hardest of tasks and to the greatest of responsibilities. They might not have been able to verbally prove the inspiration of the Bible, but through their lives they proved its quickening power. They were rooted and grounded in God, and, the Father working through them, they accomplished wonderful things. It was the Bible that inspired them to this. Other men were inspired to write, to elaborate on the characters of the Bible. Bunyan's *Pilgrim's Progress*, Milton's *Paradise Lost*, and many other books are the result of meditation upon its pages.

Wherever the Bible is taught in its simplicity, progress follows in its wake. The Bible reveals the worth of human life to the State and Church. Its teaching softens the hearts of humanity and creates sympathy and fellowship. Human life receives value only in the light of Christ's redemptive work. The basis of all great charities, even if done from a humanitarian viewpoint, is the Bible. Its influence upon industry is constructive, and employer and employee become brethren. As men and women embrace its teachings, all classes are brought upon a common level. Certain great statesmen, as Daniel Webster and William E. Gladstone, attribute their influence and ability to lead their people to their faithful acceptance of this book.

V. Its Adaptability

No other book is so adaptable to all classes of people. No other stories so appeal to the child mind as do the simple accounts of Bible characters. Nowhere else can be found character-building teachings as in the sketches of the Bible. The simplicity of Abel's faith, the selfishness of Cain, the resignation of royalty by Moses, the peaceable disposition of Isaac, the checkered life of Jacob, the purity and integrity of the red-blooded young man Joseph, the friendship of David and Jonathan, and others appeal to young men and women either as examples to be followed or of warning. If you want adventure, where will you find anything more thrilling than the true accounts of Noah meeting the world deluge, or Jonah's harrowing experiences when sent to Nineveh, or Moses' leadership in delivering Israel out of the midst of Egypt without the loss of life or the sound of battle, or the story of Daniel in the den of lions? It contains messages of comfort for the aged, for the discouraged, and for the bereaved; messages of warning for the lukewarm and rebellious. There are messages for all colors, peoples, dispensations, walks of life, whether in depression or in prosperity; messages for nations, for the Church, as well as for individuals. Somewhere in this Book, you will find a message peculiarly adapted to the occasion for which it is needed.

VI. Its Preservation

The Bible is unique in its preservation. It is the most hated of all books, and has been supernaturally preserved. Repeated efforts have been made to destroy this Book out of countries, either by wholesale destruction of copies, or by more seductive means, such as attacking its veracity and inspiration; but it still lives, and will continue to do so. "Heaven and earth shall pass away, but My word shall not pass away."

It is one of the oldest books, yet it is perennially fresh in its messages. They are never obsolete, but are just as vigorous as ever. It still portrays the sinfulness of the human heart and mind, and as clearly reveals the love of God for penitent sinners through the blood of the cross. It still inspires confidence in God and turns the

eyes of men to the Redeemer. It is the only book that presents these facts without error or favor, and a minister presenting any other message is out of his sphere. A seminary-taught minister in charge of a congregation of many educated members complained to his father that he was up against it. "If I speak on science, there is professor so and so who knows more than I do. If I talk on philosophy, so and so knows far more than I. Others are superior to me on other subjects." The father replied, "Tell them of Jesus Christ; they may not know Him." What men, educated or otherwise, need is a faithful presentation of the message of this book, the message of man a great sinner, Christ the great Savior, our present responsibility, and future retribution. The Bible alone truthfully presents these messages.

Last of all, the Bible is the Book that gives the secret of eternal life and tells us how to walk in its ways. We may not know much of geography and history, but if we know the Bible, we are upon safe ground. Scientists have endeavored to produce conditions that will result in spontaneous life, but they have failed. Life, whether physical or spiritual, is alone through God. The Bible shows us the meaning and power of life. It presents the Author of life. It tells us how to find Him, to know Him, to hold His fellowship now and through eternity. The life more abundant that warms hearts, that reveals as a mirror our heart conditions, and that promotes growth is revealed alone in the Bible. Truly, this is the Book of books, the Book of God! Elkhart, Indiana.

THE BIBLICAL BACKGROUND FOR SEPARATION IN THE OLD TESTAMENT

By J. L. Stauffer

(Opening address delivered before the Mennonite General Conference, held at Kitchener, Ont., Aug. 26-29, 1935. This address will appear in the full report of the General Conference, to appear in book form in the near future.)

A greeting to you in the Master's worthy name: I count it a pleasure to speak to you tonight on this wonderful subject. First, we desire to notice a few things by way of introduction. The nonconformity to the world principle is a twin truth to the doctrine of nonresistance. The nonconformity principle, when believed, results in a separation from evil and a greater devotion to God the Father and Jesus Christ our Savior.

Nonresistance is primarily a New Testament doctrine, while separation from evil is and has been a fundamental teaching of the Most High, applicable to all generations of men from the "In" of Genesis to the "Amen" of Revelation.

Separation is grounded in God's love for His people. God is a jealous God and cannot accept a partial worship or devotion. The New Testament statements: "Ye cannot serve God and mammon;" "No man can serve two masters," are verified over and over again in the Old Testament.

The progressive revelation and unfolding of truth, of course reveals the fact (as we would expect) that the clearest commands and the most detailed applications of the separation principle will be found in the New Testament upon which our brother will speak, but the Old Testament abounds with many practical illustrations of the same. We would call attention to the following divisions of the subject:

I. Illustrations of the separation principle in the O. T.

II. The separation principle in type.

III. Results of the violated principle of separation in the O. T.

I. Illustrations of the Separation Principle in the Old Testament:

Separation in the Old Testament is first seen in connection with light and darkness. God made a difference between day and night, and uses these words in His later revelation as synonyms of the godly as "children of light" and of the ungodly as belonging to the "kingdom of darkness." In noting further illustrations of the separation principle as found in the Old Testament, the illustrations themselves can be grouped under two heads, namely, "The separation of the evil from the good," and "the separation of the good from the evil." Under the first head, note the following:

Adam and Eve sinned against God and they were separated from the garden of Eden. "Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:23, 24).

Cain was separated from the family of Adam because he mur-

ered his brother Abel, to become a fugitive and a vagabond in the earth. Sin brings a curse upon the sinner. "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear" (Gen. 4:11-13).

Abraham's sons by Keturah were separated from the home, given their portion of the inheritance, and sent East so as to not interfere with Isaac, the promised heir. Gen. 25:6.

Idolaters or Egyptian calf-worshippers in the camp of Israel were to be purged from among the people. Their very presence was a menace to the rest of the people. "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come to me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men" (Ex. 32:26-28).

Miriam, the sister of Moses, became jealous of Moses, and with the assistance of Aaron opposed Moses until the Lord intervened on the behalf of Moses. Miriam was stricken with leprosy for her sedition against Moses. In response to the petition of Aaron, Moses prayed for her and she was healed; but had to be excluded from the camp of Israel for seven days. "And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days: and the people journeyed not till Miriam was brought in again" (Num. 12:14, 15).

Three men—Korah, Dathan, and Abiram rose up in the assembly of Israel and headed an insurrection against Moses. They succeeded in alienating 250 princes also. These men were smitten with divine judgments and thus were separated from the innocent in the camp of Israel. The three leaders were swallowed alive by the earth and the 50 were consumed by a fire. "Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram: and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins" (Numbers 16:24-28).

Further, let us notice some illustrations of where the good were taken from the evil, just the reverse of those noted before.

Noah believed God and condemned his generation by building an ark in obedience to the instruction given him by God. The world disbelieved God and consequently, when the flood came, Noah was separated from the unbelievers by the ark. "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith" (Gen. 7:1; Heb. 11:7).

Abraham received a call from God while living in the land of the Chaldeans and was told to go to a land that he would be shown. Abraham believed God and left his home city of Ur and journeyed north along the Euphrates. Gen. 12:1; cf. Acts 7:24. He remained at Haran until his father died. Lot accompanied him to Palestine, but the blessing never came to Abraham until he was completely separated from his kinfolk, because most of his kin were idolaters.

God chose the descendants of Abraham, Isaac, and Jacob to be a peculiar nation to Himself. The continued blessing of God was conditioned upon their separation from the Canaanite nations, not a single instance of separation, but the continued separation.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee

suddenly. . . . For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:1-6, 22-26).

II. The Separation Principle in Type.

There are many types in the Old Testament. The Nazarites were typical of that full consecration and devotion to the Lord that should characterize New Testament believers. The priests and Levites of the Old Testament are splendid types of the priesthood of New Testament believers. As the Levites were separated from the rest of Israel, so present-day Christians should be separated from the rest of the people of the world. Num. 3:5-10; 6:1-21.

The distinction between sexes was to be shown by the attire worn. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord thy God" (Deut. 22:5).

The separation principle in our service is typified by the following words: "Thou shalt not plow with an ox and an ass together" (Deut. 22:10). The unclean must not be yoked together with the clean. Such a yoking would constitute an unequal yoke.

The separation principle in our teaching is typified in the Old Testament by the prohibition to sow mingled seed. "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled" (Deut. 22:9).

The separation principle in our conduct is typified in the prohibition to wear garments of divers materials. "Thou shalt not wear a garment of divers sorts, as of woolen and linen together" (Deut. 22:11).

III. Results of the Violated Principle of Separation in the O. T.

The third and last phase of our subject reveals the results of the violated principle of separation to the guilty.

One of the most outstanding violations of the principle of separation is seen in the mingling together and intermarriage of the "sons of God and the daughters of men." The result of this union was "mighty men of renown," but they were renowned for wickedness, violence, and ungodliness, which ripened in the flood of waters that destroyed the godless generation. Only Noah and his family had kept themselves clear of the prevailing evils and were spared alive. (Gen. 6:1-5, 11).

When the children of Israel left the land of Egypt, we are told that a "mixed multitude" accompanied them. Over and over again in the later experiences of Israel in their wilderness journey, we are told that it was the "mixed multitude that fell a lusting" and their evil deeds, their influence, and their murmurings affected Israel in numerous instances and brought upon them the judgment of the Almighty. Ex. 12:38; Neh. 13:3, 7, 8.

As Israel journeyed toward Canaan and encamped upon the plains of Moab, the king of Moab was distressed because of their number and invincibility. He sent for the soothsayer Balaam to come and curse Israel. This Balaam desired to do, but was placed under a divine restraint and each time blessed them instead of cursing them. Balaam failing to get the reward for cursing them, then proposed instead that the Moabites invite Israel to a feast and seduce and corrupt them. This was successful and the judgment of the Almighty fell upon them as a result of the violation of the separation principle. Num. 25:1-5; Rev. 2:14.

Jehoshaphat, the godly king of Judah, came in contact with the ungodly Ahab, king of Israel. The contact resulted in a military alliance and the following sentiment was expressed: "I am as thou art, and my people as thy people; and we will be with thee in the war." How modern this sentiment sounds. But God did not approve of such sentiments and the prophet Jehu was on hand to meet Jehoshaphat when he returned with the following words: "Shouldest thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee from before the Lord" (II Chron. 18:1, 2; 19:2, 3). Not only did the Lord disapprove of the military alliance, but the friendship between the two kings resulted in the intermarriage in which Jehoshaphat's son Jehoram married the ungodly daughter of Ahab and the wicked Jezebel, Athaliah by name. This marital union brought all the wickedness of Israel into the royal family of Judah and the same sins became prevalent there. II Chron. 21:5, 6, 13-15, 20.

Later, Jehoshaphat joined himself with another king of Israel. The Lord disapproved of this union also and brought judgment upon the military preparations of Jehoshaphat. II Chron. 20:35-37.

A later king of Judah by the name of Amaziah hired 100,000 men of war from Israel for one hundred talents of silver. The man of God came on the scene and rebuked the king for hiring the ungodly soldiers of the kingdom of Israel. The king agreed to dismiss them, but "what shall I do for the hundred talents which I have given to Israel?" "And the man of God answered, The Lord is able to give thee much more than this" (II Chron. 25:6-10). The king lost his hundred talents, but obedience to God was worth much more than that, because he then went out in the confidence that comes from obedience to God, and won a wonderful victory over the enemy. There is nothing so weakening to the children of God as disobedience to God. There is nothing so strengthening to the children of God as obedience to God. God honors those who honor Him.

Solomon, the wonder of the ancient world—noted for wisdom, glory, honor, and the blessing of God—was not secure in disobedience. "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin" (Neh. 13:26. See also I Kings 11:1, 4-11, 14, 23-25). No man in the universe is strong enough to violate the Word of God and not be affected by the violation.

The intermarriage and alliances of Israel after their return from the Babylonian captivity are severely condemned. It seems that the separation truth is a very hard one to learn and appreciate, yet the greatest and grandest blessings are conditioned upon it. The most terrible divine judgments have come upon the people of earth because of its violation. The flood came as a violation of the separation principle. Sodom and Gomorrah were burned up for the same reason.

Israel was carried away into captivity because they became like other nations. Judah followed a century or more later for the same reason. The "haughty daughters of Zion" are severely condemned. The description shows they had become like the heathen nations around them. Ezra 9:1-4, 6, 12-15; 10:10-14; Neh. 10:28-30; 13:23-27; Isa. 3:16-23.

The prophet Jeremiah describes the closing days of worldly Judah as follows:

"A wonderful and horrible thing is committed in the land; The prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof" (Jer. 5:30, 31)?

The mixing dangers of the present time will destroy us as a people as certainly as Israel's violations brought the swords of alien nations upon them.

"Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul" (Ezek. 33:2-5).

May the Lord help us to see that His character is reflected in His dealings with His people throughout the Old Testament. It was God's desire and burden that they might be a people separated unto Himself, so that He could bring upon them all the promised blessings.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.
—Editor.

THE MIND TO WAR

Before people can work effectually on any job they need to have a positive attitude of mind toward the work they are doing. Particularly is this true when men undertake to carry on work by collective effort, to do projects which demand the co-operation of large numbers of persons for their successful execution. In any kind of work—in Church, school, or business—those who co-operate must think together as well as work together. In the time of Nehemiah the excellent progress that was made in building the city's walls was due, in part at least, to the fact that "the people had a mind to work." Such thinking and feeling together is a large part of what is known as group morale.

When the people who co-operate in such a way are a small group collected in one place, as when neighbors gather for a barn-raising or as a threshing crew, united effort is easy. Each one is inspired directly by the attitude and activity of the others whom he observes. When the co-operating group is larger and is scattered so that the individuals are not in immediate contact with each other, then it is a harder matter to secure prolonged and sustained unity of thinking and action. More mental effort is required to keep up enthusiasm when the group is not in direct personal contact. Yet such unity must be attained to guarantee successful action.

Modern warfare is essentially mass conflict between whole populations rather than only between armies. In other times this was not so much the case. Once the waging of war was the concern of kings, generals, and soldiers. The mass of the people had little to do with the conflict itself, only to join in suffering the disastrous consequences of the same. But today it is nations of people that actually wage wars, whether they originate them or not. Even alliances of nations are joined in mass conflict. Every citizen high and low is then called upon to "do his bit" to help win the conflict that is in progress.

To carry on mass warfare, as is done in modern times, requires a large measure of mass thinking and mass feeling. Such united thinking is difficult to attain. Modern warfare is so horrible that even the soldiers drafted to carry on the hostilities could not long be held together for collective action without stern military discipline and

special measures for keeping up an army's morale. As for the mass of the citizens of a nation, they are so far removed from other people in space that they can hardly feel hostile toward the populations of other nations. Also the issues involved in a great conflict are too complex for the common man to understand, and hence he would have small interest personally in the war that is going on. And thus not the smallest problem a government has when carrying on a war is that of making its subjects think as a mass body, feel as a mass and act as a mass, against nations it has declared to be its enemies. So important is this phase of nationalism today that we hear of governments having directors of propaganda as high officials of state, whose task it is to promote (not intelligent and reasonable thinking, but) a mass mind that supports nationalistic ends.

The Great War of twenty years ago made the people of the United States familiar with the use of governmental propaganda for creating a war-spirit and maintaining a whole people in such a state of mind. Very effective methods were swiftly developed and they were used with notable success. Already before the United States entered the war, Allied propaganda had done its work in this country. Influential people were openly demanding that the country enter the war on the side of the Allies. After war was declared against the Central Powers, the work of fanning the flames of war frenzy in the masses of people was pushed vigorously. Sweeping draft laws were enacted and applied with hardly a ripple of opposition. Huge government loans in the form of war bonds were floated with ease.

The state of mob-mindedness, which made possible such measure as a few years before were unthought of, was not based on any degree of calm thinking or intelligent understanding. War propaganda seldom rests on such foundations. Truth and reason were secondary then. The mass mind was created by a successful appeal to human emotions, to the basest emotions in the human soul. Men and women through fear and hate were aroused to a form of mass hysteria that was contagious and was constantly fed through the public press, lecture platforms, and, sad to say, through many a pulpit. The victims of this mass frenzy were inspired to hate those declared to be our enemies, though Americans had scarcely any personal reasons for feeling that way toward fellowmen living thousands of miles away.

Public opinion then was formed mostly through the press. Commercial radio had not yet come into use. And, as stated before, the method used by those who labored to make the American mind a unit in war thinking was entirely by emotional appeal. The excitement of the time hindered calm and discriminative thinking. Truth and facts were matters of small concern at such a time. Insistent use was made of words and phrases as popular slogans, of pictures, flags, and of the other paraphernalia that directly lead to emotional response.

The propagandists in their zeal did not hesitate to prostitute the religious instincts of the masses by representing the Allied cause as a crusade for righteousness directed against the devil and his hosts of demons. Ministers of the Gospel in many pulpits did much to caricature their profession in this way, when they insisted that fighting in the war was doing a holy (?) service to God.

A favorite means for arousing indignation and hate against enemy countries was to exploit through the press certain alleged stories of human atrocities committed by them. Some of these were entirely false, as has been shown since; others were true for both sides alike, except that atrocities committed by the Allies were not reported in the press of the Allies at all. Special lecturers who were skilled orators travelled over the country, doing what they could from the platform to inspire hate for the enemy. In every city professors and ministers were enlisted as "four-minute men," (20,000 of them, it is said) to make propaganda speeches of that length between acts in theaters and in other places of public assembly. Hymns of hate against the Germans were published and sung widely. In these and other ways the tide of war-time hysteria was made to swell until it swept most of the people before it.

But the victims of this unreason were not satisfied merely with leading people some thousands of miles away and arousing others to hate them. Perhaps it was the unconscious pricking of a smothered and guilty conscience, perhaps their zeal to make the mass mind of that moment one hundred per cent universal, whatever the motive for it, the noisy patriots turned their hate also upon those nearer at hand. Any honest citizen who appeared to show sympathy for the Germans, or expressed any doubt of the stories about their alleged heinous atrocities might find himself denounced as a traitor to his country. Those who for reasons of faith and conscience did not join the mass hysteria became the victims of ridicule, abuse, and sometimes violence from the mob-minded patriots.

Officials of government fostered the same type of war-mindedness as a part of the organized propaganda designed to help win the war. Some individuals were prosecuted and punished for making or publishing statements which in normal times would have passed unnoticed, but were now declared seditious. And so by pressure from many sides the Americans' mind to war was created and kept up. The mass mind, kindled with hatred for the enemy, believing all the bad that was said about them and all the good said about the Allied side, disregarding the Scriptural teachings on love and good will and even rationalizing these into positive reasons for waging the war, this mass mind tended to sweep everyone away with it.

Since twenty years ago the means for carrying on organized propaganda have been still further perfected. Through the additional channels of radio and news reels governments will be even better able to control and direct the mass thinking of the nation in a time of crisis in whatever ways suit their purpose best. Very likely it will be accordingly harder for conscientious Christians to hold themselves aloof from the influence of the mass mind of the nation at war in the future than it has been in the past.

It may be worth while to suggest a few things that should aid Christians in keeping their emotional balance, should a time of mass hysteria again come. Knowing something about the methods used by propaganda specialists, and their purpose in using them, should help one to guard against being misled thereby. Books and articles have been published which describe the propaganda techniques used in the World War. They contain information that Christians should have for their own protection. To be forewarned is to be forearmed.

Another safeguard against infection by wartime hysteria is to have settled religious convictions about the sinfulness of war and the Christian's obligation to practice love and goodwill toward all men, both in thought and in deed. The study of the Scriptures, especially of the teachings of Jesus in the New Testament under the direction of the Holy Spirit, will give one the faith that can withstand

the assaults of war propaganda. Finally a life that is devoted to God, that has put God first in all its thought, that has purposed to live unto God in all things, such a life has resources for thinking and feeling on a plane higher than that of the worldly mob-mind.

Since wars today are waged by whole populations, the conscientious objector to war is practically forced into a position of non-co-operation with his country in time of war. To abstain from certain lines of action then, but to join in the feeling of hate and hostility against enemy countries and to do anything defined as helping win the war, is not consistent nonresistance. Christians who mean to follow Christ in all He taught, do well to think in advance upon the possible difficulties that may face them, should such a time of test come. Especially should they be aware of the influences that will play upon their thinking, influences designed to turn their thoughts away from Christ and bring them into conformity with the mass thinking of that moment.

MARK TWAIN ON WAR

Although the following paragraphs from Mark Twain have often been cited, they seem worth quoting many times more. The quotation is the more remarkable because it was written some years before the World War:

"There has never been a just one, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for the war. The pulpit will—warily and cautiously—object—at first, the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, 'it is unjust and dishonorable, and there is no necessity for it.'

"Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those orders will shout them, and presently the antiwar audiences will thin out and lose popularity. Before long you will see this curious thing; the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so.

"And now the whole nation—pulpit and all—will take up the war-cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them, and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

BEWARE PROPAGANDA

The following appeared as an editorial in the Washington Herald of Oct. 8, 1935. It is a frank warning to guard against propaganda growing out of the present war in Ethiopia.

"In this hour of war's recurrence, we should take a tight grip on our credulity and our emotional reactions. President Roosevelt has declared our policy to be one of strict neutrality. This nation must take no sides in old world embroilments, either in action or thought.

"For this reason, we must be on our guard against inflammatory propaganda from abroad, designed to influence our sentiments as a people and to substitute passion for judgment.

"Of those that remember the early days of the World War, who does not recall the incredible atrocities, described with amazing detail, which were imputed to the German submarines? This propaganda was obviously intended to enlist our sympathy and aid. And with what chagrin we read the statement of Admiral Sims, five years after the close of the war, that there was not one single case of an authentic German submarine atrocity of the type so industriously purveyed for our consumption while the war lasted.

"Now we find the atrocity stories that flooded the world when the Germans began their march into Belgium duplicated, on the first day of the Italian advance into Ethiopia, by a report that aviators had bombed a hospital.

"Perhaps these stories will be confirmed. But they have not been confirmed yet and Italy officially denies them. And until they are, we should bear in mind that such stories almost invariably have their sources in interested quarters.

"The imperialist powers of Europe have not in the past fought entirely for humanity. Of course England is not entirely un-

selfish in her foreign policy. British policy always has a definite object of its own. Whatever appearance it wears on the surface, it is in reality the further aggrandizement of her empire or the safeguarding of what she holds. It is not for us to judge the justice or injustice of England's position. But neither should we permit England or any other country to arouse our prejudices through prepared propaganda."

RECENT ARTICLES BEARING ON PEACE

The problem of neutrality for the United States, of keeping out of war in case a general conflict should break out in Europe is receiving a good deal of thought at present. One recalls the enactments of Congress last August which forbade the President to commit the country to any war for a period of six months without Congressional consent. The matter of further neutrality legislation will doubtless come up when Congress meets again in January.

Two articles dealing with the subject of neutrality for the United States have recently appeared in the quarterly magazine called **Foreign Affairs**. In the October issue Charles Seymour reviews the problem of neutrality as it faced our country in 1914-1917. The writer gives President Wilson ample credit for making sincere and determined efforts to keep the United States out of the European conflict then going on. And except for Germany's determined purpose to wage unrestricted submarine warfare against all ocean traffic with the Allied Powers, Wilson might have succeeded in staying out. His own words of February, 1916, are quoted on the dilemma that faced the President: "I know that you are depending upon me to keep this nation out of war. So far I have done so and I pledge you my word that, God helping me, I will—if it is possible. But you have laid another duty upon me. You have bidden me see to it that nothing stains or impairs the honor of the United States, and that is a matter not within my control; that depends upon what others do, not upon what the Government of the United States does. Therefore there may at any moment come a time when I cannot preserve both the honor and the peace of the United States. Do not exact of me any impossible and contradictory thing." And his decision was that Germany's indiscriminate attacks upon American vessels was a stain upon the nation's honor which he in the end placed above peace. Some were advising, and William J. Bryan among them, that he should avoid a break by ordering American ships and citizens to keep off the high seas for the time being. But Wilson chose not to take such action, and for reasons which peaceful folks would probably not think adequate.

The second article, in the January, 1936 issue, deals with "Safe-guards to Neutrality." The writer here reviews the steps taken by President Roosevelt in recent months to safeguard American neutrality. On October 5, after proclaiming the existence of a state of war between Ethiopia and Italy, he established an embargo on arms, ammunition, and implements of war, and notified American citizens that they travelled on any vessel of a belligerent nation at their own risk. In addition he issued a notable statement, establishing a new policy, in which he said: "In these specific circumstances, I desire it to be understood that any of our people who voluntarily engage in transactions of any character with either of the belligerents do so at their own risk."

The writer in this article goes on to show what further steps could be taken to preserve neutrality. The scope of the embargo to include other articles than "arms, ammunition, and implements of war," is very necessary, or at least that the trade with belligerents in other commodities be restricted to peace-time quotas. Such extensive embargoes would no doubt help to shorten a war and lessen the possibilities for other complications to develop. The matter of how to deal with armed merchant vessels has occasioned much trouble in past wars, and the suggestion is made that the neutrality laws should be amended to the effect that no merchant vessels of a belligerent containing armament or preparations for armament be admitted to American ports, or else be treated as war vessels. The most serious defect in the neutrality law as now in force is that it places no restrictions on the extension of loans or credits to belligerents by American financiers.

In view of the disastrous results of war today, these efforts on the part of our statesmen to keep the United States neutral are welcome. It remains to be seen, (though all hope the test may not come) whether people can be restrained in their greed for the high profits which traffic with warring nations holds in store. Can the

American people for the sake of keeping their country out of war deny themselves of the possible higher wages, higher prices for the products of farms and industry that come with inflated war-time commerce? How many would further be willing to sacrifice, not only greater profits, but even some of the countries normal foreign trade in the interest of helping to shorten existing wars and to prevent their spread? Such questions must in the end be faced by every citizen—farmer, business man, wage earner, or whoever he may be. Every Christian who believes war is a sin in the sight of God will refuse to increase his income or his profits with the blood money that flows from the carnage of war.

* * * *

In the **Harpers Monthly Magazine** of January, 1936, a writer expresses himself vigorously against the growing number of laws passed in various states requiring teachers in public schools to swear to support the Constitution. Some states have had such laws for some time. More recently Arizona, Georgia, Massachusetts, New York, and Vermont have enacted similar laws. This writer believes that it is unconstitutional for the government to make the schools direct agencies of propaganda for itself. Schools should be free to teach the truth, and not bound to promote a particular philosophy of the State, as fascist governments everywhere insist. He finds, too, that to single out teachers for such loyalty oaths is class legislation, which is un-American. The chief sources of agitation in favor of such laws is said to be the Hearst press and patrioteer organizations like the American Legion.

From the viewpoint of non-resistant Christians, such teacher oaths present a problem that sooner or later will demand some study. If it becomes true, as some argue that it should, that the teachers in the schools are considered as much officials of the state as judges, executives, legislators, or policemen who swear to support the constitution, then the question arises whether Christians can teach in the schools at all. When Christian teachers do pledge themselves (by affirmation, we hope) to support the Constitution, what is their interpretation of the word "support"? So long as this word is not defined as meaning to defend with arms nor to place the Constitution above God and truth in their teaching, the issue may not be serious. Yet in view of the seeming trend toward stricter regimentation by the political State, teachers should at least have their eyes open and know what they are doing when they pledge themselves to support the State.

COMMENTS ON RECENT PUBLICATIONS

"The Road to Peace" is the title of a serious and well written essay in the **Atlantic Monthly** of October, 1935. The writer shows that the practical ways to promote peace among nations are neither direct nor quick nor pleasant. Peace treaties are usually at fault because they try to fix national boundaries and conditions for the indefinite future. As a matter of fact, change is the essence of history, and yet most political peace efforts are directed towards the prevention of change thereby damming up forces that eventually break through with violence. So far in history the great changes along the way have come about through force. Men seem unable to provide for the inevitable changes that must come by natural and peaceful means. Those who are satisfied with their own circumstances emphasize security, while those who are dissatisfied emphasize the need for change. Sometime too national leaders seek the easy and cheap popularity at home that comes from conflict with other nations. It is evident that the hearts and minds of many persons must be decidedly changed before they will exercise the self-restraint and the self-sacrifice necessary to guarantee orderly and peaceful changes within the world's society of nations.

* * * *

Jews in large numbers, 50,000 a year, it is said, are migrating in to their ancient homeland, Palestine. They are colonizing the country and rebuilding its agriculture and industry along the most modern lines. A writer in the **Atlantic Monthly** for January, 1935, discusses the sorry plight of the Jews today in Europe and incidentally gives some interesting facts about the Jewish colonization in Palestine and the methods they use in rebuilding that country. They have gotten by purchase from the Arab owners every foot of land they own and are making an effort to build a polity and an economy of justice and peace. The civilization of the entire country is being raised to high

(Continued on page 903)

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"And he said unto them, The Sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath."

This is the language of Christ in answer to the criticisms of the Pharisees, whose eagerness to find something against Him caused them to step beyond the bounds of even the Law. He said two things that are applicable to the peoples of all ages. Let us notice them briefly:

"The Sabbath was Made for Man." God knows the needs, the shortcomings and failings, the strength and the weakness of man, and knows that one day out of seven is needed wherein the secular cares of life should be laid aside and the day be devoted to rest for the body and exercise for the soul. Let us make full use of our opportunities on the Lord's day.

"The Son of Man is Lord of the Sabbath Day." It was He who brought all things into being (Jno. 1:3), the Sabbath included, and in Him "dwelleth all the fulness of the Godhead bodily." He taught us in what spirit to keep the day, and He rising on the first day of the week, this day has since this event been recognized by the Christian Church as the appropriate day to observe in His memory. He being the Lord of the Sabbath, we call the Sabbath in this dispensation "the Lord's day."

Subscriptions.—In a recent number of the Gospel Herald we called attention to our offer of three years for five dollars—a saving of one dollar for the three years, the regular subscription price being two dollars. We forgot to say that this rate applies to paid up subscriptions, or to new subscribers, only. Our thanks are due for the promptness with which many are re-

newing their subscriptions. Our old offer of sending the Gospel Herald for life to all who send in an annuity of fifty dollars still stands. Sample copies are sent free upon application. The circulation should be increased at least a thousand during the present year. Who will help bring this about?

Is financial prosperity returning? It undoubtedly is to some people, although the number of unemployed people has not been reduced very much. It might return at a more rapid rate if there were less interference from covetousness and politics. But whatever comes, "let every soul be subject unto the higher powers." Another thing worth remembering is that if all the money spent for "the necessities of life" were saved for the care and support of the needy it would be enough to supply all their needs in the way of food, clothing, and shelter. If there were no money wasted on tobacco, strong drink, movie patronage, jewelry, and other things that are worse than worthless, it would solve many a problem on the part of struggling people.

Whatever may be said of financial prosperity, here is something that exceeds it in importance: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" When the devil tempted Jesus he took it as a matter of course that Christ considered the bread question as the paramount issue—at least for that time. But Christ quickly gave him to understand that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." The rich man was quite prosperous as the world reckons prosperity, but when we remember that after death "in hell he lifted up his eyes" we are made to feel that he had neglected, in the time of opportunity, the "one thing needful." If we are wise we will measure prosperity, not by dollars and cents but by the Gospel measure of "Is thine

heart right?" with God. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Business Precepts.—In comparing material with spiritual prosperity, we are reminded of the fact that the Bible is the best business guide ever written. It is of necessity so, because the Author of this Book is the infinite God whose wisdom is unerring. We can not go wrong when we follow its precepts, whether in business or in everything else. The last reference quoted in the preceding paragraph is one of those business precepts that will keep us on the road to prosperity—spiritual prosperity for sure; and, as a rule, material prosperity also. Here are a few more of these divine precepts:

"All things whatsoever ye would that men should do to you, do ye even so to them."

"Seest thou a man diligent in his business? he shall stand before kings."

"He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich."

"He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

"A good name is rather to be chosen than great riches."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Limited Space.—Our correspondence department is one of the most widely appreciated features of the Gospel Herald. But we are facing a circumstance that must be met. As you have probably noticed during the recent past, we are using about twice the amount of space for this purpose that we ought to, there being other things crowded out that ought to appear. Besides, we have enough holdover ma-

terial to fill the allotted space for about two weeks longer, to say nothing about the letters arriving daily.

The kind reader understands our problem. And this is the way that we want to meet it: It would be a misfortune if our correspondences would stop coming. We, together with our readers, appreciate them. We want to hear from all these places, as well as from others from which we seldom hear. If now we will all co-operate, and the letters sent in will be reduced to about half or a third their former length (especially the longer letters) we will have room for all the correspondence and the other features besides. This applies also to the letters from our mission stations.

We thank you for what you have done; and by all working together as indicated in the preceding paragraph, we will solve our problem of limited space. It is our desire that our correspondence department, our family circle page, our space devoted to Christian doctrine, and all other parts of the paper be made as helpful as they can be made. To this end we invite your co-operation and your prayers.

COURAGEOUS PILGRIMS

By John C. Wenger

For the Gospel Herald.

In the letter to the Hebrews the inspired writer speaks of the Old Testament heroes of faith in terms which present-day Americans might call foreigners and pilgrims. The patriarchs acknowledged that they were not living in their home-country, but were citizens of a future Fatherland. Their highest aspirations and deepest loyalties were directed toward something better than any earthly kingdom afforded; in short, their hopes were set on heaven. God is not unmindful of such faith, for He has prepared for all such spiritual citizens a heavenly realm of divine association and peace.

In view of this heavenly citizenship, Peter appeals to those who are in the world and yet who are not conformed to its sinful spirit and practices, to fight manfully for lives of purity and holiness. And Paul pleads with this spiritual brotherhood, that in view of the divine mercies manifested in their redemption through Christ, they should free themselves from the entanglements of this wicked sphere and conform their temper and spirit to the divine Mind.

It is not necessary to assemble proof-texts to show that the New Testament recognizes two spheres of activity: (1) A strong and wicked king-

dom, having at its head one who is variously known as Satan, the dragon, the devil, the old serpent, and the like. All men, of themselves, are by virtue of their sinful nature, bond-slaves of the wicked tyrant. (2) The other realm is the stronger Kingdom of Christ, and consists of all those who have accepted the offers of the Gospel and have been delivered by the power of God from their servitude and made free citizens of heaven.

Because of this heavenly citizenship Christ deprived His voluntary subjects of the use of force in the accomplishment of their ends. Their regenerated nature is also such that they cannot be true to it and live carnal lives or take attitudes of hatred and revenge.

Our sixteenth century fathers firmly believed that the Church consisted of those who had voluntarily accepted Christ, were baptized, and were walking "in newness of life." The leading reformers regarded the power of the State as essential for the accomplishment of their aims. All citizens of the State were made members of the Church by infant baptism, and the power of the state was used to suppress the testimony and activity of those who believed in a free church (of voluntary believers). It is noteworthy that Mennonites were hounded as criminals, imprisoned, sold as galley-slaves, drowned, and burned at the stake for holding to principles which they believed were derived from the Word of God. Those were perilous times. The persecuted brethren might have yielded to what seemed to them to be a course of expediency, and thus avoided the fierce persecution to which they were subjected. But they were **courageous pilgrims**. In their minds they were simply bearing the cross of Christ, and were suffering the unreasonable persecutions to which foreigners are liable. By the grace of God they stood for truth which was dearer to them than life.

In the good providence of God in the latter part of the seventeenth century and the following years, a country was provided which offered religious freedom. In our time we cannot grasp the significance of that offer. The down-trodden state-church dissenters were glad to brave the perils and hardships of poor seamanship and the dangers and struggles of pioneer life to enjoy this religious freedom. Here in America was a government which was adopting one of the principles (the voluntary nature of religion) for which the early Mennonites were martyred! And to this day, as a general rule, our liberty of conscience in the United States has been preserved. We do not know what persecution is. How we ought to rejoice in our blessed privileges!

We speak much of the heroism and

courage of our fore-fathers. Is it possible that we have lost some of the courageous spirit which they possessed? We sing of the joy of the Christian life; do we have it? We teach the parables of the growth of Christ's kingdom; do we believe them? Can it be possible that Satan can do us more damage by infecting us with a spirit of defeatism than by physical torture?

This is not to suggest that the writer believes that the world has become Utopia, or ever will be one. The kingdom of darkness still offers its unde-livered slaves no peace, or joy, or hope. The bondage of sin is as strong as ever. But the Christian is a foreigner to this dark realm. He is merely a **courageous pilgrim** in the midst of a sinful world. He is not blind to the sin about him but is conscious that he belongs to One who is omnipotent and who care for His citizens in a way that only Omniscience can. The present-day pilgrim also thinks back to the time when the Christians didn't even number a thousand; he thinks of the number of believers today. He is not unmindful of the rapid corruption of the Church after the death of the apostles. He knows a little of the miserable times which prevailed during the Dark Ages, and rejoices at the awakening which has since taken place. Though he deeply regrets the many heresies afloat today, he knows that unbelief is not confined to this generation. The wave of anti-Semitism in Europe today is discouraging, but he thinks of the merciless persecution of the Jews during the dark ages and their expulsion from one land after another. He rejoices at the great missionary awakening which has taken place in the last few generations. He enjoys the innumerable comfort which modern science has bestowed upon him. Though the times are perilous, he knows that Satan was also active in days gone by; and he claims the promise that God is not ashamed to be called the God of the true spiritual brotherhood who do not regard themselves as of this world.

Although he does not lull himself to sleep to the song that all is well with the world, he is not unnerved by the alarmists who seem altogether ignorant of the dark history of this world. But the **courageous pilgrim** faces squarely the sin of the world and rejoices that he knows a God and a Gospel which are adequate to meet the situation. Christians are not here to dream, but are to get out and work for the Master in the proclamation of His glorious Gospel to the saving of souls and the uplift of society through the regenerating power of God.

To which class does the reader belong? To the courageous pilgrims, to the group without hope and without God? The Church welcomes recruits, and God's mercy is extended to

1. This is the glorious day of salvation!
Telford, Pa.

SPEAKING IN TONGUES

By John R. Mumaw

for the Gospel Herald.

(A pastoral letter, issued Nov. 29, 1935, to the membership residing in the Lower District in Virginia, under the bishop oversight of Lewis Shank and John L. Stauffer.)

Dear Brethren and Sisters in Christ,
Greeting:—

God has spoken in various ways to establish His truth in the world. It pleased the Father to speak with rumblings of thunder at Mount Sinai. When He spoke to Elijah, the old prophet did not recognize God in the great and strong wind which split the mountains and crushed the rocks, nor in the earthquake which shook the world nor in the fire which followed. He heard the Lord speak "in a still small voice." At other times God revealed Himself in manifestations of His presence without any particular demonstrations with the natural elements. He did not limit Himself to any single method or form of expression. But in each case He left an unmistakable evidence that the message came from heaven.

The apostle Paul gave expression to that same idea when in writing his first letter to the Corinthians he told them to refrain from forbidding people to speak with tongues (14:39). Even though he spoke in tongues more than any of the Corinthians (14:18), yet he himself preferred to prophesy (14:19). He also admonished them to covet earnestly (desire) prophesying (14:9) but at the same time recognized, by inspiration of God, that speaking in tongues was a divine gift.

It is interesting to observe that the Bible mentions different kinds of spiritual gifts. The writer is particularly interested in calling your attention to sign gifts and gifts of prophecy. The sign gifts imparted to the Old Testament prophets and to the New Testament apostles include the power to perform miracles, and the faith to bring about supernatural healings, as well as, the ability to speak with tongues. Gifts of prophecy under the Old Dispensation pertained to the foretelling of future events. Under the New it included such spiritual energies and divine graces which enable people to speak unto edification, to give exhortation, and to bring comfort. The twelfth chapter of first Corinthians contains a list of gifts presented in the order of their importance (v 28). The first is apostleship, and the second is the office of prophecy. The last on the list refers to speaking in tongues. It was neither designed nor expected that any one person should necessarily possess all of the spiritual gifts men-

tioned in the chapter. The Holy Spirit gave to whomever He chose whichever gift He willed to bestow upon him. The possession of any one particular gift, therefore, did not determine his religious standing or Christian faith.

Speaking in tongues is described in the fourteenth chapter of first Corinthians as a form of communication with God. It was never intended to be used as a part of any public discourse. It could not be used for the edification of the Church. "He that speaketh in an unknown tongue edifies himself." One who exercised himself in a "tongue" experience spoke in "mysteries." It was not understood by the audience (v. 2) nor was it intelligible to the one speaking. The intense emotionalism rendered his understanding "unfruitful" (v. 14). This speaking in tongues was used in the giving of thanks (vv. 15-17). Unfortunately those who were in the room could not say "Amen". It was evident that the one praying could not understand what he was saying (v. 16). The logical place, therefore, for the exercise of this gift was in private. It caused too much confusion in the meeting. The public assemblies were designed for the edification of the Church. And that was to be accomplished through the gift of prophecy.

The purpose of these sign gifts is clearly stated in the Bible. One time, when Jesus was explaining how the work of God consisted in believing in the One whom God had sent, and the people asked, "What sign showest thou then?" The Jews were continually demanding signs of Christ and of His disciples. Nor was that anything unexpected. Paul claims that signs were particularly for the Jews (1 Cor. 1:22). At the time of the conversion of Cornelius, a Gentile, the believing Jews who witnessed the occasion recognized "that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God" (Acts 10:44-46). By this sign the circumsised leaders of the apostolic Church were convinced that God also had granted to the Gentiles "repentance unto life." When Jesus gave the Great Commission to His disciples to go into all the world to preach the Gospel to every creature He refers to several signs that would follow them that believe (Mark 16:15-20). Among them was the speaking in tongues. We are told in this same passage that after Christ ascended to the right hand of God the disciples "went forth and preached everywhere, the Lord working with them and confirming the word with signs following." These sign gifts were bestowed upon the apostles during the time when God was revealing His New Testament to men. They recorded these truths under divine inspiration. The signs were given to make the unbeliever (Jews

especially) recognize that Jesus was the Christ, that the New Testament teachings and writings were of God and that Christians were born from above. An illustration of using miracle signs to prove Christ's Messiahship can be found in Jesus' answer to the question of John the Baptist (Matt. 11:3-5). Paul, to establish his own apostleship, appeals to the Corinthians to take note of the signs of an apostle which he wrought among them (II Cor. 12:12). An example of using a sign to prove the New Birth can be found in the case of Cornelius' conversion.

We are also told that the Gospel which was first spoken by the Lord was confirmed unto us by them that heard Him; God also bearing witness, both with signs and wonders (Heb. 2:3-4). Now, since the Word of God has been confirmed there is no need of any further exercise of the sign gifts. The time for these special manifestations of God's power and truth is past. We hold that these particular gifts as sign gifts have not been exercised beyond the time of the apostolic Church. In the case of healing the sick, we are given instructions in James five to proceed with the anointing of oil. While it is an occasion when God manifests Himself in a miraculous way it does not bear the meaning of a sign gift. Although there are no Scriptural directions given for the practice of speaking in tongues, there may be occasions when God would choose to manifest Himself in some form of tongue speaking. In that event, with the Holy Spirit directing, all things would "be done decently and in order".

Since tongues were given for a sign, not to them that believe but to them that believe not (I Cor. 14:22), we conclude that there is no place for speaking in tongues in our regular exercise of divine worship and Christian duty. For that very reason Paul emphasized in his epistle that prophesying will do much more good than speaking in tongues. He knew the Word was confirmed, and from his time on it was the business of God's children to lead souls into the Kingdom and to edify the Church. That is why he said "I had rather speak five words with my understanding, that by my voice I might teach others also than ten thousand words in an unknown tongue".

In the light of this low rating of speaking in tongues for the present age of grace, we may well mark those who over-emphasize its place in Christian experience. Those who insist that the ability to speak in tongues is the essential goal in Spirit baptism fail to recognize the Spirit's division of spiritual gifts and do not understand the divine purpose of the sign gifts. They put experience ahead of the Word of God and lead themselves into a confusion of emotionalism. The modern

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Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(Mennonite Gospel Mission)

Praises are due to our Lord and Savior Jesus Christ, and it becometh His children to ever adore and praise His Name.

God's own Son came to this world as a babe, the most precious of gifts. The most wonderful gift ever given to humanity. The amazing love that prompted this Gift cannot be estimated.

No one but God could conceive and carry out such a plan of salvation for the poor human race. This plan is great and yet so simple that even a child can understand.

An unselfish plan carried out by an unselfish God. A God who gave His best and wishes to share His best to others now and throughout eternity.

Heaven rejoices over one sinner that repents. A welcome is given to the sinner that comes home, which exceeds any welcome received on this earth.

Jesus was interested in us. He wants us to be interested in others.

How thankful we all are at the mission stations for the help received in provisions and means that help us to carry on the Gospel work.

How nobly the brethren and sisters stand by us, and with what interest they willingly carry out their part of the work.

No one but God knows how many souls may be won for Him by their kind co-operation.

What a joy it causes us to receive and open packages and mail which are packed, sealed and sent by you as the fruitage of kind hearts and willing hands!

Bro. Isaiah Kanagy and wife came and gave us a great lift by using their truck and Sister Kanagy helping to fill baskets.

The poor we have with us always, as long as time shall last. So long will there be work for you and me to do.

The Mill Run and Altoona Sunday schools rendered a program at Altoona on Christmas evening to a well attended audience.

The following circles helped us, so that it was possible for us to give help to others:

Belleville S. S., Oak Grove, Weavers, Belleville Jr.; gave presents to the Sunday schools.

Allensville, Mattawana; gave popcorn to the Sunday schools.

Scottsdale, Glade, Springs; gave towels for the Sunday schools.

Lancaster Jr., Mellinger; gave combs to the Sunday schools.

Doylestown Jr. Sewing Circle, gave cradle roll toys.

Congregations: Weavers, Johnstown, Allensville, Mattawana, Martinsburg, also Bro. Elmer Metzler of Martinsburg; gave provisions for the baskets.

Also the following Sunday schools of Juniata Co., district: Delaware, Lost Creek, Lauvers, and Crossroads, besides a number of individuals contributed cash. Many thanks for these contributions.

Alice H. Nissley.

Reading, Pa.

(Mennonite Girls' Home, 704 N. 12th St.)

Dear Friends:—Monday morning, in keeping with a promise, I went to talk with an elderly couple about the possibility of furnishing them a girl. There are several problems associated with placing a girl with them, which make it necessary for us to plan together. The man, Mr. Hopp, is in the picture-show business. He says that has been his work since the age of fourteen. They have little work, in fact, they want the girl partly as a companion to Mrs. Hopp who has neuritis. They had hoped to give the girl, who came to live with them, some free tickets to shows. But as we sat and talked together, he grew doubtful, and so asked me frankly, but very kindly about our position on the subject of picture shows. I answered him that as a church we do not believe in dramatics. Instead of ridiculing us he assured me that, in case I place a girl with them, she will never be urged to violate this principle.

Two splendid young people were in our Home last Friday evening. They want a girl to take care of their four-month-old-baby. They have a girl now, but are suspicious of her character. They went on to tell me that this baby, they feared, would very soon take note of her language. They came to our Home, because they had heard that the Mennonite girls have good, clean, characters and are dependable.

Such testimonies are not unusual. They do not make us feel conceited, however. In fact, my sympathies go out to that girl who is going to lose her job, as soon as I can promise them one of ours. It seems to me that such confidence should make us feel very humble and unworthy on the one hand and very grateful on the other. The rich, Christian heritage which our church has made possible is to be appreciated.

Next week we plan to apply for our new employment agency license. This is necessary each year. The license costs us \$100.00. Our year will be up, late in February. We are already a little more than paid out. While we have done nothing extraordinary, we are happy that we, at least, have lost no money this first year.

During the holiday season many gifts came to our Home. Among them

were calendars, cake and cookie vegetables, fruit, linens and two comforts. We appreciate both the gift and the prayers which have come with them. A short time ago one thoughtful sister sent us some meadow tea. How we enjoyed it! I am always reminded of drinking fragrance when drink mint. If any one else could spare us a little more, we would be happy. That coffee can just didn't hold enough.

The two last girls to come in were Mary Harshbarger from Dagmar Mont., and Irene Ross from West Liberty, Ohio. We wish that all girls would write in for application blank before coming. Sincere wishes,

Jan. 9, 1936. Margaret Horst.

Hannibal, Mo.

(2313 Market St.)

Greetings in the Master's Name. We rejoice at the beginning of a new year to announce the beginning of a new instruction class for the recent converts, both young and old. At the cottage prayer meeting on Monday evening, a ten-year-old boy accepted the Lord as his personal Savior; but Bobby needs our prayers, and his mother as well, for when he got home and told her what he had done she was furious. The Lord have mercy on the parents who keep their children from the Kingdom—and there are many in this wicked city.

On New Year's eve a special midnight prayer meeting was held at the Mission for members only. There were 47 present. It truly was two blessed hours of fellowship in song, prayer, and testimonies on "What the Church has meant to me during the past year." I only wish that every member of the Church in this country could have heard these testimonies from men and women, boys and girls, miraculously saved from sin. Before dismissing a delicious but simple supper was served, being furnished by the Kreider families at Palmyra. The members, most of whom are on relief and know what it is to go hungry often, enjoyed this immensely. We appreciated being able to do this, since we were not able to give out any baskets of food this Christmas. However, every Sunday school pupil got a nice sack of good home-made candy furnished by the sewing circle at Sugar Creek congregation, Iowa. And each family in the Church received a box of candy made by the sisters at Kalona, Iowa. Bibles were furnished by Rose Buckwalter's Sunday school class at Hesston, Kans. The primary department, Albert Weaver's and Nina Miller's classes, also sent in gifts for the boys and girls, as well as Sunday school classes at Belleville, Pa., Sheridan, Oreg., So. Union, Ohio, Kalona, and Wayland. The aprons, tea towels, bedding and clothing of all kinds sent in were all much appreciated.

ated. About 100 pieces of clothing were handed out during the holidays. Two hundred forty-eight meals were served to visitors at the Mission last month, besides forty meals for charity cases. Not a day passes without praise with thanksgiving to the Lord for the gifts of love sent by friends. We have not as yet been able to meet all the expenses of the revival. Milk, light and gas bills for the month were extra large. Below is a list of those who have received a blessing in helping lift this burden:

Jess Snyder	\$ 1.00
Beulah King	1.00
Floyd Kauffman	1.00
Mark Ross	1.00
Maggie Histan	1.00
Shem Swartzendruber	1.00
Aline Sommerfeld	2.00
Martha Detweiler	2.00
Alph King	1.00
Chas. Diener	3.50
Harriet Buckwalter	1.00
Carl Kauffman	2.00
Leroy Hostetler	1.00
Mildred Schowalter	10.00
Leroy Zook	1.00
A. R. Miller	2.00
Carl Schmidt	5.00
Fairview, N. Dak.	5.00
Lower Deer Creek	3.00
So. Union, Ohio	8.00

May the blessed Savior pour out a rich blessing on these cheerful givers, and lay upon the hearts of others to help us carry on the work.

Several families in Stuttgart, Ark., sent in one hundred pounds of rice, which will be distributed among the needy members. May God bless these families.

It has been my lot to help lay away three small children in the past few weeks, two of whom were burned to death, and the other died of spasms. None of the parents of these beautiful little children know the Lord, but we thank God one mother and father are considering seriously this important matter of their salvation, and have requested the prayers of God's people.

We were much disappointed that the Gospel team from Hesston could not be with us over the holidays. The program given by the men's quartet on the evening of Dec. 21 was splendid. The boys said it was a blessed privilege to sing to such an eager, hungry, happy-faced audience.

I am glad that God is sending Bro. Lawrence Horst of Peabody to help with the work here during my labors at Wichita. Pray for us all.

In thankfulness,
Nelson E. Kauffman.

Jan. 10, 1936.

AFRICAN LETTER

Musoma, Tan. Ter., E. Africa.

Dear Readers of the Gospel Herald, Greetings in Him;—It is rather difficult to realize that we are so near the day when we celebrate the birthday of our King, especially so when we think of the Christmas season at home

where it is usually cold, and very frequently a snow covered earth adds to the beauty of nature. We are also very near the threshold of another year, and as we look back over our lives the past year we wonder, Have we done our best for the Master, or can we see where we could have made improvements? I fear the most of us would have to confess that we often came short.

We are glad to report that Sister Stauffer is with us since Dec. 16. We praise the Lord that He has restored her health, and we are glad to have her with us in the work. We spent the last week-end with the folks at Shirati, who, we are glad to say, are well and busily engaged in the work appointed them. When we returned on Monday morning Elizabeth came with us.

The Lord is sending us workmen, and the work seems to be moving along nicely. The moulding of bricks is in progress now, and the last two days Bro. Elam has taken some of the men across the Bay to cut grass which is growing by the edge of the water, which they found would be very good for roofs. We are hoping that in less than a month our first small house will be built ready for occupancy, where we can have better protection from sun, rain, and mosquitoes. We ask you to join us in praising Him for the open doors around us, as there are calls coming from many parts for teachers, and our prayer is that the Lord will speedily raise up native Christian teachers to supply many of these needs, this being the location for the native teacher training work. We trust the Lord for mercies so that teachers may have an early preparation and that they may speed away with the Gospel.

We also thank you, our prayer helpers, for your continued interest in the work in Africa.

Many blessings from a loving Father,
Yours in Him,

Dec. 20, 1935. Maybell Ferster.

IN INDIA AGAIN

As we entered the Bombay harbor on Nov. 16, the old familiar Indian sights loomed up one by one and we felt that we were again in the land of heat, dust, and disease, as well as in the land of color, variety, fragrance, and of easy-going life; and if not patience, then care-free-ness. But the most pathetic fact is that we now find ourselves in the land of spiritual dilemma, of religious fervor without spiritual life, of ceremonies without spirit, and of unsuccessful seekers after peace.

At Raipur Bro. Miller came to get us at the train. We were glad to see the evidence of improved health. We found, however, upon arriving at Dhamtari, that now it was the turn of

some of the other missionaries to spend some time in bed because of overwork, or exposure, or mental strain. Indeed, we felt that the missionaries as a whole gave evidence of overwork. It made us wish we were three couples of workers just arriving instead of one. We are glad to be able to say that at this time Bro. Friesen's health is much improved and Sister Hartzler is improving, while the others who had minor ailments are also lining up.

The annual business meeting, which we just got into upon arriving, had before it some very important matters. The decisions are now made and we hope the fruits will follow to His glory. Many of the missionaries were not present on account of sickness, and so the business meeting was different from all the others we had attended. There was a mingled atmosphere of responsibility and of disappointment in not all being able to be present.

The non-Christian people whom we met up to now give us the impression of increased interest and confidence in our work. Each one of them is to us a picture of the absence of Christ and of the absence of real joy in living which challenges our consecrated efforts to bring to them the message of life.

We crave an interest in the prayers of our brethren and sisters at home and hope that God will give us a fruitful year in the endeavors of the mission in this field.

Bro. and Sister Weaver arrived last week. All of us were very glad to see them arrive. There is room for still more. More doors are opening. More work looms up. Send more, pray more, surrender more. Let us work together for the salvation of our brothers here in this land.

Lloy S. Kniss.

Dhamtari, C. P., India.

MISSION PROGRAM

Expressions of real appreciation are heard here and there from among members of our little Springdale congregation, Waynesboro, Va., for the three-day program (during the Christmas season) arranged by our local committee and imparted by Bros. L. S. Glick and E. R. Brunk, Harrisonburg, Va., Timothy Showalter, Broadway, Va., and Sister Mary Good, missionary on furlough from India and now at Nashville, Tenn.

Bro. Glick's messages began with the "Great Commission" in which he emphasized the commands to go and to teach; especially to teach the ALL things. He interpreted the "Enlarged Hearts" of Paul, Moses, and others through their experiences with God and their fellow man. "Paul's Missionary Attitude" was explained

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Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE ENDLESS DAY

By John D. Burkholder

For the Gospel Herald.

(Portraying the beautiful life and departure of his companion. Written January, 1936. Words adapted to the music of "The Perfect Day.")

When a golden sunset lights up the way
For a way-worn traveler here,
Then the gates stand ajar to eternal day,
And the angels hover near.

Cho.—At the end, at the end of life's little day
Where the golden sunsets play;
Their glorious beams shine all the way
To the land of Endless Day.

When a faithful soul nears the end of the way
Of its life so full of care;
It then casts its eyes to the cloudless day,
Soon to rest forever there.—Cho.

When a pardoned soul nears the end of its way—
And a soul that never dies—
It then hears its call to the blissful day,
From the land beyond the skies.—Cho.

When a happy soul bids the earth good-bye
At the end of life below;
It then enters the land of sweet-bye and bye
All aflame with heavenly glow.—Cho.

When a peaceful soul sees the end of its way—
Of its life so full of love—
It then soars away to the perfect day,
To its home in heaven above.—Cho.

When a ransomed soul nears the end of its way—
Where it lays its armor down—
It then joins the redeemed ones in white array,
With its golden harp and crown.—Cho.

Harrisonburg, Va.

HE HAD NO SONG

Several years ago, while passing out of a meeting one evening, a lady asked me to go with her to see her husband, who was quite sick. On the way she told me he was very uneasy, knowing he would soon have to die. When I entered I found him sitting in an easy chair, as he could not lie down without coughing. After a few words about his bodily suffering, I asked him if he thought his suffering would end when his body yielded and death came. "Well," said he, "I think my chances for getting to heaven are pretty good."

"Do you believe heaven is a reality?" I asked.

He said, "Yes."

"Is it true there is a hell?"

"Yes, I believe it," he replied.

"And you have a soul that will soon be in one of these places forever?"

"Yes," he said earnestly.

"You just now said you thought your chances for heaven were pretty

good. You believe that heaven and hell are both a reality and your precious soul will soon be happy in heaven forever. You must have some reason for such hope. Will you tell me what it is?"

His voice was weak and I waited for his answer which came slowly. "Well, I have always been kind to my wife and children and have lived a good, moral life and have not intentionally wronged any of my fellow men."

"That is very good," I said, "and it is nice to be able to say that. But what kind of a place do you think heaven is, and what do they do there?"

"Well, I think there is no sin nor sorrow there. It must be a happy place, and I think they sing there a good deal."

Turning to Rev. 1:5, I said, "Yes they sing there; and I will just read you one of the songs they sing. 'Unto Him who loved us and washed us from our sins in His own blood!' You see, they are praising their Savior, the One who loved them and died for them. They have not a word to say about what they have done. It is all about what He has done. He loved them and died for them. Now let me read you another verse: 'By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast' (Eph. 2:8, 9). Now listen to this verse, which is another beautiful song they sing up there. 'Not by works of righteousness which we have done, but according to His mercy He saved us.'

"Now suppose you were to go to heaven in the way you say, because you have been good to your family and so on. There would be one sinner in heaven who had never been washed from his sins in the precious blood of Christ, and you could not join in their songs of praise; and, besides all that, heaven would no longer be a place where there is no sin, nor would it be a place where there is no sorrow, for you would be there with all your sin, and words cannot express the bitter sorrow that would be yours in such a place as that."

His head dropped and he was silent for a moment. He was as one waking out of a life-long dream. He was now coming face to face with eternal realities, and his only reply was, "I never thought of that before."

"But God has," I replied, "and He has made provision for just such as you who believe they can get to heaven by their good works. He says, 'Except a man be born again, he cannot see the kingdom of God' (Jno. 3:3). If heaven is a place where there is no sin, then no one will ever enter there who has not first been washed from his sins in the precious blood of Christ. Another song they sing up there is 'Thou art worthy, for thou wast slain

and hast redeemed us to God by Thine blood' (Rev. 5:9). Remember, my friend, there will be only one song of praise up there, and that will be 'Unto Him who loved us and washed us from our sins in His own blood.' 'This is faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners'."

"To — save — sinners," he repeated slowly.

"Yes," I said, "to save sinners. Not to help sinners to be saved, but to save sinners. He is not a helper, but a Savior. God's Word is 'To him that worketh not but believeth, on Him shall the justifieth the ungodly his faith counted for righteousness.'"

He did believe, and I left him that night with a hope based not on what he had done, but what the Lord Jesus Christ had done. I called the next morning to see him. As I entered, he looked up with joy in his face and said, "Oh, sir, I'll have a song now, and I will be, 'Unto Him who loved us and washed us from our sins in His own blood,' and there won't be any sinner up there who has not been washed from his sins in the precious blood of Christ."

Reader, will you be able to sing that song? or will you be compelled to cry "I am tormented in this flame?"

"I even I, am the Lord, and beside me there is no Saviour" (Isa. 43:11) —Tract, Sel. by Ethel Tweed.

CO-OPERATION OF PARENTS AND CHILDREN IN S. S. LESSON PREPARATION

By Mrs. S. A. Yoder

For the Gospel Herald.

A little more than a half century ago several pious, peace-loving Christian people who sincerely loved God and His Church began to keenly realize that their form of worship and Bible teaching was not adequate to the needs of their children.

They prayed about the matter, held consultation after consultation among those who were like-minded, and in spite of strong opposition the institution we call the Sunday School was started.

Do we appreciate the deep concern these people had for their posterity and the future Church?

Do we realize the heartaches they endured because of the opposition from those who were near and dear to them but did not favor their method of Bible teaching?

Do we know anything about the initiative, the good judgment or the executive ability it required to start this institution which has been such a great blessing to the Christian Church?

If the Sunday School is to continue to serve the Church as its founders intended it should, it is necessary that

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SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Feb. 2, 1935.—JESUS ENLISTS HELPERS.

Lesson Scope.—Luke 5:1-39.

Lesson Text.—Luke 5:1-11, 27, 28.

Time and Place.—A. D. 28; by the Sea of Galilee.

Leading Characters.—Jesus and His earlier disciples.

Golden Text.—They forsook all, and followed him.—Luke 5:11.

Points for Meditation.

1. Hearing the Word.
2. "Fishers of men."
3. Launching out into the deep.
4. Results of obedience.
5. Forsaking all for Christ.
6. The call of Matthew.

Introductory Thoughts.—The events recorded in this lesson occurred about a year after the call of Christ's first disciples. During this time a number of important events had occurred, all of which may be grouped under the head of Christ the Head of the Church preparing for His active ministry. Beginning with the turning of water into wine, Jesus had performed a number of miracles, His miracle-working power being a decided factor in convincing many people that He was the Messiah of prophecy.

LESSON COMMENTS

The Golden Text—gives us the keynote of the lesson before us. So completely were the disciples convinced of the Messiahship of Jesus of Nazareth that they "forsook all, and followed him." It is the secret of successful Christian endeavor. Half-hearted religion is not satisfactory, neither to God nor to man. To rise to the Gospel standard we must forsake ALL! in other words, make a full surrender to God, place our all upon the altar, and serve Him in a whole-hearted manner. The sum total of Christian consecration is embodied in our golden text.

Teaching by the Sea-shore (1-3).—Jesus had already gained a fair degree of popularity. His miracles had attracted wide attention, and His clear and forceful teaching had made its impression on the people. "The people pressed upon him to hear the word of God." Entering into Simon Peter's ship, He taught the people out of the ship. It was a convenient way of bringing His message to the crowd of people on the shore, as they could not throng Him there and thus hinder the giving of the message. Simon had already been one of His disciples about a year before this.

Miraculous Draught of Fishes (4-7).—Having completed His message, Jesus turned His attention to other matters. Seeing that Simon had not been successful in his fishing that night, He advised him to "launch out into the deep, and let down your nets for a catch." Peter was astonished at the miracle, nevertheless he obeyed. This the Master said: "Master, we have toiled these weeks and have taken nothing: shine, we school thy word I will let Lancas, there. This was indeed a no-

ble response. So discouraged was he that he had given up hope. But so full was his confidence in Jesus that he unhesitatingly obeyed. Result: they caught "a great multitude of fishes." Lesson for us: Though we may see nothing ahead, it pays to obey the Lord. We should do this UNHESITATINGLY; for the wisdom of God is so infinitely greater than our own that we should not hesitate to obey, whether we understand or not. This is one of the evidences that should convince all people that we should never hesitate to obey God. It is right. It pays.

Four Apostles Chosen (8-11).—So impressed was Peter with this miraculous draught of fishes that he got a new vision of his Lord as well as his own comparative unworthiness, so that he cried out, "Depart! for I am a sinful man, O Lord." We see nothing in this expression but a recognition of the greatness of our Lord and of his own littleness in His sight. It is a recognition that all people could and ought to give. Compared with the mighty God we are but as dust and ashes; we are what we are by His wondrous grace. While Peter and Andrew and James and John had been

disciples of Christ for about a year, they now drew closer to Him than ever before and forsook even their secular calling that they might be companionship followers of their Lord. Christ gave them recognition and they became the first four among the twelve apostles. As Christ said to Peter, "From henceforth thou shalt catch men"—an even greater miracle than that of the miraculous draught of fishes.

The Call of Levi (27, 28).—In this lesson we have an account of the calling of another disciple or apostle—Matthew, called Levi in the lesson before us. Notice, Christ called busy men. It takes the busy man to make a success of the business for the King. Matthew was a publican, belonging to a despised class of people more often called "sinners" than publicans. But Christ can make the best of people out of the most unworthy ones. What Matthew was personally, we are not told. We have reasons to believe that he was not as conscienceless as some of his fellow publicans were. But whatever his standing may have been before his conversion, he made the right kind of a start when "he left all, rose up, and followed him"—another case of complete consecration. Whatever else Matthew may have accomplished as a disciple of our Lord, the first of the Gospels bears his name.—K.

BIBLE MEETING TOPIC

CHRISTIAN SOCIAL STANDARDS
Matt. 5:21-48; Rom. 12:9-21; Col. 3:5-25

Topic for February 2

MOTTO

"Put on charity which is the bond of perfectness."

OUTLINE STUDY

I. Association.

1. Keep pure.—II Tim. 2:19-22; 5:22.
2. Be helpful to all men.—Gal. 6:10; Luke 19:1-10.
3. Condescending to the lowly.—Rom. 12:16.
4. A lover of good men.—Tit. 1:7.

II. Standards of Speech.

1. With grace.—Col. 4:6; Eph. 4:29.
2. Bridled.—Jas. 1:26.
3. Full of kindness.—Eph. 4:31, 32.
4. Meekness of wisdom.—Jas. 3:13-18.

III. Truth.

1. In conduct.—Eph. 4:28.
2. In speech.—Eph. 4:25; I Pet. 3:10.

IV. Love.

1. To brethren.—I Pet. 2:17; 3:8.
2. To friends.—Prov. 18:24.
3. To enemies.—I Pet. 3:9.

V. Home Life.

1. Husbands and Wives.—Eph. 5:25-33.
2. Children and Parents.—Eph. 6:1-4.
3. Servants.—Eph. 6:5-9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love."
2. Living among Others.
 - a. Keeping from all evil.
 - b. What our talk should be.
 - c. Keeping the way of truth.

- d. Loving good people.
- e. How to help evil people.
- f. Loving enemies.
- g. Living at home as a Christian.

For Seniors.

1. Qualities That Make for Christian Friendship.
2. The Christian among the Unsaved.
3. The Christian among Other Christians.
4. The Christian in His Home.
5. The Power for a Christian Social Life.

PERSONAL THOUGHT

Is our life a positive power for righteousness in society?

SEED THOUGHTS

By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.—Jeremy Taylor.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

No one can lay himself under obligation to do a wrong thing. Pericles, when one of his friends asked his services in an unjust cause, excused himself, saying, "I am a friend only as far as the altar."—Fuller.

As a vessel is known by the sound, whether it is cracked or not, so men are proved by their speeches whether they be foolish or wise.—Demosthenes.

Every violation of truth is a stab at the health of human society.—Emerson.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JANUARY 23, 1936

Field Notes

Goshen College reports an enrollment of 51 students in their winter Bible term; the largest registration in this department since 1925.

A Correction.—In the letter from the Home Mission in Chicago, published in the Jan. 16 number of Gospel Herald, the name, "Floyd Yoder" should read, "Floyd Weaver."

From Kitchener, Ont., there comes this encouraging message: "Bible School attendance has reached 152 for the total enrollment. Pray for the work."

Bro. J. R. Shank of Versailles, Mo., spent the week-end over Jan. 12 with the little flock at Culp, Ark. There are three preaching points in this community where our brethren usually hold services.

Ministerial Meeting.—March 11 and 12 is the time set for a ministerial meeting at Lititz, Pa., held under the auspices of the Lancaster Conference. An interesting program has been prepared.

Hesston College and Bible School reports an enrollment of 85 in the Special Bible Term at that place. In connection with this comes the encouraging news of a favorable outlook for attendance next year.

Change of Address.—Bro. and Sister J. F. Brunk, from Hutchinson, Kans.,

to Newton, Kans., 601 E. 4th St. The change was made because our brother needed a rest. May the rest prove to be a preparation for further active service.

A brother writes from the Eastern Mennonite School: "We are pleased to announce that the Short Bible Term enrollment is now 84, with good interest. Evangelistic meetings now in progress. Souls are already responding to the Spirit."

Among those in attendance at the ministerial department of the Johnstown Bible School were Brethren S. D. Rohrer, Noah Hilty, and Stanford Mumaw of Ohio. Arrangements were made for them to fill appointments in the several Mennonite churches in the Johnstown district on Sunday, Jan. 19.

A brother writes: "We closed a term of Bible school at Atglen, Pa., with 216 enrolled." The instructors who served at Atglen are Bros. S. G. Shetler of Johnstown, Pa., and Harvey E. Shank of Chambersburg, Pa. We praise the Lord for this large attendance.

The congregation at Scottdale was favored last Sunday morning with a helpful pulpit message by Bro. Milton Brackbill of Paoli, Pa., and by a similar service by Bro. J. S. Hartzler of Elkhart, Ind., in the evening. Bro. Hartzler started for his home Sunday night and Bro. Brackbill left Monday morning for Kokomo, Ind.

The Lord willing, revival meetings will be held at Millersville, Pa., beginning March 15, with Bro. Richard Danner of Hanover, Pa., in charge as evangelist. Pray for the meetings. Also, there will be an inspirational song service held at the Rohrerstown, Pa., Mennonite Church Feb. 2. All are welcome. J. W. T.

Bro. Milton Brackbill of Paoli, Pa., filled an appointment at Masontown, Pa., Mennonite Church on Saturday evening, Jan. 18. A big snow-storm prevented the congregation there from having an all-day meeting Sunday, when Bro. Brackbill and Bro. J. S. Hartzler were to have been the principal speakers.

The brotherhood at Bloomfield, Mont., is making commendable progress in the building of their new church. Just at this time they are confronted with the problem of where to find seats, or money with which to purchase them. It was suggested that possibly some one not too far away would know of second-hand seats formerly used in a church that has been rebuilt or enlarged and the old seats abandoned and new ones gotten in

their place. Those interested will please correspond with Bro. Georg M. Kauffman, Bloomfield, Mont.

Bro. Henry Landis is at present numbered with the Publishing House workers being here for a few weeks to lend a helping hand to the linotyp operators who are trying to catch up with their work, as there are several rush jobs on hand that need to be gotten out immediately. His help is appreciated.

Bro. A. B. Burkholder of Harrisonburg, Va., who has served the Lord in the ministry of the Word for nearly fifty-nine years, is still hale and hearty at the advanced age of eighty-six and takes a live interest in the work of extending the cause of Christ and the Church. May the Lord preserve him and keep him on the firing line for years to come.

A Correction.—In the Doctrinal Supplement published last week there appeared two important articles, one by Bro. J. K. Bixler and one by Bro. J. L. Stauffer. An introductory note appears with each article. Through mistake these introductory notes were exchanged. Those having occasion to turn to these articles again may bear this in mind.

The Kitchener Bible School enrollment passed the high mark of 1929, when 157 day students enrolled. The enrollment for 1936 so far is 164. Between 175 and 200 is expected to be the mark for this year. Around 250 are taking the night courses, "Studies in the Psalms," "Book Study of Ephesians," "Ideals for Youth," and "Sunday School Teacher's Training."

C. F. D.

Among the recent visitors in the Publishing House are the following: Mabel Keener, Hagerstown, Md.; Estella E. Ressler, Lancaster, Pa.; Elsie Burkhart, Orrville, Ohio; Mildred Gehman, Ford Kreider, Clayton Gehman, Wadsworth, Ohio; Evelyn Geiser, Dalton, Ohio; Mabel Huff, Bowdill, Ohio; J. S. Hartzler, Elkhart, Ind.; Milton Brackbill, Paoli, Pa.; Henry E. Landis, Chambersburg, Pa.

Nonconformity Conference.—Plans are under way for a conference of the Bible theme of Nonconformity at Hesston College, Feb. 6 and 7. If the underlying principles connected with this subject, together with its numerous applications to things pertaining to life and Godliness will be clearly set forth, the meeting can not fail to be a whole-some educator to all who will. Let us pray for the success of this meeting.

is to continue its founders' Prudence and provisos necessary that sides of the same thin page 923)

Correspondence

Hutchinson, Kans.

(Yoder congregation)

On Jan. 1 the Yoder Church held its annual business meeting. Without, the Lord was blessing us with a beautiful snowfall, the like of which this part of Kansas seldom sees; within, the meeting was marked by unity and interest in the work of the Church. The ones in charge of various activities of the Church gave reports. All showed progress. The financial reports of both Sunday school and Church treasurers were such that revealed the ready response of the membership to current needs. The election of officers was as follows: Trustee, D. J. Headings; Church Chor., T. C. Yoder; ushers, Alpha Kauffman, Rufus Yoder, Eli Gingerich; mission committee, Levi Headings, D. J. Headings. A committee to have charge of arrangement for the district conference in August was also appointed.

The officers previously elected by the Sunday school are as follows: Supts., A. O. Miller, O. J. Troyer; Sec-treas., Daniel Driver; Chors., T. C. Yoder, Sanford King; Prim. Supts., H. A. Driver, Elizabeth D. Yoder. There were 28 teachers appointed for the new year.

The Sisters' Sewing Circle elected officers at their December meeting. They are: Pres., Anna E. King; V. Pres., Fanny B. Troyer; Sec-treas.,

May the Lord richly bless those upon whom new and added responsibilities are placed. Mattie Yoder.

Cor.

Tofield, Alta.

Dear Readers of the Gospel Herald:—The Christmas season has passed again. We were glad that the weather was not so severe here on Christmas day so that a large crowd was able to attend the services on Christmas morning. The children's program was given first, followed by a sermon and testimonial meeting. Some years the children's program is not complete because so many cannot get to Church on account of the cold weather, but this year there were not very many absent.

Last Sunday being the last in the year, we reorganized our Sunday school. The officers elected were as follows: Supts., Ezra Stauffer; Harold Lauber; Chors., Mary Voegtlin, David Stutzman; Secy., Joe Brenne-man. May the Lord use our Sunday school workers so that this year may be a prosperous one for the spiritual life of the Church.

There are at this time in the midst of the winter Bible School which will last the weeks here at this place. There shine, in school in the public schools in Lancas, there was provision made

for the children to be taught in the basement of the Church in the afternoons. The attendance is good, and we pray that the Lord may bless this work so that we may not only receive a knowledge of the Word, but that we will hide it in our hearts and make practical use of it every day of our lives.

Fannie Bender.

Manson, Iowa

Greetings to all Herald Readers:—We are again entering a new year. We can truly say the Lord has been good to us the past year in supplying all our needs, both temporal and spiritual. May we in return give ourselves completely in His service this coming year, so that He may use us wherever He sees fit.

Special programs were enjoyed by a well filled house in the evening on Missionary Day and Sunday evening before Thanksgiving. Services were also held on Thanksgiving Day. We enjoyed the program given by the men's chorus of Kalona, Ia., also the program given by the Gospel Team of Hesston, Kans.

Bro. Simon Gingerich of Wayland, Ia., was in our midst from Dec. 4 to 9. On Dec. 5 he delivered a sermon, on Dec. 6 counsel meeting was held. On Dec. 8 twenty-eight young souls were received into church fellowship by water baptism. One was received by letter from another denomination. Pray for them that they may be true witnesses for Christ. Our brother also officiated at communion services. Feet washing was also observed. May God bless our brother as he labors for Him.

We again reorganized our Sunday school and elected new Y. P. M. officers. The following were chosen: S. S. Supts., Bros. E. E. Zehr, Jno. Wiedeman; Prim. Supt., Bro. C. B. Egli; Secys., Sisters Ida Egli, Luella Summers; Libr., Sister Luella Summers; S. S. Chor., Bro. V. J. Hooley; Church Chor., Bro. E. E. Swartzendruber; Y. P. M. Supts., Bros. E. C. Pletcher, L. T. Egli; Secy., Sister Cora Zehr; Com., Bro. I. J. Miller; Chor., Sister Elsie Egli. May they be faithful in filling their places.

On New Year's Day business meeting was held. Bro. C. B. Egli, as trustee; Bro. E. E. Zehr, as Treas.; Bros. Silas Zehr and Joel Egli, as ushers; Bro. Jno. Egli, as janitor, were all re-elected.

Our aged deacon Bro. Elias Swartzendruber was called to his eternal home. May God comfort the bereaved, but their loss is his gain.

Dec. 29 Bro. Chris Graber of Goshen, Ind., and Bro. Amos Gingerich of Hesston, Kans., preached sermons in the morning and evening, following our quarterly program. We invite others to stop with us.

Remember us in your prayers.

Jan. 6, 1936.

Freda Zehr.

Fairview, Mich.

Dear Herald Readers, Greetings in Jesus' worthy name:—With the New Year come new opportunities and responsibilities, but we have the promise that He will be with us. May we put our trust more fully in Him.

Our Sunday school was reorganized in the fall and the new officers are beginning their work: Supts., Oren Detweiler, Floyd Esch; Prim. Supts., Glada Miller, Harvey Handrich; Chor., Eula Rogers; Secy-treas., Willard Handrich, Clifford Yoder; Libr., Mary Detweiler.

Our new Y. P. M. officers are: Mods., Willis Miller, Carl Yoder; Third member, S. L. Troyer.

On Jan. 1, we had our annual business meeting. The following were elected to serve in various offices: trustee, three years, O. J. Miller; Church Chor., Glada Miller; Mission Board member, M. S. Steiner; associate members, Otis J. Bontrager, Samuel L. Troyer; Lib. Com. member, Willis Miller; Member on Nom. Com., Harvey Handrich; aid director, M. S. Steiner.

A committee of three was elected to arrange for the Summer Bible School. It was also decided to take up the ten-year memorization course, in our Sunday school which was worked out by Ex. Com. of S. S. Conf. If our Bibles were ever taken away, would we still have the message hidden in our hearts?

On Christmas Day, Bro. Floyd Bontrager of Midland, brought us the message, Text, "He shall be great." We appreciated the message. A special program was given in the evening.

The following sisters and brethren have gone to Kitchener, Ont., to attend the Bible School: Esther, Ellen and Chris Esch, Mabel Yoder and Anna Troyer.

Jan. 6, 1936.

Cor.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers:—Greeting of love in Jesus' name, and all best wishes for a useful, active year for our Lord.

The Christmas season has again come and gone with all its joys and sorrows.

As a congregation we were deeply saddened by the passing of our beloved bishop and shepherd of the flock.

We were made to rejoice because of the many good things we had to feast upon during our three-day mission program that was so nobly rendered by the brethren and sister in charge. The brethren L. S. Glick, Elmer Brunk, Timothy Showalter, and Sister Mary Good, missionary on furlough from India, were the speakers. The talks were all very practical and helpful. All should be awakened to more missionary zeal and do more in

(Continued on page 924)

Miscellaneous

AN EARTHLY FORETASTE OF HEAVEN

By Edith B. Kennel

For the Gospel Herald.

How grand and beautiful this world
From North to South, from East to West,
The handywork of Him is seen,
Whose glories heaven will manifest.

The mighty ocean's ceaseless flow,
The desert's scorching waste and sand
Alike, His sovereignty controls;
Each formed by His creative hand.

The silvery moonlight, stealing through
The spruce and cedar's graceful boughs,
Cast shadows o'er the placid lakes;
Capriciously they sway and bow.

Gigantic boulders, rough and bare,
Piled high upon the mountain side,
Like Oriental cities spread
Unique and picturesque and wide.

An osprey from its native haunts
Lets forth its piercing, plaintive cry.
His Maker formed his haunted crags
And views it with His watchful eye.

The sage brush with its silvery sheen
Glows neath the full bright desert moon.
The cactus' spiked forbidding forms,
Like grim and silent sentinels loom.

The rugged pine clings to its rock,
Outstretched its arms to sun and sky;
Its whispers with the forest's voice,
Unites to praise their God on high.

The scenic waterfalls pour forth
Their sparkling volumes day by day;
While in each deep, gorged canyon bid,
Ten thousand hidden beauties lay.

If God has made so beautiful
This sinful world of woe and care;
How far beyond both tongue and pen
That heavenly City must compare.

Where God, the Maker of our world,
Has made another greater far
Than any architectural dream.
Or one which human hands can mar;

Where gold, which we so highly prize,
Is least esteemed, and tread upon.
While strains from Angels' golden harps
Shall blend in grand, eternal song.

Then onward press, ye heavenward bound;
Still up the mountain side of time,
'Til pearly gates shall open wide
To scenes of glory most sublime.

Gap, Pa.

CHRISTIAN UNITY

By Orrie D. Yoder

For the Gospel Herald.

I. Some Definite Bible Teaching on the Causes of Division

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not yet carnal?—I Cor. 3:3, 4.

... One saith, I am of Paul, and another, I am of Apollos.—I Cor. 1:13.

Among the many reasons that may be given for the lack of unity among us as the professed people of God, is not the above one, perhaps, the outstanding reason? Is it not true that we have been doing too much of our

church business down in the basement of carnality instead of enjoying the unifying fellowship of the Holy Spirit up in "the heavenly places" with Christ.

As a Church we have been, in general, very careful in the past, to see that people have a definite experience with the Lord before they are received into Church fellowship. But why have we not been equally careful to see that babes in Christ are led on from the stage of childhood to that of full-grown spiritual men? Who is responsible, if there be truth in the statement that much of the division and lack of unity in the Mennonite Church is due to the fact that many people are taught to know more about the standards of Jacob Ammon and Menno Simons than what they are taught to know about the definite work of the Holy Spirit in their lives and a living experience with a living Savior, Jesus Christ?

How can individuals of different heritage and training, and of different disposition and religious views be made to give up their own peculiar ways and views and work together in one harmonious aim, except by the definite experience of the Spirit-filled life in which the "old man is crucified with his affections and lusts?" As shown in the text, carnality is not only insufficient for unity, but is a factor which positively works divisions. Regardless of the honor that is due to great church leaders, whether of the apostolic or of modern times, a unified body of believers can grow only on the "one foundation that is laid which is Jesus Christ" (I Cor. 3:11).

We have said that carnality is the great cause for the absence of Christian unity among believers. We will now give some reasons for this conclusion:

1. The promotion of Christian unity is a divine work accomplished among believers only by God Himself. Christ's great prayer for unity among believers (Jno. 17) settles the fact that God must accomplish it. Therefore only believers filled and led by the Holy Spirit can experience the blessings of Christian unity. This is a high ideal, but it is the will of God for every Christian and for every church.

2. Where there is carnality, self has not been crucified, and where self persists there cannot be submission to the one unifying power of the Holy Spirit.

3. Where self is on the throne, there will be partiality; and where there is partiality there can be no unity. How many divisions and schisms with far-reaching sad results have been the result of partiality shown to self, to friends, or to relatives by some prominent church leaders of high position. The fact remains that the best of self is always an enemy to true unity and how deadly have been wounds that self has made, even when dressed in well-meaning clothes.

4. When there is carnality there cannot be co-operation in matters spiritual. How often does self refuse to co-operate when he cannot have his own way. "As many as are led by the Spirit of God," is the only class that God can call to work together in a unified way.

Again, another harmful agency of carnality is that of fleshly differentiation of Biblical truths. If we are controlled by the flesh, it is but natural that we will pick out certain truths or doctrines of Scripture and try to live upon them without considering all the Scripture as God's revealed Will for us. God long ago has said that "All scripture . . . is profitable" (II Tim. 3:16); but need it surprise us if there is much division among us, when some leaders will try to change this and say that some of the Scripture is not profitable? or when certain truths are unduly emphasized above others; and more than this, even at the expense of other scriptures just as much or even more important? How many far-reaching divisions have we suffered and how many are threatening us today yet, just because of fleshly wishes and fancies hindering a whole-hearted submission to any and all of God's revealed truth alike. As long as carnal regard for part of the truth and fear of the whole truth of God is a ruling factor in choosing ministers, evangelists, and leaders, we can be sure we will be led on to more schisms and divisions. More than this, as long as we build upon the foundation of our best men—be they a Paul, a Cephas, or an Apollos—division will finally rend our building unless we experimentally build upon Jesus Christ.

Finally, may God help us see that not a carnally-minded but only a Spiritually-minded body of believers can ever expect to work together in unity in the work of the Lord. Differing theological and doctrinal views, differing social and financial standards, and differing mental and Spiritual abilities are but natural conditions fruitful only for causing divisions, and being only natural to our lives and makeup, will allow us to work together in Christian unity only by the experimental power of the Holy Spirit in each believer. We can be one; but only in Christ Jesus.

Portland, Oreg.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

About two miles northeast of Greenwood, Del., situated in the approximate center of the extensive Del-Mar-Va peninsula, is a small, frugally treated aged church building where the Greenwood Amish Mennonite congregation meets for worship.

It was an unusually mild, sunny and pleasant Sunday, in January.)

A COMMENDABLE FUNERAL

By Maynard Hoover

For the Gospel Herald.

Prove all things; hold fast that which is good.—I Thes. 5:21.

Our modern state of affairs, with world pressure on the one hand, and dead formalism on the other, demands a great amount of negative teaching to counteract them; and if anyone would remain popular with all classes he will minimize the merits of negative teaching, and tend to teach positive generalities to which nearly all agree. Amos 5:10. Direct, negative appeal is certainly not an enviable work, from which many often shrink, and we lament the tremendous need for so much of it. However, when incidents come under our observation that form the basis for effective, positive, and commendatory teaching, we do not want to let such precious opportunities slip by without giving them special consideration and encouragement, with all earnestness and enthusiasm. One such incident coming under the writer's observation has formed the basis for this little message. It certainly gives us joy to recommend these manifestations of heart-conviction on the part of some, to those whom it might help to stem the tide of world-pressure and shallow conventionalism.

Some time ago, at the Yellow Creek Church, we were privileged to attend the funeral of a devoted young sister in the Church who always carried a consistent, Christian testimony. Her obituary will probably have been chronicled prior to this. Much could be said in connection, but we want to speak especially of three very noticeable things: (1) The sister's last earthly request was, "Let us pray together." (2) At her funeral there was no display of flowers. (3) There was congregational singing. The atmosphere seemed fragrant with the presence of the Holy Spirit, and was soothing and comforting to the calm and serene mind. It is doubtful if the angels could refrain from joining in with the sweet strains of "Nearer My God To Thee," when they could feel that its participation was so inviting.

Let the application not only be made Church-wide, but let us make a little wider application of each respective point and carry it into the larger circles of Mennonite Church policy and administration.

Let us PRAY together (Luke 18:1); let us PRAY TOGETHER (Matt. 18:19). Prayer is much more effectual when our secret longings do not counteract the unutterable burden of the prayers of fellow-Christians. The real burden, unuttered or expressed, must be open, mutual, and undivided in its application and unhindered by unwholesome mental reservations.

Let the fragrant flowers of apprecia-

tion and gratitude be offered at such a time when they do the most good, rather than swelling eulogies after death. See I Pet. 3:8; I Tim. 5:17; Heb. 13:17.

Let there be a spontaneous, mutual, "congregational" response to all commendable things inferred in the text and message. See Luke 19:37; Isa. 30:29; Psalms 100.

Much more could be written concerning these subjects, which have only been introduced, but in order to stay within the bounds of positive appeal suggested elsewhere, we must stop right here. It might be added, however, that the type of funeral referred to, is the kind desired by the writer, when his time comes.

Goshen, Ind.

CO-OPERATION

(Continued from page 918)

there be co-operation among those directly interested in it.

The parents need to impress the child mind with the need of regular and punctual attendance at Sunday School. How difficult it makes the teacher's task if part of her class is either absent or tardy each Sunday morning and how little Bible knowledge and inspiration for good living such pupils really get.

It is very helpful in realizing the aim of the Sunday School if the parents inform themselves in regard to the subject-matter taught by their children's teachers. The Sunday School period is too short for the teacher to be able to draw the child mind away from its daily interests, introduce the lesson, teach its important facts and clinch the spiritual truths. If the parent knows the subject-matter of the lesson and can give the child a simple outline of the story, the teacher has more time for the real teaching points and spiritual truths found in the lesson.

The same methods which were efficient in the early history of our Sunday school may not be so efficient in our day. This is because methods of day school teaching are continually changing. That the child of today may do good work in our day school program, it is necessary that the child be reminded of the importance of thorough preparation of its daily lessons. Should the parent omit this reminder in regard to the Sunday school lesson it at once gives the place of the Sunday school and its purpose that of very minor importance.

If the parent is aware of the fact that the salvation of his child very probably depends on it getting the subject matter at the disposal of the Sunday school, he will no doubt be diligent in encouraging the proper amount of preparation of the Sunday school lesson.

We are too apt to think of the Sun-

melting of much snow, combined with heavy rains, overtaxed the slow flowing streams, causing many small ponds to form and making even the normally good fields appear marshy. The sandy, level countryside is honeycombed with drainage ditches. They are similar to the irrigation ditches in the western states, only that they serve opposite purposes.

Promptly at nine thirty A. M. Sunday school started with singing hymn number 406 out of the new Church Hymnal. Superintendent Alvin Mast read the devotional lesson from Luke 16:67-80. We were led in a short prayer by Bro. Jerry Miller. While singing hymn, the children repaired to their classes in the basement. The advanced classes were divided into three groups on the brethren's side and three on the sisters' side; i. e. old people's class, young married folks, and adolescents. About one hundred were present. A profitable half-hour was spent in lesson study, after which followed an interesting discussion of the lesson by members of the adult classes, with the superintendent in charge. Sunday school was brought to a close with a song.

While singing, a number of young converts took their places on the front benches for special instructions. Deacon Noah Swartzendruber read the lesson to them from Matt. 3, then led in prayer. He instructed them on "Repentance and amendment of life". He told them it may be necessary to "change our tempers and ways of doing, . . . in speech, conduct, and dress." Also he warned them to be on their guard, "for the devil will try to get us off the right way."

Using for a text Jas. 1:25, Bro. Nevin Bender preached to us on the contents of the book of James. He emphasized the need of care "not to become overbalanced by the 'faith only' doctrine." He explained to us, that James' message, "coupling of faith and works", was to the Church in general. He told us that "many of our difficulties come to us from not looking at things right." He encouraged us to "count it joy to be tried; for it is by our trials we bring glory to God." He also expressed the fact that "the people of the Church should find their pleasures in the Church."

We were impressed with the simplicity of the membership, in their dress and decorum; also, with the 'pioneer' benches, made of rough, unpainted boards. We rejoiced to see the many young people present (seemingly more boys than girls).

May the Lord richly bless this 'westernly conducted' congregation along the 'eastern shore', as they hold forth the Word by letting the Gospel light shine, we hope far and wide.

Lancaster, Pa.

day school taking all the responsibility of teaching Bible knowledge to children. How much more might be accomplished if parents really co-operated in this work and helped in the preparation of the Sunday school lesson.

Moses commanded the parents in his time to teach eternal principles to their children diligently, to talk of them when sitting in their houses, when they walked by the way, when they lay down, and when they rose up—meaning by this that they should have this teaching of their children, as their deepest concern and interest.

We are teaching the same eternal message which Moses and the founders of our Sunday school taught. Our methods of teaching this message may change, but the message itself must never change.

May we as parents ask God that He may impress very indelibly on our minds the fact that there is nothing that we may do for our children that will be of greater value to them than diligently teaching them the message of salvation.

Washingtonville, Ohio.

SPEAKING IN TONGUES

(Continued from page 915)

Tongues Movement clearly demonstrates the lack of self-control in nearly all of their public gatherings. The Bible says self-control is exercised in the Spirit-filled life. We therefore judge righteous judgment in condemning their practices as misleading and false expressions of religion. Since we are living in the age of prophesying and the Word having been confirmed, let us therefore **preach** the Gospel to all creatures.

Harrisonburg, Va.

MISSION PROGRAM

(Continued from page 917)

through his character and by his willingness to wait on the Lord and the Church. "Stand Still, Go Forward"—a time for both; stand still and be prepared, go forward only at the command and according to the word of God. Bro. Glick, in the "Reality of Christian Experience" emphasized the life of the Christian, especially as lived in his own community.

"The Necessity of Home Mission Work," first in the individual heart, then in the home, the Church, the community, and in the nearby town, and the importance of faithfulness in these fields before promotion to the larger foreign field, was made vital to us by Brother Brunk, and concluded with a pointed question: Why twenty volunteers for the work in Africa and yet the difficulty of our local board in obtaining workers in our nearby mountains and in the city field a little farther hence? In "Prayer and Missions" we were made to feel the unlimited and

ever available power of God and our own laxity in laying hold of this power for promoting the work of the church.

Sister Good, in a series of talks on our work in India, first gave us a view of that country as a land of contrasts, also its difficulties and problems as effecting missions and missionaries. An intimate picture of our own missions and missionaries at work in the different stations, institutions, and about the villages, was brought to us. In one talk we enjoyed with Sister Good her trip through Palestine, the land filled with proofs of the truth of the Bible, but we were glad to have our thoughts again directed to experiences in India, our individual workers there, (may we remember them in prayer), the hot season, the hills, sickness and death, the Indian girls and boys, the Sunday schools, Bible classes, and other means of evangelization. May our appreciation be expressed in a practical way.

Brother Showalter first brought us a word of sympathy, and an expression of appreciation of the life of our bishop, Bro. A. P. Heatwole, so recently taken from among us. He held up to us our homes, Sunday schools, valley, and mountains as a field for exercising our "Opportunity, Talent, and Resources" and produced evidence that we as a church are not giving to the Lord what is due. He explained "How the Early Church Found Workers" by the Spirit's work through the Church, through obedience to God's commands, and by fasting and prayer; also how new workers were initiated by acting as companions to experienced workers. We were shown that the "Discouragements of Mission Work" as evident in the unfaithful convert, low social standards, unsatisfactory meeting places, the drift and carelessness reflected from the home church, are more than overbalanced by the "Encouragements" as seen in the increased numbers of saved souls, the many open doors, and the life of the faithful. Brother Showalter gave us our Sunday morning mission sermon from Isa. 54: 2, 3, presenting the church as a tent (staked by the commands and restrictions of the Bible), that should be enlarged by those who know its value.

Moderator, Jos. H. Weaver.

Chorister, Ira Showalter.

Secretary, Maud Driver.

CORRESPONDENCE

(Continued from page 921)

giving, praying, and sending since listening to such stirring messages. The work for 1936 has been arranged and appointments made, and we trust all will be ready by God's grace and guidance of the Spirit to fill their places well.

For Springdale the Sunday school officers are as follows: Supts., C. M. Grove, Clark Showalter; Chors., Alva

Showalter, Alvin Heatwole; Sec. treas., Orin Kiser. Pray for the work.

We have been having real winter weather with rain and snow. Health generally is good and God's blessing are continually showered upon us. Let us ever praise His name.

Jan. 6, 1936. Maggie M. Driver.

Elkhart, Ind.

(Olive congregation)

Dear Herald Readers, Greetings:—Another year has passed and we are on the threshold of the new year. May it be a year of real service for our Master to each one of us, and especially to those who have been called to serve in special places in the church and Sunday school.

Some time ago Bro. M. H. Shantz of Ontario was with us for a series of meetings. His Spirit-filled messages were greatly appreciated.

A number of our young people are attending Short Bible Term at Goshen.

We are encouraged by the interest and increased attendance at our Mission Sunday school, about twenty-five miles west of the church. Sunday school is held each Sunday morning and evening services are held at least once each month.

We are looking forward to baptismal services next Sunday.

We entreat your continued prayers

In His service,

Jan. 14, 1936. Alice M. Housour.

Jet, Okla.

Dear Herald Readers, Greetings:—Our Sunday school was reorganized for the coming year with LaVern Miller Supt., Phoebe Hershberger Chor., and Glen Fischer Sec.-treas.

Young people's meeting was reorganized with Phoebe Hershberger as Mod., and Ella Miller Chor.

The health of our aged bishop, Bro. S. C. Miller, and his companion remains about the same. Bro. Miller's hearing remaining unimproved.

Ella Miller.

Walnut Creek, Ohio

Dear Herald Readers, Greetings:—"O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth for ever. Praise ye the Lord." The Lord indeed has been good unto us whereof we are glad.

At the present time a few of our members are sick.

Dec. 22 the following officers were elected to serve in the Sunday school for the year 1936: Supts., Ross Gerber, Albert Schrock; Sec.-treas., Frances Miller, Miller Hershberger; Chors., Carl Hostetler, Leon Glick; Libr., Esther Hershberger; Prim. Supts., Orpha Troyer, Mrs. Clayton Gerber; Secy., Mary Gerber; Y. P. M. Supts., Edward Gerber, Cloyse Hershberger.

On New Year's Day we had our annual church business meeting. The following were elected: Trustees, E. A. Mast, Herbert Gerber, Elmer Gerber; M. B. Hostetler, Treas.; Ray Mast, Secy.; E. A. Hershberger, sexton. A committee of three brethren have been chosen to investigate regarding the enlargement of our church building.

Jan. 6, 1936.

Cor.

Kitchener, Ont.

Dear Herald Readers:—We praise God for bringing us safely through another year. There is however a note of sadness in its history. We feel very keenly the loss of thirteen loyal and active pillars in the faith who, in the last eight months (nine in the last nine weeks), have been called from the ranks of time to eternity. This sadness which comes from the absence of their love and untiring service vanishes quickly in the assurance that their joy is increased and that our separation is but for a season. The average of their days was seventy-seven years. Will you pray that someone will feel the responsibility and stand in the gap?

Officers elected for the Sunday school are as follows: Supts., Moses Bowman, Lincoln Shantz; Inter. Supts., John Kehl, Cecil Gingerich; Tr. and Prim. Supts., Gladys Snyder, Ida Brubacher; Chors., Vernice Schmitt, Titus Kolb, Harvey Snyder; Pres., Mahlon Clemens; Asst. Pres., Clayton Weber. The committee for Y. P. B. M. is as follows: Pres., Vernice Schmitt; Vice Pres., Ida Brubacher; Secy., Laura Shirk; committee members, Edward Francis, Melvin Shantz; Treas., Mrs. Vernice Schmitt; Chors., Clifford Snyder, Stanley Good.

The business meeting of the Church was well attended on New Year's Eve. Bishop Derstine gave a short but timely address after which Bro. M. C. Cressman took the chair. Minutes were read and adopted. Treasurers from the various organizations in the Church brought in good reports. The officers elected were: Trustee, Geo. E. Schmitt; Cemetery Com., Ira Bushert; Treas., John Kehl; Chor., A. C. Kolb; Asst. Chors., Titus Kolb, Harvey Snyder. Bro. Vernice Schmitt was elected Herald correspondent.

Sister Mary Ann Hoffman, a faithful Sunday school worker and executive member of the Y. P. B. M. is entering a four-year term at the Toronto Bible College in preparation for more usefulness in the Master's service.

The Ontario Mennonite Bible School opened with a record enrollment of 130 in the first week. The School is also expecting the record term enrollment of 157 to be broken by a good margin.

We count not ourselves to have apprehended; but this one thing we do, forgetting those things which are behind, and reaching forth unto those

things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:12-14.

Jan. 6, 1936.

Cor.

Accident, Md.

(Glade congregation)

Greetings to Brethren, Sisters and Friends:—We wish you all the richest of heaven's blessings for the year we are now entering. The Lord has always been good to His people. His storehouse is full for all who will come to Him in faith. "Ask and ye shall receive." May we ask greater things of our Heavenly Father that He may have the joy of giving and we and our fellow man the blessing of receiving.

We have just passed through a pleasant Christmas season. Our Christmas service was held Christmas eve with a good attendance considering the big snow and very cold weather. Those on the program rendered their parts well and every one was present. May the Christ of Bethlehem, our Savior and Redeemer, be more precious to the boys and the girls and to all of us in the days to come. True indeed, "In Him we live, move, and have our being."

As a family we had the privilege of having all of the children home for the Christmas season, for which we were very thankful. On account of the amount of snow they had some trouble in returning to their places of work, requiring a four-horse team to pull their car a distance of three miles through the snow. We have by this time learned that we are living on the mountaintop of western Maryland, but there are blessings on the mountaintops. Praise the Lord for the mountaintop experiences and also for that which we learn by being taken down through the valleys.

In behalf of the Glade congregation we wish in this way to thank the various sewing circles and friends who so kindly contributed towards the finishing of the minister's home. We have received to date \$214.82. While this is not enough to complete the work, we are all very grateful indeed for your help. The second floor is no longer a half story, but the roof has been raised and dormer windows put in both sides, and it is now divided into four fair-sized bedrooms, for which we are very glad. May the Lord bless and reward each one who has made this possible.

We are enjoying the work here, but find we are not isolated from the devil's influence, for he is busy here too, but thanks for the greater power of a kind Heavenly Father who will give us the victory always if we follow Him.

We are here to help build souls up in Christ and help souls find Christ as their personal Savior. To this end we ask your prayers that we may be found faithful.

Jan. 7, 1936.

I. K. Metzler.

Flanagan, Ill.

(Waldo congregation)

Greetings to Herald Readers:—Bro. C. F. Derstine was in our midst from Dec. 11 to 18 conducting evangelistic meetings. Each evening preceding the sermon he discussed Modern Problems of the Age in the light of I Corinthians. The texts for his sermons were all taken from the Twenty-third Psalm. The messages were inspiring, the attendance and attention were good, and the brotherhood has indeed been strengthened to go on more faithfully in the Master's service. Three souls confessed Christ publicly. On Dec. 19 the Gospel team from Goshen College gave us a message.

On Sunday evening, Dec. 22, we reorganized our Church and Sunday school for the coming year as follows: Supts., Dave Conrad, Homer Springer; Prim. Supt., Edd Yordy; Chor., Orie Roeschley; Sec.-treas., Leroy Slagell; ushers, Paul Hartzler, Orie Roeschley; Trustee, Joe Orendorff; Church Treas., D. W. Slagell; Church Cor., Carrie Grieser; Church Chor., Emery E. Schrock; Y. P. B. M. Supt., Milo Zehr.

Pray for the work at this place.

Jan. 7, 1936.

Carrie Grieser.

Harper, Kans.

(Pleasant Valley congregation)

Dear Readers of the Gospel Herald, Greetings:—As we enter the new year may we enter it with a desire to serve Christ more faithfully than ever before.

During the Christmas season we were glad to have in our midst Bro. L. S. Yoder of Limon, Miss., and Bro. Joe Gingerich of Detroit Lakes, Minn. Bro. Yoder conducted a series of revival meetings. For four days during these meetings Bro. Yoder and Bro. Gingerich conducted a Bible normal. As a result of these meetings four souls were willing to yield themselves to the Lord. Several young people also expressed the desire to live closer to the Lord. God alone knows the number of souls who were strengthened in their Christian walk by the efforts of these brethren while here.

The Sunday school officers which have been elected for this year are as follows: Supts., Ernest Detweiler, Vernon Glassburn; Secy., Mary Schmidt; Chor., Maybelle Yoder; Libr., Dorothy King; Prim. Supts., Rena Balmer, Lorraine Glassburn; Cor., Hannah Hamilton. We hope this year will be one in which much work will be done for Christ, and that souls may be added to His Kingdom.

We are glad to have Bro. Henry King home again, after spending several months in the west in evangelistic work.

May the Lord bless each of you throughout the coming year.

Jan. 8, 1936. Hannah Hamilton.

Married

Leid—Burkholder.—Bro. John G. Leid and Sister Mary Z. Burkholder were united in holy marriage, Jan. 9, 1936, by Bro. J. O. Wenger of Vogansville, Pa. May God's richest blessings be theirs.

Shirk—Hoover.—Bro. Joseph W. Shirk and Sister Susie N. Hoover were united in marriage at the home of the bride's parents, Jan. 2, 1936, by Bro. J. O. Wenger of Vogansville, Pa. May the Lord bless this union.

Hoover—Shirk.—Bro. Levi N. Hoover and Sister Edna W. Shirk were united in holy marriage at the home of the bride's parents, Dec. 24, 1935, Bro. J. O. Wenger of Vogansville, Pa., officiating. May their life be full of blessings.

Nolt—Shirk.—Bro. Jonas Z. Nolt and Sister Lizzie H. Shirk were united in marriage at the home of the bride's parents, Dec. 12, 1935, Bro. J. O. Wenger of Vogansville, Pa., officiating. May His blessings attend them through life.

Zimmerman—Reiff.—Bro. Weaver S. Zimmerman and Sister Esther M. Reiff were united in holy marriage at the home of the bride's parents, Dec. 19, 1935, by Bro. Joseph O. Wenger of Vogansville, Pa. May God's rich blessings be theirs.

Kiser—Rhodes.—On Dec. 21, 1935, Bro. Oliver B. Kiser and Sister Mabel V. Rhodes, both of Dayton, Va., were united in marriage at the home of the officiating minister, Bro. J. D. Glick. May God's rich blessings attend them through life.

Hoover—Reiff.—Bro. Benjamin Hoover and Sister Susan M. Reiff, both of the Groffdale congregation, were united in marriage at the home of the bride's parents, Dec. 10, 1935, Bro. J. O. Wenger of Vogansville officiating. May their life be long and happy.

Zimmerman—Weaver.—Bro. Christian B. Zimmerman and Sister Florence M. Weaver, both of the Weaverland congregation, were united in marriage at the home of the bride's parents Dec. 5, 1935, Bro. Joseph Wenger officiating. May a happy life be theirs.

Hoover—Martin.—Bro. Ammon W. Hoover and Sister Anna M. Martin were united in the holy bonds of matrimony at the home of the bride's parents, Dec. 31, 1935, by Bro. Joseph O. Wenger of Vogansville, Pa. May the Lord's rich blessings attend them through life.

Risser—Greiner.—On Thanksgiving Day, Nov. 28, 1935, Bro. Clayton S. Risser of the Risser congregation and Rhoda G. Greiner were united in marriage at the home of the bride's parents, Wm. Greiners, Bro. Noah W. Risser officiating. May God be their guide through life.

Shenk—Stauffer.—On Jan. 8, 1936, Bro. Willis M. Shenk of the River Corner congregation and Sister Mabel M. Stauffer of the Landis Valley congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May God's choicest blessings be theirs through life.

Godshall—Derstine.—On New Year's Day, 1936, Bro. Henry S. Godshall of the Franconia, Pa., congregation, and Sister Grace N. Derstine of the Souderton, Pa., congregation were joined in holy matrimony, Bro. A. G. Clemmer officiating. May the Holy Spirit guide them through life's journey.

Baer—Grove.—On the evening of Sept. 5, 1935, Bro. Adam Baer Jr. of Hagerstown, Md., and Sister Lois A. Grove of Greencastle, Pa., were united in holy matrimony at the home of the bride's parents by her father, John F. Grove. May the Lord abundantly bless them with a long and happy life.

Rupp—Miller.—On the afternoon of New Year's Day, at the Lockport Church, Fulton Co., O., occurred the marriage of Bro. Levi Rupp and Sister Laura Miller, both members of the congregation of this community, Bishop E. B. Frey officiating. May they have a joyful and prosperous journey through life together in the Lord.

Obituary

Nebal.—Joseph Diener, son of David and Pearl (Diener) Nebal, died Jan. 6, 1936; aged 6 y. 5 m. 22 d. He is the second son and child of his parents. He leaves parents, 1 brother and 2 sisters, besides grandparents, great-grandfather and great-grandmother Raber, a number of uncles, aunts, and cousins. Known as a sunny child, he will be missed, yet has gone to a happy place where loved ones may join him. Funeral service at the home and at the Mt. Zion Church, conducted by the brethren, C. B. Driver and J. R. Shank. Text, Matt. 18: 10. Burial in the Mt. Zion Cemetery.

Miller.—Mary Margaret (Hartzler) Miller died Sept. 22, 1935; aged 46 y. 5 m. 3 d. She was born near Bellefontaine, Ohio, April 19, 1889. She was married to Eli Miller nearly 9 years. She leaves a sorrowing husband, parents (J. B. and Esther Hartzler), 5 brothers, and 2 sisters (Ida of Millersburg, Ohio; Irvin and Noah near Goshen, Ind.; David of West Liberty, Ohio; Enos and Harvey near Marshallville, Ohio). Mary was always a willing worker at home, in Church and Sunday school. We feel that the Lord knows best and that our loss is her gain, so we want to submit to Him.

Mishler.—Tobias Mishler was born at Krings, Pa., Sept. 19, 1852; and died at the age of 83 y. 3 m. 10 d. He was married to Pollie Eash, who passed away May 28, 1931. He is survived by the following children: Edward of Kelso, John T., James, Curtis, and Fred, all of Johnstown, Pa. An only daughter, wife of Mahlon Miller, preceded him to the grave. He is survived by an only brother (Moses Mishler) out of a large family. Nineteen grandchildren and 18 great-grandchildren remain, besides many other relatives and friends. Services were conducted in the home of his son with whom he lived by S. G. Shetler and in the Evangelical church by S. G. Shetler, assisted by Pastor Miller. The remains were laid to rest in the Grandview Cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
All his toils and trials ended,
And dear Father is at rest."

Strait.—Andrew Preston Strait was born in Kentucky April 27, 1847; died in the Grace Hospital, Hutchinson, Kans., Jan. 10, 1936; aged 88 y. 8 m. 14 d. On Feb. 14, 1875, he was united in marriage to Nancy Ann Cogzill, who preceded him in death April 6, 1934. Although they had no children of their own, they raised 2 girls. For the past 6 years he made his home with Mrs. LaVern Sullivan, Hutchinson, Kans., who faithfully cared for him. On April 30, 1933, he was received as a member at the Hutchinson Mennonite Mission. Though he was blind, yet in his mind and in song he would sing of seeing things beautiful. He remained a faithful member of the Church until God summoned him home. The immediate cause of his death was pneumonia. Funeral services were held Jan. 12 at the Yoder Mennonite Church, conducted by H. A. Diener, assisted by L. O. King. Burial in the nearby cemetery.

Mininger.—Jonas F. Mininger, farmer, residing near Morwood, Pa., died from complications after being in ill health since February of this year; aged 48 y. 9 m. 2 d. He is survived by his parents (Bro. and Sister Jonas Mininger of near Harleysville, Pa.), his wife (Barbara Souder) and these children: Wilmer, Raymond, Lizzie (wife of Russell Miller), Paul, Christian,

and Ruth, all at home; also the following brothers and sisters: Henry H. Mininger of Souderton; John Mininger and Katie, wife of Robert Hedrick of near Hatfield; Isaiah and Raymond Mininger of Hatfield. Funeral services were held Monday afternoon from his late residence with further services and interment at the Plain Mennonite Church at Lansdale, Pa.

"Oh, dear father, we will hearken
To your prayerful loving call.
Now to Jesus we would listen
Then to come and follow thee.
But we all are left so lonely
Just to think that father's gone
To his peaceful heavenly home."

Boll.—Pre. Joseph Boll Sr., passed to the great beyond in his home with his son on Saturday morning, Dec. 21; aged 92 y. 7 m. 29 d. Forty years ago he was ordained to the ministry at Erbs Church, Lancaster Co., Pa., and he was able to go to church until almost 3 years ago when he got gas from the stove. Since then he has been in bed most of the time, but took it very patiently. His wife died 18 years ago. They had 3 sons and 3 daughters (John H. died 2 years ago; Jonas—died 41 years ago; Lizzie—died 2 years ago; Mary—married J. Rhoads Keath of Penryn; Joseph A. Jr. where he had his late home, of Lititz, Pa.; and Mrs. Ella Nora Moyer, who lived with him since the death of her husband). There also survive 12 grandchildren and 28 great-grandchildren. Funeral services were held Dec. 22 at his late home, and at Erb's Church, conducted by Henry Lutz and Elmer Martin. Text, 11 Tim. 4:6-8. Interment at Hernley's Cemetery.

"Father's work on earth is ended,
Faithfully the cross he bore;
Now his loving soul's ascended,
Over to fair Canaan's shore."

King.—Magdalena (Lantz) King was born in Lawrence Co., Pa., Jan. 11, 1857; died Dec. 21, 1935, at the home of her daughter (Mrs. John K. Lapp) near Hartsville, O. She united with the church (Amish) of her parents and remained faithful through life and her place in church was seldom vacant. She never was sick much until early in the fall she had contracted a severe cold and pneumonia, but recovered to such an extent that she was up and about the house again; until a week before her death she took sick, the immediate cause of her death being acute indigestion. Age, 78 y. 11 m. 10 d. She was married to John Z. King in 1879, who preceded in death 14 years ago. To this union were born 3 sons and 7 daughters; 2 sons and 4 daughters survive: Ella (married to Enoch Byler of Crawford Co., Pa.); Lydia (wife of John K. Lapp); Sadie (wife of S. H. Byler); Amanda (wife of Wallace Zook); Rebecca (wife of Valentine Schlabach), Jonathan and John King, all of Hartsville, Ohio. Also 3 grandchildren, 34 great-grandchildren, 1 brother (Jonathan Lantz of Lawrence Co., Pa.), sister (Anna, wife of Joshua King, of Hartsville). She also leaves many relatives and friends. Funeral services were conducted Dec. 23 at the King Church by Bros. Henry Sommers and Joe D. Coblenz. Burial in the cemetery near by.

Slabaugh.—Lydia, daughter of Jacob and Elizabeth Hostettler Shrock, was born Oct. 23, 1845, in Holmes Co., O.; died at the home of her daughter, Clara Martin, near Greentown Ind., Dec. 31, 1935; aged 90 y. 2 m. 6 d. On March 11, 1869, she was married to Samuel Slabaugh, who preceded her in death nearly 3 years. To this union were born 9 children, 2 of whom (Mary H. and William H.) preceded her in death. The following survive her: Mrs. Emma Hostettler, Kokomo, Ind.; John F. Goshen, Ind. (at present at Sarasota, Fla.); Dr. Jancy S., Nappanee, Ind.; Niles M., Kokomo, Ind.; Mrs. Clara Martin, Greentown, Ind.; Albert J. and Mrs. Lida E. Birkey of Minier, Ill., also 19 grandchildren and 12 great-grandchildren. She was the last of 12 children. In 1848 the first year of Mennonite settlers in this community, her parents moved to Howard Co., Ind.

in which community she lived practically all the rest of her life. She united with the Mennonite Church when she was 18 and was a faithful member for 72 years. Although she could not hear well enough for some years to hear preaching, yet she was always anxious to attend services when health would permit. Funeral services conducted by D. A. Yoder and S. Horner.

Miller.—John C., son of the late Christ and Mary (Graber) Miller, was born near Canton, Ohio, June 5, 1857. He was a life-long resident of the vicinity of Canton, having made his home with his older brother, Joseph D. Miller, for the past fifty years or more. His health failed for some time, but the sickness which caused death was of very short duration and on Wednesday noon, Jan. 8, at the home of his mother, he quietly passed out; aged 78 y. 7 m. 1 d. In 1870 he confessed Christ, was baptized, and united with the Beech Mennonite Church. He always took a great interest in the Church, and as long as he was physically able he was a regular attendant and usually on time. He is survived by 1 brother (Jos. D. Miller) and 1 sister (Mrs. Susan Conrad), both of Canton, Pa.; 17 nephews, 14 nieces, and many other friends and relatives. His twin brother (Peter) preceded him in death. Another brother (Daniel) and 3 sisters (Mrs. Cathrine Klopstein, Mrs. Lydia Krabill, and Mrs. Mary Krabill), also preceded him in death. Funeral services were held at the Beech Mennonite church and interment was at the West Lawn cemetery, Canton, O. The brethren that took part in the services were J. A. Liechty, Alvin Hostetler, J. S. Gerig, and O. N. Johns.

Martin.—Paul N., son of Phares and Lizzie (Nolt) Martin, was born Aug. 31, 1910, near Groffdale, Pa.; died Dec. 26, 1935, at his home near New Holland, Pa.; aged 25 y. 3 m. 25 d. He was married to Anna Mary Eberly Oct. 5, 1934. Early in life he accepted Christ as his Savior and united with the Groffdale Mennonite church of which he was a faithful member until death. He also assisted in the work at the Welsh Mountain Mission, for over two years, ringing in the children, and was present the last Sunday he lived. He suffered much the last few weeks with a tumor in his head, but never complained, only wishing he might have rest. His father died in 1921 and his mother on Easter, 1934. He leaves his companion, 1 daughter (Lois) and the following brothers and sisters: Irwin of Oregon; Alta, Anna, Lester, and Brita, near New Holland; 2 grandmothers Mrs. Anna Martin of Lancaster, Pa., and Mrs. Mary Ann Nolt of New Holland), and many close relatives and friends. Funeral services were held Dec. 29, at the Groffdale Mennonite church in charge of Bros. John Sauder and John Weaver. Texts, Psalms 116:15; Rev. 21:4.

"He's through with all his suffering,
To him there is no pain;
He's left his earthly troubles,
For the heavenly crown he's gained."

Wenger.—Lizzie Wenger of Dayton, Va., passed away on Dec. 22, 1935. She was a daughter of the late Pre. Abraham B. and Sarah (Hartman) Wenger and was born July 10, 1869. She lived and died in the house in which he was born and reared. She united with the Mennonite Church in her girlhood and remained steadfast in that faith until death. Natively kind and true, quickened by the Spirit, and refined in the crucible of suffering and sorrow and long suffering, she radiated an atmosphere of cheer and good will that was indeed remarkable. Despising sham and show and "a proud look" (a word frequently on her lips), she espoused the simple life with a religious fervor and lived so completely in every relation that her life was an inspiration and a reproof to many that she contacted. Her unflinching patience through long and severe sickness and pain was not only a marvel in endurance but also an impressive manifestation of great grace in the eyes of those who witnessed it. Funeral services were held from Weavers Church conducted by J. S. Martin and S. H. Rhodes. Her body was laid to

rest in the cemetery nearby, by the grave of her father in compliance with a request of many years ago. Noble Spirit! though passed on, she still speaks.

Short.—Peter H., eldest son of Christ P. and Jacobena Short, was born near Archbold, Ohio, Sept. 3, 1862; died at his home near Pettisville, Ohio, Nov. 21, 1935; aged 73 y. 2 m. 18 d. On Oct. 8, 1885, he was united in marriage to Anna Roth and shared the joys and sorrows of life for a little more than 50 years. A little more than 4 years ago he suffered a stroke of paralysis, from which he partly recovered so he was able to be about, but for the last year he was confined to his home. As a young man he accepted Christ as his Savior, united with the Mennonite Church, and remained faithful to the end. During his affliction all that was humanly possible was done to minister to his needs. He frequently expressed his willingness to depart this life and be where sickness and suffering shall be no more. There remain to mourn his departure his beloved companion, his only son Nelson, 2 grandchildren (Dorothy and Leanna), 3 brothers, 1 sister, and many relatives and friends. Funeral services at Clinton Mennonite Church in charge of E. B. Frey (Text, Psalm 90:12) and S. D. Greiser. Burial in Pettisville Cemetery.

"Anchored firmly in his God,
The faith of our dear father stood.
He trod the path that Jesus trod,
He ever loved the true and good.
Now he has joined the saints who slept
He leaves with us to carry on."

By the family.

Zook.—Jacob M., son of the late Jacob K. and Lydia (Mast) Zook, was born Sept. 6, 1860; died of cerebral hemorrhage at Zook's Corner, Pa., Jan. 11, 1936; aged 75 y. 4 m. 5 d. He was married to Sarah King who died in 1901. To this union were born 7 children, 4 preceding them in death. Those left to mourn his departure are: Mrs. Frank Peachy at Zook's Corner, with whom he had his home; Mrs. Andrew Houck of Lancaster, and Jacob of Beuna Vista. His brothers and sisters (Mrs. Mary Beiler, Ronks; Mrs. Lydia Zook, Talmage; Christian, Sterling, Ill.; and Mrs. Isaac Smoker, Inter-course) and many other relatives and friends. About three years ago he had a stroke, and has been in failing health since. For the last year he was more or less in bed. Friday evening he ate a hearty supper. The next morning Mrs. Peachy thought he was sleeping but soon noticed there was something wrong. He had fallen asleep, never to awake again on earth. He was a member of the Weavertown Amish Church, where the funeral services were conducted by Bro. George Beiler in German, and Bro. Amos Stoltzfus in English (Text, II Tim. 4:6-8), and by Bro. John A. Stoltzfus in German. He will be missed by many kind neighbors and friends.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er-shaded,
Sweetly my soul shall rest."

By a niece.

Bare.—Evelyn B. Bare was born March 15, 1908, near New Holland, Pa.; died at her home near Bird-in-hand, Pa., Jan. 1, 1936, of lobar pneumonia; aged 27 y. 9 m. 16 d. She took sick Sunday, Dec. 29, and was sick just a few days when God called her. Evelyn was very kind and loving. Her willing hands and loving deeds which she accomplished during the almost 8 years she was with us we can never forget. She was united in marriage on May 5, 1928, to Bro. Elvin K. Bare. To this union were born 3 children (Elvin Robert, John Jacob, and Arlene H.). She also leaves a sorrowing husband, parents (Bro. and Sister Jacob Hooper of near New Holland), 3 sisters, 5 brothers, 2 aged grandmothers, uncles, aunts, cousins, and many kind friends. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." She accepted Christ as her Savior in her young years and remained faithful until

death. She and her three children were present at Stumptown S. S. and Church the day she took sick. She was always present at S. S. and Church when her health permitted. She is greatly missed in her home. Brief services were held at the home on Jan. 4 by Bro. David Landis and at Stumptown Mennonite Church by Bro. Elmer Martin and Bro. Abram Martin. Texts, Jas. 4:14 and Rev. 21:1-4. The body was laid to rest in the cemetery near the Church. May God comfort the bereaved family.

"The lights have gone out in the mansion of clay,
The curtains are drawn for the dweller's away;
She silently slipped o'er the threshold at dawn
To make her abode in the city of God."

Kirk.—Catherine (Schertz) Kirk was born near Spring Bay, Ill., on Feb. 15, 1848; died at the Home for the Aged in Eureka, Ill., Dec. 3, 1935; aged 87 y. 9 m. 18 d. She was the last surviving member of the late Peter Schertz family of Metamora, Ill. She was preceded in death by her parents, 3 brothers, 2 sisters and 1 step-sister. On March 5, 1881, she was united in marriage to Samuel Kirk of Minonk, Ill. They resided in Woodford Co. several years, later moved to Iowa City, Iowa, where they lived until the death of her husband in Oct., 1915, when she returned to Illinois. She accepted Christ as her Savior, united with the Amish Mennonite Church at Shelbyville, Ill., and lived a consistent Christian life to the end. She enjoyed a wide acquaintance of friends, and wherever she went she was known as "Aunt Kate." In her daily life, which was ever guided by prayer, she was able to exercise patience and was an inspiration to those about her. The gentle spirit that she possessed will live long in the memory of those who knew and loved her. Her last hours were peaceful and serene. Seemingly she suffered no agony, simply the coming of the sleep of death in the most natural manner. Funeral services were held at the Home for the Aged by Bro. Hochstetler and at the Roanoke Mennonite Church by Bro. Ezra Yordy, assisted by Bro. Joe Kennel. Burial in Roanoke Cemetery.

"All is over, hands are folded,
On a quiet peaceful breast;
All is over, pain is ended
And dear Auntie is at rest."

Mast.—Christiana, daughter of Christian and Susanna Zook, was born in Lancaster Co., Pa., June 14, 1864; died Jan. 3, 1936 at her farm residence 2 miles south of Morgantown, Pa.; aged 71 y. 6 m. 19 d. In 1880 she moved with her parents from the old Zook homestead near Binkley's Bridge to a farm located about 2 miles southwest of Elverson. She was married Jan. 8, 1885, to John S. Mast, who was later called to the Master's service as a pastor and bishop. Many Christian folks from near and distant lands have enjoyed the beautiful virtue of her Christian hospitality. A "prophet's room" was always in her private abode, as was found by Elisha the man of God. She had thus faithfully performed the duties of a minister's wife for 42 years. To this union were born 3 children, 2 of whom died in infancy. The eldest, Christian Z., and his 3 sons (John Henry, David Kurtz and Melvin Sauder Mast), are the only surviving descendants. She is also survived by her husband and 1 sister (Mrs. Amos Hertzler of Honey Brook), her only brother (Henry S. Zook of Elverson) preceded her in death 7 months ago. In the summer of 1880 she gave her heart to the Lord and united with the Conestoga A. M. Church near Morgantown. Here at this sanctuary she plighted hands with her life companion on the same day that the funeral was held, Jan. 8. Their fiftieth wedding anniversary was celebrated just one year ago, when 125 guests crossed their threshold to give her a warm handshake. She will be greatly missed in the home, the church, and community. Sister Mast had been under the care of a physician during recent years, having been afflicted with a weak heart. She was daily assisted in the home for a period of 34 years, and also waited upon in her last illness of 5

EASTERN MENNONITE SCHOOL

Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.

Chester K. Lehman, Chr. Y. P. I. Com.

benefit of Sunday school officers and teachers, while at the same time there will be work given for all Christian workers. In addition to the regular staff, a number of experienced S. S. leaders will be added for the last week. Fuller announcement will appear later.

A. J. Metzler, Principal.

ANNOUNCEMENT

Christian Life Conference
to be held at

Eastern Mennonite School

January 31—February 2, 1936

Beginning Friday evening, Jan. 31, a Christian Life Conference will be held at Eastern Mennonite School continuing until Sunday evening, Feb. 2. In each session an hour of devotional Bible study will be conducted by Bro. H. B. Keener, Harrisonburg, Va., on the theme Our Lord Jesus Christ with the sub-themes: In Figure and Shadow, I View of the Prophets, The Mighty Servant of Jehovah, The Prophet of Prophets, the Eternal Priest, and the Everlasting King. Bro. C. F. Yake, Scottdale, Pa., will bring messages on the general theme of Christian Ideals, subdivided as follows: Simple Life Ideals, Home Ideals, Social Ideals, Missionary Ideals, Devotional Ideals, Vocation Ideals, and Crises Ideals.

A conference of this kind is planned for young and old. Come and enjoy this mountain top experience with us.

Chester K. Lehman, Chr. Program Com.

ANNOUNCEMENT

A two-weeks Bible school is to be held with the Leo congregation at Leo, Ind., Feb. 24 to March 6, 1936.

Instructors: S. G. Shetler (principal) and D. A. Yoder.

Subjects offered: Jeremiah, Exodus, Judges, Teachers' Training—Bible Survey, Christian Principles—Communion and Life Insurance, English, Mark, Teachers' Training; Bible Doctrine—Plan of Salvation, Vocal Music, Psalms, Bible Geography, II John, II John, Jude, and Romans.

Tuition, 75c per week. Board and room free to students from other communities. You are cordially invited to attend this school.

For further information, write,

Jos. S. Neuhauser, Grabill, Ind.

God has promised to supply all our need not our whims.—Chimes.

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NOTICE OF MEETING OF THE
EXECUTIVE AND MISSION COMMITTEES OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Executive and Mission Committees of the Mennonite Board of Missions and Charities will meet at Elkhart, Ind., on Tuesday morning, Feb. 18, for the transaction of such business as may come before them. Immediately after the close of this Committee meeting the Mission Problems Study Committee will go into session. This Committee consists of D. D. Miller, S. C. Yoder, J. N. Kaufman, T. K. Hershey, Henry Garber, William Detwiler, and S. F. Coffman. This is the official notice to all parties concerned and a full attendance is expected so far as possible.

S. C. Yoder, Secretary.

NO NAME

Our Cutting-room is holding a package of cut garments ordered at the semi-annual sewing circle meeting at Mellinger's church, for which we have no name or address. If address is sent, package can be sent at once.

Anna E. Mellinger, Ronks, Pa.

ANNUAL MEETING

of

Mennonite Board of Education

To the Members of the Mennonite Board of Education:

The Annual Meeting of the Mennonite Board of Education will be held in Aurora Hall in the Science building, Goshen College, on Feb. 17, 1936, at 9 A. M. Your presence is expected. If you cannot attend, send your written proxy to someone who will be in attendance.

Along with the usual business the following will come up for discussion and action:

1st: Amendment to Constitution relative to term of office. Proposed amendment.

2nd: Debt reduction program.

D. A. Yoder, President.

Proposed Change In Constitution

Article 7, section 2.

All Board Members shall serve for four years or until their successors shall have been duly elected and qualified, except the ex officio members who shall serve for the duration of their term of office. All officers and standing committees shall serve for two years or until their successors shall have been duly elected and qualified. In the year of adoption of this amendment, the president, treasurer, and fifth member of Executive Committee shall be elected for two years, and the vice president and secretary for one year; thereafter, all officers for a term of two years.

D. A. Y.

ANNOUNCEMENT

Toward the latter part of the seven-week term of the Johnstown Bible School two important features will be the Christian Life Conference Saturday evening and all-day Sunday, Feb. 15 and 16; and the Sunday School Week Feb. 17-21. The courses in the latter are being arranged for the particular

weeks by a devoted sister, Mae Neuhauser, formerly of Long Green, Md. Funeral services were conducted by Bro. John A. Kennel of Parkesburg, Pa. (Text, Gen. 23:1, 2), assisted by the brethren, David Yoder, E. B. Stoltzfus of Aurora, O. (an uncle of the deceased), Aaron Mast of Belleville, Pa., and Christian Kurtz. Interment in Pine Grove Cemetery.

"The lights are all out in the mansion of clay,
The curtains are drawn, for the dweller's away;
She silently slipped o'er the threshold of night,
To make her abode in the city of light."

Wolfe.—George E., son of Joseph and Elizabeth Wolfe, was born Nov. 8, 1878, at Dayton, Ohio; died Jan. 2, 1936, at La Junta, Colo., in the Mennonite Hospital and Sanitarium; aged 57 y. 1 m. 24 d. He is survived by 2 sisters and 1 brother. When quite young he moved to Delphi, Ind. He was never married, and moved from place to place where he could get work. His health first gave way in 1912 in Racine, Wis., and he spent some time in St. Mary's Hospital. About 1918 he came to the vicinity of La Junta. He was employed on a farm, but came to the Mennonite Sanitarium as a patient soon after this. About 1921 he left for Arizona, where he lived on a lonely ranch. May 25, 1933, he returned to the Mennonite Sanitarium and was there till death. When he left the Sanitarium he was given a New Testament by Albert Sherman, a fellow patient, now deceased. This he said he nibbled at like a fish nibbling at bait and carried it in his pocket. Finally he began to read earnestly. Before coming to the Sanitarium he had not been in a church but once for 22 years. Now he began to be interested in his soul's salvation. Since he could not hear, his only means of instruction was reading. He was led by the Scriptures to request baptism. In June, 1933, he was baptized and received as a member in the Mennonite Church at La Junta. His growth in spiritual understanding through the Word was indeed remarkable. He chose for his funeral text, II Thess. 2:13-17. Truly he is now called to "the obtaining of our Lord Jesus Christ." Funeral services conducted by E. E. Showalter and Allen H. Erb. Interment in Mennonite Cemetery at La Junta.

Swartzendruber.—Elias, son of Frederick and Sarah (Yoder) Swartzendruber, was born in Johnson Co., Iowa. He was received into church fellowship in the Amish Mennonite Church by Bishop Abner Yoder in a class of 22 applicants on Oct. 14, 1877. On Jan. 28, 1883, he was united in marriage to Sarah Knepp. This union was blessed with 9 children, 3 of whom preceded their father in death: John, Martha (Mrs. Chris Stoltzfus), and Willis, who died in infancy. In the spring of 1884 he was ordained to the office of deacon in which capacity he faithfully served the Church until death. In the year 1894 he with his family moved to Wright Co., Iowa, where he lived until 1910, when he moved to Versailles, Mo. He remained in Missouri with his family until 1923, when he moved to Manson, Iowa, where he spent his remaining years. On Sept. 30, 1928, he was involved in an automobile accident which left him in a crippled condition from which he could not recover. He bore this affliction patiently, waiting for the day when the Lord would call him home and relieve him of this suffering body. He longed to go home and he shall be missed by his family and his congregation. He leaves his devoted wife, 3 sons (Henry of Marathan, Ia., Edwin of Manson, and Earnest of Palmer); 3 daughters—Doris (Mrs. Ed Fletcher) of Manson; Mary (Mrs. Orva Wenger) of Detroit Lakes, Minn., and Minnie (Mrs. J. D. Graber) of Dhamtari, India; also 1 brother (Shem Swartzendruber of Noble, Ia.) and a sister, Anna (Mrs. C. S. Yoder) of Chappell, Nebr., besides a host of relatives and friends. Funeral services were conducted by C. L. Graber of Goshen, Ind., and Nicholas Stoltzfus. Interment in Rose Hill Cemetery.

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JAN. 30, 1936

(Herald of Truth
Established 1864)

No. 44

EDITORIAL

"We then as workers together with him, beseech you also that ye receive of the grace of God in vain."

This impressive scripture, like many others which came from the pen of Paul, is laden with food for serious meditation.

Take this verse, read it slowly, ponder over it as you go, meditating upon the following expressions: "We then—as workers—together—with HIM—beseech you—that ye receive not the grace of God in vain."

Take each of these expressions at full face value, heed the admonitions, and you will realize that not only have you received the grace of God, but that the power of God enables you to work effectively as His coworker. The grace of God and the power of God are at the disposal of all who, "as workers together with him," have thrown their heart and soul into His service.

Reports from our winter Bible schools assure us of an attendance that far exceeds all previous records. After all these special Bible terms will have been held we want to publish a statement of statistics from each of these schools. But numbers is not the most important item. In all such work the two main things to keep in mind are these: (1) diligent application and loyal adherence to the doctrinal standards of the Bible; (2) putting into practice the things that are learned. As James would put it, "Be ye doers of the word, and not hearers only."

Winter has its charms—for some people, especially children whose delight it is to romp in the snow and to coast down hill. On the other hand, there are some, especially the aged and those in feeble health, who prefer milder weather. The poor likewise shudder when they think of what cold

weather means for people with scanty food and clothing and shelter. As we meditate upon the rigors of winter and what it means for different people, it makes us think of two things: (1) God in His infinite wisdom designed this, as well as all other seasons of the year, to be a season of blessings provided we make preparations for it and make good use of the opportunities which it brings. (2) It is an object-lesson, from which we may learn a number of valuable lessons on how best to meet the storms of life.

War.—Every normal person is a warrior. But not all people belong to the same class of warriors.

There are two kinds of warfare: spiritual and carnal. The first is constructive, the second destructive. The first is a war to save, the other a war to destroy. The first is the war of love, the second a war of vengeance. As to weapons, those of the first class are described as "not carnal;" just the very opposite of the weapons used in carnal warfare.

Practically all people hate what is commonly called war—till self-interest or the spirit of antagonism is aroused, when most people transfer their hatred from war to their enemies. When "vengeance is sweet" it is a proof that the heart is very bitter. All people who cherish hatred in their hearts for fellow men are murderers at heart. And it is when this spirit exists in human hearts that war breaks out; whether it is war among nations, war between individuals, or war between different classes of individuals. When war breaks out among nations, one of the first things that nations do is to carry on a propaganda, fostering the spirit of hatred for the people with whom they are at war. There can be no carnal warfare so long as the spirit of love and good will prevails.

Mennonite Year Book and Directory.—The 1936 number of the Mennonite Year Book and Directory is

nearing completion. By the time we receive your response to this notice we hope to be ready to fill your orders. Every one interested in the work and progress of the Church will want a copy of the Year Book. See notice on last page.

Sometimes promoters of certain schemes take advantage of such ministerial lists by annoying those whose names appear there, with objectionable advertisements. Our ministers should be on their guard and consign all such rubbish to the waste basket or to the flames. Like every other good thing, these lists may be used to good or evil purposes.

In comparing the ministerial list with former ones, the reader will notice many changes. It is one of the evidences that time is passing and that we are living in a fleeting world. It is also a reminder that in the time allotted to us we need to be about our Father's business, to the end that the greatest possible number of people may be prepared to travel from time to eternity by way of the Lazarus route.

The record of our Church during the past year is portrayed in our 1936 Mennonite Year Book and Directory.

The Book of Hebrews. Did Paul write the book of Hebrews? It was not until more recent years that this has been a question on the part of very many true believers. The title found in most Bibles reads: "The Epistle of Paul the Apostle to the Hebrews."

We do not belong to the class that would quickly call any man a "modernist" who questions the authorship of Paul; yet it is true that as a rule the modernists ascribe the authorship to some other writer besides Paul, while most conservatives still adhere to the belief that Paul wrote the book.

There are several reasons why we believe Paul wrote it. In the first place, after the introductory part of the book, it sounds like a Pauline message from beginning to end. It is written

with the same confident authority that characterizes the writings of Paul, the whole showing that the writer had perfect knowledge of the Mosaic law and of the people who professed to be devoted to it. Compare the ending of this book with that of his other letters, also his familiar way of calling the names of friends and fellow workers, and they resemble his other writings. We see a good reason why Paul should prefer that his name be not connected with this message to the Hebrews, for he wanted them to get the full force of it, unhindered by the prejudice against it that they would be sure to have if they knew that he wrote it.

But the authorship is not the most important part of the book. In fact, God is the Author of the book, no matter whether He brought it before men through the instrumentality of Paul or of some other one of His servants. The book itself is a masterpiece, unequalled in the forceful and enlightening way in which it sets forth the Law and the Gospel. The Law of Moses means more to us after we prayerfully read this book. And not only does it make the Law clearer to us, but it also magnifies the work of Christ.

We thank God that the book of Hebrews has a place in the Bible. Let us study it diligently, prayerfully, and praise the Lord for the light that it sheds upon both the Law and the Gospel. The wonder is that even Jews could withstand the irresistible logic and truth that pervades the entire message.

"PREPARE TO MEET THY GOD"

By Emery D. King

For the Gospel Herald.

"Therefore thus will I do unto thee,
O Israel: and because I will do this unto
thee, prepare to meet thy God, O Israel."

This is the message of God to the children of Israel, through the prophet Amos. The message was given about one hundred years before they were taken into captivity. It was because God loved His chosen people that He so graciously warned them betimes. When the Lord gave Amos the message, he did not make excuses like others did. He was fitted for the place God called him to fill. It is a comforting thought to know that when God gives a charge or assigns a task, He will also give grace and strength and protection to carry it out.

This message is very applicable to this our late day. Men of the caliber of Amos are needed to "cry aloud and

spare not." God left no loophole for anyone. O that men and women today would prepare to meet their God.

Israel had very grievously sinned against God. They had gone backward, turned their backs on a God of love. God cannot look with favor upon sin in any form. God has always in all ages had a remedy for sin. That remedy is Jesus Christ, the Savior of the world, "the Lamb of God which taketh away the sin of the world," the Lamb slain from the foundation of the world. How slow people were then, and are even now, to prepare to meet their God.

In the time shortly after the creation, God drove man from His holy presence because of sin. But He promised a Redeemer (Gen. 3:15). Again in the time before the flood, sin and wickedness became so great that it repented God that He had made man. But God singled out a man, namely Noah, who warned the people of the impending doom. So Noah built the ark to the saving of his house. Jesus, our Ark of Safety, will shelter us in the time of storm.

So also in the time of the famine in the land of Canaan, God, moving in "a mysterious way, His wonders to perform," was preparing a "preserver of life," even Joseph. He was a type of Christ in many ways. Seventy souls went from Canaan into Egypt and were saved in the famine. After they had grown to be six hundred thousand strong, and the Egyptians sorely oppressed them, they cried unto God and He heard them. He sent a deliverer, Moses, who made excuses. But he became willing to be used. God brought them out of bondage with a high hand and a bare arm. He delivered them at the Red Sea, fed them with manna and quails and gave them water out of the flinty rock. Yet they murmured and wished themselves back in Egypt. They knew not the goodness of God.

Again, when God had led them through the wilderness for forty years and wasted them because of sin, He graciously brought them into the promised land. God told them to utterly destroy all the inhabitants of the land, but they disobeyed and spared some of them. He also told them not to mingle with them nor do after their abominations. But the sad picture is that they went awhoring after all their abominations and did even worse than they. Therefore God sent His prophets to prophesy against Israel. He warned them that in His fury and wrath He would bring destruction upon Jerusalem and send them into captivity seventy years. But He also promised a gracious return at the end of seventy years.

Now let us make some applications from Amos 4:12 to our own time. First, please notice the last verse of chapter 3. Here we have a very vivid picture of great prosperity and luxury. Com-

parable to the time before and during the great World War. Notice also the attitude God takes toward people living in those conditions. "What hath God wrought?"

The first verse of chapter 4 paints a picture of oppression of the poor following the prosperity period. The money barons in their high seats are still opposing the needy and this is still on the increase. We can also see the effects of the repeal of the eighteenth amendment. And because of this, "lo, the days come upon you that He will take you away with hooks and your posterity with fishhooks." This means sure and swift judgment.

In the fourth and fifth verses, God speaks to them in the language of Eccl. 11:9. God has given to man the privilege of choice in this life, but there is a day coming when God will deal with man in righteousness and true judgment.

Verse six is comparable to the year 1933. Do we remember how crops were short, banks closed, wheat and corn and cotton acreage reduced, our meat producing animals slaughtered and some even thrown away unused? Yet we have not considered our ways and our doings.

Verses seven and eight are comparable to 1934. Reflect how spotted the rainfall was. One neighbor had rain and the one next to him did not. God said, "I have withholden the rain." Wells went dry and people hauled water, "But they were not satisfied yet have ye not returned unto me, saith the Lord."

Again in verse nine we have a picture of the year just closed. Surely we cannot soon forget the wonderful prospects over the whole land of a bountiful grain crop. We almost had it in our bins. Some of us almost had our new cars, houses, barns, an extended visit, and all debts paid. But what? Almost over night it slipped away from our grasp. Blasting and mildew! I wonder how many of us in our plans had thought of giving God His share? And yet have we returned to God?

And in the year just ahead of us, in verse ten what can we look for? Pestilence? Perhaps. Can it be possible that the sword (war) will come into our land and slay our sons, and the stench of war come up into our nostrils? Let us pray earnestly to God that He will hold sway. Meanwhile, let us prepare to meet our God.

Now in verse eleven we have an overthrow spoken of. It was that of Sodom and Gomorrah. And why did God overthrow them? It was because of sin. There were not enough righteous left in the city to preserve it. God told the people to prepare for the judgment of Almighty God. He rained fire and brimstone upon the city. He had to snatch His righteous few out of the city, out of the fire, and tell them to

to safety and not look back. But he looked back and became a pillar of salt. "Remember Lot's wife."

God's Word speaks of an overthrow of the nations at the end of the age. Or do I presume to set any date for this by making comparison to verse even. No one knows the day nor hour. Only the Father knows. But we do know that the time is determined and set with God, also that He is coming "suddenly, as a thief in the night," at an hour when ye think not", "with power and great glory to reign in righteousness and true judgment." And I believe that day is not far distant. We can almost hear His chariot wheels rumbling. Lo, He comes. Judgment coming, all will be there.

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

Detroit Lakes, Minn.

PUT ON THE WHOLE ARMOR OF GOD II

By D. L. Christophel

for the Gospel Herald.

Since God's Word is Gospel truth, the Gospel is God's Word. God is omnipotent, omniscient, and omnipresent. This strong and adequate power has done much for humanity; to give that great Gift, His only begotten Son, to redeem mankind from their degraded condition and take them into His presence. He has accepted them as the bride of the Son of God. When is it not absolutely necessary that we put forth every effort to live according to His divine Word, in obedience and humility? We must leave off those things that are not consistent in God's plan and Kingdom. The Gospel truth that is burned and not published may be called for in the judgment.

My dear brethren in the Lord, as workers together we are a target for people to aim at in the construction of spiritual welfare towards the weaker Christians. They are taught only doctrine and are not taught the why and wherefore. For instance, take up modest wearing apparel. Why is it wrong? Because Paul and Peter said so? No. Why then do we harp on it? Because the loving Father in heaven has spoken it through His dear Son and through the inspiration of the Holy Spirit and the faithfulness of Paul and Peter and others who have written God's Word. God's Word will stand throughout the judgment whether we heed it here in this life or not. Blessed is the brother or sister who will heed this call to obedience and humility and faithfulness to our Heavenly Father. He will abundantly pardon from sin and lead us out into a brighter light in Gospel truth, and a deeper vision of His great

love and His foreseen plan of salvation.

I fear that we so-called Christians are too self-righteous and too self-satisfied. Not all who say, "Lord, Lord," shall enter into the Kingdom of heaven, but those who do the will of the Father which is in heaven. Dear Christian friends, I sincerely love you, and my earnest and sincere desire is, as I greet you in love and sympathy, to earnestly plead with you in behalf of your Christian liberty. I plead with you that you may study God's Holy and divine Word and apply it to your personal needs and let the Holy Spirit lead you to a higher and a nobler life. Be consecrated to a holy, Spirit-filled, and pure life. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

This question is becoming more and more needful every day because of the liberalistic interpretation of God's pure and unadulterated Word. The divine grace of God is so mutilated in these days that it takes the grace of God to faithfully stand upon the rock Christ Jesus. The devil is substituting some inferior doctrine to make it appear that there are so many "non-essentials" in the Church that you can be a Christian anyway without being so particular. But I ask you, my dear brother in the Lord, if it is so very necessary in our secular work to be so definite and distinct, is it not much more necessary to be exact in the work of the Lord and walk close with the Lord as the Holy Spirit would guide and lead?

Tiskilwa, Ill.

LITTLE THINGS MAKE TURNING POINTS IN LIFE

A London paper has a series of articles in which famous people tell of the turning points in their lives. Among them Maude Royden, my friend and former colleague.

When about 18 years of age she was staying with her married sister for a time. There was a rainstorm, a regular cloud-burst, and they were glad to have it so because no callers would be dropping in to mar the afternoon.

Hardly had they mentioned the fact when, to their horror, the doorbell rang, and they saw a carriage standing at the door—it was long ago, before the day of motor cars. A few moments later the dreaded visitor entered.

"What a terrible afternoon!" said her sister to the visitor, with a note of surprise in her voice. "We did not think it possible that anyone would come out in such weather."

"But I have a closed carriage," said the caller, surprised in her turn, "and I am quite dry. It was a dull afternoon and I just had to run in and say 'How do you do.'"

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

If Israel had been obedient to God, would they have had any occasion to resort to force to conquer or expel the enemy from the Promised Land?

—H. F. R.

No.

Read the following passages:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy to thine enemies, and an adversary to thine adversaries. . . . And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. But little by little I will drive them out from before thee, until thou be increased, and inherit the land" (Exodus 23:20-22, 28-30). Read also Deut. 7:20; Josh. 24:12.

Notice that this promise about hornets is conditioned upon Israel's obedience to the Lord. One can readily imagine the consternation of an army of men that encountered an army of hornets. It seems from the last reference that two kings of the Amorites were actually driven out thus. With perfect obedience the Israelites might have possessed Canaan without striking a blow.

—J. A. R.

Yes, she was dry enough, but from where Maude Royden stood she could see the carriage standing at the door; the horses, their heads drooping dejectedly in the pouring rain; the driver on the box exposed to the downpour—water streaming off his hat and hands.

She and her sister exchanged glances, but said nothing—at least nothing audible. They had been brought up to think of servants as friends. Their visitor did not seem to think of them as even human beings.

It was then that Maude Royden saw that it is not a good thing for a whole section of society to be so completely at the mercy of other people, who might or might not regard them as human beings.

The sight of that driver drenched by the rain, while his mistress was contented so long as she was cozy and dry, made Maude Royden a social worker, determined to open the eyes of the blind to see their fellow beings.—The Friend (Minn.).

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Portland, Oreg.

(2235 N. W. Xavier St.)

Dear Herald Readers:—Since our last letter to the Herald an elderly lady has accepted Christ as her Savior and has been received as a member of the Mission congregation. She is ill with a complication of diseases, but her faith in Christ as her risen Lord remains strong. She needs the prayers of Christian people. We request the prayers of all those who read these lines in her behalf.

The Christmas dinner was served from Dec. 16 to Dec. 20. We divided our people into five groups, inviting a different group each evening. This plan enabled us to have the entire family with us—203 people were fed. In addition to the dinner we provided 31 baskets for needy homes. We also provided toys for 25 homes. We wish to thank all who made it possible for us to serve the needy of this community.

On Sunday evening, Dec. 29, the Zion Church of near Hubbard, Oreg., rendered a program of Christmas music to a large and appreciative audience. Their pastor, Bro. C. I. Kropf, delivered a short message following the program.

At our last jail service five young men said it is their desire to accept Christ and live for Him. They requested Bibles, which will be given them by the Mission.

We desire the support and prayers of all who are interested in the Lord's work. In His service,

Jan. 14, 1936. Paul N. Roth.

Hutchinson, Kans.

(217 So. Pershing Ave.)

The work of the Mission is going along nicely, for which we feel we should thank the Lord. Bro. B. B. King of near Lima, Ohio, has just closed our revival meetings of ten days, Jan. 8. There was good interest shown in the meetings, and good crowds each evening. Ten souls responded to the Gospel invitation—several who had never before accepted Christ as their Savior. There will be instruction meetings for those who wish to unite with the Church.

Work upon the home for the workers on the mission property is again being urged along. The window frames are ready to put in and as soon as the weather permits the siding will be put on. An appeal has gone out to the different churches in behalf of the needs to complete the house so the workers can move in.

The writer and wife are taking in the special Bible term at Hesston. We will be at the Mission over each week-end to help keep the work going.

Bro. T. K. Hershey of South America, who is the special Bible term instructor at Hesston, gave a very interesting message Saturday evening, Jan. 4, before Bro. B. B. King gave his Gospel message.

The filling of appointments at the Mission each Sunday afternoon by visiting ministers will continue as it has been in times past, but in addition a Sunday evening service has been started. For some time those who were interested in the work at Hutchinson have been praying that an evening service could be had. The plan now is to have children's meeting, young people's meeting, and a Gospel message. As we launch out in this new endeavor, may you pray that God may lead and direct very definitely, that many may find a deep spiritual life because of these services.

Bro. J. F. Brunk has moved to Newton, Kans. Bro. Brunk's health has been failing for some time. We trust that God's grace may sustain him and bring him back to health and he be the means of bringing many souls to the Lord.

The organization of the Sunday school is to be Sunday, Jan. 19.

On the afternoon of Dec. 24, members of two of the young people's classes of the West Liberty congregation, with Bro. M. M. Troyer, came to Hutchinson with seventeen baskets filled with Christmas cheer. There was plenty in each of the baskets to bring joy to the homes where they stopped. We are sure that each person, after spending the afternoon visiting in the city, felt they had much to thank God for and after helping to give the baskets they will have a greater interest in the work.

Bro. Jesse Kauffman of La Junta, Colo., filled the afternoon and evening appointments on Sunday, Jan. 12. Bro. Kauffman brought us a very timely message after our revival, on the subject of "How to Succeed in the Christian Life." In the evening he gave us a message directed to the interest of the children. We all enjoyed the services. Yours in His service,

Paul E. Roupp, Supt.

Jan. 15, 1936.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Readers, Greetings:—Just a line to tell you a hearty "God bless you," and "Many Thanks" to all of you for your prayers and interest—and a double portion to all who sent to us for Christmas. It has been a real pleasure to give Bibles and Bible stories and to hear how they are enjoyed. Many went to non-Christian homes. May God bless the distribution of His

Word, and every one who helped make it possible.

We always aim to answer every letter, either by mail or with a personal letter, but if somehow we have failed in any instance we want to take this opportunity to say Thanks.

Two Christmas programs were rendered here during the season. One was given on Sunday evening before Christmas, and the other one was given on the following Sunday evening. Both were very much appreciated by all who are interested in the message of good will, as was brought to the earth that first Christmas season.

New Year's eve we were greatly blessed in our service by having with us Bro. M. C. Lehman who favored us with a very suitable and appreciated sermon. Also three young men of the Gospel teams from Goshen College gave us appreciated talks. And at least of the special features of the evening were the illustrations of a few songs. These drawings were made by Howard Eigsti of Tiskilwa, Ill. Bro. Eigsti gave us also an impressive talk regarding his visit to Palestine. We think we all felt as though we were present there at the time Jesus walked upon earth.

We appreciated the fellowship and blessings received from these folks who were with us for this New Year's eve service.

May the Lord of lords be our guide as we go through the year 1936. We pray that the love of God may continue to be revealed here in this district and that His Word may be brought to many.

Jan. 16, 1936. Frank B. Raber.

Job, W. Va.

Dear Herald Readers, Greetings: Some changes have taken place here at the Mission family since our last report to the Herald. Sister Vada Hewitt, one of our regular workers, returned to her home community near Harrisonburg, Va., Nov. 16, where she will spend the winter. Sister Grace Philipps of Harrisonburg, who was here as temporary worker for nearly five months returned to her home Dec. 24. Sister Katharine Rickert, R. 1, Perkaspie, Pa., arrived at the Mission Nov. 16 to take up the work as a regular worker. Her help as a Christian worker and her ability as a registered nurse are much appreciated and needed.

We have again closed the Sunday schools at the Lambert and Little D Fork schoolhouses for the first quarter on account of road and weather conditions in the winter months. At the Riverside Church we will have Sunday school on the second and fourth Sundays only during the first quarter, which comes on the regular preaching Sundays. The Bethel and Horton Sunday schools are evergreen.

The work and interest in general about as usual in the winter months. Nov. 30 the following group from the E. M. S. came into our midst: Dorothy C. Kemrer, Laura L. Histan, Mary E. Hoover, Harold H. Lehman, Linden M. Wenger, and George T. Miller. While here they were active in the following programs: at Horton Church Nov. 30, in the evening, Topic: Does it pay to be a Christian? at Lambert Schoolhouse Sunday morning, Dec. 1, Thanksgiving and Praise service; Riverside Church Sunday afternoon Dec. 1 (repetition), Does it pay to be a Christian? Bethel Church, Sunday night, Dec. 1 (repetition), Thanksgiving and Praise service. A children's meeting had a part in each of these programs.

Others from a distance who visited the Mission since our last letter to the Herald are: Paul Good, wife and son Harley, Eunice Heatwole, Eula Rhodes, S. H. Rhodes, Jos. A. Brunk and wife, H. B. Keener and wife, Vada Heatwole, M. J. Heatwole and son Hiram, all from near Harrisonburg, Va.; and Bro. Kendig, Millersville, Pa. Brethren Good, Rhodes, Keener, and Heatwole took an active part in preaching the everlasting Gospel of peace while here.

Come again. Others welcome, as it always encourages and inspires the workers when brethren and sisters come on the field and help us.

Jan. 18, 1936. Hiram Weaver.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—Last evening was the close of a two-week revival meeting conducted by Bro. Richard Danner of Hanover, Pa. Truly the Word was presented in power and purity, with the result that believers were strengthened and nine precious souls confessed Christ as their Savior. Pray for them in a definite way, as most of them are young in years. Others still are counting the cost. Pray for them. At present there are seven others under instruction. Remember them at the Throne. The meetings were well attended, specially by the children and older folks of the town. A children's meeting was conducted every evening. The brethren in their visitation work came in touch with more than a hundred homes, about seventy-five of them being homes of the Sunday school children.

On Jan. 12, rewards were given to 112 for coming every Sunday during the past quarter; also 78 will receive Bibles or another nice book for perfect attendance for the past year, some having perfect attendance for 4 or 5 years.

Our Sunday school was again reorganized for another year as follows: Supts., C. Z. Martin, Ivan D. Leaman; Secy., Christian Martin; Treas., Benjamin Zimmerman. Thus far we have

250 enrolled for the new year. The average attendance for December was 225. A cradle roll has been started with 13 enrolled for the year thus far.

The Lord willing, our next monthly Bible Conference will be held Saturday evening and Sunday all day, Feb. 1 and 2, with Brethren S. E. Allgyer of West Liberty, O., and J. C. Clemens of Lansdale, Pa., as instructors. Pray for the meeting. Come and spend some time with us.

Bro. E. J. Berkey, of Missouri, plans to preach for us on Friday evening, Jan. 24.

The next girls' meeting will be held Feb. 11, when Sister Ruth Weidman of Manheim will talk to the girls. The next boys' meeting will be held Jan. 30, when Bro. Levi Weaver of Landis Valley (who did not get here the last time as announced) plans to be with us.

At present Mary Smith is confined to the Lancaster General Hospital having had a serious operation. She was baptized last Thursday afternoon, Jan. 16, by Bishop Richard Danner. At present Bro. Benjamin Lefever and Bro. George Harms and Sister Strauser are not very well. Pray for them and all our shut-ins.

The following brethren preached for us since the last writing: Noah H. Mack, J. F. Bressler, Christian Frank, and C. Z. Martin.

The new rubber matting in the church is greatly appreciated, for it was a real need.

The auditors, Bro. Sem Eby and Bro. Howard Greider, were here Jan. 7 to audit the Mission accounts.

Bro. Aubrey Landis has gone to make his home with Bro. and Sister Enos Myer of Mechanics Grove. Sisters Dora and Muriel Taylor spent Monday night, Jan. 7, with us at the Mission leaving the next morning for Florida to take up Mission work there with Bro. John H. Mellinger. Bro. Christian Heistand also accompanied them.

Continue to pray for the work and the workers. Come and worship with us some Sunday morning.

Jan. 20, 1936. Gertrude M. Lefever.

Iowa City, Ia.

(22 N. Gilbert St.)

Greetings in Jesus' Name:—We have started another year in the Sunday school work. The officers have been elected and the Sunday school reorganized for the coming year.

Bro. D. J. Fisher of the East Union congregation was with us for the election of officers. There was a good representation of the members at this meeting. The officers are: Supts., A. Lloyd Swartzentruber, Richard Yoder; Treas., Jacob Rouner; Church and S. S. Chors., Daniel Horst and Evelyn Rouner; S. S. Sec., Lorraine Hobbs; Ushers, Alva Yoder and Chris Rey-

nolds; Cradle Roll Supt., Maxine Smith; Y. P. M. Prog. Com., Mabel Rouner, Richard Yoder, Mary Hostetler, and Anna Stutzman; Trustee for term of three years, Virgil Blosser.

May the Lord abundantly bless the officers in our organization that they may be able to perform the task before them.

Teachers have been assigned to various classes. We have approximately 70 children under the age of 12, and about the same number of older ones, a total enrollment of about 140. The Lord has been with us. One of our greatest needs in our organization is a group of young folks in the teen age, especially young men. If we keep on laboring it will not be long until this need will be supplied. Pray earnestly for the work here, that our boys and girls under the years of accountability might continue in S. S. and make the wise choice. Much responsibility rests on the teachers of each class. We are glad that keen interest is shown.

Jan. 20, 1936. Virgil Blosser.

AFRICA WEEKLY NEWS LETTER

Dear Intercessors for the "Field:"

This week was marked by our first funeral service at the Mission. A German settler, Mr. Heinike, who lived a few miles from us, was taken with black water fever. Despite close observation and careful treatment he succumbed after four days. The burial service and procedure were of keen interest to the natives, and no less impressive. He is buried beneath a large tree on the edge of the compound.

A few weeks ago a thirteen-foot crocodile was killed near the place where our first baptismal service was held. It was "small," said the natives, but in our estimation the beast was "large enough." They are treacherous monsters, and occasionally take their toll of native life.

These days mark the opening of the Bukiroba work. Many are the problems that rise, and which only find their solution in prayer. What part of this prayer-task are you assuming?

In January, Ruth and I expect to get to Kenya for a short leave, and also to purchase a second car. It is always a treat to get up to the higher altitudes. We are looking forward to some contacts, which we trust will be both informative and rich in fellowship. During that time the doctor and nurse will be alone in the station.

For all our intercessors we implore a full apprehension of the resource of prayer, as well as a full experience of the recompense of prayer. This we wish for the coming and each succeeding New Year.

"As always, so now also Christ shall be magnified."

John and Ruth Mosemann.

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

WINNING WOMANHOOD

By Freda Teuscher

For the Gospel Herald.

To have the quality of winning womanhood, a woman must be true to God's ideal. She must be the woman God meant her to be. And woman's mission today does not differ from God's original purpose for her. Modern ideas and practices however, are entirely different; but that should not affect the Christian woman who would find herself in the place God planned for her.

God says in Prov. 31:10, "Who can find a virtuous woman? for her price is far above rubies." Also the 30th verse: "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." A winning woman then is a virtuous woman, and she has a number of qualifications which I shall name:

First, is love. By having the love of Christ in our lives, it leads us to love others as Christ loves us and it constrains us to make sacrifices for the good of humanity.

Second, is purity. When the mind is allowed to dwell on unclean thoughts it becomes a sin that defiles the soul; and when the body is not adorned according to the laws of modesty it is a sin and makes the soul unclean. As redeemed ones we are to act upon our opportunities and purify our souls in obeying the truth.

Third, is simplicity. Simplicity of any kind is plain and open. It does not deceive us whether in speech, in action, or in appearance, or in any sphere of life there is no doubleness. Our works will be set with the motive of love and devotion to God. Our business dealings will consider our neighbors as ourselves and cannot therefore be dishonest. The whole life will be transparently simple because it comes constantly to the light to make its deeds manifest that they are wrought in God. Our appearance will be with the motive of simplicity and obedience to God.

Fourth, is humility. Hearts that are truly humble will not be continually boasting of themselves and seeking to draw attention to their own greatness and ability. Humility does not mind high things but will condescend to men of low estate. In I Peter 5:5 we are exhorted to be "clothed with humility."

Fifth, is obedience. Loving obedi-

ence to God is an evidence of the sincerity of our lives to Him. True obedience asks no questions as to why, but acts at once when God's will is revealed. It is the golden key that unlocks the storehouse of all real blessings and it is the one thing needful to ever abide in Christ's love.

Sixth, is meekness. Christian meekness will not be found fighting back with the fist or tongue; but contrary to this, true meekness will return blessing for cursing and good for evil. The winning power of a woman does not lie in her ability to decorate herself and appear beautiful outwardly, but it lies in her spirit of meekness which gives her favor in the sight of God and so brings her power before men, as we notice in I Pet. 3:1, 2.

Seventh, is longsuffering. This grace means a continued patient endurance under trying circumstances. He that has not the grace to suffer long for Christ's sake does not reflect the image of our loving Master. All Christians should be in a position to say with Paul, that in me Christ might show all longsuffering for a pattern to them which should hereafter believe on Him to life everlasting.

Eighth, is forgiveness. She that is not willing to forgive others, closes the door of heaven against herself, for no one can enter heaven without being forgiven. It is vain to expect God's forgiveness if we will not forgive others.

Ninth, is gentleness. I think this word has almost gone out of practice. In this day, when there are ten immodest women to every one that is gentle and modest, it is very fortunate to find one who is genuinely modest in principle and practice, and such a woman is always gentle. No woman who takes pleasure in making insinuating remarks is worthy of the name Christian. "She is always kind," is a praise every woman does well to covet. Our mouths tell much here, and we should be very careful not to let unkind words pass from them because they cost heavy toll.

Tenth, is Modesty. Modesty adorns a Christian while display misrepresents our Lord who was meek and lowly of heart. Paul says in Rom. 13:14, "Put ye on the Lord Jesus Christ." I believe he means that we should be clothed with the Spirit of Jesus; that we should wear the Spirit of Christ; as one would wear a garment. God wants His children to adorn themselves in modest clothing. In I Tim. 2:9 we read, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." Again we read in I Pet. 3:3, 4, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel. But

let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." From these scriptures it is evident that God would not have us spend our time on things that will some day fade and perish, but rather on the qualities that will grow more beautiful and worth while as time passes. In Isaiah a woe is pronounced on the "daughters of Zion" because of the pride and haughtiness in their modish apparel. In Jeremiah we read of the "spoiled" woman who clothes herself in crimson and bedecks herself with ornaments of gold, and painted face only to find that in the end she will be brought to grief. When we dress ourselves to be seen of men, and to draw attention to our attire, we have within us a proud heart; and a proud heart will always prompt a manner of dress displeasing to God. God hates a "proud look." We can tell the kind of tree by its bark and leaves. Just so we believe clothing is a pretty good index to the heart. No Christian woman who follows the fashions of the world is truly enlightened. The following poem is one which fits in with this subject:

"A FOOLISH VIRGIN"

'Tis not the thing, this lipstick stuff,
To beautify a maiden,
Though some with rouge and powder put
The countenance have laden.

You silly girl, go wash your face
And be as God has made you;
Add common sense to nature's grace—
No more let fools persuade you.

The flowers neither toil nor spin,
Of paint they show no traces;
They simply grow, and so they win—
Their souls are in their faces.

Then cultivate your mind and heart
With open Bible near you;
Wherein you learn the holy art
That will to all endear you.

If we as Christian women have the qualifications I have named, we know that it pleases God, it beautifies the Christian life, it helps greatly in obtaining the confidence of the Lord and saved, and it also protects from temptations and it helps to keep us from all lust; help me to live Thy law, church pure.

May this be the prayer of every Christian woman: "Lord, cleanse me, help me to do nothing that shall make it hard for me or those about me to be pure, clean, and holy in Thy sight."
Fisher, III.

WHY PEOPLE ATTEND CHURCH

Some go to church to take a walk;
Some go to church to laugh and talk;
Some go to church to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

—Sel. by Horace Baldwin.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Feb. 9, 1936.—JESUS INSISTS ON RIGHTEOUSNESS.

Lesson Scope.—Luke 6:1-49.

Lesson Text.—Luke 6:39-49.

Time and Place.—Probably late in autumn, A. D. 28; by the Sea of Galilee.

Leading Characters.—Christ, the multitude.

Golden Text.—Why call ye me Lord, Lord, and do not the things which I say?—Luke 6:46.

Points for Meditation.

1. Teaching by parables.
2. Safe and unsafe leadership.
3. Fault-finding.
4. Fruit-bearing.
5. Obedience.
6. Building on the sand.
7. Building on the Rock.

Introductory Thoughts.—In words, this is a short lesson; in ground covered, it speaks volumes. We wish to make brief mention of the leading points brought out in this lesson:

LESSON COMMENTS

1. **Teaching by Parables.**—This was one of our Saviour's favorable methods used in teaching. It is the illustration method. The teacher calls it "going from the known to the unknown." It is one of the most effective methods that can be used. Several brief parables are found in this lesson.

2. **Fault-finding.**—For a fuller presentation of this point, read Matt. 7:1-5. The habitual fault-finder is one of the arch destroyer's most effective aides. The surest way to destroy a church is discredit its leaders, through perpetual fault-finding, in the eyes of its members and its neighbors. What is more, the habitual fault-finder would have more grievous faults to find in his own conduct and life than those which he sees in the lives of others, if he would only take time to turn the search-light on his own heart. Again we suggest, read Matt. 7:1-5.

3. **Fruit-bearing.**—Here is a very apt illustration: "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." Again, "every tree is known by his fruit." The application to our own lives means this: Not what we claim for ourselves but what our lives actually are and what they bring forth is what determines our worth, our safety, and our standing before God. An apt illustration of fruit-bearing is presented in Gal. 5:19-23. First, "the works of the flesh" are enumerated. That is evidence of the "corrupt" tree. Then "the fruit of the Spirit" is next described. That is evidence of the "good" tree. Of the first it is said, "They which do such things shall NOT inherit the kingdom of God;" of the second, "Against such there is no law." The character of our lives is determined by the things which our lives bring forth.

4. **Obedience.**—"Why call ye me, Lord, Lord, and do not the things which I say?" This takes us right to

the very heart of our subject. On another occasion Christ says, "If ye love me, keep my commandments." Again, "Ye are my friends, if ye do whatsoever I command you." To this agree the words of James: "Be ye DOERS of the word, and not hearers only, deceiving your own selves." Obedience to God, the keeping of His commandments, obeying "from the heart," is one of the acid tests of genuine Christian living. There are more people who make shipwreck of faith through their disobedience to "non-essentials" than through ignoring "essentials." Obedience to God means more than a mere academic point in doctrine. Its seriousness is impressively indicated in II Thes. 1:7-9: "...in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Obedience to God is vital, both for time and for eternity.

5. **Building for Eternity.**—This, another parable, is the climax in today's

lesson. The final testing time will come when "we shall all appear before the judgment seat of Christ." In the end of all things earthly there will be a great and mighty storm, illustrated by the two men who built houses, one on the rock and the other on the sand. As for the houses themselves, we are not told that there is any material difference between them. But the difference in foundations was vital. No matter how substantial the structure it must be built on an enduring foundation to weather the storms. We who are building for eternity should bear in mind that only as we build upon the solid Rock, Jesus Christ, will we be able to stand the final test. Another thought worthy of notice in connection with this parable is that the complete silence as to the character of the houses built emphasizes the importance of the foundation. They who forsake this world with its sinful lusts and follies, who accept Jesus Christ as Savior and Lord, who cling to Him in every storm of life, may take comfort in the assurance: "Upon this ROCK I will build my church, and the gates of hell shall not prevail against it." Build upon the ROCK, and your house will stand the test of time and eternity.—K.

BIBLE MEETING TOPIC

THE CHILD IN THE SCHOOL (Jr.)

Dan. 1:3-20

Topic for February 9

MOTTO

"Bring them up in the nurture and admonition of the Lord."

OUTLINE STUDY

I. The Child and Its Teachers.

1. Obedience and respect to teacher and his rules.—Prov. 15:5.
2. Diligence to lessons assigned.—Prov. 5:1,2.

II. The Child and Its Fellow Pupils.

1. Love and respect.—I Pet. 4:8.
2. Fair play.—I Pet. 3:8,9.
3. An example of a good conversation.—I Tim. 4:12.

III. The Child and School Property.

1. Carefulness with books and property.—Luke 16:10-12.
2. Restoring what is broken.—Ex. 22:14.

IV. Model Pupils.—(See Text).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Learn, Learned, Learning.
2. Use the Outline Study Sub-topics for Assignment.
3. Tell the Story of Daniel and His Friends in School.

For Seniors.

1. The Value of a Good School for Children.
2. The School and Religious Training.
3. The Model Teacher.
4. The Model Pupil.

PERSONAL THOUGHT

I will be true, wherever I go, whatever my work or play. I will try to make good in my

work and by my conduct so that my parents and teachers need not be ashamed of me, and my Lord may be glorified by my life.

SEED THOUGHTS

The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.—Prov. 29:15.

Time To Do Things

Lots of time for lots of things,
Though it's said that time has wings;
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere:
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour.
But there is no time to spare
For unkindness anywhere.—Anon.

III. Suggestions for Junior Programs.—

This should be an opportunity to impress the duty of the boys and girls, who are in school at the time of this meeting. They can be helped to see their relationship in school and the opportunities that are coming their way to improve for greater usefulness in life. It would be well to study carefully the story of Daniel and his friends in the school of the king, and, through that, bring out as many points as possible which may be applied to the problems and duties of boys and girls in school today. Not the least of the matters that come before boys and girls is their loyalty to the religious training they have received in the home which their teachers or fellow pupils may not recognize. Under such circumstances, the fact that the child is obedient to its teachers and dutiful in its studies will impress the more deeply the right that it has to stand for its religious training.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, JANUARY 30, 1936

Field Notes

An enrollment of 70 is reported from the two-week Bible school being held at the Howard-Miami Church near Kokomo, Ind., with Brethren S. G. Shetler and Milton Brackbill as instructors.

Good interest is reported from the recent Bible instruction meeting at Plain Church near Lansdale, Pa., where Brethren Chester K. Lehman of Harrisonburg, Va., and J. F. Bressler of Lancaster, Pa., served as instructors.

A brother writes from Dalton, Ohio, under date of Jan. 21: "Last Sunday we had very welcome visitors. Bros. E. B. and J. C. Frey of Wauseon, O., were here and preached for us." This brother wrote from the Sonnenberg congregation.

The working force in the Publishing House was glad to have Bro. S. E. Allgyer of West Liberty, Ohio, conduct our morning devotions on Wednesday of last week. Bro. A. left soon after for McVeytown, Pa., expecting to visit points farther east before returning home.

Twenty-one converts have been received recently in the three Mennonite churches in the vicinity of West Liberty, Ohio. These precious souls made the good confession during the series of meetings held in the three churches by Bro. Oscar Burkholder of Breslau, Ont.

A Bible meeting is to be held at the Mennonite Church in Hanover, Pa., beginning Saturday afternoon, Feb. 15, and closing Sunday evening, Feb. 16. Instructors: Sanford G. Shetler and Milton Brackbill. "Everybody welcome," are the last words printed on the program.

Word reaches us that Bro. J. H. Mosemann of Lancaster, Pa., well known to our readers, has recently suffered a slight stroke which temporarily interferes with his active performance of duty. We are glad to hear of his start towards recovery and hope and pray that it may be speedy and permanent.

The monthly Bible conference will be held at the Columbia, Pa., Mission on Saturday evening and all day Sunday, Feb. 1 and 2, with the brethren, S. E. Allgyer of West Liberty, Ohio, and J. C. Clemens of Lansdale, Pa., as instructors. An invitation is extended to every one to attend these services.

G. L. L.

A Request for Prayer.—A brother sends in a petition in behalf of a wayward son who is not in fellowship with the Church, and adds: "May we who know the worth of prayer, pray that the Lord may direct some way whereby he may come to the Lord before it is too late. We have the promise that if we ask anything according to His will He will hear us."

Bro. A. S. Horst of Akron, Pa., was among those who accompanied the remains of Sister Cora Kauffman from Lancaster County to Mifflin Co., Pa., where the funeral services were held at the Locust Grove Church and she was buried in Allensville Cemetery. Because of weather conditions he did not get to visit the Bible school at Allensville, as he had hoped.

Correspondence

Grabill, Ind.

(Leo congregation)

Greetings of love to all. Entering the new year, we are made to praise the Lord for His protecting care and His divine direction in the past year. What time has in store for us remains with the Lord, "Who careth for us." We do know that He doeth all things well. Praise His name.

The future is dark, so far as the world is concerned. The Christian's hope grows brighter and brighter. May every professed child of God wait before God for an infilling of His Spirit to go out and cry mightily against sin and point souls to the Lamb of God that taketh away the sin of the world.

Our Sunday school organization as follows: Anderson S. S.: Supt. Ben Graber, Amos Zehr. Would you like to do something for the Lord? Pray for the work there. The Lord definitely blessing. Leo S. S.: Supt. Virgil Beck, L. C. Yoder; Pri. Sup. Lavern Stuckey; Chor., Alpheus Lerman; Y. P. B. M. Supts., David Wimer, Emanuel Beck; Mission Board Members, Jos. S. Neuhauser (regular member), Ben Graber and Amos Zehr (associate members).

Our winter Bible School will begin Feb. 24 and continue to March 6, with S. G. Shetler (principal) and D. A. Yoder. Notice announcement for details. Jos. S. Neuhauser.

Sheridan, Oreg.

Dear Herald Readers, Greetings! In November we were blessed with evangelistic meetings. Bro. D. D. Miller of Protection, Kans., was our evangelist. We are still remembering his stirring messages.

Recently we were privileged to have the annual Pacific Coast ministerial meeting held with our congregation. Many truths were brought out and I am sure we as lay members want to help our ministering brethren more than we have in the past.

Ministering brethren attending from other states are Bro. E. S. Garber of Idaho, Bro. D. D. Miller of Kansas and Bro. John Hochstetler of Montana. Their help was very much appreciated. May God richly bless our brethren.

Our annual business meeting was held Dec. 11. The following officers were elected: Trustees, O. S. Kilme, Raymond Mishler; Church Treas. Wesley Shenk; Libr., Katherine Beachy; Church Chors., Raymond Mishler, Stella Mishler; Ushers, Elmer Yoder, Oscar Wideman; Four brethren were elected to serve each three months as Y. P. M. Supt. Jr. Meeting Supt. Louise Wideman; Children's Meeting Supt., Bernice Widmer.

On Sunday, Dec. 22, we reorganized our Sunday school. Supts., Dewey Wolfer, Eldon Hamilton; Secys., Katherine Beachy, Clayton Wolfer; Treas. Ralph Emmert; Chors., Bernice Widmer, Wayne Yoder.

On Christmas eve we young people sang carols to shut-ins and gave baskets of food to the needy, which was much appreciated. Certainly "it is more blessed to give than to receive."

Five young people from our congregation are at present attending the six weeks Bible term at Hesston, Kans.

Yours in His service.

L. Widmer.

Peabody, Kans.

(Catlin congregation)

Dear Herald Readers:—We are surely having an abundance of moisture through the fall and winter. Since

New Year the ground has been covered with snow most of the time.

On Dec. 22, 1935, we had election of officers in the S. S. Supts., Bros. C. G. Stutzman, Melvin J. Horst; Sec.-treas., Bro. Arthur Ebersole, Sister Dorothy Horst; Chors., Sister Lillian Stutzman, Bro. Lawrence Horst. The teachers this year will be Bros. Floyd Good and Lester Beck, Sister I. B. Good, Lillian Stutzman, and Helen Horst.

Bro. Arthur Ebersole is attending Special Bible Term at Hesston. We are very thankful to report that Bro. Noah Ebersole is much improved in health this winter. Bro. Lawrence Horst is leaving for Hannibal, Mo., on the 11th to assist in the work there while Bro. Nelson Kauffman conducts evangelistic meetings in Wichita.

We wish you all a happy New Year and ask an interest in your prayers.

Melvin J. Horst.

Topeka, Ind.

(Emma congregation)

On Dec. 14 the congregation met for our annual business meeting, at which time the reorganization resulted as follows: Trustee for three years, Floyd Frye; mission board members, Samuel S. Miller, Ray Welty, M. J. Yoder; Church Chor., Paul Hostetler; Mutual aid director, Elmer Grenewalt; ushers, Harley Yoder, Howard Grenewalt, Vernon Miller, Freman Miller; S. S. Supts., Floyd Frye, Trueman Hostetler; Sec.-treas., Bernice Yoder; Chors., Orvan Bontrager, Earl Bender; memory work, Artie Frye; Mods. for Y. P. M., Harold Miller, Ray Welty. May each one be faithful in their new responsibilities is our prayer.

Dec. 26 to 29, we were privileged to have with us Bro. M. C. Lehman of Goshen, Ind., in Bible Conference work. The brethren I. S. Johns, E. J. Yoder, Early Bontrager, and Percy Miller also assisted in discussing the different subjects. Bro. Lehman gave us three sermons on Church Loyalty. The subjects were all very ably discussed, and those of us who were able to be there enjoyed the meetings very much. Sorry that not all of the members could get the benefit of the meetings.

Sister Martha Yoder who has been confined to her bed most of the time since last spring is very poorly at this time.

Cor.

Birch Tree, Mo.

Dear Christian Friends:—We praise God for His goodness, and wonderful works to the children of men the past year.

On Dec. 7 we met and reorganized our Sunday school. The following officers were re-elected for this year: Supts., H. Depriest and Leroy Cowan; Chors., Ruth Cowan and W. J. Cowan; Sec.-treas., Pearl Depriest and Ruth Alltop; Libr., Lydia Depriest. We al-

so had our business meeting for the church at this time. The same officers were re-elected for the church work.

We have had for visitors, since we last wrote, Bro. L. J. Miller of Garden City and Bro. John Shank and wife of Versailles. They worshiped with us the evening of Sept. 23 on their way home from Culp, Ark. Bro. Miller brought the message.

Sister Mary Wenger, missionary from India, was with us over Sunday, Nov. 3 and Sunday evening she gave a talk on the work in India.

Bro. Andrew Shenk, our bishop, was with us Dec. 12-16 and gave us a message every evening. He also visited some in the out-stations. On Sunday morning Bro. H. Depriest was ordained deacon for the work here. In the afternoon we again assembled at the Lord's house for communion services.

On Sunday afternoon, Dec. 8, quite a number gathered at the home of a sick neighbor where Bro. Cowan conducted the services in the home, and that evening accepted the invitation to preach at Turkey Oak schoolhouse, where he also has an appointment for the second Sunday in January.

Just recently we had services in an isolated home where souls were hungering and thirsting for the Gospel and ask that we come and teach them the way of salvation and explain the doctrines of our church, which they seemed to accept gladly. Will you pray that they may go all the way?

Quite a number of visitation calls have been made lately and we feel the need very definitely to do more visitation work than we have been in position to do for some time. Will you pray that God may have His way with us in this work? An urgent need in the hills is to be able to go into the homes. Some do not, while others can not, avail themselves of the opportunity of services. Some walk for several miles to church, but must the people perish because some one hasn't done their duty in carrying the Gospel to them in just such a place as this? The people with whom we work are poor people, most of them very poor; but they are warm-hearted and kind and we always feel a welcome into their homes. We love the people with whom we work and would like to see them give their hearts to the Lord and serve Him. Will you pray that something may be done or said that many will turn to the Lord? Pray that we may be used as it pleases Him.

Jan. 7, 1936.

Mae Cowan.

Vineland, Ont.

(Moyer congregation)

Greeting in Jesus' Blessed Name:—On Dec. 22 the young people's chorus, under the direction of Bro. S. F. Coffman, rendered a program at the church, with a goodly crowd in attendance.

Christmas eve, the young people went around in the community singing Christmas carols to the aged and sick.

At the last of the year reorganizations for the church and Sunday school took place, which are as follows: Trustees, Chris Fretz, Alvin Culp; Sec.-treas., Abr. Hunsberger; Chors., D. W. Coffman, Wilfrid Snider; Ushers, Gordon Fretz, David Coffman, Isaac High, and Jason Smith; Cor., Daniel High; S. S. Supts., Wilfrid Snider, Gordon Fretz; Sec.-treas., Alfred High, Dalton Fretz; Chors., Dalton Fretz, David Coffman; Prim. Supts., Lena Coffman, Mrs. Alvin Culp; Missionary Supt., David Coffman; Librs., Lottie Smith, Margaret Fretz; Y. P. M. Executive: Pres., Ralph Honsberger, Gordon Fretz; Sec.-treas., Lottie Smith, Clara Culp; 5th member, Wilfrid Snider. May the Lord's blessing rest upon each individual officer, and the work, that they carry on the work to His honor and glory.

At present our pastor is at Kitchener Bible School, helping to carry on the work there. We are glad to hear that the work and interest there is increasing year after year. May our prayers be with the work and workers at that place.

Jan. 9, 1936.

Cor.

Garden City, Mo.

(Sycamore Grove congregation)

Greetings in Jesus' Name:—On Oct. 13 we were again privileged to partake of the communion.

Nov. 23 Bro. J. N. Kaufman, returned missionary from India, came into our midst for an 8-day series of meetings. Attendance and interest were good throughout the meetings. By the aid of the Holy Spirit 9 young people stood for Christ.

Our missionary program was given in the afternoon and evening of Nov. 24, the missionary sermon being delivered by Bro. J. N. Kaufman.

Most all of our young people attended the Bible Institute held at the Bethel Church Dec. 26-29. Many have expressed themselves as receiving rich spiritual blessings from these few days of Bible study, and we believe that all who were privileged to attend were inspired on their way heavenward.

We were glad to have with us in our regular worship on Sunday morning, Dec. 29, Bro. Sanford C. Yoder of Goshen, Ind., who brought to us a message from God's Word. Text, Jno. 3:3. Also Bro. Walter Yoder, music director of Goshen College, worshiped with us the same day and had charge of the singing.

Our election of officers for the coming year has resulted as follows: S. S. Supts., Emery E. Yoder, Amandus D. Hartzler; Chors., Emery E. Yoder, Ira T. Zook; Sec.-treas., Harold Roth;

(Continued on page 940)

Miscellaneous

UNWRITTEN LETTERS

The letters that we never write,
The things we never say,
They'll all come back some haunted night,
They'll break our heart some day—
The letters that we never write,
The things we never say.

The praise we planned to give our friend,
Forgotten till too late,
The healing glance some hurt to mend,
That somehow had to wait—
Put by for tasks that had no end,
That seemed so very great!

Where is their vast importance now?
When death has claimed the one
We'd time have found to help somehow
If we had known?—This sun
Shan't set before I speak,
Or ere that letter's done!

—Sel. by Fannie Shank.

CHRISTIAN UNITY

By Orrie D. Yoder

For the Gospel Herald.

II. The First Step in the Promotion of Christian Unity

And there was a strife between the herdsmen of Abram's cattle, and the herdsmen of Lot's cattle. . . . And Abram said unto Lot, let there be no strife, I pray thee, between me and thee. —Gen. 13:7, 8.

The first and important step to consider in the promotion of unity and the maintenance of peace is an honest recognition of the facts at hand. When the herdsmen of Abram and of Lot began to have trouble, the first move of this great man of Faith was a recognition of the fact. And right here at this point is doubtless where Satan is today heading off many important movements for peace and unity.

The writer is of the firm conviction that one of the foremost positive factors fostering divisions among the people of God is not primarily from present powers working among us, but is the devastating hidden powers of unrecognized differences and misunderstandings of the past which have never been honestly met with the Way of Truth and "covered with the Blood of Christ." When the strife of the herdsmen of Abram and of Lot was honestly recognized and the remedy applied, its deadly work was killed once and forever. But when such troubles (which are but common to man, even to Christians) are covered in a dishonest manner, doubtless they will live on and do their deadly work, even after those guilty of the failures rest in their graves. Such silent deadly influences remind us of the mattress factory which once caught fire. Very soon the fire companies poured water over the heap of flaming material until all smoke disappeared and they returned to their respective fire houses, only to be called suddenly upon the scene which was again a flaming mass.

Only when the flaming debris was torn apart and all fire quenched was the devastating ended. Only when our differences are honestly recognized and the divine remedy applied, will the stings and darts of past misunderstandings cease their deadly work and allow us to move on in an effective program of unity. "He that covereth his sins shall not prosper." He that covereth facts without honestly applying the Gospel remedy, shall not prosper in Christian unity.

How different would have been the story of Abram and Lot, had they been so much like we are today and simply because of shame covered up the fact of their problem. But, No! They were not ashamed to meet face to face and recognize the problem at hand.

We are willing to give our definite conviction to every reader of these lines, that if when difficulties and divided opinions threaten disaster, such ones involved will meet face to face and honestly recognize facts they will have gone the first and important step toward a unified solution of avoiding any further serious troubles.

But let us survey our present methods. What do we do when such conditions come upon us? When disagreement steps in between you and me and some of those with whom we live and deal, do we not seek those who sympathise with us and boldly make known to them that we seriously disagree with the deeds or preaching of that certain person? Well, next we meet that very person with whom we said we have serious disagreement, but because of shame and guilty conscience we change suddenly and even cover up the sin of what we just said about them, perhaps by further saying right in the presence of all, "we get along all right together." Yes, we say that "John and I get along all right together," when every one in the company knows that we do not get along together, and God in heaven above us knows that we never will get along together until we get together on the same basis as did Abram and Lot, or as does our Savior teach us in Matt. 18.

Disagreement that led to strife among the herdsmen of Abram and Lot did not bring division between these two, nor can it bring division between us today, if we will but take the first step towards God's remedy and follow on as He shall lead. Disagreement may many times be a means to unity, and in itself is not harmful if we will honestly recognize its fact and work accordingly. In the case of the three Hebrew children (Dan. 3) God used disagreement with the Babylonians, but with wrong also, to finally bring a great unity of mind concerning the God of heaven. Let us not fear disagreement, but let us meet it honestly

and in the fear of God face it, whether it is with our brother, with the church or authorities, and in the spirit of brotherhood let God bring us on a united working basis, even if we differ, and we will soon see what God can do to work a great work of unity among us. If we are ashamed to own up to our differences with others, then we must not be of God, or we could trust Him as did Abram to stand for us when we consider them with others. Portland, Oreg.

GEMS OF THOUGHT

(Thoughts gathered during a series of revival meetings and Bible Conference held at the Martin's Church near Orrville, Ohio, with Bro. M. M. Brubacher as evangelist and Bro. J. L. Stauffer as instructor.)

The plan of salvation:

God thought it.
H. S. wrought it.
Devil fought it.
Christ bought it.

It is ours today by accepting it.

It costs to be a Christian, but costs infinitely more not to be one. The need of the present day is intercessory prayer.

Prayer is the result of God's working into the very fibre of our being.

There is no joy compared to the joy of being instruments in saving a soul.

The greatest unused power in the world is prayer.

Trusting in God is a great antidote against the fear of man.

Fear of man stops the mouth of testimony, hinders activity, deadens conscience, and paralyzes the Christian's power.

The victorious life is walking in the light.

The victorious life honors God and blesses the life.

Every Christian should have a perfect will to do His will.

Reformation is white-wash; regeneration is washed white.

Time is required to build for eternity.

Religion that compromises with evil is weakened.

Delay is decision a long way.

Jealousy is a green-eyed monster.

God has no substitute for duty.

The road to advancement lies in humble, honest work.

True greatness is measured by the way a man treats his enemies.

The hope of the second coming of Christ cannot be enjoyed if His first coming has not been realized.

Collected by Esther Eshleman.

A WORD OF APPRECIATION

I am taking this opportunity through the columns of the Gospel Herald, to thank the many kind friends and relatives who remembered my dear life companion in her last illness.

with letters and holiday greeting cards. During the sickness and death of Sister Mast we were often encouraged by visits and especially on Christmas night when a large bus load of young brethren and sisters came into our lawn and sang inspiring hymns.

I feel my unworthiness of the love and kindness you have manifested, and for the many letters and cards of sympathy which I received from many ministers, deacons, bishops, and also lay members throughout the various conference districts.

My family and I ask an interest in your prayers, that we may feel the nearness of the all-sufficient Savior, who is our keeper. The Lord will preserve us; and may He bless our going out and our coming in from this time forth, and even for evermore.

Your unworthy servant,
Elverson, Pa. John S. Mast.

THE OLD-FASHIONED VS. THE MODERN CHURCH

By Marguerite Plank

For the Gospel Herald.

Are you thinking of installing a choir, a paid music director, or even an orchestra? Doubtless you will say, "I shall have to go easy because some of the congregation will be in opposition to the idea," i. e., the old-fashioned folks. Then you can be sure the idea—wherever it originated—was not born of the Holy Spirit. Special music is many times rendered by those who worship with their lips but their hearts are far from God; or by the elite and intellectual class. Same may be said of a Children's day play Vs. the old-fashioned program, in which each spoke a piece or sang a song. The poor little child may pine, "Wish I could speak a piece too, I love Jesus." Deep down in your heart you know he could speak, if given kind and patient encouragement.

To return to the music—let all the people sing. In the modern church (or shall we say—the one that is facing extinction—for the tabernacle services seem to be supplanting it because they meet the needs of sin-sick world) you can scarcely hear the congregation sing—and yet listen to them root for the home team in a ball game! Who is to blame?

Preach the Word of God from a Spirit-filled heart. Don't read it. You may announce the text for the following Sunday to meet the needs of your congregation; but upon arrival in the pulpit you may see away in the back of the church some poor man, who has slipped into an empty pew, hoping to find God—by order of the Holy Spirit change your text. Wasn't the foundation of your church laid with Jesus Christ as the chief corner-stone? God is unchanging; religion is unchanging. We are more concerned about appearances and form Vs. reality.

Why not have the old-fashioned kneeling in prayer before the divine throne (at each service), thanking God for this wonderful world plan of His; beseeching Him to fill our hearts with the Holy Spirit, and asking Him for conviction and courage (born of compassion for human souls such as Christ possessed) to speak to folks (met by chance) and bless them with an epistle or a tract, and a prayer in the heart? Give your life unreservedly to the power and direction of the Holy Spirit, and you are as great as the greatest, no matter how poor temporally.

Let the Holy Spirit have full power in your church. Instead of lecturing (to itching ears and self-satisfied folks) on theory, statistics, war, communism, and politics, you will be preaching soul-stirring and convicting sermons to sinners and Spirit-filled missionary saints. Peter says that the Lord is "not willing that any should perish, but that all should come to repentance." Dear layman, please read the Bible for yourself. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "Open thou mine eyes, that I may behold wondrous things out of thy law." Minister of God, please read the book entitled, "In His Steps," by Sheldon. Bear gladly the cross of Jesus Christ, and you will have no trouble with your congregation desiring to dance, play cards, etc. Get the Holy Spirit in your soul, put a spark of it in the congregation, and it will spread like wild-fire the world o'er.

Why desecrate the Lord's house of worship by having suppers and socials? Wouldn't our consciences be less ill at ease if only the Lord's supper were held herein and other affairs in our own homes or some public hall reserved for such? No ambassador of God should be willing to be entertained at large but rather to serve in all humility of purpose. I feel sure that God never intended that His house of worship and His commission to us cost so much that such affairs and others of similar nature be deemed necessary. This will cease when the Spirit of God prevails in our churches—for then all necessary expense will be met by tithes and free will offerings. The Spirit of God is shown to be absent in different ways. Some are unable to attend church except on communion day and others, social affairs. I have attended Sunday school class socials in which about thirty were present; but on the Sabbath Day, only ten or twelve. Surely our sainted forefathers worshipped God in much more spirit and simplicity and avoided our heavy unnecessary indebtedness. Weren't they blessed as much as we?

"Leave the ninety and nine" and bring in the one. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Don't lay a tract here and there, but have compassion on folks and speak to them

of God and His great plan of salvation. "Feed my lambs." "Feed my sheep." Then we'll have a working church whose doors are never closed. Jesus never took a vacation, for His sheep would have been scattered and devoured. But now He is in heaven until the second coming, leaving this Great Commission to us. Do not follow in the steps of the declining churches—for the oncoming tabernacles are opening their doors to a needy and dying world and to those Christians who are hungry for spiritual growth by congregational singing and sermons from the Word of God. Be not afraid—God is with you, and may He bless you.

Dayton, Ohio.

DIET, DRINK AND CANCER

More than six hundred physicians from twenty-three countries recently attended the first international Gastro-Enterological Congress which was held in Brussels. Some of the information gleaned from this convention, having to do with gastritis, is of rather significant interest.

Chronic gastritis, it was explained, is caused by insufficient mastication, due often to bad teeth; by alcohol and nicotine poisoning; and by the abuse of purgatives and aspirin. Drinking on an empty stomach may induce chronic gastritis, and mixtures of drinks, especially cocktails, are held to be particularly harmful. Gastritis, it may be said, is a common ailment which sometimes brings on ulceration and even cancer of the stomach.

Cancer of the stomach, it was brought out, varies from people to people and from country to country. The Anglo-Saxon people suffer less from cancer of the stomach than do the Teutonic people, while the Slavonic countries show four times the number of cases discovered in English-speaking lands. American and British statistics are practically identical in this respect.

According to special correspondence in the "New York Times," the "doctors agreed that diet has much to do with the incidence of cancer. Suggestions were made that cancer in Slavonic lands was the result of eating rye bread and drinking rough, raw spirit and in Germanic countries of eating raw smoked meat and fish, and of drinking gin before meals. The washing down of uncooked meats and fish in Germanic countries with heavy beers and the eating of highly spiced dishes in German and Slavonic countries were looked upon as possible causes of irritation, resulting in cancer. The fact that cancer is practically unknown in China and Egypt, where the Mohammedans eat no meat and drink no alcohol, was mentioned as a reason for believing that cancer was due to irritants and not caused by germs."—The Union Signal.

CORRESPONDENCE

(Continued from page 937)

Lit. Cor., Jonathan C. Zook; Cor. Sec., Alice E. Schrock; Trustee, Orvie D. Kropf.

Last Sunday, Jan. 5, 9 young people were received into church fellowship by water baptism, Bishop I. G. Hartzler officiating. May we as older members, be worthy examples to the lambs of the flock.

Jan. 11, 1936. Alice E. Schrock.

Millersville, Pa.

Greetings to all in our Master's Name:—We have had some interesting and soul-stirring experiences since our last report. Dec. 28, 29 we had a very instructive Bible meeting. The brethren all brought us, by the grace of God, messages of sound doctrine that were helpful to all present.

On Saturday, Jan. 11, Bro. J. Clyde Shenk, one of our faithful S. S. workers and missionary appointee to Africa, was ordained to the ministry. May the good Lord abundantly bless Bro. Clyde and Sister Alta in their calling to new fields of labor, and give them wisdom, grace, courage and strength in their work. May we at home pray for them that they may be kept secure by His keeping power.

The Lord willing, revival meetings will begin at this place March 15 in charge of Bro. Richard Danner from Hanover. Pray for the work.

There will be an inspirational song service at Rohrerstown Mennonite Church Sunday afternoon, Feb. 2. All are welcome.

Jan. 12, 1936. J. W. T.

Cloverdale, Ohio

(Mt. Pleasant congregation)

We are beginning the year with the hope of filling our little place in life in a way that God can be honored and glorified, believers encouraged and strengthened, and the unsaved brought to repentance.

On Jan. 5 our Sunday school elected officers for the year with the following results: Supts., Harry Brennehan and Chris Good; Chor., Emanuel Good; Treas., Fannie Spitalale; Cor., E. E. Zuercher. On the following Sunday the teachers were chosen. Brethren Good and Stalter have been rendering faithful service in this part of the vineyard for several years, and are still faithful. On Sunday, Jan. 12 several from Allen Co., O., came and worshiped with us in the morning, and also took part in the young people's meeting in the evening. Among those taking active part were Sister Mary Wagner, James Wagner, Chris Good, and Arthur Smith of Elida. We are thankful for these visits. Come again.

May God bless all those who labor in His vineyard.

Jan. 12, 1936. E. E. Zuercher.

Westover, Md.

(Holly Grove congregation)

Greetings in our Master's Name:—Bro. Geo. Hostetler has gone to Johnstown, Pa., to help in the 6-weeks Bible term at that place. May the Lord bless him in his work.

Sister Mary Miller has been in the hospital for a few days. I hear she is home again. We wish her a speedy recovery.

Bro. and Sister Ira M. Zook are spending some time with their son in Norfolk, Va.

Sister Gladys Payne is suffering from a heart attack.

Bro. and Sister S. H. Brunk of Fentress, Va., spent Monday evening and part of Tuesday at this place.

Pray for the work at this place. May God richly bless all the readers.

Jan. 13, 1936. Carrie C. Zook.

Morrison, Ill.

Dear Herald Readers, Greetings:—On Jan. 5, we reorganized our Sunday school as follows: Supts., Aaron Nice, Cecil Nice; Sec.-treas., D. S. Deter; Chors., Rachel Nice, Ira Deter; Libr., Ethel Zook.

On the evening of Jan. 7, our annual business meeting was held. Bro. W. G. Nice was chosen trustee for 3 years. Church Chors., W. G. Nice, Ira Deter; Cor., Eunice Deter.

On the evening of Dec. 23 the Goshen College Gospel team gave us a program which was greatly appreciated.

Five of our number were privileged to attend the S. S. Normal during holiday week at Sterling, Ill.

Our number here is not large, but we have realized the Lord's presence with us again this past year.

Our aged Sister Caroline Hensler is improving from a recent serious illness.

We ask an interest in your prayers, that we may be a light in this part of God's great vineyard.

Jan. 13, 1936. Eunice Deter.

Clarence Center, N. Y.

(Sand Hill congregation)

Dear Herald Readers, Greetings:—On Nov. 19, our annual missionary day program was given. It was a real inspirational meeting, and well attended. A Christmas program was also given with good interest.

Jan. 1, our S. S. reorganization was effected: Supts., Richard Wideman, Paul Troyer; Sec.-treas., Wilma Yoder, Edward Yousey; S. S. Chors., Jacob Weirich, John Albright; Church Chors., Verda Mast, Marie Steinman; Y. P. M. Supts., Elmer Murray, Moses Kipfer; Ushers, Linford Klingelsmith, Dan Mast; Church Cor., Ruth Troyer; Church trustee, Crist Frey. May unity and peace prevail.

There were several of our number seriously ill, but at this writing are

rapidly improving. December brought to us real winter but January proved quite open and mild so far. May the Lord bless His work here well as in all other places.

Jan. 13, 1936. Mrs. Ira Yoder.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greetings:—Another year has passed into history. When we look back and see many things we would now do differently, we are made to wonder if we are always doing our best in the Lord's service. In our natural affairs we aim to profit by our past mistakes. Are we as careful to profit by our past mistakes in our spiritual life? May this year find us more true and faithful that others may see we are really enjoying our Christian service.

The reorganizations are as follows: S. S. Supts., Etril Leinbach, Gide Miller; Chors., Leland Byler, Lu Stutzman; Sec.-treas., Dorothy Nagle, Ruby Yontz; Libr., Dorothy Wenger; Prim. Supt., Verlin Shrock. Y. M. Com., Jesse Smucker, Ordo Yoder, Amos Yontz; Chor., Hazel Smucker, Church Secy., David Yontz; Miss. Treas., Era Stutzman; Usher, Clarence Byler, Chor., Ordo Yoder; Church Secy., (J. E. S.).

The church balcony, built a year ago and used since for S. S. classes for the young people, has proved very satisfactory thus far. After S. S., with few exceptions, they take their regular seats down below, well forward instead of sitting at the back part of the house; which is very commendable and appreciated greatly by the ministry, as well as the entire church.

Our aged bishop, Bro. D. J. John who is past his 85th year, is still enjoying good health and takes his regular turn preaching the Word which he has now done faithfully for 53 years and serving as Bishop for 48 years. He takes a keen interest in S. S. at Church work, and likes to take plenty of exercise; and often by his own choice walks to the neighbors, as well as to church. He greatly enjoys the company of the young people, and found very sociable.

On Sunday, the 12th, we were favored by Bro. M. C. Lehman giving the message on "church loyalty" which was a very timely one, but could not give the second message on the same subject at the evening service on account of the serious illness of his son, Waldo, at the Goshen hospital who was operated on in the evening and at this writing is very low. They have the sympathy of the entire community, and earnestly request your prayers in their behalf.

Jan. 13, 1936. J. E. S.

I am opposed to all secret associations.—Governor John Hancock.

SPECIAL MEETINGS

Millersville, Pa.

Report of the Bible Instruction meeting held at the Millersville Mennonite Church, Dec. 28, 29, 1935.

Organization.—Mod., Ira L. Herr; Chors., Christian Newcomer, Frank C. Newcomer; Secy., J. Wilmer Thomas.

Program and Speakers.—Devotional (Jno. 1:1-14), Jacob G. Hess; Influence of Good Literature, John Gochenaur; Give Attendance to Reading, Chester Lehman; Devotional (Phil. 4), Jacob Charles; "Keep Thyself Pure," Amos Horst; Sermon (Jno. 2: 5b), John Gochenaur; Sunday School; Sermon (II Pet. 3:2), John K. Charles; Children's Meeting, John K. Charles; Preparing the Way of the Lord, Jacob Charles; "Christ in You, the Hope of Glory," Amos Horst; Devotional (Psa. 104), D. N. Gish; Our Heritage, Chester K. Lehman; Sermon (Mark 8:34, 35), James Hess.

Thoughts Gleaned: Influence of good literature is vital, effective, and far-reaching. If we would take all the literature out of the world that is based on the Bible, the balance would not be worth keeping. "Study to shew thyself approved unto God," not for any earthly honor. The command to "keep thyself pure" applies to each one of us personally. The life of the minister has a large influence on the power of the Gospel he gives. Obedience yields purity. The great laws of Sinai are the basis of our present-day laws. Strife and warfare are not results of obedience to the commands of Christ. The price of eternal safety is continual vigilance. The churches in apostolic days had problems similar to ours, and Christ's Gospel overcame them. The Word of God is a marvel. Fulfilled prophecy is the seal of God on His Word. When Satan gets us to doubt, he has an easy job to get us to sin. Man is ready to call judgment on someone else and forgets his own condition. If we would see ourselves as others see us, we would change our lives. We should all be lively stones in the building of Christ. The indwelling Christ gives expression on the countenance. Obedience is necessary for continued relationship. Instead of being ashamed of our faith, let us praise God for such an heritage. Love and war have altogether opposite meanings. Our heritage has given us a stability unmatched by the world. "Keep that which is committed to thy trust." Christ taught us by His life that ours will be a way of cross-bearing. A Christian life is not always a life of comfort and ease, but it is a life of peace and joy. Our main purpose of Christian living is to be of service to our fellow men.

J. Wilmer Thomas, Secretary.

East Petersburg, Pa.

Report of a two-day Bible Meeting held at East Petersburg Church, Dec. 11, 12, 1935.

Organization.—Mod., Christian Frank; Chor., Daniel Brubaker; Secy., Abram Kilheffer.

Devotion, (Psa. 19), Ira Landis.

The Bible by J. C. Clemens. The Bible not only contains the Word of God, but is the Word of God. The Bible is a lamp, a mirror, a defense, cheers the dying.

Book Study, Hebrews, by Richard Danner. The purpose of writing Hebrews was to teach the people better things than laws and ceremonies. We need to guard against unbelief. That was the sin that kept Israel from entering the promised land and is the prevailing sin today. Christ's blood is sufficient for the sins of the whole world, yet conditional on obedience. The blood of animals never took away sin, but in obedience to God's command, by keeping the sacrifices, their sins came under Christ's blood. Christ, our High Priest, can only offer what we bring to Him. The best we can bring is ourselves. We are not saved by works, but we must prove our faith by our works; faith and works cannot be separated. "Jesus Christ, the same yesterday and

today and forever" (Heb. 13:8). We have an unchangeable Priest, an unchangeable covenant, an unchangeable salvation.

Devotion (III John) by Frank Martin.

The Home, by J. C. Clemens. A Christian home consists of a Christian father and mother and obedient children. The Christian home is the bulwark of a nation. It is very important that mother and father live right, as the Lord will visit "the iniquity of the fathers upon the children unto the third and fourth generation."

Devotional (Psa. 34), by Frank Kreider.

Children's Meeting, by J. C. Clemens. Subject, The Bible. Believe it, obey it, study it, and meditate on it.

Sermon, by Richard Danner. Subject, The Tabernacle. Text, Ex. 25:8. He likened the redeemed to the boards in that tabernacle. The trees had to be cut down, the boards had to be dried, shaped, and covered with gold. Just so the sap of carnality must be dried up, and we must be covered with righteousness and placed on the foundation, Jesus Christ.

Devotional (Psa. 19), by Aaron Harnish.

The Church, by J. C. Clemens. The Church is the highest institution. The greatest work of the Church is to win the unsaved. Christ is the head of the Church. We enter the Church by faith and believing on the Lord Jesus Christ. God cares for the body and soul through the Church.

Devotional (Col. 1:12-24), by Elmer Martin.

The State by J. C. Clemens. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Our duty is to pray and obey. We should keep our place so that the Church might remain a light to the world.

Devotional (Psa. 119:97-120), by Henry Bechtel.

What is Man? by Richard Danner. God consists of three in one—Father, Son, and Holy Ghost. Man consists of body, soul, and spirit.

Sermon, by J. C. Clemens. Text, Rom. 8:1. We need to take an inventory of ourselves. We are either under condemnation or consolation.

Secretary.

Los Angeles, Calif.

(Quarterly Mission Meeting, Jan. 5, 1936)

Sunday school 9:45 A. M. Talk to the children, Mary Roth; Mission sermon, James Bucher.

Afternoon subject: "The Whole Duty of Man."

Song Service, Esther Haldeman; Devotion, Jess Swartzendruber; Fifteen-minute talks; (I) The Christian's Duty to God (Matt. 28:19), Orrie D. Yoder. Christ must do something for us before we can do anything for Him. Unless time is spent in prayer, work will amount to nothing. Prayer must precede the Lord's work. Prayer is but a beginning for the work of God. (II) "Am I My Brother's Keeper?" Elbert King. Must I be concerned for others? Let your brother know you love him, and then you can help him. Matt. 5:44. Love—bless—do good—pray. (III) "Abstain from All Appearances of Evil," Emma Showalter. We do not live to ourselves. Modest apparel vs. appearance of evil. If our influence isn't for good, it is for evil. Have Christ as our guide and yield ourselves to God. (IV) The Sinner's Duty (Luke 13:3), H. E. Shoup. Repent or perish. Sinners have a duty because God gave all for them. "God is no respecter of persons." When one is converted his duty is to go and tell others.

Special songs were rendered. Open Discussion.

Organization.—Mod., J. B. Kauffman; Chor., Esther Haldeman; Secys., Minerva Stauffer and Ruth Kauffman.

Bro. Orrie D. Yoder brought the message in the evening.

Worship is as essential to effective service as is Christian education itself.—David Alwine.

Married

Baum—Wissler.—On Dec. 25, 1935, at the home of the officiating bishop, Bro. A. S. Horst of Akron, Pa., Bro. Samuel H. Baum and Sister Ruth H. Wissler, both of Lancaster, Pa., were united in holy marriage. May the Lord bless this union.

Shank—Harnish.—On Dec. 25, 1935, at the home of the officiating minister, Maris W. Hess of Conestoga, Pa., occurred the marriage of C. Mylin Shank of Conestoga, Pa., to Stella Harnish of Willow Street, Pa. May the Lord direct their path in life, in all things.

Slagell—Sharick.—On Jan. 2, 1936, Bro. Earl S. Slagell and Sister Dorothy E. Sharick, both members of the Bethel congregation near Ashley, Mich., were united in holy marriage at the home of the bride's parents by Bro. George H. Sommer. May God's blessings attend them through life.

Graber—Leichty.—On Jan. 19, 1936, Bro. Raymond Graber of the Archbold, O., and Sister Mildred Leichty of the Leo, Ind. congregation, were united in marriage at the Leo Mennonite Church, Bro. Jos. S. Neuhauser officiating. May the Lord's blessing and divine direction attend them through life.

Zehr—Yoder.—On June 26, 1935, Bro. Amos Zehr of the Leo, Ind. congregation, and Elizabeth Yoder, also of this place, were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Jos. S. Neuhauser. May the approving smile of God's face attend them through life in His service.

Delegrange—Miller.—On Jan. 20, 1936, Bro. Henry Delegrange of the Leo, Ind., congregation, and Anna Barb Miller of Mark Center, Ohio, were united in the holy bonds of matrimony at the home of the officiating minister, Bro. Jos. S. Neuhauser of Grabill, Ind. May their lives be blest of God in a definite way as they yield themselves to Him.

Weaver—Shoup.—On Wednesday, Jan. 15, 1936, at the home of the bride's parents, Bro. and Sister Jacob Shoup of Marshallville, Ohio, Bro. John M. Weaver of Midway congregation near Columbiana, Ohio, and Sister Ruth Shoup of Crown Hill congregation were united in holy marriage, Bro. E. F. Hartzler of Marshallville officiating. May Heaven's blessings attend them through life.

Reinheimer—Hostetler.—On Dec. 14, 1935, Bro. Jacob Reinheimer of the Shore congregation near Shipshewana, Ind., and Sister Emma Hostetler of the Forks congregation near Middlebury, Ind., were united in holy wedlock at the home of the officiating bishop, Bro. D. J. Johns of Goshen, Ind. May the blessing of heaven be their portion to guide them through life as it pleases Him.

Obituary

Kauffman.—Leon Royce, infant son of Jacob J. and Allie (Miller) Kauffman, died Jan. 16, 1936; aged 5 d. His stay on earth was short, but the Lord's ways are the best. We submit to His will. Short services at the home by I. G. Hartzler. Interment in Clearfork Cemetery. "A little blossom too frail to stay, God in His wisdom has taken away; Not from our hearts, not from our love, But to dwell with the angels in heaven above."

Hofstetter.—Daniel J. Hofstetter was born near Dalton, O., Oct. 22, 1863; died at his home in Dalton Jan. 13, 1936; aged 72 y. 2 m. 21 d. He is survived by 4 brothers (Noah of Indiana, Peter J. of California, John J. of Montana, and Aaron of Dalton), 3 sisters (Mrs. Fannie Sommer of Oregon, Mrs. Barbara Amstutz of Orrville, O., and Judith of Dalton), with many more distant relatives. Funeral services were

held Jan. 15 at the Sonnenburg Church, conducted by Lewis Amstutz, Jacob Neuenschwander, and I. J. Buchwalter.

Gorden.—Annie Jane, daughter of Joseph and Almira Long, was born in Brown Co., Ill., Sept. 18, 1857; died at the home of her daughter in Kansas City, Mo., Jan. 16, 1936; aged 78 y. 3 m. 28 d. In 1875 she was married to John Gorden. She is survived by her 3 daughters (Mrs. Della Call, Mrs. Maud Shanks, and Mrs. Jessie Allridge), 11 grandchildren, and 7 great-grandchildren. Funeral services at the Sycamore Grove Church on Jan. 18, by I. G. Hartzler assisted by S. S. Hershberger. Interment in Clearfork Cemetery.

Stearn.—Clyde Eugene, son of R. M. and Emma (Ogline) Stearn, died Nov. 1, 1935; aged 12 y. 6 m. 15 d. Clyde's mother passed away on May 30, 1926. He was also preceded in death by 3 sisters and 2 brothers. He is survived by his father and the following brothers and sisters: John, at home; James of Somerset, Clay, Florence (wife of Joseph Hemminger), and Bessie (wife of Charles Manges), all of Sloyestown, Pa.; Ida (wife of Glenn Yoder), Olive (wife of Jacob Manges), Virginia (wife of John Cole), all of Hollsopple, Pa. Funeral services were held at the home in charge of Bro. Sanford G. Shetler. Burial in Mt. Tabor Cemetery.

McCabe.—Philip Henry McCabe was born in Connellsville, Pa., Feb. 10, 1871; died of heart trouble at his home in Kingview, a suburb of Scottdale, Pa., Jan. 18, 1936; aged 64 y. 11 m. 8 d. In early life he united with the Methodist Church in Connellsville. He had been a resident of East Scottdale for about 32 years. The past few years he was actively interested in the work of the Mennonite Sunday school in East Scottdale, being a regular attendant. He leaves a family and many friends to mourn his departure. Funeral services were conducted Jan. 21 at the home by J. A. Ressler and Daniel Kauffman. Text, Job 14:14. Buried in Scottdale Cemetery.

Bahre.—George A. Bahre, son of Charles and Mary Bahre, was born in Perry Co., Ill., Dec. 30, 1882; died at his home near East Lynne, Mo., Jan. 16, 1936; aged 53 y. 17 d. Oct. 31, 1915, he was united in wedlock to Pansy Brown of Gunn City, Mo. There were taken into this home a niece (now Mrs. Opel Delmont) and a nephew (Leonard Davis). He was a kind and faithful father and husband. He united with the M. E. Church about 4 years ago, to which he was a faithful member until death. He leaves his faithful wife, one niece, one nephew, five sisters, and three brothers, all living in Ill., and a host of friends and other relatives. Funeral services at the Pitts Chappel M. E. Church, conducted by I. G. Hartzler. Text, Eccl. 12:12, 13. Interment in cemetery near-by.

Miller.—Annie N., daughter of David L. and Leah K. Miller (deceased), was born June 14, 1863; died of a heart attack Nov. 28, 1935, at her home in Florin, Pa. Her death came very suddenly on Thanksgiving evening, after having visitors in the afternoon. She peacefully fell asleep on a couch upon which she was resting. She was a faithful member of the Mt. Joy and Kraybill congregations. She is survived by her brother (John G. Miller) with whom she resided, also by a sister (Mrs. Elizabeth Hoffer). A brother and two sisters preceded her in death. Funeral services were conducted at the home by Henry F. Garber, with further services at the Mt. Joy Mennonite Church with Amos Hess and Henry Lutz in charge. Text, Mark 14:8—"She hath done what she could."

Bricker.—Susannah, widow of the late Noah Bricker died at the home of her daughter in Kitchener, Ont., after a lengthy illness, Jan. 5, 1936; aged 75 y. 9 m. 9 d. She was born on March 27, 1860, a daughter of the late David and Catherine Bock, and was united in holy wedlock to Noah Bricker about 46 years ago, who passed to his eternal reward on March 24, 1926. She leaves 1 daughter (Mrs. Eldon Hertzberger), who so tenderly cared for her

mother during her last long illness; also 2 grandchildren and 3 brothers (Addison J. Bock of Kitchener and David and Simeon Bock, both of Windsor, Ont.). One sister and two brothers predeceased her. Sister Bricker was a faithful member of the First Mennonite Church. She will be missed among the circle of her home, community and church. Funeral services were conducted by C. F. Derstine, G. F. Barthel, and E. Becker. Theme, The Broken Circle.

Huebert.—Detrich, son of Detrich and Agatha Huebert, was born Dec. 10, 1894, near Henderson, Neb.; died of cancer in the Hines veterans' hospital in Chicago, Ill., Jan. 12, 1936; aged 41 y. 23 d. He lived with his parents in Henderson, Neb., some time in South Dakota, and last in Holt Co., Neb. On May 29, 1924, he was united in marriage to Edna Harding. This union was blessed with 4 sons and 2 daughters. He leaves his wife, 4 sons, 2 daughters, his aged father, 2 brothers (Dave and John) of O'Neill, Neb., 4 sisters (Mrs. Pete Gade of Texas, Mrs. Albert Erb, Mrs. Sam Oswald of Beemer, Neb., and Mrs. Chris Grieser of O'Neill, Neb.), and many other relatives and friends. His mother preceded him in death about 13 years. Funeral services were held at his home north of O'Neill on Jan. 16, in charge of J. W. Oswald. He was buried in the Cemetery near the Mennonite Church northwest of O'Neill.

Bontrager.—Alvin Luke, son of Wm. A. and Martha (Yoder) Bontrager, near Yoder, Kans., died Jan. 13, 1936; aged 6 y. 9 m. 17 d. His brief illness was marked by intense pain and suffering. Alvin possessed a quiet, cheerful, loving disposition. Although not as strong in body as the average child, he seldom complained. He was easily satisfied and seemed content with whatever may have been his lot or portion. Besides his parents, he is survived by 4 brothers (Morris, Howard, Linford and William Jr.), 1 sister (Laura), 3 grandparents, 9 uncles, 17 aunts, and many cousins. While he will be greatly missed in the home, yet the fact that he is in a better world, safely resting in the everlasting arms of Jesus, affords comfort and consolation to the bereaved family. Funeral services were held Jan. 15 at the Yoder Mennonite Church, conducted by H. A. Diener and L. O. King. Burial in adjoining cemetery.

King.—Anna D. Roth, widow of Eli Z. King, a former resident of Ronks, Pa., was born in Ontario, Can., Feb. 3, 1869; died Jan. 13, 1936, at the home of Michael Stoltzfus near Bareville, Pa., of pneumonia; aged 66 y. 11 m. 10 d. She was a faithful member of the Old Order Amish Church. She was a daughter of Nicholas and Anna Diener Roth of Canada (now deceased). She is survived by the following brothers and sisters: Mrs. John Gascho of Michigan, Mrs. Lizzie Kropf, Mrs. Daniel Ross, Mrs. Daniel Yutzi, Nicholas, Christian, and Jacob Roth all of Canada. Services were held Jan. 17, at the home of Deacon Jonas M. Beiler near Ronks, Pa., by Bros. Benj. F. Beiler and John Beiler. Interment in the Beiler Cemetery near Ronks.

"Anna's work on earth is ended,
Faithfully the Cross she bore;
Now her loving soul's ascended,
Over to fair Canaan's shore."

A Friend.

Eichholtz.—Ray Elyard Eichholtz, third child in a family of eight children, was born to Emanuel and Effie Eichholtz Nov. 17, 1882, at Three Rivers, Mich. He came with his parents to Missouri when he was 6 months old. He spent the rest of his life in Cass County, Mo. He with his family moved to the Peculiar community in the Spring of 1933, at which place he passed away very suddenly on Friday, Jan. 3, 1936; aged 53 y. 2 m. 16 d. He was united in marriage with Elsie B. Mahair, Dec. 27, 1916. Three sons were born to them (Roy, Billie, and Jack). He confessed Christ when a young man and united with the Christian Church, of which he was still a member at the time of his death. He was a devoted husband and father. Two sisters (Nora and Pearl) preceded him in

death; also his father, two years ago. He leaves his wife, 3 sons, his mother, four brothers, and one sister. His funeral was conducted Jan. 5 at the Garden City Christian Church by I. G. Hartzler, assisted by J. C. Driver. Burial in Garden City Cemetery.

Horst.—Ellen, daughter of the late John and Elizabeth (Longenecker) Horst, was born Jan. 17, 1845, near Harrisburg, Pa.; died near the same place Dec. 30, 1935; aged 90 y. 6 m. 13 d. She was a faithful member of the Shopes and Stricklers Mennonite congregation near Middletown, Pa., for a number of years and always attended services as long as she was able, especially the harvest meeting and was present for the last time 2 years ago, but was interested about the meeting, often asking about them, and was very glad when the brethren and sisters of the church visited with her. She was living alone for more than thirty years with the exception of some one to assist her occasionally, as her eyesight was failing. She was the last of her family to go. She has a number of nephews and nieces surviving. "The lights have gone out in this mansion of clay,

The curtains are drawn, the dweller's away;
She slipped o'er the threshold in the night,
To make her abode in the mansion of light."

—One who cared for her.

McDaniels.—Alma Louisa McDaniels died Oct. 11, 1935; aged 11 y. 11 m. 26 d. She survived by her father (Roy McDaniels), her step-mother, and 3 half-brothers (William Robert, and Paul). Her mother (Katie Kalbaugh), preceded her to the grave nine years ago. A half-brother (Ray Conrad) also preceded her to the grave. She is also survived by all of her grandparents. Alma was a quiet, unassuming girl and in spite of her sickness in the past few years she always showed a cheerful attitude. Her passing away leaves a memory that will not soon be erased. Funeral services at the house and at the Stahl Church near Johnstown, Pa., were in charge of Bros. Sanford G. Shetler and Irvin Holsopple.

"Round its little grave we linger,
Till the setting sun is low,
Feeling all our hopes have perished
With the flower we cherished so.
We shall sleep but not forever,
There will be a glorious dawn;
We shall meet to part no, never,
On the resurrection morn."

Blauch.—Nell Blauch, 41, wife of Earl Blauch of Short Gap, W. Va., near Pinto, Md., died at the Allegheny Hospital, Cumberland Md., Nov. 27, 1935, following a 3-week illness of tonsillitis. She bore her afflictions patiently though her suffering was intense. The Sunday before her death she was anointed by her pastor, Bro. C. M. Helmick, resigning all to God's will. She had a cheerful disposition, and was loved by all who knew her. The life she lived and the conduct in her community gave its own testimony. She is survived by the following children, all at home: Ralph, Gladys, Glen, M. Fred, James, Irene, and Dale. Eight brothers (Edgar, Edmond, Henry, George, Orville, Richard, Raymond and Bruce Ward), also 3 sisters (Mrs. Sue Runner of Cleveland, O.; Mrs. O. Bebe of Waldon, O.; and Mrs. Grace Duggar Marshall, Va.), survive. Funeral services were conducted at the M. E. Church, Fort Ashb. Her body was laid to rest (by the side of two children, who preceded her in infancy) in the M. E. Church Cemetery. Services in charge C. F. Derstine of Kitchener, Ont., M. B. Miller and C. M. Helmick.

Baumgardner.—Lewis Baumgardner was born March 16, 1860; died Dec. 9, 1935; aged 75 y. 8 m. 23 d. He is survived by his wife (Ma Baumgardner), a daughter (Laura), and granddaughter (Mary Orcina). His son (Clyde) died five years ago. He is also survived by 3 sisters (Mrs. Amanda Perkins, Mrs. E. Noon, and Lizzie Baumgardner) and brother (Henry Baumgardner). Two brothers (Cyrus and George) preceded him to the grave. He united with the Mennonite Church at Pleasant

nt Grove Church near Salix, Pa., about ten years ago and since that time has been a faithful and active laborer. As superintendent of the Sunday school and church worker he was always interested in the welfare of the Church, seemingly feeling the burden of the Lord's work in definite way. His going marks a large vacancy in the small congregation where he has been laboring. His illness of the past year culminated in serious complications in the past few weeks, and as death became apparent he was completely resigned, expressing confidence that whatever the Lord would do would be right. Funeral services were held at the home by Sanford G. Shetler and L. A. Blough, and at the Weaver Church by Sanford G. Shetler, A. J. Metzler, and L. A. Blough. Text, Rom. 14:8.

Blauch.—Savilla, daughter of the late John Yoder of Springs, Pa., was born at Springs, Pa., Oct., 1875; died at the Allegheny Hospital, Cumberland, Md., Jan. 13, 1936; aged 61 yrs. She was united in marriage to Ephraim K. Blauch, also of Springs. This union was blessed with 5 sons (Earl, Floyd, Bruce, Lester (deceased) and Robert), also 4 daughters (Anna, Emma, Edna, and Edith). At an early age she was united with the Mennonite Church at Springs, Pa., and remained a faithful member until the death angel called her home. Although failing in health for the past six years, she was patient and always concerned for the welfare and happiness of others. She was widely known for her kindness and hospitality in her home; where many were sheltered and fed. About eighteen years ago, at the death of her eldest daughter (Anna), she took into her home the 4 motherless children, and loved, cherished, and cared for them, as only a Christian grandmother could. At the time of her death, two of the grandchildren were still at home. She was a faithful and loving wife and mother, and will be missed greatly by her family, church and community. Funeral services were conducted at the Pinto Mennonite Church by Bro. S. G. Shetler of Johnstown, Pa., assisted by Bros. J. A. Ressler and M. B. Miller. Burial in the church cemetery.

Miller.—Alvin Elwood Miller was born May 3, 1897, in Kent Co., Mich.; died at his home near Lake Odessa, Mich., Jan. 5, 1936; aged 38 y. 7 m. 25 d. He united with the Mennonite Church in 1927, of which he was a member at the time of his death. On Feb. 20, 1927, he was married to Mary Miller. To this union were born 5 children (Katherine, Crystal, Carl, Gilene, and Lloyd). He leaves his wife and 5 children, his parents (William H. and Mary S. Miller); 4 brothers (Harley of Grand Ledge; Metus of Battle Creek; Earl of Grand Rapids; Ammon of Lake Odessa), 2 sisters (Mrs. Sen A. Sweet of Grand Ledge; Mrs. Sydney Campbell of Ionia), and a host of relatives and friends. He became ill with influenza, which later developed into pneumonia and proved fatal in spite of all that loving hands could do. He was a hard worker, a faithful husband and father, and will be greatly missed. Sister Miller was unable to attend the funeral because of the after effects of influenza, being in the hospital at the time. Funeral services were conducted at the Bowne Mennonite Church by T. E. Schrock. Text, I Thes. 4:13-18. Interment in the adjoining cemetery.

Beautiful toiler, thy work all done;
Beautiful soul, unto glory gone;
Beautiful life, with its crown now won,
God giveth thee rest.

Beautiful spirit, free from all stain,
Ours is the heartache, the sorrow, the pain,
Thine is the glory, the infinite gain,
Thy slumber is sweet."

Hossler.—Emma, daughter of Jacob E. Witmer, was born July 8, 1866, near Drytown, Pa.; died of pneumonia Jan. 6, 1936; at her home in East Donegal, having been confined to her bed for nearly a week; aged 69 y. 5 m. 28 d. Mother was very patient and never complained, when she passed away suddenly to be forever with the Lord. She expressed her desire to go home. She will be missed, as she always had a wel-

come for all and was loved by many. She had a deep concern for her family. Her chair is vacant and our hearts are lonely. She was a member of Kraybill Mennonite Church. She united with the Mennonite Church at Kraybills in her early married life. She is survived by her husband (Harvey B. Hossler), two daughters (Lizzie, wife of Henry Keener, Manheim; Mary, wife of Ezra G. Frey, Elizabethtown, Pa.), two sons (Jacob W. Hossler, Elizabethtown, Pa., and Amos W. Hossler, Marietta), three grandchildren (Lloyd, Gerald, Merle), one brother (John K. Witmer), and four sisters (Mrs. Annie Landis, Mrs. Harry Hossler, and Lizzie and Susan K. Witmer). The heavenly comforter will never leave us nor forsake us if we put our trust in Him. Mother frequently sang, "We'll never say goodbye in heaven." Services were held at the home by Amos L. Hess, and at Kraybills Mennonite Church by C. C. Hollingsworth. (Text Rev. 14:13) and Amos L. Hess (Job 14:14; 19:25-27). Burial in the adjoining Cemetery.

"Rest on, dear Mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we'll find."

—The family.

Shank.—Ralph, son of William and Mary Shank, was born near Markham, Ont., June 23, 1899; died Dec. 28, 1935; aged 36 y. 6 m. 5 d. He was married to Eleanor Snowball Dec. 6, 1922. This union was blessed with 5 daughters and 2 sons (Marian, William, Nancy, Eleanor, Helen, Gordon and Marjorie). Marian preceded her father to glory July 28, 1925. He was a member of the Mennonite Church at Sand Hill, N. Y. The last few years he was very active in the work of the Lord. He also had a ringing testimony for the Lord and lived faithful until death, which came very unexpected. Saturday evening Bro. Shank with his wife and children had been to Buffalo visiting some friends, and when returning to their home near Sanborn, their car was struck by a high-speed train, on a crossing where the signal lights were not in working order. Bro. Shank evidently didn't see it coming in time to avoid being hit. The car was struck on the left side, tearing away that side of the car, and he was instantly killed. His wife was slightly cut and bruised and suffered terribly from the shock. He is sadly missed in the home, where he was a loving husband and a kind father. As a good friend and neighbor to all, his one concern was the salvation of souls. Only a few moments before he was struck he was singing a favorite hymn: "There's no disappointment in heaven," after which he remarked, "Won't that be wonderful!"—and in a few short moments realized that joy. God surely "moves in a mysterious way, His wonders to perform." We know not why, but some day we'll understand and hope and trust for grace to say, "Thy will be done." He leaves his sorrowing wife, 6 children, parents, 4 brothers (David, Eli, Jacob and Oliver), and 2 sisters (Mabel and Nancy). Funeral services, which were largely attended, were held on New Year's day at the Sand Hill church, conducted by Bros. J. Birky and Earl Boshert. Buried in Greiner Cemetery.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Yoder.—Martha Elizabeth, daughter of Nicolas and Elizabeth Smith, was born in LaGrange Co., Ind., Nov. 17, 1876; died at her home near Topeka, Ind.; aged 59 y. 1 m. 26 d. On Oct. 20, 1900, she was united in marriage with Menno J. Yoder of near Topeka, Ind. To this union were born 8 children. In her departure she leaves her husband, 1 son and 5 daughters (Raphael, Ramah, Rozella, at home; Retha—Mrs. Vernon Miller of Goshen, Ind.; Ruby—Mrs. Eli Yoder and Rachel—Mrs. Freeman Miller, of Topeka, Ind.), Ralph and Ruth having preceded her in death. Of ten children born to Nicolas and Elizabeth Smith all but two have gone to their reward. She leaves 1 brother

(David Smith of Grand Rapids, Mich.), and 1 sister (Mrs. Will Yoder of LaGrange, Ind.), besides many other relatives and friends. She grew to womanhood in the vicinity near Shipshewana, Ind. In her youth she accepted Christ as her Savior, united with the Mennonite Church, a member of the Shore congregation. After her marriage in 1901 she transferred her membership, with her husband and others, and became a charter member of the congregation now known as, The Emma Mennonite Church. On Oct. 15, 1902, her husband was ordained to the office of deacon for the congregation and in 1923 was ordained to the ministry. During these years of service she faithfully labored for the welfare of the congregation and the Church at large. Her labors as a teacher in Sunday school were much appreciated. Her attendance at all services was always noticeable when health permitted. For more than a year she was afflicted with goiter trouble, which seriously affected her heart. Last May she submitted to an operation for the removal of the thyroid glands. We were encouraged by a marked improvement the first six weeks, but she began to get worse and our hopes were blighted in disappointment. All medical aid was of no avail. Martha was of rather a quiet disposition, respected and loved most by those who knew her best, a devoted wife, a loving mother, always willing to make any sacrifice for the comfort and welfare of her family and those about her. She was very patient during her illness until death permitted her to enter that glorious abode where sufferings, sorrow, and disappointment are unknown. Funeral was held at the Mennonite Church at Emma, Ind., in charge of O. S. Hostetler assisted by Ira S. Johns.

Amstutz.—Fannie, daughter of Daniel and Magdalena Steiner, and widow of the late Bishop D. C. Amstutz, was born April 9, 1854, near Orrville, Ohio; died at her home adjoining the former site of the Mennonite Old People's Home, near Rittman, Ohio, on Jan. 10, 1936; aged 81 y. 9 m. 1 d. On July 1, 1906, she united in marriage to Bishop David C. Amstutz, founder of the Old People's Home, who preceded her in death on April 28, 1924. Being the oldest of a family of ten children, she is survived by four brothers (Daniel W. of Denver, Colo.; Peter R., John S., and Noah C., all of Orrville, Ohio), one sister (Mary, wife of Philip Hilty, Rittman, Ohio), besides a large circle of relatives and friends. Two brothers and two sisters preceded her in death. In early life she accepted Christ as her Saviour and united with the Crown Hill Mennonite Church, of which she was a faithful member at the time of her decease. "Aunt Fanny," as she was commonly called, endeared herself to many by her kind and loving disposition, making many sacrifices for the good of others. It was her delight to remember her friends with greetings during the Christmas season, which went to many states. After the death of her brother Peter's wife, she became as a mother to the children and tenderly cared for them when they most needed the love and care of a mother. After her marriage to Bishop David C. Amstutz she extended much help and encouragement to many of the inmates of the Old People's Home, as they often came to her with their problems and troubles. In the Sunday school and Church services her place was seldom vacant except when ill health prevented. For several years she was afflicted with heart trouble. Her last illness was of short duration, she being bedfast for just three weeks, during which time she gradually became weaker until she quietly passed away, remaining conscious to the end. During the last few days of her life she was often heard repeating scripture verses and the Lord's Prayer in German. Thus has gone from us a noble Christian woman who shall be missed by a large group of relatives and friends. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Funeral services were held at the Crown Hill Church, conducted by E. F. Hartzler and I. J. Buchwalter. Text, I Cor. 15:6. Buried in Crown Hill Cemetery.

EASTERN MENNONITE SCHOOL

Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.

Chester K. Lehman, Chr. Y. P. I. Com.

ITEMS AND COMMENTS

England mourns the death of its king, George V. He is succeeded on the throne by his eldest son, who assumed the name of Edward VIII. The strength of the late king lay in the affections which his people had for him.

In view of the situation in Germany with reference to the treatment of the Jews, plans are under consideration for a mass movement of Jews from Germany to some country where they may have more consideration of their rights as citizens.

Another sweeping U. S. Supreme Court decision has driven another coffin nail into the already outlawed AAA. It is becoming more and more evident that a number of those decisions will form an important factor in the national elections next November.

The severe cold spell of last week broke the records in many places for low temperatures and loss of life through freezing to death. This unusual severity recalls the prophecies made a few years ago, by some who claimed to know, that "the old-fashioned winters are a thing of the past."

Among those who sent condolences to Queen Mary of England upon the death of her late husband was ex-Kaiser Wilhelm of Germany. Wilhelm and the late King George were first cousins, though in the late World War they were arrayed on opposite sides of that savage conflict.

The Western District of the Lutheran Synod, comprising the states of Missouri, Arkansas, Kentucky, and Tennessee, has recently ordered the official organ of that synod, The Lutheran Witness, sent to all the members residing in that district, adding about 12,000 to the subscription list.

It is officially announced that the Council for Moderation, mainly supported by J. D. Rockefeller Jr. and Edsel Ford, has been abandoned for want of sufficient funds. It was one of those deceptive organizations that fostered the "wet" side in the name of "temperance." It ought never to have started. The promotion of temperance through moderate drinking has been tried and proven a failure so often that no real temperance man should give it any encouragement.

"Taste for fine liquor grows," reads a recent headline in one of our leading dailies. It is an announcement that is distasteful to even the "wet" forces of America, as the announcement was a sly way of advertising imported liquors. The cultivation for that kind of a taste is a depraved taste, for all intoxicating liquors—whether imported or home-made, whether legalized or bootleg—are destructive and demoralizing to those addicted to their use. "... whosoever is deceived thereby is not wise."

Seeing and Hearing.—A new form of entertainment is being introduced in London and will soon be inaugurated in America. Television is being added to the radio so that by turning a knob people may both see and hear. This will bring right into the homes the scenes of the theatre as it already does the songs and jokes that characterize them. People who would not feel right in going to a theatre will be tempted to bring the scenes into their homes. This is a menace to the rising generation.

The Lord has called you to a high and holy calling. Therefore "walk worthy of the vocation wherewith ye are called."—J. S. Shoemaker.

NOTICE OF MEETING OF THE EXECUTIVE AND MISSION COMMITTEES OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Executive and Mission Committees of the Mennonite Board of Missions and Charities will meet at Elkhart, Ind., on Tuesday morning, Feb. 18, for the transaction of such business as may come before them. Immediately after the close of this Committee meeting the Mission Problems Study Committee will go into session. This Committee consists of D. D. Miller, S. C. Yoder, J. N. Kaufman, T. K. Hershey, Henry Garber, William Detwiler, and S. F. Coffman. This is the official notice to all parties concerned and a full attendance is expected so far as possible.

S. C. Yoder, Secretary.

ANNUAL MEETING of Mennonite Board of Education

To the Members of the Mennonite Board of Education:

The Annual Meeting of the Mennonite Board of Education will be held in Aurora Hall in the Science building, Goshen College, on Feb. 17, 1936, at 9 A. M. Your presence is expected. If you cannot attend, send your written proxy to someone who will be in attendance.

Along with the usual business the following will come up for discussion and action:

1st: Amendment to Constitution relative to term of office. Proposed amendment.

2nd: Debt reduction program.

D. A. Yoder, President.

Proposed Change In Constitution

Article 7, section 2.

All Board Members shall serve for four years or until their successors shall have been duly elected and qualified, except the ex officio members who shall serve for the duration of their term of office. All officers and standing committees shall serve for two years or until their successors shall have been duly elected and qualified. In the year of adoption of this amendment, the president, treasurer, and fifth member of Executive Committee shall be elected for two years, and the vice president and secretary for one year; thereafter, all officers for a term of two years.

D. A. Y.

ANNOUNCEMENT

A two-weeks Bible school is to be held with the Leo congregation at Leo, Ind., Feb. 24 to March 6, 1936.

Instructors: S. G. Shetler (principal) and D. A. Yoder.

Subjects offered: Jeremiah, Exodus, Judges, Teachers' Training—Bible Survey, Christian Principles—Communion and Life Insurance, English, Mark, Teachers' Training; Bible Doctrine—Plan of Salvation, Vocal Music, Psalms, Bible Geography, II John, III John, Jude, and Romans.

Tuition, 75c per week. Board and rooms free to students from other communities. You are cordially invited to attend this school.

For further information, write,

Jos. S. Neuhouser, Grabill, Ind.

ANNOUNCEMENT

Bible School at Fairview, Mich.

Time.—Feb. 3-14, 1936.

Term.—Two weeks.

Instructors.—S. G. Shetler, C. C. Culp. Students invited.

For further information, write to

S. G. Shetler, Johnstown, P. Menno Esch, Fairview, Mich

ANNOUNCEMENT

Goshen College Winter Bible Term

Special Opportunities

For Ministers.—A two-week course (Feb. 14). Courses in sermon preparation, practical Church program, pastoral work, at several book studies.

For Ministers.—Regular ministers' week program (Feb. 11-14).

For Sunday School Workers.—A S. S. Workers' Institute (Feb. 13-15). Special class for teachers and superintendents in primary, intermediate, and adult department.

For Every One.—Christian Life Conference from Friday evening to Sunday evening Feb. 14-16.

No charge for rooms for those from a distance. At the College dining hall a nominal charge is made for meals.

For further information, address

Bible Department,

Goshen College,

Goshen, Indiar

MENNONITE YEAR BOOK AND DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled; all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.

100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House, Scottsdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 6, 1936

(Herald of Truth
Established 1864)

No. 45

EDITORIAL

"Be ye stedfast, unmovable, always bounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

When Paul gave this advice, he admonished others to do what he himself had adopted as the rule of his life. He not only told us what to do, but showed us how to do it. Every child of God should show by his life what he means by his testimony.

Pressing On.—From a recent letter we gather this testimony by an aged veteran of the Cross: "I am not tired of service in the work of the Lord. When I consider how little I have accomplished for my Lord, and think of what He has done for me, I still feel that I want to do the little I can do as long as He gives me mind and strength."

Amen. In this testimony we find two things: (1) a willingness to go on; (2) a spirit of humility. The great things that I have done are not named. It is the willingness to do what little we can do that stands out prominently. And may we all, in this same spirit, press on in the service of the Lord, allowing Him to use us as He knows will accomplish the most for Him. Not what WE can do, but what GOD sees best to do through us, should be the foremost thought and motive of our lives.

Falling from Grace.—"Ye are fallen from grace," writes Paul in one of his letters. Falling from grace did not cease in the apostolic days, but we have instances of this coming to light every once in awhile. Occasionally an instance comes to our attention that might be called falling from grace with a vengeance. Here is a sample, clipped from a recent letter: "He has been out of the Church for a number of years, lives an ungodly life, attends no religious meetings, and when ap-

pealed to by his friends he declares that he is going to hell anyway and so might as well get all the thrill out of life that he can." If a "thrill" is his most absorbing ambition, this that he is now having is but a mere foretaste of what he will suffer throughout eternity—unless he comes to his senses and repents before it is forever too late. "The wicked shall be turned into hell, and all the nations that forget God." There "the smoke of their torment ascendeth forever and ever."

Make Use of Your Spare Moments.—Perhaps we had better said, "proper use," for many people make the kind of use of these moments that is to their hurt. This is an appropriate time of the year to meditate upon this matter, for most people have more leisure time when the evenings are long than when the lengthening days crowd in on them. The time that others spend in attending movies or other forms of pleasure-seeking might profitably be spent in Bible reading, in visiting the sick, in personal work in soul-winning, in taking correspondence courses, and in other ways that are both wholesome to character and useful in the service of God and man. Make good use of your spare moments, if you would have your life mean most for the cause of Christ, for your own good, and for the good of fellow men.

It is worth your while to keep your copies of the Gospel Herald on file. For the time being you may not think so much about it. But if you would be impressed with the fact that the older a paper gets the more valuable it becomes, take your first opportunity to look at a paper that was published some twenty or thirty years ago. One of the most interesting features in ordinary newspapers is the republication of items that were printed twenty-five or fifty years ago. But it is not alone a matter of interest that makes it worth while that you keep your papers on file. They are valuable as a handy

reference work. Many a time you are looking for something that you could find in one-fourth the time it takes you to find it, if you only had your back numbers of the paper conveniently filed away where you could refer to them readily.

Consecration.—Not, Is this popular? or even, Will this lead to success? but, Is this right? is the foremost question that should determine every decision in life. The consecrated child of God is more concerned about what becomes of his soul than he is about what becomes of his body. Following in the footsteps of our Lord Jesus Christ, his chief burden in life is to do the Master's will, to win souls for Christ, to glorify God with lips and lives, to lay down his life, if need be, that God may be glorified and His Cause advanced among men. It was this spirit that moved the Christian martyrs of all ages to sacrifice their lives for God and die the martyr's death rather than compromise their faith. It is the spirit of consecration that gives us our conception of Christian duty, that keeps our conscience clear, that gives us our vision of the Bright Beyond. Therefore "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Repentance.—There is nothing more emphatically taught in Scripture than that the necessity of repentance should be laid upon the minds and hearts of all people. It is one of the prime essentials of salvation. Christ says, "Except ye repent, ye shall all likewise perish." He left His blissful home in heaven, came into a sin-stricken and sin-cursed world and gave Himself a ransom for our sins—and decreed that "repentance and remission of sins should be preached in His name among all nations, beginning"—at home. It should be practiced in every individual life, proclaimed from every pulpit,

(Concluded bottom of next page)

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

TRUTH STILL IS TRUTH

By Leander L. Hershberger

For the Gospel Herald.

(The following lines were composed after hearing Mr. Clarence Darrow discuss before a large audience "Why I am an Atheist.")

Shall fools destroy our childhood faith
And skeptics with insistence
Decree that man to creed is slave
And rule hell from existence?

We're only poor dupes just as dross,
And scoff at right behavior;
And only see men's creeds and laws,
When Christ is not our Saviour.

Though hypocrites may make one smart,
And draw the heartstrings tighter,
To hide behind one blackened heart
Will never make us whiter.

One may besmirk God's Truth with grime.
And shun the great Designer;
But Heaven's Truth is still sublime
And God is the Refiner.

Eternal Truth—God's will—His Word,
A destiny discloses;—
Be wisdom's choice to serve the Lord—
In Him our hope reposes.

But though one dwell where churches rise,
Their lofty spires to heaven;
No way is found to Paradise
By feasting on earth's leaven.

We fail to hear a Saviour sigh?
Nor scent Hell's imps infernal?
But hear God's Truth, yet pass it by!
And hope for bliss eternal?

Though bliss hold all for which we sigh,
Today is not tomorrow;
God's welcome smile may pass us by
And leave us in our sorrow.

God's changeless will is man's today,
To change it man may never,
Though all the Darwin theories bray,
And Darrow scoff forever!

No howling hound can change the course
Of star or moon at even;
All heedless of the howling's source
They sail their course in heaven.

So Truth is Truth, in God's own way,
Though men may not accept it,
God's Truth is still God's Truth today,
Though scoffing man reject it.

And though the future be forgot,
In time we all receive it;
So Truth is Truth it changes not
Though we may not believe it.

taught in every home, urged by every personal worker. Two of the neglected things that are vital to a wholesome condition in every church and every individual life are straightforward preaching on the awfulness of sin and the necessity of true repentance. And let us not forget that true repentance includes both a Godly sorrow for sin and restitution as far as it lies within our power to make it.

Not as we say the sun shall set
May we behold its setting:
'Twill rise and set through dry and wet
Regardless of our fretting.

Not as we wish that God would place
The Holy Ghost to prison,
Will we secure more favored grace
To give us clearer vision.

No Abraham is here to pray
For vexed Lot care-riven;
And never any scorners' pray
Has changed decrees of Heaven.

Not as we would, but as the will
To Christ alone entrusted,
We choose our destiny, good or ill,
As life to Life's adjusted.

And no man knows when God may close
A life to joy or sorrow;
The sum of all our joys or woes
Will be in God's Tomorrow.

Eternal Truth, God's will and Word—
To change it man may never;
Though man reject both will and Lord,
Truth still is Truth forever!
Nappanee, Ind.

APOSTASY

By J. S. Hartzler

For the Gospel Herald.

I have neither time nor inclination to write on this subject in order to disprove Calvinism, for it would seem that that subject had been discussed as much as is profitable of late; but having been asked to write on the subject I will try to do so without any reference to other doctrines now afloat.

An apostate is one who has changed his religion or creed, and generally is actuated by some unworthy motive. From this point of view apostasy would naturally be the process of the change including the motive. Or possibly a better definition may be drawn from the two scriptures found in Deut. 13:13 and Heb. 3:12. Note a few of the steps: An evil heart of unbelief; children of Belial, which "Designates a very wicked character;" gone out, for they were once of the fold. Such people were to be abhorred, though they could perform wonders, and even foretell future events (Deut. 13:1, 2) trying to prove that they had divine approval. Such persons were to be killed and that without mercy, even though they were your nearest relative. Thus we see how God considered this sin under the old dispensation.

Some would argue that there is no such thing as total apostasy. Let us again go to the scriptures: "If thou forsake Him, He will cast thee off forever" (I Chron. 28:9). Was Solomon ever in divine favor with God? The proofs are too numerous to need repetition here. Notice the warning: a possibility to be cast off forever. "When the righteous turn away from his righteousness, and committeth iniquity, . . . for his iniquity which he hath done shall he die." Not one word is spoken of his repentance and return and acceptance of God. See Ezek. 18:

24-28. If Russellism were true, there might be hope for that man; but since it is not, no rational mind would say that such a party would be saved hence total apostasy must be possible.

But some one says, "Bring such convincing arguments from the New Testament, and we will accept it more readily." But the New is even more convincing than the Old. See Jno. 15:3—"If a man abide not in me" (note this "man," or "branch," was in Christ. Otherwise he could not abide in Christ. "he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned;" never restored or in any way again connected with the vine. If total apostasy were impossible, what is meant in I Cor. 10:1-13, remembering that the first part shows what relationship Israel had with God, and that after all they were punished for sins. But some one argues "that punishment was natural, and who will say that they were not saved at the last?" Turn back to the incidents referred to in this Scripture and see whether there is the least suggestion that Israel repented. The inference is all on the other side—that there was no repentance.

Paul's labor would not have been "in vain" if the Galatians would have been saved after falling away (Gal. 4:11). There is always loss in shipwreck. Tim. 1:19. The very fact that "Some are already turned aside after Satan," does not suggest that they were finally saved. I Tim. 5:15. Some who were once saved have denied Him. This can be found in such large number that surely no one will doubt it. But the statement is clear that if we deny Him, He will also deny us (II Tim. 2:12). Read carefully Heb. 4:11. How could any one "fall" who was not in Christ? Why such careful admonition given if total apostasy were an impossibility? Heb. 6:4-6 is quite meaningless, and Heb. 10:31 could not be true if total apostasy were not possible. Heb. 10:39 speaks of drawing back up to perdition. How can any one "draw back" who has never gone forward to Christ? To where is the one destined who thus draws back, or what is meant by perdition?

Diagnose conditions set forth in I Pet. 2:20 and 21. The only logical interpretation of this is: After a soul has been saved and then falls away to their condition before their conversion was better than their future; but how could that be if they would still be saved in the end? Such reasoning would certainly be inconsistent.

"What shall we say, then, to these things?" "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." True, "I gave unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand . . . and no man

is able to pluck them out of my Father's hand," but this does not say that we can not deliberately walk out of that is our choice.

Elkhart, Ind.

JOTTINGS

By Joseph Metzler

For the Gospel Herald.

Open Thou mine eyes that I may behold wondrous things out of thy law. Ps. 119:18.
If ye love Me, keep my commandments. John 14:15.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Acts 20:29.

Now I beseech you, brethren; mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. Rom. 16:17, 18.

In like manner also, that women (and men) adorn themselves in modest apparel with shamefacedness (humility) and sobriety (temperance) not with broided hair, or gold, or pearls, or costly array. I Tim. 2:9.

There are aged people in the fundamental churches who are nearing the end of their pilgrimages.

We crave the prayers of God's people for a victorious passing to the Great Beyond. We are much alarmed for the drifting churches. We have problems like Paul when he prayed, "My heart's desire and prayer to God for Israel (drifting churches) is, that they might be saved." And like John when he says, "I have no greater joy than to hear that my children walk in truth."

What is drifting? Those of us who would sometimes rather than stay at home reading sound literature and the Bible, and praying and crying, or go far to worship with a fundamental church with old-time full-Gospel preaching and teaching, and less pride and fashion—know what drifting is. Furthermore, a drift is a movement in a wrong direction, away from the true fundamental Church, and its rules of order and discipline, to which we promised allegiance on bended knees—to a broader and easier way.

Those who fail to see and realize their tremendous responsibilities, the dangers of drifting and its tragic results, souls drowned in worldliness and apostasy, and lost to the true Church, they can get light and help from the prayer of the first text above.

Then if we have the love as given in the second text, which prompts us to obey all the commands of the Gospel and the creed of the fundamental Church, the problem of drifting is largely solved. Heavenly light, love, and obedience to God would stem the drifts in all the churches in the world. Oh, wonderful love of God, that He would gather all His wayward children into His glorious Church "without spot or wrinkle," "as a hen gathereth her chickens under her wings," and they would not.

I remember how some of the former

church leaders warned the Church of grievous wolves that will enter the fold, as Paul also declares in the third text, and how they cautioned us against teaching unscriptural things in the Church and Sunday school.

If they could come into our midst some Sunday to visit the churches, bringing with them Paul, Peter, and Jesus, what would they think and say and do? Could they recognize the present-day fashionable and drifting churches as the Church which they founded and built, and which Jesus bought with His precious blood? Or would they, with heavenly authority, drive out the wolves which they predicted, like Jesus cleansed the Temple of corruption and worldliness? The loyal teachers declare that if the drifts will not be stemmed the drifting churches (and wolves) will "not spare" some of the fundamental churches from the maelstrom of worldliness. Some who see the corruption in the churches declare that the devil has got nearly all the churches and he is working hard to get the remaining ones, horrible as it would be. The present-day "itching ear" teachers in the fashionable churches are training up a generation of church members and churches which the fundamental churches cannot own without compromising.

Who are those mentioned by Paul in the fourth text, who cause divisions and offences contrary to the doctrine which we have learned, and with good words and fair speeches deceive the hearts of the simple? Who are those speaking perverse things to draw away disciples after them? "We must hold to the sound doctrine side which will ultimately bring division unless the error is seen by the guilty and abandoned." "If meat make my brother to offend, I will eat no meat while the world standeth."

A few of the causes of drifting as a writer and reformer gives them are: "A man-pleasing, honor-seeking ministry which prefers a false peace and a large membership rather than a loyal Church at the risk of smaller numbers." "An unconverted or carnal membership having 'itching ears,' who desire to hear 'smooth things' pleasing to the flesh rather than the right things which pertain to self-denial and the narrow way." "It is confessed upon all sides that discipline has been relaxed in many sections of the churches and as a result the churches have dangerously drifted from their ground of full obedience, humility and separation."

Then there are innumerable worldly things and issues and standards, forbidden in a host of scriptures, which Satan uses to blindfold the people and the churches, dragging them to apostasy and destruction.

We name the unequal yoke with unbelievers in social relations, in the se-

(Continued on page 955)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

When the Amish Church divided, who was the main leader and founder of the Conservative A. M. people? of the Old Order A. M.? of the Brueder Gemeinde? of the Krimmer Brueder Gemeinde? Who was the leader of the Bergthalers? and of main body of Russian Mennonites? C. A. Y.

Space will not admit of an extended answer to all these questions. Briefly stated:

1. The separation of the Conservative from the Old Order Amish Mennonites was an occurrence of recent years. It is our understanding that it was a matter of gradually growing apart on certain details of doctrine and discipline which finally led to separate organizations. In such cases there are always some who are not as patient as they might be, but we have never heard the name of the man in either of these bodies who is singled out as being the leader of one or the other of these factions. The full ministerial list is found in the Mennonite Year Book and Directory. We suggest that you consult one or more of the Church leaders found in these lists—either face to face or through correspondence.

2. The founder of the Mennonitische Brueder Gemeinde was Abraham Schellenberger, and that of the Krimmer brethren was Jacob Wiebe. Both these men died in Kansas within the past fifteen years.

3. The latest statistics as to the membership of the various Mennonite bodies in America are found in the 1936 number of the Mennonite Year Book and Directory, published by the Mennonite Publishing House at Scottdale, Pa.

4. The Hutterian Brethren had their origin during Reformation times in the sixteenth century. Jacob Hutter was one of their conspicuous leaders. Those interested in the history of the Hutterites should read the book on "The Hutterian Brethren," by John Horsch, Scottdale, Pa.

5. We are unable to say who was the founder of the Bergthalers. They are a branch of the Russian Mennonites who came to America during the seventies and eighties of the last century. None of the Russian Mennonite bodies ever had organic connections with the Amish Mennonites.

6. The main body of Russian Mennonites today are the descendants of the German Mennonites who settled in Russia at the invitation of the Empress Catharine II (1720—1796) who invited the German Mennonites to settle in her territory, and who have not affiliated themselves with the Brueder

Gemeinde or other bodies which have since withdrawn fellowship from the main body.

What constitutes fasting? A reader.

Ceremonial fasting, as practiced under the Mosaic Law, was nailed to the cross (Col. 2:14) along with the rest of the ceremonial Law. But let no one imagine that this is the end of fasting. Christ, calling attention to the difference in practice between His disciples and that of the Pharisees and disciples of John (Mark 2:18-22), said concerning His disciples, "The days will come, when the bridegroom (Christ Himself) shall be taken away, and then shall they fast."

It will be noticed that the purpose

and manner of fasting on the part of the disciples is entirely different from the practice in olden times. There are times in the experiences of God's people when they are so absorbed and given over to a specific task or cause or thing to be accomplished when all things else—eating, drinking, sleeping, secular toil, and everything else earthly—are abstained from. This is what you may call New Testament fasting. It may last for hours, it may last for days; depending upon the nature and importance of the thing which causes us to fast. There are things today, as there were in the days of Christ, of which it must be said, "This kind can come forth by nothing but by prayer and fasting."

PREACHERS' PAGE

SERMONETTES

Collected by J. G. K.

(Temptation)

Temptation is the means and enticement the devil uses to ensnare mankind.

Sin is not in the temptation but in the yielding to temptation.

The greatest danger of the child of God is not the opposition of the world but in the conforming of self to the world.

Never reason over a temptation; that's all the devil needs to overthrow you.

One always gains the strength in the temptation he overcomes.

Each temptation is a new opportunity for victory.

No one is delivered from temptation unless he is also fully determined to keep out of it.

The hardest enemy to fight is the enemy within.

Don't get discouraged if you fall. Arise and start again.

One way to overcome evil thoughts is to counteract them with good thoughts.

The more competition you have, the more you will need God for a business partner.

Walk carefully if you would walk safely.

They who would not eat of the forbidden fruit must not come near to the forbidden tree.

If you flirt with the devil you will soon be married to sin.

The man who is fighting sin has enough to do without carrying a chip on his shoulder.

While Samson slept in the harlot's lap, he lost his power. Many today are losing their power by sleeping in the harlot's lap.

There is always a way out of temptation if we take God's way out.

If you would be strong in trial, don't

forget to pray when you are prosperous.

Victory over temptation gains strength for future struggles.

He that is mastered by Christ is master of every circumstance.

The Bible lifts the child of God above the enjoyment of sin and arms him against the power of temptation.

Atglen, Pa.

TIMELY MEDITATIONS

The following excerpt from the writings of Bishop Jacob Hostetter (1774-1865) appeared in a biographical sketch of Bishop Hostetter, by Bro. Ira D. Landis, in the Gospel Herald of April 4, 1929. We reprint it now, because it is still a live message for our times. Bishop Hostetter, together with Bishop Peter Eby, was one of the leading bishops in the Lancaster Conference district during the trying times when the followers of Martin Boehm were keeping up an agitation and seeking proselytes from the mother Church on the ground that it was too formal, and the followers and coworkers of John Herr were doing a similar work, claiming that the Church was too progressive. There is both sound doctrine and practical wisdom in this message.—Editor.

Man was not created and placed in this world to seek his pleasure in the perishable things of earth. This is only a preparation for heaven. Our heart is truly a desert where the voice of the preaching of repentance is heard and the Spirit is at work to convince man of sin. A repenting soul that realizes the misery of sin becomes restless and burdened and his sinful heart is broken and mellowed like melted wax. A penitent soul is truly sorry so much evil clings to him. The fruits of true repentance are manifest in a changed heart. The tempter is not idle when a person is ready to turn from his service, for which cause we watch and pray. How necessary to enter the school of the Master: "Take my yoke" (Matt. 11:29). What else is that but—Receive my doctrine and commandments, which will be a heavy yoke indeed for the old man but an easy, light burden

for the new man, born of God? If the confession of sins was necessary at the baptism of John, how much more so for the baptism that Jesus commanded to be administered in the revered name of the Trinity? Baptism is called the counsel of God (Luke 7:29, 30) and it is rejected by man to his eternal loss. When the Holy Ghost does not move man to act, his actions will avail nothing. The baptized person renounces his own will, the devil, the service of sin, intemperance, and the world in general, and vows faithfulness to the Lord by the help of God to this end. To arise to a new beginning and newness of life is according to the truth as it is in Jesus. Eph. 4:21-3. Christ prayed on the Cross in great agony, "Father, forgive them." May we be like-minded! Learn of Jesus true meekness and humility of heart. Then will we not be conformed externally to this world, which is nothing less than an abomination in the sight of God. May we watch and pray and walk in humility, for humility brings us great blessings and opens the way to obtain grace from God. If the guards before the gates of the city fall asleep, the enemy that is before the city may easily enter and spoil it; just so it is when we cease to watch over our hearts and neglect prayer; then comes the enemy to spoil the city of the heart; for Satan is ever busy in his efforts to lead man from the narrow into the broad way, because he is the enemy of the happiness of the souls of all men.

A RICH PREACHER

An old German preacher had undeservedly gotten the reputation of being rich. One day out in the country he met the assessor, who at once began to examine him:

"Is it so that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly pulling out his book, "how much is your wealth?"

"I'm enjoying good health and good health is better than riches."

"Well, what more have you?" asked the assessor impatiently.

"I have a good wife who is worth more than pearls; I have healthy, intelligent, well-behaved children."

"But don't you own anything else?" questioned the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart that I'm a child of God."

"Don't you own anything else?"

"No, otherwise I own nothing."

"Mr. Preacher," said the assessor "you are a rich man, but your fortune cannot be taxed."—D. Carl Yoder.

If the righteous scarcely be saved where shall the ungodly and the sinner appear?—I Pet. 4:18.

REMINISCENCES OF AN OLD DEACON

By Henry Mueller

For the Gospel Herald.

On March 10, 1918, the writer and wife were received by water baptism into Church fellowship at the Mennonite Gospel Mission in Lima, Ohio. The officiating ministers, Bro. J. M. Shenk, Elida, Ohio (then our Bishop), and Bro. B. B. Stoltzfus, pastor and superintendent of the Lima Mission, have since both departed this life. But their faithful efforts and labors of love will ever be remembered by those, who through their instrumentality found salvation.

On June 19, 1921, the writer was ordained a deacon at the Lima Mission, Bro. A. J. Steiner and Bro. S. E. Allgyer officiating. And this high calling has brought a more keenly felt burden for lost souls and an intense desire to see the brotherhood dwell together in unity and fellowship. In these fifteen years since the writer became a member of the ministerial body of the Ohio Conference, many changes have come in the ministry of the Lima Mission and our immediate neighboring congregations. Three bishops, seven ministers, and three deacons have been called to their eternal reward, reminding us who are to carry on the work they laid down that we too ere long must give way to others. "Therefore we ought to give the more earnest heed" as to how we are regarding the call to the ministry.

Satan is a cunning serpent sowing discord everywhere, and if he succeeds with the ministry, God pity the poor congregation. It was even thus in the time of the apostles. There were those who loved the pre-eminence, and it has come under the observation of the writer that this more than anything else seems to be the root of many of our Church troubles. Church trouble rarely ever starts with the laity; but every minister, right or wrong, has his followers who often do not stop to think and analyze. The consequence is strife, discord, and sometimes division.

This age in which we are living is called "the machine age." Man has made many wonderful machines that operate at the touch of his hand. But now and then something goes wrong with a machine and then it does not function at all. So the man looks for the cause, takes it apart, repairs and readjusts until it again operates smoothly and perfectly. Well, man is not a machine; but he is "fearfully and wonderfully made," with a free will that he can use for God, or he can allow the arch enemy of his soul to dominate that will by listening to the false pretenses and promises he so freely, alluringly, and only too often convincingly makes to those who are not fully

rooted and grounded in love. Here is where that fearfully and wonderfully made machine—Man—ought to be (so to speak) taken apart, scrutinized by the Gospel Light, which will reveal whether the Spirit of Christ is there. If absent, he is none of His.

For a small body of believers such as the Mennonite Church, we have made wonderful progress in mission work in the last quarter of a century, both home and foreign. Has it ever occurred to you that as a child watches his parents and tries to pattern after them, just so does the convert in the city (and no doubt in the foreign field) look to the members of the congregations who were interested at one time (and perhaps are yet) for examples? And what kind of an example of Christian standards are we setting? Can you confine discord to your own ranks? No, it spreads like a pernicious cancer and destroys work so promisingly begun and carried on at great cost and sacrifice.

Brethren, pray for your ministry, for they are the ones who watch over your souls and must give an account of how they fill their ministry. Brother minister, remember your high calling in Christ Jesus our Lord. Remember every wrong can be endured if the heart is filled with love, and remember that no ill or evil can ever be cured without help from above. Let us ever be faithful and true to our Lord, His Church, the conference, and to one another, esteeming others better than ourselves. Thus we will not come under the condemnation of Christ as did the Pharisees and scribes, who compassed sea and land to make one proselyte, and when made, they made him twofold more the child of hell than themselves.

Brethren, consider that this little exhortation comes from a former Catholic, who, like the present superintendent of the Lima Mission (whose father still living is a Roman Catholic) is a convert to the true faith dear to us all because of missionary endeavors of the brotherhood. Would you jeopardize the work accomplished by letting local animosities overshadow and crowd out the missionary spirit and strangle or destroy the confidence placed in you by converts? "Where there is no vision the people perish." Brethren, let me exhort you with the apostle Paul in I Cor. 16:13, 14, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." And finally remember the Psalmist, "Behold, how good and how beautiful it is for brethren to dwell together in unity." May the Lord so fill your heart and soul with His grace that this may speedily come to pass is the earnest, sincere prayer and desire of your brother in Christ.

Lima, Ohio.

LIVE CHICKENS UNDER A DEAD HEN

When D. L. Moody came first to London he was greatly owned of God to the conversion of many souls; many of whom had been members in various churches, although they were not saved. Moody very broadmindedly instructed the new converts to keep up their old church application, albeit they had profited nothing from the connection. He also instituted a question meeting, and had a box placed to receive paper slips containing perplexing questions. This of course a service for which few are fitted; for to answer questions on the spur of the moment requires exceptional ability.

Some person who heard Moody advise converts to abide in their old churches placed this question in the box: "Would you place live chickens under a dead hen?" Moody did not answer the question publicly but it staggered him considerably. After the meeting, when speaking of the question to an intimate friend, he said earnestly: "By the grace of God I will never give the converts the same advice again." For Christians to be found sitting in churches where there are unconverted ministers in the pulpit, the similitude of "live chickens under a dead hen" is most appropriate and descriptive.—Gospel Banner.

PERSONAL RESPONSIBILITY

When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.—Ezek. 18:24.

Wm. McPHERSON'S BIRTHDAY

By J. D. Mininger

If Wm. McPherson of 1918 East 71st Street Terrace, Kansas City, Mo., lives until February 5th, he will be seventy years of age.

The last time he beheld a ray of light was on the morning of June 21, 1906. That was the longest day of the year. It was also the day when he by accident, while blasting, lost both hands and both eyes. That means that he has now been eyeless and handless for nearly thirty years.

During this time he has learned to read the Bible by the use of his tongue.

Many have been the hearts that were cheered as they visited him and saw his cheerful attitude toward life.

If the Lord prompts you to send this man a remembrance for his birthday, quench not the Spirit. "Whatsoever ye would that men should do unto you, do ye even so to them."

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"WHEN THE DAY IS STORMY"

When the day is stormy, and no sun shines
through
Clouds that gather o'er us, shutting out
God's blue;
Think 'tis shining somewhere, and take heart
of grace;
Let the joy of trusting take the sunshine's
place.

If God sends the shadow as He sends the sun,
There's a purpose in it, so—His will be
done!
Trust Him, never doubting; trust Him, Come
what may;
And grow glad in trusting all along the
way.

Let us, then, in storm-tide, feel that God
knows best,
He's behind the tempest, trust Him for the
rest.
So in faith unfalt'ring, let the moments run,
Trusting in the shadow, trusting in the sun.

—Selected.

THE PRISONER OF THE LORD

I therefore the prisoner of the Lord.—
Eph. 4:1.

The great Apostle called himself
"The prisoner of the Lord;"
He was not held by Roman chains
Nor kept in Caesar's word;
Constrained by love alone,
By cords of kindness bound,
The bondsman of the living Christ,
True liberty he found.

Oh, happy those who see
In poverty and pain,
In weakness and in toil,
Their Father's golden chain;
Who feel no prison walls
Though shut in narrow ways,
And though in darkness fettered fast
Can still rejoice and praise;
From sin's dread bondage bought,
They own their Master's word,
They bear the brand of Christ,
Blest prisoners of the Lord.

Annie Johnson Flint.

FELLOWSHIP

By Laura E. Kulp

For the Gospel Herald.

Dear Shut-ins:—Just a silent mes-
sage from the pen of one who is think-
ing of you. Some of you, perhaps, are
in the evening of life, and are deprived
of church privileges and fellowshiping
with the saints because of the infirmities
of old age.

Some are languishing upon beds of
affliction, while others are possibly
spending their time in an invalid's
chair.

Perhaps days have lengthened into
weeks, months, and years since you
have been confined within the walls of
your own chamber.

Perchance you have spent many
hours alone, longing for the associa-

tion and fellowship of some dear
friend or loved one to bring comfort
and cheer to you, and to speed the
slowly passing hours.

In that precious book, the Bible,
there is comfort and consolation for
every condition in life, providing we
are willing to meet the conditions. If
you have not met the conditions, may
the Lord help you to become willing
to do it just now. When the Christian
is shut-in from the hustle and bustle
of a busy, sinful world, he is not shut
out from the presence of his God.
When physical conditions permit, he
has a wonderful opportunity to enjoy
that blessed fellowship and sweet com-
munion alone with his Lord behind
closed doors. Yes, alone with God;
what a blessed fellowship, how di-
vinely sweet.

"There is a Friend that sticketh
closer than a brother," One upon
whom you can rely in every time of
need. He "will never leave thee nor
forsake thee" if you remain true to
Him.

When the time grows long and you
become weary and the days are dark
and dreary, and you have a longing
desire for the fellowship of some dear
friend to comfort and cheer you, just
invite Jesus in, and He will comfort
and cheer you as no one else can. You
will find Him the dearest and most
precious friend. He dispels the dark-
ness and the gloom that overcasts the
sunlit sky, and as you fellowship with
Him you will find the sunlight of
friendship and love will have power
to fill your soul with joy that will
brighten your shut-in hours.

Since we become like those with
whom we associate, we need to asso-
ciate more with Jesus. As we fellow-
ship with Him, His image becomes
more indelibly stamped upon our char-
acter. As your associates and those in
the home who minister to your needs,
see the divine Light shining in your
countenance, they too will receive a
blessing for having been in your pres-
ence.

Don't think because you are a shut-
in there is nothing you can do. God
has a design in the life of every indi-
vidual, if we allow Him to fill it, and
you may be only filling the design of
your creation while sitting or lying
behind closed doors. Perhaps you
may not know of the many blessings
others have received from your shut-
in life.

There are individuals who have re-
ceived encouragement and inspiration

by fellowshiping with some Christian
shut-in. Some one has defined fellow-
ship as: "Fellows in the same ship."
Sometimes we speak of life as being
voyage, and time as the sea or stream
upon which we sail. This would sug-
gest the idea of a ship in which to sail
and since God has created man with
desire for companionship, he (man)
would want some one with whom to
fellowship as his ship glides down the
stream of time.

Some one has suggested that the
ship we choose for our life voyage be
a small one, just large enough for two
"yourself and Jesus." No journey
without perils, and it would indeed be
unwise and very unsafe to think of
undertaking a life voyage without an
experienced pilot at the helm of our
ship. Jesus sailed upon the sea of
time (lived in the flesh and was tempt-
ed as we are) and His voyage was in-
deed a stormy one; yet He never suf-
fered a single shipwreck. He knew
the route perfectly, and if you will let
Him pilot your ship, He will guide you
safe into that haven of bliss and eter-
nal rest, where you will enjoy a per-
fect and most blessed fellowship with
Him through all the ages of eternity.

God bless the shut-ins.

Harrisonburg, Va.

"OUR FATHER"

By William Detweiler

For the Gospel Herald.

Since childhood many of us have re-
peated these words more often than
any other words in Holy Writ. Yet
we fail to appreciate the wonderful
privileges that are ours when we can
truthfully say, "Our Father." We
know there are many who claim God
as their Father, when the truth is that
they are of their "father, the devil"
(Jno. 8:44). God wants us to know to
whose family we belong; He does not
want us to grope in darkness, wonder-
ing whether we truly belong to His
family.

The first privilege we shall notice
is the privilege of being provided for
by our Father. When we were chil-
dren we never worried lest there be
not enough food for our needs. We
knew nothing of anxiety, for we knew
our fathers provided. How much less
should we be anxious now that we are
the children of the Father whose is
the earth and the fulness thereof.
Matt. 6:33; Psa. 84:11.

Another privilege closely associated
with the above is the privilege of
trusting God. A child has utter confi-
dence in its parents. When the nat-
ural father speaks the child implicitly
believes, and goes in full assurance
that the promise will be fulfilled. Why
can we as children of "our Father" not
trust Him implicitly in all things?
Why can we not trust Him when He

(Continued on page 955)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Feb. 16, 1936.—JESUS HELPS A DOUBTER.

Lesson Scope.—Luke 7:1-50.

Lesson Text.—Luke 7:19-28.

Time and Place.—A. D. 28; Galilee.

Leading Characters.—Jesus, John the Baptist.

Golden Text.—Lord, I believe; help thou mine unbelief.—Mark 9:24.

Points for Meditation.

1. Evils of doubting.
2. Faithfulness of John the Baptist.
3. The miracle-working Jesus.
4. John the Baptist as compared with other men.

Introductory Thoughts.—The title of the lesson is somewhat misleading. The wording of it lends color to the idea that some hold that John the Baptist was so discouraged that he was about to give up his faith in Jesus. Considering the rest of this man's life, the undoubted evidences of his heavenly calling, and the tribute which Jesus Himself paid him personally, we believe that John's purpose in sending his disciples to Jesus was to strengthen their faith rather than his own. It is noticed that as a rule it is those people who take greatest liberty in treating the Bible as if it were a mere book of human authorship that make the most out of the theory that John was a doubter. This fact, however, does not detract in the least from the importance of the teaching found in this lesson.

LESSON COMMENTS

Messengers from John the Baptist (19, 20).—John the Baptist was in prison, while Jesus was in the height of His popularity because of His miracle-working power. Under these circumstances it is but natural that the friends of John should begin to question the Messiahship of Jesus, for, if He is all-powerful, why does He not come to the rescue of His friend whom God had sent as His forerunner? We have reason to believe that John, who was filled with the Holy Ghost and who from the beginning had unshakable evidence that the whole work, both of himself and of Him the latchet of whose shoes John was not worthy to bear, was God-directed, and was not shaken in faith as were some others, even though he as a human was unable to grasp all that was involved in some of the unexplainable situations. So he called two of his disciples and directed them to go to Christ with the question, "Art thou he that should come? or look we for another?" These disciples delivered the message, which gave Jesus an opportunity to impress both them as well as all honest people of all generations with the fact that Jesus of Nazareth was the very Christ.

Evidences of Christ's Messiahship (21-23).—Jesus very wisely refrained from answering with a direct "Yes, I am." But He referred to His own record and allowed them to judge for themselves whether He was endued with the power of Heaven or whether He was an impostor. He answered: "Go your way, and tell John what ye

have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." No other man, especially no self-advertised "divine healer," either in ancient or mediaeval or modern times, has ever had a record like that. God has, at times, vested certain people with the power of working miracles. Miracles were performed by prophets and apostles and others. But no mere human being has ever been vested with such wholesale powers without limit as those manifested by Jesus of Nazareth in His ministry. Well may He say, in closing His recital of evidences of His power and authority, "Blessed is he, whosoever shall not be offended in me."

There are many things connected with the providences of God that men can not grasp or fathom. We need not be surprised that the same should be true of the work of the Son of God of whom it is said that "In him dwelleth all the fulness of the Godhead bodily." But looking at matters from this distance, that is, from this side of the Cross experiences, we can readily see that it would have interfered with the Divine Plan connected with the life of Jesus on earth to have Him use His powers on earth in a way that naturally people would expect or desire to have Him exercise. Even of His own ex-

periences the last day of His earthly life it is said that He was delivered "by the determinate counsel and foreknowledge of God."

Jesus' Estimate of John the Baptist (24-28).—It now becomes Jesus' turn to give expression to the proper estimate of the character and worth of John the Baptist. After telling of his sterling qualities He compared him with the greatest of earth, saying, "Among those that are born of women there is not a greater prophet than John the Baptist." This judgment was based upon two facts: (1) His irreproachable character. Filled with the Holy Ghost, living a temperate, holy, consecrated life, humble and loyal to his Chief, his record was blameless from beginning to end. (2) His exalted mission. As the forerunner of Christ he is referred to in prophecy, and God took special care that his parents should know the exact character of his life and work. He stood as the connecting link between the two spokesmen of the Old and the New Covenants, the last in the Levitical priesthood, the one through whom the priesthood of Christ, who is "a priest forever after the order of Melchisedec," was introduced to humanity. It is repulsive to think of him as a "doubter."

And yet, with all the greatness of John the Baptist as compared with fellow men, making a dispensational comparison we are assured that "he that is least in the kingdom of God is greater than he."—K.

BIBLE MEETING TOPIC

THE UNREACHED JEWISH PEOPLE

Acts 13:38-52; Rom. 11:13-36

Topic for February 16

MOTTO

"To the Jew first and also to the Greek."

OUTLINE STUDY

I. Why the Jews Are Unreached as a People.

1. Because they as a nation rejected Jesus.—Jno. 1:11; Acts 13:46.
2. By rejection they have been rejected.—Matt. 21:43; Luke 14:16-24.
3. By rejection they have brought a curse upon their children.—Matt. 27:24, 25; 23:37-39.
4. Because they stumbled at Christ.—Rom. 9:31-33.
5. Because the Gentiles are becoming self-conceited.—Rom. 11:20-25.

II. God Wants the Jews to Have Their Chance.

1. It is necessary according to their position.—Acts 13:46.
2. The plan of salvation is to Jew and Gentile.—Rom. 1:16.
3. The remnant who will need a chance to know.—Rom. 11:1-5.
4. He wants the Jewish nation to be stirred up.—Rom. 11:29-32.

III. The Present Condition of the Jew.

1. A scattered people.—Deut. 28:64.
2. Persecuted and despised in many quarters.—Deut. 28:65-68.
3. Many are responsive to the Gospel.—

Rom. 11:11-15.

4. True Christians should seek to save them.—Rom. 1:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Jew."
2. The Story of the Jewish People.
 - a. Their kinship.
 - b. Their wonderful chance.
 - c. Their disobedience.
 - d. Their scattering.
3. God's Love for the Jew.
 - a. His patience in bearing with them.
 - b. The Savior He provides for them.
 - c. The hope of saving some of them.
 - d. What we may do for them.

For Seniors.

1. God's Longsuffering with the Jew.
2. The Severity Necessary to Teach the Jew and Us.
3. What Our Attitude toward the Jew Should Be.
4. Opportunities to Bring the Gospel to the Jew.

PERSONAL THOUGHT

Do we have the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons? Are we as willing to bear the message to the hateful Jew and the hated Jew as we are to bring it to the Gentiles?

SEED THOUGHTS

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.—Jno. 4:22.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, FEBRUARY 6, 1936

Field Notes

Bro. D. I. Stonerook of Martinsburg, Pa., preached for the congregation at Rockton, Pa., on Sunday evening, Feb. 2.

Change of Address.—Bro. J. L. Rutt and family, from Tres Lomas, Argentina to Mison Evangelica America, F. C. O., Argentina.

Last week was spent by Bro. S. E. Allgyer, West Liberty, Ohio, in Lancaster Co., Pa., filling appointments in a number of churches.

Bro. Nelson Kauffman of Hannibal, Mo., closed a series of meetings in Wichita, Kans., Jan. 24, with nine public confessions as one of the visible results.

Among recent visitors at the Publishing House are the following: S. E. Allgyer, West Liberty, Ohio; R. E. Martin, Maugansville, Md.; Ruth Sanner, Mifflintown, Pa.

A brother writes from Hannibal, Mo.: "Bro. T. K. Hershey will be the chief speaker at an all-day missionary meeting to be held here Feb. 9. Other speakers: Gladys Weaver, Orrie D. Yoder, Paul Roupp, Menno Troyer."

The Johnstown Bible School has prepared an interesting program for a special Sunday School Week, Feb. 17-21, of special interest and value to Sunday school workers. See announcement on last page.

Good interest, though somewhat hindered by unfavorable weather conditions, is reported from the revival meetings held last week at Mt. Zion Church near Versailles, Mo., with Bro. L. J. Miller of Garden City, Mo., in charge.

On Sunday evening, Feb. 23, a series of meetings is expected to begin at Stricklers Church near Middletown, Pa., with Bro. Richard Danner of Hanover, Pa., as evangelist in charge. Your prayers will be appreciated. D. Z. M.

We are in possession of a neat little folder gotten out by Goshen College announcing a program of Ministers' Week (Feb. 11-14), a Sunday School Workers' Institute (Feb. 13-15), and a Christian Life Conference (Feb. 14-16). Six states, one province, and South American country are represented in the list of speakers assigned to the various subjects listed.

As usual the past few months, a part of the material intended for this week's Gospel Herald is being held over for next week because of lack of room. We are glad to note that our contributors are shortening their messages for correspondence, mission letters, obituaries, etc., and if this curtailing in length continues, we hope to be able to get rid of the surplus in a few weeks.

Correspondence

Tuleta, Texas

Dear Herald Readers:—Bro. and Sister John Reber, Sister Esch and her son Henry Birky from Parnell, Iowa, and Bro. La Verne Troyer of Harper, Kans., are spending part of the winter in this vicinity. Bro. and Sister Wyse and family of Midland, Mich., spent a few weeks here on their way to Arizona. Bro. and Sister Levi Weaver and family of Kansas City spent Christmas week here with her sister and family, H. J. Yoders. Bro. C. J. Gingerich, son Le Roy and daughter Ruth of Parnell, Iowa, arrived here the beginning of the year. These and others who have visited here have been an encouragement to us in our services.

Our S. S. has again been reorganized for the year. Supts., Elmer Schrock, C. J. Gingerich, H. J. Yoder; Sec.-treas., Max Yoder, Verda Gingerich; Chors., Mabel Schrock, Verda Gingerich. At our annual meeting Bro. George Gingerich was reappointed trustee, Sister Yoder was appointed church chorister, and Sister Hallman correspondent.

We have a great deal to be thankful for to our heavenly Father for the many blessings both temporal and spiritual. "Oh that men would praise

the Lord for his goodness, and for his wonderful works to the children of men." Melinda C. Hallman.

Palmyra, Mo.

(Pea Ridge congregation)

Dear Readers of the Gospel Herald—We have recently entered into New Year. This year lies before us a great book, each day being a new page on which is written an account of how we have lived. We have the opportunity to choose whether the pages be filled with good or evil. The Lord help us to earnestly strive to live closer to God, not only each new year but each day of our life.

On Sunday, Jan. 5, our Sunday school was reorganized as follows: Supts., David Hathaway, Ira Buckwalter; Secy., Oliver Hathaway; Treas., Leona Hathaway; Chor., Margaret Buckwalter.

We were sorry to lose one of our faithful Sunday school pupils. Since the death of Mrs. Ramage (who passed away Nov. 22), Sister Evelyn Charleston, who was making her home with her, has gone back to the Children's Home in Hannibal. May she be faithful to her Lord.

We are studying "The Plan of Salvation" in our mid-week meetings. Our first subject was "Faith." I wonder how many can find the word Faith in the book of John.

Sister Leona Hathaway is not so well at the present time. Last Wednesday she submitted to an operation for the removal of her tonsils. May she soon be restored to health again.

We wish you the choicest of God's blessing throughout the year.

Mabelle Hathaway.

Hutchinson, Kans.

(Yoder congregation)

Bro. Ora D. Yoder of Oregon filled the pulpit Sunday morning, Jan. 19. Bro. L. S. Yoder of Lyman, Miss., preached for us Sunday morning, Jan. 26, and at the Hutchinson Mission at the evening hour. Bro. Elmer Bontrager of Bloomfield, Mont., performed like services at Hutchinson in the afternoon services and at the Yoder Church in the evening service. Bro. Abraham Stoll of Welford, N. Dak., also worshiped with us and assisted in the service. The presence of these brethren was appreciated.

L. O. K.

Hubbard, Oreg.

(Zion congregation)

Greetings to Readers of the Gospel Herald:—On Dec. 22, 1935, we reorganized our Sunday school as follows: Supts., C. G. Yoder, Edward Kenagy; Chors., Harley Hostetler and Mary Hartzler.

Due to Christmas activities, the electing of a general leader for our

young people's meeting was postponed until the evening of Jan. 5, at which time Lester Conrad was elected to serve for one year.

On Christmas night our usual song service was rendered at the home church. On Dec. 29 the same program was presented at the Oregon State Training School for boys, and in the evening of the same day at the Portland Mission in Portland.

We certainly appreciate the opportunity of carrying the message in this manner to the different communities, hereby reaching many lives which might otherwise remain untouched.

We have been having the usual winter colds among the members of our congregation, with a few mild cases of carlet fever.

Yours in the Master's cause,

Jan. 13, 1936. Loney Yoder.

Clarksville, Mich.

(Bowne congregation)

Dear Herald Readers:—The Bible School held at this place Dec. 2-13 proved to be a real blessing to us. There were 38 enrolled. While the number was not as large as it would have been had the corn been out of the way earlier, the spirit of the school was good. At our business meeting it was decided that the next Bible School be held the first two weeks of December again, providing we can arrange with the instructors. Those of you that can arrange to be with us for the next school, we again extend you a hearty welcome. Bro. S. G. Shetler was with us over Sunday for an all-day meeting, at which time he spoke to the young people on the question of marriage.

In December we held our annual business meeting at which time the Church and Sunday school officers were elected for another year, as follows: Supts., Elmer Shaffer, Harold Christophel; Sec.-treas., Homer Overholt, Ralph Birkey; Del. to S. S. Conf., Thomas Heaven; Mission Board member, T. E. Schrock; Fire Aid director, Will Hoffman; Church Chors., Elmer Shaffer, Mae Schrock; Cor., Rosa Davidson.

Our hearts were saddened when on Jan. 5 one of our brethren died, leaving a wife and five small children. (See obituary.)

Dear friends, will you remember us seriously at the throne of grace?

Yours for the advancement of the Kingdom,

Jan. 14, 1936. T. E. Schrock.

Roseland, Neb.

Dear Readers of the Gospel Herald:—Our annual Bible conference was held at this place Dec. 7-10, with Bros. N. E. Roth of Tofield, Alta., and N. M. Birky of Thurman, Colo., as instructors. During this time the brethren preached four sermons and discussed

the following subjects: Trust, Grace, Social Purity, Dangers that Threaten the Church, The Assurance of Eternal Life, Prayer, Nonresistance, and The Unity of Believers.

On Sunday afternoon, Dec. 22, the Ladies Chorus from Milford, Neb., and their director, Bro. Ezra Hershberger, were here and gave us a program which was much appreciated by a large audience.

On Sunday, Dec. 15, our Sunday school was reorganized with the following results: Supts., Edwin Gingrich, Henry Hiestand; Sec., Esther Ehrman; Treas., Amos Burkhard; Chor., Elsie Schiffler; Libr., Lillian Blankenbiller.

The annual business meeting was held Monday afternoon, Jan. 13. The following officers were elected: Trustee member, Fred Ehrman; Local Mission Board member, Emanuel Schiffler; Sec., Ira Gingrich; church Chor., Sarah Burkhard; ushers, LaVerne Blankenbiller, Justus Gross; Cor., Mabel Gingrich.

May this year find us busily engaged in the service of the Master, "redeeming the time, because the days are evil."

Jan. 15, 1936.

Cor.

Protection, Kans.

Dear Readers of the Gospel Herald, Greeting:—As we are starting into another year, looking back, we are thankful to our heavenly Father for the many blessings given us the past year, both temporal and spiritual. We have been abundantly blessed with snow and rain the last few weeks, for which we are very thankful, as the past year had been very dry. We are made to think of Luke where he says, "Your Father knoweth that ye have need of these things."

Last several Sundays our Sunday school and church attendance hasn't been so good on account of bad roads.

Those from our congregation who are taking the short Bible term at Hesston are: Gladys Schultz, Susie Zimmerman, Victor Beyler, Roy Selzer, Paul Miller, and Sanford Miller. We are glad to have at home again Sister Florence Selzer, after an extended visit in Indiana and Ohio.

On Sunday, Dec. 15, we reorganized our Sunday school, as follows: Supts., Bro. Chris Beyler, Sister Ruth Baker; Sec.-treas., Sister Berta Selzer; Chors., Bro. Paul Miller, Bro. Dennis Miller; Libr., Bro. Sanford Miller.

Pray for us, that our congregation may progress in the sight of God.

Jan. 15, 1936. Mabel Zimmerman.

Metamora, Ill.

(Metamora congregation)

As a congregation we feel very grateful to God for His continued blessings and mercies to us through another year. With the advent of the

new year, we go forth claiming the many precious promises He has given.

On Dec. 22 the following officers were elected to serve the Sunday school this coming year:—Supts., Tilman Smith, Emanuel Neuman; Chor., Andy Schrock; Secy., Mamie Schertz; Prim. Supt., Eva Camp; Treas., Elmer Nofsinger; Libr., Martha Nofsinger.

On Sunday evening, Dec. 22, we were favored with a program by the Goshen Gospel team.

On Monday, Dec. 23, the sewing circle officers met at the Church to pack baskets with food for poor families and shut-ins.

On Sunday evening, Dec. 29, a Christmas chorus was rendered by the young people under the direction of Bro. Andy Schrock.

On Sunday evening, Jan. 2, the following officers were elected to serve in the Y. P. B. M. for six months: Supts., Glenn Imhoff, Eldon Schertz; Chor., Verna Smith. Primary teachers are Ada Imhoff, Elveda Schertz.

Jan. 15, 1936.

Cor.

Hammett, Idaho

(Indian Cove congregation)

Dear Herald Readers:—We have enjoyed the visits and messages of Bros. Henry King and D. D. Miller, both of Kansas, since our last writing.

Since we couldn't meet at the school house, our regular place of meeting, on account of school being in session, the brethren and sisters met at our home on New Year's day for our annual business meeting.

The result of this, our first such meeting since the organization, is: Trustee, Tim Shenk; Mission Board member, Amos Shenk; Sec.-treas., Paul Miller; Church Chors., Menno Snyder and Alta Hooley; Publishing House representative, David Shenk; Church Del. to Conf., David Shenk; Cor., Barbara Miller. The S. S. officers are: Supts., David Shenk, Paul Miller; Sec.-treas., Irvin Hooley; Chors., Tim Shenk and Carol Hilty; S. S. Del. to Conf., Aaron Brubaker.

Remember our little group at the Throne, that we may ever be faithful.

Jan. 17, 1936.

Barbara Miller.

Greensburg, Kans.

Dear Herald Readers, Greetings:—As we look upon the past year, we see that the Lord has been good to us and bestowed many blessings upon us for which we thank Him.

The Christmas season has come and gone, but there are some things which will have a place in our memories. A Bible conference was held here during vacation, beginning Dec. 26 and closing Dec. 31, with Bro. Paul Erb of Hesston College as instructor. During the forenoon and afternoon hours a class was held on "Teaching Princi-

(Continued on page 956)

Miscellaneous

LIFE'S GARDEN

By Lucille Gingrich

For the Gospel Herald.

Life is like a flower garden,
Flowers blooming everywhere,
Some are buds and others blossoms
Blooming in this garden rare.

'Tis my Saviour who is Master
Of this flower garden rare,
And 'tis He who picks the flowers
For His bouquet over there.

Some are picked just as they're opening,
Others while in fragrant bloom;
But He needs both to make beauty,
And for others to make room.

It takes careful cultivation
Watering and weeding well;
For they all need much attention,
If of beauty they would tell.

May our lives be ever blooming,
With a fragrance rich and rare;
So that when our Master picks us,
We can bloom for Him up there.
Freeport, Ill.

CHRISTIAN UNITY

By Orrie D. Yoder

For the Gospel Herald.

III. The Divine Basis of Christian Unity

There is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus.—Gal. 3:28.

The fact that one of the greatest treatises on Christian Unity given in Scripture is the great high-priestly prayer of the Son of God while on earth, is evidence sufficient that we must look beyond anything within ourselves, and we must look beyond even the best efforts that any church or religious society can ever hope to accomplish. If the Son of God prayed to the Father in behalf of Christian unity, how much more must we be conscious of our need from the same source.

The fact that Christ said that He would give to His followers a peace above that which the world was ever able to give, is evidence again that Christian peace with God and with one another is not an accomplishment of man but purely a gift from God Himself. And well can we conclude that suspicion and division will continue to do their deadly work right among us the professed people of God unless we become more conscious of the divine source of peace and of our great need of it. Religious union and church federation may prosper on a human basis, but true Christian unity will prosper among believers only when it is built upon the divine basis.

We may think that Christian unity depends upon union, but Paul tells us that it depends upon position. Paul says there need not be Jew and Jew to

have unity, or Gentile and Gentile; all are one in Christ Jesus. Jew and Gentile are no longer distinct, but in Christ Jesus all are one. How wonderful the accomplished grace of God through Christ, that people born and reared entirely different, even the opposite from one another in religion, may be one in Christ—not by legalism, legislation, or any human effort, but by believing in one great Person, Jesus Christ.

Dear readers, do we see the great secret of Christian unity, which is not by our effort, by faith in Jesus Christ? Can we see the reason for the tragic failures of all our efforts for unity? Can we see why we so often wish for peace and unity, and when we put forth positive efforts in our church, mission or conference work we often find ourselves farther from our goal than what we were before? We wish and work for peace and unity; but disappointment, suspicion, and division are seemingly the only fruits we realize from our efforts, and why?

Is it not because Christian unity is attained not by our efforts first but by our position in Christ Jesus? As some one has truthfully said, there is more unity between people of different denominations who are true children of God than between members of the same church who have not been born again nor attained by faith to this new position in Christ Jesus. The modern cry today is the curse of denominations, but our denominations have not brought divisions and the lack of unity. The lack of unity and of being one in Christ Jesus has brought the many divisions, and likely most of the denominations as they are today.

To try to foster a spirit of Christian unity in our church by making one great denomination or by breaking down denominational walls is getting the cart before the horse, and is but playing at a great divine task with a few human toys. We can make effort to have the whole Mennonite Church united under one great General Conference, but that will never bring unity. When once our goal and chief object will be to get people (not worldly, but church people) experimentally saved in Christ, then we will be ready to launch a program for a church-wide General Conference. Our General Conference and united effort together have their part as a means of unity, but in general they are dependent upon our experience in Christ Jesus.

But how may we experimentally realize the divine work of Christian unity, and how may we attain to the high position in Christ Jesus where we are above the sphere of Jew and Gentile and of divisions? "Not by might nor by power, but by my Spirit saith the Lord" (Zech. 4:6). "Call upon me, and I will answer thee, and shew thee great and mighty things

which thou knowest not" (Jer. 33:3). "And they cried, and their cry came unto God . . . and God heard" (Ezra 2:23). "All things are possible to him that believeth."

Portland, Oreg.

FEED ON HIS FAITHFULNESS

Psa. 37:3

I once met a poor colored woman who earned a precarious living by her daily labor but who was a joyous, triumphant Christian. "Ah, Nancy," said a gloomy Christian lady to her one day, "It is well enough to be happy now; but I should think the thought of your future would sober you. On suppose, for instance, you should have a spell of sickness, and be unable to work; or suppose your present employer would move away, and no one else would give you anything to do: what would you suppose?"

"Stop!" cried Nancy, "I never suppose. De Lord is my shepherd, and knows I shall not want. And," she added to her gloomy friend, "it's a dem supposes as is makin' you miserable. You'd better give dem all up and jus' trust de Lord."

There is one text that will take a man out of the supposes out of a believer's life. It is Hebrews 13:5, "Be content with such things as ye have;" for He said, "I will never leave thee, nor forsake thee," so we may boldly say, "The Lord is my helper and I will not fear what men shall do unto me."—Sel. from *Streams In The Desert*.

THE FIGURE SEVEN

Not all readers know how important that figure 7 is. Last week I bought a New York draft in our Bank, for one of our Missionaries in China. When the cashier wrote out the draft, I said: "Well, Mr. Fast, your draft bears a lucky number." It was 777,777!

Now I will mention a few other sevens. The Lord made the seventh day, a day of rest.

On the seventh day the "Flood" broke out and lasted 7 weeks. 7 pairs of animals of all kinds went into the Ark with Noah and his family, seven persons without him. The dove which was let out after 7 weeks, came back in 7 days.

Pharaoh, the king in Egypt had a dream of 7 fat and 7 poor cows and 7 full and 7 empty ears of grain.

Jacob was servant for each of his wives 7 years. When he journeyed home, his father-in-law pursued him 7 days. When Jacob died his son mourned 7 days.

Seven priests, with 7 trumpets, were around the City of Jericho 7 days and on the seventh day they made the wall round 7 times, and the wall of the city fell.

The Bible was translated by 7 Jews to the Greek language. Peter asked Jesus if it was enough to forgive his fellowman 7 times a day, but Jesus said seven times 7.

We have 7 psalms of repentance, 7 petitions in the Lord's Prayer and on the Cross Jesus spoke 7 times.

In Revelation we read of 7 churches, angels stand before God to receive and carry out orders for the human race. The body of Jesus received 7 wounds on the Cross. The head of a person has 7 openings.

Seven wise men ruled Greece. Germany had 7 Kings and the 7th became Kaiser. Our wise men tell us, the world has 7 wonders, and on 7 hills Rome, Constantinople, Lemberg and Lisbon are built.

The cities of Thebes, Athens, Bagdad and Morocco had each 7 gates in their walls around the city.

Solomon's throne had 7 steps. The Nile River has 7 arms, the rainbow has 7 colors, and music has seven tunes.

If any of the readers has more "sevens," let us hear from you.—M. B. East, Reedley, Calif.

GOD IS LOVE

By Maris Wright

for the Gospel Herald.

The Bible tells us that in the beginning God made the earth, and sea, and sky, and every living thing.

None but a good and loving Father would have made this bright and beautiful world, full of birds and flowers and sunshine. How great and glorious God must be! And yet He is not too great to care for the smallest thing He has made. A little baby lying in its cradle is as precious in God's sight as a king upon his throne. David says of God's goodness, "How excellent is thy loving kindness."

Every blessing we possess—our friends, our clothes, our food—God gives us. All He asks in return is that we should give Him our hearts, and love and obey Him.

If we do this, we need never fear Him. We may think of God as great, and wise, and wonderful, but—better than all—that "God is Love."

Coatesville, Pa.

JOTTINGS

(Continued from page 947)

secret lodge, in life insurance, in entanglement with politics, in unions and alliances and card playing and the World's Fair and other fairs, all antagonistic to the Golden Rule and pure religion "unspotted from the world." Then some of the issues which the Church should guard against are: Lord's Day desecration, the reading of trashy and unsound literature, listen-

ing to unsound sermons through radio; educating away from the true faith, infant baptism and worldly jazz music, which supplants devotional congregational singing; itching ear teaching, preaching, worldly church entertainments, and frolics.

Then in fashion, which a writer says is one of the greatest evils in the world, and which the fashionable teachers and preachers are afraid to tackle, there are the immodest fashion fads: bare arms and breast, knee dress with skin-imitation hose and fashionable "toothpick" shoes; aping after men in dress and unsightly hair fixing and curling and bobbing and face painting; following unsanitary and world-fashion of (men and women) going without head-gear rather than follow the church order of wearing a modest head-gear becoming for Christians.

Oh, the inconsistency and folly of church members aping after the sinful fashions of the world. Do they not consider that many, many precious souls are drowned in worldliness and ruin by their worldly influence of worshipping the goddess of fashion; and that enormous amounts of money are spent and wasted, enough to support hundreds of missionaries, by the wearing of showy and expensive and fashionable and superfluous articles of attire; and by the ornamentation with gold and pearls and flowers and hangings and cravats—things and issues, all of which cater to world-fashion and foster pride and vanity more than serve for comfort and protection of the body; and which are also forbidden in a host of Scriptures as well as in half a dozen commandments in the last text above and in the discipline of the fundamental Church?

Disloyal people call some of the issues mentioned in this essay, "little things;" but the Bible and sound teachers do not overlook forbidden things as "little" which the devil uses to make big things.

Think of the millions of souls lost and the churches dragged into the maelstrom of apostasy and the stupendous amount of money spent and wasted through the ungodly institutions, the theater, the moving picture show, the dance, the circus show, and war; and by the use of tobacco and strong drink, and showy and extravagant automobiles and houses—and there would be enough money to evangelize the world if the devil had not wasted it.

Then talk of hard times? The people in the heathen countries are more willing to lay off and forsake wrong and forbidden things after they are converted and have joined the Church, the missionaries say, than the American church members are with their "heathenized Christianity." "Get converted, get the inside clean of pride and sin, and the outside will be right."

Recapitulation

That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. 6:27.

If all the churches and church members were minded like Christ, and would obey all the commandments of the New Testament, there would be no drifts in the churches.

"One may be a bright Sunday school teacher, may even teach effectively; one may preach and pray so that his audience will be spell-bound, and do a lot of other things all to no avail if God's will is not obeyed."

The drifting churches can not build a pure religion "unspotted from the world," and evangelize the world with a fractional Gospel. They can build only a fractional Gospel church which does not answer God's description of His Holy Church. The whole Gospel must be preached with the "all things whatsoever" Christ commanded.

North Lima, O.

"OUR FATHER"

(Continued from page 950)

says that all things work together for our good, whether that be affliction in body, personal losses, loss of friends, or shattering of fondest hopes and ambitions? The story is told of a man who was stranded all alone on an island. Being a Christian, he had the right to claim Rom. 8:28. Imagine how he felt one day, on returning toward his shack that he had built for himself, probably with great difficulty and labor and which contained all that was precious on earth to him, when he saw the shack going up in smoke. Still he trusted. Very soon a vessel came in sight and rescued him because those on board had seen what they termed his smoke signal of distress. So sometimes what we consider our greatest losses are used by our heavenly Father as the means of greatest blessing.

A third and last privilege we shall consider as being ours because we can say "Our Father" is the blessing of being loved. How we appreciate those on earth who shower love and affection upon us, especially when we are distressed! How much more we should be glad that "Our Father" loves us with a greater love than an earthly parent can! "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). Jesus said to those whom He taught to say "Our Father," that as the Father had loved Him so the Father loved them. (Jno. 17:23). "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13). "Behold, what manner of love the Father hath bestowed upon us that we should be

called the sons of God" (I Jno. 3:1). Praise God for His wonderful love bestowed upon us who can say, "Our Father." Praise God for the privilege of being in the family of God now, children of God, heirs of God, and joint heirs with Christ, and of being like Him when He comes. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

Canton, Ohio.

CORRESPONDENCE

(Continued from page 953)

ples," which was very helpful to all Sunday school workers, and also to others who were interested. Each evening during this conference Bro. Erb spoke a period of time on "Old Testament Poetry and Prophecy," followed by an evangelistic message by our pastor, Bro. E. M. Yost. This conference has proved an encouragement to all who were able to attend. Many of our members who are students at Hesston College were able to be with us during Christmas vacation, but at this writing have returned back to school. A few others returned with them to attend the special Bible term.

The new officers for the New Year are as follows: S. S. Supts., W. A. Smith, and Clyde Jantz; Sec., Vernon Schmidt; Treas., Pete Schmidt; S. S. Chor., Pearl Koehn; Church Chor., W. A. Smith; Usher, Fred Schmidt. Joe Unruh was elected treasurer in the Board of Trustees. C. J. Dirks was elected our Mission Board member. We ask an interest in your prayers that in everything that is done at this place God may have all the honor and praise.

Jan. 16, 1936. Pearl Koehn.

Springs, Pa.

Bible Conference.—Dec. 19-22 Brethren T. K. Hershey of Argentine, S. A., and A. J. Metzler of Scottdale, Pa., instructed us in Bible Conference.

We had a well arranged program and topics were ably discussed. Children's meeting announced for one night but not enough children in attendance to have it. Instructors were almost made to feel that we had no children. The last night, Sunday evening was normal in attendance. House well filled. A number of reasons attributed to lack of attendance. The extreme cold and snow causing travel difficult and dangerous. Again, it was a busy time, that some could not attend.

Christmas Services.—The S. S. Christmas services were held Christmas eve. A well filled house. Program was good and well rendered. Attendance not to overflowing as usually.

Christmas Morning Services.—At 6 A. M. about 150 brethren and sisters gathered for early morning services. This was an impressive service. Very

marked and commendable was the quietness preceding opening of services. To our shame, too often, our Sunday morning service is preceded by mumbling of many voices before opening of services. This quietness prevailed throughout the services. Between songs and spoken word that stillness was ever present. The clock seemed to click more loudly than ever before.

Home-comers.—The home-comers during Christmas vacation were: Sister Alta Schrock, Bro. Ray Haning, Brethren Harold and Clyde Miller, Sisters Viola and Minnie Bittinger, Sister Alta Shoemaker, Sister Mabel Bittinger, Sister Alma Maust, Bro. Floyd Yoder and wife, Sister Anna Bender, Twila Gelnett, Oliver Shenk.

Visitors.—Sister Hershey accompanied her husband in attendance at our Bible Conference. Paul Huber of Lititz, Pa., now attending Pennsylvania State College, spent his vacation in Springs. Bro. Chester Miller spent Saturday and Sunday, Jan. 11 and 12, with his mother, Mrs. Hannah Miller.

Funerals.—Many from this place attended the funeral of Sister Savilla, wife of Bro. E. K. Blauch of Pinto, Md., Jan. 15, at Pinto. Also this afternoon, the funeral of Sister Katie Kinsinger of the Casselman congregation was held at the Casselman Church.

May the Lord bless the bereaved ones.

Sincerely,

Jan. 18, 1936. Elmer E. Bittinger.

Hubbard, Oreg.

(Bethel congregation)

Greetings in Jesus' Name:—A series of meetings were held here Dec. 1-13 with a good attendance. Bro. John Hochstetler of Creston, Mont., was the evangelist. His messages with a full-Gospel ring were much appreciated and gave encouragement to press forward with greater zeal. One soul publicly confessed Christ, with others counting the cost. Among these were several young men who were once one with us but are now in the world. Will Christians join us in prayer that these may more seriously consider their condition?

On Dec. 22 our Sunday school was reorganized and the following were elected: Supts., John M. Snyder, Aaron Nofziger; Sec.-treas., Allen Snyder; Chors., Anna Snyder, Elsie Schrock; Libr., Julius Schultz; Children's Meeting Leaders for 6 Mo., Mary Nofziger, Anna Snyder.

Church officers for the year were elected at our annual business meeting with the following results: Trustee, Lester Burkholder; Sec.-treas., Chris Snyder; Church Chors., Jacob Kauffman, D. L. Gingerich; Cor., Alvin Rogie; Periodical agent, D. H. Kauffman; Ushers, Julius Schultz, Paul Snyder; Libr., Circulation Com., Julius Schultz, Alvin Rogie, Anna Snyder; Summer Bible School Com., Fred J.

Gingerich, Sam Schrock, Anna Snyder; Member Mission Com., Lester Burkholder.

Jan. 20, 1936.

Alvin Rogie.

Canton, Kans.

(Spring Valley congregation)

Greetings in the Name of Our Savior and Friend:—We were privileged to have Bro. L. S. Yoder of Lyman, Miss., with us Sunday morning. He delivered an inspiring sermon on the subject, "Giving God a Chance." Text: Mal. 3:10. The question was asked: How far are men from being satisfied? Men cannot be satisfied as long as they refuse to put their confidence in God, as long as they continue to forget Him. If the world would recognize Him, it could not contain His blessings He has to give. God wants to see man happy, and to be happy we must give Him our time, talents, service, and even self. We need a prayer meeting within our own hearts. We can give God a chance by allowing ourselves to be used in His great program. If we fail to yield, the program will be unfinished.

For the evening service Bro. Charles Diener gave an interesting talk on "History of the Early Church." This was followed by a sermon by Bro. D. Stutzman, of Kingman, Alta. Subject: "Needs of the Church." Text: Acts 4:31—"When they had prayed, reading further we see the result of prayer. Two things the church greatly in need of today are an infilling of the Holy Spirit and the power to proclaim the Word of God with boldness. When we are filled with world things there is no room for the Holy Spirit. Are we as young people fulfilling the need of the Church as we should? We are the Church of tomorrow.

Wishing each reader of this paper God's richest blessing, I remain,

Jan. 20, 1936. Rachel Sommerfeld.

Newton, Kans.

(Pennsylvania congregation)

Dear Readers of the Gospel Herald:—How wonderfully we see the mercy of the Lord shown to us, as He turns the pages of our days in this New Year.

On Sunday, Jan. 5 we had Bro. L. S. Yoder of Lyman, Miss., with us. He brought us a message of "The Faith that Wins." On Sunday, the 19th, Bro. Elmer Bontreger of Bloomfield, Mont., preached for us on the subject of the "Power of the Holy Spirit."

We are looking forward to a series of meetings to be conducted by Bro. L. S. Yoder, beginning on Sunday, Feb. 9. Will you join with us in prayer that these meetings may be a real revival, that the Church may be cleansed and strengthened to a closer walk with God; and that the lost and

ferent ones may be awakened to
alize their condition?

We were glad to have most of our
dearest brethren and sisters with us
last Sunday. Grandma Erb came in
right and early. We are hoping that
we may have good roads during our
meetings, because some of us have
several miles to the highway. You
do not have had experience with Kansas
and know what we mean.

Again we say, remember us in
prayer. In His name,

Jan. 20, 1936. Emma Fenton.

Tavistock, Ont.

Greetings in the Master's Name:—
The Lord abideth faithful, His prom-
ises fail not, and His Word abideth
forever.

Bro. M. S. Zehr of Pigeon, Mich.,
came into our midst and conducted a
series of meetings from Dec. 27 to
Jan. 5, preaching the Word with power
and laboring among the brotherhood.
We were made glad that one soul con-
fessed Christ and two more have ex-
pressed a desire to be reclaimed. They
have not yet been reinstated on ac-
count of our bishop, Bro. Dan S. Iutzi,
and wife being called to Lancaster Co.,
Pa., by the death of Annie King, sister
of Sister Iutzi. They were accompa-
nied by Bro. Jacob D. Roth and his
daughter Mary. Our prayers are that
these souls may find peace and real-
ity in the service of the Master and be
faithful to their Lord and Savior Jesus
Christ.

Our term of Bible school at East
Orpha A. M. Church near Tavistock is
progressing favorably, with good in-
terest shown by those attending. We
are in the 3rd week now. We have an
enrollment of 47 at present. There
have been a number who could not at-
tend all the time on account of mumps
and scarlet fever in the vicinity. The
brethren, Jacob R. Bender and M. S.
Zehr, have labored faithfully in this
capacity and greatly desire the pray-
ers of all God's children that God may
direct and lead that the Holy Spirit
may have His way.

May God bless the efforts put forth
in His glad service.

Jan. 22, 1936. Jacob R. Bender.

Cherry Box, Mo.

(Mt. Pisgah congregation)

Greeting in Jesus' Name:—On Dec.
9 we reorganized our Sunday school
as follows: Supts., Uriah Johnston,
Paul Yoder; Chors., Lois Johnston,
Louise Wise; Secys., Russel Detwiler,
Margaret Bissey; Cor., Orpha Detwi-
ler.

Our Sunday school is closed for sev-
eral weeks on account of scarlet fever,
one family of our small number has
it. Three of our older sisters are quite
poorly this winter.

Ralph and Oren Detwiler were

privileged to attend the four-week Bi-
ble School held at Wayland, Iowa.

We beg an interest in your prayers
for our behalf.

Jan. 22, 1936. Orpha Detwiler.

South English, Iowa

(Liberty congregation)

Dear Readers, Greetings:—Sunday
evening, Dec. 15, Bro. Milo Kauffman
of Hesston, Kans., preached for us.

On the evening of Dec. 21, the Gos-
pel team from Goshen College gave us
a helpful program. Subject, Consecra-
tion.

On Tuesday evening, Dec. 24, the
Gospel team of Hesston College gave
us a helpful program.

Our Sunday school has been reor-
ganized for this year as follows:
Supts., L. J. Powell, Homer Wenger;
Chors., Mary Powell, Harry Wenger;
Sec.-treas., Lloyd Weaver, Gladys
Reade.

We had singing all day New Year's.
We did not have a large attendance,
but all present enjoyed the singing.
Bro. Silas Horst spoke on the Value
of Song, and Bro. Homer Wenger
spoke on the Challenge of 1936. In the
evening we were favored with a mu-
sical program given by a men's chorus
from our sister congregations.

Jan. 27, 1936. Leda Grove.

SPECIAL MEETINGS

Lancaster, Pa.

Report of the annual New Year's Meeting
held at the East Chestnut Street Mennonite
Church of Lancaster, Pa., January 1, 1936.

Program and Speakers.—(Forenoon) De-
votion (Psa. 107:1-21), Park Book; New
Year's sermon (Ex. 40:2), Aaron Mast; Di-
vine Certainties, Arthur Miller; Good Things
for God's People, Jacob Charles; Dismissal
and Benedictory prayer, Christ Martin. (Af-
ternoon) Devotion (Num. 13:31-33, 14:1-12),
A. A. Landis; Objectives of the Sunday
School and How to Realize Them, Lester
Wenger; Means to Prevent the Teen Age
Exodus, Frank Garman; Teachers' Motives
to Earnest Work, Ross Rowe; Relation of
Summer Bible School to Sunday School,
John R. Mumaw; Comments, N. H. Mack;
Benedictory prayer, D. N. Gish. (Evening)
Devotion (Psa. 91), Joseph Lehman; How
to Get Rid of the I-am-Better-Than-Thou
Attitude, John R. Mumaw; Building on the
Rock in a Modernistic Age, Aaron Mast;
Prayer, Chris Lehman; Benedictory prayer,
Aaron Mast.

Thoughts Gleaned.—If we are not going
to stand on the Word of God (the solid Rock)
we'd better close our church doors and put
a placard on it saying "Icabod" ("the glory
of the Lord has departed"). The Rock will hold
us if we stand and remain on it. Who would
rise up and say, "I am better than thou" when
the Bible says that the nations are as a drop
in the bucket. Every person should feel the
need for the proper evaluation of his talents.
The summer Bible schools were not intended
to take the place of the Sunday school, but to
be supplementary to it. We need summer Bi-
ble schools to teach Bible principles often
neglected in the Sunday school and day
schools. Each Sunday school lesson should
be taught as though it were the last Gospel
message each pupil will hear in this world.
It might be well if the present Sunday school

leaders would ask the older leaders what the
original objectives of the Sunday school were.
Future prospects of the child of God are in-
comprehensible. "No good thing will he
withhold from them that walk uprightly."
We should invest our lives in something that
pays big spiritual dividends. Where you will
spend eternity depends on what use you make
of time. A home without a family altar is like
a house without a roof. "On the first day of
the first month shalt thou set up the taber-
nacle of the tent of the congregation" (Ex.
40:2).

J. L. Sauder, Secretary.

Altoona, Pa.

Report of the annual New Year's Day Bi-
ble Meeting held at the Mill Run Chapel, Jan.
1, 1936.

Organization.—Mod., Charles H. Weyandt;
Secy., Fannie R. Zook.

Program and Speakers.—(Forenoon) De-
votional (Mark 13), Harry Cashman; Power
and Unity, E. J. Berkey; New Year's Sermon,
Joshua B. Zook. (Afternoon) Song and Praise
Service, Walter Hampton; Conscience Void
of Offense; E. J. Berkey; The Sin of Sowing
Discord, Joshua B. Zook. (Evening) Song
Service and Devotion; Children's Meeting,
Mary R. Yahn, Allensville, Pa.; True Chris-
tianity vs. Profession, Joshua B. Zook; Ser-
mon (Isa. 40:31), E. J. Berkey.

Thoughts Presented.—Unity, oneness. Man
cannot properly be one unless he has Jesus
Christ as his Savior. Jesus Christ is our head.
In Christ we are one body. Our lives should
be such that no one loses a blessing. When
Christ is our head, we act as live wires to send
out the gospel to all. Where there is unity and
peace, souls are won for Christ. We are to
look back in the Word of God; to look up;
to look forward; to look around. If we are
loyal, faithful and obedient to God, He will
give us grace. Our conscience aids us in dis-
tinguishing right from wrong, and we should
heed when God speaks. Believers have a ring-
ing testimony when guided by a carefully
guarded conscience. When we sow discord,
the world looks on, sees our sinful ways, and
disbelieves. It destroys the peace and unity
of the Church. The Word of God stands for
true Christianity and gives us a passport into
the glory world. Christ loved us when we
were in sin, bought us with a price, and for-
gives us freely. We should be willing to for-
give others, because Christ forgave us. God
doesn't answer prayers of empty profession.
We can have the blessed peace of waiting on
God, and being in a prayerful mood and being
content is a great blessing for those who wait
on Him. If the Lord leads, this blessing will
be ours. Our waiting brings us strength. We
have God's promises, and they are ours. Put
yourself on the altar, and let God work
through you. Secretary.

Mattawana, Pa.

Report of the third Quarterly District Mis-
sion Meeting held at the Mattawana Men-
nonite Church, Jan. 12, 1936.

Organization.—Mod., Harry Kauffman;
Chor., Bennett Byler; Secy., Salina Yoder.

Program and Speakers.—Blessings and
Curses on Israel (Deut. 28), Milton Vogt;
Devotional (Matt. 28:18-20), John D. Burk-
holder; Children's Meeting—Our Children in
India, Milton Vogt; Our Part in Carrying
out the Great Commission—(1) In the Com-
munity, Milo Yoder; (2) In the Home Field,
Elmer Yoder; (3) In the Foreign Field, Si-
mon Kanagy; Our Mission in India, Milton
Vogt; Devotional (Isa. 53), Milo Yoder; How
Create a Deeper Interest in Mission Work,
Aaron Mast; God's Picture of Christ, Simon
Kanagy; Making Many Rich, Milton Vogt.

Thoughts Presented.—Missionary work
must first begin at home. Spirit-filled church-
es are necessary for successful mission work.
Paul, Timothy, and Peter are examples of
Spirit-filled workers. Paul's religion was con-
tagious. Hindrances—greed of gain, prayer-
less lives, selfishness. Paul had a knowledge

of the Word. The Gospel delivers from the penalty of sin. Jesus is the Light of the World, the Bread of Life, the Resurrection and the Life. Missionary meetings help stimulate interest. If we ever expect to get a vision of the need we must go to the Word. A person really born again will have a testimony for Christ. Everybody needs a message from God. Jesus Christ is pictured on every page of the Scriptures. A picture of His humanity—on the Sea of Galilee, at Cana at the wedding, at the grave of Lazarus. He has all power (Heb. 10:12; Mark 10:25; Heb. 8:12; Luke 19:10). "The Son of man came to seek and to save." He is our Advocate. By His death on the cross the burden is lifted. His power is connected with love. Jesus intercedes and pleads for us. God clothes each believer with the righteousness of Christ. Riches of this world are perishable. "Seek ye first the kingdom of God." "Where your treasure is there will your heart be also." "Freely ye have received, freely give." Secretary.

Married

Jones—Kauffman.—On Jan. 1, 1936, Bro. Wade Jones of La Junta, Colo., and Sister Marian Kauffman of Manson, Iowa, were united in marriage at the home of the bride's parents, Bro. and Sister Noah D. Kauffman, Bro. Nick Stoltzfus officiating. May the Lord's blessings attend them through life.

Donelson—Martin.—Bro. Clarence Donelson and Sister Clarice Martin, both of Hopedale, Ill., were united in marriage at the home of the groom's parents on Dec. 21, 1935, Bro. Simon Litwiller officiating. May God's rich blessings attend them through life.

Engle—Garber.—On Thanksgiving Day, Nov. 28, 1935, at the home of Bro. Noah W. Risser, Bro. J. Martin Engle of Elizabethtown, Pa., and Sister Ethel N. Garber of Bossler's congregation, were united in marriage by Bro. Jacob Martin, grandfather of the groom. May their journey through life be prosperous and filled with Christian joy.

Obituary

Stoltz.—John Stoltz died Jan. 2, 1936 at Ottsville, Pa.; aged 75 years. He was born in Switzerland, probably in a community of Mennonites. He emigrated to America about 30 years ago, accompanied by his wife and two other companions. All the others have preceded him in death, all buried on one plot in the Deep Run Cemetery. They were no members of the Church, but associated with our people. He is survived by 1 brother living in Chicago, who came east in an airplane to attend the funeral. Services were conducted by the home ministers.

Yoder.—Levi Ernest, son of Bro. and Sister L. S. Yoder of Lyman, Miss., was born June 13, 1915, at Nappanee, Ind.; died Jan. 17, 1936, at Meridian, Miss.; aged 20 y. 7 m. 4 d. Ernest has been an invalid all his life. However, we do not think of his crippled body having a crippled soul, and are glad for his sake, that his soul is at rest with Jesus. He leaves father, mother, 5 brothers (Paul, Titus, Joseph, Reuben and Melvin), 4 sisters (Ruth, Esther, Mable and Anna Martha). Funeral services were held at the Gulfhaven Mennonite Church, conducted by Bro. Paul Hershey. Text, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4).

Yoder.—Funeral services for Daniel J. Yoder, a highly respected farmer of near Allensville, Pa., were held at his late home Sept. 27, 1935. He met instant death when he fell from a load of hay, causing the fatal injuries. Age 67 years. He leaves his widow (maiden name, Miss Lydia Zook), 1 son and a daughter (John

Yoder of Kishacoquillas and Mrs. Emanuel Peachey at home), 2 brothers (Christ F., and John K. Yoder) and a sister (Nancy, widow of David Yoder), all of Allensville. He was a widely known farmer and a member of the Amish Church of the Peachey faith. The esteem in which he was held was demonstrated by the large number of friends who gathered to pay their last respects.

Hartzler.—Levi Z. Hartzler was born Sept. 4, 1853. He was the only son of Jacob A. Hartzler and Magdalena (Zook) Hartzler. His two sisters (Nancy and Lydia) preceded him in death. Feb. 15, 1887, he was joined in marriage to Sara Plank. This union was blessed with 1 daughter and 2 sons: Mattie, Ezra and Levi. Levi and Mattie preceded him in death. He leaves his bereaved companion, 1 son (Ezra), and 8 grandchildren. He died at his home on Greenwood Street (Nov. 17, 1935) aged 83 y. 2 m. 13 d., after suffering the entire day from the effects of a heart attack. Services were held at his home by Samuel W. Peachey and John B. Peachey. Interment in Locust Grove Cemetery near Belleville, Pa.

Bridgman.—Alice Mae Bridgman was born April 2, 1935; died Jan. 20, 1936. Little Alice did not seem to be seriously sick; just a bad cold, the parents thought, but about 3:30, when her mother awoke to see after the child she was found dead in her little bed. Alice was the third child of Bera and Emma Allison Bridgman, and always was a robust child; but God in His wisdom saw fit to take her to Himself. The doctor pronounced her disease scarlet fever, followed by pneumonia. Private funeral was held at the family residence several miles north of Lakeland, Shelby Co., Mo., by J. M. Kreider. Text, Mark 10:13-16. Little Alice leaves her parents, 1 grandfather (Allison), 1 grandmother (Bridgman), and a number of uncles, aunts, and cousins. "Gone, but not forgotten."

Erb.—Fianna M., widow of John M. Erb of Mount Joy, Pa., was born March 19, 1855; died Dec. 20, 1935 of complications after being in ill health for three years. She was a member of the Mennonite Church, Chestnut Hill congregation. She was the last of her family. She is survived by the following children: Milton G., Samuel G., and Howard G., all of Mount Joy; John G., Minnie G., and Ella G., at home; Jacob G., and Bertha G.—wife of John Habecker, both of Columbia, Pa.; also 9 grandchildren. Services were held at the home by Bros. Jacob Charles and Henry Lutz. Text, Rev. 14:13. Burial in Kraybill's cemetery.

"The lights are all out in the mansion of clay,
The curtains are drawn for the dweller's away;
She silently slipped o'er the threshold of night,
To make her abode in the city of light."

Townsend.—William H. Townsend was born near Masontown, Pa., April 4, 1854; died Jan. 15, 1936; aged 81 y. 9 m. 11 d. He was married to Rebecca Johnson March 12, 1876, who preceded him in death nearly 20 years ago. To this union were born 4 sons and 7 daughters. He became a member of the Mennonite Church about 40 years ago. He is survived by the following children: Orin L., McClellandtown, Pa.; Mrs. Olive Berkshire, Mrs. Bertha McCann, George W., Harry N., Frank J., and Mrs. Zetta Honsaker, all of Masontown, Pa., and vicinity; also 2 brothers (Hugh of Masontown, Pa., and Joseph of near Smithfield, Pa.) survive, and 44 grandchildren and 32 great-grandchildren. Funeral services at the Masontown Mennonite Church in charge of Bro. A. J. Metzler and Bro. J. A. Ressler. Interment in near-by cemetery.

Rice.—Henry, son of the late Owen and Annie (Moyer) Rice, was born at Deep Run, Pa., 78 years ago; died Jan. 12, 1936. He was one of the most respected and successful farmers of the Deep Run community all his life. He was married to Elizabeth Gahman, who died 6 years ago. Since the death of his wife he was ailing, especially in his mind, but was in bed only 2 weeks with complications and gen-

eral debility. He is survived by 2 sons (Abram and Henry), both living on the home farm also by 2 daughters (Mrs. Abraham Yothers, Blooming Glen and Mrs. Howard Atkinson, Dublin), 27 grandchildren, 7 great-grandchildren, and an older sister (Barbara Hunsberger), who was unable to attend the funeral. He was a member of the Deep Run Mennonite Church all his life. Services conducted by Jos. Mininger, Abram Hinstead, Enos Wisniewski and Abram Yothers. Interment in near-cemetery.

Kuhns.—Sister Maria S. (Burkholder), widow of Bro. Christian Kuhns, died at her home near Chambersburg, Pa., after an illness of weeks; aged 80 y. 11 m. 23 d. Her husband preceded her 16 years ago. She was a faithful member of the Church many years and a regular attendant at Sunday school and Church services as long as health permitted. She was a kind and loving mother and will be greatly missed by her family and many friends. She has gone to be with her Savior whom she loved and served. She is survived by 3 sons (D. J. B., and S. H. Kuhns) and 3 daughters (Annie, Mrs. Aaron Witmer, and Mrs. Samuel Ebersole). Her eldest daughter (Mrs. B. Eberly) preceded her in death a year ago. Another daughter (Mrs. Henry Horst) and young son (Jacob) died some years ago. She was a sister of Bishop John S. Burkholder, who died one year ago. Funeral services and interment at the Chambersburg Church by Bro. Jos. E. Lehman and Harvey E. Shank.

Baer.—Ezra, youngest son of Deacon Henry and Leah Baer, was born in Waterloo Co., On Nov. 30, 1890; died at the Kitchener-Waterloo Hospital following an operation for appendicitis on Jan. 2, 1936; aged 45 y. 1 m. 3 d. His illness was only of a few days' duration and therefore his death came as a distinct shock. At the age of 12 he confessed Christ to his personal Savior and united with the Mennonite Church. His testimony a few days before his death was, "I am ready to go." Sept. 9, 1919, he was united in marriage with Elizabeth Good of New Hamburg, Ont. This union was blessed with 5 sons and 1 daughter. He leaves his wife, 5 sons, 1 daughter, his aged mother, 5 brothers and 4 sisters. Funeral services were held Jan. 5, by M. H. Shantz at the home and M. Hallman and J. W. Witmer at the Latschar Mennonite church. Text, II Cor. 17, 18. A large concourse of people had gathered to pay the last tribute of respect. Burial in adjoining cemetery.

"Father, now your place is empty,
And your face we see no more;
But we hope to meet you,
Over on the other shore."

Landis.—Daniel B., son of the late Israel B. and Esther (Buckwalter) Landis, was born May 12, 1883; died at the Lancaster, Pa., General Hospital Jan. 4, 1936, of a complication of diseases; aged 52 y. 7 m. 22 d. He leaves to mourn his sudden and unexpected death, 1 sorrowing companion, 3 children (Melvin L., home, Ruth E., wife of Mark Buffenmyer, Ephrata, and Ivan L. at home), and 3 grandchildren (Dean, Gerald, and Barbara Ann Buffenmyer). He is also survived by 2 sisters (Mrs. David Witmer of Witmer, Pa., and Mrs. Christian F. Landis of Hartman's Station), brothers (Elmer B. and Phares B. of Hartman's Station), and many other relatives and friends. His family was at his bedside when the end came. We miss him sadly, yet we are glad his pain and suffering have ceased and confidence submit his soul to his heavenly Father, who doeth all things well. He was a member of the Stumptown Mennonite Church for many years, where the funeral services were conducted by Brethren David Landis and Elmer Martin. Texts, II Cor. 5:1; Jno. 1:1-4. Interment in the adjoining cemetery.

"We miss him, oh we miss him,
We miss him everywhere;
Can we help but shed a tear
To see father's vacant chair?"

The Family.

Bair.—Evelyn (Hoover) Bair, wife of Elvin Bair, was born near New Holland, Pa.; died Jan. 1, 1936, in her 28th year, near Bird-hand, Pa., following a three-day illness of pneumonia. She leaves her sorrowing husband and 3 children (E. Robert, John Jacob, and Gene), her parents (Jacob and Lydia Ann Hoover) and these brothers and sisters: Clement, Aaron, Mary, Charles, Louis, all of New Holland; Mrs. J. Adam Weaver, East Earl; Mrs. David Nolt, Ephrata; John of Lancaster; and 2 aged grandmothers (Mrs. Mary Hoover and Mrs. Sara Burkholder). Her passing has cast a gloom over the family circle as well as over the community. To know her was to love her. We who are mourning the loss cannot understand why she was called when she was much needed in the home. We submit under the chastening hand of our Lord. She was a member of the Stumptown Mennonite Church, where services were held by the ministers, David Landis, Elmer Martin, and Abram Martin. Texts, Jas. 4:14; Rev. 21:4.

Beautiful toiler, thy work all done,
Beautiful soul, into glory gone;
Beautiful life, with its crown now won,
God giveth thee rest.
Beautiful spirit, free from all stain,
Ours is the heartache, the sorrow and pain;
Thine is the glory, the infinite gain,
Thy slumber is sweet."

Yoder.—Samuel T., son of Jacob N. and Leah Yoder, died at his home in Belleville, Pa., Dec. 1935. He had been ill for seven days with bronchial pneumonia. Age, 68 y. 9 m. 25 d. In his early youth he attended the common schools and later followed the occupation of farmer. He was united in marriage to Annie Staybrook of Belleville on Feb. 21, 1893, to which union children were born. Two daughters and 1 son passed away in infancy. His wife died on Dec. 10, 1926. He is survived by 3 daughters and 1 son (Sadie, wife of Levi Esh, Allensville; Jacob R., married to Hattie Weber, Allensville; Katura, at home; and Katie, married to David Yoder of Allensville); also 1 sister (Mrs. Jonas D. Yoder). He united with the Locust Grove Amish Mennonite Church in his early youth and was ordained a minister Jan. 15, 1900, which duties he very faithfully performed until the time of his death. He was one of the stalwarts of his church and was a conservative progressive leader among his people; being a friend and father to his fellowman, to whom he was faithful until the end. He was a man to whom you could go for advice and guidance and leave him comforted, knowing that whatever he told you was right. Funeral services at the Locust Grove Mennonite Church Dec. 6, 1935, with Bros. John B. Zook and Aaron Mast officiating. Interment in cemetery near the church.

Blough.—Levi A. Blough was born June 17, 1855; died Jan. 9, 1936; aged 80 y. 6 m. 22 d. He was married to Lavina Thomas Dec. 31, 1876. She died Dec. 14, 1879. To this union was born one son who died in infancy.

On Jan. 2, 1881, he was united in marriage to Annie Wingard, who died Feb. 14, 1925. Surviving are the following children: Polly, wife of Ed Thomas; Sue, wife of S. K. Eash; Katie, wife of Homer Baer; Margaret, wife of Lawrence Speigle; Elsie, wife of John Shwalter; Edith, wife of Clarence Collins. Wesley, Sallie, Bertha, and Annie Ruth preceded him to the grave. He is also survived by one brother (Jacob A. Blough).

He united with the Mennonite Church about sixty years ago. In 1890 he was ordained to the ministry, in which he served faithfully until his death. He was a loyal defender of the faith, ruled his people through love, and held the esteem and good will of all people as far as he was known. His voice will be missed in his home congregation and in the Southwestern Pa. Conference where he served so faithfully and well. The whole Church was the field of his interest and prayers.

Funeral services were held Jan. 11 at the home of Homer Baer and at Blough Mennonite Church, in charge of A. J. Metzler, assisted by

J. A. Ressler, James Saylor, S. G. Shetler, and Harry C. Blough. Text, Jno. 4:37, 38. Buried in cemetery near by.

Landis.—Abraham, son of Jacob and Deborah Landis, was born near Elkhart, Ind., Feb. 12, 1857; passed away at Bethesda Hospital, Goessel, Kans., Jan. 16, 1936; aged 78 y. 11 m. 4 d. In 1880 he came with his parents to Spring Valley Tp., McPherson Co., Kans., and lived with his parents until his father's death in 1902. Since he was never married he lived with his brothers and sisters and sister-in-law and a few months with one of his nephews until Nov. 13, 1935, he was taken to the hospital. He outlived all his brothers and sisters and four of his half-brothers and sisters. He is survived by 1 half-brother (William Landis of Canton, Kans.), 1 half-sister (Anna Landis of Hesston, Kans.), 2 sisters-in-law, and 20 nieces and nephews. He was a faithful member of the Mennonite Church for the last forty or more years, and his seat at the church was never vacant as long as health permitted. One of his chief delights was to give gifts and help those with whom he came in contact. He had been quite active until about a year ago there was a marked failing in his health and he gradually became weaker until the end. We have the confidence he has gone to the mansions prepared for God's children. Funeral services were held at the Spring Valley Mennonite Church Jan. 18 by Bro. J. G. Hartzler assisted by Bro. Milo Kauffman and Bro. Edward Selzer. Text, Gen. 49:18. Burial in adjoining cemetery.

Nafziger.—Cathrine, daughter of Joseph and Barbara (Nafziger) Springer, was born near Minier, Ill., Nov. 25, 1865; died at her home in Hopedale, Ill., Jan. 8, 1936, after an illness of a number of years' duration. She had been confined to her home for the last 13 months. Age, 70 y. 1 m. 14 d. On Feb. 14, 1886, she was united in marriage to Christian B. Nafziger. To this union were born 9 children, of whom 2 (Joseph and Barbara) preceded her in death. She leaves her companion and the following children: Marie, Aaron, and Lawrence of Hopedale, Ill.; Jonas, Emma (wife of Noah Christner), Levi, and Simon of Minier, Ill.; also 19 grandchildren, 1 great-grandchild, and the following brothers: Valentine and Joseph of Hopedale, Ill.; Christian and Benjamin of Minier, Ill.; also many other relatives and friends. In her early youth she united with the Hopedale Mennonite Church, to which she remained faithful to the end. Although called upon to bear a long illness, she bore her affliction with much patience, always ready and glad for the time to come when she should depart from this life. Funeral services were held Jan. 11 at the Hopedale Mennonite Church, conducted by Bro. Simon Litwiller, assisted by Bro. Jonas Litwiller. Text, Rev. 14:13. Interment in Hopedale Mennonite Cemetery.

"Mother's chair is empty now,
And the voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Blosser.—Eli, son of Abraham and Hannah (Detwiler) Blosser, was born March 13, 1863, on the farm where he spent his entire life; died Jan. 18, 1936; aged 72 y. 10 m. 5 d. On March 22, 1888, he was united in marriage to Sarah Yoder of near North Lima, O. To this union were born 3 children (Willard A. of Chicago, Mrs. Clarence Weaver of near North Lima, and Noble E. who lives on the home place). Two brothers (Henry and Joel Blosser) and 3 sisters (Saloma Weaver, Mary D. Reed, and Ella Leinbach) preceded him to the spirit world. Two sisters remain (Cathrine Ann Blosser of North Lima, and Mrs. Sarah Kurtz of near Columbiana). Besides his faithful companion, he leaves his 3 children and 8 grandchildren. In 1891 he with his companion united with the Mennonite Church, to which faith he remained true to the end, and in the interests of which he labored unceasingly. He was interested in the missionary activities of the Church and

served on the Board of the Youngstown Mission and also of the Canton Mission for a number of years. In 1921 he was ordained a deacon. This increased his opportunities to serve the Church. His last forenoon was spent in completing a task assigned to his office as deacon. He finished his task, laid it aside, and fifteen minutes later answered the call of his Master whom he endeavored to faithfully serve. Funeral services were conducted in the home by Bro. J. S. Gerig, and at the church by Brethren Paul Yoder, S. A. Yoder, and I. B. Witmer. Text, Matt. 24:44.

Zeigler.—Sarah, daughter of Solomon and Elizabeth Zook, was born Oct. 11, 1852; died Jan. 20, 1936; aged 83 y. 3 m. 9 d. She was the fifth oldest of a family of 11 children, all of whom preceded her to the spirit world, with the exception of 2 brothers and 1 sister (Mrs. Solomon Zook of Vistula, Ind., Samuel Zook of Jonesville, Mich., and Mrs. Elizabeth Weigley of Orrville, Ohio). She was united in marriage to Joseph Zeigler Dec. 14, 1869. To this union were born 5 sons and 2 daughters. She was preceded in death by her husband and 2 sons. She leaves 2 daughters (Mrs. Elizabeth E. Hurst of Wooster, Ohio, Mrs. Amanda A. Ewing of Medina, Ohio), 3 sons (Samuel J. of Orrville, Amos J. of Smithville, Alvin E. of Sterling), 14 grandchildren, 2 great-grandchildren, and many relatives and friends. Sister Zeigler confessed and accepted Christ in early life and united with the Oak Grove Mennonite Church, where she remained a faithful and devoted member, interested in the work of her Lord and Master. She lived that quiet, unassuming life of a Christian mother so characteristic of her modest self. She continued steadfast in the faith and promises of God, looking forward with confidence and hope awaiting her final call to enjoy the realities of the celestial city of God. Services were conducted by J. S. Gerig and A. L. Kreimer of Smithville, Ohio. Text, Heb. 11:10.

"Dearest Mother, thou hast left us,
Here our loss we deeply feel;
But 'twas God who hath bereft us,
He can all our sorrows heal."

Gingerich.—Christian C., son of Christian and Cathrine (Stutzman) Gingerich, was born in Johnson Co., Iowa, Jan. 8, 1853, in which community he lived his entire life; died at his late home in Kalona, Iowa, Jan. 18, 1936; aged 83 y. 10 d. In his youth he united with the Amish Mennonite Church and remained a faithful member until death, always taking an active interest in Church and S. S. activities, endeavoring to do his part to have them conducted on conservative and scriptural ground. On Jan. 21, 1877, he was united in marriage with Helena Swartzendruber and for 59 y. 3 d. they journeyed together through life. To this union were born 6 sons and 2 daughters. Two sons (Mahlon and Enos), 1 grandchild, 6 brothers, and 1 sister preceded him in death. Beside his bereft companion (who was unable to attend the funeral) he leaves the following children: George of Tuleta, Texas; Henry of Hemet, Calif.; Chris of Los Angeles, Calif.; Arthur of Wellman, Ia.; Mary Ann, wife of Andrew A. Yoder, and Nettie, wife of David G. Yoder, both of Kalona, Ia.; also 11 grandchildren, 2 great-grandchildren, 1 brother (Eli of Davenport, Ia.), 1 half-brother (Cornelius of Kalona, Ia.), 1 half-sister (Mrs. Enos Miller, Kalona, Ia.), and many other relatives and friends. Until 2 weeks before his death he was blessed with good health all his life and often expressed his appreciation of the same. During his 2 weeks of sickness (which consisted of heart trouble, which caused his death), he frequently expressed his readiness and desire to depart this life, which the Lord granted him without a long siege of suffering. Thus has ended a long and useful life. He was always eager to be of assistance to any who were in need, and thereby won for himself a large circle of friends. Funeral services were held at the Lower Deer Creek Mennonite Church, conducted by J. L. Hersberger and John Y. Swartzendruber. Text, I Cor. 15:35, 36.

CHRISTIAN LIFE CONFERENCE AND
SUNDAY SCHOOL WEEK

at the

Johnstown Bible School

Printed programs for the Christian Life Conference and the Sunday School Week at the Stahl Church in connection with the closing week activities of the Johnstown Bible School will be gladly sent to those desiring them. The conference is planned for four sessions, Saturday evening, Feb. 15, to Sunday evening, Feb. 16. The following names appear on the program: Wm. G. Detweiler, John L. Horst, S. G. Shetler, Geo. Hostetler, Milton Vogt, Roy Otto, J. Paul Graybill, Margaret Horst, Hiram Wingard, Richard E. Martin, and A. J. Metzler.

The Sunday School Week follows from Monday to Friday. In addition to most of the above workers the names of I. W. Royer, C. F. Yake, Mrs. J. L. Horst, Lina Z. Ressler, Aaron Mast, J. A. Ressler, and E. C. Bender appear. In addition to a full program of Sunday school work there will be special talks to brethren and sisters as well as several periods given to sewing circle work. All are invited to come. There will be a small charge for board for the week.

A. J. Metzler,
J. A. Thomas.

ANNOUNCEMENT

Eastern Mennonite School

Spend a profitable week-end at Eastern Mennonite School February 8, 9 by attending a Sunday-School Workers' Meeting and Mission Program. An intensely interesting program promising meetings of great inspiration and help has been prepared. Speakers: John and Catharine Leatherman, Alta Shenk, Ray Emswiler, Milton Brackbill, Jason Weaver, Paul Mining, Milton Vogt, Aaron Mast and E. G. Gehman.

Minister's Week February 10-13. Subjects and speakers: Prayer by Aaron Mast, sermon on Lessons from the School of Experience by N. H. Mack, the Mount by S. H. Rhodes, Meeting the Problem of World Influence by J. I. Lehman, Sermon Preparation by Chester K. Lehman, Lessons from the Apostolic Church by Henry E. Lutz, Devotional Studies in John 14-17 by Milton Vogt.

Chester K. Lehman, Dean.

ANNUAL MEETING

of

Mennonite Board of Education

To the Members of the
Mennonite Board of Education:

The Annual Meeting of the Mennonite Board of Education will be held in Aurora Hall in the Science building, Goshen College, on Feb. 17, 1936, at 9 A. M. Your presence is expected. If you cannot attend, send your written proxy to someone who will be in attendance.

Along with the usual business the following will come up for discussion and action:

1st: Amendment to Constitution relative to term of office. Proposed amendment.

2nd: Debt reduction program.

D. A. Yoder, President.

Proposed Change In Constitution

Article 7, section 2.

All Board Members shall serve for four years or until their successors shall have been duly elected and qualified, except the ex officio members who shall serve for the duration of their term of office. All officers and standing committees shall serve for two years or until their successors shall have been duly elected and qualified. In the year of adoption of this amendment, the president, treasurer, and fifth member of Executive Committee shall be elected for two years, and the vice president and secretary for one year; thereafter, all officers for a term of two years.

D. A. Y.

ANNOUNCEMENT

A two-weeks Bible school is to be held with the Leo congregation at Leo, Ind., Feb. 24 to March 6, 1936.

Instructors: S. G. Shetler (principal) and D. A. Yoder.

Subjects offered: Jeremiah, Exodus, Judges, Teachers' Training—Bible Survey, Christian Principles—Communion and Life Insurance, English, Mark, Teachers' Training; Bible Doctrine—Plan of Salvation, Vocal Music, Psalms, Bible Geography, II John, II John, Jude, and Romans.

Tuition, 75c per week. Board and room free to students from other communities. You are cordially invited to attend this school.

For further information, write,

Jos. S. Neuhouser, Grabill, Ind.

MENNONITE YEAR BOOK AND
DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House,
Scottdale, Pa.

FEBRUARY SALE OF BOOKS

That Our Peace Testimony May Not
Grow Dim

"Be ready always to give an answer to every man that asketh you a reason"

Shall we allow the world to outdo the Church in her program of preparedness? The books listed below, setting forth the Biblical doctrine of Nonresistance, and picturing the experiences of heroic Conscientious Objectors in wartime, should be read by all who are interested in maintaining and promoting this historical principle of our Church.

TAKE ADVANTAGE OF THIS LOW PRICE

Principle of Nonresistance—Horsch. Regular price\$.10
Should Christians Fight?—Wellcome. Regular Price10
Symposium on War—Horsch. Regular price10
Nonresistance in Practice—Hartzler. Regular price10
Mennonites in the World War—Hartzler. Regular price 1.00

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A TIMELY GIFT TO YOUNG MEN

This offer is good for February only.

Mennonite Publishing House, Scottdale, Pa.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

February 6, 1936

J. A. RESSLER, Editor

EDITORIAL

"No man can serve two masters" (Matthew 6:24).

* * * *

The remainder of the verse places the matter beyond the reach of reasonable dispute. There will be love and obedience to one of the two, hatred and disrespect for the other. And the final argument, as argument, is brief: "Ye cannot serve God and mammon." Jesus places on the one hand God, kindness in all He does, Father—loving Father—of His whole creation, righteous in all He does and says; and on the other hand, the most cruel and despotic of rulers, the principle of wealth, greed of money, so great in power that this principle is personified as a demon and his name is spelled with a capital—Mammon.

* * * *

The remainder of the chapter is explanatory. Anxious thought for the things of life is never in place. The cure for worry is trust in God. God plans our whole existence, so we need not worry. What we are to do at a particular time now future will depend on a score or more of circumstances not revealed to us now. We'll have to wait without knowing all about things until the proper time comes for us to know—whether we worry or not. If we at night take the rest God has appointed, if we trust Him to reveal the right thing for us to do when the right time comes, we'll be fresh and strong to meet the responsibilities and duties that God intends us to meet—in the morning.

* * * *

Just before I started to write this I went down to the place where left-over "Heralds" are kept, to get a copy of the latest issue for my "very own" file that I started a little while ago. Out past offices with doors open and folks busy, past the linotypes, and the

imposing stones, down the back stairway and in the back door, cast a glance at the four big presses and another at the little ones—trimmers and folders, the bindery, past the rear shipping room door, nodded to the mailing clerks busy with the addressograph, and found the paper I wanted on the proper shelf. Simple enough. I've made that trip scores of times, and many who read this know just what the whole scene looks like. What it meant to me just then was this: Here are about three dozen men and women working at just that many different tasks. The presses make a good deal of noise, so does the big folder, but that's as it should be. All's in harmony with the plan of work. Sometimes when I get down that way and all is still because several persons are waiting for some one else to provide the means of making a noise and getting things done, I say, "A little more noise, please!" And they smile at the pleasantry, knowing that it's not my responsibility to keep the noise going.

* * * *

There's harmony in the manifold diversity because each person employed is doing his or her work in the way intended, and the result is finished product. We're not investigating how things came to be thus, but just as we look in now, we see that if there were not somewhere a plan and a directing will all would be confusion. Suppose some morning George (there are several of that name here, so we are not personal) would come up to the stone room and say, "Foreman, I believe I'll work in your place today. Here, Marshall! You take these proofs; and you—" What do you think the foreman would say? Perhaps he'd say, "But these proofs were taken yesterday and the proof-reader has them already. You'd better—" Or suppose one of the editors were to go out to the linotype and nudge away the op-

erator and begin on the key-board without getting copy from the foreman or knowing how full to make the line or what magazine to use. Well! And so all down along the line. Things move properly because there is plan—and some one who knows enough about the plan to see that the plan is carried out. No one can serve two masters.

* * * *

If the text is true concerning this little publishing plant, how much more must it be respected when it comes to our place in the work Jesus Christ came to establish on earth. That there is diversity of tasks for the individual witnesses to our Lord and Christ is not only admitted but asserted by the authority of Scripture. Paul, in I Corinthians 12-14, patiently and systematically explains the unity in diversity in the Church as the work of Christ is done in and through it. Individual gifts differ, individual duties differ, individual responsibilities differ, but there is the one end in view—God's glory. And never, never, without serious consequences, will one individual worker seek to undermine the work of another, nor to belittle another's testimony, because the special gifts or spheres of service of one differ from those of the other. There is abundant room in the Church for every gift which may be possessed by individuals. One of the most reprehensible of offenses against God and His plan for the redemption of the lost is the attempt on the part of a professed worker to climb into prominence or fame or power by belittling the work of another. Boost, don't hold back. Even Moses, with all his meekness (perhaps because of it), was sustained in his position, when Miriam and others opposed him.

* * * *

There will be wrongs to be righted, but let us never forget that it is pos-

sible to hate the sin and the wrong, and still love the doer of the wrong because of his value as a human soul. Ye cannot serve two masters. If in anger and jealousy and reproach we chide another, we are serving the enemy of our souls. And just as certainly, if we neglect to cheer the one who is making a noble fight for righteousness, and may be almost overcome by the powers of evil, if we stand idly by and see him go down under a powerful temptation, we are casting our influence on the wrong side. Under such circumstances, it is often the case that a word of kindly cheer is all that is needed to turn the tide of battle against temptation. Let us be sure that our influence is on the side of right.

* * * *

What is true of individuals is equally true of bodies of believers. "No man can serve two masters," is true of bodies of workers, although it is also true that we stand in our individual responsibility before God, and can not claim individual immunity from this law because we have vowed our allegiance to a certain sect or creed. And yet there is a sense in which bodies of people, working together, believing alike, in conduct alike, representing a certain interpretation of the written Word of God alike, can be said to obey God or else to fail in obedience to God, in which latter case they serve the enemy of God. It is a solemn obligation we assume when we unite with a body of people claiming to be children of God. By their fruits we shall know them.

* * * *

Standards of right or wrong are very clearly defined in matters whereof the Bible speaks, and, as a matter of fact, the Bible defines right and wrong in so many instances by universal principles, rather than by specific rules, that it is very seldom that we need be in doubt, or fail of guidance in regard to conduct, if we sincerely seek guidance in the Book of God. If we come to a case in which the Bible does not, either in rule or in principle, give specific directions, we have recourse to prayer, and the clear promise of our Master: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). Paul and his companions could find no means of guidance as to what to do, although the Spirit

kept telling them what not to do, until they came to the sea. Then, when they could go no farther, the Vision came: "Come over." In all of this journey, these servants were obedient to the divine Master—they were specifically renouncing the service of mammon.

* * * *

The principle we have tried to present is one definitely applicable to service on the mission field, whether home or foreign, city or rural, prairie or mountain. It sometimes becomes necessary to set a standard of conduct to clearly define the border line. It is said of a certain man that he was very strict regarding his standards of attire. He not only was strict with himself, but he wished to bring the whole communion into accord with what he thought was correct. He was asked by a brother, "How would you regard the attire of Brother X as a standard?" "Wouldn't do. He is entirely too worldly." "Then what do you think of Brother O's attire?" "He is entirely too 'schtreng' (severe)." "Well, what do you think would be right?" "So vie Ich's hab, is' yust eppa recht" (As I have it, is just about right). He meant it all right, but what he failed to realize was that every other member in the Church has an equal right with him to help set standards. With consecrated wills to do God's will, with mutual submission to the principles of God's Word, many of the difficulties in such lines will disappear.

* * * *

Did I mention foreign missions a bit ago? Yes; there it is. You can let either your imagination or your memory have a little opportunity to exercise, and you can make applications. To apply the accepted standards of the home field in every detail to the work in India and Africa would be disastrous. No, I'm not talking about standards of faith and doctrine. There is but one standard in regard to accepting the teaching of the Bible. Any deviation from such a standard is heresy. Missionaries above all others, as representatives of the truths and practices of the religion Jesus Christ teaches, need to be constantly on guard lest the enemy make inroads, and we can not—simply CAN not—serve two masters. But in matters of language, customs, and the affairs of common life, where no moral principle is involved, we serve the Lord best by a-

dapting ourselves to the usages of the land we adopt as home.

* * * *

"No man can serve two masters" "God . . . hath . . . spoken to us by his Son" (Hebrews 1:1,2). God once spoke to the three foremost disciples on the Mount. Long years afterward Peter, in recalling this Voice, say "We have also a more sure word of prophecy; whereunto ye do well that ye take heed" (II Pet. 1:17-19). Satan is waging bitter warfare against the loyal followers of the Lord Jesus Christ. We are on the one side or the other of this conflict. There is no middle ground. Either our hope is secured in Him who promised to be with us to the end, or we are aiding and abetting the enemy of all righteousness. No one can put zest and courage into a losing battle. If we are on the Lord side we have not the slightest cause to fear the outcome of the battle. A man almost unknown by name recently passed to the great beyond at the age of almost a century. He had administered millions of dollars in the cause of his Master, yet he shrank from publicity, and many who shared his bounty knew neither his name nor his residence. What does human "credit" or recognition amount to, anyhow? "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). In whose kingdom are we serving? It is surely on one or the other. There is no middle ground. "No man can serve two masters."

HOW TO JUDGE TEACHING BY THE KIND OF QUESTIONS ASKED

Good questions must have in them an extemporaneous element and quality by which they are connected up directly and vitally with the minds of the pupils and with the unfolding of the subject. All the differences between good teaching and poor teaching may consist in the questions asked. Therefore the teacher should study this art and it may be well to practice writing out the questions that bristle with points of interest that prick the mind and stir its interest and attention. The good question is adapted to the knowledge of the pupils in which the individuality of the pupil is respected. The question is complete in itself and calls for thought when answered. A good question can not be answered by yes or no. No good question will suggest the answer.—Sel.

AFRICA MISSION PAGE

LIMPSES OF LIFE IN AFRICA

By Lillie S. Shenk, M. D.

the Gospel Herald.

A friend of mine told me that when I write home that I should describe how conditions of living are in Africa and not to just make a statement that many blessings are being enjoyed and that the work is growing. There is so much to describe and tell about in nearly every letter I have sent home to a close due to either lack of time or energy. Perhaps by relating a few experiences some pictures and phases of African life can be portrayed. You see the picture of this friendly young man holding a baby. This is Nathaniel, one of the Christian boys. He works in the dispensary. His heathen name was Gomba. He helped the Mosemanns in medical work, and we were glad to have him continue. Nathaniel is very fond of babies and occasionally picks up one and plays with it. This is against the Luo, heathen custom, and that is why we appreciate the picture so much. These folk believe that if a father holds a baby it will die. Today, a grandmother who was in the believers' class brought her daughter and baby here for treatment. I asked the grandmother to hold the baby while I examined the mother, but she refused. I then asked her if she did not love the baby. She replied that if the grandmothers hold their grandchildren the latter will die. After explaining Christ's love for babies and the love the white grandmothers have for their grandbabies, how they want to hold them, and also that the Luo custom was wrong, I asked her if she believed. She said she did. So I asked her to hold the baby, but she smiled and refused. Then I asked her to hold it when she gets to her village. One of our Christian married men was asked if he holds his baby. He said it was not necessary as there are plenty of others to take care of the baby. His little four-year old girl carries the baby around. His baby is about two months old. He says it is the custom of the Luo-fathers not to hold their babies until they are able to laugh. The mother goes out to get fire-wood and food.

The picture of the little girls shows how food is carried. These are Nathaniel's sisters. They bring his food, already cooked, from his village which is several miles away. Many natives eat only once a day. In some places they eat two and three times. Their food consists of wimbi, a small grain which grows like broom corn and is ground into meal, and a white meal made from kisava roots. (This is the root from which tapioca is made.) When they also use a yellow meal made from kaffir corn called "bel" in

Luo. From the red meal they make a thin porridge which they drink. No sugar or milk is added. Babies and children may have milk, but it is against their custom for adults to drink sweet milk. They also make a stiff mush from the various meals. The cooked meals are put into baskets like the little girl has on the left. All sit around and get a lump with which they make a ball and dip it into broth or sour thick milk. Other foods are sweet potatoes, rice, fish and meat. The native sweet potatoes are very dry and not sweet. The natives do not consider fruit as food, but they like pawpaws and bananas. Many of them gather greens to eat with their wimbi.

Recently the mother of one of the young boys in the believers' class came and asked me to come to see her



Nathaniel Holding Baby with Bandaged Arm

boy. She described him as dying with pneumonia. I asked her to have him carried here as we can take better care of the sick here than in their homes. Kidera's village is nearly one mile away. One of the school boys went with me. He carried the bag with medicine and a canteen of water in case the sun should get very hot and we would want a drink. The native path is wide enough for one person to walk in. The villages are scattered over the vast country without order. A village usually consists of a circle of huts, one for the head of the village and one for each of his wives. Then there are smaller huts, which are like large baskets covered with a grass roof, for their grain. In the middle of the circle is a round pen fenced off for the cattle at night. The sheep, goats, and chickens share a part of the hut in which the people sleep. We see chickens sit-

ting in baskets hanging in the huts. The villages are surrounded by a high hedge and some thorn branches are used to keep out wild animals. However, many village entrances are carefully arranged so that at night large limbs and small logs are used to close the entrance for the same purpose.

As we approach the entrance of the village we say "hodi." This means—"may I come in?" The answer comes "karibu" or "come near." Usually we are seen ahead and a group is present to welcome us. At Kidera's village we found a leper sitting at his house. After talking with him a little I asked where Kidera was. The mother came and took me in the "sleeping room." The hut had a partition in it so that the room in which the boy was had no outside door nor window. A little light came into the door leading into the room. I thought, "Here is dark Africa." I could not see the patient and had to have him brought from the darkest corner of the room to a bed near the door. Their beds consist of thin mats, or skins, but some men and the more progressive natives buy homemade bedsteads which are then finished with ropes and on which they place a blanket or skin. To have the bright African sun shut out creates darkness and gloom, but to be without the Light from the Son of Man is far worse. Kidera was glad I came and took the medicine well. He consented to be carried to the Mission the next morning. His father said they would bring him. Kidera was undernourished and appeared a case of tuberculosis and ear trouble. The next morning he was better from the several doses of medicine and refused to come. His father came and told me. I hope he may yet come as I feel he has a chance of recovery if he has proper care. The Luo people want to die in their own villages. They give up very quickly, refuse food, and put forth every effort to die when they have an illness that brings them pain.

Last week a letter came from the chief of this Tribe requesting that I go by motor car to see one of his wives who became ill while she was visiting about twenty-two miles away. The chief's brother brought the letter. The Mosemanns and I went and took this man and two native boys along. We travelled on the road except the last few miles we went over pasture land and finally walked about one-quarter mile to the village. A large group had gathered when we arrived at the house in which the patient was. The voice of an infant was heard. The chief's brother entered the hut quickly and came out saying there were "rude", which is the Luo word for twins. The mother was asked to walk out and sit on the ground. She consented to be brought to the Mission for care. Entering the hut with a lantern the tiny babies were seen lying on a skin on

the ground floor. Each had a green weed tied around its neck. I took a sheet I had along and wrapped them in it. The weeds I broke in the presence of the group. The women who helped the mother had similar weeds tied around their necks. As it was sunset time we were anxious to get started so that we would be able to get out on the road from the wilderness before dark. Two men were asked to carry the patient to the car. When persuaded an old man called out that it was bad and many joined in his chorus. The two men then refused. One was the husband and father, the chief's brother. In immediate localities of the same tribe natives consider each other brethren. This does not mean relationships of the families. Mothers, brothers, wives, sisters, men and women are claimed as such in large numbers of their own locality. Aunts and uncles are called big or little mother or father according to age or order or rank. Ages are not known. That is one of the things the strange white people keep track of.

Going back to the patient, four men finally carried her on a "stretcher" of heavy reed besmeared with African plaster, specifically cow manure. After this struggle all were happy and thanked us profusely. Two old women wanted medicine for their eyes, and various others wanted recognition. We had a good trip back to the Mission. The mother is a sweet little woman. The tiny infants are doing well with special care from the nurse. It certainly does make us all happy to bring the Light and sunshine into the lives of these dear people.

"And Afric', sunny Afric'

Where the sand has drunk hot tears,
From the brimming eyes of millions,
Through the long ungracious years,—
Go call her children brothers,
Bid their dark eyes flash with glee,
As they list the wondrous story—
Christ has made them men and free."

R. Wright Hay

Latest News

Bukiroba, Musoma, T. T.
Jan. 8, 1936.

Dear Herald Readers:—

Greetings in His name. "They were helped . . . for they cried to God in the battle, and He was intreated of them; because they put their trust in Him" (I Chron. 5:20). Praise God we can always have victory through Him whom we trust implicitly in our battles of life. We have again been privileged to see the opening of another New Year. Many joys and blessings have been ours in Him this past year and some of the conflicts we had, proved to be only blessings in disguise.

We are happy here in our little corrugate house. The natives are busy making mud-bricks and have about 11,000 ready. These bricks cost us about 18 American cents per 100. This week we expect to pour the cement

for the floor of the first small two-room house. Bro. and Sister Ferster had been to Shirati for a few days and Bro. Stauffer spent last week in bed with an attack of fever. He is up and at work again.

This past week we had a few fine showers and now the hills are green. With these rains we also got an abundance of bugs which visit us in our open house when the lamp is lit in the evening, but we do not have many mosquitoes at present. In the shade of



Sisters of Nathaniel with Food for Him

some trees on the hill we have planted a small garden.

At our Christmas service we had 46 present. We served them a good meal of venison and cornmeal which was cooked here in a large drum and they all enjoyed their meal. This past Sunday we had 32 in services including the chief, his wife and three children, his clerk and two sub-chiefs. The message of Jesus to Zacchaeus was given to them and we pray His Spirit might continue to convict the hearers of sin. Pray for this work here and that an open door may be given for His Word in Musoma.

For His cause,
Elizabeth K. Stauffer.

News Letter

Shirati, Musoma, T. T., E. Africa
Jan. 4, 1936

Our Dear Friends at Home:

Greetings in the name of Him who has redeemed us and washed us in His cleansing blood.

We are again enjoying many blessings from the hand of our heavenly Father. The light rains of the rainy season have started. Vegetation is becoming green and the natives are bringing in more vegetables. Corn, cabbage, tomatoes, and pumpkins are

some of the most recent garden products brought in.

We of Shirati have been very glad the last few days for the visit of Bro. and Sister Ferster for a few days this week. Their fellowship is so much enjoyed. Monday, Bro. and Sister Moorman are leaving for several weeks. Kenya if present plans are carried out. Sister Shenk and the writer will try to take care of the Shirati station in the absence. One of the native Christian boys who has been taking care of school work for the past term of school will have charge of the Sunday services and the general supervision of the place aside from what we will give.

The dispensary work has been growing and is very interesting in the variety of patients as well as the variety of ailments. We have at present five babies and three other patients staying in the huts near here. The babies have their mothers staying with them for care for them.

A very pleasant Christmas Day report from here. After a sermon of the season by Bro. Mosemann to the Christian boys from the second mission station gave short talks. One of them told of his recent trip to Majita to visit the schools there. Bro. Stauffer. He was very much awakened to the need of the field and brought a very inspirational message to the people here. It is encouraging to us too to hear the boys speak with such wide-awake sense of the need of their own land, and among their own people. Some of our boys here have been preaching to a funeral group in their own village. It is very hard for them to see their people continue these heathen customs after they have learned to know the real true and living way. May you all pray for the Christians in their services to the people. In Christian fellowship,

Elma Hershberger

Girls at Tiger Kloof

Higher education for African girls is, yet, the privilege of the very few. In the present stage of development, the prominence is given to subjects connected with the building. At the L. M. S. School in Tiger Kloof girls have the choice of four distinct courses: teacher training; secondary school spinning and weaving; industrial, comprising domestic science and needlework. Each course requires three years' study. Personal and community hygiene are emphasized throughout the course. One of the needs of the African girl is to know how to use her leisure wisely. When she leaves school and goes back to her home there are often hours a day when she is left to her own devices. "Wayfaring" (Native Guides) is one of the ways that Tiger Kloof is trying to meet this need. The industrial girl with her knowledge of crafts is an invaluable help in "Wayfarer" work in distant places. For eighteen years about six hundred consecrated girls pass out of the school each year.—The Chronicle.

INDIA MISSION PAGE

OUR INDIA LETTER

the Readers of the Herald.

Dear Brethren and Sisters, Greeting the name of Jesus.

This is New Year's Day in India. We are just about twelve hours ahead of you in actual time. It is ten o'clock A. M. here and about ten o'clock P. M. there. By the time you will have begun the work and privileges of the day shall have come to the close. May this year be one of blessed spiritual experience and fellowship in the Lord to us all. We want in this letter to express our sincere gratitude to a kind heavenly Father for His protection and care over us all during the past year. Some of our friends, relatives and those whom we highly esteemed have gone to their heavenly home. They, too, have been blessed in their salvation.

During the last few weeks we have enjoyed times of spiritual refreshing. December 15-17 were held the Annual Sunday School and Church Conferences in Shantipur. It was a blessed privilege for our Leper Brethren and Sisters. They were also accorded the privilege of a place on their respective sides in the large audience that gathered on a Sunday for the Sunday School Conference. While they did not attend the Church Conference yet they felt it a great privilege to have it at their station. Very important questions were considered in both conferences and it was a matter of great interest and gratitude to us to hear the well balanced, well thought-out and scriptural discussions of all who had part on all the programs. Our Indian Brethren stand shoulder to shoulder with us in sharing the responsibilities which must be borne. They manifest good understanding of the will of God for the Church and community and are ready to take their part in all improvements necessary in both. They only realize that the enemy of souls will undermine the community if he can and that in some instances he has done it. They have come to more fully understand the vigilance that must be exercised to protect young and old from his clutches. They are ready to fight for the right. Things move more slowly in the Orient but we thank God that they are moving in line with the Divine Will. Not one hundred percent, of course, but we press toward the mark, and our Indian brotherhood are willing to co-operate and are seeking to glorify their Lord and Savior to that end.

Christmas eve was reserved by the missionaries for the meeting of their own little groups with our missionary children. One group met at Dhamtari and another at Shantipur where we had our Christmas eve meal, and after that spiritual devotion and the distribution of Christmas presents.

The missionaries in the out-stations who could not meet with the missionary groups met with their Indian community in a like capacity. Those of us in the central stations met with our communities either a night previous or on Christmas night. In Shantipur we met with our clean (non-leprosy) community on the evening of the 23rd. All members, both adults and children, had drawn names of those to whom they would give presents and the distribution was made on that night when we met in our little schoolhouse, had singing, repeating of Scripture verses, the Christmas message and prayer and the distribution of presents to the joy of all present. On Christmas night the leper community met in front of the Church around a number of campfires, for the evening was cool, sang hymns, presented other features of the Christmas program and had a Christmas message. Before midnight the leper brethren started in groups to visit different places in the station and sing Christmas carols. They arrived at the bungalow about 1:00 o'clock A. M. and favored us with a number of selections. We sat on the verandah robed in blankets while we listened with deep emotion at their zeal for their new-found Lord.

On the morning of Christmas day a regular service was held in all our Mission stations and during the day the brotherhood of each place invited their friends and relatives to enjoy with them the meals prepared for the occasion. In Shantipur, after the morning meeting scarfs and other presents from different countries were distributed among the lepers. We gave to those first for whom this was their first Christmas day in Shantipur. The youngest of our inmates is a little leper girl only four years old. We thought of our own little grand-daughter in America and thanked God that she is not a leper. What wouldn't we do for her if she were!!

Sister Hartzler has greatly improved in health for which we thank God. Will you join with us in prayer that her recovery may be complete? Sister Holsopple has left for the homeland. By the time this reaches you she will have arrived. Bro. and Sister Hostetler will leave us in February for their first furlough. Our prayers and our sympathy are with them and their loved ones in the homeland because of the unexpected death of Sister Hostetler's father. Bro. and Sister Weaver are hard at the language. So is little Carolyn. Many of our number will tour among the villages of our field evangelizing the people and presenting to them the claims of Christ upon their life. All of us are pledged to greater efforts in soul winning. We believe the time has come in the 36 years of

the Mission's life when there should be greater gatherings. Nothing would give us greater joy than to see still larger numbers accept Christ. Our prayers are, "O Lord, how long, until the throngs of heathen worshipers will turn to Thee the true God?" We seek for reasons for the delay. Many reasons might be mentioned which in our judgment seem valid, yet the reason which is common to the whole unsaved world, is that of unbelief and an unwillingness to stem the tide of opposition and persecution which would result from an open acceptance of Christ. The Light has broken through. It remains for the Holy Spirit to melt the hearts and make them yield. It is ours to patiently plod on and believe that God in His own way will bring it to pass.

May God bless you in your interest. Ever remember us at the Throne.

In Christian love,

George J. Lapp.

Dhamtari, C. P., India.

New Year Day.

Shantipur

1. **Annual Conferences.**—The Sunday School and Church Conferences were held at Shantipur from Dec. 15 to 17, 1935. The leper brotherhood of this place greatly appreciated the privilege that was accorded them of attending the meetings. A large "pandal" was erected to accommodate the large number of people who attended from other stations. It was made of poles set upright, with bamboos tied horizontally to them over which was stretched wire netting and over this were spread leafy branches of trees to furnish shade. The spiritual fellowship enjoyed in these meetings was a great inspiration and encouragement to the local brotherhood and we believe was helpful to all who attended and either had a part on the program or heard the many splendid messages that were given.

2. **Communion service.** The communion was celebrated on Sunday, Dec. 29, at which time all partook of the sacred emblems and took part in the feet-washing. At this time six precious souls were received into the Church by baptism which makes a total of forty-three for the year, all of whom were converted from heathendom. The Lord's supper is a very solemn occasion for these leper sufferers who commemorate the suffering of Him who died for them. Pray for them.

3. **The Christmas season** was again one of rejoicing. Many gifts including scarfs and numerous articles were sent by friends of different countries. They and the clothing were distributed during the Christmas Holidays. On Christmas morning the regular service was held and on Christmas night they gathered around the campfires and sang praises to God. It was a

joyous day even for those whose suffering was more or less intense.

G. J. Lapp.

Holiday Season in Mohadi

Christmas is always a time looked forward to by all of our folks here. The Hindus of the near-by villages also look for this day to come and keep asking us when we will have our program. There is of course on the part of our Christians the genuine motive of rejoicing in remembering the birth of our Lord, and on the part of the parents it is also a time when their children come home from school, for a few days. On the part of the Hindus it is a day they appreciate because then they hear singing and speaking by children, and also a bit of sweets was given to their children.

Our membership is about 40, but at our Christmas program on the afternoon of the 24th there were present at least 400 persons, the rest being Hindus from the villages. This affords a splendid opportunity to testify to these Hindu neighbors, especially when our keeping of this holiday is in quietness and real inward rejoicing in contrast to the fire-work and loud music, etc., which are used in their holiday festivities.

It certainly seems like coming back home to Mohadi after a two and one-half years absence.

Lloy A. Kniss.

Ghatula Station

The month of December has been a very busy one. In the first part of the month the children came home from school. We are so glad to have them with us again. We can notice such a change in them. They all have made good progress in their work. Above all we are glad that they are all willing to follow the Lord.

The Christmas season is now over too and we are grateful for all the blessings received. A number of programs were given by the school children. It was very encouraging and interesting the way the village school children gave to us the Christmas story. One of our boys said after the program was over: "That's better than the children in America can do." Well, we are not boasting, but we are so grateful that we can give these village children here in the jungle of India the Word of God, and we ask you to pray for them that these Bible stories may fall deep into their hearts and that as they grow older they may be obedient to the Word and all give their hearts to Jesus.

On New Years day we had the pleasure of receiving eight young people into the church by water baptism. They all were children of Christian parents. After the baptismal service we also observed the Communion. A number of our people had gone to the other stations to spend their Christmas vacation and had not come back, but

even so 114 members were present. We all received rich blessings. After the service several of the members said this day will long be remembered. May God help us to carry out our new resolutions.

P. A. Friesen.

Dhamtari

The Christmas holidays came with the usual amount of enthusiasm on the part of the Christian community. It is called "Bara Din" the Great Day, and is called that, not only by the Christians but by the Hindu people as well.

The Indians' love for a holiday can be used as an evangelistic asset. Then it is that Christians call their relatives to their homes for yearly visits and as a result many also come to the religious meetings held at that time.

Four babies were born into Christian homes during the weeks before or after Christmas and seven public programs were given.

One large and unusual event of the Christmas season was a common meal, given across the road from the Church, to which all the Christian people came. A charge was made on each family according to the number of members and such families as were too poor to give were helped by others who could afford to share. It was well organized and all had plenty to eat.

Communion and baptismal services were held the Sunday before Christmas. Five were received into the church. It will be of interest to state that one was the mother of Sahodra Bai, who has been a Bible woman for many years. Her mother had never left Hinduism even after spending much of her time with her daughter. As a matter of prayer, another Bible woman's mother should be remembered. Satwantin Bai, who works along with Sahodra Bai week in and week out, is very much interested that her old mother too should become Christian before she dies.

Minnie Graber.

Academy

On December 12th at 8 o'clock A. M. a gathering of the Old Boys of the school was held,—a meeting of the alumni, as you would say at home. An interesting program was given, after which many interesting experiences and events were recalled. Some had not seen each other since they were quite young boys, and it was now interesting to hear of the work which fellow-class mates were doing. A keen interest in the progress of the school was also expressed.

In the afternoon of the same day prizes were given to the students who are doing the best work. Such prizes as books, Bibles, and pictures were given as gifts for class prizes, also in drawing, music, agriculture, and Scripture.

Since the Normal Department has been opened in the school we have had only Provisional Recognition which was granted two years at a time. Recently we have received the good news that Permanent Recognition has been granted.

Ruth B. Miller

Note.—The last item is of special interest to those who recall the early struggles and difficulties with school work. "Permanent Recognition" of the Normal School is a wonderful asset to the Mission. Let us pray for the work at Sundarganj.—Editor.

RETROSPECTION

By Fannie H. Lapp

For the Gospel Herald.

Last month it was twenty-two years since I first arrived in India. At that time the mission seemed like an institution to me. However it was only fourteen years old, and, when I think back to fourteen years ago now, seems like a very short time.

At that time we numbered sixty missionaries and ten children, but the end of a year five missionaries and six children went to America so there were eleven missionaries and four children. In 1919, because of the war, the number of missionaries dropped to nine, but re-inforcements came after a few months. Now we are twenty-eight missionaries and twenty-three children.

In those days there were no automobiles in the mission. The first one came the following year. We travel by ox tonga, horse tonga, horse carriage, bicycle, or motor cycle.

There were three stations—Dhamtari, Balodgahan, and Sankra. Ruth had been sold to Government the year previous to be used as the headquarters for the superintendent of the irrigation system which has its headquarters at that place. Sankra was forty hours away from Dhamtari by tonga. Now it is about forty-five minutes by motor.

There was no hospital, but the one at the Medical Station was being built. Dr. Esch's family lived in it until the bungalow was ready for occupancy. Balodgahan had a dispensary, and simple remedies were dispensed from a bungalow at Sankra. The Girls' Christianphanage had been moved from Ruth to Balodgahan and the new orphanage buildings had just been finished. Sister Stalter and Sister Shertz were living in several of the rooms until the bungalow was built. The Leper Asylum was at the edge of Dhamtari.

The orphanages had many inmates who had come in during the famine of 1899 and 1900. A number had married and they formed our Christian community. Now many of them are grand parents. Children who were born after my arrival in India are now married and have children of their own. I wish

(Continued on page 967)

SOUTH AMERICA MISSION PAGE

THE SECRET OF AN UNRUFFLED LIFE IN MISSION WORK

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3).

The word unruffled is a negative term meaning not agitated, not disturbed, or not excited. Its positive significance would be tranquil, peaceful, calm or serene, but always in the midst of disturbing agencies. We believe that this condition of serenity, this ideal unruffled life, should and can be realized even by missionaries, in spite of the many interruptions and provocations that would tend to disturb them.

Some one has said, and with considerable wisdom: "To look around is to be distressed; to look within is to be repressed; to look to Him is to be blessed." Another version of similar philosophy might be expressed, perhaps in less dignified language, as follows: To look around is to be disappointed; to look within is to be distressed; to look above is to be disillusioned, to be unruffled, to be tranquilized. This is in harmony with the Psalmist's statement: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

We may be Unruffled when Our Dearest Plans Miscarry

Perhaps we were planning to make regular trips and to have work opened in a nearby town at the beginning of the year, and then comes the announcement that the budget does not provide for extra trips, and extra hall rent. The thing to do is to heed the advice of the Psalmist when he writes: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

Rest in the Lord, and wait patiently for Him: fret not thyself. . . . It may be that the missionary was expecting to be reunited with his loved ones during his furlough which is now due, but because of the depression he is asked to labor and wait for another year. He may have in project a long evangelistic tour, but because of personal or family illness his presence is needed in his home station. Perhaps the worker has a hundred other plans which cannot be realized, but with Paul when certain avenues close for us we can enter the open doors to which the Holy Spirit leads us.

2. We can be Unruffled when Our Best Efforts Remain Apparently Fruitless

We think that we have labored faithfully and conscientiously during the past year, but very few conversions and baptisms swell the Church mem-

bership in our annual report. Remembering that greater missionaries than we have had to work and witness for six or seven years without visible results, we do not need to fret but continue the seed sowing, expecting some day to come with rejoicing bringing precious sheaves.

3. We can Remain Unruffled when Our Human Helpers Fail

Our native workers are young and inexperienced in Gospel work, and as a consequence make many blunders, in some cases even doing the opposite to our expectations. We can correct them and guide them best by an unruffled and serene spirit in their presence. When our native helpers in the home and church do things so differently and so much more slowly than we were accustomed to do in the homeland, we must pray for patience and manifest a peace which passeth understanding. When the maid cleans only the middle of the room and leaves the hidden places untouched, or if she carelessly drops that lovely vase or fruit dish that some kind friend gave us before sailing, and our tokens of remembrance lie in a thousand bits, then too His grace is sufficient to maintain that desirable calmness and repose of spirit.

When other helpers fail and comforts flee,

Help of the helpless, Oh, abide with me!

4. We can Continue Unruffled in the Face of Opposition and False Accusations

The local Roman priests often say that the missionaries are political agents of foreign countries sent as spies to pervert Argentine patriotism and nationalism. They accuse us of heresy and inferior motives, and make propaganda by speeches and press articles against the Gospel missions, employing all manner of exaggerations and untruths. However, the worker who wins the most respect and realizes the greatest results is the one who calmly corrects the false impressions given by our opponents, and then patiently and serenely continues his Gospel witness by lip and life. When we find ourselves in situations similar to the experiences of the Apostle Paul, may it be true of us as it was of him: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:8,9).

The secret of the unruffled missionary life, as indeed of every Christian life, lies in the possession of the peace of God, which passeth all understanding, and which keeps our hearts and minds, as well as our words and acts, through Christ Jesus. It is also a continual necessity to "look not at the

things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

—L. S. Weber.

Note:—No one but an experienced missionary would venture to write an article like the foregoing. Satan attacks at our weakest point, and when we are (naturally) least prepared to withstand him. He tempted Jesus to make bread of stones when He was hungry. But the power of the Spirit is proved in the fact that He can and does give victory under the severest trials (see Heb. 2:18).—Editor.

RETROSPECTION

(Continued from page 966)

be happy if the Lord will allow me to stay here to see their grandchildren.

In those days bright colors were popular. The women liked red calico saris with white flowers or vines in them. On my first Christmas day in India I was struck by the colors worn by the men. The deacon had a pink coat. The cook of one of the missionary families had a pair of long trousers made of brown and white striped cotton material. The material had been cut on the bias so the stripes ran diagonally! A young man wore a vest, the front of which was black and the back red. During these years the Christian community have learned to wear the less glaring colors and prefer the softer shades. In those days the silk sari was very unusual but now rayon and silk are so cheap that very beautiful saris can be bought at a low price.

At that time the Christian community was composed of young married people while now we have many with gray hair. They are more mature and can take responsibilities which they could not take in those early days. We are glad for their interest in the work of the church and in bringing others into the kingdom.

Our Christian community is an oasis in a vast desert of sin and idolatry. The seed has been sown for over thirty years, many have received medical help as well, and the people do know of Jesus the Savior, but they are not ready to forsake their sins and relatives and come to the Savior. Recently a village man said that if the government would point cannons at the people and command them to become Christians then the people would come. He had to be told that the Gospel is one of love and not of force. We are praying that the love of God may constrain them to come.

As I look back over these years, I feel constrained to say, "What hath God Wrought?" The work has been His and He has given the increase. We were only instruments in His hands. As He opened the way into new fields or into enlarged work, we had to follow and use the opportunities He gave us. We have a God who never gives a call without giving the enabling too.

(Continued on page 976)

SEWING CIRCLE CORNER

"Lord teach us to pray" (Luke 11:1).

* * *

This is the heart hunger of many a child of God. One of the most definite elements of growth in a young Christian is the development of his prayer life. Leaders of Sewing Circles realize the difficulty of getting members to be free and willing to lead in the devotional period of our Sewing Circle meetings.

* * *

The consciousness of the nearness of our heavenly Father is a help. Let the leader divide the responsibility with different ones, sometimes only a sentence prayer from each one. With careful planning under the guidance of the Holy Spirit, a sympathetic leader may be a great help to her group.

* * *

The suggested program for the devotional period has been moved to the Sewing Circle Letter for this month. If you are not now receiving it, please send for a sample copy.

REPORT

Of the Frazer Sewing Circle for the Year 1935	
No. meetings	12
Average attendance	19
No. garments made	114
No. garments bought	4
Offering	\$42.13

Dora Taylor, Secretary,
203 Green St., Malvern, Pa.

January 4, 1936

A MOTHER IN HER HOME

Mrs. Christian Roth

For the Gospel Herald.

Children are a great responsibility and in dealing with them we want to remember that they are a gift of God—a priceless gift. When He puts a pure, innocent child into our care, I am afraid we do not realize how great our responsibility is. If we did, I think we would put forth more effort to train them up in the way they should go. What far-reaching effects, either for good or for evil, our teaching and example may have upon them! Then, on the other hand, sometimes children are unwelcome and consequently receive little or no training, and grow up to be a curse rather than a blessing. Sad it is indeed!

Most children are what their mothers make them. The father is away from home all day, and has not half the influence over the child that the mother has, and in nine cases out of ten, he doesn't care. The father has already dropped the reins, and if the mother drops them, the family coach will soon be in the ditch.

A mother, therefore, is a very responsible person, for the good or bad of her children depends very largely upon her; even though she may be the

poorest in the land, as the gardener is, so is the garden. Hannah is a worthy example. She said, "I have lent him to the Lord. As long as he liveth he shall be lent to the Lord." Samuel would not have been Samuel if Hannah had not been Hannah.

Foolish fondness spoils many children, but faults left alone spoil more. It is much easier to let children alone than to stop and correct them. We are busy and we see them do little things and we let them go. We see them go farther all the time and when we want to stop them, we cannot. Some folks think if we let them alone they will turn out all right. Educate them and they will be all right. If you educate a fool you will have an educated fool. On the other hand, not all can go to college to be educated, but all can get the necessary wisdom from above. The learning they get from a college may fade from recollection, but the simple lessons a mother teaches about God in childhood may outlive all other lessons.

A child's first lesson should be obedience. After that a mother can teach him anything else. If children are obedient at home, they will be obedient everywhere—in church, school, and community. When women lead their children to the Lord, He not only blesses them but the mothers as well. Happy are they among women who see their children walk in truth, and usually they will walk in truth if we are willing to pay the price. But, do what we will with some children, they will not improve. It has been said, "Wash a dog, comb a dog; still a dog is but a dog." Such cases are meant to drive us to God. He can cleanse the leopard's spots.

No matter what faults our children have, they are our children. We inherit some traits, and we are bound to hand them down. We cannot find fault with the stock they come from. That which is born of a hen will scratch in the dust. Every creature will follow its kind. If we are black, we cannot blame our offspring if they are black too.

Mothers have a great responsibility—that of making a home. A tree of love should grow up in the midst of a home like the tree of life in the garden of Eden. If we are always nagging and scolding, the children will not love home, and home is the best place for children, and mother is the soul of home.

Never reckon a child lost as long as he has a good mother. O mother, great is thy power! See to it that it be used for Him who thought of His mother, even in the agonies of death. But, oh, how many unhappy, misgoverned, ill-ordered homes there are, and from such homes go forth persons to make other homes miserable. If we would have a

true home we must guard well our thoughts and actions. It is in the home where we form most of our habits. These habits we carry out in the world. The low jest, the coarse sayings, the vulgar speech all tell to the world what a home we come from.

A true mother has a power peculiarly her own, and every young mother should determine to possess that power if she be a Christian. You have a great work. It is not enough that we bring our children up as we are; they should be more. The spirit of the times calls for more. Let us teach our children to be real Christians, not just so-called Christians. The Church is drifting at a terrible rate. Are we mothers the cause of all this? God forbid. If our religion is not shown in our life, our children will not believe us. In order to be Christians we must teach children to become members of some church, and teach them, if they are Mennonites, to be Mennonites, not only in name. A lot of church members are not what they profess to be.

The church sets up a standard of dress and the world sets up a standard. Which are you following? The style of dress are so many, and so varied that it would be vain and useless for me to tell it. Be sure your mode of dress is in accordance with the Bible for God will not allow one of His laws to be violated without serious results. Mothers must accept the responsibility.

Rules for an ideal home are laid down in the Bible. In it God's name is honored and children are raised up in the fear of the Lord, and sent out to exert the right influence on the world. If there were enough good homes, the world's ills would be cured.

Don't give children everything they want. I once heard that on a tombstone were these words: "Here lie Caroline, aged six. She died of indigestion. It is very comforting for her parents to remember that in her lifetime she was never denied anything she wanted to eat." Give children something to do. They will be busy anyway, and it is well to lay out something for them to do. We do not pray enough for our children. We should be like the Syrophenician woman. I God doesn't hear the first time, keep on. Do you think God would have spared Lot if Abraham had not prayed for him? When Lot got into trouble Abraham got right after him. So should every Christian in the church get after every one in trouble.

There are a lot of people busy gaining worldly goods for their children. They spend their lives for them and lose it all, and lose their children besides. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (I Cor. 2:9). It is no wonder the modern child has become a problem. We

make it too easy. They are asked to make no sacrifices. They come up against no hardships. They know nothing about early rising and hard work and doing without things. If they are asked to do things, they don't have time to do everything that should be done. God gave time for everything. What are you doing with time—the only mortal gift bestowed upon every living soul alike? I like the Bible rule, "Whatsoever thy hand findeth to do, do it with thy might."

Last but not least, teach children to economize and be frugal. Men never make so great a mistake as when they think they are creatures of fate. Every man may make or mar his life, whichever he chooses. The value of a thing is just as much as it will bring. So is our life whatever we choose to make it. A penny is a very small matter, yet the comfort of hundreds of families depends upon the proper saving and spending of pennies. As a rule we spend our money for that which we crave. If for luxury and display, then our money will melt. On the other hand, if our desires are for higher or mission causes, our money will flow in those channels. May we all live for God is my wish and prayer.

Allensville, Pa.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Dillerville Mission)

Faithful Herald Readers, Greetings—Nineteen thirty-five has passed into history and already the New Year is rapidly passing by. May each one of us strive to live closer to our Lord in the future than we have in the past, that our lives, daily walk, and conduct might manifest the Christlike spirit. Unless we have that spirit the Lord cannot bless our labors.

At our little mission station there was recently an election of officers. Our faithful superintendent John Bechtold was re-elected and his assistants are Elmer Wenger and John E. Landis.

The attendance has been somewhat better the past few months until last Sunday it dropped considerably on account of the snow storm. It makes us happy to see the interest the children take in coming out to the meetings. Pray with us that their parents might come out to the house of worship also.

Sometimes one is inclined to become discouraged, because there seems to be so little fruit from the labors. God forbid! He alone knows what fruits may come from the seed sown in the hearts of the children in years to come. The Lord is faithful and He has promised that His Word shall not return void.

We are happy to say that the two members that have been received into the church are proving faithful.

Rewards were given to a number for faithful attendance.

We extend an invitation to all to come visit this little mission chapel.

Come! Come! Visit the Dillerville mission.

In His Name,
Velma Shank Landis.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers:

On December 18 an aged couple, the man being 86, was received into our fellowship. Both of them are not well; because of their condition they were received in their home. Another couple was received in church on January 5. Then, too, a crippled lady was received in her home on January 11. All of these were received upon confession; they had belonged to other churches years ago. We again ask you to pray for the husbands of wives who belong to our church. There are eight of them now.

One of our brethren received a wonderful blessing in the last few months. Although not of our nationality, yet he was one of our beloved members. He has been a member for over two years, has been faithful and zealous in the Lord's work, but he had failed to get the victory over the cigarette. He had been a very heavy smoker before he was converted, having smoked as high as four packages of cigarettes a day. He tried a number of times to get the victory, but failed each time. His friends of former days tried to tempt him to smoke when he was trying to get the victory. His wife finally began to fast for him, and fasted a day a week for a number of weeks. He knew he would get the victory eventually, he told his friends, because the folks at the church were praying for him. A few months ago, while speaking to another man about spiritual matters, he was reproached by the man with these words, "What about you? You smoke cigarettes." This was one of the straws that broke the camel's back. He could not endure any longer to have his testimony for his Lord spoiled by his smoking. Brother P—told me "I got mad at myself." Now for about three months the Lord gave him complete victory over the cigarette, even taking the appetite away from our dear brother. Praise the Lord! Brother P—tells us that even the tobacco smell has become distasteful to him. He has a better appetite, can sleep better, is better physically, and most of all, he has a new joy and a greater power in witnessing. How we sometimes wish that some of our brethren and sisters who were brought up in American Mennonite homes would show the zeal and love for souls that this family has been showing since they are in our church! Will you pray for them, that they might continue to be faithful? Besides the father and the mother, their four

children also belong to our church. We praise the Lord for their lives.

On January 2, we had our annual business meeting. The reorganization resulted as follows: S. S. Supts.: John Johnson, D. J. Schwary; S. S. Secys.: Leona Resh, Elsie Pustay; S. S. Chors.: John Johnson, Wm. Allan; Librs.: Ella Smucker, Grace Schwary, Leona Resh; Church Trustee: H. J. Bender; Church Chors.: C. L. Shank, Mrs. Detweiler; Chairman of Y. P. B. M.: D. Walter Miller; Secys. of Y. P. B. M.: Velma Bender, Mary Shank; Ohio Mission Board: Wm. G. Detweiler.

We appreciate the splendid work D. Walter Miller is doing in taking care of the midweek meetings and visitation work during the pastor's absence for the first seven weeks of this year.

We acknowledge with thanks provisions and clothing received from the following during the month of December:

Rudy Bontrager, Canton Cong.	\$.50
Monroe Miller, Canton Cong.	.30
O. N. Johns, Beech Cong.	.50
Christ Miller, Beech Cong.	.75
Becher's Dairy Farm, Beech Cong.	5.89
Mrs. Fritch, Canton Cong.	.55
Bethel Cong., Medina Co.	36.72
Oak Grove S. C.	5.42
Beech Ever Ready S. C.	1.20

Wm. G. Detweiler, Supt.

Coatesville, Pa.

(625 Walnut St.)

Dear Readers of the Gospel Herald, Greetings in Jesus' name:—It is because of the Lord's mercies that we are not consumed, because His compassions fail not, they are new every morning. Great is Thy faithfulness.

We are having real winter at this time, ten below zero, which causes a great deal of suffering among the poor people, who do not have the necessary clothing and fuel to keep warm. Jesus said, "For ye have the poor with you always, and whensoever ye will ye may do them good."

Sunday morning, Jan. 5, Bro. S. G. Shetler brought a stirring message from Jer. 50:5, putting special emphasis on the need of keeping our covenant with God. After the sermon four precious souls were received into church fellowship, three by baptism, and one on confession John A. Kennel officiating.

The same evening children's meeting was conducted by John E. Kennel, after which Harvey E. Shank of Pond Bank, Pa., brought the message. Our fourth monthly Bible instruction meeting was held Jan. 18, 19. Instructors, Ira Hershey, John S. Hess, M. S. Stoltzfus and I. G. Kennel. Good interest has been shown in these meetings thus far. May the Lord continue to bless. Other brethren beside the brethren in charge who preached for us were G. Park Book and Jacob Hess. The Lord willing, revival meetings will be held at this place beginning

Feb. 9, with D. Stoner Krady in charge as evangelist. Pray for these meetings that the Lord may use our brother to His honor and His glory, that the brotherhood may be strengthened, and souls be brought from darkness to the marvelous light of Jesus Christ.

Average attendance in S. S. is about 140. Good interest continues in the girls' sewing school which is held every Saturday at 2:00 P. M. Visitors always welcome. Continue to pray for the work at this place. Sincerely,

D. G. Kennel.

Altoona, Pa.

(Mill Run)

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

We adore His wonderful name. We appreciate His precious Word through which He accomplishes marvelous things. We do praise Him, too, that even in this evil day, when Satan has such power in the program of men's lives, that God is mightier than all the evil forces; "His hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear," for truly, He has heard our petitions, in behalf of unsaved souls, and has manifested to us again, His saving power, when on the last evening of our revival meetings which were held from Dec. 29, 1935 to Jan. 12, 1936, in charge of Bro. E. J. Berkey, Oronogo, Mo., eleven souls chose to forsake sin and follow Him. Another had confessed in her home a few days previous.

Surely He is worthy of our unfeigned faith and full confidence for He is so true to His promises. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

We beg that you, who know the power in prayer, will join us in our intercessions for others who are counting the cost, as well as those who are not concerned about their lost condition.

While Bro. Berkey was laboring with us he spoke on the following subjects: Bible Talks—"The Four Views of Christ," "Book of Isaiah," "Why I Belong to the Mennonite Church," "Feet Washing," "Restitution," "Life Insurance," "Separation in Dress," "Baptism," "Prayer Head Covering," "Heaven," "Signs of the Times;" Sermons—Jno. 1:11, 12; "The Three-fold Nature of Man," Ex. 3:2-5; "Waiting

on God," Isa. 40:31; "What Manner of Man is Jesus Christ?" Mark 4:34; "Straight Paths," Heb. 12:13; "Sons of God," I Jno. 3:1-3; "What is Your Life?" Jas. 4:14; "The Five Lines of Life," Psa. 16:6; "They Changed their Minds," Acts 28:6; "Bible Mode of Baptism," "Hell," Psa. 9:17; "Only Jesus Satisfies," Eccl. 6:7; "Sin and Its Wages," Rom. 6:23; "The Coming of Christ," Tit. 2:13.

Also on New Year's day we enjoyed his messages on the "Power of Unity," and "Conscience Void of Offense."

Bro. Joshua B. Zook and daughter, Fannie, Sister Mary Yohn and my mother, Pamela Kanagy, all of Allensville, and Sister Edith Shank, Martinsburg, were present with us on New Year's day. We greatly appreciated Bro. Zook's messages on, "The Sin of Sowing Discord" and "True Christianity vs. Profession," as well as his New Year message on II Pet. 3. An interesting children's meeting was conducted in the evening by Sisters Mary Yohn and Fannie Zook.

On Sunday, Jan. 12, Bro. Eli K. Zook and family of Allensville, and Sister Mae Lauver, Juniata Co., worshiped with us in the morning services at Altoona and in the afternoon at Mill Run. They were accompanied home by Mother, whose stay with us was greatly appreciated.

Bro. Paul Jacobs and family of Johnstown were also with us in the afternoon of Jan. 12. Bro. Jacobs' singing with the children was enjoyed by all.

We appreciate the fellowship and services of these visiting brethren and sisters, and extend to them and all a cordial welcome to visit with us often.

Pray for the work at Mill Run. Pray earnestly in behalf of these twelve new-born babes in Christ, that they may delight in the law of the Lord, and find therein new light to guide them in the paths of righteousness, and that their victory over sin may be complete.

"Till He Come,"

Lena R. Zook.

Altoona, Penna.

(2504 Fourth Ave.)

Calendar of events at the Mennonite Gospel Mission, Fourth Avenue and 25th Street, Altoona, Pa., during the fiscal year, 1935.

Dec. 30, 1934-Jan. 13, 1935—Evangelistic services at Mill Run, in charge of Elmer G. Martin, Lancaster, Pa.

Jan. 1, 1935—All-day Bible meeting at Mill Run. Instructors, E. G. Martin, J. M. Nissley.

Jan. 13—Revival meetings close, with five confessions.

Feb. 10—Martin Weaver, Titus Wert, Annville, and E. G. Martin, Lancaster, filled the appointments at Altoona and Mill Run.

Feb. 11—Bro. and Sister Nissley at-

tended the Ministers' week at John town Bible School.

Feb. 25—Funeral services of Sist Emma Figart held at Colburn.

March 17—J. A. Ressler and wife, Scottdale, brought the Scottdale provisions. Held services at Canan Station School house, Altoona, on Sunday morning; Mill Run on Sunday afternoon a men's meeting and a women meeting were held.

March 27—Made arrangements for parking ground at Mill Run.

April 23—Baptized an aged man at the home at Colburn.

April 28—Bro. Irvin Holsopple filled the appointments while we spent the day in services with the Allensville Pa., congregation.

May 3—Counsel meeting held at Mill Run.

May 5—Counsel meeting held at Altoona.

May 12—Brethren Maris Hess and James Hess, New Danville, Pa., spent the day with us.

June 4—Thirteen brethren from Allensville congregation graded the lawn at Mill Run.

June 6—Brother and Sister Nissley accompanied by Bro. and Sister C. M. Ferster started enroute to attend the General Mission Board meeting at Hopedale, Ill.

June 9—Bro. Joshua B. Zook filled the regular appointments.

June 16—Samuel K. Yoder filled the appointments.

July 4—A number of the members attended the All Day Meeting at the Stahl Congregation and some at the Oak Grove Congregation, Grantsville, Md.

July 8-19—The Annual Summer Bible School at the Canan Station School House.

July 19—The closing exercise held of the Summer Bible School. Forenoon, held funeral of 16-day-old child. In the afternoon the funeral of an aged man. Meeting of the Local Board Members.

Aug. 16—Bro. and Sister Nissley accompanied by John Kauffman, Richfield, enroute to General Conference.

Aug. 25—Banks Weaver of Juniata County filled the appointments.

Sept. 2—The Annual Sunday School outing was held on the Mountain.

Sept. 6—Called to the Hospital to visit a very sick boy. He confessed Christ and was baptized.

Sept. 9—Held the funeral of Wilmer Murtiff.

Sept. 7-22—Revival Services in charge of James Bucher, Upland, California.

Sept. 28—Bro. Nissley served on the program at the Reading Mission. Jonas D. Yoder of Belleville, Pa., filled the appointments.

Oct. 5-6—The Twenty-fifth Anniversary of the founding of the Mission, and the Home Coming meeting of the Workers, was held.

Oct. 10—Sister Anna H. Weaver, Worker of Mill Run, received her leave of absence, and Sister Lena Zook, Allensville, took up the work in her stead.

Oct. 24—Sister Lena Zook called home on account of the death of Bishop E. H. Kanagy.

Oct. 26—A number of workers attended the funeral of Bishop E. H. Kanagy, Allensville.

Oct. 27—Four reclaimed and one baptized at Altoona. Services in charge of Bishop James Saylor.

Oct. 29—A woman was received in church fellowship by baptism in her home.

Nov. 3—Preparatory Services at Altoona.

Nov. 3—Communion Services in charge of Bishop James Saylor.

Nov. 7—Visited one of our Members at the State Sanatorium, Cresson.

Nov. 16—Held funeral of Sister McGearry.

Nov. 17—Observed Missionary Day, E. K. Zook, Nellie Beachy, and R. L. Kinsinger taking part in the services.

Nov. 24—John B. Zook, Belleville, filled the appointments.

Dec. 1—Called to a home on account of the death of one of our Members. Brethren C. B. Shoemaker, Elam Hernley, G. W. Cutrell, all of Scottsdale, Pa., present in our Services.

Dec. 3—Funeral of Sister Hannah Beck, Mill Run.

Dec. 15—Members of the Local Board meet.

Dec. 16—Five baptized, two reclaimed at Altoona, Bishop James Saylor officiating.

Dec. 21—Funeral of Sister Catharine Harshberger.

Dec. 23-24—Distributing Christmas baskets.

Dec. 25—Mill Run and Altoona Sunday schools gave a Program in the evening at Altoona.

Dec. 27—Attended the Allensville Bible School.

Dec. 28—Beginning of Revival services at Mill Run in charge of E. J. Berkey, Oronogo, Mo.

Jan. 10, 1936.

J. M. N.

Los Angeles, Calif.
(151 W. 73rd St.)

Dear Herald Readers:

Greeting in Jesus' name. "The Lord hath done great things for us whereof we are glad."

Recently our hearts have been made to rejoice because of the fellowship enjoyed with a number of our kind brethren and sisters visiting us from the eastern states. The sunshine and warm breezes have beckoned to many who live in snow-bound states. Those who are spending a few weeks or a few months with us at this present writing are—Mr. and Mrs. Jno. Martin, Mr. and Mrs. Ernie Martin, Mr. and Mrs. John H. Slabaugh, Mr. and Mrs. Erlis Kinsinger and daughter Marvel, Orpha Kinsinger, Jonas Detweiler, Mr. and

Mrs. Emery Brenneman and family, all of Wellman, Ia., Mr. and Mrs. Lewis Yoder and family of Kalona, Iowa, Mr. and Mrs. William Wertz, Mr. and Mrs. Joe Gunden of Pigeon, Michigan. F. B. Showalter has returned home.

We appreciate your presence with us. Call again. In His service,

Los Angeles Church,

% Mrs. N. S. Guengerich.

Jan. 19, 1936.

Meadville, Pa.

Dear Brethren and Sisters:—Greetings of love in Jesus' name.

The mission enrollment ending Dec. 29 was 101 being divided into three classes. The teachers under the circumstances have done very effective work.

Reorganization of the mission the beginning of the year was as follows: Bro. Joseph Lewis, appointed Sup't of Mission by Ohio Mission Board, while other officers were selected by Bros. Stoltzfus, Lewis, and King. T. D. Knight, Asst. Supt.; Merle Swavey Sr., Sec.-treas.; LaVerne Swavey and Merle Swavey Jr., Librs.; Nelson King and Theresa Brown, Chors. Committees appointed were: Y. P. M., Merle Swavey Sr., chairman; T. D. Knight, and Oscar Brawley. Summer Bible School, Bro. Lewis chairman, assisted by Bro. and Sister Swavey.

The work of our mission in general is Sunday school and preaching Sunday afternoons, Y. P. M. Sunday evenings, cottage prayer meeting Wednesday evening, and Bible study period Friday evening beginning Jan. 31, the Lord willing. Bro. Lewis gives his untiring efforts to all of these services.

The Meadville field is one sadly neglected spiritually and offers to the Church an open door for real mission work and because of the great need of the Gospel, of personal work to bring souls (countless hundreds) to the knowledge of the truth. Our Brothers and Sisters here are working out a way whereby Bro. Lewis can spend full time in the efforts and interests of the mission. We are all willing to deprive ourselves of some necessities, together with Bro. Lewis, so that we can stand before God free from the accusation of not doing our part in giving the message. Then comes a challenge to us as a Church, are we doing our part in assisting the Meadville work by our prayers and giving or shall we leave the work to our workers at Meadville to bear their own burdens and give the Gospel as Christ would have it given, to all men? Let us as His children follow the leading of the Spirit and do our part to make the Meadville Mission a success.

Bro. Wm. G. Detweiler, Canton, O., has been appointed as evangelist for our spring revival.

Bro. Lewis has for some time suf-

fered from a serious injury received while employed at Hilgendorf's dairy. In spite of this handicap he is putting forth his efforts toward the work that it might grow and prosper. Our mission is praying earnestly that God may so bless him in his affliction that he may soon be with us in our services as usual. Remember the work here in your prayers.

May God richly bless you for helping us carry on this work.

Sincerely yours,

Jan. 24, 1936. Merle Swavey Sr.

Tampa, Florida

Dear Herald Readers, Greetings in the Master's name:—His we are, and so we want to serve Him.

We wish that we could have you all with us at our services here at Tampa, but not all at once, of course. Our quarters are too small for the group at Ybor City. There is still plenty of room at Ida St., however. These past weeks quite a few have visited our Sunday schools and evening meetings. It is encouraging to have visitors present in the services, but we hope the visitors will understand when we say that, in the long run, it is even more encouraging to see the same happy children's faces week after week and to know that back of those faces are the receptive minds which will treasure or forget the things of God. Which shall it be, forget or treasure?

This issue has caused us grave concern. Why is it that so many people get so much knowledge concerning the Word, and so little wisdom concerning its application? And it is notoriously true that, as a Cuban mother told us, "We Cubans attend church when we are young but as we get older we stop going. I, myself used to go to a mission Sunday school here in Tampa, but now I do not go to church." And we who are in the work wonder, "What did that mission lack? Does ours lack the force which will enable children to make wise decisions when the time comes?" Do you possess the secret of retaining the mission Sunday school child who so glibly recites his verses today? Can you tell us how to keep the most of them for Christ and His Church? Where is the class of Sunday school boys which used to sit back there in the corner? Where are they and how shall we get them back?

We are thankful for the tourists who used up some of their spare space, and even crowded themselves so that there would be room for eatables, etc., to take along to the Tampa Mission. These foodstuffs, consisting of dried vegetables, fruit, and meats helped reduce our living costs and much, if not most, of these donations are still on hand. Many thanks. This response was due to an insertion of a notice in

the Herald some time ago. Help in transportation will still be appreciated, and very much appreciated. Communicate with Bro. Levi Sauder, Millersville, Pa., if you are contemplating coming to Florida and have extra space. One word of caution, however: Do not attempt to check any baggage when coming by train, which has any article in it which is intended for another. That rules out all foodstuffs. If you still wish to carry something put it in your hand luggage, and check your own articles. He who donates transportation lessens the need for cash outlay at this end and necessity for cash giving at the other end. All can help along, each with what he or she has, whether food, or space in a car, or some other means of furthering the work. Shoulders to the wheel, everybody!

Our thanks are extended to the Sewing Circles which have helped us so nobly these past months. Of course Sister Sauder thanked each circle by mail, but we take this opportunity to thank all again. We especially thank those who contributed to the overall fund. It is sometimes impractical to buy in the North and ship South when we can buy for less cash here than in many places in the North. In this case it is wise to transmit the cash rather than buy the articles in the North.

We wish to thank the Eastern Board for sending us two sisters as helpers. These two sisters are not only sisters in the faith, but they come from the same home, being daughters of our Deacon Taylor at Frazer. We are not strangers, having met years ago when neither pupils nor teacher in the public high school thought that they would be associated in the work of the Lord way down South. They are enjoying themselves, happy to be in the place where they are needed so much. This week they placed hundreds of "The True Way" (Spanish, Camino Verdadero) in homes of Ybor City. This paper is published by our South American Mission in Argentina and we are glad to receive these papers from them. Incidentally, the cost of several months' subscription was taken from our regular sources, perhaps someone is looking for a special object to support. We do not like to even suggest that support be switched from some other source to any project we might mention. But if you would be glad to spend a day with us and cannot, why not invest your time anyway and buy, as an investment for the Lord, a number of copies of this Gospel literature, and we will put them out for you. We are not begging for money, we are offering something for sale. The printed Word, and sound comment about it will reach hearts, we believe, and it is a fact that you should have a share in such work, and many should hear, and therefore we

do not hesitate to try to get the folks on both ends of the line together. But remember, do not curtail your giving in other directions, it will serve no useful purpose to "rob Peter to pay Paul."

The Spanish and Cubans are apt at illustration and comment in Sunday school. Indeed, it sometimes seems as if the teacher must surely learn more than the pupils. For instance, Sister Hernandez, our faithful Spanish-speaking S. S. teacher of the preschool-age children, said that John the Baptist came to "limpiar" the way of the Lord. I had never thought of that before because "limpiar" is the word for clean up. It is possible to "limpiar" your hands, your face, the yard, the frying pan, it may even mean that you scour the pan. Then we asked her what she meant by "cleaning the road for Christ." She replied, "Get the rubbish, the sins of men, out of the way." And, my friends, He does indeed walk where the rubbish is cleared away. How about the path which leads to your heart? "Make straight in the desert a highway for our God." Neither time nor memory will suffice to tell all we have been taught by the Spanish members, but our little nucleus has the spiritual perception so vital in dealing with the things of God. We think that we have several "watchmen on the walls of Zion" in the making in our little Ybor City group, will you help claim them by faith? They will be so much better messengers than outsiders ever can hope to be. We want to hold them for the Lord.

Since our last visit with you on these pages, we have enjoyed the Lord's supper together. Eighteen whose membership is on record at Tampa, communed, as well as fifteen others. It was a precious experience. Sister Sauder's father, Bro. Daniel Shenk, Denbigh, Va., was in charge.

If you are coming to Florida, by all means plan your stay here to be of sufficient length to get an insight into the work. Your visit will be appreciated, let us assure you. We believe the weather will be more seasonable from now on. December was cold and wet. Ice appeared several times in open vessels, and the vegetables were frozen also. It looks as if our present planting of beans and tomatoes might survive.

We appreciate the correspondence of friends. Necessity compels us to answer much of it with duplicated copies, but we ask our friends to be patient and write us anyway. Perhaps a duplicated copy would be appreciated by many of the city missionaries you know and you can send them for a cent and a half postage, provided they are identical and made with a duplicating device. Why not adopt the city missionaries?

The Workers at Tampa,
Jan. 24, 1936. by J. P. S.

AFTER FOUR MONTHS IN KANSAS CITY AS A MISSION WORKER

By Ella May Weaver

For the Gospel Herald.

Small, smoky houses, needy neglected families, and a host of dying souls eternally lost. These were a few of the thoughts that flitted across my mind as I meditated upon the mission work in Kansas City, nearly five months ago. I now ask myself this question: Are these true conditions?

Indeed! These conditions exist, also many others, but my personal reaction to them is reversed. No longer do I hesitate to approach a neglected child enter a poverty-stricken home, or engage in visitation work among the needy or colored people. Yes, I had always believed that God loves these folks just as much as He loves me, but I was rather hesitant when brought face to face with these conditions. After repeated visits and more personal contacts with these people I've learned to love them. They are precious in God's sight and He only has us, His followers, to bring the Gospel to them.

And oh! this terrible hill to the children's Home. Could it not be at a more sensible location! Such was my first thought as I started slowly to wend my way up to the Home. Now, after repeated visits, I've learned to appreciate this location. I think it is fine. There is ample room back of the Home for a playground. The children enjoy sledding; it would never be so thrilling if there were no hill to coast down. Even the wonderful scenery at night, as a person overlooks a small section of the city, affords an appreciation of the hill. I used to think that the Children's Home and the Mission were combined, but after the first Sunday in Kansas City I changed my opinion. The Home is an outgrowth of the Mission, but they are now two distinctly separate institutions. The address of the Children's Home is 1621 South 37th Street, and the address of the Mission Home is 2409 Farrow Ave., while the address of the house of worship—the Mission Building—is 37th and Metropolitan Ave., Argentine, Kansas City, Kansas.

I had been told that the Kansas City congregation was very spiritual. I thank God that this proved to be true. I say it not to flatter the members; I'm merely stating my impression as the truth. I also have discovered the secret of their spiritual success. Due to their interest in lost souls and to the careful guidance of their ministers they have become awake and alert to the many, many opportunities about them to tell the old, old Story of Salvation. "He that loseth his life for my sake shall find it" (Matt. 10:39).

(Continued on page 976)

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For December, 1935

GENERAL

Sonnenberg Cong O	245 30	Roanoke Cong Ill	75 00
Sharon Cong O	8 76	Spr Valley Cong Kans	37 50
Forks Cong Ind	18 62	Hesston Col SS Kans	50 00
A Bro & Sis of Fairview		Limon SS Colo	2 78
Cong Ore	50 00	Manson Cong Ia	50 14
Kolbs SS O	2 63	E Fairview Cong Nebr	25 49
O Gr & Pl Hill Congs O	43 95	Sugar Creek Cong Ia	112 50
A Bro & Sis O	25 00	Goshen Cong Ind	28 85
A Bro & Family Pa	11 25	Elkhart Cong Ind	59 81
Lower District Va	133 26	SW Pa SS Conf Dist Miss	
Mountain View SS Mont	2 00	Fund	41 00
Willow Springs Cong Ill	43 38	Lanc Dist Board Pa	75 00
Roanoke Cong Ill	1 00		907 83
E Bend Cong Ill	32 45	S C Contributions:	
Filer Cong Ida	5 35	Howard-Miami S C Ind	25 00
Fairview Cong Ore	17 65	Midland S C Mich	25 00
Manson Cong Ia	39 79	W Lib S C Kans	16 44
Sugar Creek Cong Ia	99 32	Crystal Spr S C Kans	18 00
E Union Cong Ia	19 63	Spr Valley S C Kans	2 00
Salem Cong Nebr	5 60	Hesston S C Kans	2 45
Thurman Cong Colo	22 05	Bethel S C Medina Co O	5 00
Zurich SS Ont	8 25	Bethel & Oak Gr S C O	30 00
Kitchener SS Harvey Snider		Orrville S C O	3 05
cl Ont	4 35	Martins & Pl View S C O	5 00
Pleas Gr Cong Pa	0 65	Beech S C O	10 00
Weaver Cong Pa	1 90	Martins Cr S C O	7 70
Olive SS Ind	60 50	South Union S C O	5 00
Bethel Cong Medina Co O	29 00	Mahon & Columb S C O	20 00
Oak Grove Cong O	39 69	Berlin S C Ohio	15 00
Plainview SS O	12 00		189 64
Orrville Cong O	112 31	Total for India Miss	1,097 47
Fern Umble	25 00		
South Union Cong O	46 76	Missionary Children	
Martins SS O	34 51		
Medway SS O	13 23		

INDIA

General

A Sister Pa	10 00	Junior Earnings:	
Sue F Landis	5 00	Pleas View SS O	11 60
J. H. Warye	5 00	Blough SS Pa	9 75
D S & Cora Gingrich	10 00	Zion SS Mich	10 00
Mrs John Hartzler	5 00	Martins SS O	39 45
Detroit Mis Cong Mich	3 31	Pleas View SS Pa	7 35
Tuleta Cong Texas	3 00	E Holbrook SS Colo	12 25
Salem SS Alta	20 00	Fairview SS Ore	4 00
Waldo Cong Ill	49 87	Nampa SS Ida	11 95
Willow Spr Cong Ill	7 95	Willow Spr SS Ill	29 45
E Holbrook SS Colo	6 00	Pleas View SS Kans	24 40
Sycamore Gr Cong Mo	5 54	Clinton Frame SS Ind	4 69
Children of Bethel & Sycamore Gr Mis Day Pro Mo	20 69	Mattawana SS Pa	11 50
LaJunta Cong Colo	9 25	Walnut Cr SS O	52 20
Mt Zion Cong Mo	1 50	Hesston Col SS Pri & Inter	
Zion Cong Ore	9 76	Depts Kans	39 85
Lower Deer Cr Cong Ia	40 50	Stahl SS Pa	3 87
Lloyd Cressman	50 00	Orrville SS O	12 15
Shantz Cong Ont	13 20	Crystal Spr SS Kans	7 75
Wideman Cong Ont	22 66	Yoder SS Kans	121 53
Detweiler Cong Ont	4 31	Nappanee SS Ind	5 00
Waterloo Cong Ont	50 00	Pleas Hill SS Ill	6 55
Hagey Cong Ont	11 00	Pleas Valley SS Kans	79 81
Elmira Cong Ont	20 00	Conestoga SS Pa	89 32
Toronto Miss SS Ont	1 25	Howard-Miami SS Ind	21 70
Floradale Cong Ont	18 00	Cullom SS Ill	12 00
Elmira SS Ont	40 00	East Bend SS Ill	89 30
Hopewell Cong Ind	23 68	Maple View SS Ont	15 53
Elkhart Cong Ind	15 00	Bethel SS Mo	16 50
Scottdale SS Pa	5 62	Oak Grove SS O	33 10
Weaver SS Pa	12 00	LaJunta SS Colo	7 25
Fern Umble	25 00	Sugar Creek SS Ia	33 25
Salunga SS Pa	35 75	Midland SS Mich	26 55
Strickler SS Y M cl Pa	9 00	Burr Oak SS Ind	4 90
E Ches St SS Lanc Pa	21 74	Zion SS Ore	9 87
	590 58	Bethel SS Ore	10 00
		West Zion SS Alta	18 92
		W Fairview SS Nebr	7 70
		Pleas Grove SS Ill	10 00
		Waldo SS Ill	51 11
		Souderton SS Pa	7 18
		Roanoke SS Ill	11 88
		Clinton Brick SS Ind	12 20
		Masontown SS Pa	9 06
		South Union SS Ohio	89 10

Missionary

O Gr & Pl Hill Congs O	150 00	Junior Savings:	
Maple Gr Cong Pa	24 71	Pleasant View SS O	6 50
Holdeman Cong Ind	35 52	Blough SS Pa	18 00
Upper Dist Va	5 00	Zion S S Mich	4 50
Lockport SS O	27 85	Martins SS O	33 05
Salem SS Alta	37 50		1,091 52
Willow Spr Cong Ill	69 18		

E Holbrook SS Colo	12 95	Weaver SS Pa	75 00
Fairview SS Ore	10 26		612 19
Nampa SS Idaho	2 74	S. C. Contribution:	
Willow Springs SS Ill	5 19	Waldo S C Ill	35 00
Doylestown SS Pri D Pa	82 88	Total for India Miss	2,607 50
Clinton Frame SS Ind	6 52	Children	
Mattawana SS Pa	2 00		
Walnut Cr SS O	47 48	Evangelist	
Hesston Col SS Pri & Inter		Mr & Mrs Er H Miller	10 00
Depts Kans	14 19	A Bro & Sis Bethel C Ore	100 00
Stahl SS Pa	0 99	Midway & N Lima SS O	129 85
Orrville SS O	5 92	Spr Valley Cong Kans	21 57
Crystal Spr SS Kans	11 77	A Bro Pa	15 00
Pleas Hill SS Ill	10 00	Matt 6:3 Pa	5 00
Pleas Valley SS Kans	10 27	A Sister Ont	25 00
Howard-Miami SS Ind	23 15	Hagey-Wanner Y P M Ont	30 00
East Bend SS Ill	22 84	Middlebury SS Ind	25 00
Argentine SS K C Kans	3 45	A Fam Berea Cong Ind	44 00
Oak Grove SS O	8 83	Midway SS O	76 70
LaJunta SS Colo	22 88	Ohio Menn SS Conf	100 00
Sugar Cr SS Ia	2 00	South Union SS O:	
Burr Oak SS Ind	10 28	Cl 11 & 12	45 00
Bethel SS Ore	2 78	Young Mothers' cl	44 35
W Zion SS Alta	0 50	Millersville SS Lydia	
W Fairview SS Nebr	1 74	Sauder cl Pa	22 00
Pleas Grove SS Ill	14 50		693 47
Waldo SS Ill	10 93	Bible Women	
Souderton SS Pa	67 23	Salem SS O	12 50
Albany SS Ore	13 15	Mr & Mrs Henry M Hurst	13 00
North Pomona SS Calif	11 29	Oak Gr SS Old Sis cl O	8 60
Roanoke SS Ill	11 00	Bowne SS Mich	11 00
Clinton Brick SS Ind	2 00	Scottdale SS Pa	12 50
Belmont SS Ind	12 02	South Union SS O:	
Masontown SS Pa	31 39	Cl 5	25 00
S Union SS O	17 78	Cl 14	8 00
	574 95	Cl 17	6 25

Adult Savings:

Pleas View SS O	4 00	S C Contributions:	
Tampa SS Fla	5 04	Martinsburg S C Pa	11 00
Pleas View SS Kans	3 80	Weaver S C Pa	22 00
Walnut Cr SS O	27 11		33 00
Stahl SS Pa	11 29	Total for Ind B Wom	129 85
Orrville SS O	9 50	Educational	
Crystal Spr SS Kans	59 15	Mr & Mrs A M Hamsher	10 00
Pleas Hill SS Ill	6 12	Metamora SS J J Kamp	23 25
Pleas Valley SS Kans	9 44	cl Ill	25 00
Howard-Miami SS Ind	33 80	Blooming Glen SS Martin	
Cullom SS Ill	10 65	Wenger cl Pa	25 00
Oak Grove SS O	4 06	Kitchener SS Ont:	
Midland SS Mich	30 48	M C Cressman cl	14 40
Burr Oak SS Ind	7 46	G A Weber cl	14 00
Bethel SS Ore	12 16	John Cressman cl	23 15
Waldo SS Ill	38 44	S Brownsberger	17 00
Belmont SS Ind	2 50	South Union SS O:	
Masontown SS Pa	18 84	Cl 4	14 00
	293 84	Cl 7	10 00
		Cl 1	15 50
		A Bro & Sis Lanc Pa	5 00

Offerings:

Pleas View SS O	8 15	Orphan	
Blough SS Pa	14 50	Walnut Cr SS cl 5 O	18 00
Zion SS Mich	5 00	Sue F Landis	5 00
Pleas View SS Pa	2 88	Bloom Gl SS Boys cl Pa	6 00
Sue F Landis	5 00	E Union SS Pri Dept Ia	9 00
Nampa SS Idaho	3 20	Katie Guengerich	3 00
Sonnenberg SS O	44 97	Walnut Cr SS cls 10 & 11 O	22 00
Willow Spr SS Ill	5 14	Bothwell Menn Miss Ont	13 00
Doylestown SS Pri D Pa	12 79	N Pomona SS Calif	9 00
Hesston Col SS Pri & Inter	20 96	A Bro & Sis Bethel C Ore	80 00
Depts Kans	11 35	Lititz SS Will Work cl Pa	9 00
Zion SS cl 1 Ore	4 17	A Bro & Sis Ind	9 00
Stahl SS Pa	2 02	Bethel SS cl 8 Ore	2 10
Crystal Spr SS Kans	6 33	Sugar Cr Cong Ia	44 00
Pleas Hill SS Ill	2 95	Lower Deer Cr Cong Ia	1 75
Pleas Hill SS D V Bible	2 95	Weber SS Men's cl Ont	11 00
school Ill	1 35	Yellow Cr SS Ind	70 00
Howard-Miami SS Ind	2 50	Middlebury SS Ind	9 00
Morris SS Kans	17 95	Forks SS Ind	22 13
LaJunta SS Colo	3 58	Allensville SS Pa	11 00
Sugar Creek SS Y Men's	24 70	Weaver SS Eunice Keener	
Div Ia	8 46	Hartzler & Marie Blosser	6 00
Burr Oak SS Ind	7 84	cls Va	11 00
Zion SS Ore	3 58	Landisville SS Pri cl 1 Pa	
West Zion SS Alta	5 13	Elizabethtown SS Mrs Eli	9 00
Metamora SS Edwin Schertz	7 37	Burkhart cl Pa	9 00
cl Ill	10 16	A Sis E Petersburg C Pa	20 00
Souderton SS Pa	19 45	Mr & Mrs E O Brubaker	
Roanoke SS Ill	5 27	Churchtown & Slate Hill	10 00
Clinton Brick SS Ind	8 43	S C's Pa	
Waterloo SS Ont	22 00		
Weber SS Ont	50 00		
Detweiler SS Ont			
Blenheim SS Ont			
Biehn SS Ont			

South Union SS O:		Hopedale Cong Ill	42 00	Salem SS Alta	53 15	Daniel Pletcher Family	10 00
Cl 3	10 10	Pleasant Grove SS Ill	19 02	W Fairview SS Nebr	7 70	Nel & Lydia Hershberger	20 00
Cl 16	22 00	Goodfield Cong Ill	6 10	Elkhart SS Ind	12 05	Mr & Mrs L G Messinger	5 00
Jr Dept	8 30	E Holbrook SS Colo	5 93			Mr & Mrs Clayton E Eash	10 00
Pri Dept	7 49	Chil of Bethel & Sycamore				Floyd Gerber	5 00
		Gr Miss Day Pro Mo	20 69	Junior Savings:	410 78	A Bro & Sis Olive C Ind	5 00
Widow	466 87	Lajunta Cong Colo	9 25	Belleville SS Pa	1 55	Clyde Hershberger	5 00
Mr & Mrs Geo Beechy	5 50	Mt Zion Cong Mo	2 00	Sand Hill SS N Y	6 33	Simon J Yoder	10 00
Sue F Landis	5 00	Lower Salford SS Pa	66 65	E Holbrook SS Colo	6 30	Calvin Smeltzer	15 00
Imlay City SS Mich	22 50	Doylestown Y P M Pa	13 00	Nampa SS Idaho	2 73		
Alpha S C Minn	11 00	Salem Cong Nebr	3 75	Clinton Frame SS Ind	6 52		
Oak Gr SS Old Sis cl O	5 37	Plum Cr Cong Nebr	7 25	Stahl SS Pa	0 99		
Conestoga SS cl girls Pa	22 00	Elmira Cong Ont	10 00	Orrville SS O	5 91	Bible Coach	587 00
Kitch SS C Gingrich cl Ont	8 47	Floradale Cong Ont	8 70	Leo SS Ind	42 18	Lima Miss Cong O	14 70
Scottdale SS Pa	5 50	Schellsburg Cong Pa	1 00	E Union SS Ia	17 75	Adeline Smucker	30 00
South Union SS O:		Scottdale Cong Pa	16 00	Ebenezer SS Va	0 51	Canton SS & Cong O	18 70
Cl 2	5 50	Blough Cong Pa	14 72	Mechanics Gr SS Pa	32 54		
Cl 8	6 50	Morrison's Cove Congs Pa	2 05	Argentine SS K C Kans	5 95	Bible School	63 40
Cl 15	17 00	Thomas Cong Pa	9 97	Central SS O	5 06	Holly Grove SS Md	2 80
Cl 18	12 75	Olive Cong Ind	21 41	Oak Gr SS O	8 82	A Sis of E Bend Cong Ill	5 00
		Pleas View SS Mich	3 00	Fairview SS Mich	0 65	J D Byler	35 00
Medical	127 09	Elkhart Cong Ind	15 00	Sharon SS O	6 56		
Oak Gr SS Mrs. E B		Scottdale SS Pa	9 38	W Fairview SS Nebr	1 74	Personal	42 80
Smucker cl O	34 00	Pleas View Cong O	5 10	Elkhart SS Ind	19 14	Crossroad SS Pa	15 00
A Sister O	13 50	Bequest of Jerome Auker	900 00			Publication	
Elkhart SS Ind	10 00	Strasburg SS & Cong Pa	25 00	Adult Savings:	171 23	Rohrerstown SS Bertha K	
Scottdale SS Pa	10 00			Sand Hill SS N Y	10 34	Miller cl Pa	5 00
South Union SS O:		Missionary	1,292 74	Nampa SS Ida	5 04	A Bro & Sis Lanc Pa	5 00
Cl 13	11 00	Oak Gr & Pl Hill Congs O	150 00	Stahl SS Pa	11 29		
U K Hostetler	10 00	Mt Clinton SS Va	18 25	Orrville SS O	9 50	Total for S America	4,596 91
Conestoga SS Mary Peter-		Weaver SS Va	20 83	E Union SS Ia	4 48	CITY MISSIONS	
sheim cl Pa	10 00	Pike SS Va	15 75	Oak Gr SS O	4 06	Altoona, Pa	
A Strasburg SS Teach Pa	10 00	Sycamore Gr Cong Mo	32 57	Fairview SS Mich	2 40	Scottdale Cong Pa	31 00
		Bethel Cong Mo	16 50			Allensville Cong Pa	16 07
S C Contributions:		Pleas Valley SS Kans	20 00	Total for S Am Miss	47 11	Thomas Cong Pa	10 65
Sonnenberg S C O	20 00	Lajunta Cong Colo	10 25	Children	1,296 92	Lauver's SS Pa	20 00
S Union S C O	10 00	Souderton Cong Pa	37 50	Evangelist			
		Cressman C Mis Mtg Ont	94 00	Mr & Mrs Ernest H Miller	10 00	Altoona—Burial Fund	77 72
Total for India Medical	138 50	A Bro & Sis Ont	37 50	A Bro Colo	4 66	Weaver Cong Pa	5 92
Evangelistic Budget		Lanc Dist Conf Bd Pa	150 00	G G Marner	5 00	Thomas Cong Pa	10 00
G G Marner	10 00	Elizabethtown SS & C Pa	87 40	Mr & Mrs H F Reist	12 50		
T J Byler	13 00	Good Cong Pa	54 00	E Chestnut St SS Mrs O G	12 50	Canton, Ohio	
Bloom Glen SS Robt Nase				Hess cl Lanc Pa	12 50	Beech Y P B M Ohio	14 09
cl Pa	8 00	Missionary Children	744 55	Harrisburg Cong Ore	86 00	A Bro O	1 00
Mr & Mrs H F Reist	13 00	Sand Hill SS N Y	51 26	E Union Cong Ia	23 57	A Sister O	1 00
A Bro Ind	13 00	Nampa SS Ida	3 20	Ont 135	2 00	Oak Gr & Pl Hill Congs O	10 00
Ontario 135	2 00	Sonnenberg SS O	44 97	St Jacobs Y P M Ont	12 50	G S Nice	10 00
		Zion SS cl 4 Ore	16 35	Shore Y P B M Ind	9 00	Lydia Slabaugh	1 00
		Stahl SS Pa	4 18	SW Pa SS Conf D Mis F	28 00	Canton SS O	5 00
		Stumptown SS Pa	0 20	Scottdale SS Pa	12 50	Mr & Mrs Cliff Hill	10 00
Lepers	59 00	Metamora SS Edwin		Ohio SS Conf	150 00	Orrville Cong O	10 00
Mrs Ada N Yoder	5 00	Schertz cl Ill	5 12	South Union SS O:		Pleas View & Martins	
Sue F Landis	5 00	Elizabethtown SS Pa:		Cl 5	21 61	Y P B M Ohio	4 75
Elkhart SS Ind	7 50	Verna Brandt cl	6 25	Cl 19	20 46		
E Petersburg SS Elizabeth		Alta Nunemaker cl	12 50	North Lima Cong O	25 70	Chicago, Ill	
B. Garber cl Pa	3 75	Herbert Maust cl	6 25			Ralph Imhoff	3 00
		Marty Hertzler	7 50	Bible Reader	436 00	Uriel Hostetler	5 00
		Elkhart SS Ind	108 19	E Scottdale SS Teachs Pa	24 75	Science Ridge SS Ill	12 00
New Missionary		Waterloo SS Ont	19 45	O Gr SS M J Smucker cl	15 00	Ed Schertz	2 00
A Bro	400 00	Weber SS Ont	5 27			Manuel Schertz	1 00
Canton SS & Cong O	18 71	Geiger SS Ont	30 63	Orphan		Lyle Yost	0 25
		Detweiler SS Ont	8 43	Toronto Miss SS Ont	2 00	John Umble	2 00
Academy & Bible Sch-Adm Bldg	418 71	Rainham SS Ont	26 75	Allensville SS Pa	13 44	Roy Umble	1 00
Mary Kropf Bequest	50 00	Shantz SS Ont	36 86	Stahl SS Pa	7 12	Chicago Home Miss C Ill	5 16
Personal		Kitchener SS Ont	53 67	Scottdale SS Pa	7 42	Mrs Ada N Yoder	5 00
Mr & Mrs Ernest G Miller	30 00	Elmira SS Ont	73 56	Frazer SS Pa	38 67	Roanoke Cong Ill	24 95
Brenneman Auto		Floradale SS Ont	45 76			Science Ridge Cong Ill	19 16
S C Contributions:		Blenheim SS Ont	22 00				
Salem S C Alta	3 00	Wanner SS Girls cl Ont	6 00	Bragado Church Bldg	68 65	Detroit, Mich	
Sharon S C Sask	3 00	Baden Miss SS Ont	10 18	P L Rohrer	25 00	Detroit Cong Mich	13 47
Duchess S C Alta	3 00	Latschar SS Ont	37 27	H B Fink	20 00	Nappanee Cong Ind	15 00
		Beihn SS Ont	26 00	Daniel D Hooley	15 00		
Hospital Disp-Addition	9 00			Matt 6:1-4 Ore	15 00	Fort Wayne, Ind	
S C Contributions:		Junior Earnings:		S S & Eliz Gehman	2 00	A Sister Ind	13 00
Salem S C Alta	3 00	Sand Hill SS N Y	25 82	Mr & Mrs Paul Kortemeier	25 00	Salem SS Ind:	
Sharon S C Sask	3 00	Nampa SS Ida	11 95	A Bro Ind	12 00	Jr Earnings	2 50
Duchess S C Alta	3 00	Clinton Frame SS Ind	4 69	A Bro Ind	10 00	Jr Savings	24 57
		SS Scholars Onego W Va	4 00	Latschar Cong Ont	177 00	Nappanee Cong Ind	25 00
Total for India	5,522 12	Salem SS Ohio	13 26	Cressman Cong Ont	5 00	Shore SS Ind	17 28
SOUTH AMERICA		Stahl SS Pa	3 86	Wideman Cong Ont	123 00	Berea Cong Ind	6 20
General		Orrville SS O	12 15	Alvin Culp	10 00		
A Sister Pa	10 00	Leo SS Ind	2 00	Margaret Culp	10 00	Hannibal, Mo	88 55
Sue F Landis	5 00	Strasburg SS Pa	20 62	A Bro Ont	2 00	Palmyra Cong Mo	3 05
Hannibal Miss Thanksgiving		E Union SS Ia	81 85	C O Jantzi	25 00	Mt Zion Cong Mo	3 25
Mtg Mo	3 27	Stumptown SS Pa	28 80	M. J. Schlabach	5 00	Bethel Cong Mo	3 00
Milford A M Cong Nebr	25 00	Ebenezer SS Va	6 25	A Bro Ont	5 00		
D S & Cora Gingrich	10 00	Mechanics Grove SS Pa	4 75	A Friend Ont	1 00		
Tuleta Cong Texas	2 50	Maple View SS Ont	15 53	A Friend Ont	5 00		
		Central SS O	23 50	A Bro Ont	5 00		
		Oak Gr SS O	33 10	J Ivan Hochstetler	5 00		
		Fairview SS Mich	45 75				

Cherry Box Cong Mo	4 55	Zion SS Ore	9 08	Sycamore Gr SS Mo	13 80	Filer SS Ida	14 03
		Salem SS Olive Heffren		Maple Grove SS Pa	13 40	Thomas SS Pa	5 38
	13 85	cl Alta	4 29	Paradise SS Wis	6 55	West Clinton SS O	29 58
Hutchinson, Kans		W Zion SS Alta	3 58		62 75	Bowne SS Mich	5 86
Pl Val Miss Da Pro Kans	8 65	Palmyra Cong Mo	3 05	Junior Savings:		West Union SS Ia	1 50
Iowa City, Iowa		Limon Cong Colo	1 45	Salem SS Nebr	43 75	Holly Grove SS Md	18 69
Sugar Cr Cong Ia	37 47	Mt Zion Cong Mo	0 25	Sycamore Gr SS Mo	0 60	Middlebury SS Ind	14 50
Plum Cr Cong Nebr	10 00	Plum Cr SS Jr Dept Nebr	21 81	Maple Grove SS Pa	20 70		210 87
Daytonville Cong Ia	10 88	W Fairview Cong Nebr	10 43	Thurman SS Colo	32 52	Adult Savings:	
Alpha Cong Minn	6 00	Roanoke SS Ill	7 38		97 57	Bethel SS O	4 15
E Fairview Cong Nebr	29 10	Pleas View SS Mich	14 55	Adult Savings:		Stahl SS Pa	11 29
	93 45	Sis Carrie Slabaugh	1 00	Roseland SS Nebr	13 15	Willow St SS Pa	2 00
Kansas City, Kans		W H Miller	1 00	Paradise SS Wis	1 16	Mountain View SS Mont	7 44
da & Mary King	2 00	Ida King	1 00	Thurman SS Colo	21 87	Filer SS Ida	16 65
Harry Mumaw	5 00	Pleas Hill SS Ill	1 26		36 18	Bethel SS Mich	27 08
Edwin Yoder	5 00	J C Gingerich	1 00	Total for Chil Ho Bldg	205 15	Holly Grove SS Md	10 31
Henry K Hershey	5 00	Hopedale SS Pri Dept Ill	8 66	Millersville Orphanage Pa			78 92
W Fairview Cong Nebr	5 00	Lydia Eash	2 00	Spring Ctv Cong Pa	88 00	Total for Orphans'	
Minot Cong N Dak	11 00	Edwin J Yoder	5 00	Blough Cong Pa	7 00	Home O	1,541 05
E Union Cong Pri Dept Ia	3 50	Pleas View SS Mich	6 75	Thomas Cong Pa	13 00	Home for Aged, Illinois	
No 539	1 00	Sycamore Gr Cong Mo	11 36	Maple Grove Cong Pa	8 24	Maple Grove Cong Pa	13 00
GS Nice	10 00	Dollie Landis	4 00	Sue F Landis	5 00	Special Support	1,552 35
M M Buch	5 00	G S Nice	10 00		121 24	Contribution	1 00
S J Steiner	5 00	M M Buch	5 00	Home for Aged Lancaster Pa		Maintenance	3 00
S P Imhoff	5 00	Bro & Sis Dan D Miller	1 00	Sue F Landis	5 00		1,569 35
A Canadian Bro & Sis	5 00	Mr & Mrs W W Walsten	1 00	Grandview Hospital		LaJunta Hosp-Nurse	
Ruth Schumann	1 00	Edw Selzer	5 00	Towamencin Cong Pa	51 20	S C Contributions:	
Mrs Ada N Yoder	5 00	Bro & Sis Oscar Wyse	10 00	Orphan's Home Ohio		Asso S C's of the SW Pa	
P L Rohrer	5 00	Mr & Mrs O B Hamler	10 00	Special Support	467 00	Conf Dist	21 65
E Bend Cong Ill	27 15		200 08	No Pomona SS Calif	15 39	Sugar Creek S C Iowa	8 25
Milan Valley Cong Okla	2 50	Junior Earnings:		A Friend	1 00	South Union S C O	5 00
W Liberty Cong Kans	15 73	Springdale SS Va	39 52	Fairview SS Mich	5 49	Beech S C O	2 70
Penna Cong Kans	12 97	Beech SS Ohio	18 92	Maple Gr Cong Pa	8 24	Martins & Pl View S C O	2 00
Hesston Col Cong Kans	14 00	Goodfield SS Ill	14 15	Stahl SS Pa	4 19	Maple Grove S C Pa	3 00
Larned Cong Kans	8 00	Pea Ridge SS Mo	2 50	Filer SS Ida	2 57	South English S C Ia	2 20
Linn Cong Mo	1 73	Clinton Frame SS Ind	4 68	Bethel SS Mich	7 63	Roseland S C Nebr	2 50
Mt Zion Cong Mo	0 75	Berea SS Ind	11 25	E Holbrook SS Colo	14 08	Woodrider S C Nebr	1 31
Pleas Valley Cong Kans	17 50	Stahl SS Pa	3 86	Toronto Miss SS Ont	5 30		48 61
W Fairview Cong Nebr	9 00	Protection SS Kans	24 11	Glade SS Md	9 32	LaJunta Hospital	
E Fairview Cong Nebr	28 42	Lower Deer Cr SS Ia	108 16	Casselman Cong Md	3 00	P L Rohrer	5 00
Ont 135	2 00	Pleas View SS Okla	36 05	Scottdale SS Pa	20 00	Goodfield Cong Ill	6 10
Central Cong O	13 75	Bowne SS Mich	2 62	Logan & Campaign Co	130 34	Casselman Cong Md	1 45
	232 00	Red R Valley SS N Dak	5 75	Miss Mtg O	19 00	Glade Cong Md	1 15
Lima, Ohio		Midland SS Mich	6 85	Orrville Cong O	14 64	Midland Cong Mich	21 21
Mart Eschliman	2 00	Zion SS Ore	9 88	Leetonia SS O	727 19	Mr & Mrs Homer Gresser	5 00
S S & Eliz Gehman	2 00	Holdeman SS Ind	33 36	Junior Earnings:		J Gunden	5 75
Bethel Cong Medina Co O	47 00	W Liberty SS Kans	62 45	Bethel SS O	12 52	W H Wurtz	1 00
Logan & Cham Co Miss		West Zion SS Alta	18 92	Beech SS O	18 92	Hosp Sales Charges	2,276 36
Mtg O	65 16	W Fairview SS Nebr	15 40	Oak Gr SS Md	1 50	Hosp Sales Out Patients	29 50
Orrville Cong O	10 00	Cherry Box SS Mo	10 95	Mt Pleasant SS Va	26 88	Hosp Sales Cash	1,145 76
A Bro & Sis N Holland Pa	2 96	Roanoke SS Ill	11 87	Palmyra SS Mo	12 75		3,498 28
	129 12	Springs SS Pa	9 75	Clinton Frame SS Ind	4 68	LaJunta Hosp-Sheets	
Peoria, Ill			451 00	Lockport SS O	37 82	S C Contributions:	
Science Ridge Cong Ill	53 75	Junior Savings:		Stahl SS Pa	3 86	East Union S C Ia	20 00
A Friend Ill	20 00	Springdale SS Va	18 52	Kolbs SS O	6 75	Lower Deer Cr S C Ia	7 50
Lower Deer Cr Cong Ia	25 00	Beech SS O	11 28	Central A M SS O	45 22	Manson S C Ia	5 00
Sci Ridge SS Pri Dept Ill	12 00	Goodfield SS Ill	2 40	Shore SS Ind	37 60	Wayland S C Ia	5 00
Hopedale Cong Ill	1 05	Fairview SS N Dak	6 05	Willow St SS Pa	4 50	Roseland S C Nebr	1 00
A Friend Ind	2 85	Clinton Frame SS Ind	6 52	Mountain View SS Mont	24 68	Thurman S C Colo	3 00
Freeport Cong Ill	5 00	Stahl SS Pa	0 99	Filer SS Ida	11 75		41 50
Chicago Ho Mis Cong Ill	8 00	Protection SS Kans	11 32	Thomas SS Pa	18 00	Total for Char Insti	8,074 22
Sugar Cr Cong Ia	30 00	Lower Deer Cr SS Ia	5 30	W Clinton SS O	20 00	AFRICA	
	157 65	Pleas View SS Okla	44 28	Virginia E Grove	5 00	Doylestown Y P M Pa	13 00
Portland, Ore		Argentine SS K C Kans	1 78	Byard Sanford Deputy	2 65	A Sister Pa	10 00
Nampa Cong Idaho	5 63	Iowa City Miss SS Ia	10 80	Bethel SS Mich	17 50	Sue F Landis	5 00
Bethel Cong Ore	2 00	Bethany SS Mich	2 00	Bowne SS Mich	2 63	A Sister Ore	10 00
Fairview Cong Ore	65 05	Bowne SS Mich	5 87	Forks SS Ind	0 25	Arg'tine SS K C Ks Jr Sav	1 43
	72 68	Red R Valley SS N Dak	1 50	West Union SS Ia	122 46	D S & Cora Gingrich	5 00
Toronto, Ont		Hannibal Miss SS Mo	1 51	Sharon SS Ohio	9 75	A Bro & Sis Bethel C Ore	50 00
Christmas Cheer Fund	90 24	Holdeman SS Ind	4 54	Holly Grove SS Md	22 50	Sharon SS Ohio Ad Sav	6 95
Shantz Cong Ont	15 20	W Liberty SS Kans	5 00	Middlebury SS Ind	11 75	Tuleta Cong Texas	1 80
Geiger Cong Ont	10 50	West Zion SS Alta	0 50	Morrison's Cove SS Pa	23 80	Toronto Miss SS Ont	2 52
Snyder Cong Ont	11 00	W Fairview SS Nebr	3 48	Mor Cove SS cl of 7 Pa	18 35		105 70
Cressman Cong Ont	8 65	Cherry Box SS Mo	4 30	Junior Savings:	524 07	OTHER FUNDS	
Weber Cong Ont	7 75	Liberty SS Ia	19 00	Bethel SS O	25 23	Mission News Bulletin	
Elmira Cong Ont	10 00	Roanoke SS Ill	11 00	Beech SS O	11 29	S S & Eliz Gehman	2 00
Snyder Cong Ont	13 00	Springs SS Pa	45 82	Oak Grove SS Md	1 96	Church Building	
Elmira Y P M Ont	15 00	Adult Savings:		Mt Pleasant SS Va	3 84	Morrison Cong Ill	11 00
	181 34	Fairview SS N Dak	84 22	Palmyra SS Mo	0 75	Bloomfield Cong Mont	10 91
Total for City Miss	1,246 76	Berea SS Ind	6 00	Clinton Frame SS Ind	6 53	Providence Cong Pa	22 00
CHARITABLE INSTI- TUTIONS		Stahl SS Pa	11 28	Stahl SS Pa	0 99	Martinscreek SS Ohio	9 27
Children's Home K C		Midland SS Mich	16 50	Central A M SS Ohio	54 19	A Bro Pa	20 00
Mrs Ada N Yoder	5 00		118 00	Shore SS Ind	1 00	Cedar Grove SS Pa	14 00
Maple Grove Cong Pa	8 24	Total Chil Home K C	992 84	Willow St SS Pa	0 49	Salem Cong Nebr	5 50
Pea Ridge Cong Mo	1 50	Children's Home Bldg		Mountain View SS Mont	15 06	Bethel SS Mich	38 00
Zion SS Pri Dept Ore	20 25	Pl Val Miss Da Pro Kans	8 65			W Fairview Cong Nebr	9 00
Stahl SS Pa	4 19	Junior Earnings:					
		Salem SS Nebr	14 25				
		Roseland SS Nebr	14 75				

GOSPEL HERALD

defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

In other words, men are all wrong when they count material things their first object in life. Food and clothing are essential; but the living Bread from heaven and the robe of righteousness, being infinitely of greater value and importance, must come FIRST if we would make the most of life.

Then follows the comforting assurance that if we make it the first object of our lives to seek the righteousness which is from above, all the needed things of earth—food, clothing, shelter, and other things that add to the comforts of life—will also be supplied. As David said: "I have been young, and now am old; and yet have I not seen the righteous forsaken, nor his seed begging bread."

But let us not make the mistake of going through the motion of yielding to God that we may acquire the riches of earth. God makes no such bargain with men. It is not for gain, but because it is right, that we want to get right with God and shine in His righteousness. All that we get from God comes as a result of His grace. Give God your heart, your life, your service. In His hands you will shine in His image in time, enjoy the riches of His grace, and share His glory in eternity. "These things write we unto you, that your joy may be full."

Have you noticed that the total contributions to the Mennonite Board of Missions and Charities amounted to \$22,494.85 for the month of December? This is getting back toward what it used to be. May the good work go on. Let us continue our supplications before the Throne, to the end that our people may be both able and willing to

give, that these contributions may be wisely invested, and that through the efforts of those who are consecrated to the work of bringing the Gospel to the unsaved at home and abroad many will be brought to Christ and salvation.

An Illustration.—A man out in the country goes to see his neighbor on some business. He finds him out in the field, having trouble with a fractious

BISHOP J. S. SHOEMAKER

whose name has for many years been a household word in practically every Mennonite home in America, answered the heavenly summons and passed into the Great Beyond on Thursday morning of last week. Funeral services were announced for Sunday afternoon at 1 o'clock. When the Mennonite Publication Board was organized, Brother Shoemaker was chosen President of the Board, which position he held until a few years ago, when, because of advancing age, he requested to be relieved. At the time of his death he was still the Illinois representative on the Board. Our brother has also held numerous other responsible positions in the Church, such as Secretary of the Mennonite Board of Missions and Charities, Moderator of Mennonite General Conference, Bishop charge of a number of congregations, etc., etc. His health has been failing for a number of years, so that his passing occasioned no surprise among those who knew his condition. He was a faithful and efficient pillar of the faith, and his passing left a vacancy in the Church that will be hard to fill. May the comforting grace of God be with the bereaved family and congregation.

horse. So vexed does this neighbor become over the actions of the horse that he beats him unmercifully. This arouses the first man's sympathy; and with pity for both the man and his beast he pleads, "I wouldn't treat that poor horse so."

Some later time this neighbor calls on the first man and, to his astonishment, finds him similarly engaged with his own fractious horse. This time his

sympathy is aroused, and he pleads, "I wouldn't treat that poor horse so."

What makes the difference? In the first place it was one man's blood that was heated till it became white hot, while in the second place it was the other man that had lost his balance. When people get to the point where they are "fighting mad" they do not realize how ugly their actions appear to the disinterested onlooker. This is true, whether a man becomes enraged at his dumb animal, or at a neighbor, or at some member of the family, or at some brother or brethren in the Church. And when there is a bunch of them, on two opposing sides, that are like that, then pandemonium breaks loose, sure enough. Such people are to be pitied more than censured. They do not realize how ugly they act or how much is lost through their unsanctified course. If they are wise they will restrain their wrath until they have sought the secret closet, wrestle with God in agonizing prayer until they have taken a good look at themselves as they are, before they attempt to deal with their neighbors whom they look upon as enemies but who in actions may really be in a class with themselves.

Shortcomings of Modernism.—Occasionally we hear reports of this, that, or some other modernist confessing that Modernism is a failure; that it has not solved the problems it was supposed to solve, nor corrected the evils of this world. The inference is that such confessions are an evidence that the confessor has seen the error of his ways and is about to give up his heterodoxy and espouse the cause of Christian orthodoxy.

That Modernism, together with all other forms of heterodoxy, is proving itself a failure, is admitted by some who are far from being orthodox in their views. The Barthian theology, for instance, is more of a revolt against heterodoxy than an espousal of orthodoxy. Many of the present-day evolutionists

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—1stus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

THE WAY TO HEAVEN, AND WHO MAY GO THERE

By Esther V. Glass

For the Gospel Herald.

Almost two thousand years ago, in the upper room in Jerusalem, Christ our Savior ate the last supper with His disciples. Afterwards, when Judas had departed to betray his Master, Jesus spoke to the eleven who sat about Him. Looking into their troubled faces, He told them of the place He was going to prepare for them. He ended by saying, "And whither I go, ye know, and the way ye know."

But Thomas said, "Lord, we know not whither thou goest, and how can we know the way?" Jesus answered, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Poor Thomas! We would be likely to expect one who had such an intimate acquaintance with Christ Himself to see the way to heaven clearly. But today we have many Thomases. Many a young man and woman, and even many older folks, are so confused by the widely diverse teachings of the-

do not hesitate to criticise some of Darwin's pet theories upon which the evolutionary hypothesis is built. So with other instances that might be cited. The weakness of all anti-Scriptural theories or systems of philosophy is that they either reject or ignore the wisdom and knowledge of an infinite and infallible God, and thus set themselves against Divine Truth.

But it is one thing to admit the shortcomings of Modernism, and quite another thing to openly confess Christ as the Son of the living God, the Author of our salvation, the Head of the Church, the slain Lamb whose blood atones for sins of all who come to Him in faith believing. The only thing that can get a modernist right with God is to openly accept Christ as Savior and Lord, the Bible as the inspired and infallible Word of God, repent of his unbelief, and obey the Gospel. Not lack of faith in this, that, or some other form of unbelief, but an open avowal of faith in God and His Word, is what constitutes a real conversion from heterodoxy to Christian orthodoxy.

ologians that they cry out, bewildered, "How can we know the way? How can we be sure which way is right?"

Let us leave the disputers of the day to argue out their questions, and look to God's Word, where the way of life is made plain. The Bible states clearly that there is but one way. Jesus said to Thomas, "I am the way." In Jno. 10:9 He says further, "I am the door; by me if any man enter in he shall be saved." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). There is no other way. In Galatians we read that though an angel from heaven should come bringing any other gospel, "let him be accursed."

Since the days of Cain men have tried to find another way. Abel offered a sacrifice after God's order, a firstling of the flock, and the Lord had respect unto his offering. Cain brought an offering of fruit, which was rejected of God. "For without the shedding of blood is no remission."

But in spite of the long, tragic history of men who, in direct defiance to God and His Word, have attempted to gain heaven by a way of their own, and consequently have been rejected and condemned, we find many people trying the same thing today.

No matter how beautiful their theory or how profound their philosophy, God's Word still stands in record against them, and shall continue to do so until the end of time. Jude writes, "Woe unto them, for they have gone in the way of Cain."

Peter writes: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1).

There is nothing but woe and destruction pronounced upon those who teach a bloodless way to heaven. A bloodless religion is a lifeless religion. Education and culture have their place, and their worth is not to be minimized or underestimated, but presented as a basis for salvation they are without value. No matter how many degrees a man may be able to write after his name, if he rejects Christ he is but foolishness in the eyes of the Lord. "The fool has said in his heart, there is no God." God says that He will destroy the wisdom of the wise and bring to nothing the understanding of the prudent of this world.

"Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (Jno. 10:1).

John Bunyan, in his "Pilgrim's Progress," tells of two men whom Christian encountered on his journey heavenward. Christian, we remember, had entered by the gate into the narrow

way which leads to the celestial city. As he traveled on, two men climbed over the wall and joined him. Their names were Formalist and Hypocrite. These two traveled in the same way with Christian for some time, and at first there seemed little difference between the three travelers. But after awhile the narrow path no longer suited the fancies of Formalist and Hypocrite, who, heedless of instruction, followed the broad roads of danger and destruction, and never reached the Celestial City. What a picture they present to those who refuse to heed God's directions and warnings, and as a result their folly are hopelessly lost.

The wise man says, "There is a way which seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12).

The path to heaven is narrow. Jesus tells us in Matt. 7:13, 14: "Enter ye at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

While we cannot gain heaven on the merit of our own good works, nevertheless the natural outcome of a heart consecrated to God is a life of righteousness. In Heb. 12:14 we read, "Follow peace with all men, and holiness, without which no man shall see the Lord." Holy living is the only proof of faith men will accept. James says, "Faith without works is dead."

As we live, so shall we die. The teaching so prevalent today of faith without works has no scriptural basis whatever. Christ came to save us from our sins, and heaven is the termination of a life lived free from sin, not in sin.

Satan, the deceiver, employs all his cunning to entice the Christian into sin. He does not attempt at once to draw him far from his way. His approach is often much in this manner.

"Why be so narrow-minded? A little amusement now and then cannot be harmful. See, other people will claim to be traveling heavenward with no harm in a bit of indulgence. Surely so many cannot be wrong."

Many a young Christian has been lured into sin by the wily devil who makes sin seem harmless and attractive.

But Satan is a hard bargain driver and sin is costly. In exchange for tempting with sin, men barter their purity, conscience, and virtue, even their souls. No sin is so small but it leaves its stain on Character. It is the little foxes that spoil the vines. The little inconsistencies pave the way for greater ones. God can and does pardon sin. But years wasted can never be regained; opportunities lost never re-

; and the results of wrong influence on others can seldom be mended. We believe that most Christians look back over their past experience and agree that the times when we failed to have victory in our Christian life were times when we were negligent or irregular in our devotions. When we were received into the church we were admonished to be instant in prayer and reading. Too much emphasis cannot be placed on the necessity of regular devotions. It is as eating a large quantity of food on Monday, and going without nourishment of any kind until Thursday, would scarcely be conducive to physical health, so we cannot expect to live spiritually so long as our devotions are irregular.

What would we think of a tourist who, traveling through a strange and perilous country, had been given a good road map by one who had passed safely through this same territory before, but refused to study or use the map? If he were lost, you say, it would be the result of his own folly. The way to heaven is plainly mapped out in the Bible. We cannot neglect to read it each day without danger of losing our way.

God has made full provisions for us. He has given us the Holy Spirit to lead us "into all truth." He has given us a guide, the holy Bible. He has provided us with the armor of God, that we may be able to stand. He has given us the avenue of prayer by which we may approach God with the confidence that whatever we ask in our Savior's name and according to His will shall be granted us. He has set over us bishops, ministers, and teachers to point out the way and warn us of danger. He has given us hope of eternal glory, and spurred on by this incentive men have forsaken all to follow Christ. Apostles, saints and martyrs, faced imprisonment, torture, and death, rather than deny their Lord. With fearless hearts and a song on their lips they gladly offered their lives. Death for Christ they counted glory. Death was but the gateway to heaven. Heaven to them was a reality. Stephen, before he died, looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God.

What record have we of the thousands who lived in the sin and folly of their time, following the way of least resistance rather than face ridicule or unpopularity? Their names were forgotten with their death. But the names of the men who braved the mockery of the crowds rather than forsake Christ, are immortal, revered and remembered to this day. From their blood sprang the Christian Church.

If we are traveling the same way as the early Christians passed, and aiming at the same goal, can we expect our way to be easy?

"Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed thru bloody seas?"

"Sure, I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy word."

Young man, young woman, of today, the real hero is not the popular idol of the day, but the man or woman who remains faithful to his God-given convictions regardless of the cost. It takes no backbone to follow the crowd; but it does take real courage, real manhood and womanhood, to live the Christ-life, to keep clean and true in the face of ridicule and opposition.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

The Bible is clear as to who shall enter heaven. In the epistles to the Corinthians, the Galatians, and the Ephesians, Paul gives similar lists of those who shall not inherit the kingdom of God.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our Lord" (I Cor. 6:9-11).

Such were you, says Paul; but now are you clean. Unconfessed sin, harbored in the life, separates the soul from God and bars it from heaven.

If death to us is a dreadful thing, if we shiver at the thought and think only of a casket, a shroud and a dark grave, perhaps we are conscious of not being true to our convictions, or we have failed to appreciate His promise.

For Christ has conquered death. "Death is swallowed up in victory. Oh death, where is thy sting? Oh grave, where is thy victory?"

What is death to the Christian? It is the end of the long road, the end of sorrow and burdens, pain and partings. It is the entrance into the presence of God. To see our Savior face to face, to meet again with those we loved long since, and lost awhile—but only awhile.

Once, a little girl six years old, I stood and looked at the lifeless form of my eighteen-year-old sister. It was my first close contact with death. She had talked and laughed and sung with us; but all that remained to our tearful gaze was a silent, lifeless form. But there was a smile on her lips. The last hour of her life, conscious that she

was about to depart, she had sung an old hymn, "I will Trust in the Lord," and passed away before she reached the end of the song. Will we meet again? By God's grace, Yes.

Perhaps there is not one among us who has not felt the pain of separation from one well loved—father or mother, wife or husband, the curly-haired baby who stole into our lives and touched our heartstrings with its tiny fingers.

"One by one they left the fireside,
One by one they went away;
Now the family is broken.
Will it be complete one day?"

God grant that every family represented among us may meet unbroken in heaven.

Death? There is no death to the Christian. Death is victory, joy, glory. Who may enter heaven?

"They which have come out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

"Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

The promise of heaven, according to the scriptures, is always for those who endure until the end—the blood-washed, the faithful, the overcomers.

In closing, I can think of no more fitting words than those of Peter: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Lancaster, Pa.

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.—Rom. 8:9.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

FROM OUR MISSION STATIONS

Marietta, Pa.

(573 W. Market St.)

Dear Christian Friends:—Our Bible instruction meeting was held Saturday evening, Jan. 18, and all day Sunday, Jan. 19, with Bros. Elias Kulp, John F. Bressler, and A. A. Landis instructors. Very cold weather with plenty of snow and wind did not hinder the showers of spiritual blessings received by a fairly good crowd of people who gathered to enjoy the meeting. The speakers were filled with their subjects and allowed the Holy Spirit to use them in a very profitable way. We enjoyed a real spiritual feast and appreciated very much the helpful messages from the Lord received through the brethren.

Our evangelistic meetings began on the evening of Jan. 19 with Bro. A. A. Landis in charge. A larger vision, a deeper appreciation of God's love, a special out pouring of the Holy Spirit, a spiritual awakening among the unsaved which resulted in twenty-one confessions are some of the results of the meetings. Several of these were members who had transgressed and were willing to renew their covenant with the Lord. We are especially thankful for this and also praise the Lord for the young boys and girls who attend our services regularly and for whom we had been burdened for a long time, who gave their hearts to the Lord during these meetings. The Lord has heard and answered our prayers again.

The Lord used Bro. Landis in bringing real soul-stirring messages every night and two Sunday mornings while here. We also appreciated the presence and help of Bro. and Sister Landis in the mission home. Their Christian fellowship meant so much to us. We wish them the rich blessings of the Lord as they leave us to further serve Him in His appointed place for them.

The town folks turned out very well every night, and the interest was excellent. We feel confident that many of you who could not enjoy these meetings with us remembered the work in your prayers and we thank you for it. There is power in prayer and the Lord hears the prayers of the righteous. Because of the evident working of the Holy Spirit in the hearts of the unsaved we felt it unwise to close the meetings at the end of the two weeks so extended them two days longer and were blessed in seeing some souls saved during that time.

The Lord willing, our next girls' meeting will be held on the evening of March 2. We are planning to have a special meeting for mothers and daughters. All mothers and daughters are in-

vited to attend this meeting. Mrs. Reuben Miller expects to be with us and give a talk to mothers. A speaker for the daughters will be secured later.

We praise the Lord for all our prayer helpers. Do not fail us, for we need your help. Visits from our friends are always encouraging and appreciated.

Feb. 5, 1936.

Ella V. Zook.

OUR INDIA LETTER

Balodgahan, via Dhamtari, C. P., India
Jan. 9, 1936.

Dear Herald Readers, Greetings:—We are indeed grateful to a loving heavenly Father for the blessings of the past year, and are looking forward to another good year in His service in this needy part of His vineyard. The problems of the past year have been many; discouragements have come; the enemy tried all the weak places until things looked dark, but He gave "more grace."

December was a busy month in all the stations. Our church and S. S. conferences were held in Shantipur the middle of the month. We had good meetings, which were enjoyed by all.

Later in the month the missionary sisters met in Dhamtari to divide the clothing which was sent from America. We rejoiced as we saw the neatly made garments. We realized that our sisters at home had spent hours making these articles. May God richly bless all the sisters' sewing circles. The Indian people join us in saying, "Thank you." We realize that "thank you" is not fully expressing our feeling and appreciation but we believe you understand it. May God continue to use us in His service.

Communion was also observed in several of the congregations during the month of December. Our children had been deprived of this privilege during the school year, so this service was especially enjoyed by them.

During Christmas week many non-Christians heard the story of Jesus' birth, as they came to see how we celebrate Christmas. Here the girls gave a very nice program, which was well attended by Christians and non-Christians. Then on Christmas day we had over five hundred in our church service. Some of the boys who were home for Christmas vacation sang several Christmas songs. Then one of our deacons told the Christmas story in the village dialect. He did very well and the people listened very attentively. We pray that some time these non-Christians may love our Jesus too.

Several of the missionaries are out in the district telling the people of Jesus. With the missionaries there are also consecrated Indian workers. Will you pray that during this year many may find Jesus? That many may be willing to give up all and follow the Master?

Continue to pray for your work in India.

In Christian love,
Ida Beare.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Jan. 7, 1936)

By J. W. Shank

For the Gospel Herald.

The usual busy December season with its vacation Bible School, special programs for Christmas time and usual New Year's watch night service are all over. We are settling down the program of the year 1936, though the work of the New Year never gets into full swing until about March. January is the month of vacations, we do not always get such a treat. Plans of the missionaries (at least as far as the writer can detail them) for the near future are more or less as follows:

The Snyders:—Busy packing up, putting things away for furlough. They will leave their station probably early next month so that Bro. Snyder will be free to help with the Bible coach tent work until their time for sailing which will probably be about the beginning of April.

The Rutts:—Likewise getting ready to move, this time, back to America their old station. They will move about the time the Snyders leave.

The Lantzes:—Taking the advantage of the special opportunities during summer season to propagate the Gospel in the Cordoba Hills.

The Litwillers:—Just had a short vacation with the family in Buenos Aires while at the same time doing necessary business. They are getting introduced to the pastoral work of the Bragado station.

The Swartzentrubers:—Sister Swartzentruber had a few days in Buenos Aires with the children at the same time the Litwillers were there. Bro. Swartzentruber has been busy superintending the building operations in Bragado. He expects to get a few days' vacation some time during the summer season he can.

The Lauvers:—Are planning to do touring work in various parts of the district during the summer months. Brother Lauver is chairman of the Bible coach committee and will probably have some work in connection with that.

The Webers:—Are at home in Montevideo but we understand they are planning to take some time off for vacation soon. We know no details.

The Shanks:—Are planning to spend a week or ten days, partly in vacation and partly visiting some stations where we have had no opportunity to visit for some years. At present part of our numerous family of last year are here on a visit.

Elsa Shank:—Is at present helping out the orphan girls. When the Russian vacate Tres Lomas station she will have to help carry on the work there.

fore that time she expects to visit several stations she has not visited for many years.

Pehuajo, F. C. O.

AFRICA WEEKLY NEWS LETTER

Musoma, Shirati Station
Tanganyika Territory
January 9, 1936

Dear Herald Readers, Greetings:—We are enjoying spring-like weather with heavy showers followed by bright sunshine. This morning we beheld a most colorful rainbow which appeared to dip into Lake Victoria. Nature is very profuse in its beauty.

The past few weeks the natives have been bringing us very good sweet corn. They also bring pumpkins, tomatoes, and cabbage. The gardens here are doing well, too; quite a few vegetables have been started.

The Fersters made us happy with their presence with us from Thursday forenoon until Saturday last week. They and the Stauffers spent Christmas and New Year's Day at Bukiroba.

The evening the Fersters came we went to a village near by and saw a native burial. A brother to the boys who help in the dispensary died. He was not a Christian and did not seem very bright. He came to the dispensary some time ago. The grave was only three feet deep, about four feet long, and about two feet wide. These people bury their dead near a hut and then sit out for a few nights to watch so the hyenas do not dig out the corpse and eat it, as it is wrapped in skins only. There was much wailing. A small child kept beating a drum. What a weird sight! Heathen customs seem their worst at such an occasion. Christian boys preached to the groups that collected at night.

On Monday the Mosemanns left for Kenya. We hope they will be refreshed by the cooler climate and by visits with friends in other missions. We are glad it was possible for them to go, but will be glad to see them return. Sister Hershberger and I have plenty to do, and are happy that all is going well. The Christians here are good help and an inspiration to us. Our German neighbors promised to visit us, too. So we are not alone. Above all, we are in the Good Shepherd's care.

Yours for His service,
Lillie S. Shenk.

WEEK DAY BIBLE SCHOOL IN KANSAS CITY

By Mary E. Stalter

For the Gospel Herald.

"How many days a week do you have Bible school?" Some one inquired just recently. Probably this is a question in the minds of many of you. We have Bible school every Wednesday, beginning

in October and continuing until the last Wednesday in April.

The Kansas City Council of Religious Education and the Board of Education have worked out a plan whereby all grades can be excused during different periods of the day and go to any church preferred, near the public school for religious training.

From nine to ten-thirty o'clock, grades three and four are dismissed from public school to attend Church school; ten-thirty to eleven-thirty, grades one and two, and from one-fifteen to two-forty-five, grades five and six. The Jr. High folks meet at three-fifteen and stay until four o'clock. We also have a class for high school students, which is in session from six forty-five to seven-thirty. Students attending this class can earn one-fourth credit per year from the Board of Education of Kansas City, Kansas.

We feel the Kansas City Council of Religious Education moved a step forward, when in the past few years, they made provision for religious training for high school folks. During this period of life the pupils have many problems to face. Why not keep them in touch with the Book that has a solution for every difficulty in life and with the One, who is inviting them to "come," the great Master Teacher, who has a remedy for a sin-sick soul.

Wish you could go with me to visit a home where two curly-headed, happy-faced, little girls live, who attend our Bible school. The mother faithfully works to keep the homefires burning, and the dear Christian grandmother, though almost unable to help about the home, does her part willingly.

If you were to call at this home and the little girls would be there, they would probably sit in their rocking chairs and just rock and rock and then upon being asked they would sing. They would sing such songs as, "Jesus Loves Me," and "I will Make you Fishers of Men." And all the time they sang they would continue to rock.

After Christmas vacation, when the public schools were opened again, Ethel, the youngest of the girls said, "Mamma, I wish we had Bible school every day but Wednesday, and just kool that day."

On Wednesday before Thanksgiving a group of sixth grade folks were given a special sheet of paper, with an attractive border appropriate for the holiday almost at hand. They were asked to take them home and each compose a short poem expressing thanksgiving, and write it on the paper received, bringing it back to class the following week.

I want to share with you one of the poems received. This was written by a very fine boy, who has been coming to our Church school now for the sixth year. Wish you could look through his note book and see the splendid work he does. You would find he is an artist

as well as a poet. His parents do not profess Christianity, but you will note in this poem that he has learned the Christian way of beginning a meal, which is as follows:

The Pilgrims

The Pilgrims gave a feast in the fall of the year.

And invited the Indians, who were living near. The Indians and Pilgrims made a good feast, The men shot the turkey, the deer, and the geese.

As the Pilgrims and Indians sat down to eat To a table rough and heavy, but neat, They gave thanks to the great Master on high,

Then they ate their fill of good things, nigh.

Every seven weeks the children receive grade cards for work done in week day Bible school. Just recently as one of the teachers was grading a stack of note books from a sixth grade class, she jotted down some interesting statements, written by the boys and girls. Will give you the benefit of three of them.

In connection with the lesson on "The Baptism of Jesus," when one boy was writing the account in his own words, he stated God's approval on His own Son, thus: "This is my Son, and I am proud."

After studying together, "Jesus First Sermon at Nazareth," as found in Luke 4, the class was asked to write ways in which they want to be like Jesus. Junior H——, said, "I want to be like Jesus because He did not get mad."

The following prayer was written after same lesson, by one of the girls: "Lord, help me to be as true as you were. Amen."

Last Wednesday it was very, very cold. Billy Earl, a little six-year-old boy, had not been in school for several days, due to sickness. But sure enough his mother brought him to Church school on Wednesday morning. At eleven-thirty, when his class was dismissed, who was at the door but Mrs. Rae, waiting for Billy Earl, to see that his coat was carefully buttoned, mittens on, overshoes zipped, etc.

The week previous he had received three Bible verses to memorize and his mother said, "He never did miss Bible School, and he didn't want to miss today because he wanted to come and say his verses." The first grade pupils received a sticker on a memory verse chart for every passage memorized. Now that meant three more stickers for Billy Earl.

Just recently, during a fifth and sixth grade worship service, the following question was asked: "What are you going to do when you become a man or a woman?" Quite a number of hands were raised. As different ones were given opportunity to express themselves, such answers as the following were heard: "An aviator;" "A nurse;" "I want to be a teacher;" "An engineer;" etc., etc. Finally the last one who re-

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

DEATH OF A MOTHER

Death has robbed us of our mother,
Whom we loved and cherished dear;
It was mother, yes, dear mother,
Can we help but shed a tear?

Yes, we miss her. Oh! we miss her!
When we see her vacant chair;
And how sad the room without her,
For there is no mother there.

Oft we think we hear her coming;
Coming through the open door.
Then we tearfully remember,
Mother will come back no more.

Mother's work on earth is ended,
Faithfully the cross she bore.
Now her loving soul's ascended
Over to fair Canaan's shore.

Though her voice is stilled, 'tis calling,
Sweetly calling us to come;
Memory hears the accent falling,
Meet me in this heavenly home.

Had God asked us, "Shall I take her?"
We had said, "Oh! spare the day!
Yes, with streaming tears entreat her,
Lord, we love her, let her stay."

Yes, in love she lived and calmly
In sweet Christian peace she died,
Mother's God in love did call her,
She is with the glorified.

—Sel. by Mrs. E. G. F.

OUR FIRST MOTIVES IN LIFE

By Anna H. Weaver

For the Gospel Herald.

Motives are the beginnings of every thought, word, and action that man is capable of performing. They are the underlying principle in every life, either for good or evil.

I believe it is impossible to say just where motives begin in the life of a child, but surely in early infancy they are apparent. A small infant cries. He has a reason for it. There is a desire back of it, whether for food or comfort or for his own way. Very early in the life of a child motives are unconsciously formed for practically every activity in life. The well-trained child's motives are formed from well-regulated habits, as he has been taught them. Independently, too, children form ideals and desires for either good or bad, but the carefully educated child will naturally form the highest ideals. For instance, a child may be educated to know right from wrong, and his motives will center around the best things in life.

Recently I was informed that one of the most apparent early motives in the life of a child is selfishness. For example, he loves Christmas. Why? Is it chiefly because of the precious Manger Babe that is dear to the heart of every

child? Or is it not rather because it is a time when he receives the things he has been craving for months? It is a time for gift receiving, and the child loves it. How wise the parents who teach their little ones the blessedness of GIVING rather than RECEIVING at Christmas time!

Motives Revealed Early in Life

Other motives, right and wrong, are revealed at an early period in the life of every individual. But, I repeat, they are invariably echoes of that individual's early training. "Train up a child in the way he should go," might also be concluded with: "and his first motives in life will be pure."

As young people, our motives in life have become conscious facts to us. Our purposes are no longer sub-conscious thoughts by which our actions are governed, but our active minds have become alert to the fact that either pure or impure motives are the mothers of every word and deed. We go to school. There is some reason for it. Perhaps we aim to teach later on, or give our services in the medical world or some other profession. We might choose to remain at home, learn the culinary arts from Mother, or technical farm facts from Father; but whatever we choose to do, we are conscious of some ideal we hope to gain. Our motives are real.

Enduring Foundation

It seems to me that the sweetest, purest motives in the lives of young people are those that are formed and built upon this one superior foundation motive: "That in all things HE might have the pre-eminence." What fact could be more glorifying to the Master than this: that every young person in home or congregations would have as his ultimate motive in life, Christ Jesus and His will! So many of the petty problems that arise because of our motives in life would be solved, if each were controlled by Jesus Himself.

We have entered upon a new year. Before us are paths of possibilities and opportunities we have never before experienced. As each possible avenue of success opens up before us, let us weigh each one carefully in the balances of true motives before we rush into things we would regret at the end of the year. Opportunities will present newer fields for enlarging our present outlook on life, but may we bear in mind always Paul's injunction, "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17) and, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Thus our reasons for all our actions will be unselfish; first that Christ might be glorified, secondly that our neighbor might be benefitted, not injured, and thirdly that we ourselves might be hid in the background always, that "no

good thing, save Jesus only" might be seen in us.

In closing, let me leave this little poem with you, which expresses poet's highest motives in life:

My Desire

"I long to be something worthwhile in life.

To ease up the pain of sin and of strife;
I long to make noble each soul that I meet
And speak to the weary in tones soft and sweet.

"I'd like to give love in exchange for his words.

To be like the Master when He walked earth.

And point men to Jesus from woe and despair,

And help them to start on their Journey there."

—J. K. H.

Lancaster, Pa.

A CHRISTIAN FATHER

By Geo. S. Keener

For the Gospel Herald.

We often see mottoes in homes on the wall that state, "What is home without a mother?" We are going to write about a good father in a home here on earth. He first then is married and has children in the home. God, the Creator, started the home and Adam, the father of the home. So we can say, what is a home without a Christian father?

You will pardon the writer for saying this. I can frankly say we had a Christian father in our home. Yet we are one hundred per cent human. So was my father—what we could see in his life and his make up in our home, his fellowship with the Church, his smiling face, his willing help to his neighbors and fellow men wherever he could do a good act or deed. When I was a boy about nine or ten years old, our neighbor lost his cow, the only cow he had and he had a wife and a family of children. These words I can hear my father say in German, "I pity our neighbor because of the loss he had. We can give a little, and I am going to canvas around the neighborhood and see what I can gather from them." He went in the morning, and in the evening when he came home he had enough money to buy another good cow. I can still see my father with tears in his eyes and joy in his heart say to our dear mother, "I didn't know we had such good loving people around us like this." I am not quite sure whether the neighbor was a Christian before this event happened but he became an active and warm Christian worker in the Church.

What joy there is in the home of a Christian father and mother, and when their children follow their steps as the parents follow Christ. What a sad home where the children hide behind mother when father comes home, or run into another room and are afraid

In a home where there is a Christian

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SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for Feb. 23, 1936.—**PEOPLE BEFORE PROPERTY.**

Lesson Scope.—Luke 8:1-56.

Lesson Text.—Luke 8:26-37.

Time and Place.—A. D. 28; Sea of Galilee.

Leading Characters.—Jesus and the demoniac.

Lesson Text.—No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.—Luke 16:13.

Points for Meditation.

1. Demon possessed.
2. The miracle-working power of Christ.
3. Making sinners whole.
4. The love of money.
5. Rejecting Christ.

Introductory Thoughts.—The value of riches is here illustrated in a very definite and impressive way. In fact, it is the different values placed upon earthly riches, as compared with the true riches above, that divides the human family into two classes. Barring details, the lesson before us is very applicable to our present time.

LESSON COMMENTS

A Pitiful Victim (26-28).—As Jesus came into Gadara there met Him a man who calls for our deepest sympathy. He was completely in the hands of evils. We are prone to conclude that there are no cases just like this poor demoniac in our times. But the fact is, there are plenty of them; only we describe them in different language and call the affliction by different names. He was without clothing, and his dwelling place was in the tombs. When he saw Jesus he tremblingly fell down before Him and begged, "What have I to do with thee, Jesus, thou Son of the Most High? I beseech thee, torment me not." Jesus had commanded the devils to come out of that man; but the poor wretch, tormented beyond the power of language to describe, plead that the devils might remain in undisputed possession of him and that Jesus the arch Foe of devils might withdraw Himself and leave the poor wretch alone in his misery. The devil's victims too often choose to remain under the crushing load of sin and shame and wretchedness of mind and soul, rather than to accept the offer of Jesus Christ to deliver them. Such was the case here. He was wretched—more so because the demons made him believe that to allow Jesus to cleanse his soul would mean torment rather than deliverance.

Jesus Manifests Divine Power (29-37).—"What is thy name?" asked Jesus. Apparently it was the poor demoniac that had spoken; but in reality it was the devils in him that caused him to speak as he did, for when the answer to Jesus' question came it was undoubtedly that of the demons: "My name is Legion; for we are many." That located the source of the trouble. But the devils quickly perceived that

they were in the presence of a Power greater than themselves. They besought Jesus, saying, that if they must get out of this man they might be permitted to enter into a herd of swine. This was permitted; and the now demon-possessed swine ran madly down the river bank and were drowned. Of this we shall speak later on.

It is the power of God to make the vilest sinner whole that impresses us most. This unfortunate man, delivered from the demons, was so grateful to his new-found Friend that it was his request that he might remain with Him. But Jesus had other work for him. "Return to thine own house," He said, "and shew how great things God hath done unto thee." This man was as obedient as he was grateful. And not only did he tell these things at home but he also published abroad the wonderful works of Jesus. Let us now look at the other side:

Swine before Jesus (33-37).—In the eyes of these materialistic Gadarenes, the swine were not only of greater importance than the saving of a man from the power of devils but they were to be preferred to Jesus Himself. No sooner had the swine gone down into the river and perished than they went into the city and country and told what had happened. And the rest of the people, coming out of the city, came first to the man who had been delivered

from the power of demons and found him "sitting at the feet of Jesus, clothed, and in his right mind." But this was not enough for the rank and file of the people. It was all right for that man to be healed, but what about their swine? "The whole multitude of the country of the Gadarenes round about besought him to depart from them." They were fearful, troubled, and preferred not to be pestered by any one who would so seriously interfere with their business. In short, they preferred swine before Jesus. From this we glean a number of points for meditation:

1. That demoniac, bad as he was before, after the devils were cast out was better than the best man in that whole country. For not only was he thoroughly cleansed and in his right mind, but he was an ardent follower of and worker for the Lord, while the rest of the people wanted to get rid of Jesus as soon as they could. Jesus can take the worst of sinners, make him perfectly whole, and make of him a better man than the best man outside of Christ.

2. When people prefer to do without Christ rather than have their business interfered with, they are far from what a consecrated Christian ought to be. Let us, rather than follow the example of the Gadarenes, follow the example of the disciples, who "left all" and followed Jesus. So long as we have so little religion that we do not allow it to interfere with our business, we have too little religion to take us to heaven.—K.

BIBLE MEETING TOPIC

SIN AND ITS CONSEQUENCES

Topic for February 23

MOTTO

"The wages of sin is death."

OUTLINE STUDY

I. What is sin?

1. Defiance of law.—I Jno. 3:4.
2. Coming short of the glory of God.—Rom. 3:23.
3. Loving darkness.—Jno. 3:19.
4. Omission of doing good.—Jas. 4:17.
5. Presumptuous in uncertainty.—Rom. 14:22, 23.
6. Doing wrong.—I Jno. 5:17.

II. The Consequences of Sin.

1. Separation and estrangement from God.—Isa. 59:1, 2; Rom. 8:7.
2. Brings unrest.—Isa. 57:20, 21.
3. Pollutes the character.—Eph. 4:17-19; Gal. 6:7, 8.
4. Condemns the soul before God.—Jno. 3:18; Rom. 1:18.
5. Brings hopelessness.—Eph. 2:12.
6. Eternal doom.—Rev. 21:8; 20:12-15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sin."
2. Sins That Make Us Guilty.
 - a. Loving the evil.

- b. Not wanting to know the good.
 - c. Disobeying God's commands.
 - d. Thinking evil thoughts.
 - e. Doing evil deeds.
 - f. Leaving the good undone.
3. What Sin Brings.
 - a. The wages—death.
 - b. The harvest of corruption.
 - c. Separation from God and heaven.
 - d. Bondage.

For Seniors.

1. The Guilt of Sin.
2. The Hopelessness of a Sin-afflicted Soul.
3. The Effects of Sin upon the Impenitent.

(Continued from page 982)

father, the children will ask mother when father is coming home. If it is soon, how quickly they will go to the window and watch to see him stop at the gate; and when he comes, try to see who gets to him first. What a joy in such a home. Should anyone read this who is not a Christian father, we would to God that you would ask God to help you to come out of such evil, resign your life and soul to God, let Him subdue all things for His glory, and make you a fit child for His kingdom.

Hagerstown, Md.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, FEBRUARY 13, 1936

Field Notes

Feb. 15-23 is the time set for a series of meetings in Fort Wayne, Ind., with Bro. N. E. Troyer of West Liberty in charge as evangelist.

Bro. Elmer Martin of Lancaster, Pa., was a welcome caller at the Publishing House one day last week, spending a few hours here previous to his return home in Lancaster.

Bro. J. H. Mosemann of Lancaster, Pa., whose sickness was chronicled in these columns several weeks ago, is gradually improving, and hopes are entertained that he will again be able to take his place in pulpit and field, as in former times.

The brotherhood of Elkhart, Ind., is looking forward to a Bible conference, Feb. 23 to March 1, with Brethren T. K. Hershey and Homer F. North as instructors. "A very interesting series of meetings will be expected," writes a brother from that city.

Bro. J. A. Ressler of Scottsdale preached for the congregation worshipping at Stahl Church near Johnstown, Pa., on Sunday morning and evening, Feb. 2. On Saturday evening before he had a part in the program of the Johnstown Bible School at the same place.

"The Voluntary Prayer Link" is the name of a monthly letter gotten out by an association of intercessors under the leadership of Bro. L. J. Burkholder of Markham, Ont. A unity of intercessors

before the Throne insures an increase of power with God and therefore with men. May the Lord prosper the efforts put forth.

A brother writes from Mio, Mich., under date of Feb. 5: "We have a snow storm and 20 below zero. To our surprise 88 enrolled in the special Bible term during first two days, even during the storm. After the storm subsides we expect more students." Brethren S. G. Shetler and C. C. Culp are the instructors in the two-week Bible term at Fairview.

Bro. J. A. Ressler, editor of the Words of Cheer, Beams of Light, Mission Supplement, and Advanced Lesson Quarterly, took seriously ill from a heart attack on Tuesday of last week. He will probably be confined to his bed for some time. We ask our readers to join in prayer for his recovery and restoration to his important activities in our church work.

A brother writes us from Harrisonburg, Va., announcing the death of two brethren who are known to many of our readers. The first, Perry X. Heatwole, was a son of the late Daniel Heatwole, for many years a faithful minister and able expounder of the faith in the middle district of Virginia, and the second, D. E. Weaver, was known because of his interest in the service of sacred song.

Mennonite Year Book and Directory.

—Our apologies are due for calling attention to the Year Book for 1936 before we were quite ready for it. There was some delay in getting it out, so that it will make its appearance about a week later than we had anticipated. We ask the forbearance of those who sent in their orders promptly, and were disappointed in not having them filled promptly.

A brother writes from Coatesville, Pa.: "The Lord willing, revival meetings will be held at the Coatesville Mennonite Mission, beginning Feb. 9, with Bro. Stoner Krady in charge. Also, the fifth monthly Bible instruction meeting will be held Saturday evening and all day Sunday, Feb. 15 and 16. Instructors: D. S. Krady, A. A. Landis, and John Leatherman. Pray for these meetings. All are invited."

Bro. M. B. Fast, Reedley, Calif., whom a number of our readers still remember as the editor of the Mennonitische Rundschau sent in the following news:—

Just came home from a funeral in our church. Sister Warkentin became sick thirty-three years ago. There are five children in the family, now all married. For the last fourteen years she has had to sit on a chair or in a wheel chair, her hands and feet all crippled up. Her husband took care of her the best he could. About five or six years ago

she was brought to church once in while and carried in on a chair. I now for a number of years she had stay in the house. She was sixty-seven years of age. I have never heard her complain. She always seemed content with her lot and died in surety of salvation, true to Jesus, her Savior whom she accepted in her youth.

Correspondence

Mountville, Pa.

Dear Herald Readers, Greetings: Our "evergreen" Sunday school at this place was reorganized Jan. 5, with the following officers: Supts., Brethren Joseph A. Ressler and Elmer Kennebec Secy., Sister Martha Ressler; Chorus Brethren Chester Denlinger and Ralph Rauch.

Bro. Howard Greider had been superintendent for 25 years, and was excused from this service at this time because he has recently been ordained deacon.

Pray for the work at Mountville.
Jan. 26, 1936. Cor.

Nampa, Idaho

Dear Herald Readers, Greetings:—Dec. 8 our Sunday school was reorganized with the following results: Supts., L. F. Hilty, Abram Good; Prim. Supts., Ina Flisher, Florence Burkholder; Chors., Florence Nafziger, Georgia Hilty; Secys., Joe Burkholder, Robert Zuercher; Librs., Martha Good, Florence Nafziger.

Our annual business meeting was held New Year's day. A few changes were made in election of officers. For trustee, William Roth was reelected Sec.-treas., O. G. Miller; Chors., Florence Burkholder, L. F. Hilty; Cor. Ressie Good; Leaders of children's meeting, Anna Kauffman, Mattie Hilty; ushers, Joe Burkholder, David Hilty. May the Lord bless each one in their work.

We as a congregation are looking forward to the building of a new church house some time in the near future.

Jan. 27, 1936. Cor.

Chestnut Hill, Pa.

We are conscious that the Holy Spirit is ever present with us. Dec. 8 our communion was held with the home bishop in charge. Between 105 and 110 partook of the sacred emblems. God grant that each may have received a blessing and has been drawn closer to his God.

A series of meetings, in charge of Bro. Henry Garber, closed Dec. 5. Two souls confessed Christ as their Savior, the inward man was renewed, and we are confident that God's Word will not return unto Him void. In His own time God will bring to His light those who are walking in the light of their own sparks.

Sunday school was reorganized, which resulted in several changes. The Lord has done great things for us for which we are glad.
Jan. 27, 1936. Cor.

Canton, Kans.

(Spring Valley congregation)

Dear Readers of the Gospel Herald:—We were greatly pleased to have Bro. Jess Kauffman of La Junta, Colo., with us for our morning service on Jan. 26. Text, Matt. 9:35-38. Subject, "The Call to Service." God has given us power to save souls. Are you and I using this power?

Wishing you all continued success in God's vineyard, I remain your co-laborer,

Jan. 27, 1936. Rachel Sommerfeld.

De Sota City, Fla.

To all Herald Readers, Greetings:—Sunday, Jan. 26, we met together in the vacated Church building here. Bro. L. L. Lininger of the Church of the Brethren in Sebring brought us the message. Among the thirty present were Bro. and Sister M. M. Mohler from Ephrata, Pa., and Bro. and Sister Ammon Snaveley of Manheim, Pa. We appreciated a day of pleasant sunshine. Dec. 22 we had arranged to have a service there with Bro. Lininger in charge. At that time Bro. and Sister Henry Hess and Bro. and Sister Sam Bucher of Lititz, Pa., were in Sebring. But it happened to be a cold, rainy day, and as the roof leaks badly, the service was held in our cottage. The sixteen present expressed an edifying gathering. We invite any ministering brethren able to spend a Sunday in central Florida to inform us so that a service can be arranged. Electric is disconnected, so we prefer to arrange for 3 P. M. We enjoy to meet friends and make friends.

Anna and Jennie Ebersole.

Jan. 29, 1936.

Crystal Springs, Kans.

Greetings in Jesus' Name:—We praise the Lord for His wonderful blessings to us both natural and spiritual.

We have just closed a series of meetings conducted by Bro. B. B. King of Ohio. He preached fourteen sermons for us. He also gave a Bible lesson on different books of the Bible every evening before the sermon and conducted a few interesting children's meetings. As a result of these meetings we had ten converts and fourteen consecrations.

On Jan. 26 the Pleasant Valley and Crystal Springs churches held our sixty-ninth quarterly Sunday school meeting at the Crystal Springs Church. Bro. John Thut gave us a talk on "Current Events in the Light of Prophecy," Bro. J. J. Zimmerman, on "A Well Spent Saturday Night," and H. J. King, on "A Plea for Greater Spirituality." We hope these meetings have drawn us closer to God and given us a longing de-

sire to bring others to Jesus. We wish you all God's richest blessings.

Jan. 29, 1936.

Cor.

Clarksville, Mich.

(Bowne congregation)

Greeting in Jesus' Name:—Dec. 2-13 we again held our two weeks of Bible School with the Brethren S. G. Shetler and D. A. Yoder as instructors. There were some thirty pupils enrolled with scholars from the following states: Iowa, Illinois, Indiana, Michigan. Very good interest was shown and we certainly appreciate this privilege of having a chance to study God's Word.

On Dec. 17 we held our annual business meeting and elected our Church and Sunday school officers as follows: Church trustees, Paul Kauffman, Hiram Kauffman, George Stahl; cemetery trustees, Josiah Stahl, Josiah Blough, John Overholt; S. S. Supt., Elmer Schaffer, Harold Christophel; Chors., Elmer Schaffer, May Schrock; Sec. Treas., Homer Overholt, Ralph Birky.

The death angel visited our number and removed from our midst Bro. Alvin Miller, leaving his companion and five small children; also the infant son of Bro. John Jackson. Sister Amanda Stahl is improving, so that she is able to sit up most of the time.

We crave an interest in your prayers in behalf of the work at this place, as the fields are ripe to harvest and the laborers are few.

Yours in His service,

Jan. 30, 1936. Rosa Davidhizar.

Wakarusa, Ind.

(Holdeman congregation)

Greetings in Jesus' Name:—Dec. 25-27 a Bible Conference was held at this place, in which some very interesting subjects were discussed. The Brethren, Jacob Bixler of Elkhart and Joseph Neuhouser of Grabill, were the speakers. On Thursday evening, Dec. 26, our revival meetings began and continued until Jan. 8, with Bro. Joseph Neuhouser as the evangelist. Bro. Neuhouser gave some very timely messages each evening which contained instructions and warnings for both Christians and non-Christians. The Church as a body was drawn closer to the Master. Five young souls accepted Christ as their Savior during these meetings. Pray for them, that they will be faithful in the service of the Master.

On Jan. 1, the annual business meeting was held, when the following officers were elected to serve for the year 1936: Trustee, Henry Wenger; Ushers, Forrest Metzler, Nelson Gongwer; Chor., Arthur Weldy; Libr., Maurice Weldy; Cor. Secy., Bertha Yoder; S. S. Conf. delegate, Warren Shaum; Mission Board member, Silas Weldy; Associate members, Noah Weldy, Lloyd Yoder; Christian Monitor Mgr., Otis Davidhizar; Sunday school paper Mgr., Ira Weldy. Pray for them that they

may perform their duties according to the will of God.

Sunday evening, Jan. 12, Bro. D. A. Yoder was here and preached for us. His message contained many timely thoughts, in which he stressed the necessity of confession of sins.

A group of young people from Goshen College were here Sunday evening, Jan. 19, and gave a very interesting program. Subject, "The Bible—the Book of Books."

This congregation consists of three hundred members at the present time. Pray for the work at this place.

Jan. 30, 1936.

Cor.

Mummasburg, Pa.

Dear Herald Readers, A Greeting of love in Jesus' name:—We have again entered a new year and with the new year come new opportunities and new responsibilities. But we have the promise that God will be with us. May we put our trust more fully in Him. Saturday evening before New Year, the Church here held its annual business meeting. The meeting was marked by unity and interest in the work of the Church. The next morning our Sunday school was reorganized. The officers elected were as follows: Supts., Raymond Moyer, Amos King; Chor., Amos King; Secy., Paul Zimmerman; Treas., Samuel Shue.

At the present time we are having a singing and Bible study period every Saturday evening. A fifteen-minute period is given to Bro. Amos Myer for teaching the rudiments of music, a fifteen-minute period for Bible exercises for the children, and the remaining three quarters of an hour for inspirational singing.

We had the pleasure of having Bro. Jacob Heatwole of La Junta, Colo., in our home on Jan. 8. We wish him God's heavenly favor.

Remember us in your prayers.

In His glad service,

Jan. 31, 1936. Lizzie D. Myer.

Kokomo, Ind.

(Howard-Miami Congregation)

Dear Herald Readers, Greetings:—We again wish to thank the Lord for His presence with us in the past few weeks, and the blessings we have just received.

The new Y. P. M. officers are Willis Hostetler Jr., Clayton Sommers and Chester Osborne; Idella Hostetler Sec., and Eva Troyer Jr. Chr.

The workers for the Mission S. S. are Sam Kaufman, Chester Osborne, Katie Troyer, and Lola Slabaugh. Sunday school is held there every Sunday and preaching two Sundays a month.

A class of converts are being instructed and will be received into the Church later.

On Friday evening, Dec. 27, the Goshen College Gospel team gave a

(Continued on page 988)

Miscellaneous

A TRIBUTE TO OUR AGED PILGRIMS

By Harry H. Nissly

For the Gospel Herald.

As days and years are going by,
One thought still lingers in our minds;
The aged ones for kindness yearn
As the clock of time its cord unwinds.

How many years they've spent for God!
Their work below is almost done;
But oh, their lives will speak to us
When lips are sealed, and they are gone.

They tell us of the battles fought,
And how the Lord has helped them win;
The Holy Spirit led their way
From out the wilderness of sin.

When once their feet were on the rock
They met some tests along the way;
But then they leaned upon their God
Who was their everlasting stay.

They may look back upon those years
And feel that little has been done;
But when a life is lived for God
The influence is felt by more than one.

Yes, glory crowns thy hoary head
When in the way of right 'tis found;
This in God's holy Word we read,
Where precious promises abound.

So, aged pilgrim, lift your eyes,
With joy your work below complete.
We need you here to help us pray
Around the blood-bought mercy-seat.

We, who are younger in the work,
Need aged pilgrims' sound advice;
And if we should forget sometimes
You might have to tell us twice.

Then, aged pilgrims, courage take;
Your life has not a failure been.
The future will alone reveal
Your work of love by man unseen.

Well may we scatter flowers along
The aged pilgrims' heavenward way:
That in the sunset of their lives
By faith they see the perfect day.

So when our work on earth is done
And saved through God's abundant grace;
May it in truth of us be said
They've filled the faithful pilgrims place.

CHRISTIAN UNITY

By Orrie Yoder

For the Gospel Herald.

V. The Immortal Costs of Christian Unity

Christian Unity is a priceless virtue that has never been placed on the five or ten-cent counter, nor need we look for it there. It has never been purchased at any of the world's best bargain counters except one, and that is Calvary. And although Calvary offers this priceless virtue free, there are still connected with it the immortal costs.

If we wish to have the people of the Lord in one great, united body, we must pay the price that saints of all ages have paid for such experiences. If we wish a healing for the sad divisions that have rent us asunder, we must repair the

wreckage and pay our part of the bill, regardless of what it may cost each of us. If we want brotherhood, we must pay the price of being a brother, both to our brother and to our enemy, regardless of the oil and wine and money it may cost us to pay hospital bills. Cf. Lu. 10:25-37.

Christian unity can flourish and abide only on the basis of the great principle of love shown by our Lord when on the Cross He prayed for His enemies, "Father, forgive them, they know not what they do;" or of Stephen who in his dying moments prayed, "Lord, lay not this sin to their charge."

Christian unity can grow and bear fruit only on soils bathed in the constant sunlight of Calvary's Cross. It must deal with "faults," for we all have our faults. Anyone can discover the faults of others and deal with them in a manner that destroys unity, but whether we are Fundamentalists, Conservatives, or Modernists, we can see our own faults and deal with them first (Cf. Matt. 7:1-55) in a manner which fosters unity only in the true light of Calvary. Cf. also Lu. 18:10-14; 1 Tim. 1:15.

Divine unity cost Joseph tears, and his brethren the humiliating experience of bowing before their brother they had formerly hated, begging his forgiveness. It cost them the true humility which brought confession for the wrong they committed and submission to Joseph their brother as his servants. If we wish to experience true Christian unity, we must remember that the Scriptures which speak concerning restitution for the wrongs committed and seeking forgiveness from those who have suffered the wrong, are not only some records of past events or some ideals which are not practical in our day, but are the very fundamental principles which we must observe today, regardless of what they may cost us. We must remember, too, that they are not principles for a certain select class of lower-down Christian society, but they are for all of us, regardless of official position, to observe and put into practice. We need not put forth effort to have unity if we are ignoring them. Cf. Gen. 50:15-18; Matt. 18.

The true spirit of unity will mean patience and forbearance. It may cost us much individual patience and waiting. We may like Joseph (Gen. 40) be able to interpret the bright dreams of others which mean deliverance in "three days" while our own dream may mean waiting for years in the dark prison cell before our deliverance will be due. Unity will cost some one no less than it cost Joseph. It will cost someone a special faith in God and a special portion of God's Love to bear the strain of filling the hard places that must be filled by some Joseph, Moses, Paul, or John. Who among us can God find to fit into some such hard, trying place? Furthermore, it will cost love and patience not

only on the part of such but on the part of all of us.

Unity in the Mennonite Church will mean to us a standard of living such as is found in the atmosphere of the Spirit of God. For us it will mean a more practical knowledge of the New Testament teaching of the plan and work of the Holy Spirit in the lives of believers. Avoiding the extreme of teaching of "a second work of grace," we must also avoid the opposite extreme of letting our church drift too much on a weak carnal plane of experience when the new Testament definitely teaches the Spirit-filled life as the only ideal for unity.

Divine unity may also sometimes cost separation. It meant that to Abraham and Lot. Since the Bible teaches us that separation is necessary at times to maintain peace, we should never fear it either for ourselves or for others, if that is what it will cost to maintain true peace with God and with one another. Cf. Gen. 13.

The early apostolic Church, and any ideal church of the past, had power with God because they were united. We can still have that power in the Mennonite Church, if we will pay the same price for it. Will we together, and as individuals, seek by God's love and grace to pay our God-chosen share of the great price?

Portland, Oreg.

JOY IN CHRISTIAN SERVICE

By William M. Smith

For the Gospel Herald.

My subject is joy in Christian service. Our service should be out of love for our Lord Jesus Christ. In material service, some enjoy their work and do it whole-heartedly; while others do not enjoy their tasks, and it is then that work seems a burden, rather than a joy.

Just so it is in Christian service. To some it is a joy, while to others, service seems a hardship. But not all is joy in Christian service. We meet with many difficult problems that tend to discourage us. But when we remember that our Lord also met with hard tasks, and things that were unpleasant, it makes the burden lighter. There is:

Joy in Christian service.

Joy in prayer.

Joy in Bible study.

Joy in personal work.

To the consecrated worker it brings real joy when souls turn to Christ. Shortly after I was converted, a brother gave me an address and said, "There is a man at that place who needs to know the way of salvation." I thought the task too big for me, but I consented to go.

In a small attic room, I found a man living on the floor, in misery and pain, from bodily ills. He was told the old,

old story, of how Christ died for our sins according to the Scriptures; and after seeing his need, he accepted by faith the Christ of the Cross.

Some time later, this man passed away. At the funeral, I thanked God, and also the brother who insisted that I visit the man; not because the sufferer had died, but because he had found his Savior. That fact brought real joy to my heart.

One stormy night we were called to a home. There was no light, no fire, no food, no father. He had left for parts unknown. The mother was not there at the time. There were a number of children. Some had no shoes. Some of the children were taken to the Children's Home: the others were provided for in a material way.

Now, I hear some one say, "Is there any joy in a case like that?" Certainly not; such conditions bring sadness. But later on several of these children took a stand for the Lord Jesus Christ. It was this that brought joy to our heart.

Are we enjoying our Christian service to the full?

Kansas City, Kans.

A BOOK REVIEW

The following appeared as a book review in a recent number of the *Bibliotheca Sacra*, a theological quarterly published by the Evangelical Theological College in Dallas, Texas. This book, by our Bro. C. K. Lehman of the Eastern Mennonite School, has had many favorable comments, of which the following is a sample. The book should have a wide circulation, especially among people who are in the least bothered or tempted to give credence to the deceptive and anti-scriptural theory commonly known as "Evolution."—Editor.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

By Chester K. Lehman, A. M., Th. B.
Mennonite Publishing House,
Scottsdale, Pa. 255 pp. \$1.25

For the Gospel Herald.

One of the healthiest signs in Christian circles is the increasing numbers of books and other literature which intelligently discuss the implications arising from the theory of evolution. Movements are being organized to protect the youth of our country, England and her colonies, from the insidious teachings of the hypotheses of evolution, now discredited by real scientists, as established facts. Texts are being used in many colleges and secondary schools that, in many cases, are out of date, years behind the times.

In this book Dr. Leander S. Keyser introduces his foreword as follows: "Perhaps the heaviest blow that can be given to a scientific hypothesis or a philosophical proposition is to show that it is inadequate; that it fails to explain some of the major facts. The author deals that kind of blow to the theory of evolution. He shows that it fails dismally to give a sufficient basis for a

World View. This count against the theory is all the more serious when it is remembered that evolution is not a matter of pure empirical science, but is, rather, a philosophy It is sufficiently technical to reveal the author's scientific knowledge and training, and yet not so technical as to frighten away the general reader who is interested in actual results rather than scientific speculations."

The approach by the author is from three viewpoints, namely, the philosophical, the scientific and the point of view of Biblical Christianity. This is the proper order in dealing with those who do not accept the Biblical testimony. As Dr. Keyser points out, evolution is a matter of philosophy. Professor Lehman amply proves that it is not adequate to explain the universe. Secondly, he as fully proves that it is not sustained by a true scientific process. Not until these two points are established, does our author present the Christian world view. As a concise, but at the same time a telling, treatment of the subject this book may be highly commended.

Rollin T. Chafer.

THE ART OF LISTENING

People do not learn much from mere talking. The learning comes from listening. Not all of the well informed and educated come from those who have read extensively and who have graduated from schools of learning. The intelligent great have come in droves—from the listeners!

In a crowd I am always most interested in the one who does not do the talking—but the listening. Eventually the good listener becomes the best talker.

Gen. U. S. Grant, when President of the United States, was known as "The Silent President," for he did little talking. As a general, also, he did little talking and concentrated upon fighting. Listening was one of Grant's arts.

Knowledge is something universal. It is everywhere. It is in nature, in dumb animals, in books, as well as in human beings. There is a voice, though silent, also, in every manifestation of life, whether animate or inanimate.

How inspiring and soothing is the sound of the wind, of the song of the forest and stream, of music in all its forms. Just to listen and drink in melody enriches the soul and the body, too.

This summer, at my little island home, I was both amused and instructed, by Paddy, our intelligent Irish setter. The least sound he would catch in his alert ears. And I am sure that he classified them into the scores of sounds.

Listening stimulates the mind and puts it into a creative mood. It can sift knowledge—keep the good and discard the bad. Two of the finest writers I have ever known—writers who excelled

in character delineation—have been very quiet men. One—Roark Bradford, one of the finest writers and delineators of negro talk and life, and the late Earl Derr Biggers, whose detective stories have been read and enjoyed by millions. They let the other fellow talk—while they listened and absorbed.

There is altogether too much talk in the world, anyway, and too little thinking. I once asked a popular writer where he got all his knowledge. I asked him what books he read. "I read no books," he replied. "I read people because then I don't make mistakes when I offer my observations."

This art of listening is an art that should be early acquired and developed through life.—George Matthew Adams.
—Sel. by J. D. Risser.

THE RADIO

Without here expressing any opinion as to whether the discovery of wireless communication was from God or the devil, certain it is that the latter is using it not only as a medium for propagating error but as a means of ensnaring many professing Christians. So convinced are we of this, and to such an extent is this evil growing, we feel it a bounden duty to lift our feeble voice in warning God's dear people. We have been in a number of homes where the radio is installed, and several things have arrested our attention and saddened us.

There are those known to us who would not enter a theatre or opera house, but have no scruples against "tuning in" and listening to their musical programmes, sometimes to the humorous dialogues which are broadcast. Possibly not a few of our readers may exclaim, "I see no harm in this!" But do you see any good in it? Is it pleasing to God? Is it honoring to Christ? Does it help you to walk in separation from the world which still despises and rejects the Lord Jesus? Does it aid you in pressing forward along the Narrow Way? Is an evening spent in this manner "redeeming the time" (Eph. 5:16)? The honest reader will have no difficulty in answering such questions. Moreover, this evil habit (like others) grows on one, unconsciously, insidiously, disastrously.

The radio brings "the world" into your home, and Scripture says, "be not conformed to this world" (Rom. 12:2). No matter how many may disregard those plain words, they still mean what they say. Furthermore, Scripture faithfully warns us "whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). And what will be the effect on your children for thus introducing the world into your home? Will it aid you in bringing them up "in the nurture and admonition of the Lord" (Eph. 6:4)? Will it cause them to have serious thoughts about another world? Will God bless it to them? Again we say, no honest soul

will have any difficulty in answering such questions. O the tragedy of it, in how many homes have the "bedtime stories" of the wireless taken the place of Scripture-reading and prayer with the little ones.

The Word of God bids us "give attendance to reading" (I Tim. 4:13). There are thousands who used to, but they are doing so no longer. Even on the holy Sabbath listening in to the radio has, in numerous cases, taken the place of Bible-study and consulting helpful and edifying expositions thereon. Each year the demand for really spiritual books is steadily decreasing, the reason being that people now prefer to listen to the radio. No wonder their souls are so lean! No wonder they have before them such a low standard of Christian living! May it please the Lord to use these few lines to deliver some of His people from this twentieth century curse.—A. W. Pink. Sel. by J. H. Mosemann.

WEEK DAY BIBLE SCHOOL

(Continued from page 981)

sponded said, "I want to be friend of Jesus."

Pray, that as the boys and girls come to us from week to week, they will learn to know Jesus as the "Friend of sinners" and be led to an acceptance of Him.

Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Kansas City, Kans.

RESOLUTIONS FOR 1936

(Adopted by the Kansas City Mission Workers)

1. By God's help I will read my Bible through during the year.
2. I will spend some time daily alone with God in prayer.
3. I will keep the home-fires burning by having daily family devotion.
4. I resolve not to whine or complain while I profess to believe Rom. 8:28.
5. I will not give place to the devil by harboring evil thoughts or speaking evil of others.
6. I shall do all that is in my power to promote the spirit of peace and goodwill in my home and in my home congregation.
7. I shall co-operate in the work of the Lord by attending all meetings possible, by bringing others, and by backing the program of the Church by consistent living and cheerful giving.
8. I shall undertake to be a faithful personal worker.
9. I will try to do my utmost to faithfully perform any duties assigned to me by the church.
10. I will do all in my power that we may have at the Kansas City congregation an "evergreen" revival during 1936.

11. I am resolved to so live as if my earthly pilgrimage would come to a close at the end of 1936.

CORRESPONDENCE

(Continued from page 985)

program. Subject, Book of Books, the Bible. On account of bad roads and cold weather there were not very many people there. Jan. 20-31, Bros. S. G. Shetler and Milton Brackbill held a 2-weeks Bible school in which there were 70 enrolled. On account of the severe cold weather not all who had enrolled could attend.

It certainly meant much to be privileged to attend and study God's Word. If the Lord tarries till next year, we want to have another school. We were glad to have the presence of Bro. Ed Shrock of Davis Co., with us these 2 weeks in the Bible school.

Bros. Brackbill and Shetler gave inspiring messages while with us.

May we practice the truths taught, and be faithful till He comes.

Feb. 3, 1936.

Cor.

Versailles, Mo.

(Lake of the Ozarks Field)

Dear Herald Readers, Greeting:—We will again give a few items from the Lake region field.

Despite the cold weather last Sunday, we found at Purvis schoolhouse a group gathered for Sunday school and gave Bro. Shank opportunity to preach to them as he will be away on the 3rd Sunday (which is the regular time for the Purvis appointment). In the afternoon at the Jenkins schoolhouse we had a larger audience. All except those who could ride with us, walked through the snow. One woman with her daughter-in-law and baby came with their feet wrapped in tow sacks to protect from snow and cold. Such eagerness we do not always see in organized congregations.

Since the beginning of the year Bro. LeRoy Gingerich and wife go about 33 miles to the Rocky Ridge school house to conduct a Sunday school. The attendance is fair for the kind of weather we are having and the interest is good. We hope the interest will continue and the attendance increase when warmer days come.

Since early summer about 17 or 18 have confessed Christ in our meetings. So far none of them have fully decided to make their home with us. We are hoping some of them will. A few united with another church. Pray for the work, and especially that the boys and girls may receive training to make them stable in Christian character.

Feb. 4, 1936.

Clara M. Shank.

Linn, Mo.

Dear readers of the Gospel Herald, Greeting in Jesus' name:—We are having some cold weather the past two

weeks; but we are glad to say all things work together for good for them that love God, to them who are called to His purpose.

I am sure we as children of God can say, "The Lord is my helper, I will not fear what man may do unto me." Bro. J. P. Brubaker of Edwards, Mo. conducted a ten-night service as he was doing some work on Bro. E. C. Bowman's house. We surely received some wonderful messages during the services. We feel that it was the answer to prayers that have been offered. Bro. E. C. Bowman has moved closer to us which I think will be much better. We hope and pray that some day there will be a larger group of members at this place. We also feel that Bro. and Sister Bowman have been very helpful to us.

We are planning a Bible study every Wednesday night, the Lord willing. We ask the prayers of all them that know the worth of prayer.

Feb. 6, 1936.

Paul Phillips.

Linn, Mo.

Dear Herald Readers, Greetings in our Redeemer's name, who loved us and gave Himself for us. We feel to praise the Lord for His kindness and tender mercies showered upon us in the past.

On Jan. 22 Bro. J. P. Brubaker of Edwards, Mo., came into our midst and held meetings each night from Jan. 23 to Feb. 2 in the Phillips' home (our usual place of worship). Though we had extremely cold and disagreeable weather for our country we had a good attendance of the brotherhood and a few others and we enjoyed real feasting on the Word of God. There were no confessions but each Christian testified they were helped and strengthened spiritually. During the day time Bro. Brubaker did some remodeling in our new home we purchased and moved to several months ago. We are now located about five miles southwest of Linn, which you notice is our new address.

We are very grateful to our kind heavenly Father for the help we received both temporally and spiritually and hope we may be a greater blessing to our little flock here, since we are only two and one half miles from them now instead of fifteen miles.

There has been considerable suffering from the cold among the poor because of poor dwellings and lack of clothing.

If any one knows of some old Church and Sunday School Hymnals we could get to use here we would be very glad to hear from you, one and a half or two dozens would do.

We again invite any one passing through on U. S. Highway 50 to stop with us. Visitors are an encouragement to us here. Pray for the work and workers here.

Feb. 6, 1936.

Alice Bowman.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greeting:—We are having very cold weather, and realize that many needy people suffer. May we do all we can to relieve their physical needs, and let us go forth with greater zeal to do more to relieve the spiritual condition of the nation this year.

Our Sunday school elected the following officers: Supts., Eli Troyer, Fred Statter; Chor., Leonard Troyer; Sec.-Treas., Edwin Brenneman; Libr., Emma Brenneman.

"Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:16).

Feb. 6, 1936.

Cor.

Meadville, Pa.

Sunday, Feb. 2, Sunday school and Church services were held as usual. Attendance was not so large, as weather conditions were rather inclement.

Bro. Lewis's message was on the Parable of the "Wheat and Tares."

The Young People's meeting was held at 7:30 P. M. with a good attendance. Bro. Swavey was in charge of the meeting. The subject was on the Book of Malachi. Four members took active part. Bro. Lewis discussed the whole book in general.

A meeting was held at the home of Sister Brown, for the purpose of organizing a sewing circle. Material to be used will be furnished by the Meadville mission. At the next meeting undergarments will be made for children, to be distributed under Bro. Lewis's supervision to the needy.

The Lord willing, plans are being made for the Easter Conference, which will be held from April 8-12. Bro. D. Walter Miller from Canton, Ohio,

Mission and Bro. Lewis will be instructors.

Owing to serious injury to his hand, Bro. Lewis is not able to work, so is staying at the home of Bro. Swavey. He is now nearer to the Mission, and has been devoting much of his time in making personal calls, which have been much appreciated.

The Lord has blessed the work wonderfully and we will appreciate an interest in your prayers, for this work, as souls are finding Christ and many are seriously counting the cost. Bro. Lewis at his earliest convenience plans, through the Gospel Herald, to give conditions and prospects for our mission work, and to urge the church to do their part in making our work an honor and glory to His name.

Sincerely,

Merle Swavey, Sr.

Feb. 6, 1936.

Montgomery, Ind.

(Berea congregation)

Dear Herald Readers, Greetings:—Entering the new year, we want to thank and praise the Lord for His protecting care over us through the storm and cold. Let us live a consecrated life that we might grow stronger in His service.

During the winter months we were glad to have a number of visitors from different places with us. We appreciated it very much. "Come again." Will you with us pray that the work here may be carried on in the right way.

Feb. 7, 1936.

Ida Knepp.

Some one has said, "We do not need more mechanics, but we do need more dynamics." The place to get this is at the power-house of God.—T. K. Hershey.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

Special Bible Term is in session at the E. M. S. To those acquainted with life at E. M. S. that means busy times, for there are extra meetings, crowded halls, spiritual feasts, and many opportunities for Christian fellowship.

Bro. J. Irvin Lehman of Chambersburg, Pa., is director of Special Bible Term. He is being assisted by Bishop Henry Lutz, Mount Joy, Pa., Bro. M. C. Vogt, returned missionary to India, Mrs. M. T. Brackbill, Harrisonburg, Va., and regular members of the faculty.

Bro. Lutz in his opening address on Luke 2:52 gave us inspiration to fulfill God's purpose in our lives. That same evening the "Get acquainted social" had its helpful effects in breaking down all barriers between the new and regular students.

The main features of the Special Bible Term calendar included: A Bible program on January 3 by the Bible Department of

the school, a Mixed Chorus program on January 4. On Jan. 7 Bro. F. B. Showalter of Roscoe, Cal., shared with us some of his interesting "Observations in the Holy Land." On Jan. 9 Bro. H. B. Keener gave an appreciated lecture on "The Tabernacle."

Our revival meetings were in charge of Bro. Lutz. Many responded to the call of the Spirit whose presence was manifested quite readily.

On Jan. 29 Bro. J. Irvin Lehman lectured on the practical subject, "The Problems of Youth." His sympathetic treatment encouraged us with a hopeful outlook upon the problems awaiting us as young people.

The two weeks' course for ministers began on January 27. A number of ministering brethren took advantage of this opportunity.

Just as the regular students had emerged from the annual mid-year examinations, Bro. Brackbill gave the third term address on Feb. 3. He startled our meager thinking capacities in his contemplations on the infinities of God. His applications were

practical indeed and gave the third term a running start for us. A few new students came in for work and a few dropped out.

The Christian Life Conference Jan. 31-Feb. 2 invited us to the "mountain top" as we enjoyed the themes, "Our Lord Jesus Christ and Christian Ideals." The brethren H. B. Keener, J. R. Mumaw, Chester K. Lehman and J. L. Stauffer, presented the messages on the theme, "Our Lord Jesus Christ," while Bro. C. F. Yake, Scottsdale, Pa., ably elevated our Christian Ideals.

Bro. Vogt's information concerning India created interest among the students. His lecture on Indian Life and Manners was especially appreciated.

On the afternoon of Feb. 3 special meetings were held for the young men and young women. Bro. Vogt had charge of the former group while Sister Maude Driver of Waynesboro, Va., had charge of the young sisters.

Students made use of the unusual amount of skating and coasting. And a large number appreciated the Massanutten climb and visit to the Shenandoah Caverns.

The annual Y. P. C. A. drive was sponsored on Feb. 4. The pledges to date have amounted to approximately \$700.00. They are to be divided equally among the following needs: Y. P. C. A. local needs, Missionary Educational work, personal needs of missionaries to Africa, E. M. S. library, and India.

We are eagerly anticipating the good things in store in the concluding features of the Special Bible Term, the Sunday School Worker's Meeting, Mission Meeting and Ministers' Week.

Melvin Ruth.

GOSHEN COLLEGE

Classes were resumed following the holiday vacation on Jan. 2. The same day marked the opening registration for the annual Winter Bible Term. For this special term of Bible study, lasting six weeks, fifty persons have enrolled, a very considerable increase over previous years. Seventeen courses of instruction in Bible and religious education are given. Bro. David A. Yoder, president of the Mennonite Board of Education, is serving as principal of the Bible Term. He together with Bro. I. W. Royer, of Orrville, Ohio, give full time to teaching these classes, assisted by several members of the regular college faculty. The term will close Feb. 13, when a number of students will receive certificates of graduation from the Winter Bible School course.

The Peace Problems Committee of Mennonite General Conference held its annual meeting on the campus Jan. 4. Bro. H. S. Bender of the College has been elected chairman of this committee to succeed Bro. E. L. Frey, Wauseon, Ohio, who had long served in that capacity. Other members of the committee present were Bros. J. B. Martin, Waterloo, Ont.; M. H. Shantz, New Dundee, Ont.; Orie O. Miller, Akron, Pa.

The Mennonite Historical Society of the College sponsored a commemoration program on Jan. 10, marking the four hundredth anniversary of the conversion of Menno Simons and his renunciation of Romanism. In chapel

assembly that day Bro. Guy F. Hershberger spoke on, "The Significance of Menno Simons in the History of the Christian Church." In the evening a public program was given, when Bro. I. E. Burkhart read a paper on "The Significance of Menno Simons for the Mennonite Church." Following this Bro. H. S. Bender, president of the Society, exhibited pictures showing scenes connected with the life of Menno Simons and of European Mennonites in general.

Examinations for the first semester were conducted Jan. 22-25 in all departments of the College. Registration for the second semester had already been completed before then for students in school. New students were enrolled on the opening days of the week following. The number of regular full time students remains about the same as last semester. Classes for the new semester started promptly on Monday, Jan. 27.

The College Peace Society gave its monthly public program Jan. 24. At this time the leading feature of the meeting was a paper read by Guy F. Hershberger on, "Some Leading Nineteenth Century Religious Pacifists."

Visiting ministers at the College during the month included Jesse B. Martin, Waterloo, Ont., who preached on Sunday morning, Jan. 5; I. W. Royer, special instructor in the Winter Bible Term, performed a like service on Jan. 19; C. D. Bonsack, Elgin, Ill., secretary of Brethren missions, conducted chapel services on Jan. 24; Bro. D. J. Johns of Clinton Frame Mennonite Church near Goshen, also in chapel, Jan. 29;—Hotchkiss, a missionary of long service in Africa, addressed students and faculty in chapel on Jan. 31.

The college community is looking forward now with interest to the special meetings which February always brings to the campus. The annual Ministers' Week is scheduled for Feb. 11-14. For Feb. 13-15 a three-day Sunday School Workers' Institute is announced. Some of the speakers on the ministers' institute will also serve here. In addition the following names from the local and near-by communities appear on the program: Mary Royer, I. E. Burkhart, Elizabeth Royer, Homer North, Ray F. Yoder, C. W. Leininger, J. S. Hartzler, J. D. Miner. The climax of the meetings will be the annual Christian Life Conference, bringing, as it always does, inspirational and challenging addresses by leading ministers and missionaries. The sessions begin on Friday evening, Feb. 14, and close on the Sunday evening following. The theme for this year's conference is: The Victorious Life.

Feb. 4, 1936.

Edward Yoder.

A VENTURE IN PROVIDING FOR STUDENT SELF-SUPPORT

A number of folks connected with our church schools, or interested in making their facilities available to the largest possible number of our young people have long hoped for some project or arrangement whereby the worthy student without funds might be enabled to earn his way through school. While there are always a certain number of opportunities for work available in the school plant itself—such as have to do with care of the buildings or in kitchen, dining hall, or dormitory—the total of such opportunities is neces-

sarily a definitely limited percentage of the total number of students. Many have felt that the problem could be further met by establishing an industry at or near the school, which could be profitably conducted and at the same time would furnish part time employment to such students. The problems confronting such an industrial project as compared with regular industry are many, serious and varied as can be appreciated by anyone in business. However, a number of small schools and a few larger ones have had some success in such endeavor and consider these projects a real asset to their institutions.

At Goshen College the dreaming, hoping, and praying about this need finally resulted in the decision during 1934 to open a small Men's Work Shirt factory. The needed capital was furnished by the Mennonite Educational Finance Corp. and the project placed in the charge of Bro. J. E. Brunk. About 20 students (most of whom could not have attended Goshen College any other way) were employed during 1934-35 and made 13000 shirts. This school year a similar number are at work and the weekly production averages about 35 dozen. At the present time this product is mainly distributed through retail stores in our several Mennonite communities.

This particular project cannot yet be said to have entirely passed the experimental stage. The School Administration, however, feels that the remaining problems connected with same give promise of solution and has already felt benefits to our whole school program from the factory and the additional school enrollment made possible by it. The factory management aims at a continued improvement of its product, and to this end has recently installed a number of newer and improved machines, and also aims to keep the shirts competitively priced. It is believed that friends of the school will be glad to patronize this product in every way possible. It is hoped that the project may make it possible for a growing number of worthy Mennonite young people to earn all or a major part of their way, and thus also get the benefit of their Church School.

Goshen College Administration
O. O. Miller, Chairman.

Marrned

Hershberger—Troyer.—Bro. Albert Hershberger of Milford, Neb., and Sister Dorothy Troyer of Snipsnewana, Ind., were married at Gosne, Ind., at the home of the officiating bishop, Bro. S. C. Yoder, on Jan. 26, 1936.

Herr—Heckman.—On Dec. 9, 1935, Bro. Enos H. Herr of Quarryville, Pa., and Sister Estner M. Heckman of McAllisterville, Pa., were united in holy marriage at the home of the officiating bishop, Bro. W. W. Graybill of Richfield, Pa.

Eby—Rohrer.—On Oct. 19, 1935, Bro. Clair B. Eby of the Paradise, Pa., congregation and Sister Verna R. Rohrer of the Stumpdown, Pa., congregation, were united in holy matrimony at the home of the bride's parents, Bro. Abram L. Martin, of Intercourse, Pa., officiating. May God's blessings attend them through life.

Obituary

Yoder.—Timothy Robert, infant son of Bro. Abr. S. Yoder and Sister Laura Yoder, of the Swamp congregation, passed away Jan. 9; aged three weeks. A little bud was broken up too soon for us, but the Lord gave and the Lord has taken away. Blessed be the name of the Lord. Interment in Swamp Cemetery.

Jackson.—John Russel, infant son of John and Lorene (Birkey) Jackson, was born at the Blodgett Hospital at Grand Rapids, Mich., Jan.

14, 1936, and died 10 days later. He leaves his parents, 3 grandparents, 10 uncles and aunts and many relatives and friends. His stay on earth was very brief. While we mourn his loss we realize it was his eternal gain. Funeral services were held at the home conducted by Bro. T. E. Schrock. Burial in the Bowne Mennonite Cemetery near Elmdale, Mich.

Albright.—Sister Sarah E., wife of Calvin Albright, born March 15, 1867; fell asleep Jan. 16, 1936, at her home in Altoona, Pa.; aged 68 y. 10 m. 11 d. Surviving are her husband, daughter (Lilly Herman), and 2 sons (Charles and William). She was received into church fellowship by water baptism at the First Mennonite Church in Altoona, Jan. 5, 1930. Services were held Jan. 20 at the Brethren Church, Hollidaysburg, Pa., in charge of Joseph M. Nissley. Text, Phil. 1:23.

Juergens.—Sister Sadine Juergens, 88 years old, died at her home near Joplin, Mo., Jan. 20, 1936. She had lived here since 1881. She had been bedfast for about eight years, and blindness was added to her other afflictions. In her old age she became a convert to the faith of the Mennonite Church through the ministry of Bro. William Tweedy. She had been a member but a few weeks. She leaves 2 sons, 2 daughters, 4 grandchildren, and 6 great-grandchildren. One of the daughters recently united with the Church. "And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever."

Kinsinger.—Katie Anne Kinsinger was born Feb. 20, 1865; died Jan. 16, 1936; aged 70 y. 10 m. 26 d. She united with the Mennonite Church at about the age of 16 years, and remained a faithful member to the time of her departure, which will be keenly felt by the Church and community. The funeral was held at Casselman Church near Grantsville, Md., Jan. 19, 1936. Funeral was preached by Roy Otto. The following clipping was found in her Bible:

"This is a lonesome home for me,
In heaven I would rather be,
Because my sorrow is so great,
I wish to see that golden gate.
O Jesus, dear! I wish to ask,
Do take me home when life is past.
With Thee I long to be at home,
Where pain and sorrow all are gone."

Lapp.—Verna Mae, little daughter of Samuel and Susie (Glick) Lapp of near Gordonville, Pa., died Jan. 30, 1936, of infant trouble; aged 4 m. 3 d. She is survived by her loving parents, 3 little brothers, and 1 sister (Melvin, Anna Mary, Jacob and David), 2 grandfathers and 1 great-grandmother. Little Verna Mae has gone to be with her grandmother Glick, who left us a short time ago, and for whom our hearts still bleed. Funeral services were held February 1, at the Weavertown Amish Church, conducted by John A. Stoltzfus, George Beiler, and Aaron Stoltzfus. Interment in adjoining cemetery. "The Lord gave, and the Lord hath taken away."

"A precious bud, a baby fair,
Was given for our keeping;
But now her soul so free from care,
In quiet rest is sleeping."

Weaver.—Deacon Samuel Weaver was born Oct. 5, 1856; died at his home near Thompsonstown, Pa., Dec. 30, 1935; aged 79 y. 2 m. 25 d. He is survived by his widow, 3 children, 20 grandchildren, 7 great-grandchildren, and 2 brothers (John B. Weaver of Bareville, Pa., and Solomon B. Weaver of Topeka, Kans.). Two children preceded him in death. He faithfully served in the Delaware and Lost Creek congregations, Juniata Co., Pa., as deacon for about 32 years. He was in failing health for some time, not able to attend church services for nearly two years. About five years ago he asked for help in his office, and upon this request Bro. Daniel Brubaker was chosen and ordained July 29, 1931, to succeed him in the

acon's office. May God bless the bereft family, and the work in the church continue on by faithful, Spirit-filled workmen.

Hartz.—Jacob, son of the late Moses and Magdalena Hartz, was born Oct. 31, 1857; died Jan. 25, 1936; aged 78 y. 2 m. 24 d. He lived most his entire life in the vicinity of Morantown, Pa. In the more active period of his life he was engaged in dairy farming and was connected with various business enterprises of the community. His services were also used in the activities of the Church. He was the first superintendent of the Conestoga A. M. Sunday school (where he held membership), which position he filled for a number of years. His wife, Malinda, preceded him in death eleven years. He leaves 3 sons (Amos, Elam and Ira) and 2 daughters (Lydia, wife of Sylvanus Stoltzfus and Rebecca, wife of John M. Mast); also 2 brothers (David of Lancaster and Moses of Philadelphia) and 1 sister (Rebecca Fisher of Mt. Pleasant, Pa.). Funeral services were conducted Jan. 28 at the Conestoga Church by Amos B. Stoltzfus, I. B. Good, and J. S. Mast. Text, Rev. 22:14.

Buerge.—Catherine Scott was born in Ontario Jan. 19, 1856; died Jan. 22, 1936, near Jasper, Mo.; aged 80 y. 3 d. When a young woman she came with her parents to Reed City, Mich., where she was married to John I. Buerge in 1881. To this union were born 3 sons. She is survived by 2 sons (Allen and Frank, both of Jasper), 1 son (Ira), having died in infancy. Her husband also preceded her in death. When a young girl she was converted and united with the Mennonite Church and she was faithful unto death. The years of her widowhood were spent in the home of her son Frank, who with his family so tenderly cared for her during her last illness. Sister Buerge's life was adorned by a meek and quiet spirit, but her silent influence for good was felt by all who knew her. She will be deeply mourned in the home, and by the Church among whom her seat was seldom vacant. Beside her sons she leaves 6 grandchildren and many other relatives and friends. Funeral services were conducted by Bishop Andrew Shenk.

Horning.—Etta Heller, wife of Frank Horning, died Jan. 23, 1936, at the home of Christian Martin near New Holland, Pa., from heart stroke; aged 77 y. 3 m. 14 d. She was born in Erie County Oct. 9, 1858. Surviving are her husband, 2 sons (David of Bowmansville and Noah of Myerstown), 13 grandchildren, 1 sister (Mrs. Harry Sweig of New Providence), 1 step-sister (Mrs. Laura Weinhold of Reading). One daughter and 2 grandchildren preceded her in death. She accepted Christ as her Savior in her early days and united with the Weaverland Mennonite Church, which faith she kept till death. Her sudden and unexpected death was a shock to all who knew her. She had a stroke about 15 years ago. She was paralyzed, but was able by father's help to do her own work. Funeral services at the home, Jan. 26 by John Weaver, at Weaverland Mennonite Church by Noah Zimmerman and Joseph Hostetter, at the grave by Frank Horst. Text, II Tim. 4:6-8. Burial in Bowmansville Cemetery.

"Rest on, dear mother thy labor is o'er;
We hope soon to meet you on yonder shore;
When life's work is ended, in heaven so sweet,
We all hope to meet you at Jesus' feet."

By the Family.

Mosemann.—Adda (Kreider) Mosemann was born at Gordonville, Pa., May 10, 1878; died at her home near Ephrata, Pa., Nov. 30, 1935; aged 57 y. 6 m. 6 d. She accepted Christ as her Savior in her young years, uniting with the Paradise Mennonite Church, and remained faithful to the end. For a number of years she assisted in the work of the Welsh Mt. Mission. April 3, 1920, she was united in marriage to Bro. Christ H. Mosemann. The gentle spirit she possessed will long be remembered. Suffering with diabetes many years, she passed away unexpectedly, being bedfast only four days. She

is survived by her husband and the following step-children: Luke, Lititz, Pa.; Verna, Earl, Grace, and Christian at home. She is also survived by the following brothers and sisters: Enos of Christiana, Willis of Kinzers, Elmira Kreider and Mrs. Sem Eby of Intercourse. Funeral services were held Dec. 4 at the house by Bro. Noah Hurst and at Mellingers Mennonite Church in charge of John B. Bucher, Noah L. Landis, Amos Horst and A. A. Landis. Interment in adjoining cemetery.

"God knows the way, He holds the key,
He guides with unerring hand.
Sometime with tearless eyes we'll see,
Yes, there, up there, we'll understand."

Landis.—Anna E., daughter of Henry and Elizabeth Longenecker, was born Aug. 18, 1860; died Oct. 5, 1935; aged 75 y. 1 m. 17 d. On May 26, 1892 she was united in marriage with Jacob E. Landis, who preceded her in death nearly 26 years ago. To this union were born 2 sons and 4 daughters (Mary, Elizabeth, Henry, David, Anna, and Margaret). The sons and 2 daughters preceded her in death, leaving but 2 to survive (Mary and Margaret), who resided with her at her late home in Florin, Pa. There are 3 step-sons of Father's former marriage (John, Benjamin and Jacob), who survive, also 12 step-grandchildren. Of her 11 brothers and sisters only 3 remain (Mrs. Fannie Burkholder of Newville, Abram E. of Elizabethtown, and John E. of Findlay, O.). Mother united with the Mennonite Church in her young years and was a devoted and conscientious member, being much concerned about the unsaved. She was sick last spring and had partly recovered, but in spite of all efforts in behalf of her recovery, she again grew weaker until the Lord saw fit to remove her out of this vale of distress and miserable condition. May our loss be her gain. Funeral services were held Oct. 8 from her late home in Florin, conducted by Bro. Henry Garber, with further services at the Mt. Joy Church in charge of Bro. Amos Hess and Bro. Henry Lutz. Text, Rom. 8:18-23. Interment in Good's Cemetery.

"Dearest Mother, thou hast left us;
Here our loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

—The Daughters.

Hassler.—Emma K., daughter of Jacob E. and Annie E. Witmer (deceased), was born July 8, 1866, near Drytown, Pa.; died Jan. 6, 1936 at her home in East Donegal; aged 69 y. 5 m. 28 d. She was united in marriage with Harvey B. Hassler. This union was blessed with 3 sons (Jacob W., John W. (deceased), Amos W.), 2 daughters (Lizzie W., wife of Henry Keener, Mary W., wife of Ezra G. Frey). She is survived by her faithful husband, 1 brother (John K. Witmer), 4 sisters (Mrs. Annie K. Landis, Mrs. Harry B. Hassler, Lizzie K. and Susan K. Witmer). She was very patient during her sudden illness. She was a loving mother, always willing to make any sacrifice for the comfort and welfare of her family and those about her. She was a good friend and neighbor to all, and will be missed by a large group of relatives and friends. Mother will come back no more. On her sick bed she sang: "My heavenly home is bright and fair." She united with the Kraybill Mennonite Church in her early married life. She was married 42 years. She wanted to go home. "Blessed are the dead which die in the Lord." Funeral services were held at the home by Amos L. Hess. Text, Psal. 90. Services at the Kraybill Mennonite Church by Chester C. Hollingsworth and Amos L. Hess. Burial in the adjoining cemetery.

"Yes, well. If God thought best
To end her troubles and give her rest
In heaven, to sing with angels fair;
May our names be written there,
That we may again our loved ones meet
And walk with her through the golden street."

Garber.—Anna M., daughter of Peter S. and Magdalena Garber, was born near Washington,

Ill., Oct. 14, 1873; died Jan. 24, 1936, at her home in Washburn, Ill., aged 62 y. 3 m. 10 d. In March, 1883, she moved with her parents to a farm near Low Point, Ill., where she spent her early life. On Jan. 22, 1895, she was united in marriage with Solomon D. Schertz who preceded her in death three years ago. This union was blessed with 2 sons (Peter H., of Low Point, Ill., and Walter A., of La Junta, Colo.) and 1 daughter (Miriam I.) who tenderly cared for her mother during her long illness. In her youth she accepted Christ as her personal Savior and united with the Mennonite Church near Metamora, Ill., of which she remained a faithful member until her death. During her affliction she was always patient, never complaining, and was looking forward to the time when she was to be delivered from her suffering and to be with her Savior. She was truly a mother who was always concerned for the welfare and happiness of her family, and who considered her own comforts secondary. By her quiet, unassuming life she has issued a challenge to her family to live a nobler and truer Christian life. Beside her children she is survived by her aged father, 4 granddaughters, 2 sisters (Mrs. S. P. Imhoff of Low Point, and Mrs. J. W. Schertz of Roanoke), and a large circle of relatives and friends. Funeral services in charge of H. R. Schertz, assisted by E. H. Oyer.

"All is over, hands are folded,
On a quiet, peaceful breast;
All is over, pain is ended
And dear Mother is at rest."

Beck.—Katherine, daughter of John G. and Anna Graybill, was born Feb. 8, 1860, near Richfield, Pa.; died at her late home near Peabody, Kans., Jan. 28, 1936; aged 75 y. 11 m. 20 d. The disability which resulted in the close of her life began with an attack as early as July of 1930. A like attack was experienced in July, 1934, and then another attack came a few days before the recent Christmas. She was married to Lemon L. Beck at Lancaster, Pa., Sept. 10, 1878. To this union were born 6 children: Harris G. Beck, Odell, Ill.; Howard G. Beck, Kearney, Neb.; Mrs. Anna Horst, Peabody, Kans.; Mrs. Edna Selzer, Canton, Kans.; Thad S. Beck, Newton, Kans.; J. Lester Beck, Peabody, Kans. There are also 23 grandchildren. Her husband, children, and grandchildren all survive her. Thus mother is the first to break the family circle.

Sister Beck is a pioneer resident of the community and county. She came to Peabody with her family March 3, 1885. For over 50 years her strength and consecrated energy was continually used in the maintenance of an exemplary home, and a refreshing community life. She united with the Mellinger Mennonite Church near Lancaster, Pa., in 1882. All these years she has lived a faithful and consistent Christian life. When her residence was established in the Kansas settlement, she became a pioneer member of the Catlin Church congregation. When the lot was cast on May 6, 1895, electing her husband to the office of a deacon in the church, the spiritual lot fell on Sister Beck as well. Her labors never ceased until physical disability set in. She was a Dorcas of many degrees, yet she always refrained from underscoring any of her queenly services or kindly acts with her name. In more recent years she lived on the "Border land of Canaan." It was only a step over the line into eternal glory for her. Just as one goes from a working room of the house into the living room, so she went out of her sick room of this world into a celestial room prepared for her in the heavenly Father's house. She would say, as the blind poet said:

"Oh, love that wilt not let me go,
I rest my weary soul in Thee.
I give Thee back the life I owe,
That in Thine ocean's depths its flow
May richer, fuller be."

Funeral services were conducted at the home by the home minister, Bro. N. E. Ebersole and Bro. H. A. Diener, and at Catlin Church by Bro. Diener and Bro. Milo Kauffman. Interment in the Pennsylvania Cemetery.

ITEMS AND COMMENTS

That the railroads are looking for a brighter day is evident from recent orders, by subsidiary companies of the United States Steel Corporation, involving the expenditure of \$13,045,000 for equipment.

Since the merging of the Evangelical and the Reformed churches one of their problems was the merging of their church periodicals. As a result, the "Evangelical Herald," "Reformed Church Messenger," and "Christian World" have been merged into one, under the name of "The Messenger." The first number of this new periodical, the official organ of the combined church, bears the date of February 6, 1936.

In a recent report of the accidents in the United States during the year 1935 the following figures are noted:

Killed, 99,000.
Permanently injured, 365,000.
Temporarily disabled, 9,100,000.
Financial loss, about \$3,000,000.

Carelessness is given as the principal cause of these stupendous losses and wreckage. Will the people ever learn?

The distillery strike at Pekin, Ill., is one of the latest illustrations of the tyranny of monopoly in labor circles. If the strike were simply directed against reopening of the distillery, there would be no cause for regret; but when the strikes closed up a whole town they gave the world another illustration of what may be expected when once labor unionism gets complete control of the whole labor situation. Monopoly is destructive, not only of liberty but of prosperity and of happiness, whether in the hands of capital or of labor.

The struggle between the leaders of the United Mine Workers of America and of the

American Federation of Labor has finally resulted in the withdrawal of the miners' union from the A. F. of L. If this will finally result in the dissolution of all monopolistic labor unions, this struggle will have proved to be a real blessing. The curse of both labor and capitalistic organizations has been a blind devotion to selfish interests regardless of the interests of others. A rule of scriptural principles would completely change the setup of our whole capitalistic and labor system.

ANNOUNCEMENT

Toward the latter part of the seven-week term of the Johnstown Bible School two important features will be the Christian Life Conference Saturday evening and all-day Sunday, Feb. 15 and 16; and the Sunday School Week Feb. 17-21. The courses in the latter are being arranged for the particular benefit of Sunday school officers and teachers, while at the same time there will be work given for all Christian workers. In addition to the regular staff, a number of experienced S. S. leaders will be added for this last week. Fuller announcement will appear later.

A. J. Metzler, Principal.

ANNOUNCEMENT

A two-weeks Bible school is to be held with the Leo congregation at Leo, Ind., Feb. 24 to March 6, 1936.

Instructors: S. G. Shetler (principal) and D. A. Yoder.

Subjects offered: Jeremiah, Exodus, Judges, Teachers' Training—Bible Survey, Christian Principles—Communion and Life Insurance, English, Mark, Teachers' Training; Bible Doctrine—Plan of Salvation, Vocal Music, Psalms, Bible Geography, II John, III John, Jude, and Romans.

Tuition, 75c per week. Board and rooms free to students from other communities. You are cordially invited to attend this school.

For further information, write,

Jos. S. Neuhouser, Grabill, Ind.

NOTICE OF MEETING OF THE EXECUTIVE AND MISSION COMMITTEES OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Executive and Mission Committee of the Mennonite Board of Missions and Charities will meet at Elkhart, Ind., on Tuesday morning, Feb. 18, for the transaction of such business as may come before the committee immediately after the close of this committee meeting the Mission Problems Study Committee will go into session. This committee consists of D. D. Miller, S. C. Yoder, J. N. Kaufman, T. K. Hershey, Henry G. Gerber, William Detwiler, and S. F. Coffman. This is the official notice to all parties concerned and a full attendance is expected as far as possible.

S. C. Yoder, Secretary

ANNOUNCEMENT

To the Sewing Circles of the Lancaster Conference District

Many of the reports from the Sewing Circles of the Lancaster Conference District have not yet been sent in. Will kindly advise you to send them as soon as possible to

Nettie A. Leaman, Secy.
Ronks, Pa.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
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SPECIAL PRICES GOOD DURING FEBRUARY ONLY

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GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, FEB. 20, 1936

(Herald of Truth
Established 1864)

No. 47

EDITORIAL

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

As we meditate upon this description of the people of God, perhaps the first question that attracts our attention is, Do we as God's professed people merit his description?

The next thought is that of our opportunity and responsibility: "That ye should show forth the praises of him who hath called you out of darkness into his marvellous light." This we may do with lips and lives.

"A Chosen Generation."—We are reminded of the fact that "many are called, but few are chosen." The whole world is included in the call: "Look unto me, and be ye saved, all the ends of the earth." Moreover, "God is no respecter of persons." The Gospel standard is, "Whosoever will." Whoever meets the Gospel requirements of salvation is among the chosen of the Lord; the rest are rejected. And let us remember the world of sinners from which body we are chosen. Read Matt. 28:18-20.

"A Royal Priesthood."—In other words, a kingly priesthood. Of Christ it is said, "Thou art a priest forever after the order of Melchisedec." All the chosen ones—of whom Christ has said, "I have chosen you out of the world"—are "kings and priests unto God." To belong to this priesthood we need not necessarily look to any human ancestor, near or remote; but we must be among those who have accepted the terms under which we are owned of the Lord and become the sons of God. As all the Levitical priesthood looked to Aaron as their ancestor, so we who belong to the priesthood of God look to Him as our Father. Moreover, to be worthy the name priest our

life must be a life of consecrated service.

"An Holy Nation."—This is a companion thought with that presented in the preceding paragraph. It is idle to think of people being called out of the world and yet continue to live the life of worldlings. "How shall we that are dead to sin live any longer therein?" To be chosen out of the world means deliverance from the sins of the world. As John puts it, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Naturally any people who have attained the status of "a royal priesthood" stand out as a people whose life entitles them to a recognition of being "an holy nation." "Follow peace with all men, and holiness, without which no man shall see the Lord."

"A Peculiar People."—"A people for God's own possession" (R. V.). Having been chosen out of the world, the people of God are a people entirely separate from the world. They have been purchased with the precious blood of Jesus. They have been saved and sanctified, delivered from the bondage of Satan, made alive unto God. Contrast with Peter's description of the people of God the fact that "the whole world lieth in wickedness," and you recognize that the people of God and the people of this world are two separate and distinct bodies. This peculiarity of which Peter speaks is a heavenly peculiarity—peculiar in that they stand out separate from the world in manner of living, in loyalty to God, in appearance, in everything pertaining to life and godliness. Since Christ is the Head of the Church and Satan is "the god of this world," we can expect nothing else than that the children of God are "a peculiar people."

Two Reports—that ought to have been published several months ago but

their publication was hindered by circumstances beyond our control—have recently been published and are now ready for distribution. The first is a full report of the Mennonite General Conference held near Kitchener, Ont., last August, and the second is a booklet containing the addresses delivered before the Nonconformity Conference held just previous to the Mennonite General Conference. Both reports are large enough to merit the name "Book." And both are valuable enough to find a place in every home. Much time and thought was devoted to the preparation of the addresses and sermons delivered before both the meetings referred to, and the various reports submitted to General Conference were likewise carefully prepared and are worth a careful study and meditation. The full report of General Conference contains three sub-divisions: (1) minutes of the meeting; (2) reports submitted and acted upon; (3) sermons and addresses delivered before the meeting. The report from the Nonconformity Conference consists almost wholly of addresses delivered before that meeting.

Science and Revealed Religion.—We copy the following from the weekly news sheet, published by D. Carl Yoder, entitled "World Religious News:"

A new association has been formed and is to be called "The Religion and Science Association." It is made up of a large group of men of thorough scientific training, and its main purpose is to demonstrate that the outstanding scientific discoveries of the age have in no sense been contrary to the Christian faith. The main purposes of the association are: (1) to correct the errors into which the false philosophy of evolution has led modern scholars; (2) to settle as definitely as possible controversial points where modern science seems to be in conflict with the Christian faith; and (3) to make public the findings on these matters.

There can be no conflict between real science and the Bible. But this one point must be understood: Since "all scripture is given by inspiration of God" and is therefore absolutely reli-

able and inerrant, everything under the name of "science" that is not in harmony with the Word of God as set forth in the Bible must be classified under the head of "science, falsely so-called." If purpose number one, as stated above, is definitely committed to this fundamental point, then we need have no fears concerning purpose number two. The great danger comes from men who claim to believe the Bible, at the same time making it bend to harmonize with some false theory masquerading under the name of "science." The Bible is established, the sacred canon sealed, all its teachings settled.

IS MODERN RELIGIOUS LIBERALISM A FORCE FOR PEACE

It is frequently assumed that modern religious liberalism is a force for peace. Leading liberal clergymen have made strong pronouncements against war, and the organized peace movement receives much of its support from modernist groups within the Protestant churches. Then it is pointed out that fundamentalism is generally apathetic to the cause of peace, while some of its aggressive leaders are even hostile to it. Thus it is concluded, superficially, that Fundamentalism stands for war and Modernism for peace.

But the problem is not solved so easily as this. It is much to be regretted, of course, that fundamentalists as a group miss their opportunity of bringing a Scriptural peace witness to the world. With their Christ-centered faith, revealed in the Holy Scriptures, they should be especially qualified to bring such a witness. The New Testament ethic as given by Jesus and the apostles stands unequivocally for peace. It rejects war completely and the Church interpreted it so officially during the first two centuries or more of the Christian era. During the period which followed, however, Christianity lost this primitive peace message and most fundamentalists have failed to recover it.

This failure may be due to various causes. It may result from mere apathy to the problem of public morals due to a feeling that individual salvation is all that really matters. It may be that theological conservatism under certain conditions makes for social attitudes which prevent the development of a peace mind simply because it would mean a departure from the traditional way of thinking on the war question. The attitude of some fundamentalists may be due to an over-emphasis on the ethics of the Old Testament, which fails to appreciate that this has been complemented and super-

seded by that of the New Testament. Or it may be due to other causes. But whatever the cause, the error of the fundamentalists in failing to maintain a Biblical peace witness is one of interpretation and exegesis rather than a fundamental error involving a basic philosophy of life. Their Christ-centered religion and their Bible would lead them directly to a doctrine of peace if only they would interpret rightly the ethical teachings of their Master and their Book.

In modern religious liberalism on the other hand, we have a religion, many of whose followers are active supporters of the organized peace movement. Despite this hopeful sign, however, this article is asking in all seriousness: Is Modernism actually a force for peace? Does it have a foundation on which to build an adequate program of peace? If the test of pragmatism is applied, the result is not very assuring. During the World War the Protestant clergy of America almost unanimously supported the military program of the government. The only important exceptions were the ministers of the historic peace churches and a few individual objectors, here and there. And in this support the record of the modernists is no better than that of the fundamentalists. Newell Dwight Hillis, pastor of the Plymouth Church, Brooklyn, before the war a writer of prophetic books announcing the imminence of a warless world, became America's leading preacher of anti-German hate in 1917. The rank and file of the modernist clergy followed him, and the entire organized peace movement in America, with a few minor exceptions, collapsed.

Since the war, the peace movement has been revived, but it seems to be ineffective in many respects. Professor H. Richard Niebuhr, speaking of the Church says, "It has made pronouncements against war, promoted schemes for peace . . . but the march of Mars is halted not for a moment by the petty impediments placed in the way." This statement appears in a challenging little book recently published in collaboration with Wilhelm Pauck and Francis Miller. Each of the authors is a product of modern theology and each has reached the conclusion that Modernism is bankrupt, incapable of meeting the social, to say nothing of the religious needs of the day.

The social gospel of American religious liberalism has had world peace and social betterment as its principal objectives, and yet Professor Pauck finds in this very program the source of its social impotence. The life of the Church has been so much absorbed in a "feverish activism" that it has forgotten God Himself. In its attempt to reform the social order it has adopted the thinking and the methods of the world and has become completely con-

formed to the world. It has absorbed "the rationalism and moralism of the eighteenth and nineteenth centuries which assume the autonomy of man. It has attempted the reformation of the world through the merely human agencies of education and enlightenment, and in so doing has lost sight of God.

Mr. Miller carries the argument still further, showing that in its conformity to the world, American Christianity has been swallowed up by our national culture, and that out of this culture there is emerging a new national religion, the American equivalent of the Nazi faith. He names Professor John Dewey as the "high priest of the movement which is preparing the way" for this new national religion which will be both anti-Christian and anti-pacific.

If this view is correct, we have Dewey the case of a liberal, optimistically hoping for a peaceable society, and all liberals do, while unwittingly building an anti-pacific social order because his religious thinking is fundamentally wrong. To support his case the author strikes at two basic errors in Dewey's system. First, he hopes to build a universal community on the basis of an enlightened imagination. But since the social environment conditions man's imagination more than any single factor, and since the dominant forces of the environment are nationalist forces, Dewey's enlightened imagination will prove to be a nationalistic imagination. It can never be the basis of a universal faith such as is needed if world peace is to be achieved.

Dewey makes his second basic error in founding his philosophy on Rousseau's doctrine of man, holding that men everywhere are naturally good. Miller says: "The greatest evils which harass the modern world and which threaten it with destruction are the literal descendants of the doctrine that man is naturally good. It is that false doctrine which has made man himself the end-all and be-all of existence, and which has filled the world with the cults of blood and race and nation. And in so far as that doctrine continues to dominate Western thought we may expect the recurring horrors of war and revolution, because it is a doctrine whose logic deprives mankind of a common frame of reference and in the end sets every man against every other man."

The authors of "The Church against the World" are apparently not ready for a return to orthodox Christianity. But they are convinced of the impotence of modernism. They insist that the doctrine of the inherent goodness of man, instead of bringing a glorious fruition in world peace through the process of enlightenment, merely leads to a glorification of the individual, the race, the clan, or the nation. Instead of leading to world brotherhood it de-

velops a group of national cultures in antagonism to one another. Thus modernism, despite its own profession of honest desire, becomes not a force for peace, but an agency for war.

The authors insist that the Church, it is to be a force for peace, must reject its man-centered religion, and reduce its human activity, including even the promotion of pacifism. It must devote more attention to a faith which is God-centered and which has universal appeal, transcending racial and national ties. Only through such faith can world peace be possible. By this they do not mean to advocate a return to orthodox Christianity, for they definitely repudiate fundamentalism. But whatever they do mean, their argument should convince the non-resistant churches that modern religious liberalism can be of little help in promoting peace—that in spite of many honest intentions it is a positive hindrance to the cause of peace.

If the historic peace groups are to obtain any worth-while support for their cause from the Church at large there must first be an awakening of a peace conscience within that section of the Church which holds to a Christ-centered, Biblical faith. Here is a religion with an authority above man which has power to draw all men together in peace and concord by divine command. No religion which falls short of this can be of any help.—Guy L. Hershberger in Goshen College Record.

OUR HERITAGE AS A CHURCH

By Elias B. Martin

For the Gospel Herald.

Jesus said to Peter, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Jesus had asked His disciples, "But whom say ye that I am?" Simon Peter had answered, "Thou art the Christ, the Son of the living God." Upon this faith Christ built His Church, and promised that it should stand.

When God created man He created him perfect; sinless and blameless, in His own image. But through sin they fell and were separated from God. There was no way by which they could possibly redeem themselves and again come into that standing with God. But God out of His great love and mercy toward man, promised them a Savior and Redeemer in His own Son.

Man had first to be prepared for a Redeemer. So God gave them the Law to expose their sins, and by sacrifices and offerings of animals they were directed towards Him. By obeying the Law and offering up sacrifices, they were constantly reminded of the coming Savior who would save them from their sins.

The Church

When Jesus Christ the Son of God finally came and offered Himself on the cross, He became the true and only offering which could take sin away. Christ instituted a new institution, the Church, which was built in love, peace, and good will. This Church is composed of all who are truly converted, repent of their sins, and are baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

Doctrines and Ordinances

Christ and His apostles laid down a number of doctrines, ordinances, and commandments for the believers to observe in order to receive the full blessings of salvation. They are not necessarily meant as a means of salvation, but to bring blessing to those that are saved and to serve as a test of faith. Some of these are: the Lord's supper or communion, feet washing, the holy kiss, prayer head-covering for the sisters, marriage "only in the Lord," anointing with oil, excommunication of offenders, nonresistance, non-swearing of oaths, nonconformity to the world, etc. The early Church kept all these doctrines faithfully as they were laid down by the apostles. They would rather have lost their lives than disobey, and thousands of them did lose their lives. For about three hundred years, or as long as the heathen had the ruling power and persecuted the Christians, the Church remained pure.

The Falling Away

When emperors, kings, generals, and many other great men became Christians, then room had to be made in the Church so that these great men could come in with all their pomp and worldliness, mostly in an unconverted state. It became an honor to become a Christian and a disgrace to be no Christian. Many of the doctrines were dropped and strange practices were brought into the Church. The Roman Church became so polluted that the true followers of Christ could find no room in it any more. So they separated themselves from the main body, but for so doing they were severely persecuted. Many thousands of the faithful ones suffered death for their faith because they would not yield to the new doctrines of the worldly church.

Menno Simons

During the great Reformation of the sixteenth century, great numbers left the Roman Catholic Church because they learned that their doctrines were not scriptural. Among these was Menno Simons, a Roman Catholic priest. Finding that the doctrines of the Church had no foundation in the Word of God, he was led by the Holy Spirit to search the Scriptures diligently until he found the truth of the Word. He united with the Anabaptists and soon became a leader among them. The brethren were together a week care-

fully going over the Scriptures and comparing their viewpoints. They found that in all things they were agreed. They chose Menno to be their minister.

He found more such groups who were of like faith, but scattered through persecution. He gathered them all together and many from the Catholic Church were added to them. He did not originate new ordinances and doctrines, as many believe, but only wrote out the doctrines that were upheld throughout all the centuries by true believers. We may differ a little with some of his viewpoints, but the general trend of his writings is in harmony with the doctrines and beliefs which were upheld by true Christians in all ages, for which thousands shed their blood.

The Church Today

We see about us on all sides people falling away from the true faith, getting cold and indifferent, following all kinds of strange doctrines, some even trying to deny the very existence of God. We as a Church should appreciate our heritage, that our forefathers were faithful throughout the ages under all kinds of adverse conditions. The blood of thousands of faithful martyrs was shed. Many other churches have stepped aside and tried to lay a new foundation, usually on the opinion of one or of a few. They leave out some of the ordinances as given in the Bible and add some customs of their own. But the Bible says, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

Upholding the Faith

Dear brethren and sisters, let us uphold this faith which was once delivered unto the saints, and which was so precious to our forefathers that many of them laid down their lives rather than to be unfaithful in any one of these doctrines which were handed down from generation to generation. Let us be glad for our heritage which was upheld at such a cost, and let us not be ashamed to observe the doctrines as given in the Word.

Before Jesus ascended to heaven He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Let us observe the ordinances and commandments in spirit, not only as mere outward form; joyfully, not as a burden. Then we will enjoy the blessings that He meant us to receive by observing them.

Waterloo, Ont.

"Seest thou a man diligent in his business? he shall stand before kings."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Jan. 14, 1936)

By J. W. Shank

For the Gospel Herald.

"As ye have therefore received Christ Jesus the Lord, so walk in Him."

Since I do not have sufficient news from the various stations this week, I will simply give general news.

The Auditing Committee composed of the Brethren Litwiler and Weber audited the books of the printery and of the mission treasurer on Wednesday of this week.

The building work in Bragado is advancing. The rooms of the remodeled house are plastered and the floors are being put in. The church will soon be under roof.

Elsa Shank went to America this week to visit the Snyders.

Brother Swartzentruber was called to Lonquimay to take charge of the funeral of Brother Cisneros, a civil employee, who was shot by an angered man. It was a very sad funeral. The father was comparatively young leaving a widow with nine children. They have been the most dependable people of the new congregation in Lonquimay. It was a shock to all of us. They need our prayers.

A letter from Sister Rutt informs us that they hope to move to America early in February.

We are having a cool summer. There has been little rain in the entire western part of our district. The cool weather helps to prevent all the ill effects that a dry season would bring.

We thank our Father for good health and the courage to continue in our task. There are hindrances of many kinds: the opposition of priests in some towns; the indifference of husbands hinders their wives; some persons allow certain things to disgust them and then they stop coming to church; false rumors and lies hinder in other places. Yet we know that consecrated workers will find ways of overcoming these hindrances. Prayer changes things. Let us not forget this truth.

Pehuajo, F. C. O.

SO THIS IS INDIA!

By Edwin I. Weaver

For the Gospel Herald.

As I sit here in the shade of our tents seven miles out of Dondi Station there lies before me a picture I will not be able easily to erase from my mind,

even though I am inclined to believe that in a very short time such scenes will be as commonplace to me as they are to the missionaries here. First impressions are the most lasting—sometimes.

To my right is gathered together a motley crowd of about seven or eight hundred human beings composing an Indian bazaar. About one half of the crowd is seated on the ground in circles. These are exposing their goods for sale. In the case of food it really is exposure to dust, dirt, and flies. I was over there a little while ago and some shopkeepers picked up from sacks on the ground some of their goods for me to taste, as a special favor, little realizing that I recognized them as the same products we have in America only these were in much more unappetizing form. To be courteous I ate the things offered me. If other people do not die from eating them likely I will not either.

The other half of this crowd that I have been speaking about is standing or bending, bargaining for the goods offered for sale. As I walked through the aisles I did not find much that I was interested in purchasing for myself.

I notice that our cook is cleaning some fish that likely came from the bazaar and which may find their way to our dinner table tonight. I do hope they are fresh. If you were here to see things as they are you would understand my concern.

Just on the outer edge of the circle on the other side our missionaries have captured the interest of nearly a hundred people and they are offering not the bread that men may eat thereof and die but that which men may eat of and never die. Bro. Brunk and the two native evangelists, one just a young man whose Christian name is Lazarus, are seated on the ground. The other native evangelist's name is Saul. And he like Saul, called Paul, has his thorn in the flesh. He is blind in one eye. The listeners apparently are interested.

And still further out of the circle are scattered dogs, oxen and carts. No trucks, buses, or automobiles are in this market. Even we could have not come into this jungly place with a car. We rode on cycles. There are not many carts, though the people have come from four or five villages round about with their wares. How do they come? Well, that is easy. They walk. Already (it being four o'clock) files of women are going out in a dozen of directions down narrow cowpaths with well-filled baskets gracefully balanced on their heads. But above the din of babbling voices coming from the bazaar I hear the caw, caw, of a hundred jungle crows as common here as the English sparrow in America and just as great a nuisance.

Far beyond this scene immediate before me are visible some jungle-covered hills and mountains. To the left are as close as the bazaar village. Behind our tent are a series of rice stacks which even now are in the process of being threshed in the two thousand-year-old method of driving oxen over the straw. This way threshing has its merits here in India. But I know full well the drivers of the oxen with their yelling are going to keep me awake until late in the night. There are a number of other things which are distinctive of India and which would be of interest, but since they do not fit into the ideas of the cultured West I will not mention them.

The last oxcart is now driving away at full speed, the crowd has practically dispersed; dogs and crows are cleaning up the remains, and I venture to say not a crumb will be left. The sun is setting. Shortly a mixed multitude of water-buffalo, hump-backed cow oxen and goats will be passing our tent door. Soon we will jump astride our bicycles and ride off to some near-by village for an evening service after sundown when the people are all in from the fields and the day's work done.

From the above description you can readily see that our introduction to the mission life of India has been rather abrupt. It has, indeed. Two days after arriving in Dhamtari we were on our way to Dondi, where we are living for the present in the Brunk home. About two days after we came here Bro. Brunk invited me to go along with him for a two days' evangelistic tour. We went five miles south of Dondi. The first Indian village meeting was an experience for me. We had come to the village about dusk, soon to be in the light of full moon. A crowd of about fifty gathered around us on the village dance square. It was cool. I was glad for my sweater and wished for another but before me sat children without clothes. To see those ignorant, superstitiously religious people squatting before us on the ground did something to me that night which I cannot explain or analyze. But it made me glad to be here to help in what appears to me to be a stupendous task, from man's view impossible, but with God all things are possible.

If space permitted I would like to give some more incidents in detail. This I can not do now. Bro. Brunk is doing a real missionary work here in the jungles of India. I had no idea that the people with whom our missionaries are working would be so jungly. This is Bro. Brunk's favorite descriptive adjective for these people. But only part of India has these aborigines. I visited one of the schools started and supervised more or less by the mission here. This school was held outside. I did not see any paper being used. Children had slates, how-

ver, and slate pencils of stone. One day I saw the children at play and went over to watch them. One little boy fell, and his nose began to bleed. To remedy the hurt or stop the bleeding the assistant teacher sent another boy after some fresh cow dung which was speedily applied to the boy's nose.

I have noticed this about the missionaries: they do not seem to even observe these unusual customs. I wonder if I too will become **that way**? Likely.

If one were suddenly picked up in America and placed in India the shock of contrast would be so great I do not know if one would survive. I knew that India was going to be different. It is. But I was rather being prepared for it by coming to the Orient by degrees. Honolulu, our first stop was different from the States. Here the greater part of the strange blend of the Orient and the Occident is still Western, particularly American. In Japan there is still a strange, even odd mixture of the East and the West of which it is said: They shall never meet. In Japan everything is decidedly more Oriental. I was very much surprised at the progress here and the way she is falling over herself to pattern after the West. In Hong Kong, China, you are impressed with the Orient as it is, and I guess always has been. In Singapore, Penang, and Colombo there is more of the Indian atmosphere. Colombo, being on the island of Ceylon, is really a part of India. So by the time I got to Bombay I was sort of prepared as to what to expect.

Both Irene and I are very happy to be here. I would hardly have needed to say that about her. She is very much at home. I hope our loved ones and friends in America will consider this a personal message to them since it will be impossible to write to each one of you, however much we would like to do so.

We ask God's blessing upon all of you and an interest in your prayers.

Dondi, C. P., India.

AFRICA LETTER

Bukiroba Sta., Musoma, P. O.,
Tan. Ter., E. Africa
Jan. 19, 1936

Dear Readers of the Herald:—Greetings of love in the name of Jesus. Praise be to Him who is faithful that promised, because He says, "Remember this word unto thy servant upon which thou hast caused me to hope." This finds us again leaving another week in history and starting in a new one. We again enjoyed a very interesting service this morning with thirty-four souls present. Bro. Stauffer brought a striking message from John 12:36 and I John 3:8, illustrating to the natives how Satan in his cunning craftiness blinds folks to the truth and also binds them with the cords of sin.

The Chief with his clerk and wife and two of his sons and also a subchief were present. This together with many other answers to prayer are giving us bright hopes for the future in regards to the Lord's work at this place, because, as the native leaders become interested, it behooves the people to follow. Nearly all of our time at present during the week is devoted to the building program, and the Lord is blessing our feeble efforts exceedingly. We have our first two-room house nearly finished and still have about 6000 bricks on hand for further buildings. We have found the material for making mud brick here to be of very good quality. Thus our loss during the late rains has been very little. We are also happy to report the progress in clearing the compound of thorn trees and other bushes, which are being cut and the stumps dug out as we find time. We can not resort to tractors to do this work, nor do we have stone crushing machinery to get our concreting material ready, but instead you would see four or five men sitting with each a hammer and crushing the stone by hand at the price of one cent (U. S. money) for about 125 lbs. of stone, and there is no complaining heard of depression or hard times, although a desire for increased wages is common.

We praise the Lord for the favorable attitude taken by the Government officials of Musoma regarding the opening of mission work at this place.

We are enjoying lovely weather at present. The late rains have refreshed the vegetation, causing the parched ground of the compound to take on a coat of green with beautiful wild flowers springing up here and there. It also seems that the birds are more plentiful since the rains. We appreciate their songs and their various rich colors, but the species of birds are all different from those in Pennsylvania with the exception of the "swallow" which looks nearly the same. There are even no starlings nor English sparrows here.

We received a letter from Sisters Shenk and Hershberger last evening, saying that the work is moving along nicely at Shirati since they are alone. Also had a letter from the Mosemanns mailed at Kisumu, Kenya, stating that they were enjoying their trip and were about to leave for points farther east including Kijabe where the A. I. M. conference is being held from Jan. 20 to 27, and also Nairobi.

Asking you to join with us in continued prayer and praise in behalf of the great work before us,

Till He comes,

C. M. Ferster.

There are three prime resources of power: (1) the Word of God; (2) prayer; (3) the Holy Spirit.—W. G. De-weiler.

HE HAD A FATHER

We listened recently to a remarkable address by Mrs. Howard Taylor, the daughter-in-law of J. Hudson Taylor, founder of the China Inland Mission; and a sister to Dr. Guinness, the famous missionary. She introduced her subject by telling of an incident that happened on shipboard. A young Chinaman, ill clothed and without funds came on board and asked to see the captain. He told a strange story, of being kidnapped and robbed, and asked for passage home, stating that his father would pay the fare at the close of the journey. The captain, fearful that the young man might be imposing upon him, wired to the address given him and found that the young man's story was true. He had been kidnapped from a wealthy family and the father was glad to pay all charges. When the vessel arrived at the next port, the young man disembarked and left for his home. Before the vessel sailed again, he returned. What a change! He was clothed as the wealthy are clothed and seemed to be a different person from the ragged young man who left the vessel. Then with an eloquence that moved her audience deeply she said, What made the difference? **He had a father!** This was her introduction to the story of the mission, a proof of the text, God "will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty".

China's population is so great it cannot be comprehended. If each letter of the Bible be allowed to represent one person, it would take twenty-three Bibles to furnish enough letters to represent the dense population of China. There are over 90,000,000 young people of school age in China; and in order to give every child an opportunity to attend school, it would take 1,000,000 additional teachers.

The records of faith in the kind care of a Heavenly Father were indeed inspiring. Mrs. Taylor said that years ago, when they were suddenly faced with a need which demanded ten thousand dollars, it seemed to her that the earth opened up and was about to swallow them. But Dr. Taylor said, in a cheerful voice, "Now you will see what our Heavenly Father will do." Needless to say, the demand was met and God's promises again proved availing. The China Inland Mission now requires more than \$2,000 a day for the support of the work, but God still supplies the need, and the work is going forward in spite of financial depression or other hindrances.—Herald of Holiness.

The early Church was fundamentally sound on ALL the cardinal doctrines of the Word. That is why the gates of hell could not prevail against her.—A. C. Good.

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

AN IDEAL HOME FOR CHILDREN

By Alta Metzler

For the Gospel Herald.

Many are the places that are called "Home," but how few of them are homes after God's own order? To have an ideal home for our children it must first of all be a **Christian home**; a home where father and mother are truly followers of the Lord Jesus and are living so close to Him that the beauty of Jesus can be seen and felt at any time and everywhere in the home.

The first part of our subject could not be without the latter part. A home cannot be ideal where there are no children. "Lo, children are an heritage of the Lord." One of the greatest blessings God bestows on us is that of placing an innocent babe in our homes. The Christian father and mother are responsible for providing an ideal home to welcome the "little one." But! how sad to see many children turned out of so-called homes into the street and left to shift for themselves. To many a child the word "home" does not mean love, cheer, and happiness but simply a place to sleep and eat and receive the abuses of ungodly parents.

The ideal home must be wholly dedicated to the Lord; not only in one way, but in every detail in our every day living. "These words which I command thee this day shall be in thine heart;" that is, parents need to carefully study the Word of God themselves so that they are able to carry out God's command (Deut. 6:6): "And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up. And thou shalt write them upon the post of thine house and on thy gates."

In this command of God is there any time left when we need not be ready to witness for Him before our children? Christian parents who have the Scriptures in their heart will constantly find opportunities to pass the Word on to their children. In Deut. 6 we are told to write the words upon "the post of thine house." In modern terms, the message would come: Use scripture mottoes on the walls of your home.

We know not when or how often the Holy Spirit will use a motto on the wall to the profit of some needy child. A young lad was afraid to sleep alone. One day he was given another room in

the house. That night, instead of the usual wail, he called his mother and said, "Is it true that 'perfect love casteth out fear'?" A motto on the wall changed fear to trust in the heart of the lad.

The pictures the child sees have a great influence on the life of the child. A picture on the wall of your home may make the life of your boy or girl. Is it not needful that we take care what is written "on the posts of thine house?"

There are so many things that enter into the making of this "ideal home for children" that we can mention only a very few of them: "Write ye this song for you, and teach it the children . . . for it shall not be forgotten" (Deut. 31:19-21). The songs in the home should be those which will have a message for good in the hearts of the children. We have so many good songs that it is a shame to bring foolish and worldly songs into our family circles. A little boy 3 years old was playing on the floor. While having some trouble with his toys he began to sing, "Jesus knows all about our troubles." What kind of songs do you think he was being taught?

The ideal home will also be provided with the proper reading material. There are enough Christian magazines and books that no home is excusable that has ungodly literature on its shelves and tables. It is not sufficient to provide material for the older members of the family only, but as Christian parents we must provide the proper material from the time the tiny toddler begins to turn the pages in the picture book, on through the various stages of development meeting each need, almost as if each change were a new individual. God forbid that we should fail in satisfying the hungry hearts that look to us for food, spiritual and mental as well as physical.

The home circle ought to be the most wonderful place on earth. It should be the center of the dearest and purest of affections and associations. Here should be expended the most care, toil, and effort to make it a place of beauty, sunshine, and happiness. The ideal home will be so saturated with the presence of a living Christ that this power will act as a magnet, drawing the children into the folds of its embrace away from the sins and pleasures of the world. Not only will it protect our own but it may be a haven of refuge for some unfortunate child who knows not the blessing of a godly home.

Each one of us is a part of a home somewhere. Are we meeting the challenge and making it an ideal home for the children who go in and out? There is a little prayer in the form of a poem entitled "Opportunity" that might well pass the lips of each helper in making the home ideal:

"Dear Lord, I do not ask
That Thou shouldst give me some high work
of Thine,
Some noble calling or some wondrous task
Give me a little hand to hold in mine.
Give me two shining eyes Thy face to see
Over the strange sweet path that leads
Thee;

Give me a little voice to teach to pray
Give me two shining eyes Thy face to see
The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy, or the great,
I only ask that softly, hand in hand,
A child and I may enter at the gate."

Scottdale, Pa.

"LOVE THY NEIGHBOR AS THYSELF"

There isn't anything much finer than a good neighbor. How foolish we are if we get into a neighborhood quarrel. Any neighbor who threatens to sue another is foolish, and so is one who gives his neighbor provocation for lawsuit. There ought not to be an talk between neighbors of going to law. The law can't do very much. The judge can look through his books and find what other judges have done in similar cases, and hand down a ponderous decision. But that doesn't help matters much.

The judge can't heal the bitterness in the neighbors' hearts. He can't restore the friendliness that ought to exist between neighbors. He can't bring back the kindly gossip over the fence while the horses are resting. Only the Divine Judge can do that, and He has told us how to keep out of law suits by treating our neighbor the way we would like to have him treat us.

But what if our neighbor is mean and "ornery" and won't meet us halfway? The same Judge tells us to turn the other cheek, and to forgive him seventy times seven times. Hard. Maybe it is, but so is it hard to live the rest of our lives next door to someone we don't like. There are not so many of us in the country, and life is full of unpleasantness when we can't get along together. Certainly our neighbor isn't as good as he ought to be, but neither are we. But there is enough good in both of us so that we can enjoy each other's company.

A lot of things are wrong with the world, most of which we can't do much about. But the world is made up of people, and if people would only be more friendly and more kindly, it wouldn't be long until most of our big troubles would disappear. We can't help hard times, and it may take quite a while to get over them. But there is one thing that is worse than hard times, and that is a sour disposition. We can help that. The one thing that makes misfortune tolerable is a kindly spirit. Our troubles ought to bind us closer together and make us better neighbors. Let's try it, anyway.—Sel. by P. Hostetler.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for March 1, 1936.—VISION AND SERVICE.

Lesson Scope.—Luke 9:1-62.

Lesson Text.—Luke 9:28-43.

Time and Place.—A. D. 29; Mount Hermon.

Leading Characters.—Christ, Moses, Elias, Peter, James, John.

Golden Text.—He that abideth in me, and I in him, the same bringeth forth much fruit.—Jno. 15:5.

Points for Meditation.

1. Transfiguration experiences.
2. Divine approval.
3. Jesus the Son of God.
4. The cross before the Crown.
5. The power of faith.

Introductory Thoughts.—Our subject is worded, "Vision and Service." The vision, most glorious, is that on the Mount of Transfiguration; the service, very practical, down in the valley. The two go together. Our only regret is that the recitation period must be confined to so little time to grapple with two such wonderful subjects of far-reaching importance.

LESSON COMMENTS

A Mountain-top Experience (28-36).

—This is a wonderful meeting that we are about to witness. It was not a large assemblage, yet it was a worth-while meeting, because the Lord was there. We remember the saying of Jesus: "Where two or three are gathered together in my name, there am I in the midst of them." There were three men in the flesh present; enough to claim the promise.

Who was there? Besides Peter and James and John, there were also Moses and Elias; men who had gone on before, but who were recalled to have a part in this divinely impressive service. Christ was also there. "The fashion of his countenance was altered, and his raiment was white and glistening." Before the meeting closed the voice of the Father was also heard—as it always is, with the ear of faith, when Jesus is present to take charge of the meeting.

What did they talk about? There was an earnest conversation between Jesus and Moses and Elias. They were talking about Christ's coming decease at Jerusalem. They might have talked about the glories of the eternal heaven, but they had a more vital theme for the hour. Jesus was soon to be nailed to the cruel cross, and it was important that the disciples get the inner meaning of that propitious event. They did not at the time seem to grasp it, but their after reference to it showed that through the power of the Spirit they grasped it later. We should never lose sight of the fact that we can never have a part in the glory of the eternal heaven unless we first have a part in the death on the cross. The ministry of Jesus was practical as well as glorious.

What did they talk about? The disciples, as well as Christ and Moses and Elias, did some talking. "Peter said

unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said." But he understood afterwards. And God also talked. It was the voice from heaven that furnished the climax to this whole meeting. Hear His voice: "This is my beloved Son: hear him." Volumes might be written about this message, but we must pass on.

After Christ had comforted the troubled and bewildered disciples, Moses and Elias having disappeared, they came down from the mountain, talking as they went. "Jesus only" was their companion now; Jesus only is our Savior: Jesus only is our ransom from sin, through the shedding of whose blood we are healed. Let us never lose sight of this fact.

Work in the Valley (37-43).—We come now to another very important lesson, showing the practical side of Christian service. Mount of Transfiguration experiences are inspiring, helpful, necessary to the highest attainment in Christian service. But it is in practical daily living and service that we accomplish most for God.

The day following the experience on the Mount, Christ and His three disciples came down the hill to where the rest of the disciples were, and soon found that the disciples had encount-

ered a seemingly impossible task. There was a man whose son was sorely vexed with an unclean spirit, and this man lost no time in bringing his troubles to Jesus. He told Him about bringing his child to the disciples, but that they could do nothing for him. Jesus perceived at once that it was lack of faith that stood in the way; just as we are often hindered because our faith is too weak. Christ rebuked the disciples for their lack of faith, and ordered the child brought before Him. Here there was another demonstration. "And as he was yet a coming, the devil threw him down, and tare him." But there was nothing too hard for Jesus to do. "With God all things are possible." He had but to say the word, and it was done. "And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God."

Here the reader should continue his meditations; not merely because of the mighty works of Jesus but because of what lessons we may learn from this incident and what applications we may make to our own selves because of it. There are yet two quotations we wish to make from the narrative of this event as given in Mark: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child called out, Lord, I believe; help thou mine unbelief." "This kind can come forth by nothing, but by prayer and fasting."—K.

BIBLE MEETING TOPIC

HELPS TO A BETTER YOUNG PEOPLE'S MEETING.—Heb. 10:24;

Eccl. 9:10; I Cor. 14:26

Topic for March 1

MOTTO

"Let all things be done unto edifying."

OUTLINE STUDY

I. The Helpful Spirit.

1. Readiness.—I Pet. 3:15.
2. A mind to work.—Neh. 4:6.
3. A mind to work together.—Phil. 1:27.
4. An interest in others.—Heb. 10:24.
5. A true motive.—I Cor. 10:31.

II. Practical Methods.

1. A wide-awake program committee.
2. An efficient leader.
3. Prayerful and earnest preparation.
4. Adaptability of persons.
5. Adaptability of material.
6. Encourage Spirit-led originality and variety.
7. A purpose in every meeting.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Increase."
2. Doing Our Part.
 - a. In attending the meeting.
 - b. In the service of song.

- c. In filling the part assigned to me.
- d. In giving attention to the work at hand.
- e. In prayer for the meeting.
- f. In helping others.

For Seniors.

1. Things to Encourage.
2. Things to Discourage.
3. Personal Responsibilities.
4. Motives.
5. Making Our Own Meetings Better.

PERSONAL THOUGHT

Do I measure up to the standard of helpfulness that if found in others would make the meeting what it should be?

SEED THOUGHTS

It is an excellent idea that young people be trained for responsible work, but let their training begin in less responsible positions than in leadership. "Not a novice," applies at least in part to leadership in young people's meetings as well as in the ministry.—Sel.

Attend if you can. Vacant benches are not inspiring. Respond to your name when called. Do the best you can—angels do no more.—Sel.

Get your people to work. The success of any Christian depends upon the ability of the leader to get the people with whom he deals to feel in a measure responsible for it.—Sel.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, FEBRUARY 20, 1936

Field Notes

Bro. Aaron Mast, Belleville, Pa., filled the pulpit at the Sonnenberg Church, Dalton, Ohio, on Sunday, Feb. 16.

Northern Indiana and Illinois report a very small attendance at the churches on Sunday, Feb. 9. "Snow-bound" tells the story.

Bro. S. J. Miller of Pigeon, Mich., was the guest speaker at the recent Christian life conference at the Ontario Bible School.

Bro. D. D. Miller of Protection, Kans., was scheduled to begin a series of meetings near Hammett, Idaho, about the middle of last week.

Favorable reports come from the recent nonconformity conference at Hesston, Kans. We hope to be able to publish a report of that meeting in the near future.

The Holbrook congregation near La Junta, Colo., is looking forward to a series of meetings in the near future, with Bro. E. M. Yost of Greensburg, Kans., as evangelist.

"Very good interest" and a good attendance are reported from Hesston, Kans., where a nonconformity conference was held on Thursday evening and Friday, Feb. 6 and 7.

A goodly number of ministers were in attendance at Goshen College last

week, it being "ministers' week." Unfavorable weather conditions, however, reduced the attendance somewhat.

The Ontario Bible School reports an enrollment of 195 to date. It is the hope of those in charge of the school that the enrollment will pass the 200-mark before the end of the term.

The Lord willing, there will be a ministerial meeting held at the Lititz, Pa., Mennonite Church March 11, 12, 1936. All day and evening sessions. Everybody welcome. Pray for the meeting. H. E. L.

Bro. L. S. Yoder of Lyman, Miss., was secured to conduct the revival meetings at the Pennsylvania Church near Hesston, Kans., following the Christian life conference at Hesston College and Bible School.

Brethren J. C. Gingerich of Detroit Lakes, Minn., and O. D. Yoder of Portland, Oreg., worshiped with the congregation at the Mennonite Mission in Kansas City, Kans., on Sunday, Feb. 9, filling both morning and evening appointments.

Bro. T. K. Hershey of Goshen, Ind., preached for the congregation worshipping at the Mennonite Mission in Hannibal, Mo., on Sunday morning, afternoon, and evening, Feb. 9. Sister Gladys Weaver, student in Hesston College and Bible School and prospective missionary to India, was also present and favored the congregation with several talks.

The Christian Life Conference held at the Stahl Mennonite Church, near Johnstown, Pa., in connection with the Johnstown Bible School, on Feb. 15 and 16, was well attended and good interest was shown throughout. People were present from eastern Pennsylvania, Maryland, and Ohio, besides the regular students and special speakers who came from various sections, including India.

Correspondence

Wichita, Kansas

Dear Readers, Greetings: "Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2).

Our Sunday school was organized as follows for the coming year: Supts., J. N. Weaver, John Gingerich; Chor., Elmer Hartzler; Sec.-treas., Edna Gingerich; Libr., Elfreda Shellenberger; Cradle Roll Supt., Mrs. Vernon Shellenberger; Cor., Mrs. J. N. Weaver.

The following church officers were elected: Chor., Evelyn Thayer; mission board member, Ralph Lais; trustee, Vernon Shellenberger.

A rich spiritual feast was enjoyed Jan. 13-24 during the revival meeting conducted by Bro. Nelson Kauffman of Hannibal, Mo. There were a number of confessions. All were encouraged and filled with a new zeal to press forward.

We desire an interest in your prayers for the work at this place.

Sincerely,

Feb. 12, 1936. Mrs. J. N. Weaver.

Adair, Okla.

Dear Herald Readers, Greetings: Bro. B. B. King of Elida, Ohio, has just closed a two-weeks' series of meetings at this place. Interest was good, but the weather was very cold which hindered the attendance somewhat. The visible results of the meetings were twenty confessions, and others counting the cost.

Pray for the work here.

Feb. 14, 1936. M. E. Hostetler.

Scottsdale, Pa.

Dear Readers of the Gospel Herald: Greetings in the Master's Name:—On Jan. 28, 1936, we held our semi-annual business meeting. Reports of the committees showed an interest and progress in the work of the Lord. Problems and plans were discussed for the growth and welfare of the congregation.

The Lord willing, on March 1, our revival meetings will begin. Bro. Milton G. Brackbill of Paoli, Pa., will be our evangelist. We trust that the evangelist and the congregation will be remembered in prayer that there might be a manifestation of Holy Ghost power and sinners may be pointed to Christ. We as a congregation are looking forward to a time of spiritual feasting and soul-ingathering.

During the past few days a number of people visited friends and workers of the house. Bro. John C. Wenger of Telford, Pa., stopped en route to the Education Board meeting to be held at Goshen, Ind. From Ohio were the following visitors: Mildred Troyer, Walnut Creek; Emma Burkhalter, Apple Creek; Clara Bixler, Dalton; Mary M. Landis, Seville; Carl I. Tinsler, Lloyd A. Hartzler, Marshallville; Clifford A. Martin, Columbiana; Alvin Brenner, Rittman.

Bros. Daniel Kauffman and Charles B. Shoemaker attended the funeral services of the latter's father, Bro. J. S. Shoemaker of Dakota, Ill. A number of the congregation have been attending the Johnstown Bible School; some full time, others only part time. Several are taking advantage of the Sunday-school week beginning on Feb. 17.

Bro. Henry Landis of Chambersburg, Pa., who had been helping in the linotype department during the past month, left for his home this morning. We were glad for his presence here and help during a specially busy time.

We are also glad to note the return of Bros. Earle Brilhart and Ralph Fernley, after having spent about six weeks in attendance at the Winter Bible School at Kitchener, Ont., and at other points on their return trip, including a few days at Goshen College or special services there.

A group of workers from this place rendered a program at the Masontown, Pa., Church on Sunday evening, Feb. 6.

At this writing Bro. Ressler's condition remains about the same. May the Lord grant him a speedy recovery. Feb. 17, 1936. Ellrose D. Zook.

CHOICE PARAGRAPHS FROM T. DE WITT TALMAGE

Thomas De Witt Talmage was born in Bound Brook, New Jersey, on January 7, 1832. For 30 years he preached in the famous Brooklyn Tabernacle Church. He was thoroughly orthodox. Present-day fundamentalists would have had a staunch friend in him.

* * *

Sermon Title: "USES OF TROUBLE." Text: "God shall wipe away all tears from their eyes." Revelation 7:17.

"I am an herb doctor. I put into the caldron the root out of dry ground, without form or comeliness. Then I put in the Rose of Sharon and the Lily of the Valley. Then I pour in the tears of Bethany and Golgotha; then I stir them up. Then I kindle under the caldron a fire made out of the Wood of the Cross, and one drop of that potion will cure the worst sickness that ever affected a human soul."

* * *

Sermon Title: "ACIDS OF LIFE." Text: John 19:30; "When Jesus therefore had received the vinegar."

"Dizzy, swooning, nauseated, feverish—a world of agony is compressed in the two words: 'I thirst!' O skies of Judea, let a drop of rain strike on His burning tongue! O world, with rolling rivers, and sparkling lakes, and spraying fountains, give Jesus something to drink! If there be any pity in earth or heaven, or hell, let it now be demonstrated in behalf of this royal sufferer. The wealthy women of Jerusalem used to have a fund of money with which they provided wine for those who died in crucifixion, a powerful opiate to deaden the pain; but Christ would not take it. He wanted to die sober, and so He refused the wine. The wine was an anesthetic and intended to relieve or deaden the pain. But the vinegar was an insult."

* * *

Sermon Title: "THE DIET OF ASHES." Text, Isaiah 44:20: "He feedeth on ashes."

"Come up, ye millionaires, from various cemeteries and graveyards, and

tell us now what you think of banks, and mills, and factories, and counting houses, and marble palaces, and presidential banquets. They stagger forth and lean against the cold slab of the tomb, mouthing with toothless gums and gesticulating with fleshless hands and shivering with the chill of sepulchral dampness, while they cry out: 'Ashes!'"

* * *

Sermon Title: "THE PRICE OF SALVATION." Text: "Bought with a price."

"I lift the covering from the maltreated Christ to let you count the wounds and estimate the cost. O, when the nails went through Christ's right hand and through Christ's left hand, that bought your hands, with all their power to work and lift, and write; when the nail went through Christ's right foot and Christ's left foot, that bought your feet, with all their power to walk or run or climb. When the thorn went into Christ's temple, that bought your brain, with all its powers to think and plan. When the spear cleft Christ's side, that bought your heart with all its power to love and repent and pray."—Christian Victory Magazine.

THE SELF-SACRIFICING SPIRIT

We clipped the following from a recent daily newspaper:

MOTHER OF 10 RISKS DEATH IN ICE FOR FOOD

Idaho Falls, Idaho, Feb. 6.—A mother's struggle across floating river ice cakes and through twelve miles of snowdrifts to obtain food for her sick husband and her ten children was disclosed today in accounts from the Idaho badlands.

The mother, Mrs. Thomas Strombaugh, reached Salmon City half frozen. A supply of food was sent immediately to the family, marooned on an island in the Salmon River.

The Strombaughs' only means of contact with the shore is a cage, propelled by hand across a suspension bridge.

Shortly after Strombaugh fell ill several days ago, the cage was loosened by the wind and slipped to a point midway between the island and the mainland.

When the food supply dwindled, Mrs. Strombaugh, none too heavily clad, started across the floating ice, jumping from one ice cake to another.

After several close escapes, she reached the cage and pushed it ahead of her to the other shore.

Then she trudged the twelve miles to Salmon City.

Noble heroism. As a devoted wife and mother, that woman went to the limit of her powers in ministering to the needs of those dependent upon her, and every one commends her for it. But this thought impresses itself upon us: If every wife and mother, every husband and father, would show a like fidelity in ministering to the spiritual needs of those about them, as this woman did for the material needs of her loved ones, it would work a revolution in many a home.

AFRIKAANS BIBLE SALES

Although it is only a year since the Bible was translated into Afrikaans, over 250,000 copies have been sold in South Africa. As many as 10,000 Bibles were bought in a single week. About 250,000 other people of the erstwhile Dark Continent will be benefited when the translation of the whole Bible into Bavenda is completed. For the last fourteen years the Bavenda, a tribe of northern Transvaal, have had to be content with the Psalms and New Testament.—The Christian Advocate.

PERSIA NOW "IRAN"

Another change in geographical names went into effect March 22, when Persia became officially known as Iran—its original name. It links its people racially and historically with the ancient Aryans. This is merely an instance of nationalistic sentiment, as by no means all Persians are Aryans. Out of 10,000,000 people fully 3,000,000 are nomads of uncertain racial origin. Hundreds of thousands of Jews live here. Many other people are of distant Mongolian origin. Nobody knows definitely whence came the nearly 1,000,000 wild mountain tribes known as Kurds. But by whatever name it is called, its missionary needs remain unchanged. Of its 10,000,000 people less than 65,000 are Christians. The only agencies at work are the American missionary societies of the Lutheran, Presbyterian and Seventh Day Adventists, and the English Church Missionary Society. The entire Protestant membership is less than 4,000, with 2,000 of them Presbyterians. The Roman Catholics have more than 60,000 communicants.—Missions.

SYRIA'S NEEDS

In recent years, new communities have sprung up rapidly in northeastern Syria. These are very inadequately occupied in the missionary sense. At a meeting of the United Missionary Council of Syria and Palestine in Beirut, it was urged that this territory be made a field for united effort, especially on the part of the Presbyterian Mission and the American Board. Accordingly, a joint visit was made in November by representatives of the two societies, and of the Syrian Church. The deputation was impressed with the urgent need, but reported one encouraging piece of work. At Kamishli a church building has been erected largely as a result of the efforts of the local community. This church was dedicated while the deputation was present, in a service conducted in four languages, Armenian, Turkish, Arabic, and Syriac.

Syria is becoming more and more conscious of the needs of the rural areas. Village welfare projects were conducted during the summer by the American University of Beirut and the Junior College for Women; but as yet not much has been done to meet the religious and evangelistic needs of rural areas. The Presbyterian Mission is studying the problem, with a view to making it one of its aims in the future.—Near East Christian Council News.

Miscellaneous

THE SURE REFUGE

Oh I know the hand that is guiding me
Through the shadow to the light!
And I know that all betiding me
Is meted out aright.
I know that the thorny path I tread
Is ruled with a golden line;
And I know that the darker life's tangled
thread,
The brighter the rich design.

When faints and fails each wilderness hope,
And the lamp of faith burns dim,
Oh I know where to find the honey drop—
On the bitter chalice brim.
For I see, though veiled from my mortal
sight,
God's plan is all complete;
Though the darkness at present be not light,
And the bitter be not sweet.

I can wait till the day-spring shall overflow
The night of pain and care;
For I know there's a blessing for every woe,
A promise for every prayer.
Yes, I feel that the hand which is holding me
Will ever hold me fast;
And the strength of the arms that are fold-
ing me
Will keep me to the last. —J. Crewdson.

CHRISTIAN UNITY

By Orrie D. Yoder

For the Gospel Herald.

IV. The Human Basis of Christian Unity

Let there be no strife . . . for we are brethren.—Gen. 13:8.
Love as brethren . . . neither as being lords.—I Pet. 3:8; 5:3.
Christ Jesus . . . took on Him the form of a servant.—Phil. 2:5-7.

Christian Unity, like salvation, is from God; but it can be realized only when man accomplishes the part that God gives him to do. God has wonderfully provided a means for true Christian unity, if we as humans will accept His divine plan for us in our relationships one to another as followers of Him. If, however, we disregard these divinely ordained plans, Christian unity will forever be a stranger among us in spite of all the conferences or efforts we may exercise to promote unity among us. In our relationships one toward another as Christians, we are likely filling one of the three Scriptural named groups: (1) that of a Lord, (2) that of a brother, or (3) that of a servant.

When Abram and Lot came into the land of Canaan, God had by promise to Abram made him lord of the land and thus Lot his servant; but when dissension threatened the fellowship of the two and their herdsmen, Abram took the bold stand with Lot that they were brethren (we be men brethren, Marg.) and as a result of this brotherly attitude peace was maintained and dissenting troubles ended. We feel sure that if we today would place the true value upon peace, and sacrifice temporal possessions in order to keep

the peace, or if we could always assume a true brotherly attitude towards others who may differ from us, our modern Church history would have a different story and Christian unity would be a flourishing virtue among us as a Mennonite Church.

Brotherhood was the true position assumed by the Lord of heaven as He came to earth to be our Savior and Redeemer. Cf. Ps. 22; 55:12; Heb. 2:12, 14, 18. The experiences of O. T. saints became true prophecies of our Lord because He took upon Himself human nature also. Paul and the other New Testament writers always assume the Christian family as a brotherhood. More than that they as apostles and leaders address their followers as "brethren". Cf. Rom. 7:1; Phil. 2:13. Where there is true brotherhood there will hardly be much lack of unity. Problems and minor dissensions may arise and come in general, but one great result of brotherhood is nearly always unity.

"How sweet, how heavenly is the sight
When those who love the Lord,
In one another's peace delight
And so fulfill His Word.
When each can feel his brother's sigh
And with him bear a part;
When sorrow flows from eye to eye
And joy from heart to heart."

It is because brotherhood is far too often supplanted by "lordship" that there is found among us so much fear, suspicion, and division. When someone assumes the place of Lordship in the house of God, then look for fear, suspicion and sects. Where you find these, unity cannot continue. God has charged, "not as Lords." His way is, "brotherhood." Although God has ordained true leadership, He has never given to any pope, bishop, minister, deacon, or conference executive the authority to assume the position of "lord" over others. Whatever our official capacity, we must stand firm for right in our responsible positions; but we are still "brethren" and must be willing to be brethren and also give the rights of brotherhood to all, regardless of their calling, be they only "doorkeepers" in the house of God.

The characteristic difference between the position of a "lord" and that of a "brother" is this, a lord commands what to do and in general expects others to do it, while a brother endeavors to accomplish what is to be done by the mutual co-operation and sympathy of both himself and others concerned. King Saul was a lord when he tarried under the pomegranate tree while the army of which he was general went to battle. King David was a brother when he took his own life in hand to save his brethren. King David was a true brother, even to his enemy Saul, when he freely saved the life of the one who hated him.

What is the picture we are painting? It is this: Christian unity is far too

much unknown among us, simply for the reason there are too many lords in our group and far too few brethren. Far too many of us are of the company of Saul, giving the commandment, but expecting others to accomplish the doing while we go free. True brotherhood, which is the fundamental basis for Christian unity, is lacking because the company of David is too small and too few of us are offering our lives to be brothers to our Christian families. Instead too many of us try to legislate brotherhood and unity, and fail to contribute the spirit that alone can promote brotherhood and unity. How sad the often prevailing idea, that we are placed in positions of responsibility, in order to command others as lords, rather than realizing that our official positions demand the spirit of a brother and the position even of a servant such as the calling of those in unofficial positions does not demand. How sad that often we feel our calling to point others to standards and positions higher than what we ourselves expect to attain. Until we feel that our lot is that of a brother, or even of a servant to help rather than command others, unity will not flourish among us. Lordship as the one extreme and democracy as opposed to brotherhood the other extreme are both positive enemies to Christian unity. May we learn even from ungodly secret societies, if need be, the true spirit of brotherhood that regards authorized leadership and at the same time the true rights of our brethren, thus to manifest among us a brotherly feeling for others such as will foster unity and peace among us.

But there is yet another important truth we need to consider. We must so live that we will bring unity where there is none. We must do like our Lord Jesus, willing to become a servant to win enemies to the true relationship of brethren. We who were enemies were reconciled by the death of Christ who took on Him the form of a servant and became obedient unto death, even the death of the cross.

Long ago, when God wished to form a nation for Himself from a family of twelve sons in which there existed envy, hatred, and ill feelings, it meant that one of these had to sit as a servant (slave) in the prison for years in order that one day those twelve sons might sit down together in unity. Gen. 43:32.

Portland, Oreg.

We sometimes hear people say that if it were not for this, that, or the other thing that comes into our lives it would be an easy matter to live an ideal Christian life. Don't you know that our first parents had just that kind of a chance and still they did not get through that way. We can not live apart from the grace of God.—John D. Risser.

CONFLICT, AND OPPORTUNITIES FOR VICTORY

The following are excerpts taken from a congregational letter by Bro. J. S. Hartzler, Elkhart, Ind.—Editor.

"Satan sentinels the gateway of prayer. Andrew Bonner has left it on record that he never entered a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows that he cannot frighten saints with hideous features or overcome them by coarse enticements. He stands at the portals of the Holy of Holies as 'an angel of light.' He does not openly attack, he diverts. The church that lost its Christ was full of good works (Rev. 2:3, 4). Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."—Sel.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." Can we measure ourselves with this yard-stick? In lack of food and fuel? "In everything give thanks." In sickness and pain? Yes, "In everything give thanks." In death of friends? "In everything." In those terrible lonely hours? "In everything give thanks." When I am misunderstood and branded when innocent? Yes, "give thanks." When mocked and scorned? Still "give thanks." When my dearest friends forsake me? Still "give thanks."

Some one says, "That is simply impossible. I cannot do that." But we are commanded to do it. Do we think that our loving Father would command us to do something which He knew that we could not do? One recipe well carried out will always cure. "Get eyes and thoughts off self, centered in the will of God." There nothing is impossible. Remember it is said, above, "Satan sentinels the gateway of prayer." Our turning aside and saving that we cannot possibly do this is obeying him and his very aim is to lead us to eternal death. Obedience is possible, but only to the one who is in Christ.

HYPOCRISY

By Timothy Showalter

For the Gospel Herald.

Hypocrisy affects us in some way or other, whether we are conscious of it or not. So I entreat a careful reading of this message, for we are either hypocrites or Christians. Moreover, we are the only one that knows the real situation (if anyone does) besides God who knoweth all things. Jesus de-

scribed a hypocrite as one who says and does not. Matt. 23:3.

There may be some who are not sure if they belong to the class that are Christians or not; but they are usually honest and are not hard to help. On the other hand, there are no doubt some who think they are Christians and do not realize that they are hypocrites. At least, they are guilty of hypocritical actions which cause others to adjudge them to be such.

It is the aim of those whom God by the Holy Ghost has made overseers (Acts 20:28) to help us by their counsels, teaching, prayers, and discipline to bring us to perfection. That is their work (Eph. 4:11-13), and they are also held responsible. Heb. 13:17. For this reason we are enjoined to obey them. The main reason for which I am impressed to write this article is the way that hypocrisy affects the problem or duty of our overseers and bishops in dealing with us as members; both in the matter of counsel for our upbuilding, and in carrying out the duty of using proper and necessary discipline. By the word discipline we mean: when members do not fall in line with the commandments of the Word of God and the rules of His Church of their own free will, they (the bishops and deacons) have to use more personal means to bring us to the knowledge of our duty of obedience to the Church and to the Word. If they are not able to do this by loving admonitions then they must use sterner means to bring us to obedience. Finally if we rebel against the Word of God and the Church, then they must either set us back from communion, or excommunicate us from the Church. The latter is a very serious matter, as we may see by Matt. 18:18 and Jno. 20:21-23 where Jesus said to the leaders of the Church, "As my Father hath sent me even so send I you." "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained."

The thought I want us to get is this: God has given us faithful bishops and they are striving to keep a pure Church. Here hypocrisy comes to the front. Our membership is widely scattered and many do not attend church and communion very regularly. Often those are not well known by the ministers and bishops. This has a tendency to cause careless and weak members to drift from the faith and practices of the Church. These are to be pitied and need our sympathetic help. There are also those who are not honest. Such are hypocrites, or are guilty of hypocritical acts. We can easily decide for ourselves whether we are honest or true, by a simple test.

For instance, do we make it a rule to dress in church order and wear the bonnet and covering when we go to church, and then the hat when we go

elsewhere, and think it will not be known to the Church? Or do we drink and attend questionable and worldly places of amusement such as movies and theaters and keep it hidden? Are we dishonest in our dealings and fail to pay our just debts? Do we borrow other people's money and use it for luxuries and make no attempt to pay it back and still profess to be members of the Church? Do we, when asked if we are in peace with God and the Church, answer that we are, when we know we are not? In other words, do we pretend and profess to be one thing, and at the same time be and do something else?

When we came into the Church we were instructed as to the doctrines that the Word of God teaches and what the rules and discipline of the Church are. Moreover, we promised to be faithful to these beliefs until death. The question now is; Are we going to be true and honest to the Church? or be untrue and dishonest and hide our disobedience and be hypocrites?

I said before, this affects us in some way or other. If we are hypocrites, we have no part with the faithful, no hope of heaven. "For the hypocrite's hope shall perish" (Job 8:13-14). It will mean a disappointing and bitter life here, a continual fear of the judgment, and finally be doomed to an endless hell. On the other hand, the faithful are handicapped in their services to God because of the occasion, unfaithful ones give the world and the devil to accuse and blaspheme the Church. We, too, with our brethren Shank and Stauffer say, "We are persuaded better things of you." May there be none that refuse to use their utmost powers to make the Church beautiful.

"Zion awake, thy strength renew.
Put on thy robes of beauteous hue
And let the admiring world behold
Zion's fair daughters clothed in gold."

Broadway, Va.

AN APPEAL AND RESOLUTION

By Isaac R. Herr

For the Gospel Herald.

Reader, will you and I join hands in seeking to live day by day in a modulated life in the truth, in seeking to live in a clear mind, in a clear conscience, in a retentive memory and in a vigorous activity in the truth, seeking to live in greater vigor and strength, greater meaning and purpose, greater activity, industry, and perseverance in the cause of our adoption in Christ Jesus? Letting bygones be bygones and our mistakes buried in the dead past, let us highly resolve now in the living present to scale the mountain peak of our efficiency and usefulness in Christ Jesus our Lord and Savior, to be fully persuaded in living day by day on heaven's tableland, rising to Pisgah's heights, there viewing the landscape

over and casting a wistful eye into heaven's Canaan, where our possessions lie, and in the morning of that newer and better day in glory be singing and shouting the victory and rejoicing with an echo that rings from one end of eternity to the other. Then may we well rejoice that we now are and have been living in the fulfillment of our hope and prospect and were true in our purpose to make heaven our home.

Lancaster, Pa.

THE SEPARATION OF CHURCH AND STATE

There is no disagreement regarding the proposition that Lutherans teach the separation of Church and State. Nor is there any difference of opinion regarding the statement that the separation of Church and State is one of the principles of our American government. But there is some uncertainty as to the exact meaning of the phrase "separation of Church and State." Since it is a matter of importance to us all, both as church-members and as citizens, it is well that we investigate the meaning of the terms and define exactly what we mean by the doctrine.

I. The Two Powers Defined

There are many texts in Scripture that speak of the rights, functions, and obligations of the Church. Its great commission is to preach the forgiveness of sins [upon Gospel conditions.—Ed.]. Its message is the Gospel of salvation through the atoning work of Jesus Christ. It has the Office of the Keys. In this its power consists. By using the Word of God, it may pronounce a sinner free from guilt and damnation; this it does if the sinner is repentant. It may also pronounce judgment upon him, and this judgment is recognized in heaven; it does this if the sinner is not repentant. This is the Office of the Keys. The Church has no other duty than that summed up in bearing witness to Christ, or preaching the Gospel.

The Scriptures are just as definite in what they say about the power of the State. This power is called "the Sword." Its officers are entrusted with the power of punishing evil-doers and protecting the law-abiding citizen. Furthermore, it has the power to collect taxes for its own maintenance and to fulfil its purposes.

The power of the Keys you will find stated explicitly in Matt. 16:19; 18:18; Jno. 20:23.

The power of the Sword is described just as clearly. Rom. 13:1-7; cf. I Pet. 2:13, 14.

II. The Two Powers Distinguished

Also the principle of the separation of Church and State as a doctrine must be defined in accordance with the Word of God. The Scriptures have spoken on this subject, and whatever

difference there may exist regarding this teaching is not to be charged against any lack of clearness in the Scripture-texts.

The earliest indication in the New Testament of a distinction between Church and State we find in the words of our Lord: "Render unto Caesar the things which are Caesar's and unto God the things that are God's" (Matt. 22:21). The Savior was answering the Pharisees who asked one of their trick questions: "Is it lawful to give tribute unto Caesar or not?" meaning: Shall we as members of the Jewish commonwealth pay taxes to the Roman emperor? When the Jews showed Him a Roman silver coin, the denarius, which bore the head of the ruling emperor, Jesus answered in the words already quoted. They mean simply that we owe the government one thing, obedience to its demands for taxes; and to God we owe something else. What that is, the Lord does not say here; but even a Pharisee would know that what we owe to God is obedience to His commands. The important thing is that here the two powers are distinguished as to the demands which they may make upon us and the duties which we owe to one or the other.

A little later occurred the incident in connection with the captivity of Jesus, of Peter's attempt to defend his Master with a sword. It was then that Jesus said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword," Matt. 26:52, meaning: Put your sword back into its sheath; those who use violence will perish through violence. [Read this as Christ spoke it, placing the emphasis on the word **Perish**. We are of the opinion that Christ had reference to spiritual death.—Ed.] It is clear that Jesus meant to say that in His warfare there are no weapons, there is no violence; that, if His followers will use force, they will ever risk defeat; that His own warfare, which is without the use of force, is certain of victory. He adds the remark about the twelve legions of angels which His Father could send if it were a matter of using force for the establishment of His Kingdom. What we learn from this is the simple teaching that the Kingdom of God does not, like human government, rest upon force.

Standing before Pilate, the embodiment of human government, Jesus said: "My kingdom is not of this world. If My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence" (Jno. 18:36). From this the conclusion is valid that, if His servants were not permitted to fight for their kingdom to prevent His crucifixion, much less should they use force for the establishment of His kingdom.

Once more, we learn that the Kingdom of God is not to employ force, as are the agents of human rulers.

These are the sayings of Christ regarding the distinction between Church and human government. At another time, Jesus rebuked a man who wanted help from Him in a division of property which was in dispute. The reply of our Lord was: "Man, who made me a judge or a divider over you" (Luke 12:14)? While this does not definitely refer to the Church and the State, the reply clearly intimates that the Church should not intermeddle with secular and political matters; the Church should not undertake to exercise power in that sphere at all, or to settle questions that concern the outward relations of life.

And this is what the Scriptures say about the separation of Church and State.—The Lutheran Witness.

DIFFERENT STYLES OF SERMONS

(This article, written by Bro. J. L. Stauffer first appeared in the Gospel Herald in the Jan. 2, 1930, number. We reprint, believing that a second reading of it will be appreciated by many readers.—Editor.)

The preacher who would do his part in getting the messages from the Word of God to the ears and hearts of his people will find it necessary to preach many different kinds of sermons. There are evangelistic sermons for the unsaved; and doctrinal, devotional, missionary, evidential, biographical, exegetical, expository, and exhortatory sermons to the saved. Special occasions require the delivery of special messages—funeral sermons, marriage sermons, communion sermons, baptismal sermons, missionary sermons, sermons to the boys, to the girls, to parents, to men, to women, to the aged. The entire group of sermons named have challenged successful classification to any great extent without overlapping.

In view of the general difficulty that exists when an extended classification is attempted, many writers on the subject of sermon-preparation have by general consent divided the group into three main styles or classes. The Textual, Topical, and Expository Sermon. It will be our purpose to attempt a brief description of the basic principle involved in each style of sermon.

I. The Textual Sermon

receives its name from the fact that a certain text of Scripture (it may be long or short) is chosen for elucidation. The body of the sermon, that is, its general outline, is suggested by the text selected. Some texts may suggest only one line of thought, while others may suggest several for discussion. Several things should be borne in mind in connection with textual sermons:

1. We should attempt to be logical in our divisions.

2. We should discuss the text in harmony with its context. If we depart from the real meaning of the text, in the light of its context, it may become little more than a "pretext," unless we make clear the difference between interpretation and application. The real meaning of the text is its interpretation. Applications of the text are permissible, sometimes profitable, when such applications do not conflict with any other known Scripture.

3. This form of sermon has some distinct advantages over any other, in that it enables the message-bearer to rivet upon the minds of the hearer some special truth or truths with an emphasis that no other kind or style of message can supply.

4. The application, as well as the subject and body of the sermon, should be based upon the teaching allowed by the text. If we take a text, we ought to stay with it. How many times do you recall instances in which the minister announced a text that stirred a special interest within, and you hoped to hear an able exposition of the same; but were disappointed when you discovered that the text was a mere label for the discussion of a theme that was entirely foreign to the text announced? Needless to say, the psychological effect of such disappointments is not wholesome upon the minds of the hearers.

5. Perhaps one of the main objections to this form of preaching is found in the fact that only a partial truth may be emphasized by the strict adherence to the text announced. On the other hand, the conscientious messenger of the Cross should find no difficulty in forestalling wrong impressions that could arise because only one phase of extended truth is embodied in the words of the text chosen.

II. The Topical Sermon

is perhaps the most commonly used by those who are outstanding as Bible preachers. I well recall hearing a prominent Bible teacher and pastor who used this method almost exclusively in his preaching. Some of his sermons contained as many as fifty well selected and striking scripture references quoted from memory by chapter and verse. This made a very effective message. A few things may be in order to mention in reference to its construction and advantages:

1. The topical sermon will quite likely have an appropriate text, the same as a textual sermon.

2. The general construction of the sermon will be a thoughtful grouping of various Scriptures from different books in the Bible bearing on the subject or topic under discussion.

3. The choice of the text, which should always harmonize with the topic or subject under consideration, would likely suggest the main topic of the sermon outline.

4. Whereas the textual sermon may give what one writer has to say on a single subject, the topical sermon is so constructed as to give the facts stated by many or all of the writers who deal with the topic under consideration.

5. There is perhaps no kind of preaching which will so thoroughly indoctrinate believers and impress all thoughtful hearers as this style of pulpit message, consistently and faithfully followed out in present-day preaching.

6. It is perhaps an easier sermon to prepare than the textual, as there is so much more material available. While the body of the sermon does not require as much thought in its construction, yet those given to this style of preaching find that the existence of much material requires no less careful thought and arrangement for effective delivery.

Character Study—comes in for special consideration under the Topical style of sermon. It has been said that the "greatest study of mankind is man." To announce the name of an Old or New Testament character as the subject of your discourse, or some unusual or striking expression associated with such a character, is to challenge the attention of Bible readers immediately. Why preach about Washington, Lincoln, or Wilson, or any other great characters in American history when the life-story of such men and women as Abraham, Isaac, Jacob, Joseph, Moses, Samson, David, Ruth, Deborah, Abigail, Elijah, Job, Peter, James, John, Paul, are available in the Book of God? American heroes pale into insignificance when compared with these sterling Biblical personages. If the Lord leads you to preach a message of warning and condemnation against such qualities as destroy character, abundance of material can be obtained from a study of the lives of such persons as Korah, Jeroboam, Jezebel, Athaliah, Balaam, Nebuchadnezzar, Belshazzar, Judas Iscariot, Simon the sorcerer, and such like. A comforting truth that assures the preacher, is the fact that he is not getting his information from a biased biographer, but from the Word of Truth that has been given by inspiration of the Almighty. Biblical writers have given us facts and have not hesitated to reveal the failures of saints, or the virtues of such who may have been out of the way. Mix some character-study in your list of topical sermons. God expects His people to profit from the experiences of men and women of the past. I Cor. 10:1-11.

III. The Expository Sermon

is perhaps the most admired and the least preached. Ministers are constantly lauding the merits of this kind of a sermon, but declare that they have no "gift." By the expository sermon is

meant the selection of some chapter or portion of chapter, some book or portion of a book in the Bible, and then proceed to give an exposition of the portion chosen. Whole books in the Bible may be covered in this manner, handled chapter by chapter. Some of the common objections follow:

1. **That it is too dry.** This depends largely upon the preacher, and his capacity to handle his subject impressively. It may be said that some textual and topical sermons are likewise dry and uninteresting.

2. **That it becomes monotonous.** Again the preacher is likely to blame. Expository preaching should not be continued indefinitely, but interspersed with other kinds of sermons. Too many details and technicalities may help to make it monotonous.

3. **That it is a lazy method of preaching.** No true preacher who feels moved by the Spirit to present Scripture truth in this manner will find less need for preparation and prayer than he does in any other style of sermon.

Expository preaching has a number of decided advantages over every other form of sermon delivery:

1. **It is a Biblical method.** Our Lord, Peter, Paul, and Stephen used a method similar to this.

2. **It eliminates the personal thrusts that are sometimes manifest in textual preaching.** In other words, it is possible to meet a special need of the congregation by the selection of such a portion of Scripture for exposition that will meet that need without being personal.

3. **It allows emphasis to be placed upon neglected truths that would probably be omitted in textual or topical preaching.** Many truths are not important enough to merit special emphasis in a textual sermon, neither do they lend themselves readily to classification in a topical sermon; but they can be emphasized as we come across them in expository preaching.

4. **It ought to make noble Bereans and encourage Christian people to carry their Bibles to the public service.**

5. **It awakens new appreciation of the books or portions of Scripture thus expounded.**

6. **It gives abundant opportunity for practical application of truth.**

7. **It can be made interesting and profitable.** The preacher must know his subject, he must study his congregation, he must be interested himself before he can interest others, and he must know when to quit. The Scriptures, rather than eloquence, is the prominent feature in expository preaching.

These three general classes of sermons will be further illustrated by sermon outlines that have appeared in these columns from time to time. After all is said that can be said about

(Continued on last page)

SPECIAL MEETINGS

Marietta, Pa.

The Bible Instruction Meeting was held at the Marietta Mission Saturday evening and all day Sunday, Jan. 18 and 19, 1936; followed by evangelistic meetings held by A. A. Landis of Ephrata, Pa.

Organization.—Instructors, Elias Kulp and John F. Bressler; Chors., Ezra Brubaker and Norman Kraybill; Mod., David B. Groff; Secy., Willis L. Byers.

Program and Speakers.—Song service and devotion by David B. Groff; Children's Meeting, Clarence Gerber, Jas. 3:3; Book Study, I John, Elias Kulp; Why Stand for Bible Principles, John Bressler, Matt. 5:3. (Sunday morning) Lesson Reading by David B. Groff; Devotion, Elias Kulp; Sunday school by John F. Bressler; Book Study, I John, Elias Kulp. (Afternoon) Devotion, Bro. Dupler; Book Study, I John, Elias Kulp; How to Overcome the Snares of the Devil, A. A. Landis; The Christian Worker's Equipment, John F. Bressler; (Evening) Devotion, David B. Groff; Children's Meeting, Elias Kulp; Evangelistic Sermon by A. A. Landis.

Tuesday evening, Feb. 4, closed a seven-day series of meetings. The Holy Spirit's presence was felt and His power was manifested. As a result there were 21 confessions. Will you dear readers remember them at the throne that they may be able to go all the way with the Lord? Not all men that hear the message of salvation respond to its invitation, but will God hold us guiltless if we refuse to give it? The prophets of old warned the wicked of their way. Souls will go to judgment. How many will go there because we neglected opportunities? Have you heard the Voice, "Go, Tell?"; the challenge: Whatsoever He saith unto you, do it. Till He come let us be about our Father's business. Willis L. Byers, Secy.

Elizabethtown, Pa.

Report of the Eighth Annual Sunday School Meeting, held at the Elizabethtown Mennonite Church, Wednesday, Jan. 1, 1936.

Organization.—Mod., Martin Z. Miller; Chor., Lehman Longenecker; Sec., Mary Rutt.

PROGRAM AND SPEAKERS: Devotion (Psa. 34), Daniel Dupler; New Year's Sermon, Noah Risser; Phil. 3:13, 14, John W. Weaver; Yielding to the Holy Spirit's Guidance, H. Frank Leaman; Devotion (Deut. 6:4-12), Martin Weaver; Our Goal in Sunday School Work: (1) Attendance, H. Elvin Herr; (2) Teaching the Word, Henry W. Stauffer; (3) Winning for Christ, Harry Frank; A Living Example During School Life, John W. Weaver; Open Discussion; Devotion (John 15:1-17), Samuel Frey; Children's Meeting, Walter J. Herr; Psa. 122:7, Noah Risser; Evangelistic Sermon, H. Frank Leaman. (Evangelistic meetings to continue.)

Thoughts Presented: The year is just about what we make it. Every year ought to find us a little closer to Christ. We cannot get more out of life than we put in. God wants us here to see how much good we can do. The Holy Spirit cannot lead us unless we are guided by Him; we need to be guided, then yielded. Our goal in Sunday-school work—to gather in all who are not reached by others. You teach a louder lesson out in the world than you do in your class. God could help the Hebrew children in the fiery furnace. Can He not help the young people in school life today? Peace and prosperity follow in the same channel, when peace leads, prosperity follows. Pray for the peace and prosperity of the Church.

Secretary.

No sin is small. It is against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—J. Taylor.

Married

Diller—Myers.—On Jan. 21, 1936, at the home of the officiating bishop, Bro. Denton T. Martin of Paramount, Md., Bro. Reuben L. Diller and Sister Genevieve Myers, both of the Millers congregation, were united in holy marriage. May the Lord bless this union.

Ropp—Bebb.—At the home of the bride's parents near Tangent, Oreg., Feb. 2, 1936, occurred the marriage of Bro. Harvey Ropp of the Fairview congregation and Sister Florence Bebb of the Albany congregation, Bro. N. A. Lind officiating. May God bless their new relation to His glory.

Sauder—Hershey.—On Jan. 1, 1936, Bro. Daniel Sauder of the Metzler congregation and Sister Edna M. Hershey of the Paradise congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord's blessings attend them through life.

Harnish—Peifer.—On Jan. 19, 1936, Bro. Aaron F. Harnish of the Byerland congregation and Sister Anna G. Peifer of the Mellinger congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them in this new relationship.

Schnupp—Groff.—On Feb. 8, 1936, Bro. Morris L. Schnupp of the Hershey congregation and Sister Martha W. Groff of the Mellinger congregation were united in marriage at the home of the bride, Bishop Abram L. Martin of Intercourse, Pa., officiating. May the Lord bless them through life.

Hershey—Witmer.—On Feb. 8, 1936, Bro. David A. Hershey of the Hershey congregation and Sister Esther L. Witmer of the Stumptown congregation were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May the Lord bless them through life.

Martin—Horst.—On Dec. 31, 1935, at the home of the bride's parents, Bro. and Sister Amos Horst, Bro. Lawrence S. Martin and Sister Evelyn M. Horst, both of the Reiffs congregation, were united in holy marriage by Bro. Denton T. Martin of Paramount, Md. May heaven's blessings attend them through life.

Owen—Martin.—On Tuesday, Jan. 28, 1936, Bro. Ray Owen and Sister Eva Martin, both members of the Hopewell congregation at Kouts, Ind., were united in marriage at the home of the bride's parents, Bro. and Sister Wm. Martin. Bro. Dean Birky, uncle of the bride officiated. May God's blessings attend them through life.

Miller—Swartzendruber.—On Sunday evening, Feb. 2, 1936, at the Lower Deer Creek Church, Kalona, Iowa, occurred the marriage of Bro. Annas Miller of the East Union congregation and Ursula Swartzendruber of the Lower Deer Creek congregation, Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless this union through life.

Esh—Yoder.—On the evening of Feb. 4, 1936, at the home of the bride's parents, Bro. John K. Yoder, the marriage of Harold S. Esh of the Allensville, Pa., congregation and Lucetta M. Yoder of the Oak Grove congregation near West Liberty, O., was solemnized. May their journey through life be a blessing to the world and an honor to God. Bro. N. E. Troyer officiated.

Obituary

Martin.—Gladys Irene, daughter of Raymond and Anna Martin, was born near Ephrata, Pa., Aug. 15, 1934; died at the Lancaster General Hospital, Feb. 5, 1936; aged 1 y. 5 m. 20 d. Gladys was sick only 3½ days with pneumonia.

She leaves to mourn her departure her parents and her paternal grandparents (Moses Martin of New Holland, Pa.). Services were held Sunday, Feb. 9, at the home by John Sauder and at the Weaverland Church by John W. Weaver and John Sauder.

Beautiful spirit, free from all stain,
Ours is the heartache, the sorrow, the pain,
Thine is the glory, the infinite gain,
Thy slumber is sweet.

Herr.—Sister Lizzie B. Herr was born Sep. 15, 1870; died Jan. 13, 1936; aged 65 y. 3 m. 28 d. She united with the Mennonite Church in her teens and remained a faithful member to the end. For many years she was a faithful teacher in the Stumptown Sunday school and in her latter years a regular pupil, always present when opportunity afforded. Funeral services were held Jan. 16 with brief service at the home by Elmer Martin, followed by public services at Mellingers Church by David Landis. Text, Rev. 7:14. Interment in the adjoining cemetery.

A precious one from us has gone,
A voice we loved is still,
A place is vacant in the home,
Which never can be filled.

The Family.

Adams.—Walter Adams was born at East Salem, Juniata Co., Pa., July 8, 1894; died near Dakota, Ill., Jan. 29, 1936; aged 42 y. 6 m. 21 d. He had been suffering for some years and submitted to an operation in December which proved unsuccessful. His marriage to Sister Anna May Shellenberger took place Jan. 21, 1917. Bro. Adams' death occurred on their nineteenth wedding anniversary. Eight years ago they moved from Juniata Co., Pa., to Stephenson Co., Ill. He is survived by his widow 5 children (Flo, Ruth, John, Florence, Naomi) his aged mother (Elizabeth Adams of Juniata Co.), 5 sisters and 3 brothers (Mrs. Edward Kelley; Mrs. Floyd Snyder; Jerry and North Adams of Bellevue, Ohio; Mrs. Samuel Benner; Mrs. Harry Benner; Robert Adams of Juniata Co., Pa.). Bro. Adams accepted Christ as his Savior and united with the Mennonite Church in his youth in which faith he died. Funeral services Feb. 1 from the Smith and Myers funeral parlor, Dakota, and the Freeport Mennonite Church by S. E. Graybill. Text Isa. 35:10. Burial in adjoining cemetery.

Armentrout.—Mrs. Ina (McKinley) Armentrout was born Jan. 24, 1893, at Picton, Ont. died Jan. 26, 1936 in Redford Twp., near Detroit, Mich.; aged 43 y. 2 d. She leaves to mourn her departure her husband (William Armentrout), her aged mother (Mrs. Isabel McKinley of Picton, Ont.), 1 brother (W. A. McKinley of Tonawanda, N. Y.), and many friends. Her life was short but her patient endurance of suffering made it rich and blessed to all her friends. On June 26, 1924, she was married to William Armentrout and was a loving wife and faithful companion. She will be greatly missed. On Jan. 29, 1933, she was baptized and became a member of the Mennonite Church in Detroit. Her service in the Sunday school force will be missed and her interest and prayers and support in many ways will be a lasting memorial to her. But our loss is her gain. Funeral services were conducted at the home and at the Detroit Mennonite Church in charge of Bro. Frank Raber. Bros. D. B. Raber and S. J. Miller assisted at both places. The body was laid to rest in the Grand Lawn Cemetery in Detroit.

Martin.—Franklin B., son of John F. and Edna (Burkholder) Martin of near Lincoln, Pa., was born June 10, 1935; died of complications Jan. 16, 1936, after an illness of two days; aged 7 m. 6 d. He is survived by his parents, 1 brother (Weaver), 1 sister (Nora), the grandparents (Elam N. and Anna M. Burkholder of New Holland, Pa., and Pre. Amos H. and Katie Martin of Ephrata, Pa.). His sudden death was a shock to all, but we know that he is well taken care of and does not have to suffer or be

afflicted any more. He endured much suffering during the short time he was here, yet we did not expect death so suddenly. Jesus alone knows what is best. The funeral services were held Jan. 19, 1936, at the home and at the Meadow Valley Church, in charge of the brethren Joseph Hostetler, Frank Hurst, and Herbert Sensenig. Text, Job 1:21. Interment was made in the cemetery adjoining the Church.

"He's gone to join the cherub band

His prattling tongue to raise,
And swell along God's holy land
Glad notes of joy and praise."

—The Family.

Garber.—Samuel Garber was born in Clinton wp., Elkhart Co., Ind., Jan. 28, 1865; died Tuesday morning of a heart attack on his 71st birthday, Jan. 28, 1936. He lived in the Clinton community the greater part of his life. In 1924 he moved to Middlebury and lived there until the death of his companion in 1932, after which he lived with his children. He was married in 1888 to Alwilda Shoup. To this union were born 2 daughters (Goldie—Mrs. Wm. Oesch, Lopeka, Ind., at whose home he died; Vinetta—Mrs. Victor Coffman, Shipshewana, Ind.). Besides his 2 daughters he leaves 11 grandchildren, 1 sister (Mrs. Martha Mast of Emma, Ind.). One grandson, 3 sisters and 1 brother preceded him in death. Out of this immediate family 4 have been laid to rest in the last ten months. He was a member of the Clinton Brick Mennonite Church for 50 years. He will be greatly missed in these homes in which he stayed. He often talked of heaven with his children and grandchildren, often expressing the wish that he could go to the great beyond. Funeral services were held at the Clinton Brick Church in charge of O. S. Hostetler, assisted by Elias Yoder. Burial in the adjoining cemetery.

Byers.—Theresa V. Miller, wife of John W. Byers, was born near Guilford Springs, Franklin Co., Pa., Jan. 23, 1887; died of a paralytic stroke at her home near Williamson, Pa., Jan. 3, 1936. She is survived by her husband, 5 children (Mrs. Clyde McNew of Fayetteville, Warren K., Dorothy L. McClellan, John Jr., and Wayne Edward), her mother (Mrs. John Gift of Fayetteville), 2 grandchildren, and the following brothers and sisters: Martin L. and Russ L. Gift, Mrs. George Summers, Mrs. Frank Heck, all of Pittsburgh; Mrs. J. R. Copenhaver of Harrisburg; John Gift of Washington, D. C.; Walter W. and Charles R. Gift of Fayetteville. At the revival meetings at the Williamson church last May Sister Byers made choice of her Savior and on June 15 she, her husband, and one son were received into the Church. Though her service in the Church was of short duration her whole-hearted devotion will be long remembered by all who learned to know her. Funeral services were held Jan. 16, 1936, at the Williamson Mennonite Church where a large concourse of friends and relatives assembled. Services were in charge of J. I. Lehman, assisted by Walter H. Lehman. Text, I Cor. 15:54. Interment was made in the St. Thomas Cemetery.

Sensenig.—Esther Naomi, daughter of Elmer and Lizzie Sauder Sensenig, was instantly killed when struck by an automobile while on her way home from school on Jan. 17, 1936. She was so unexpectedly called out of time to eternity. She leaves her deeply sorrowing parents, 1 brother (Elmer M. Jr.), 3 sisters (Mary Irene, Mabel Ruth and Pauline May) all at home, her paternal grandparents (Isaac G. and Annie Sensenig), her maternal grandfather (Harry E. Sauder) and many relatives and friends to mourn her sudden departure. It seems almost like a dream to many of us. She was of a loving and friendly disposition and a willing help to her parents and to the younger children in their play. She will be missed in her home, in school and Sunday school. We know not why this came to be, God only knows. May we bow in humble submission unto Him who doeth all things well. Funeral services were held Jan. 21 at the home by Bish. John M. Sauder, at

the Weaverland Church by John W. Weaver and I. B. Good. Texts, Jas. 4:14; Matt. 24:44. She was laid to rest in the adjoining cemetery.

She sleeps, she sleeps, and nevermore
Will her footsteps fall by the old home door,
Nor her gentle voice with its tender tone
Be heard again by her own hearthstone;
She has gone to that beautiful land afar,
Where all the saints and angels are.

Heller.—Mary Ann, daughter of Jacob and Elizabeth Friedt, was born in Wadsworth Twp., Medina Co., Ohio, June 27, 1861; died Jan. 7, 1936; aged 74 y. 6 m. 10 d. A number of years ago Sister Heller confessed Christ and united with the Bethel Mennonite Church. Living quite a distance from her church she could not attend often, but had gone to the home of her sister with the intention that on the following Sunday they would take her. While at her sister's home, seated in a chair, listening to the reading of a letter she slumped over suffering a stroke of apoplexy from which she did not regain consciousness. On Aug. 3, 1878, she was married to Joseph L. Heller. To this union were born 6 sons and 3 daughters. One daughter preceded her in death. She is survived by her husband and the following children: Mahlon L. and Lawrence G. of Loudenville, O.; Joseph R. of North Center; Arthur I. of Wadsworth Twp.; Gettus W. of Doylestown where she made her home; Carmen F. of Akron; Mrs. G. W. Boden of Barberton and Mrs. H. O. Everhard of Wadsworth; also 21 grandchildren, 27 great-grandchildren, 3 sisters (Mrs. Lovina Shelley and Mrs. Sarah Nixon of Wadsworth and Mrs. Amanda Heller of Akron), 1 brother (David of Wadsworth). Funeral services were held at the Bethel Mennonite Church, conducted by H. R. Newcomer and S. D. Rohrer. Text, Phil. 1:21. Burial in the Mennonite Cemetery.

Kreider.—Mary, daughter of Pre. Michael W. and Elizabeth (Wesheffer) Rohrer, was born in Wayne Co., O., Mar. 9, 1838; died near Lattisburg, O., on Jan. 16, 1936, at the advanced age of 97 y. 10 m. 7 d. In 1864 she was married to Christian Kreider who preceded her in death 37 years to the day. She was the oldest of a family of 10 children. Though frail in body since childhood she outlived them all. Not having any children of her own she took into her home Minnie Bigler when quite young and became a foster mother to her. The last 10 years of her life she made her home with this foster daughter. Aunt Mary, the name by which she was known to nearly every one, was known by her many deeds of kindness to her friends. Wherever there was a need in the home she was there ministering to the sick, always giving a helping hand where she could. In early life she united with the Mennonite Church and always was a staunch supporter of her faith and doctrine. She had a keen memory and delighted to talk of the Church and its history. She is survived by her foster daughter, Minnie Baegly and family of Lattisburg, O., many nephews and nieces and other relatives. Her funeral was held Jan. 19 from the home of her foster daughter and the Lower Mennonite Church, conducted by M. G. Horst, David Wenger, Benj. and Abram Good. Text, II Tim. 4:6-8. Her body was laid to rest in the adjoining cemetery. She hath done what she could.

Hartzler.—Mattie M., daughter of Jonathan and Nancy Hartzler, was born in Elkhart Co., Ind., Sept. 23, 1857; died at her home in Cass Co., Mo., Feb. 7, 1936, at the age of 78 y. 4 m. 14 d. She was converted and united with the Mennonite Church in her youth, and remained faithful to God and the Church to the end. She moved with her parents to St. Joe Co., Mich., in December, 1863. As a young woman she came to Cass Co., Mo. She was married Sept. 2, 1894, to Amos J. Hartzler who preceded her in death in 1924. To this union were born 2 children: Prudence, wife of Frank S. Pickett, Towsendale, Mo.; Jesse D., of Hesston, Kans. She is also survived by 3 step-children: Bertha E. and Mabel (wife of S. S. Hershberger) both of Cass Co., Mo.; Earl of Thurman, Colo.; 4 grandchildren, 10 step-grandchildren, 2 sisters

(Katie Yoder of East Lynne, Mo., and Elizabeth Miller, Fentress, Va.); and 1 brother (A. L. Hartzler, Oscoda Co., Mich.). She had been failing in health on account of her age for a few years but continued to do her necessary housework until the last ten days. She was intensely interested in the spiritual welfare of her family. Her children were at her bedside the last week of her life. She expressed a desire to go home to her Lord. Although it pained us to give her good-by we rejoice at the victory won in her death. Funeral services were conducted at the Sycamore Grove Church, of which she was a faithful member, on Sunday, Feb. 9, 1936, by I. G. Hartzler, assisted by J. C. Driver. Texts of the sermon were Psalms 116:15; Rev. 14:13. Burial in Clear Fork Cemetery.

Shoemaker.—Joseph S., eldest son of Benjamin and Veronica (Shellenberger) Shoemaker, was born in Philadelphia, Pa., Feb. 1, 1854; died at his home in Dakota, Ill., Feb. 6, 1936; aged 82 y. 5 d. In 1855 the family moved to near Covington, Ohio, and in the fall of 1863 they moved to Stephenson Co., Ill. Here he spent the remainder of his life. Dec. 6, 1887, he was united in marriage to Elizabeth Brubaker, who preceded him in death Sept. 25, 1931. To this union were born 3 sons and 6 daughters: Mrs. A. L. Buzzard, Goshen, Ind.; Edwin, Arthur, Mrs. Bertha Sieber, and Mrs. W. R. Sanders of Dakota, Ill.; Mrs. W. F. Unzicker, Freeport, Ill.; Mrs. A. E. Kreider, Newton, Kans.; Mrs. Fannie Mumaw (deceased), Charles B., Scottsdale, Pa.

As a young man Bro. Shoemaker was converted, united with the Mennonite Church, and continued faithful until death. He was ordained to the ministry in June, 1892, and on Dec. 17, 1902, he was ordained a bishop. From the beginning of his Christian life he took an active interest in the service of the Lord. As a minister and bishop he served faithfully as an overseer, as an evangelist, as an instructor in Bible conferences, as a leader in the various activities of the Church; at all times a faithful expounder of the faith. In official life he served frequently as a member of important committees, as a moderator (and sometimes secretary) of conferences; he served for a short time as President of the Mennonite Evangelizing and Benevolent Board, and for many years as Secretary of the Mennonite Board of Missions and Charities. When the Mennonite Publication Board was organized in 1908 he was chosen President of the Board, in which capacity he served faithfully until a few years ago, when because of declining health, he requested to be relieved. Personally and officially he was well beloved, and the vacancies caused by his death will be hard to fill. He was fluent with the pen as well as with the tongue. He wrote frequently for our church periodicals, was editor of our Advanced Lesson Quarterly for several years, and was the author of a valuable book on "The Ideal Home." He is also the author of a number of hymns, to some of which he also wrote the music.

He had been in robust health until he was about 75, when he began to fail. He gradually grew weaker and weaker until finally he closed his eyes in death. He leaves 3 sons, 5 daughters, 2 brothers (George and C. C. Shoemaker), 2 sisters (Mrs. J. V. Fortner and Mrs. Emma Meek), 28 grandchildren, 4 great-grandchildren, and many other relatives and friends to mourn their loss.

Funeral services were conducted Feb. 10 at the home and at Freeport Mennonite Church by Simon Graybill, S. C. Yoder, and Daniel Kauffman. Burial in adjoining cemetery. Text, Psalm 116:15.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Jesus in Matt. 23:37-39.

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FAMILY ALMANAC FOR 1936
(English and German)

SERMONS

(Continued from page 1005)

these different styles, the fact remains that the true servant of God must combine, or vary methods and messages to suit the needs of his congregation. The burden of the true minister is to get the truth to the hearts of his people, using whatever Scriptural methods as are best suited to the needs of his congregation and which will best suit his peculiar make-up and abilities.

Harrisonburg, Va.

OUTCASTE WINS A BRAHMAN

Mr. Pickett, author of Mass Movements in India, tells this incident:

While touring in South India I talked with an educated Christian Telegu, formerly a Brahman, and asked him how he came to accept Christianity. He replied: "Because of a most marvelous personality whom I met." He went on to tell how he had been traveling with a gentleman, an Indian, whose conversation and manner were so cultured and interesting that he had spent with him three of the most delightful hours of his life. He asked this acquaintance on the train what caste he came from. He could hardly credit his statement that he had been an outcaste. The first speaker said he could not get away from this fact, and in the end bought a New Testament and studied it. He said the mystery was explained. "I understood the power that could transform a life, and I too accepted Christ as my Savior. I hunted up my friend of the train and asked him to baptize me."—World Call.

This annual is again ready for distribution, and we bespeak for it the usual patronage given it by our Mennonite communities. All the features of our former issues have been maintained. The calculations, we believe, will be found correct and reliable from the astronomer's viewpoint.

Agents will do well to order early. The usual terms are given. For the benefit of those who are not supplied through agents, we submit the following prices:

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EASTERN MENNONITE SCHOOL
Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.

Chester K. Lehman, Chr. Y. P. I. Com.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.—Paul in Romans 9:3-5.

ANNOUNCEMENT

To the Sewing Circles of the Lancaster Conference District

Many of the reports from the Sewing Circles of the Lancaster Conference District have not yet been sent in. Will kindly ask you to send them as soon as possible to
Nettie A. Leaman, Secy.
Ronks, Pa.

MENNONITE YEAR BOOK AND
DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

Address,
Mennonite Publishing House,
Scottdale, Pa.

ANNOUNCEMENT

A two-weeks Bible school is to be held with the Leo congregation at Leo, Ind., February 24 to March 6, 1936.

Instructors: S. G. Shetler (principal) and D. A. Yoder.

Subjects offered: Jeremiah, Exodus, Judges, Teachers' Training—Bible Survey, Christian Principles—Communion and Life Insurance, English, Mark, Teachers' Training; Bible Doctrine—Plan of Salvation, Vocal Music, Psalms, Bible Geography, II John, II John, Jude, and Romans.

Tuition, 75c per week. Board and room free to students from other communities. You are cordially invited to attend this school. For further information, write,

Jos. S. Neuhouser, Grabill, Ind.

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Arm yourselves by reading the books listed below. The authors of these works have made thorough study of their respective subjects. You may reap the benefit of their efforts at these low sale prices. These should be in every Mennonite library.

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GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 27, 1936

(Herald of Truth
Established 1864)

No. 48

EDITORIAL

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

You get most out of this text if you place special emphasis on the more prominent words found in it and meditate upon the emphasized words.

Temptation.—James says, "Every man is tempted when he is drawn away of his own lust, and enticed." Two things should be borne in mind under all circumstances: (1) "There hath no temptation taken you but such as is common to man." (2) "God is faithful, who will not suffer you to be tempted above that ye are able." It is not necessary to yield to any temptation, however severe, and commit sin knowingly—an important thing to bear in mind in every time and form of temptation.

A Correction.—In our last week's Gospel Herald there appeared an editorial beginning with the words, "Two Reports." The mistake was in the statement that these reports were "recently published." This is how it came to pass: The editor was away about twelve days. Before he left the editorial was written with the understanding that the reports would be printed before the editorial was to appear in print. For some cause the publication of the reports was delayed and by mistake the editorial was allowed to go through. We hope to see both these reports ready for distribution in time to fill your orders in response to this editorial. If you have last week's Gospel Herald handy, turn to the editorial referred to and read it again. Then send in your orders. See statements on last page.

The Victorious Life.—A class of converts was under instruction. Among other things, the instructor stressed the importance of keeping totally free

from the use of tobacco. There were two in the class who were not willing to promise that they would quit its use. "If you will allow something as harmful as tobacco to be your master, recognizing as you do that its use is not only expensive but injurious," said the minister, "it is probable that you will not have the manhood to resist other forms of temptation, and the chances are that you will not hold out very long." Those men did not yield. They have long since ceased to be members. Cause: Their failure to yield themselves fully to God, to maintain "a conscience void of offense toward God and toward men," and to say NO to everything that they knew to be wrong, brought about their defeat. The victorious Christian life can be lived only by those who are completely upon the altar, determined by God's grace to do those things only which are pleasing in His sight.

One of the temptations common to man is to complain at the weather. The past few weeks, according to the common estimate, it has been "too cold." Last summer, judged by the same minds, it was "too hot." Sometimes it is "too dry;" at other times, "too wet"—very seldom "just right." Too often we forget that it is God who sends us the storms and the rain, the sleet and the snow, and in His infinite wisdom He sends us the kind that is best for humanity. No matter what kind of weather we have, it is the best for the time, whether we can see it that way or not. Thank God for the winter as well as the summer.

The fact that as a rule the kind of weather we have comes by due process of nature does not change the conclusions found in the preceding paragraph. There never was a law but that there was also a lawmaker. All laws of nature were called into being by nature's God; and therefore all kinds of weather, whether as a result of nature's laws or by miracle, are a part of the providence of God for the welfare of

SCRIPTURE LIGHT on WHOLESOME DISCIPLINE

What we may have to say on this subject, at this time, is intended as simply introductory to the main discussion of the subject, which is to follow in next week's Gospel Herald.

Discipline is a training. Webster defines the word as "The treatment suited to a disciple or learner; education; development of the faculties by instruction and exercise; training, whether physical, mental or moral." Contrary to the idea that many people have of discipline, it includes more than a mere punishment for disobedience or disorderly conduct. It includes that, but it also includes many more things that are still more vital to wholesome discipline.

The best disciplined school is, as a rule, where there is the minimum amount of punishment. The best disciplined home is the home in which all the children are brought up "in the nurture and admonition of the Lord." The best disciplined church is that in which the entire membership is truly converted and constantly fed with the manna from on high. There are several rules to be kept in mind and put into practice, if our discipline is to be both scriptural and wholesome. Let us name a few of them:

1. **It must be scriptural.** There is not a single circumstance connected with wholesome discipline but that there is a direct "thus saith the Lord" bearing either directly or indirectly upon it. Of this we shall speak later. Follow Scripture, and you put into practice the wisdom of the Infinite.

2. **It must be practical.** There is a world of difference between theory and practice. It is often the case—in home, school, and Church—that would-be instructors on discipline are long on theory and short on practice. That is,

man. Thank God that it is He, not man, that sends us the weather.

there are a number of vital points that escape their notice. You can not lay down any arbitrary rule that works alike in all cases. The characteristics of the disciplinarian; the environments of the home and the community; the physical, mental, temperamental, and moral makeup of those subject to discipline, and a number of other things must be taken into consideration if we would accomplish most and bring about best results in matters of discipline.

3. **It must be impartial.** While methods must of necessity vary to meet the various circumstances and conditions, these methods must not vary because the persons to be disciplined belong to my own or some one else's family; because they belong to families that are either rich or poor, influential or otherwise. Partiality works mischief. If your discipline **must** be severe, let the most favored ones be the first to be made to feel the severity.

4. **It must be administered in love.** It has well been said, "Children learn from those whom they love." Kindness often wins where the lack of it repels. "Faithful are the wounds of a friend." The deepest and most healing wound that can be inflicted upon any individual is that of love. Where the love of God is shed abroad in the hearts of the disciplinarians by the Holy Ghost, and this love is manifest at all times and on all occasions, severity in discipline is the exception and not the rule.

5. **It must begin with early childhood.** Childhood is the most impressionable age of one's life. "Train up a child in the way he should go; and when he is old, he will not depart from it." The more thorough and faithful the training, the less the need for punishment. In this training, three things are needed: (1) a trained mind, (2) a trained conscience, (3) a converted soul.

6. **It must be by "ensamples to the flock."** Ministers, teachers, parents, and all others having the responsibility of discipline have their tasks more than half complete when they themselves are exemplars in all things pertaining to life and godliness. The Gospel of Christ means more to us than it would if the Giver of this Gospel had not been present among men and showed by His daily life what this Gospel means. Notice how Paul begins his recital of the qualifications of a bishop: "... **must be blameless.**" That should be true of all other Church leaders and workers. Of the true shepherds it is written, "They watch for your souls, as they that must give account." When the Church is in the hands of this kind of leaders, we may expect great things for God—a well-disciplined and well-indoctrinated church, harmonious and happy, self-sacrificing and diligent in the service of God, winning souls for Him, "growing in grace and in the

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

I. The Bible Is Heaven's Message

The Bible is today, as it has been through the ages, the object of bitter attack by fierce enemies. It is the most loved and the most hated Book; loved by the saint and hated by the antagonistic liberal non-Christian. There are definite reasons why the Christian loves the Bible, and there are also definite reasons why sinners hate it. To the child of God it has meant ALL. To the Bible-hating sinner it might mean ALL, were it not for his hateful and rejecting attitude toward it. Sinners do not love the Bible because it pictures them just as they are—sinners. And sin with God is exceeding sinful—very different from the modern growing attitude.

Because of the various attitudes concerning the Bible, such questions as the following have been asked for ages: "Is the Bible a supernatural Message?" "From whence came this unusual piece of literature?" "Is it really God's Word?" "If it is God's Word, how and when was it forthcoming?" "How may we know that it is Heaven's message?" etc., etc. There may be those who ask such questions, and are honest in thus questioning; but the fact is that after all the individual, whether he is an honest seeker or not, must himself help answer these questions. God is not so apt to compel one to believe and accept His Word when that one has a hateful, opposing attitude against coming to a knowledge of the truth. Neither will God allow the longing of an honest seeker to go unanswered and unsatisfied.

It was God's will from the beginning that man should always be guided by His (God's) Word. Regardless as to whether or not God recorded His Word in writing or spoke to man, man in no time in history was ignorant of God's will, excepting as he (man) brought this condition upon himself; thus proving that God's aims, plans and workings never lack in any way, but are always with one aim in view; namely, **the good of man.** Would that

knowledge of our Lord and Savior Jesus Christ."

This by way of introduction. In our next number we want to point out some of the things which the Bible has to say on this subject.

the human race could accept the Word on that very principle.

The Bible has depths that finite minds cannot reach. "Hear, O Israel: The Lord our God is one Lord." Human brain could not possibly be responsible for the origin of such a statement: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." All the ingenuity of mathematicians, theorists, and monkeyists included—could never have "begun to think" of such a thing, nevertheless became the greatest and most important fact of all history. "In the beginning was the Word, and the Word was with God, and the Word was God. Man had no share in the production of this wonderful, eternal truth, except the instrument through whom God had it recorded. Notice, "In the beginning WAS the Word . . . the Word WAS with God . . . the Word WAS God. Thus, before the creation, the Word WAS. It had the same spirit, life and power that it has now; without beginning, and just as sure without end. And this is the message that came to us in the form of flesh, in God's only Son, Jesus Christ—the incarnate Word. Today we have the same message put up in material-book form, yet the same message, having the same spirit, life and power, as at the time of Christ's appearance as the incarnate God, the same spirit, life and power as before the beginning: proving that the Word WAS and IS embodied in the very existence of the eternal and omniscient Godhead. Therefore in regard to His inerrant and holy Word, God would have us understand that "Holiness of old spake as they were moved by the Holy Ghost," and that "A scripture is given by inspiration of God," because it is His divine and eternal Word and Will, which He knows to be the very best for man. Deut. 10:12.

Neither can sinful man know the Word for interpretation. His part is to "Come" and accept. It is unfair to God and the Bible to even think of allowing a non-Christian interpret Scriptures for us, regardless of the amount of education that non-Christian may have. No one can know the things of the Spirit of God unless he is in line with the Spirit of God; and that means to do the will of God as it is in the Word of God. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I Cor. 2:14).

There are those who say that part of the Bible are man's production. We would ask, "Which parts?" "What is to decide?" In company with a certain "Christian worker" on the train not so long ago, the writer was told that "In studying the writings of the Apostle Paul it is easy to see personal characteristics manifested there," and

which we replied, "True, there are characteristics of expression but never originality of thought, else it is a product of man and not of God." God ever and over again has used man to do things, which, as far as man himself was concerned, he was entirely helpless to accomplish. Moses did a work which was utterly an impossibility for any human to do without the guidance and power of God. John the Revelator, of his own power or wisdom, or by the power of all human genuinity, could not have given us the book of Revelation as we have it; therefore we have but one conclusion to offer, which is also true of the entire Bible, that its SOURCE is GOD—though He used man, as He does today, to bring the Message within the reach of creation's crown—man.

To accept part of the Bible as Heaven's message and the rest not, puts us into a predicament in which we are unable to locate ourselves. In fact, it minimizes the workings and power of God, by leaving an important part of His great plan and work in the hands of poor, weak mortals, for which this Message was given in particular. To raise the Lord, the Bible becomes real, and valuable beyond measure, when in faith and submission we accept it as God's living, holy, infallible and eternal Message, having come FROM God, **Who only could give it**, to man who was in need of it, for the purpose of showing us God's way and leading us back to Him from Whom we have strayed.

Protection, Kans.

(To be continued)

THOUGHTS ON PEACE

Some years ago we heard the statement that if all the church (Christian) members of the world refuse to bear arms, that would put an end to all wars. It would bring about the time when swords will be made into plowshares and spears into pruning hooks.

This statement seems to be rather weeping and a very questionable one. That such an act would usher in the peaceable kingdom is doubtful. Peace is to come out of the rod of Jesse, of which we read in part: "And the cow and the bear shall feed together and their young ones shall lie down together, and the lion shall eat straw, like the ox."

The peace movements today are plentiful and its advocates are many. But their methods or programs are, apparently, largely based on the exemplified Christ, without regenerating the hearts and minds of the people.

On the theory of this plan, a peace palace has been built. More than 40 nations have signed peace pacts and in spite of all of that, the world today seems to be in great danger of another world war. The peace palace has been

erected but when the World war broke out the delegates assembled there, hurriedly adjourned and left for fear that in the next moment they would be in the midst of a fierce battlefield.

Will peace conferences and good will talks and education without a change of heart be a lasting peace, that will finally develop into the peaceable kingdom in which the very nature of the lion will be changed?

It may be possible to produce a sugar coated or a thinly and highly veneered skin-deep peace, which could hardly be lasting.

A woman, during her illness was highly complimented by her friend for what she had done along the line of international peace. The woman faintly smiled, then said that she longed for the peace of heart which so many have and enjoy.

This friend of hers had the happy privilege of telling her about the Prince of Peace and His saving power, and that the way for nations as well as individuals to find lasting peace for both concerned was through the Saving Christ who can change the hearts and minds. He can bring a new way of solving all our peace problems.

At times we are accused of being too passive in the spreading of peace plans among others and with others. We have often wondered if there is not a vast difference between some of the great peace movements, which are so highly advocated at the present time, and the sacred doctrine of non-resistance, handed down to us by our fathers, which they really practiced along with some of their other traits of character, as honesty, frugality, simplicity, etc.

These are some of the principles for which all manner of transactions was very weighty in the sight of others. "They pay their debts." "Their word is as good as gold." Their trustworthiness assured their name and was a sort of security of their true conscientiousness when their doctrine of nonresistance was at stake.

Do we, the present generation, lack some of these traits? Must we not confess with down-cast-eyes that we do? Would not this loss bear strong witness against us in the face of others, even if we send a large delegation to peace conferences? May not the much misused traits of our fathers lead to complete wreckage of our peace doctrine in the sight of others, especially for the loss of the one for which our fathers were so highly complimented by others?

Now, Christ is an ideal example, but He is more than that. He is a Savior and when this power is also applied in our peace movement and it actually changes the heart we may be assured that if nations then sign peace pacts it will be lasting. For when the lion is changed he will eat straw.

Following the introduction of electric lights in a certain village in Alaska, a group of natives procured some wire and a light bulb for their isolated shack. When the wiring and the light had been installed they confidently turned the switch, only to find out that nothing happened. They had not realized that in order to get light they would need to get a current from the powerhouse.

Would not a one-sided peace movement without the change of heart be just as foolish as the above named natives? Can we expect a lasting peace if we fail to go to the source of all power? Would such a peace change the nature of the lion?—J. J. Friesen in Mennonite Weekly Review.

THE LIFE OF VICTORY

(Rom. 6:11-13)

"Dead to sin, alive unto God."

Not all Christians enjoy perfect victory. Real "born again" souls desire to live a holy life, but mourn over their failures of temper, or subtle, appealing temptation. Give up and quit? Never. God knows our frailty and He can deliver. There must be a total surrender to Him, no reserve.

Consider the marriage relation: when a woman gives herself in marriage, she belongs to her husband. He prepares the best home for her that he is able to, and delights in her company. But there must be no room in either her heart or his for former lovers; life is now a new thing. They live for each other. So, dear one, when you took Christ as your Savior, you were married to Him and became part of His Bride. Old things and old lovers gone. But in giving up all for Him, you got infinitely more—a new name, a new home [now being prepared] and your whole purpose in life from now on should be to live for Him and "bring forth fruit unto God" (see Rom. 7:4).

As a woman looks to her husband, so are we to look to Christ at all times; look within and you see dismal failure; look to others and you'll be disappointed; look to Christ for the victory, and rejoice in Him. Remember you are bought with a price, His precious blood, and every thought should be "brought into captivity to the obedience of Christ" (II Cor. 10:5). That is victory. It is like escaping from the hands of a cruel enemy into the kindly care of a loving friend.

Considering the terrible things soon coming to pass, we should by all means heed Matt. 24:44, "Be ye also READY"—for the greatest of all days.—Sel. by O. D. Yoder.

The paramount aim of the Church, of every individual member, should be to bring about the regeneration of individuals.—C. F. Derstine.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:13.

FROM OUR MISSION STATIONS

Columbia, Pa.

(Fourth and Mill Streets)

This is my first letter to this paper. I like my place of service for Him. Jesus is far more to me than in all my glowing day dreams, I had fancied He could be. The more I get to know Him, the more I find Him true.

Sometimes I think I am far from home. I stop to think of the loved ones in Africa. I thought different about it. I feel closer to home day after day.

Since January we made 65 calls, and 50 different homes were visited. Some are afflicted in body, others are in need of a Savior but refuse to accept Him.

The Lord willing, our next Bible Conference will be held Saturday evening, Feb. 29 and all day Sunday, Mar. 1. Bro. John W. Weaver and Bro. John Leatherman will be the principal speakers. Come and worship with us, and bring others along.

Our next girls' meeting will be held March 10. We plan on having Anna Margery Lehman to talk to the girls.

Our next boys' meeting will be held Feb. 27. Bro. Ivan Leaman will talk to the boys.

This morning Noah Landis brought us a soul-stirring message on The Great Commission. We can not all go to foreign fields, but there is plenty to do right at home. But when God calls, we need to be ready to go, and tell the beautiful story which never grows old, and say like Isaiah, "Here am I, send me."

This beautiful Lord's day five were baptized, two were received who came from another church, and two were reinstated.

"Let us pray one for another."

Yours till He comes,

Feb. 16, 1936. Eleanora Wenger.

Iowa City, Ia.

(Mennonite Mission)

Dear Friends of the Gospel Herald, Greeting:—"God standeth in the congregation of the mighty; He judgeth among the gods. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To show forth thy loving kindness in the morning, and thy faithfulness every night." Kindness and faithfulness are indeed the attributes of the Father in whom we trust, and that men might know Him and from the depth of their hearts look up and say, "Our Father which art in heaven, hallowed be thy

name, Thy will be done on earth as it is in heaven, Thy Kingdom come."

They tell us this winter is the longest and coldest for Iowa in one hundred seventeen years, and that more than forty-eight inches of snow have fallen. This winter brings many new experiences, keeping many in for more than two weeks and making it necessary for them to have help in getting to town for supplies. We are thankful that we are able to help some get in and get back with supplies. Let us remember how He feeds the birds.

The deep snow and drifts act as a hold-back on the mission work here, it seems, and at present we are having services Sunday mornings at the Church and plan to have cottage meeting in the homes at least until the coal situation is improved, and if it gets worse stop altogether. Because of some shut in by the snow, baptismal services have been postponed. However we can praise His name for the many bed comforters we could give to those who could not keep warm in the severe cold and high winds and thank the many friends of the sewing circles for the same. Food and clothing are always much needed and appreciated, but the hardest part is the shortage in finances to keep rent, fuel, water, clothing for the mission family and many other items necessary that cannot be avoided at best. Month by month we are getting in debt and are praying God to verify His promise to supply all our need according to His riches in glory by Christ Jesus.

Death has claimed two men, heads of families, this winter who only recently accepted the Lord and we had hoped to see them as members of the flock at this place. However we rest in His Word, "All things work together for good to those that love God." Will you pray for these widows and orphans? In one family there are ten and the other an aged widow.

Bro. D. J. Fisher has favored us twice with a message the last month that came direct from the throne. Praise His name. Our brother and sister Voss, returned missionaries from China and now studying at the S. U. I. preparing for foreign work, gave us a service about China, both living more than twelve years in China. They are members of the Dutch Reformed Church of Pennsylvania.

Please pray for us at Iowa City.

In His glad service,

Norman Hobbs, Supt.

Feb. 17, 1936.

Hannibal, Mo.

(2313 Market Street)

The Lord has been faithful in answering our prayers for the salvation of souls in the past several weeks. We were called one evening to pray for a woman who had a broken limb. She wanted relief from her suffering, but

also to be relieved of her burden sin. She poured out her heart to the Lord and has a bright testimony of the Lord. Since then her daughter and granddaughter have found the same Savior and are very happy.

While visiting in another home one afternoon, a mother gave her heart to the Lord. She has an unsaved husband to whom the Lord is speaking. There are a number of others for whom we are praying and so the work goes on.

The cold weather has kept the attendance down for the past month. On Feb. 9 Bro. T. K. Hershey and Sister Gladys Weaver were with us at an all day missionary meeting. We were greatly blessed by their message but were sorry that the weather was so cold that the folks from the neighboring congregations could not attend.

Today the mother of one of our number, Mrs. Lena Crane, passed away with a hemorrhage of the brain. In about eight hours from the time she took sick, she was in the hands of the Lord. In the midst of life there came death.

We have changed our weekly program and are having only two meetings a week at the Mission, to give us more evenings to go out into homes to reach people for the Lord. He has commanded the unsaved to come to church, but He did tell us to go to them. Will you pray that their efforts may be blessed with the salvation of more souls?

The superintendent and several brethren have been kept quite busy cutting wood for the Mission home. We praise the Lord that we have not suffered for want of fuel although it has been very low a number of times.

Yours to take Christ to the lost,

Nelson E. Kauffman.

Feb. 19, 1936.

Lancaster, Pa.

(Dillerville Mission)

Dear Christian Friends:—"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

The work at this place continues with God's blessing. During the past month there has been a slight decrease in attendance due to weather conditions. Most of the children seem quite faithful in coming, although there are hindrances sometimes to keep them a way. Judging by the interest some of these children take and the understanding they seem to have of the plan of salvation, we feel the Spirit is working in the hearts of some of them, although there have been no conversions lately. There seem to be some strong holds on the lives of some of these souls to keep them from becoming Christians, but we thank God that "th

weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." It is only the work of the Spirit that can show these souls the liberating power of Christ. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

Will you remember the work at this place in prayer? Also remember the workers that they "be not weary in well doing, for in due season we shall reap if we faint not." "Therefore now let your hands be strengthened, and be ye valiant" (II Sam. 2:7). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us and we unto the world."

Feb. 20, 1936. Ruth Lehman.

WORKING WITHOUT MONEY

"We need money. If people would give more liberally, what wonderful things we could do in foreign missions!"

All my life I have been hearing missionary addresses and sermons; I have been reading missionary editorials, articles and books. To my mind the money appeal has been exaggerated. While many leaders acknowledge that prayer is the most important factor, they argue that if we have prayer, money will come.

It is interesting to note how much truly Christian work is carried on effectively entirely apart from the support of any foreign missionary board.

I know a business man who uses his home for a mission to the humblest classes and holds regular services each Sunday, including Sunday school. At a Sunday evening service, which I attended, the room was full. Something is going on there practically every night in the week. There is a recreation room for the young people; a museum and a library. One evening is given to prayer. This man and his family furnish the place, the working personnel, and almost everything else needed, without one cent of outside help. He says, like Paul: "My business is tent-making, but that is only to pay expenses." This work has been going on for years, and while the people pay something it is not much, as they are poor and ignorant.

Last evening I entered the oldest Protestant church in South America, an Anglican church in the very heart of Rio de Janeiro, where services are conducted for the English community. A group of young fellows organized into what they call the Toc-H were about to hold a business meeting, preceded by a devotional service. There was no singing. The Archdeacon read from one of the Psalms, and commented impressively: "The Psalmist was like us in that sometimes he felt

himself slipping, but his trust was in God. We wonder why there is so much selfishness in the world, so much that is wrong and ugly. The reason is that it is so much easier to roll down hill than to climb up. The Cross gives us the assurance that unselfishness, living for others, goodness, is worth while." Then he offered prayer for fifteen or twenty minutes. There was nothing hurried. We were in the center of the busy city and a number of business men were present. At the close of the devotional service the young men asked me to tell them something about a central mission in a crowded part of the city. "What we want to know," they said, "is how we may be of service. We may not be capable of much, but there are about thirty of us who are eager to render any kind of service."

One of the largest and most influential evangelical churches in the city of Rio was founded wholly as the result of volunteer effort. In 1855, Dr. Robert Reid Kelley, a Scottish physician who had suffered persecution on the Island of Madeira, came to Rio and started evangelical work at his own expense. He and his wife mastered Portuguese, and translated and composed a large part of the hymns still in use by Brazilian Evangelical Christians.

One teacher of agriculture in Brazil not only maintains the highest Christian ideal of American manhood, but puts forth definite efforts to share his convictions and experience with Brazilian youth. At the college assembly he has helpfully discussed, for example, questions of temperance and morality. These men have never been paid by any mission board, but this by no means lessens their Christian influence. Their work has the advantage of being the natural and spontaneous expression of personalities rich in Christian experience, in learning and in social idealism.

The man who has done as much for Brazil as any other North American I know receives support from a Christian agency, but for a greater part of his work he has never received a cent. Co-operating with churches, fostering schools, encouraging every good cause, a friend of the Salvation Army, helping in work for lepers, looking after seamen, establishing social work for the masses, opening his home to passing strangers and residents alike, equally appreciated by Americans, Brazilians, and British, this real American ambassador to Brazil, as some one has called him, is doing a Christ-like work and exercising an influence that cannot be measured in terms of money.

While a great part of missionary achievement is made possible by gifts from the home churches, it is well to recognize that much is being done independently of that source. The

spread of Christian truth and life does not depend upon money.—By John C. Granbery, Rio de Janeiro, Brazil, in The Missionary Review of the World.

THE OPEN DOOR

By W. C. Hershberger

For the Gospel Herald.

John's experience on the Isle of Patmos was varied. During the first part of his vision he saw seven golden candle sticks representing the seven churches, and the seven stars representing the seven pastors of the seven churches. Now the seer's attention is called from things on the earth to things in heaven.

John, like all who wish to see great things, lifted his eyes from the perishable things of this world to conditions existing in the celestial world. Wondrous things John beheld, and still greater lessons are to be gleaned from his glorious vision. Scrutinizing the heavens, his attention was called to the open door, and wondrous was the sight that he saw. He was still further attracted by the gentle call from the trumpet, "Come up hither."

This door is not an instantaneous door to be seen only in a vision, but ever since Christ left the heavenly courts the door stands ajar, and all who will may see and use it as an entrance to the everlasting Kingdom of God. Some doors may be shut and bar you from the enclosure by most any hand. Curiously wrought, this door can never be shut on you, but by your own hands. Christ will not shut it. The Holy Spirit will lead you through into brighter realms.

Oh, how glorious that the road to heaven leads to an "Open Door." Closed doors will always exclude. Open doors will be no barrier to admission. Then why do not all pass through? Not every one who says, "Lord, Lord," will enter, let alone the sinner. This is easily understood. The door swings from the outside. The latch is from the outside. Once closed and latched, those on the inside will have no power to open. You are barred from all that is good, grand, noble, pure, and true. You are your own door keeper, and what a glorious privilege to be granted the power to lift so great a latch-string and swing open the greater, the sublimest door to the entrance of verities of eternal bliss.

You realize the great power to close this door is your unbelief. You have grown into the years of accountability and sin. Sin is the product of unbelief. The door is closed, shut fast. At the resurrection Christ gave to every living human being the combination that will open the door again. The Holy Spirit is co-operating with you to open the door and to keep it open so that when you come to the end of the way

(Continued on page 1020)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"GONE, BUT NOT FORGOTTEN"

If I had thought thou could'st have died,
I might have wept for thee;
But I forgot, when by thy side,
That thou could'st mortal be;
It never through my mind had pass'd.
The time would e'er be o'er,
And I on thee should look my last,
And thou should'st smile no more.

And still upon that face I look,
And think 'twill smile again;
And still the thought I will not brook,
That I must look in vain!
But when I speak, thou dost not say
What thou ne'er left unsaid;
And now I feel, as well I may,
Sweet—thou art dead!

If thou would'st stay, e'en as thou art,
All cold and all serene—
I still might press thy silent heart,
And where thy smiles have been.
While e'en thy chill, bleak corpse I have,
Thou seemest still mine own.
But there I lay thee in thy grave—
And I am now alone!

I do not think, where'er thou art,
Thou hast forgotten me;
And I, perhaps, may soothe this heart,
In thinking too of thee;
Yet there was round thee such a dawn
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore.

—Sel. by Andrew G. Landis.

SOCIAL STANDARDS IN THE HOME

By Vesta Kauffman

For the Gospel Herald.

The words, "social standards," make a broad subject when considered by themselves; but combine these words with "in the home," the meaning deepens and adds a special interest to all.

Home is our most sacred earthly abode. Our homes are what we make them. Therefore each one of us should be a "concerned one" to make it a Christian home, as God has intended it to be. At various times this subject has been discussed, but yet it is ever to be considered, as new homes are formed and new problems arise to parents as children grow older.

We think of a Christian home as a place where Christ is the Head, father and mother honor Him, worship and serve Him, and where children are taught very early in life to take their place in the same worship. The home standards are of great importance because there is where the foundation for our lives is made. In early childhood the roots are formed for character growth and life's achievements. Our lives are like a tree. The stronger the roots the better it is equipped for the

tests of time. No wonder the devil is trying hard to wreck homes on the rocks of social impurity. He knows where to begin to accomplish much and reach many lives.

The church is holding up standards to guard against the encroachments of evil but it must begin in the home. Little children have been spoken of as "walking immortalities." Wonderful possibilities are wrapped up in them for good or evil. Therefore a grave responsibility is resting upon us as Christian parents to bring them up "in the nurture and admonition of the Lord." Prov. 22:6 says, "Train up a child in the way he should go, and when he is old, he will not depart from it."

Two things are essential in child-training: wholesome discipline and proper example. The home must have its established form of government; the same as church, school, or nation, and if the children are brought up under it in love with patience and prayer, few will wander astray. A few may, but they will have had the true principles established in their minds and hearts that will remain with them, and some will in later life again return to the proper course of life. If they do not, the blame can not be placed on the parents or home influences. Parents should be exemplary in living a pure social life. The home is the center of social life and the home centers around sex. The plan of God is that man should "leave father and mother, and cleave to his wife, and they twain shall be one flesh."

In early and middle childhood the child will hold father and mother as ideals. They think parents do know everything and do confide in them. Then is a time in their life to be very careful about exaggerations and watch that no doubts arise. While their conscience is tender it is important that they see in us a life that "adorns the doctrine of God our Savior." Such things as keeping the Lord's day holy should be regarded to start them out to observe the day for rest, worship, reading or singing that which will be to the glory of God.

The father may necessarily be gone from home day by day to earn a livelihood; but mother is doing a great work and filling a high calling when she makes and keeps a home, keeping in close fellowship with God and her family. Very sad indeed a home where father and mother both leave from morn until eve, leaving a family of small children with a maid or in others' care.

Parents may guard against planting impure thoughts in son or daughter by wearing clothes that only suggest modesty, purity in thought, respect and honor. We need to be very watchful in our conversation, as children are alert and positive imitators. Parents need to enter into their children's problems. They must enter the child's life

to win it and explain things to the but see that standards are accorded to the Gospel. Father and mother have a right to know with whom son or daughter associate; should win a have their confidence, so when asked about their whereabouts night before they will not lie. Parents should be companions to their children as well as their teachers.

The child's environments will make deep impressions for life as they grow older and associate with others in school, community, Sunday school, church; their lives will be influenced. But other lives will also be influenced by our children, thus bringing in not only the importance, but the very necessity for my home and your home standards to be Christlike so as to make them a real light to the world.

Our homes should be attractive, not necessarily elaborate, but well ordered, peaceful and quiet. Good music will be helpful; it often lifts a discouraged or saddened member of the family and also gives a chance for expression in praise or prayer.

Good, wholesome literature should be provided; books that are clean and helpful and interesting in building Christian character.

Our standard of virtue and purity ought to be beyond reproach. Let love predominate in the home. May it be a place that will be most sacred and enjoyable when returning from seeing many beautiful sights and hearing many wonderful things and even enjoying other surroundings.

The ten following standards for a ideal home are given by our Bro. Daniel Kauffman as he pictures a Christian home.

1. "Where father and mother are one in heart, faith and purpose and the children bound by love to the first commandment with promise.

2. "Where the bond of love and cheerful conversation brighten the hours and the soul is refreshed by daily family devotion.

3. "Where the Bible holds the most prominent place on the center table and bookshelf, and gives color to the rest of the literature allowed admission.

4. "Where economy and simplicity are practiced on the table, in the house furnishings, in the clothing and the driving equipment.

5. "Where all things are done 'decently and in order.'

6. "Where the people love to visit because of the hospitality shown, and all the comers and goers are blessed with heavenly influences.

7. "Where the innocent prattle of childhood, the cheerful voices of youth and sobering influences of age are blended harmoniously together.

8. "Where the songs of Zion are often heard to ring with praise, parental

(Continued on page 1020)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for March 8, 1936.—JESUS TEACHES NEIGHBORLINESS.

Lesson Scope.—Luke 10:1-42.

Lesson Text.—Luke 10:25-37.

Time and Place.—A. D. 29; Uncertain.

Leading Characters.—Christ, the lawyer.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.—Luke 10:27.

Points for Meditation.

1. Teaching by illustration.
2. A hypocritical question.
3. "How readeest thou?"
4. Obedience.
5. Story of the good Samaritan.
6. Doing as well as we know.
7. Christ our Good Samaritan.

Introductory Thoughts.—We know this lesson best by the title, "The Good Samaritan." The lesson title, as it is worded, suggests a very practical and very vital phase of Christian life and service. In other words, it is what Christ on one occasion called "The second Commandment." "Go, and do thou likewise," applies to us as well as to the lawyer whose egotism led him to believe that he could entangle Christ in His talk.

LESSON COMMENTS

The Lawyer's Question (25).—It is part of the lawyer's trade to ask sharp, baffling questions. This man, evidently possessed with an abundance of what is usually called self-conceit, observing how that Jesus had gotten the better of all who had tried to baffle or entangle Him in His talk, thought he would try his hand at it. The words, "tempted him," make it clear what the lawyer was after. This was his question: "What shall I do to inherit eternal life?" It was a good question; only the motive behind it was reprehensible.

Getting at the Truth (26-29).—Christ made no effort to rebuke the lawyer because of his hypocrisy, but He met his question by asking another: "What is written in the law? how readeest thou?" After all, it mattered not so much what this much criticized and persecuted Nazarene thought about the matter as it did what God's Word says about it. Hence the pertinence of the question, "What is written" in the Word of God? That question answered, the whole is settled.

Evidently the lawyer was not expecting that kind of an answer. It was now his turn to work himself out of an embarrassing situation. Very gravely he answered, "Thou shalt love the Lord thy God . . . and thou shalt love thy neighbor as thyself." "Thou hast answered right," responded Christ, "this do, and thou shalt live."

Again the lawyer tried to work himself out of his tangle. Instead of getting Christ into an embarrassing situation, he himself got into it deeper every pass that he made. "But he, willing to justify himself, said unto Jesus, And who is my neighbour?" Having

assumed the role of one who was honestly seeking the way of life, he dared not retreat from this position. Well he knew that he had not been living up to the light that he had, but he must make the most out of the trap that he tried to set for Jesus but got into it himself. Therefore his question, "Who is my neighbour?" The question gave Christ the opportunity to propound what we know as the parable of the good Samaritan, one of the most enlightening portions of Scripture to be found anywhere.

The Good Samaritan (30-37).—The story of the good Samaritan is so well known that we shall not endeavor to go into details in relating it. The main purpose of it was to tell that lawyer who is our neighbor. The acid test is not, Does he live next door to me or on an adjoining farm? not, Does he belong to my Church? but, Is he a friend in need? Is he close enough to me to help me out when I get into trouble? The whole story, or parable, is a picture of Christ the Great Samaritan who journeyed into a sin-cursed world to render aid to the world of unfortunate creatures who fell victims to the great THIEF of our salvation and myriads of assistant thieves, the devil's sub-

jects on earth. There is no victim so far gone but that this Good Samaritan will help him out.

The Closing Question (36, 37).—"Which now of these three," asked Jesus of the lawyer after He had given the narrative of the men that fell among the thieves, "was neighbour unto him that fell among the thieves?" The three were the priest, the Levite, and the Samaritan. Naturally the lawyer, and all the rest of the Jews, would have given preference to the first two. But facts compelled the lawyer to answer, "He that shewed mercy on him." And this gave Jesus another opportunity to drive the truth home to His wily questioner: "Go, and do thou likewise." The lawyer had nothing else to stand on. He started out by asking a question of vital importance. If he would prove himself as honest as he pretended to be, he must do as well as he knows how.

But let us not allow the case to rest with the lawyer. The lesson did apply to him most forcefully; but he has been dead nearly two thousand years, and this lesson we are now studying will do him no good. It will do us good, however, if we apply the lesson to ourselves, in two ways: (1) do as well as we know how, live up to all the light that we have; (2) prove ourselves real neighbors to every one in need.—K.

BIBLE MEETING TOPIC

THE CHILD IN THE CHURCH (Jr.)
Deut. 31:12, 13; I Sam. 1:24-28

Topic for March 8

MOTTO

"Feed my lambs."

OUTLINE STUDY

I. Children at Church.

1. Commanded to be brought.—Deut. 31:12, 13.
2. When Ezra taught the law of God.—Neh. 8:3.
3. When the walls were dedicated.—Neh. 12:43.
4. When Joshua read the law.—Josh. 8:35.
5. When Jehoshaphat prayed.—II Chron. 20:13.
6. When Jesus came to the Temple.—Matt. 21:15.
7. When Jesus was a lad.—Luke 2:46.
8. When Jesus taught and fed the multitudes.—Matt. 15:29-39.
9. Infants were brought to Jesus.—Luke 18:15-17.

II. Blessings of Learning about God in Youth.

1. While the evil days come not.—Eccl. 12:1.
2. Lays the foundation for salvation.—II Tim. 3:15.
3. Brings precious promises to light.—Prov. 3:1-10.
4. To keep religion alive.—Psa. 78:1-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Generation."
2. Great Meetings Attended by Children.
 - a. (See Outline Study).

3. How Children May Be Blessed in Church.

- a. How to keep their bodies quiet.
- b. How to keep their ears.
- c. How to keep their eyes.
- d. What to do in time of prayer.
- e. When songs are sung.
- f. In the Sunday school class.
- g. At children's meeting.
- h. When the minister speaks.

4. Some Church-going Children.

For Seniors.

1. The Importance of the Child in the Church.
2. Opportunities with the Child in the Church.
3. Blessings to Church-going Children.

PERSONAL THOUGHT

Praise God for the church which provides a spiritual home for all who receive it. Nourishing childhood and strengthening manhood and womanhood, the church becomes the best organization on earth to fit us for true living.

SEED THOUGHTS

Go to church with gladness,
Go to church with prayer,
You will find a welcome
Waiting for you there.—Sel.

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill.
Blessed Jesus, Blessed Jesus!
Thou hast bought us, Thine we are.
—Dorothy A. Thrupp.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, FEBRUARY 27, 1936

Field Notes

Bro. Milo Kauffman of Hesston, Kans., favored our Home Mission congregation in Chicago with a helpful sermon on Sunday, Feb. 16. M.

March 9-15 is the time set for a Bible conference at Sonnenberg Mennonite Church near Dalton, Ohio, with Brethren C. K. Lehman and S. G. Shetler as instructors.

Bro. E. F. Hartzler of Marshallville, Ohio, is engaged at this writing (Feb. 19) in evangelistic meetings with the Mennonite congregation in La Junta, Colo. M.

Bro. J. W. Christophel of the Yellow Creek congregation, near Goshen, Ind., reports that at the regular Sunday morning service (Feb. 16) two souls confessed Christ. M.

The Pleasant Valley and Crystal Springs congregations, near Harper, Kans., are looking forward to holding a Victorious Life Conference during the coming Easter season. M.

Bro. Ray Shenk of Cottage City, Md., is expected at Frazer, Pa., on Saturday evening, Feb. 29, and Sunday morning and evening, March 1. Bacon Chapel in the afternoon. H. G. B.

The work of the East Goshen (Ind.) Sunday school has developed to such proportions that steps are being taken looking forward to providing a larger building there. M.

Bro. and Sister S. J. Hostetler, missionaries to India, were to have sailed from Calcutta, India, on Friday, Feb. 21, on their furlough to America. They are due to land at Los Angeles, Calif., April 12.

The annual meeting of the Mennonite Board of Education was held at Goshen, Ind., on Monday of last week. There was a good attendance, all but two members being present either in person or by proxy.

Brethren J. R. Shank, Versailles, Mo., and J. C. Gingerich, Detroit Lakes, Minn., were at Elkhart, Sunday, Feb. 16, allowing themselves to be used in breaking the Bread of Life to the brotherhood there. M.

If present plans carry, Bro. S. C. Yoder of Goshen, Ind., will make a trip to the Franconia Conference District during the Easter season and fill preaching appointments as time and opportunity permit. M.

Brethren C. K. Lehman and J. L. Stauffer of Harrisonburg, Va., were the instructors at a Bible Conference held at the Shore congregation in northern Indiana on Saturday and Sunday, Feb. 15-16. M.

On March 5-8, D. V., Bro. N. E. Troyer of West Liberty, Ohio, will conduct a Bible conference at Salem Church near Wooster, Ohio; assisted on Saturday and Sunday by Bro. S. G. Shetler of Johnstown, Pa. H. M.

Mennonite Board of Missions and Charities.—The next annual meeting of the Mennonite Board of Missions and Charities is to be held with the congregation at Belleville, Pa., May 10-12, 1936. Fuller announcement later.

Bro. J. A. Ressler, whose serious illness was chronicled in a recent number of the Gospel Herald, is slowly improving, and hopes are entertained of his recovery. We are expecting to see him in his editorial office in a few weeks.

Bro. Oliver E. Hostetler of McPherson, Kans., who has served the West Liberty congregation as deacon the past eleven years, passed away Feb. 12. He was a most faithful and able deacon and will be greatly missed by the congregation. Obituary later. J. G. H.

The brotherhood at Scottdale is looking forward to a series of meetings, March 8-22, with Bro. Milton Brackbill of Paoli, Pa., in charge. Those who know the worth of prayer will please remember the meetings at the Throne.

If previous arrangements were carried out, Bro. and Sister Maurice O'Connell of Lima, Ohio, started on Friday, Feb. 21, for Los Angeles, Cal., where Bro. O'Connell has been called to conduct evangelistic meetings. M.

Following is the new Executive Committee of the Mennonite Board of Education: President, D. A. Yoder; Vice President, J. B. Smith; Secretary, S. F. Coffman; Treasurer, H. Schertz; Fifth Member, J. D. Minner; Financial Agent, O. O. Miller.

We are in receipt of an interesting program of the ministerial meeting to be held at Lititz, Pa., Mennonite Church on March 12 and 13. Bro. Aaron Mast of Belleville, Pa., appears on the program, together with about eleven members of Lancaster Conference.

A meeting of the Executive and Mission committees of our General Mission Board was held at Elkhart, Ind., on Tuesday of last week, at which time a number of matters of importance pertaining to our mission interests of the Church were acted upon.

If former plans carried, the Prairie St. congregation of Elkhart, Ind., started a Bible Conference on Sunday evening, Feb. 23, with Brethren Homer North and T. K. Hershey as instructors. The conference was scheduled to close Sunday evening, March 1. M.

Bro. Amos Gingerich, business manager of Hesston College and Bible School, was one of the Kansas representatives at the annual meeting of the Mennonite Board of Education held at Goshen Monday, Feb. 17. It was his plan to stop at Versailles, Mo., on his way home.

Brethren J. M. Kreider, Palmyra, Mo., Perry J. Blosser, South English, Ia., Edward Diener, Wellman, Ia., and Abner G. Yoder, Parnell, Iowa, were among the brethren from the Middle West attending the annual meeting of the Mennonite Board of Education, at Goshen, Feb. 17.

The closing session of Johnstown Bible School was held on Friday evening, Feb. 21. Considering weather conditions, the attendance was satisfactory, and the interest was good. At a meeting of the Board, Bro. E. C. Bender of Martinsburg, Pa., was chosen principal for next year.

If this interests you, write to Bro. Joseph G. Kennel of Atglen, Pa. "Wanted—copies of the hymn book 'Finest of the Wheat.'" Bro. Kennel, like some more people, is interested in getting unused song books into the hands of those who need them but who are in limited circumstances.

Arrangements have been made for a series of meetings to be held at Gehman's Church near Adamstown, Pa., March 15-22, with Bro. Amos S. Horst as evangelist. We crave your prayers. Will you especially pray that every member may be a sanctified member?

G.

Sister Gladys Weaver of Nampa, Idaho, a trained nurse, has been appointed by the Executive Committee of the Mennonite Board of Missions and Charities as missionary to India. She is to sail sometime in July, accompanying Sister Mary Good who is returning to India after a furlough to America.

A live interest was manifest at the month-end Bible meeting in the East Chestnut St. Mennonite Church in Lancaster, Pa., last Sunday, with Brethren E. W. Kulp and A. J. Metzler as instructors. These brethren, besides serving in Lancaster, were also called to fill appointments in several other churches in the county.

Change of Address.—Bro. L. S. Glick and wife, from Harrisonburg, Va., to Knoxville, Tenn., 709 University Ave. Our brother and sister have been appointed to take charge of the Mennonite mission in Knoxville, where friends may reach them by correspondence after March 1. May the blessings of God rest upon them in their new field of labor.

Among recent visitors at the Publishing House are the following: Menno Nussbaum, Luella Hofstetter, Dalton, Ohio; I. W. Royer, Elmer Lehman, Orrville, Ohio; Lila Nussbaum, Apple Creek, Ohio; Mildred M. Troyer, Walnut Creek, Ohio; Anna E. Gerber, Kidron, Ohio; Clayton Gehman, Wadsworth, Ohio. Among the worshipers at the Scottdale Mennonite Church last Sunday were Bro. Kenneth Baer and family of Masontown, Pa.

While at Goshen, Ind., recently, it was our privilege to accompany others through the shirt factory in charge of Bro. Jos. E. Brunk, who started this industry for the purpose of furnishing employment for students of Goshen College, thus enabling them to work their way through school. It is a worthy enterprise and ought to be patronized by our people. For further information, write to Bro. Brunk in care of Goshen College.

Those of our members who are in Florida because of health conditions or other reasons, will do well to remember DeSota City, where Sister Anna Ebersole and daughter Jennie D. Ebersole have been spending their winters for a number of years. Both are loyal workers in the cause of the

Lord, and would appreciate appointments by visiting ministers. DeSota City is one hundred miles from Tampa and 220 miles from Miami. For further information write to Sister Jennie D. Ebersole, DeSota City, Florida.

Correspondence

Upland, Calif.

(North Pomona congregation)

Dear Herald Readers, Greetings in the Precious Name of Jesus:—During the latter part of December Bro. John Hochstettler of Creston, Mont., held revival services here. Two souls sought the Lord and others were encouraged. On Christmas night the Sunday school children rendered an interesting program.

Bro. Bucher spent the last part of January at Winton, Calif., in evangelistic efforts.

At our last services at the Pacific Colony on Feb. 2, the Victory Quartette from Beulah College assisted in the meeting.

Recent visitors in our congregation were: Bro. and Sister William Wertz and Bro. and Sister Joe Grunden of Pigeon, Mich., on Dec. 22; Bro. and Sister John Martin, Bro. and Sister Erlis Kinsinger and daughter, Orpha Kinsinger, Jonas Detwiler of Wellman, Iowa; Della Showalter of Los Angeles, Bro. and Sister Jacob Reber and daughter Maxine, Goldie Dirks of Winton, and Bro. and Sister Merle Kropf of Harrisburg, Oreg., on Feb. 2; Bro. and Sister Emery Brenneman and family of Wellman, Iowa, on Feb. 9; Sister Harvey Kropf, and her father, Bro. Solomon Miller, and her son Allan of Hubbard, Oreg., a group from Sheridan, returning from Hesston Special Term on Feb. 16.

Bro. Abraham Miller of Harrisburg, Oregon has been in our midst for some time. Sister Carrie Wenger of Modesto, Calif., is spending a few months here with her daughter Bessie. We were glad to have all the visitors with us and invite others to come.

We are expecting our bishop, Bro. G. D. Shenk of Sheridan, Oreg., to be with us for communion service soon.

Pray for us at this place.

Feb. 17, 1936. Mary Harder.

Culp, Ark.

Dear Herald Readers:—Bro. L. J. Miller was with us the second Sunday. We feel that he saw our needs more clearly than before. May God awaken interest in some young couple to devote their lives to God in behalf of the Ozark people. Yes, hardships are here as at other places, but there is a real need. We spent one winter in our cabin on dirt floors and two years with no screens on the windows. These needs have been supplied by careful

managing and work. Thank God for health to work.

The ice and snow have made work hard. As far as I can see, no one has suffered badly for clothes. All the clothing that has come in has been handed out. The quilt tops are made and we are trying to get linings and cotton. We couldn't supply all who wanted to work on quilts. We have handed out thirty or more Bibles besides Testaments. Each went to the homes where there were no Bibles. Sister Rose Buckwalter's Sunday school class sent \$8.00 for Bibles. We got several large type Bibles and some with smaller type for those who can see well to read. I found a home with grown children where they never had a Bible. I especially recall a gray-haired mother who said as I handed her a Bible, "This is the first Bible I ever had."

We give reward tickets to each child who learns a verse and tells where it is found. Then as a larger reward we will give Bible picture books made by a Sunday school class in Tuleta, Texas. We would be very glad if some Sunday school classes would make us books with cards and Bible verses in them. The children like them very much and see so few of this kind of work.

We also have a number of good books for our folks to read. Surely the time is not far off when all these good sermons, books, papers, etc., will bring forth good fruit in the hearts and lives of these poor neglected people. We have a large crowd of young folks here. How shall they know the way if someone does not guide them? We need folks to work for the Lord in the home land. Pray for us.

Maude Buckingham Douglas.

Feb. 17, 1936.

Kalona, Iowa

(East Union congregation)

Gospel Herald Readers:—Seasonal events during the winter have been both ordinary and extraordinary. Sunday before Christmas an appreciative and helpful conjoint program on the theme of "Peace" was given by representative students from Goshen and Hesston Colleges. The program consisted of speaking and quartet singing. The following Sunday Bro. John M. Yoder, Cherry Box, Mo., preached an instructive sermon for us on "Christian Growth." On the evening of Dec. 17, Bro. Milo Kauffman preached for us. He was in the community in the interests of Hesston College.

Bro. Irvin Brenneman was elected at our annual business meeting to serve as trustee for a term of three years. Other committees were appointed for various church duties of a material nature. By no means the least in importance is our janitor, Bro. Lewis Ben-

(Continued on page 1020)

Miscellaneous

A DEATH-BED LAMENTATION

"Go, bring me," said the dying fair
With anguish in her tone,
"My costly robes, and jewels rare,
Go! bring them every one."

They strew'd them on her dying bed,
Those robes of princely cost.
"Father!" with bitterness she said,
"For these my soul was lost!"

"With glorious hope I once was blest
Nor fear'd the gaping tomb;
With heav'n already in my breast,
I look'd for heav'n to come.

"I heard a Savior's pard'ning voice,
My soul was filled with peace;
Father! you bought me with these toys:
I barter'd heav'n for these.

"Take them! they are the price of blood!
For these I lost my soul;
For these must bear the wrath of God,
While ceaseless ages roll.

"Remember when you look on these,
Your daughter's fearful doom!
That she her pride and thine to please,
Went quaking to the tomb.

"Go! bear them from sight and touch!
Yon gifts I here restore;
Keep them with care; they cost you much,
They cost your daughter more!

"Look at them, every rolling year
Upon my dying day;
And drop for me the burning tear,"
She said, and sunk away.

—Sel. by J. C. Kulp.

DAY

By Ella H. Glick

For the Gospel Herald.

And God called the light Day, and the
darkness he called Night. And the even-
ing and the morning were the first day.
—Gen. 1:5.

In the beginning God was the Cre-
ator of all things, visible and invisible,
in heaven and earth, including man the
crowning work of creation in the like-
ness of His own image, and He called
it good.

"The heavens declare the glory of
God; and the firmament sheweth His
handiwork. Day unto day uttereth
speech, night unto night sheweth
knowledge" (Psa. 19:1,2).

The Psalmist was a close observer
and lover of nature, and makes men-
tion of the miraculous power and glo-
ry of God, that are manifest in the
starry heavens above us. A near neigh-
bor of ours in Tampa, Fla., said, "Ev-
erywhere we look, we can see that
there has been a **great Designer**, even
to a tiny blade of grass with the dew
drops on it." But sad to say, this man
did not confess Christ as his Savior.

"Remember now thy Creator in the
days of thy youth, while the evil days
come not, nor the years draw nigh,
when thou shalt say, I have no pleas-
ure in them" (Eccl. 12:1).

Solomon the wisest man knew and
realized that in the spring time of life
is the best time to accept Christ as our
Savior, and be a worker in the Lord's
vineyard.

"Oh, how happy are they,
Who their Savior obey,
And have laid up their treasure above;
Oh, what tongue can express
The sweet comfort and peace
Of a soul in its earliest love."

"Every day will I bless thee, and I
will praise thy name for ever and ever"
(Psa. 145:2).

"For a day in thy courts is better
than a thousand. I had rather be a
doorkeeper in the house of my God,
than to dwell in the tents of wicked-
ness" (Psa. 84:10).

"So teach us to number our days
that we may apply our hearts unto
wisdom" (Psa. 90:12).

Not the wisdom of the world, but
the fear of the Lord, is the beginning
of wisdom. "Take therefore no thought
for the morrow: for the morrow shall
take thought for the things of itself:
sufficient unto the day is the evil there-
of" (Matt. 6:34).

We are not to be careless or negli-
gent with the things God has entrusted
us with, but on the other hand we
are not to be over anxious, and fretful,
"Where God guides He also provides."
"Grieve not the Holy Spirit of God,
whereby ye are sealed unto the day of
redemption" (Eph. 4:30).

"Cast thy bread upon the waters;
for thou shalt find it after many days."
Some one has said, "Throw bread up-
on the waters, not merely a crust."
God gave us His best, so let us do like-
wise; if we can not do great things for
the Lord, "Little is much if God is in
it." "For who hath despised the day
of small things."

"But I say unto you, that every idle
word that men shall speak, they shall
give account thereof in the day of
judgment" (Matt. 12:36).

"Watch therefore, for ye know nei-
ther the day nor the hour when the
Son of man cometh" (Matt. 25:13).

May we all so live that we can real-
ize the words spoken on the cross by
our Savior, "Today shalt thou be with
me in Paradise."

"And the gates of it shall not be shut
at all by day: for there shall be no
night there" (Rev. 21:25).

Harrisonburg, Va.

ROMANS XIII

By B. B. Kautz

For the Gospel Herald.

For some unknown reason this sub-
ject of our relation to the government
is not taught commensurate with its
importance. Perhaps it is because we
take it for granted that all of us have
a clear, scriptural conception of what
our attitude and duties ought to be.

As a peace-loving Christian people,

it is our desire to render to the govern-
ment our utmost scriptural loyalty
obedience, and co-operation. We want
to assure the civil authorities that we
love our country, and that we are in
sympathy with its Constitution and
laws. Also we wish to show them our
appreciation for the religious privileg-
es, protection, and consideration they
afford us.

Even though we are well-meaning
and conscientious in our life and con-
duct, yet because of our pacifistic atti-
tude during and since the World War
we, with other nonresistant denomina-
tions have become discredited in the
eyes of the government. (This we con-
clude from an opinion handed down by
the U. S. Supreme Court, Ohio case
about the year 1924.) It will take
years of meek and consistent Christian
living to regain the favor lost.

If we would consider the early
Christian Church (the Acts of the
Apostles) as the precedent for the ac-
tions of the Church today, we certainly
wouldn't partake in the politics of
the world, in any shape or form. Every
political alliance the Church has made
in the past has proved a detriment to
her. "Be ye not unequally yoked to-
gether with unbelievers" (II Cor. 6:
14).

There is a question in the minds of
some of our members, as to how much
they should partake in the political af-
fairs of the government; whether they
should vote or not. Nowhere in the
Bible do we read of the members in
the apostolic Church actively engaged
in the civil affairs of the government.
Neither did they criticize or find fault
with the way the civil authorities man-
aged the country in which they lived.
We will do well to follow their exam-
ple and keep aloof of all political en-
tanglements. The average Christian
knows so little about the intricate
workings of politics today, that most
often it proves a disadvantage to all
concerned, if they exercise their fran-
chise and vote for candidates or issues.

Those who vote place themselves
under what may prove unpleasant ob-
ligations, that of supporting the actions
and the decisions made by the candi-
dates they voted for. We as peaceful,
nonresistant people couldn't conscien-
tiously support our government offi-
cials' decisions if it would take the use
of force to carry them out. Since we
cannot unequivocally support them,
we shouldn't vote. However, we
should uphold our government with
our loyalty, obedience, prayers, and
possessions. (For our very lives are in
their hands, and we couldn't do aught,
except give them up, should the gov-
ernment choose to take them.) But
we should bear in mind that we, as
meek, nonresistant followers of Jesus
Christ, cannot use force, kill, or be a
means to slay our fellowmen; no not
even our enemies.

May the good Lord help us to find grace in the eyes of our government officials, "That we may lead a quiet and peaceable life in all godliness and honesty," until He comes.

Lancaster, Pa.

TRUTH

By A. W. Birky

For the Gospel Herald.

"What is Truth?"—Pilate.

"I am the way, the Truth, and the life."—Jesus.

There is no vocation or walk in life that is immune to the inroads of Satan. Since both the Church and the State have provided wonderful educational privileges, it is only the natural result for many, especially our young people, to find themselves gifted with ability to write and exercise themselves in supplying the readers with literature.

It is not a question, Should our young people develop their ability in this line? but, In what way can they develop the gift of supplying literature and be a real help to the Church? In days gone by anything that could be branded as a novel was condemned as unfit, or at least not edifying for a Christian to read. But with the general loosening of morals throughout the nation there is danger of some being caught unconcerned or even deliberately careless along that line. Christian novels! Can there be such a thing? What is a novel? It is a story that is creditable or believable yet untrue. O yes, some say there is a lesson in it. Of course there is some good in every novel. Satan isn't unwise enough to feed poison to anyone without mixing it with something otherwise beneficial.

First, we might consider stories in our own church papers. Some time ago a story appeared in one of our own publications labeled, "A true story." Has our selection of material for our young reading minds to feed on been so careless that a true story must be labeled such to get them to believe it?

One of the most unpleasant tasks a friend of mine ever had was when it was necessary for him to answer his little son and say, "No, the story in your little paper is not true." We are slowly absorbing a standard of literature that is not good.

May we by God's grace get back to the place where it can be truthfully said, "Every word in all publications printed by us through our own press is absolute truth." On the spur of the moment, some of our gifted writers may say that such rigid principles would warp the development of talent in our younger writers. Not so. You that enjoy story writing, just for your next story confine yourselves to absolute truth in every detail, and you will be surprised at the wonderful observation powers you have when you start

looking for material to write about. Wide awake as you have been in the past, your ability of observation and to notice the smallest details in life as you come in direct contact with conditions will broaden to such an extent that you will find special blessings instead of handicaps in writing out actual occurrences. Whether in stories or hard cash; there is always a detectable difference between the genuine and the counterfeit.

May this article not be a discouragement to any of our young writers. But may your abilities find outlet in greater and deeper things that will be a real means of the Church being able to say it is stronger and better for what you have contributed to it.

Shickley, Neb.

I AM

I cause much trouble in the world. I set men at variance one with another unnecessarily. I separate chief friends. I divide churches and hinder business dealings. I make life miserable for many people. I am the wedge which the devil tries to drive between every one who seeks to do the will of God. I am the cause of separation of many husbands and wives leading to divorce. I am often the cause of needless strife among boys and men and quarrel among girls and women. I am a hindrance to best social fellowship and true Christian happiness. I have caused trouble between nations, often leading to war and awful bloodshed. I do not seek arbitration, nor am I a friend with any form of tact or diplomacy. I shy at conference with either private or public interests. I have done much to separate brothers from brothers, sisters from sisters, children from parents, and parents from children. The chief ones who uphold me and support me are ignorance, prejudice, pride, self-will, discourtesy and bigotry—all backed by the great human foe, the devil.

I do not favor people living happily together if I can help it. Too many people have a nature upon which I thrive, for they generally get me to help them into trouble and blame others for it.

When history is finally written for all time and the Judge of all men makes it known in heaven, it may surely appear that I have played an important part in causing most of the trouble to which men are heir.

I flee from frankness, open-mindedness, charity, love and fair-mindedness. I cannot stand this sextette for they always bring my work to failure.

The greatest man who ever lived, Jesus Christ, suffered much from me and has suffered more since millions of His followers have also suffered more or less from me, even as He predicted in God's Word.

Every one should help to oppose me if they knew what was good for themselves and others. No Christian can be happy who harbors me, nor Christ-like if he help further my cause with anyone else.

Would you know who I am? I am **misunderstanding**, a combination of ignorance of facts, prejudice of mind, hate of soul and un-Christlikeness in spirit of men. May God give us all the grace and the peace that passeth all misunderstanding and keep our hearts in the love of God.—Sel. by Peter Zehr.

MORE ABOUT THE FIGURE SEVEN

By Raymond Mast

For the Gospel Herald.

In the last Herald issue there was an invitation for more sevens. Here are a few of them:

Lev. 23:15—Seven sabbaths be complete.

Deut. 16:9—Seven weeks thou shalt number.

Joshua 18:5—Divide into seven parts.

II Kings 5:10—Go wash in Jordan seven times.

I Kings 18:43—Elijah's servant told to go seven times.

Dan. 9:25—Seven weeks.

Psa. 119:164—Seven times a day praising God.

Isa. 11:2—The one who hath the seven spirits who are before His throne.

Rev. 1:4; 4:5—Seven lamps.

Rev. 5:6—Seven horns and seven eyes.

Micah 5:5—Raise against him seven shepherds.

Matt. 12:45—Seven other spirits more wicked.

Matt. 13—Seven parables of the kingdom of heaven.

Matt. 22:25—There were with us seven brethren.

Mark 8:5—They took up seven baskets.

Mark 16:9—Out of whom he cast seven devils.

Luke 11:26—They said seven loaves.

Gospel of John—Seven signs of works in the Gospel to prove Deity:

1. Creator (2:1-11).

2. Sustainer (4:46-54).

3. Empowerer (5:1-16).

4. Provider (6:1-15).

5. Protector (6:16-21).

6. Illuminator (Chap. 9).

7. Recreator (Chap. 11).

Seven signs of words. The answer of God to Moses.

I am—Jesus being God, and John's Gospel being the Gospel of the Deity.

1. Creator—I am the Vine.

2. Sustainer—I am the Way, I am the Door.

3. Empowerer—I am the Truth.

4. Provider—I am the Bread.

5. Protector—I am the Shepherd.

6. Illuminator—I am the Light.

7. Recreator—I am the Resurrection and the Life.
 Acts 6:3—Seven men of honest report.
 Acts 13:19—Destroyed seven nations in Canaan.
 Eph. 4:4-6—Seven ones.
 Rev. 5:1—Seven seals.
 Rev. 15—Seven last plagues.
 Suplee, Pa.

THE OPEN DOOR

(Continued from page 1013)

you may safely pass its portals into glory.

The mainspring of this combination is Faith;—faith in Christ. Faith, however, must not be mistaken for mere belief. The "devils believe and tremble," but none of them pass through. Faith carries with it the obedience to all of Christ's commands.

To this combination of the lock we may add, an elevation by the help of God's Spirit to high thoughts of the glory of God. Our thoughts play such an important part of life that we should by God's help elevate them high above the degradation of this sinful world. Observation of nature is a means to this end. Association and conversation with Jesus is the greatest stimulation to high and noble thought. We owe all things to Him.

We must not forget that a meditative spirit, able to perceive Jesus Christ with some clearness, is another combination which must not pass our notice. To meditate on God's order of things will be a means that will go a great ways to snap the mainspring of life to a position to open the door again. We please our friends best when we enjoy the order of things they furnish for us. To enjoy the work of the Holy Spirit makes another turn to the combination of our lock. Let us remember that worship of Christ is one of the most essential combinations; not formality of worship, but true worship which comes from the heart.

This worship is sweet with our friends here for a short time. What must it mean in the celestial regions beyond for all time to come! Communion with saints will surely give the lock another satisfactory turn. This elevates us far beyond the soot and dusty atmosphere of this domain to stratas of pure celestial air which will invigorate our spiritual life beyond our conception—communion uncondemned.

The second last of the combinations may be regarded as the delights of a knowledge of God. One more turn, and this is found in the sweets of Victory. Follow the thirteen expressions found in the Revelation, "that overcometh," and we will not be surprised that it will cause the great latch to click and the door once more open.

How beautiful, how inspiring, that Christ gave us the power to open and keep open this greatest blessing that

could be bestowed upon humanity. Oh, for an all-abiding faith to attain to spiritual life.

Greenwood, Del.

THE HOME

(Continued from page 1014)

and children and strangers within the gates taking part in the singing.

9. "Where the children are taught to work and are prepared to fight the battles and bear the responsibilities of life.

10. "Where the young may feel that they have a place of shelter and rest and service; the middle aged are faithful in bearing the burden and heat of the day; and the aged may spend the evening of their earthly pilgrimage looking forward with fond anticipation to the time when their enraptured souls will be transported to the home above."

Goshen, Ind.

CORRESPONDENCE

(Continued from page 1017)

der. And these with all others fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Many have been the prayers in behalf of Bro. Wm. E. Brenneman who has been seriously ill for a number of weeks from an appendicitis operation and pneumonia. At this writing he is some better. Grandmothers Swartzen-druber and Guengerich, Uncle Dan Wertz, Mrs. Joe C. Brenneman, Mrs. P. C. Brenneman, and others have been closely confined to their homes this winter because of illness and advanced age. Pray with us for the complete recovery of these afflicted ones.

Continual sub-zero temperature, high winds, snow upon snow, blocked roads, schools and churches closed, services postponed, coal panics, much suffering and many other inconveniences, characterizes the extraordinary winter we are passing through in Iowa.

Remember the Lord's work here in your devotions.

In His service,

Feb. 18, 1936. I. Mark Ross.

Bowdill, Ohio

(Pleasant View congregation)

The seventy-ninth anniversary of the founding of the Pleasant View Church was commemorated in its third biennial meeting held Jan. 26, 1936. This meeting is a home-coming in which former officers and members of the Church and Sunday school who are laboring in other fields of labor, respond with short talks, songs, etc., in an informal program. The report of all events of importance which have taken place since the last regular meet-

ing, being attached to a carefully prepared treatise on the "History of the Pleasant View Church" by Dema G. Horst, which covers its history from 1837 to 1934, enables us to have a very complete history of the church which is invaluable to present as well as future generations. A few statistics taken from this history may be of interest. The first church building was dedicated Jan. 26, 1857, costing about \$425.00. The present building was dedicated in Nov., 1891, cost \$3000. Number of members on that date, thirty-seven. Only five of this number are still living. Members received in 1935 twenty-five. Present membership ninety-one.

On July 25, 1935, Bro. Alva Wengert was ordained to the ministry. Pray for us.

Feb. 19, 1936.

Cor.

"BOUGHT WITH A PRICE"

My HANDS belong to God, therefore
 They shall be busy in His service, and not be idle. I can write letters for Him, or give out good tracts or gospels; and my hands can minister to needy or sick ones, in His name.

My FEET belong to God, therefore
 They shall not be found on the dance floor, nor other questionable places. Instead, they shall run errands for Him to hospitals, or to visit the poor, or aged, or burdened ones.

My EYES belong to God, therefore
 They shall not look on obscene things, nor movie shows, nor waste time on trashy novels and love stories, for God has better things for me in the glories of His Word, which I will read daily so as to get things from Him.

My EARS belong to God, therefore
 They shall not listen to dirty stories, or the silly parts of radio programs, or gossip. Instead I will hear what God shall speak. He will tell me the deep things (Psa. 85:8).

My LIPS belong to God, therefore
 They shall not be defiled by cigarettes or tobacco; it would ruin my testimony (I Cor. 10:31).

My MOUTH belongs to God, therefore
 It shall not say unkind words, nor foolish, idle talk, but shall glorify Him in testimony and personal work, in praise and prayer; souls are perishing (Matt. 12:36; Eph. 4:29; 5:16).

My MIND belongs to God, therefore
 I will not harbor unclean or evil thoughts, for sin begins in evil thoughts (II Cor. 10:5). I can think up and plan things for His glory. Everyone has some God-given talent. It is my duty and privilege to find out my talent and use it for Him (Eph. 5:16).

My HEART belongs to God, therefore
 It shall not be given to any ungodly

person. Better remain single than to become joined to an enemy of Christ who would make shipwreck of my happiness or endanger my soul in an unequal yoke (II Cor. 6:14). Wait God's time and you will get something far better.

Do you think all this is giving up a lot for Christ? But He gave up His life for you. When you do give up something for Him, it is like coming to Him with a handful of grass and then receiving in return a handful of diamonds; or like a pauper giving up a hut to go and live in a palace.—Sel. by Orrie D. Yoder.

IF

Grenville Kleiser

How Different It Would Have Been—
If you had only kept silent.
If you had been a little more patient.
If you had listened to good advice.
If you had promptly apologized.
If you had acted with prudence.
If you had avoided that bad investment.
If you had taken daily exercise.
If you had been more sympathetic.
If you had avoided that accident.

If you had controlled your temper.
If you had not run into debt.
If you had always been on time.
If you had said "No."
If you had started early.
If you had put it into writing.
If you had said the timely word.
If you had eaten in moderation.
If you had stayed at home.

If you had guarded your health.
If you had recognized your fault.
If you had been industrious.
If you had generously acquiesced.
If you had not blundered.
If you had persevered.
If you had daily prayed.

—The Watchman-Examiner.

MY SAVIOUR

By Geraldine Cashman

For the Gospel Herald.

Jesus is the Saviour lowly,
He is also just and holy,
And He is in every place.
Oh! He has such matchless grace.
He is higher than the mountain,
And He sparkles like a fountain.
Jesus is high, so high above,
Yet His tenderest, earnest love
For all sinners He does call.
Oh! Accept His all in all.

Altoona, Pa.

Sin is an awful fact. It beggars description. Like the shirt of Nessus, it burns one alive. As that poisoned garment ate away the muscles of the victim in his vain attempt to rid himself of it, so sin will destroy the power of him who becomes its victim. Eternal death is eternal sin, sin through all the ages.—T. W. Chambers.

RELIEF NOTES

To the many who contributed clothing for the Russian Mennonites through the Scottsdale office, as a shipping point, we want to share the following letter from Bro. David Toews, Rosthern, Sask., Chairman of the Canadian Mennonite Board of Colonization:

"With sincerest gratitude I would herewith acknowledge receipt of your valuable shipment of clothing which reached us this morning (Jan. 23). Kindly extend our heartfelt thanks also to all your kind people who have again been willing to come to our help.

"We have quite a severe winter and owing to poor crops in so many places there is great need for help in the way of clothing and otherwise among our people here. The clothing so far received had all been distributed and we had over 100 applications for help which we were unable to fill out; all the more we appreciate your help which again enables us to help quite a number of needy families and thus to bring joy and comfort into many homes."

Shipments had been made earlier from other points, such as Lancaster and Elkhart. The Scottsdale shipment consisted of 27 cartons and 3 barrels, making a total of 1232 pounds. It came largely from Western and Central Pennsylvania, Maryland, Virginia, and Ohio. We thank the sewing circles and congregations for their generous response and are glad to share with them the letter of appreciation from Bro. Toews.

John L. Horst, Sec'y.

Scottsdale, Pa.

SPECIAL MEETINGS

Sheridan, Oreg.

Report of Ministerial Meeting held with the Sheridan congregation, Dec. 3, 4, 1935.

Organization.—Mods., N. A. Lind, Amos Kilmer; Sec., J. H. Yoder.

Program and Speakers.—Song service, conducted by Wayne Yoder; Devotion (Phil. 2:1-13), Levi Kropf; The Divine Basis of Christian Unity, D. D. Miller; The Human Basis of Christian Unity, Orie D. Yoder; The Power of United Leadership, (a) in service, (b) in discipline, John Hochstetler; The Place of Conviction and Christian Experience in the Testimony of the Minister, Wm. Beechy; P. N. Roth, S. P. Shrock, Melvin Shrock; Responsibility of Church Leadership, H. A. Wolfer; The Importance of Indocctrination, G. D. Shenk.

Beside the above subjects, which were ably discussed throughout the two days of meeting together, the program provided for four different periods of open discussion at which time different ones took part. We were all richly fed and encouraged to ever press onward and upward and in the meanwhile be on guard, for the enemy is placing dangers and pitfalls all about us.

On Tuesday evening, Dec. 3, Bro. Paul Roth and Bro. O. D. Yoder conducted an open meeting, in which different ones present gave a few thoughts on the following subjects: Supporting the Ministry (a) by prayer, (b) by obedience, (c) by finances; The Minister an Example—I Tim. 4:12, 13; The Minister Holding the Respect of the Laity. Following this, Bro. Ernest Garber brought to the waiting audience a very interesting message on, "What do I Weigh in the Eyes of God?" Text, Dan. 5:27.

A Few Gleanings:—The oneness of Jesus and the Father reaching from heaven to earth into the hearts of God's children makes a true basis of Christian unity. To have a united church there must needs be a united leadership. Three divine standards for a basis of unity: (1) Love, (2) A miraculous oneness, (3) The Word. As leaders, the nearer we can be laymembers and still carry out our responsibilities the greater will be the unity. A disunited leadership spells a divided laity, thereby robbing the Church of her power with God, which in time proves disastrous. Compromise is not unity. As

divided discipline in the home is hurtful and ruinous to the child, so also the Church loses power with God for service through divided discipline as well as discipline exercised with partiality. The minister must believe what he teaches, and also practice or experience that which he believes and teaches. God has a definite order whereby to spread the plan of salvation to all men. It is enjoined upon the church to pray to God to send forth men into His great work. The responsibility of leadership is so great that God requires men to have certain qualifications before they can successfully fit into His plan as leaders. A few responsibilities of a minister: He must preach a complete message, as God has left it for us. He is to be an example, a pattern. He must watch for the souls of those given to his charge. A few qualifications of a leader: He must be a man given to much prayer and Bible study. He must be subject to leadings of the Holy Ghost. He must be faithful and true to the charge committed to him. It is God's will that we should be rooted, grounded, settled, established and not be unstable, it is necessary to be certain that our teaching stands the test of God's Word, because people believe as they do by or through the teaching they receive. Lack of indoctrination produces weak and sickly professors. There is beauty in the doctrines of God and His Word if we catch the spirit of the same; but if we only get the letter the doctrines become dry facts to our tastes. Indoctrination stabilizes and draws people closer to God; but to be careless in this and loose will drive people away.

The last number on the program was: What should be My Attitude to the Church Discipline? Every ordained man present responded in answer to this question—which included six bishops, eight ministers, and four deacons. There was liberty for others in the audience to also give expression, to which there was a response from several of the brethren.

Secretary.

Lansdale, Pa.

Report of the Bible Instruction Meeting held at the Plain Mennonite Church near Lansdale, Pa., Jan. 11-14, 1936.

Bro. Chester K. Lehman of Harrisonburg, Va., conducted studies in Romans throughout the nine sessions of the meeting. The following thoughts were gleaned from the Book of Romans:

The Book of Romans is reported to be the greatest epistle ever written. The theme is given in Chap. 1, verse 16. The mountain peaks of the book are Chap. 3:10; Chap. 5:1; Chap. 8:1; Chap. 12:1. Heathen have no excuse for not knowing God, they have the light of nature. God will judge according to truth and works, the secrets of men will be made known, according to the Gospel which Paul declares. "There is none righteous, no not one." A life size photograph of the sinner. By the law no man is justified; by the law we have the knowledge of sin. Justification by faith is an O. T. doctrine, example Abraham. Christian religion is pre-eminently the Faith religion. Faith is to trust God to the extent of absolute surrender of self. Justification offers peace, joy, happiness, and patience in tribulation. Paul was not throwing to the winds the living of a holy life. Biblical Faith always includes a life of Holiness. The acquitted Christian is dead to sin. Chap. 7 an account of Paul's experience before his conversion in the light of his conversion. The child of God is free, in the Spirit he can cry "Abba Father." Christian security on God's part can't fail, but men dare not become careless. Paul speaks of two Israels, natural Israel and Spiritual Israel. The doctrine of election is based on two things: (1) the absolute sovereignty of God; (2) man created a free moral agent. God didn't forsake Ishmael, Esau, and Pharaoh before they first forsook God. God did His utmost to prevent Israel from going in-

to captivity without interfering with their own free will. Israel's rejection was inexcusable. In Chap. 11 the first 25 verses refer to Natural Israel, from verse 26 on refers to Spiritual Israel. We can't hold out grace to an ungodly world when the scriptures show the day of grace closes. God is willing to receive anyone, Jew or Gentile, until the day of grace closes. Israel can be grafted in if they don't abide in unbelief. The first eleven chapters are Doctrinal, the last five are practical. The purpose of the teaching is to lead people to action. Because of the mercies of God our lives should be transformed by the renewing of our minds. Performing special duties of humility, service, and love, to our fellowmen. Paul emphasizes complete separation of Church and state. Every political office runs counter to Christian principle. The non-resistant Christian doesn't exercise his franchise even in voting. Do not judge others. Do not tempt others. Follow the example of Christ. Paul was acquainted with the Church at Rome. He knew the Brethren and Sisters by name.

The following subjects were discussed by Bro. John F. Bressler of Lancaster, Pa.: Duties of the ministry and laity; Reverence; S. S. Lesson; The Temple of God O. T. and N. T.; Sermon "Guides for Youth;" Scriptural Teaching on Peace; Opportunities for Our Young People; A Living Sacrifice; The Destiny of Man. Bro. J. A. Heatwole of La Junta, Colo., substituted for the first subject in Bro. Bressler's absence.

We are admitted into the Church by the Holy Spirit Baptism, then we are members one of another. We all, minister and laity, should be prompt and regular in attendance, and we owe it as our duty to be sociable one with another.

We should be reverent to parents, leaders, (our seniors), and God. There is no place where we can afford to be irreverent of sacred things.

The first temple is natural, the second spiritual. This is applicable to the O. T. and N. T. respectively. God works progressively and never goes backward. David prepared for the Temple (blueprints, material and money) and Solomon built it. The glory of the second temple was greater than the glory of the first, because Christ came into it. The only place where God can dwell is in a pure heart (cleansed by the blood of Christ) and not in a material temple made with hands. "The Word was made flesh and [tabernacled] dwelt among us." The individual believer is the temple of the Lord and the body of believers is also the temple of the Lord. The living Church is built upon "the foundation of the apostles and prophets Jesus Christ being the chief cornerstone." Take out Christ the cornerstone, and you have no temple (church) left.

Peace means "Oneness", it is more than a truce. Peace is welding together something that was broken. If people don't love each other there is no peace, even if they don't actually fight. Take Christ for an example, when He was reviled, He reviled not again. When we pray "Thy Kingdom Come," we are praying for the Kingdom of peace (Christ) to reign in our hearts. Go out into the world and live a life of Peace.

Young people, study the Bible, learn to work, acquire good habits, attend church, get busy for the Lord. When God opens the door make use of the opportunity. Be willing when called to service.

Truth in itself is never contradictory. Extremists are usually wrong. We may not change a word of Scripture to suit our notions. Man never has a right to do evil that good may come.

Our purpose in this life is to prepare ourselves to be worthy sons of God. We cannot fathom the nature of the two destinies. Men need never experience the suffering in the destiny of the wicked, if they choose right and live true to God. J. C. C.

Married

Kennel—Lichti.—On Feb. 12, 1936, at the Salem Mennonite Church near Shickley, Neb., Bro. Harry Kennel and Sister Silvia Lichti, both members of Salem congregation, were united in holy marriage by Bro. Peter Kennel. May God bless them through life.

Eichelberger—Miller.—On Feb. 2, 1936, Bro. Warren Eichelberger and Sister Ruth Miller, both members of the Salem congregation near Shickley, Neb., were united in holy marriage at the home of the bride, Bro. Peter Kennel officiating. May God's blessings attend them through life.

Yoder—Burkholder.—Dec. 31, 1935, at the home of the bride's parents, Bro. Paul Yoder of the Olive congregation and Sister Ruth Burkholder of the Elkhart congregation, both of Elkhart, Ind., were united in the bonds of holy matrimony, Bro. D. A. Yoder officiating. May the blessings of God be with them through life.

Obituary

Gerber.—Harris Edwin, son of Otto and Lila Gerber, Kidron, Ohio, was born in Massillon City Hospital Feb. 10, 1936; died the same day. He leaves his father, mother, grandparents, and many other relatives. Funeral services were conducted in the home Feb. 11 by I. J. Buchwalter. Text, Mark 10:14. Interment in Sonnenberg Cemetery.

Davis.—Marvin Lee, son of Delbert L. Davis, was born at Gunn City, Mo., Sept. 13, 1915; died at the General Hospital in Kansas City, Mo., Feb. 10, 1936; aged 20 y. 4 m. 27 d. He leaves his father, mother, 1 brother; also Grandmother Davis, in whose home the funeral services were held at Gunn City, Mo., Feb. 12, conducted by I. G. Hartzler. Interment in the Gunn City Cemetery.

Metz.—Samuel Metz was born in Pond Bank, Pa., Jan. 11, 1877; died Dec. 25, 1935; aged 58 y. 11 m. 15 d. He was found dead in his bed in Chambersburg, where he lived for a number of years. He is survived by his widow, 2 sons (Richard and William), 1 daughter (Ida), 1 brother (Harvey of Pond Bank), and 3 sisters (Mrs. Stickler of Stoufferstown, Mrs. Florence Hutchinson, and Mrs. Sadie Fleece). His brother (Joseph) who died in 1910, was the first member of the Mennonite Church in Pond Bank. Services were held in Pond Bank Mennonite Church Dec. 29, 1935, by H. E. Shank. Burial in cemetery at Mont Alto.

Bender.—Mary Rhone, wife of Steward Bender, was born May 6, 1909; died June 21, 1935 from complications in the Chambersburg Hospital. She was baptized and received into church fellowship just before going to the hospital. She is survived by her husband and 4 small children (An infant babe died May 8); also by her father (Wm. Rhone), and 2 brothers (Thomas and John), 2 sisters (Mrs. Harry Bumbaugh and Mrs. Earl Dehart), all of Pond Bank. Services were held June 23 in the Mennonite Church in Pond Bank by Harvey E. Shank. Text, Jer. 15:9. Interment in cemetery adjoining church.

Martin.—Lloyd L., son of John and Malinda Martin, was born near Clare, Mich., May 29, 1910, and departed this life at Logansport, Ind., Feb. 6, 1936; aged 25 y. 8 m. 7 d. In early childhood he came with his parents to Nappanee, Ind., where he lived most of his life. He accepted Christ as his Savior and united with the North Main St., congregation in Nappanee, in 1924. He leaves his father, 4 brothers (Ancil, Loren, Floyd his twin brother, and Ross, all at home), 3 sisters (Mrs. Elmer Thompson of Nappanee, and Bessie and Esther also at home). Funeral services were held Feb. 8, at the Mennonite church at Nappanee, conducted

by Homer F. North. Burial in the Union Center Cemetery.

Glick.—William N., son of Noah J. and Corn Glick, was born March 8, 1914; died Jan. 19, 1936, ten minutes after reaching the hospital from the accident which occurred at the railroad crossing at Lagrange, Ind.; aged 21 y. 10 m. 11 d. He leaves his mother, 4 brothers (Daniel, Harvey, and Noah of Shipshewana, Jacob of Wolcottville), 4 sisters (Elizabeth and Mattie of Topeka, Clara and Esther at home), a stepfather (Manass E. Miller), 5 stepbrothers, and 3 stepsisters. His father, 1 brother, and 2 sisters preceded him in death. Funeral services were held at Shore Mennonite Church, conducted by the Brethren Percy J. Miller and Y. C. Miller. Text, II Kings 2:11.

Black.—Martha G., daughter of Solomon and Ellen Good, and wife of Clinton E. Black, was born in East Vincent Township, Pa., on Nov. 26, 1898; died in the Pottstown Hospital on Feb. 10, 1936; aged 37 y. 2 m. 14 d. She leaves her husband, 2 small children, her aged father, 3 sisters, and a large number of friends who loved her for her devoted Christian life. She was that ornament of a meek and quiet spirit which in the sight of God is of great price. She exemplified the simplicity of the Gospel of Jesus Christ and well could her husband select for her text, (Mark 14:8), "She hath done what she could." Funeral services were conducted at Vincent Mennonite Church by Bros. Warren Bean and E. W. Kulp.

Miller.—David Kermit, son of Kermit and Beulah Miller, was born at Goshen, Ind., June 6, 1935; died of pneumonia near Goshen Feb. 2, 1936. He leaves to mourn his early departure his father, mother, 3 sisters (Charlene, Aldine, Dolores), 1 brother (Darrell), 2 grandfathers, 1 stepgrandmother, besides a number of other relatives and friends. Funeral services were held at the Shore Mennonite Church in charge of Bro. Percy J. Miller assisted by Bro. Alvin W. Miller of Walnut Creek, Ohio. Text Mark 10:14. Interment in adjoining cemetery.

"Deep in our heart lies a picture

Of a loved one gone to rest;

In memory's frame we will keep it,

For he was one of the best."

Meyers.—Dillon, son of Henry and Sophie Meyers, was born in Paulding Co., Ohio, Nov. 28, 1852; died at the home of his niece (Sophie Meyers) near Cloverdale, Ohio, Feb. 9, 1936; aged 83 y. 2 m. 11 d. He is survived by 1 sister (Susan Eshleman of Waynesboro, Pa.), 2 brothers (Daniel of Defiance, Ohio, and Henry of near Oakwood, Ohio), and many other relatives and friends. On Feb. 9, 1936, he was baptized and received into the Mennonite Church by Bishop J. M. Shenk of Elida, to which faith he held till his death. Funeral services were held Feb. 12 at the Cascade Church near Cloverdale, conducted by G. H. Brunk and E. E. Zuercher. Texts, Phil. 1:21; Jno. 3:15. Burial in cemetery near by.

"The lights are all out in the mansion of clay,
The curtains are drawn for the dweller's away;
He silently slipped over the threshold of night,
To make his abode in the city of light."

Leaman.—Alice H., daughter of John and Elizabeth (Haverstick) Stoner, was born Sept. 20, 1861; died Dec. 12, 1935 at her home near Strasburg, Pa.; aged 74 y. 2 m. 22 d. She was a member of the Mennonite Church for many years. On Monday evening, Dec. 9, while she was getting ready to retire for the night she was stricken with a stroke. She peacefully passed away the following Thursday morning. How we miss her, but we know she has a better home and we can say, "Thy will be done." Her husband (Reuben B. Leaman) preceded her in death 18 years. She leaves the following children: Anna, wife of David H. Breckbill; Lizzie, wife of M. Rohrer Laman; Mary, wife of Amos H. Mellinger with whom she made her home; and Harry, all living in Lancaster County, Pa. She also leaves 2 brothers (John and Ephraim Stoner). Funeral services were held

Dec. 15, conducted at the home by Bro. Jacob Harnish and at the Strasburg Mennonite Church by Bro. Frank Herr and Bro. David Landis. Interment in adjoining cemetery.

Mack.—Mary H., daughter of Adam and Elizabeth (High) Mensch, was born Oct. 4, 1863 at Ringing Rocks, Pa. At the age of 6 years she moved with her parents to Yerkes, where she lived till a little over a year ago, when she moved to her daughter's home at Bally. Here she peacefully fell asleep on Feb. 7, 1936 from a stroke; aged 72 y. 4 m. 3 d. On Dec. 4, 1886 she was married to Jesse Mack who preceded her in death 16 months ago. To this union were born 4 sons and 1 daughter (John M. of Mainland, Elmer M. of Collegeville, Andrew M., Pre. Jesse M. of Yerkes, and Mrs. John Ehst of Bally); also 21 grandchildren and 2 great-grandchildren. Funeral services were held at the home of the daughter by Brethren John Kriebel and Elias Kulp, and at the Providence Church near Yerkes by Brethren Warren Bean, Irvin Landis, and Jacob Landis. Text, I Sam. 20:3. Interment in adjoining cemetery.

Diller.—George, son of Samuel and Elizabeth Diller, was born March 23, 1862; died at the Memorial Hospital, Lima, Ohio, from a major operation followed by a heart attack, Feb. 10, 1936; aged 73 y. 10 m. 17 d. He was united in marriage to Lydia F. Brenneman, Nov. 21, 1885. To this union was born 1 daughter (Mrs. Amundus Brubaker) who survives him. He is also survived by 3 grandchildren, 2 brothers (Samuel and Andrew, both of Elida), and many other relatives and friends. He with his wife united with the Mennonite Church in their early married life. He lived a faithful Christian life to the end. He was always a regular attendant at the house of worship when health permitted. Funeral services were held on Feb. 13 at the Salem congregation by O. B. Shenk and B. B. King. Interment in a nearby cemetery.

"Father dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Gehman.—Peter B. Gehman was born July 9, 1853, near Mohnton, Pa.; died Feb. 15, 1936, at the place of his birth; aged 82 y. 6 m. 6 d. His wife, Susanna (Longenecker), died 9 years ago. In the meantime two daughters (Lydia Ann and Maria) were called away. Now the father has gone to join them in the heavenly land. He was a faithful member of the Bowmansville Mennonite congregation. He was a brother of faith and hope in Christ Jesus. Being gifted to look on the bright side of life in time and for eternity made him a beloved brother by all. In his last few days, which were spent in suffering, he said, "The Lord has given me many good days; why should I not also suffer for Him?" He lived his retired days with his only son, (Peter) who lives on the old homestead farm. There remain the aforementioned son, 1 grandson (Charles) and a daughter (Emma). He left an only sister (Hannah), the sole survivor of a family of 10 children. Funeral services were held Feb. 19 in the Allegheny Church, his nearest place of worship, a place he filled whenever possible. Bro. Isaac W. Geigley served the occasion. Text, Amos 5:12 (latter clause); I Cor. 5:10.

Kreider.—John H., son of Amos B. and Catherine (Huber) Kreider, near Neffsville, Pa., was born July 8, 1866; died Dec. 11, 1935, of a complication of diseases; aged 69 y. 5 m. 3 d. He is survived by his wife (Anna L. Heller), 1 son (Amos) with whom he resided, 4 grandchildren, and the following brother and sisters: Mrs. Lizzie Miller, Millersville; Mrs. John Newcomer, Mount Joy; Mrs. Daniel Good, East Petersburg; Daniel Kreider, Fruitville; Mrs. John Brubaker, Kirkwood. A daughter (Edna Nissney) preceded him in death. He was a member of the East Petersburg Mennonite Church for many years and his seat was seldom vacant. He was a kind father and grandfather. He was bedfast for 12 weeks, in which time he was

very patient, often saying he was not sick only resting, until he peacefully fell asleep. Funeral services were held Dec. 14, conducted at the home and East Petersburg Church by Frank Kreider, Henry Lutz, and John Gochbauer. Interment in the adjoining cemetery.

"Father, now your place is empty,
And your face we see no more;
But we hope again to meet you,
Over on the other shore."

The Family.

Troyer.—Noah J. Troyer was born in Holmes Co., Ohio, Feb. 8, 1857; died in Stark Co., O., Feb. 1, 1936; aged 78 y. 11 m. 23 d. On Jan. 22, 1880, he was united in marriage to Sarah Mast. To this union were born 7 children, 3 sons and 4 daughters. In the year 1910 he with the family moved to Stark Co., and lived in the vicinity of Canton until a few years ago, when he and his companion made their home with their daughter, Mrs. H. W. Shank. He united with the Walnut Creek Mennonite Church in his younger days, then later transferred his membership to the Canton Mennonite Mission Church, in which he continued faithfully. He is survived by his wife, 2 sons (Elmer, of Bolivar, O., and Herbert N. of Hudson, O.), 4 daughters (Mrs. J. C. Rowles, of Canton, O., Mrs. H. W. Shank, of Paris, O., where he had his home, Mrs. Wm. Brown, of Stone Creek, O., and Mary of the home), 20 grandchildren, 4 great-grandchildren, and a number of nephews and nieces. One infant son preceded him in death. Funeral services were held at the Beech Mennonite Church and were conducted by the brethren Wm. Detweiler and O. N. Johns. Text, Eph. 2:21, 22. Interment in the adjoining cemetery.

Martin.—John N., son of Joseph C. and Katie (Birky) Martin, was born near Hopedale, Ill., Nov. 26, 1881; died Feb. 9, 1936; aged 54 y. 2 m. 13 d. He died at the St. Francis Hospital in Peoria, from injuries he received Nov. 15 from a fall at his home near Hopedale when he was working in a corn crib, seriously injuring himself, breaking a hip and other minor injuries from which he never recovered. He was taken to the hospital immediately, but all that human hands could do was to no avail. He accepted Christ as his Savior in early youth and united with the Mennonite Church; always lived a consistent Christian life. He was always ready to help those in need. He was never married. He leaves 2 brothers (Joseph B. of Greentown, Ind., Daniel A. of Delavan, Ill.), also leaves 13 nieces and nephews to whom he had greatly endeared himself. His father, mother, and sister Katie (Cripe) preceded him in death. He tenderly cared for his mother for several years until she passed away. Funeral services were held Feb. 12 at the Hopedale Mennonite Church conducted by Brethren Simon Litwiller and J. D. Hartzler. Burial in the Hopedale Mennonite Cemetery.

"He's through with all his suffering,
To him there is no pain;
He left his earthly troubles,
For the heavenly crown he's gained."

Detweiler.—Christian B. Detweiler was born Aug. 11, 1865, in Huntingdon Co., Pa.; died Feb. 2, 1936, at the Mennonite Hospital and Sanitarium, La Junta, Colo., at which place remains were laid to rest Feb. 4. Funeral services were conducted by Bro. Allen H. Erb (text, Jas. 2:5), assisted by Bro. E. E. Showalter. The girls at the Hospital rendered song service. The relatives and friends of the east side feel indebted and express gratitude to the western brethren for services in behalf of Bro. Detweiler. He was aged 70 y. 5 m. 21 d. He was the youngest of 5 brothers and 6 sisters. He was of the family of Christian and Rachel (Zook) Detweiler, who lived and died near Allensville, Pa., of whom 2 daughters survive (Sister Lydia Miller, of Elkhart, Ind., widow of Jacob R. Miller formerly from Iowa; and Sister Rachel Zook, aged 78, wife of Bishop John P. Zook of Belleville, Pa.). His wife and only child preceded him some years ago. He lived alone many years in the vicinity of La Junta,

Colo. He was found shortly after becoming ill and immediately taken to the hospital and given the best of care. He was able to talk till the last few days of his illness. Scripture reading and prayer was offered almost daily in the earlier stages of his illness which he enjoyed very much. He showed a living testimony of faith in his Lord. Thus has closed a life that has been filled with sorrow and trial.

Short.—Lydia, the last one of a family of fourteen children born to Daniel and Mary Short, was born July 10, 1862, near Archbold, Ohio, near the place of her death; died Feb. 3, 1936; aged 73 y. 6 m. 21 d. She was united in marriage with John C. Short Jan. 20, 1881. They shared the joys and sorrows of life for a little over 51 years. To this union were born 4 sons and 7 daughters. Her husband answered death's call on March 17, 1932. In patience she bore her sufferings until death relieved her, often expressing her desire to be with her Savior. She leaves 3 sons (Adam J. and Clinton J. of Stryker, Ohio, and Ed. A. of Orrville, O.), 5 daughters (Mrs. Eli D. King, Mrs. Clarence G. Leu, Mrs. Jefferson Wyse, Mrs. Verdon M. Greiser of Archbold, and Mrs. O. D. Short of Stryker, O.), 26 grandchildren, 7 great-grandchildren, and a host of relatives and friends. One son, 2 daughters, and 3 grandchildren preceded her in death. She accepted Christ as her Savior in her youth, and united with the Mennonite Church. She was a loyal and loving wife and mother, being constantly devoted to the spiritual and material interests of her family and the Church. Funeral services were held Feb. 6 at the Lockport Mennonite Church, conducted by S. D. Grieser, assisted by E. B. Frey. Interment in adjoining cemetery.

"Mother, dear, we all do miss thee,
Thou hast gone from us away,
To rejoice with thy dear Savior
In the realms of endless day.
Two long years thy sufferings lasted,
Meekly thou didst bear them all,
Did'st not murmur in impatience
But awaited God's last call."

Brenneman.—John C. Brenneman was born near Kalona, Iowa, Feb. 14, 1865; died at his home near the same place July 22, 1935; aged 70 y. 5 m. 8 d. In his youth he united with the Amish Mennonite Church and remained faithful until death. In 1889 he was married to Armina Hochstetler with whom he lived for almost 46 years. To this union were born 12 children. Those left to mourn his departure are his bereaved companion and the following children:—Mrs. Eli S. Yoder, Chriss J., Mrs. Sam Steckley, Henry J., Mrs. Truman Erb, Leroy, John F., Elmus R., Elmer G., Mrs. Richard Yoder, Mrs. Harold Miller; also 37 grandchildren. He was preceded in death by 1 infant daughter (Gladys Pauline), 1 grandchild, also his father, mother, 3 brothers (Abraham, Jacob, Samuel), 2 sisters (Emma, Sarah). Those of his brothers and sisters who remain are Peter C., Will C., Joe C., Mrs. A. B. Gingrich, Mrs. J. G. Marner, Mrs. Dan Gascho. He was a hard working man always and willing to lend a helping hand to his neighbors when needed. He was seldom absent from church services and while he never took an active part in church work, yet he was faithful to the best of his ability. On Sunday, the day before his death, he was at his usual place in church and apparently in good health. On Monday morning he went about his chores as usual but complained of not feeling well, and soon returned to the house. At noon he ate a hearty dinner, after which he lay down. At two o'clock he was suddenly stricken with an acute heart attack and the spirit took its flight. Funeral services were held at the Lower Deer Creek Mennonite Church, conducted by John Y. Swartzendruber and D. D. Miller. Text, Num. 23:10. All the children were present but one son, Leroy of Colorado Springs, Colo.

"Father has gone to that land of love
Beyond the blue skies to heaven above,
Where sickness and death and trials are over,
Peacefully resting on yonder shore."

TWO REPORTS

There have lately come from the press of the Mennonite Publishing House, two valuable reports in which our readers generally are interested. These reports should have been out several months ago, but circumstances beyond our control hindered their publication at an earlier day. Following is a brief description of them:

I. Report of Nonconformity Conference

This meeting was held at Kitchener, Ont., Aug. 26-7, 1935. This report consists of a brief preface and the addresses delivered before that body; the whole centering around the Bible doctrine of Separation between Church and World. All people interested in this great subject will want to read these addresses. The book contains 39 pages, and is being offered on terms that are within the reach of all.

II. Report of Mennonite General Conference

This report is divided into three parts, as follows:

1. Minutes of the meeting.
2. Reports of Church-wide boards and committees submitted to and appropriately acted upon by the Mennonite General Conference held at Kitchener, Ont., Aug. 27-29, 1935.
3. Sermons and addresses delivered before that body.

Among these sermons and addresses, as well as among those delivered before the

Nonconformity Conference, are masterpieces along their respective lines. The book contains 121 pages.

Plan for the Distribution of These Reports

The Executive Committee of the Mennonite General Conference sponsors the publication of these books. They are free to whoever wants a copy. That the load may not rest too heavily upon the Executive Committee, it is suggested that those who feel so inclined may make a little contribution, from five cents up, to the expense fund as the books are delivered.

Orders will be filled as long as the supply lasts. Let all our congregations send for as many of these books as they desire for distribution. Send all orders to the Mennonite Publishing House, Scottdale, Pa., and all remittances to the Treasurer of Mennonite General Conference, J. C. Frey, Archbold, Ohio.

EASTERN MENNONITE SCHOOL

Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work. Chester K. Lehman, Chr. Y. P. I. Com.

Free from the law, oh happy condition,
Jesus hath bled and there is remission,
Cursed by the law, and bruised by the fall,
Grace hath redeemed us once for all.
Now we are free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto me," oh hear the sweet call,
Come and He saves us once for all.

FEBRUARY SALE OF BOOKS

ERROR AND HERESY EXPOSED

Can you defend the Truth against prevalent false teachings and give Biblical answers when confronted by wrong doctrines? Arm yourselves by reading the books listed below. The authors of these works have made thorough study of their respective subjects. You may reap the benefit of their efforts at these low sale prices. These should be in every Mennonite library.

	Reg. Price	Sale Price
The Great Apostasy, C. F. Derstine, Paper.....	.35	.20
Ancient and Modern Idolatry, Derstine, Paper.....	.35	.20
The Yawning Pit of Lodgery, Derstine, Paper.....	.15	.10
Life Insurance, H. N. Troyer, Paper.....	.35	.20
Infant Baptism, J. Horsch, Paper.....	.40	.30
Worldly Conformity in Dress, Horsch, Paper.....	.15	.10
Présent Day Religions, J. D. Charles, Paper.....	.35	.20
Cloth.....	.75	.45
The Inadequacy of Evolution as a.....		
World View, C. K. Lehman, Cloth.....	1.25	.90
The Predicted Departure from the Faith, Burkholder, Cloth.....	1.00	.75
Ready Scriptural Reasons, Brunk, Cloth.....	1.25	.90

SPECIAL PRICES GOOD DURING FEBRUARY ONLY

Mennonite Publishing House, Scottdale, Pa.

ANNOUNCEMENT

To the Sewing Circles of the Lancaster Conference District

Many of the reports from the Sewing Circles of the Lancaster Conference District have not yet been sent in. Will kindly ask you to send them as soon as possible to

Nettie A. Leaman, Secy.
Ronks, Pa.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

Address.

Mennonite Publishing House,
Scottdale, Pa.

YOUNG PEOPLE'S INSTITUTE

of

Southwestern Pennsylvania Mennonite Conference

August 5 to 16, 1936

A twelve-day institute will be held in the Johnstown district of our conference during the period of August 5-16, 1936. This early notice is given so that those young people who may be already planning for their vacations during the coming summer may keep these dates in mind and consider this institute as a possible place to spend very profitably some time for spiritual and physical upbuilding.

More detailed notice will appear later, and from time to time.

Young People's Institute Committee,
C. F. Yake, Sec'y.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAR. 5, 1936

(Herald of Truth
Established 1864)

No. 49

EDITORIAL

"We know that we have passed from death unto life, because we love the brethren."

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever Set your affection on things above, not on things on the earth."

"Search the Scriptures."—Our Savior commands it, the noble Bereans practiced it, and no one can reverently follow their example without being greatly blessed by it. If "reading maketh a full man," they who make it a daily practice to read the Word of God can not but be filled with His truth and power. One of the neglected ways of reading the Bible is a continuous reading of it from beginning to end. We are not, like some, opposed to a topical study of the Word. It is a most impressive way of getting hold of the truth. But topical study is never so thorough but that it leaves certain portions of Scripture unread. You catch it all by occasionally beginning with Genesis 1:1 and reading continuously until you reach Revelation 22:21.

Summer Bible School Statistics.—

Elsewhere in this issue there appears a summary of reports from the various summer Bible schools held among us during the past year. We had intended to publish a tabular report of all schools held, but because of the crowded condition of the paper and because it is rather late to publish the extended report, we are publishing a mere summary, as prepared by Bro. C. F. Yake. The total number enrolled, about 11,500, is gratifying. We are pleased to note the growing interest in this work. May the blessings of the Lord accompany the work among our boys and girls.

A Day of Prayer.—At the recent meeting of the Executive and Mission Committees of our General Mission Board the needs of the Church with reference to our mission interests were discussed at length, and it was decided to suggest a day when the whole Church might be privileged to join in united prayer in behalf of the interests of the mission cause. But the cause of missions is only one among a number of causes that merit Church-wide attention and intercession before the Throne. If the united prayers of but two or three (Matt. 18:19) bring the divine response, how much more the prayers of the entire brotherhood? Several articles bearing on this subject appear in this number. We commend these articles for your special attention. "The effectual fervent prayer of a righteous man availeth much."

The person who sacrifices the common welfare of the community in which he lives or the church to which he belongs, for his own advantage or that of his nearest friends, thereby forfeits his right to the confidence of others or to hold a position of responsibility in Church or community. They who love God in the truest sense are also obedient to "the second commandment," namely, "Love thy neighbor as thyself." The Gospel standard, "In hon-

SCRIPTURE LIGHT

on

WHOLESOME DISCIPLINE

In the proper discipline of home or school or Church we need the wisdom that is from above. Hence the determining factor is suggested by the question, "What saith the scripture?" It is unfortunate that this fact is not more generally recognized; for the Bible is so clear and explicit and complete in its instructions on this subject that a diligent study of and obedient attitude towards this instruction of wisdom would save us from many a human blunder. Bearing in mind that proper training and not punishment is the foremost factor in scriptural discipline, let us notice a few of God's most specific instructions bearing on this subject:

Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.

And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.—Eph. 6:4.

If you would have ideal conditions in the Church, it is essential that there must first be ideal conditions in the home. As a rule the Church has little trouble with members who were favored with a scriptural training or discipline in the home. From infancy up, children ought to be trained for God. Let all parents remember their obligation to their children.

Remember NOW thy Creator in the days of thy youth.—Eccl. 12:1.

This is a companion thought to the one just considered; only this is an appeal to the child just coming to the age of accountability, while the former was an appeal and a reminder to parents. The idea that children (whether in the Church or out of it) must first go through a season of "wild oats"

our preferring one another," forbids that any one should sacrifice the interests of others in order to advance his own interests. Trust him who lives for the good of others.

sowing before they can settle down to a life of sanity is a most mischievous and destructive one. Why should we countenance anything in children that they must unlearn before they can live a life acceptable to God? We can not remember our Creator and forget His teachings. We should expect young people, as well as older ones, to be sensible, and loyal to God. The wholesome standards for young people are found in the Word of God, not in the perverted standards of a devil-controlled world.

Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.—II Tim. 4:2.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—I Tim. 4:16.

The leading thought in these admonitions is that of **INDOCTRINATION**. Other things being equal, the more fully indoctrinated a congregation is, the less trouble it has to maintain a scriptural discipline among the members. One of the foremost duties of the overseers in a congregation is to "feed the flock of God." This obligation extends to heads of homes, heads of Sunday schools, and heads of classes as well as heads of congregations.

And these words, which I command thee this day, shall be in thine heart.—Deut. 6:6.

Be thou an example of the believers.—I Tim. 4:12.

Neither as being lords over God's heritage, but being ensamples to the flock.—I Pet. 5:3.

The first of these references applies to parents, the second to preachers. In either case, the meaning is the same. It is not enough that we gave correct teaching. To be effective, our teaching must be by example, as well as by precept. Whatever we may have to bring before our families or our congregations must come from the heart, or our teaching is nullified by our lives. The only difference between the minister and the layman is the difference in station. The man who feels puffed up because of his being a bishop, a pastor, a missionary, or a superintendent lacks the first qualification of a successful disciplinarian. Not as a lord, but as a servant; not as clergyman but as an "ensample to the flock," as "an example of the believer," is the position that God would have all overseers to occupy. The Gospel sermon coming from a preacher whose life fails to exemplify what he preaches, has a hollow ring which falls flat upon the ears of the hearers and fails to have the effect on their lives that feeding from the pulpit is designed to produce.

Let the elders that rule well be counted worthy of double honour.—I Tim. 5:17.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.—Heb. 13:17.

The central thought of these and similar references is that the higher the esteem in which overseers and other leaders are held, the better it will be for the congregations under their charge. Discredit them in the eyes of their members, and you demoralize the discipline to the extent that they are discredited. The surest way to ruin your family, spiritually, is to parade the faults and shortcomings of Church leaders before their eyes. Respect for the Lord's anointed means respect for the Lord of these anointed ones.

This is only half the story. The other half relates to the elders or leaders themselves. "They watch for your souls, as they that must give account," is the correct description of the faithful overseer. Without this attitude there can be no efficient discipline. Given a well trained membership, a vigilant overseer who recognizes his responsibility to God and man, and a congregation with respect and appreciation for the faithful overseers and leaders, and you will find wholesome discipline and spiritual progress wherever this happy condition exists.

Him that is weak in the faith receive ye, but not to doubtful disputations.—Rom. 14:1.

Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.—Rom. 16:17.

If ye bite and devour one another, take heed that ye be not consumed one of another.—Gal. 5:15.

In meekness instructing those that oppose themselves.—I Tim. 2:25.

We are approaching the unpleasant phase of Church discipline. The best way to get favorable results is to frankly face these things, using scriptural methods. Following the above scriptures, we are admonished: (1) to be charitable with those who can not see all things as we see them, but not to tolerate unprofitable controversies; (2) to show the contentious man his place—quiet him if you can, expel him if you must; (3) to remember that contention in the congregation leads to disastrous consequences; (4) to overcome opposition, not with bluster and noise, for "the servant of the Lord must not strive;" but rather meet opposition in a meek and quiet spirit, meeting a contentious spirit with truth and love.

If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee . . . first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5:23, 24.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy brother . . . if he neglect to hear the church, let him be unto thee as an heathen man and a publican.—Matt. 18:15-17.

Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness . . . —Gal. 6:1.

Please read the omitted part of these verses. In these three portions of Scrip-

ture the entire ground of personal difficulties is gone over. And in each case we are told just what we ought to do under the circumstances. If we too less time accusing others of violating these scriptures, and took more time in prayerful meditation as to how we ourselves may put them into practice, it would be better for the cause in the long run. Taking it for granted that you are fully upon the altar of the Lord (and if you are not there you should not attempt to straighten others out until you yourself are right with God), you are here commanded: (1) to go directly to those whom you learn have something against you; (2) to go directly to those who have trespassed against you to an extent that you cannot be satisfied with them in their errors or offences; (3) to do your best to help win the fallen brother from the error of his ways. If you are right with God, these three scriptural admonitions are intended for YOU.

A bishop must be . . . vigilant.—I Tim. 3:2.

That is, if he is what he ought to be, he **MUST** be vigilant. How can he be otherwise if he is watchful of the souls of them who are under his jurisdiction, recognizing that he is one who "must give account" of his stewardship? As what is true of the bishop is true of all other disciplinarians in positions of responsibility. If you would keep your congregation in the best possible condition, you must be vigilant, watchful, prompt in administering discipline in accordance with the instruction of the Word, ready to keep your congregation fed with the heavenly manna suited to their highest interests, and as far as possible maintain the standards of the Gospel among the entire membership.

We have made but a bare beginning in what the Bible has to say with reference to scriptural discipline; but I trust that enough has been given to whet up the appetite of the interested reader and to spur him on to further investigations. All these Bible precepts are "given by inspiration of God and were conceived in the mind of the Infinite. If you are interested in maintaining wholesome discipline, turn to the Bible and get the best there is to be had on the subject.

MESSAGES FROM GOD'S WORD

By David D. Miller

For the Gospel Herald.

II. The Bible is a Message TO MAN

We are reminded of the visit that Ehud made to Eglon in Judges 3, when in the 20th verse he told him, "I have a message from God unto thee." Make your own application, but let's be brief in coming to the conclusion that the Bible is a definite message given to man in particular. Again, in Gen. 16, ". . . Whatsoever God hath said

unto thee, do." This still is splendid—the only thing to do, even though the scripture is found in the Old Testament. Read the first epistle of John to see how often the terms "You", "We", "Ye" etc., are used, proving the fact that God is speaking to man. "Every word of God is pure: he is a shield unto **THEM** that put **their** trust in him. Add **thou** not unto his words, lest he reprove **thee**, and **thou** be found a liar" (Prov. 30:5,6). Are we satisfied with the Bible as God gave it? and can we believe, accept and live it in that way, believing that it is for our very good?

After God had created man, and placed him into possibly the best and most beautiful place on earth, "The Lord God commanded the **man** saying": beginning at once to instruct and guide our first parents with His Word, the same Word that has been the only worth while guide ever since the human race is in existence. Thus it has ever been—God gave His Word—for man—for man's very good; and in all ages God has blessed man with His Holy Message in one form or another, except where man denied, rejected, destroyed and lost it himself. There has been in the past, and shall again be in time to come, "Famine . . . of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:1,12). The condition of these verses whether past, present or future is man's fault and not God's. God will in some way reveal His will to man, unless there is some condition which is man's fault that will cause Him (God) to allow His Word to be withheld.

Adam had no more than fallen into sin until God spoke, "Where art **thou**?"—God's Word to man. Unto Cain He said, "The voice of **thy** brother's blood crieth unto me from the ground."—God's voice in loving correction, for the good of Cain. As early, at least as Ex. 24:4 God had His Word recorded in writing, and this was continued at intervals until He had given us the Bible as we have it. And let us remember that it was the will of God that man be always instructed with the highest and most authoritative laws that could be given, which laws are none more or less than Holy Writ. And let us remember again that God never told a single man or woman, nor a human race, a single thing but what He knew to be the very best possible for those under consideration. Very early in His Book we read, "Now then, whatsoever God hath said unto **thee**, do" (Gen. 31:16). Let us conclude therefore that the Bible is the Word of God, that it was given for the good of man, and that aside from obedience to and proper observance of the words of this Book, man's longings will never be satisfied, nor will he ever be at his best.

The Bible was not given to be admired as a masterpiece of literature. It is that, and much more. The Bible was not given for the purpose of teaching poetry and science, though it has both. The Bible was not given to civilize the nations. It will do much more where it has opportunity. The Bible was not given to refine and culture the world; it has a message that goes deeper. The Bible was not given for the purpose of being criticized, though the Lord knew that criticisms would come; He also knew that the Word could stand the tests and onslaughts of all enemies. The Bible was not given for the purpose of being changed, though the Lord knew that there would be those who would "Wrest the scriptures to their own destruction." The Bible was not given subject to man's dictation; else God would have left man do some dictating at first. II Tim. 3:16. The Bible was not given for man to reject in part, and at random decide which is to be retained to suit his case. Rev. 22:18,19. The Bible, in its entirety (Matt. 28:18-20), was given of God **for man**, to lead him out of a life of sin, to redemption from sin, in Christ, as well as guide us in making practical in our living "in the flesh" the things God has given us to do and not to do.

Since the whole Bible was given for man, and we cannot "add to" and dare not "take away," then, as some would have it, there cannot be any "non-essentials." Why would God have given a message as important as is His Word, with only 50% or 75% essential or necessary? True, not all parts of the Bible are directly essential to our salvation, possibly, but if not essential in the matter of becoming saved, they are essential to our practical living, our knowledge, etc., proving that not one jot or one tittle should be trifled with or lightly considered.

Dear reader, let's accept the Bible as from God—with it solve every problem that confronts us; it was given for that purpose. Let us remember that every part is there for some purpose, and that purpose is to help us. We cannot disregard a part of it without doing injustice to the whole. Why should man even think of such a thing when God saw fit to put it all before our eyes as we have it. It is ALL for us. It is for our good. God did not leave His Word on earth for the lower animals, nor for the birds, nor for the fishes of the sea, but **FOR MAN**! Let us feast on it; let us love it; let us live it; it is our very LIFE here and hereafter.

Protection, Kans.

(To be continued)

When the world sees strife among the people of God, we are defeating the very purpose for which God sent His Son into the world.—Joshua B. Zook.

SPIRITUAL LIFE—DEATH—RESURRECTED IN CHRIST

By Joseph B. Diller

For the Gospel Herald.

"By one man sin entered into the world" (Rom. 5:12). Did not Eve sin as well as Adam, and more? as "the woman being deceived was in the transgression" (I Tim. 2:14).

Let us first look at the results of this sin of the first parents. **Death!** "Thou shalt surely die" (Gen 2:17). In Gen. 3:6,11-15, we see how in the partaking of the tree of knowledge of good and evil they partook of the spirit of man (I Cor. 2:11), carnal nature (Rom. 7:14), sinful flesh (Jno. 3:6), and that caused at once spiritual death; and death of the body at the appointed time. Their life before this was one spiritual life, "in the image of God" (Gen. 1:26); the image of Father, Son, and Holy Ghost, three in one (I Jno. 5:7). Both had that one spiritual life, and both sinned. The result was that mankind was separated from God by sin, and the spiritual life was dead until resurrected by Christ. That is why Paul says, "By one man sin entered into the world, and death by sin." This one spiritual life died and left the coming human family all by nature sinful, "without hope and without God in the world" (Eph. 2:12). But by the grace and mercy of God man could be and was redeemed. As this spirit of man has the knowledge of good and evil and is willing to confess what he did and receive the promise (Gen. 3:15), still that spiritual life was dead to man until resurrected by Christ. Their hope was to look by faith for the promise (Heb. 11:39).

Man was now by nature the child of wrath (Eph. 2:3), deceitful (Jer. 17:9), children conceived in sin (Psa. 51:5), in their own image (Gen. 5:3). Therefore "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Christ came into the world, suffered and died for us, thus paying the debt of sin, and was buried and rose for our justification. He thereby resurrected that spiritual life for mankind as promised. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (Jno. 11:25). This makes possible what is given in Jno. 5:24—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." It is not the individual being resurrected, as some claim. Christ paid the penalty, bore our sins in His body, and by one offering paid the debt and resurrected spiritual life once for all (Heb. 10:10). Regeneration, or the new birth must take place in each one, or he will be

forever banished from eternal happiness. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:12, 13). We are born of God through believing, which is by faith. It is the New Testament way of receiving spiritual life (Jno. 5:24; 3:15, 16, 36; 1:12, 13; I Jno. 5:1). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I Jno. 5:1). That Son said, "I am the way, the truth, and the life" (Jno. 14:6).

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). See the one spirit, one body, one life line of thought in this chapter. In John 15 we notice that the vine and the branches are all one life. Paul by experience says, "I am crucified with

Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

To be born of God does not make us so that we cannot sin any more. Christ tells us, "That which is born of the flesh is flesh" (Jno. 3:6). We have by natural birth the flesh and the spirit of man which is the active part of the flesh, and that stays with mankind from birth till death. When we are born again we take up our cross daily and follow Christ (Luke 9:23). That is why Paul says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). But let us praise God for the spirit of Christ in us as an abiding Comforter, and by that power we can fight the battles of life and look for His coming to take us to be with Him.

"So shall we ever be with the Lord." Souderton, Pa.

PREACHERS' PAGE

THE FOUR ABSOLUTES

There are four absolutes
That I would write in blazing light upon
The minds of men. These words are not designed

To curb our freedom, or give up a thing
Except that which we all deplore in others.
They are in fact the Golden Rule made real.
In short, To live by higher standards that
We most admire in lives of other men.

Absolute honesty!
We are the first to sense the consciousness
Of that which is dishonest in the lives
Of those with whom we live, and we deplore
Its evidence. Yet how can we be judge
Unless we, too, are ready to maintain
A life above reproach within this realm
Of honesty in all affairs of life?

Absolute purity!
The problem of all moral delinquency
Is one that leaves its burden and its woe
In many lives, and it receives our blame
More quickly than all other things combined.
Yet here, again, how can we hate the wrong
In someone else unless we live a life
That rests on purity that's absolute?

Absolute unselfishness!
We know how clear the life unselfish shines
When e'er we meet so rare a living gem.
And how we hate the many things we see
That show injustice and its selfish greed,
We know that if such things are e'er made right

We should, at least, begin to set the pace
For other men to follow . . . and they will!

Absolute love!
Yes, love for all of every race or creed,
And even though we hate the crime or wrong
That others do, we still can love the man
For what he could be, if his life had been
Inspired of love instead of by the wrong.
This was the most outstanding mark of all
That raised our Lord above mere mortal man.

"Impossible," we say,
For human mind to reach; and so it is,
If we rely upon our strength alone;
Yet by a fresh surrender day by day
To God, our Lord of Love, we can attain
To some approximation of the goal.
By following His guidance on the march,
We can rise up and conquer in His name!
—Earl W. Foster in Montreal Witness.

OF INTEREST TO PREACHERS

(Sermon Outlines)

By J. D. Mininger

For the Gospel Herald.

I. PRAYER

Text.—But prayer was made without ceasing
of the church unto God for him.—
Acts 12:5.

There are ten features we want to note regarding this verse.

I. Prayer was made.

These Christians not only knew about praying. There was a "performance" of it. "Lord teach us to pray."

II. It was an importunate prayer.

"Prayer was made without ceasing." "Men ought always to pray and not to faint."

"Because of his importunity he will rise and give him as many as he needeth." Luke 11:8. It is the effectual fervent prayer that avails much.

III. It was a united prayer.

Prayer was made—by the church. Two horses can pull a heavier load than one. Likewise two Christians have more power in prayer than one. "One shall chase a thousand, two shall put ten thousand to flight." In nothing does unity in the church count for more than in prayer.

IV. It was a prayer "unto God."

Prayer was made—of the church unto God. Too many prayers do not reach God. These prayers got into the presence of God. By virtue of the shed blood of Christ, let us come boldly unto the presence of God and there prevail.

V. It was a prayer with a specific purpose.

Prayer was made—for him. When a customer steps to the window of a cashier in a bank, he is specific in telling what he wants. In our praying let us be definite and specific.

VI. It was a prayer for a prisoner.

Peter the prisoner was bound with two chains. He was furthermore guarded by sixteen soldiers. He was behind an iron gate. There are many prisoners outside of prison walls today. They are chained with chains of sin. Shall we pray for their deliverance?

VII. It was a prayer for a preacher.

Like most other preachers, I suppose if those Christians would have so desired, they could have found some fault about this

preacher. They might have magnified and circulated reports about him, that would have been uncomplimentary. Instead they prayed unceasingly, unitedly, victoriously. What is my attitude toward those who have been divinely commissioned to watch for my soul as those that must give an account?

VIII. It was a prayer that brought sadness and death to the enemies of God.

"Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers and commanded that they should be put to death."—Acts 12:18, 19.

Are my prayers bringing consternation in the camp of the enemy?

IX. It was a prayer that brought gladness to the people of God.

"And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate."—Acts 12:14.

"Ask and receive," says Jesus, "that your joy may be full." Do you have the joy of answered prayer?

X. It was a vivid example of the true saying that "Prayer Changes Things."

In the beginning of the chapter we see Peter in prison and the sixteen soldiers at liberty. After the church prayed we have Peter at liberty and the sixteen soldiers ordered to "be put to death."

II. FASTING

I. Defined

Fasting is a temporary abstinence from food (and sometimes sleep) in an earnest endeavor to seek the favor of God; and in getting such aid as He alone can give.

II. Observed on Occasions of:

1. Chastisement. Joel 1:14; 2:12.
2. Public calamities. II Sam. 1:12.
3. Grave danger. Acts 27:33.
4. Affliction of others. Dan. 6:18; Neh. 1:4.
5. Private affliction. II Sam. 12:16.
6. Approaching danger. Esther 4:16.
7. Ordination of ministers. Acts 13:3; 14:23.
8. Paul at time of conversion. Acts 9:9.
9. Preparation for communion services.

III. Commanded

1. By Christ. Mark 2:20; 9:29.
2. Included in the "all things." Matt. 28:20.
3. God shows Himself strong in behalf of. II Chron. 16:9.

IV. Accompanied by:

1. Prayer. Ezra 8:23.
2. Confession of sin. I Sam. 7:6; Neh. 9:12.
3. Mourning. Joel 2:12.
4. Humiliation. Deut. 9:18.
5. Reading of Scriptures. Jer. 36:6.

V. Of hypocrites

1. Described. Isa. 58:4, 5; Matt. 6:18.
2. Boasted before God. Luke 18:12.

VI. Extraordinary fasts exemplified

1. Our Lord. Matt. 4:2.
2. Moses. Ex. 34:28.
3. Elijah. I Kings 19:8.
4. Daniel. Dan. 10:3.

VII. A National fast. Jonah 3:5-8.

VIII. Of Saints

1. David. II Sam. 12:16.
2. Nehemiah. Neh. 1:4.
3. Esther. 4:16.
4. Disciples of John. Matt. 9:14.
5. Anna. Luke 2:37.
6. Cornelius. Acts 10:30.
7. Apostles. II Cor. 6:5.
8. Paul. II Cor. 11:27.

IX. Results of:

1. Light break forth as morning. Isa. 58:8.
2. Health spring forth speedily. 58:8.
3. Righteousness go before them. 58:8.
4. Glory of the Lord—bring up rear. 58:8.
5. God answers prayer. Isa. 58:9.
6. Light rise in obscurity. 58:10.
7. Darkness as noon day. 58:10.
8. The Lord guide thee continually. 58:11.
9. Satisfaction in the soul. 58:11.

10. Be like a watered garden. 58:11.
 11. Be like a spring of water whose waters fail not. 58:11.
 12. Posterity blessed. Isa. 58:12.
 13. Delight in the Lord. Isa. 58:14.
 14. Ride on high places—victory. v. 14.
 15. Fed by the Lord. 58:14.
 16. Rewarded openly. Matt. 6:18.
- Kansas City, Kans.

SERMONETTES

Collected by J. G. K.

For the Gospel Herald.

(Christ)

Christ is the way, not the teacher of the way.

If Christ is the wisdom and power of God in the experience of those who love and trust Him, there needs no further argument of His divinity.

He who thinks he has no need of Christ, has too high thoughts of himself. He who thinks Christ cannot help him, has too low thoughts of Christ.

Christ did not come to take us out of the world, but to take the world out of us.

If Christ is not your Lord of all, He is not your Lord at all.

Christ fed the hungry multitudes, yet He hungered.

Christ is the King of kings, yet He paid tribute to Caesar.

Christ cast out devils, yet He was accused of being in league with devils.

Christ dries the tears of the brokenhearted, yet He wept.

Christ answers prayer, yet He prays.

Christ is the only true source of joy, yet He sorrowed.

Christ is the Good Shepherd, yet He was led as a lamb to the slaughter.

Christ is our sure defense, yet He was taken captive.

Christ created the world, yet He had no place to lay His head.

Christ is the world's Redeemer, yet He was sold for thirty pieces of silver, the price of a slave.

Christ gives the water of life freely, yet He said, "I thirst".

Christ raised others from the dead, yet He died and by His death on the cross abolished death.

When Christ was born midnight gloom brightened into midday brightness, when He died on the cross midday brightness darkened into midnight gloom.

Our attitude toward Christ's followers shows our attitude toward Christ Himself.

The best evidence of a living Christ is a Christian life.

A man may go to heaven without health, wealth, honor, education or friends, but he can never go to heaven without CHRIST.

Atglen, Pa.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

THE PASTOR

For the Gospel Herald.

A short course for ministers, prepared by T. K. Hershey for use during the Special Bible Term at Hesston College and Bible School, January, 1936. These articles, eleven in number, were afterwards written out and submitted for publication in the Gospel Herald.

I. The Pastor as a Man

By L. S. Yoder

A pastor is defined as one who pastures or feeds a flock, a shepherd, a guardian or keeper of souls, a spiritual overseer.

This being true, his responsibility is exceedingly great, and is very clearly set forth in Jer. 23:1, 2, where woe is pronounced upon the pastor who fails in his duty.

The pastor is divinely called by God and made a minister of the Gospel according to the gift of the grace of God (II Cor. 3:6; Eph. 3:7). God having considered him faithful enough to put him into the ministry (I Tim. 1:12), he should perform his task and so conduct himself, that God may not be disappointed in him, that he may prove himself worthy of his vocation, not failing to make full proof of his ministry.

The True Pastor

magnifies his office by living an inoffensive life, approving himself in all things as the minister of God in suffering for Christ's sake (II Cor. 6:3-10), so that there may be no reflection cast upon the ministry. Very zealously ought he to preach the Gospel entrusted to him, without fear or favor of men, and so glorify God.

It is his glorious privilege, as pastor, to bring comfort, peace, and rest to his flock, guarding them with his own life (I Thess. 5:14).

The Character of The Pastor

stands out clearly in I Tim. 3:1-7. There are sixteen characteristics of one that is faithful. He is of good report, without and within the Church, and if thus qualified, his influence will be felt wherever he goes. He will gladly bear patiently with the weak and remember after all that all men are human, each needing his counsel, comfort, sympathy, and help. What confidence a flock will have in such a pastor, and will gladly follow him into green pastures.

There are the young, who need to be carried in his arms. There may be sick and lame, who must be led and cured; but all need the nourishing pasture, water to quench their thirst and rest for their weary souls. He being full of love for his flock, he will see that the needs of each member are supplied, for to him they are a part of his life. There may be things, in which he may delight, of which he will deny himself lest he might bring offence to some weak

lamb, for he thinks more of the flock than he does of himself. He has a real sense of the sinfulness of sin and abhors it and gives the warning to his flock of approaching danger, protecting them with the sword of the Spirit to the sacrificing of his own life if need be that his flock may be saved.

The flock over whom the Lord has made him overseer, look to him

As a Pattern of Good Works

The apostle Paul told Titus to show himself a pattern in soundness in doctrine, gravity, sincerity, and in sound speech that cannot be condemned. In thinking of these things we are made to realize that many pastors are not very

(1) **Sound in doctrine.** It is sad to know that there are pastors who do not fully know where they stand or what they believe on some fundamental Bible doctrines. Some time ago I had a conversation with a minister (then of the Mennonite Church, but not now) who stated that he was not quite sure as to what he believed with regard to some of the vital Bible doctrines; and stated later that he is "not sure that hell is eternal." What can be expected of a flock over which such a minister is pastor? How can men who cannot locate themselves in their faith lead a flock right? What a poor pattern such a man is!

(2) **Gravity and sincerity** are virtues very prominent in the life of a faithful pastor. His work and conduct give expressions of these virtues to the extent that he gains the confidence of his flock, and as he labors among them they take on his nature as his life automatically and unconsciously speaks, "as ye see me do, so do ye."

(3) **"Sound Speech that cannot be condemned."** How terribly this pattern is shattered by the conversation of some pastors in their daily life. Jesus said, "Out of the abundance of the heart the mouth speaketh." Hence it is very evident that there is something seriously wrong with the heart when the conversation is not good.

Brother pastor, how high can you lift your flock, if the fountain of your thought-life is so corrupt that the pasture upon which your flock is fed is so mixed with poison or filth that it will sicken and perhaps cause to die the weak of the flock. "Keep your heart with all diligence, for out of it are the issues of life." Then shall your flock rise to higher planes as they look to you for pattern in speech. Remember that your thought-life cannot rise higher than its source. Hypocrisy will expose itself, so that life cannot always appear good when its source is corrupt. The pastor's conduct is after all only an overflow of the heart and registers itself on the outside. For, from within out of the heart proceed the contents of the heart. Read Mark 7:20, 21.

(Continued on page 1036)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A VERSE A DAY TO ENCOURAGE US TO PRAY

By J. D. Mininger

For the Gospel Herald.

The Sin of Prayerlessness

Thursday, February 27.

Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you.—I Sam. 12:23.

Recklessness of any kind is bad. We of course remember the story of "All for Want of a Horse-shoe Nail." Recklessness in prayer is worse. It allows Satan to come into the heart. Sooner or later it will result in disaster, defeat, disgrace and death.

God forbid that I should sin against the Lord in ceasing to pray.

The Only Possible Way to Bring Some Things to Pass

Friday, February 28.

Howbeit this kind goeth not out but by prayer and fasting.—Matt. 17:21.

There is great power in money, in organization and in the wisdom of this world. Combine them all and yet you are powerless to bring about the things most necessary for this life and for the life to come. "When nothing else can help, prayer (with fasting) changes things."

Prayer, Repentance, and Confession

Saturday, February 29.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes: And I prayed unto the Lord my God and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.—Dan. 9:3-5.

Daniel was perhaps the holiest man of his day: yet read this prayer of confession in Dan. 9:3-5. There is evidently a reason for the indifference and for the falling away of the nominal church of today. "He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Let us deal mercilessly with our own sins. By prayer, repentance, restitution and confession, let us get back to God, then we can sing—

"Joys are flowing like a river,
Since the Comforter has come;
He abides with us forever,
Makes the trusting heart his home."

Prayer and Fullness of Joy Sunday, March 1.

Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be full.—Jno. 16:24.

The expression, "that your joy may be full," is found three times in the Word of God. (Jno. 15:11; Jno. 16:24; I Jno. 1:4.) There is not much joy in a prayerless life. Sin causes joy to leak out. The joyless life is a charmless and powerless life. Shall we not pray with David: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners will be converted unto thee" (Psa. 51:12, 13).

Prayer and Fasting in Connection with Ministers being Ordained

Monday, March 2.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.—Acts 13:2-4.

The Lord has laid no weightier responsibility upon the church than those connected with the ordination of men to the ministry of the Gospel.

In the foregoing verses we have an account of an ideal ordination service. They ministered to the Lord and fasted. The Holy Ghost spoke: "Separate me Barnabas and Saul for the work whereunto I have called them." Again they fasted and prayed, laid their hands on them and they sent them away.

Again we read: "So they being sent forth by the Holy Ghost." Note again, they were sent forth by the church and by the Holy Ghost.

Prayer for Forgiveness

Tuesday, March 3.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—I Jno. 1:9.

In this verse the believer does one thing, confess his sins; God is faithful to do two things, namely to

1. Forgive us our sins.
2. And cleanse us from all unrighteousness.

"O for a heart that is whiter than snow!
Kept, ever kept, 'neath the life-giving flow;
Cleansed from all passion, self-seeking, and pride,
Washed in the fountain of Calvary's tide."

Prayer for Revival

Wednesday, March 4.

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years, make known; in wrath remember mercy.—Hab. 3:2.

The only thing that will prevent the professed church from going to the "rocks" is a revival in the power of the Holy Ghost. "A revival," says Bro. Milo Kauffman, "is a new beginning of obedience to God." God's standard for a nominal Christian experience is

depicted by Christ in Jno. 4:14 and Jno. 7:37-39. Shall we not pray—

"God send a revival and
Begin in me for Jesus' sake."

Prayer in Prison—Epaphras

Thursday, March 5.

Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.—Col. 4:12.

Shut in prison, Epaphras was no longer able to preach. But he could pray. He was always laboring fervently—in prayers. Likely Epaphras would rather have preached. Some times we today find ourselves in prison; in a prison house of circumstances; we are not there by personal choice. If so, let us like Epaphras, make our prison a place of prayer and intercession. It is possible that Epaphras accomplished more by his prayers than he could have by preaching.

Prayers and Tears

Friday, March 6.

And when He was come near, He beheld the city, and wept over it.—Luke 19:41.

The Son of God in tears! Yes, three times we see Him thus in the New Testament. Is it anything to us that not all of our families are saved? Is it anything to you that God is dishonored by half-hearted believers? Is it anything to us that the Gospel chariot is moving forward so slowly? That the laborers are so few? Anything to you that so many India Missionaries are returning home to stay because of ill health? Is it anything to you that the mission funds are overchecked? Is it anything to you that the sin of covetousness and extravagance has such a strong grip on so many?

Is it anything to you that although Christ died to save them—about two thirds of the human race has never heard the name Jesus, the only name by which any one can be saved?

Bleeding and Sleeping

Saturday, March 7.

And being in agony He prayed more earnestly: and His sweat was as it were drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow.—Luke 22:44, 45.

We have here a picture of Christ bleeding and the disciples sleeping. Which are we doing? When a person sleeps he is blind to his surroundings. Are we blind to the awfulness of sin? Are we awake or deaf to the voice of God's Word and Spirit? Are we like Christ, giving our all, so that His cause might be furthered? Too many today are sleeping when they should be praying.

2409 Farrow Ave.,
Kansas City, Kans.

"Every step toward God is a step away from worldliness."

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for March 15, 1936.—JESUS TEACHES HIS DISCIPLES TO PRAY.

Lesson Scope.—Luke 11:1-54.

Lesson Text.—Luke 11:1-13.

Time and Place.—A. D. 29; region beyond Jordan.

Leading Characters.—Christ and His disciples.

Golden Text.—If we ask anything according to his will, he heareth us.—I Jno. 5:14.

Points for Meditation.

1. Learning to pray.
2. Jesus the Master Teacher.
3. The Lord's Prayer.
4. Our greatest Friend.
5. Asking in faith.
6. Asking according to His will.
7. God's answers to prayer.

Introductory Thoughts.—"Lord, teach us to pray!" If that was a worth while request or the disciples, it most certainly is for us. It is not hard to learn to say words, but to get into the spirit of prayer, so that we pray according to his will," is an experience which many people who simply go through the motion of praying have not had. The lesson before us is a most practical one in his respect.

LESSON COMMENTS

The Model Prayer (1-4).—"Lord, teach us to pray." What was it that prompted this question? In the first place, one of the disciples, seeing Christ in the attitude and action of prayer, was reminded that John the Baptist had taught his disciples how to pray, and it was but natural that a devoted follower of Christ should wish to get into the innermost depths and seat of fellowship and power with God. In this, as well as in all other things, Christ had a responsive heart and answered the petition.

The prayer which Christ taught His disciples on this occasion was similar to the one that forms a part of the Sermon on the Mount. We call it "The Lord's Prayer." It was, in the sense that the Lord gave this as a model for His disciples to pattern after. But if you would study the Lord's prayers, you must turn to the prayers which He actually prayed Himself, as recorded in John 17 and other portions of Scripture. The prayer that He instructed His disciples to pray is indeed a model: in simple faith, in simplicity of language, in directness, in humble supplication, in conformity to the Spirit of God. Well may we study this wonderful model. Well may we pray it word for word; frequently, in the same spirit that the model indicates. However, let us not forget that this prayer was submitted as a model, not as an arbitrary dictation that we must pray word for word every time we pray.

The Power of Prayer (5-8).—Christ goes on. He gives them the illustration of the person who went to a friend and asked for three loaves of bread because another friend had come to see him and he wanted to have something

to set before him. There is no question in any one's mind as to what a friend would do under such circumstances. Much more will the "Friend that sticketh closer than a brother" take note of our petitions and grant us what He knows we ought to have. Friends sometimes, because of the importance of the petitioners, will grant their request reluctantly, just to get rid of them; but our heavenly Friend is willing and anxious, and ready at all times to grant us what we should have, often times more than we ask. Let us not hesitate to come to the Lord with our petitions. It has well been said that "prayer is the power that moves the Hand that rules the world." It is invariably the case that men who are mighty in prayer are also mighty in power with God and fellow men. It is unfortunate when any one fails to exercise this power.

Results of Prayer (9-13).—Following up His course of instructions on prayer, Christ tells of the results of these petitions of faith. What He here says is but the conclusion of His instructions. Having given the illustration, He says: "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened. For every one that asketh receiveth; and he that seeketh findeth; and

to him that knocketh it shall be opened."

There is not only here an encouragement to pray without wavering or doubting, but also a positive assurance that the prayers will be answered. We understand, of course, that in our prayers we must meet the Bible conditions of answered prayer, if we would expect the promised answers. A mere going through the motion of prayer avails us nothing. It must be a real prayer, a real coming before God with an earnest desire, a trust in God that He is true to all His promises. The fact is, these things that we call "unanswered prayers" are really no prayers at all. They may be fervent, as were the prayers of the prophets of Baal on Mt. Carmel; they may be eloquent, as was that of the Pharisee in the Temple; but it takes more than words and noise to reach the Throne. But when the Bible conditions of answered prayer are met, there is no such thing as God failing to answer it—as only an all-wise, all-powerful, and ever-loving heavenly Father can answer the petitions of faith.

Christ sums up the assurance of answered prayer as follows: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." The clinching thought is that where the Bible conditions of answered prayer are met the Holy Spirit is present to direct and to empower.—K.

BIBLE MEETING TOPIC

THE FREE MORAL AGENCY OF MAN
Josh. 24:14-28; Deut. 30:15-20

Topic for March 15

MOTTO

"Thou crownedst him with glory and honour."

OUTLINE STUDY

I. Marks of Man's Free Moral Agency.

1. Right to choose obedience or disobedience.—Gen. 2:16, 17.
2. Accountability for sin.—Gen. 3:11-19.
3. Responsibility for the results of sin.—Deut. 30:15-19; Rev. 21:8; 20:12.
4. Responsible for repentance of sin.—Jer. 18:8-10; Luke 13:3, 5; Acts 3:19.
5. Responsible for the acceptance or rejection of truth.—Jno. 3:16-21; II Thess. 2:10, 11.
6. The will of man involves him as guilty.—Jno. 5:40.
7. The will of man makes possible enlightenment.—Jno. 7:17.
8. Responsible for steadfastness.—Heb. 3:14; Rev. 2:10; Col. 1:23.
9. There is no respect of persons.—Acts 10:34, 35, 43; Rev. 22:17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Will, Willing, etc.
2. Choosing.
 - a. Refusing the evil and learning the good.
 - b. Christ or Satan.
 - c. Good company or evil.

- d. Good books or evil books.
 - e. To live for Christ or for self.
3. Describe the Choices.
 - a. Of Moses.
 - b. Of Solomon.
 - c. Of Joshua.
 - d. Of Judas.
 - e. Of Demas.

For Seniors.

1. What Free Moral Agency Involves.
2. The Blessing of a Willing Heart.
3. The Disaster of Rebellion against God.
4. The Harmony of a God-directed Life.

PERSONAL THOUGHT

Lord, help us to use the honor which Thou hast bestowed upon us by the overflow of Thy grace and incline us by Thy sweet influence to choose the right way.

Behold a stranger at the door:
He gently knocks, has knocked before;
Has waited long, is waiting still:
You treat no other friend so ill.

But will He prove a friend indeed?
He will, the very friend you need;
The Man of Nazareth, 'tis He,
With garments dyed at Calvary.

O lovely attitude! He stands
With melting heart and laden hands:
O matchless kindness! and He shows
This matchless kindness to His foes.

Admit Him ere His anger burn;
His feet, departed, ne'er return:
Admit Him, or the hour's at hand
When at His door denied you'll stand.

—Jos. Grigg.

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Contributing Editors
John W. Weaver, New Dundee, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MARCH 5, 1936

Field Notes

A Correction.—In the 1936 Year Book the membership of the mission congregation in Iowa City, Iowa, was given as numbering 30. It should have been 55.

Change of address.—Bro. L. F. Hilty and family, from 216 11th Ave. to route No. 4, Nampa, Idaho. Friends having occasion to write them will please note the change.

Change of Address.—Bro. Ed. P. Schrock, from Loogootee, Ind., to Montgomery, Ind., R-1. Those having occasion to write to him will please note the change.

The congregation worshipping at Vine Street Mission, Lancaster, Pa., is looking forward to revival meetings, in charge of Bro. Frank H. Leaman of York, Pa., beginning March 8. "All welcome," says our informant.

The Lord willing, revival meetings are expected to begin at Risser's Church near Elizabethtown, Pa., on March 8, with Bro. Jacob Harnish in charge as evangelist. Pray for the meetings. W. O.

The Sonnenberg congregation near Dalton, Ohio, is looking forward to a Bible conference, to be held March 9-15, with Brethren C. K. Lehman and S. G. Shetler as instructors. The prayers of God's people in behalf of the meetings are desired. A.

Sunday school secretaries will please send in their orders at once for supplies for the second quarter to the Mennonite Publishing House, so that the supplies will be received in ample time for distribution before the second quarter begins.

Steps are being taken looking to the ordination of a minister at Lindale Church near Linville Depot, Va. Saturday, March 14, is the date set for the taking of votes, and Saturday, March 21, is the time set for the ordination services. May the Lord direct in all things.

Among the recent visitors in Scottsdale, Publishing House and Church, were the following: Ralph Berkshire and daughters Hazel and Evelyn, Massontown, Pa.; David M. Zook, Allensville, Pa.; Fred J. Yoder, Christian C. Peachy, David Peachy, Belleville, Pa.; M. A. Maust and family, Sewickley, Pa.

Bro. L. S. Glick of Harrisonburg, Va., soon to have charge of the Mennonite Mission in Knoxville, Tenn., corrects us in an omission we made in giving their new address: "In the change of address you failed to put in the 'N.' in our new address. It is 709 North University Ave." We stand corrected.

The Lord willing, a series of meetings will be held at the Mennonite Gospel Mission, Pottstown, Pa., beginning Sunday evening, March 8, and continuing until Sunday evening, March 15. Bro. John S. Hess of Lititz, Pa., will be the evangelist. The prayers of the Church are requested in behalf of the meetings. E. G. K.

A newsy Mission News Bulletin published by the Mennonite Mission Board of Ontario, has reached us. Among other things we note that the Ontario Mission Board is planning to send two young men into northern Canada in the spring. May the Lord direct this effort to send the Gospel light into neglected fields.

The days pass slowly at the Ressler home. Bro. R., though improving slowly, is still quite weak and is not allowed callers. Occasionally one of his associates is allowed to spend a few minutes in his room. We praise the Father for his calmness and his rest in the Father's will. He feels that this is the "vacation" which wise friends have recommended to him for a number of years. We are praying and hoping for his ultimate recovery.

Nonconformity Conference.—Arrangements have been made to hold a nonconformity conference at Blough Church near Hollsopple, Pa., on Thursday evening and Friday, March 26 and 27. While this meeting is to be held under the auspices of the Southwestern Pa. Conference, brethren from about a half dozen conferences had a part in framing the program. A fuller notice of this meeting will appear in next week's Gospel Herald.

Correspondence

Winton, Calif.

Dear Readers of the Gospel Herald.—We feel to say with David, "The Lord has done great things for us whereof we are glad."

Sunday, Jan. 19, 1936, will be one of the milestones for the Church at this place. We held our dedication services on that day with a full house. We surely feel to praise and thank God that we now have our own church building. An all-day meeting was held with Bro. James Bucher of Upland, Calif., as speaker; also Bro. E. Stahley of Terra Bella, Calif.

A number of brethren and sisters from a distance were present. Among them were Bro. and Sister E. B. Jennings, Bros. Joe and Ethan Jennings and Sister Ella Groff of Sacramento, Calif.; Bro. and Sister Dan Steckley and sons Harold and Kenneth, Bro. J. M. Schlegel and Clifford Schlegel of Albany, Oreg.; Bro. and Sister R. D. Horst and Roy Horst of Terra Bella, Calif.; Grandma Wenger and Wilbur Wenger of Empire, Calif.

Bro. Bucher stayed with us and held a two-week revival meeting. The Lord worked wonderfully during this time. Souls were seeking Christ and the saints were encouraged. In all there were 40 confessions, but only 5 of these had never belonged to some church. It was indeed a revival.

On Sunday evening, Feb. 16, 3 were

received into church fellowship on confession of faith. May they ever be true to their vows. Others will be baptized a little later.

We reorganized our Sunday school in December and the following officers were installed: Supts., Bro. J. E. Glick, Bro. Earl Headings; Chors., Sister Edna Eason, Sister Mary Weaver; Sec-treas., Sister Jeannette Bontreger; Libr., Sister Myrtle Dirks.

We also held our business meeting, the result being: Trustee for 3 years, Bro. Samuel Dirks; 2 years, Bro. T. J. Eason; 1 year, Bro. Luther Headings; Sec., Bro. Luther Headings; Treas., Bro. Samuel Dirks; Church Chor., Bro. J. J. Reber; Y. P. B. M. Committee: Wesley Dirks, Jacob Eason, Earl Headings.

Bro. and Sister T. J. Eason and family of Marion, Kans., are spending some time here in the interests of their health. We surely appreciate their help in the church while they are here.

Sister Fannie Detwiler of West Liberty, Ohio, has been visiting her parents, Bro. and Sister J. P. Bontrager and family.

Pray for the work at Winton, that the spirit of revival may not die out but ever be kept burning, that souls may be saved ere too late.

Feb. 20, 1936.

Cor.

Meadville, Pa.

(362 Baldwin St.)

Dear Readers of the Gospel Herald:—We wish to express our appreciation to those who have corresponded with us stating that they are praising God for the Meadville work and are watching our progress as reported in this paper. We thank God for giving you a burden for our work in prayer.

In the past several weeks we have been devoting full time in the interest of the growth of our mission in this city. Our work has taken us into many homes where Christ has been forgotten and where there is a real hungering for the Word. As a result souls are turning to Christ. Families are being instructed in conducting family worship and in helping to assist those who are destitute and unable to properly provide for their families.

The sisters' sewing circle has recently been organized, with Sister Josephine Swavey as president and Sister Theresa Brown as secretary. They have been doing their utmost in making garments for our needy. We wish to say, however, that we are unable to meet the need of our destitute. Should God give anyone a burden to contribute to this cause, it will be much appreciated.

Our work at the Mission has been blessed with a good attendance, even though the weather has been severely cold. Messages and outlines are being prepared to arouse those that sleep spiritually, so that they too may be

prepared to meet God. The Bible study period held Friday evenings is proving very helpful in that our members are better qualified for use of God's Word.

One day each week has been set aside for the distribution of tracts in and around the city. We feel that in this way we can reach souls that otherwise would be untouched with the message. Bro. Swavey has been appointed to assist in this work.

Members' meeting was held Friday evening, Feb. 21, at which time the business and general work of the Mission was discussed.

The Lord has been richly blessing the efforts that have been put forth. In view of the golden opportunity for Church work here, we have decided to devote full time, trusting that the Lord will supply material needs. God forbid that we should lack faith to such an extent so as to place material needs first in God's great program of giving the message. It is our desire to be able to stand before God, free from the guilt of not doing our part in His cause at Meadville.

We praise God for a contribution given for our work by the Salem congregation. This will be used in the purchase of books to be used in our work. May God richly bless this donation to His glory.

Our work at Meadville is a large undertaking, and some of our number have been willing to bear the responsibilities of this work and feel that an effort be put forth to urge or suggest that since it is impossible to carry on this work without funds, should anyone desire to give for this cause in any way, the same may be made to Bro. N. E. Troyer, West Liberty, Ohio, or direct to the undersigned, 362 Baldwin St., Meadville, Pa.

May God bless and give you a burden for our work through prayer and giving. Yours in His service,

Feb. 22, 1936. Joseph Lewis, Supt.

Tampa, Fla.

Greetings in Jesus' name. It surely makes you feel at home after meeting with so many of our people from our northern home states in coming to this land of flowers in midwinter. We would lose a great privilege and blessing to miss our mission stations. Yes, they need our support in many different ways. Sister Sauder of the Ida Street Mission was on the sick list, but glad to say that she is greatly improving again. Both Bro. and Sister Sauder expect to go north to be in time for their home conference in Lancaster shortly. Pray for their work. They have a heavy burden on their shoulders, but they are happy in the Lord.

There were thirty-nine in Church and Sunday school today and eleven visitors. They have no regular preacher here just now. The Wm. and Samuel

Dietzel families of Michigan will be missed as they will leave for home. The Taylor sisters of Frazer, Pa., are very active in Sunday school and Church. Others present on Sunday were Bro. R. M. Luther and wife, Johnstown, Pa.; Sister Anna Kauffman, Gap, Pa.; Sisters Anna Keyser and Mary Bartholomew of Lansdale, Pa. Pray for us that we may have a safe journey home.

Feb. 23, 1936. John C. Clemens,
Mainland, Pa.

Limon, Colo.

Dear Herald Readers:—We reorganized our Sunday school since our last writing as follows: Supts., Loyd Duft, Joe Troyer; Chors., Eunice Kuhns, Maud Shellenberger; Sec-Treas., Fay Gibbs; Libr., Laverne Ringler. The Church officers are as follows: Trustee for three years, Jacob Kennell; Chor., Joe Troyer; Mission Board Member, J. L. Shellenberger, Church Cor., N. L. Detwiler; Ushers, Joe Troyer, Wallace Shellenberger. It is our hope and prayer that all who are made responsible for some part of the Sunday school and Church fully consecrate their lives on the altar of service as unto God and not as unto men. We know that except our efforts are directed by His Spirit, they are in vain. But if we follow His leading we are sure His Word will not return to Him void.

We ask an interest in everyone's prayers for the above Sunday school and Church workers throughout the year 1936.

N. L. Detwiler.

Hydro, Okla.

Dear Herald Readers, Greetings:—During the two weeks of Dec. 8-22 we had with us Bro. J. C. Gingerich of Detroit Lakes, Minn., who held a series of interesting meetings. Six young souls accepting Christ as their Savior were some of the visible results.

Then Bro. Jesse Hartzler of Heston, Kans., was with us the next week, giving singing lessons. All this help was greatly appreciated.

We have also reorganized our young people's meeting. Moderators elected were Bros. Fred Swartzendruber and Elmer Slagell.

Feb. 25, 1936. Nora Eichelberger.

Westover, Md.

(Holly Grove congregation)

Greetings of love in our Redeemer's Name:—Bro. and Sister Ira M. Zook have returned home again after spending part of the winter with their son Paul in Norfolk. There has been quite a lot of sickness in the neighborhood this winter.

We are glad to have Sister Mabel Hooks back with us again, after spending nearly five months in the Johns Hopkins Hospital in Baltimore.

Bro. Roy Payne has moved his family
(Continued on page 1037)

Miscellaneous

THE BATTLE IS RAGING

By O. J. Miller

For the Gospel Herald.

The battle is raging, the foe is engaging
His forces on every side;
Our Captain is calling, brave soldiers are
falling
As they rally to His side.

Satan is approaching, swiftly now encroaching
On the saints of God today;
Oh Christian be ready, standing true and
steady,
Never to the wrong give way.

The sight is appalling for many are falling
Into Satan's power today;
Then be up and doing, the foe now pursuing;
Make haste while yet it is day.

We need ne'er surrender, Christ is our Commander,
He will lead us in the strife.
Then bravely onward go, marching against
the foe,
As long as He gives us life.

For the day is nearing of Christ's reappearing
When He'll take us home above;
Then ever be working, duty never shirking,
Till we reach the realms above.
Morgantown, Pa.

A TRIBUTE TO OUR DEPARTED BISHOP, BROTHER J. S. SHOEMAKER

By A. C. Good

For the Gospel Herald.

May we allow these verses of scripture to be the foundation of what we should like to say in this brief article:

Luke 2:29; II Tim. 4:7, 8

I think it is fitting that we as a church should pause to pay tribute to one who was one of the most widely known ministers and bishops in the Church. For many years he has been in the front ranks.

My first acquaintance with him was in the winter of 1901, when he was in Virginia as a member of the Music Committee, compiling material for the Church and Sunday School Hymnal. Brother Shoemaker made many friends among the Virginia congregations, as he was used of the Lord in the ministry of the Word. I accompanied him to Illinois on his return home, and in Chicago we separated; he going to Freeport, and I to Sterling, where I had two brothers living.

On Feb. 25, 1906, the Sterling congregation called me to be their minister, and Brother Shoemaker ordained me to the ministry of the Word. In these thirty years our relationships in the ministry have been most congenial. I am thinking now of the

I. Home Going of the Saints

In the Old Testament we note such expressions as these, "And he was gathered unto his people," "And Enoch walked with God, and he was not for

God took him." And in the New Testament we have the words of Simeon, "Now lettest thou thy servant depart in peace." Departure here, means a release; a release from the earthly limitations with which we are bound as long as we are in this body of flesh. In peace with God and his fellow men. Our brother was a lover of peace. Strife and contention was to him un-Christian. To be at peace with God and man should be a coveted goal for every Christian. Why live our lives short of this relationship?

II. "I Have Fought a Good Fight"

It was a good fight, because it was a good cause. I believe if our brother would have had a thousand lives to live he would have given them all to the service of Christ; the greatest cause, and the greatest service known to man. As a young man he gave his heart to God and his service to the Church. He had a definite experience of what it means to be born again, and the passion of his life was to make Christ known to others. In the Sunday school he found an opportunity for Christian service. Here he labored faithfully until he was called to the ministry of the Word.

As a minister of the Word he had few equals. He not only preached the Gospel, but he lived it as well. He was greatly used of the Lord as an evangelist throughout the Church. We can well say that he was among the pioneer evangelists in the Church following closely in the work of Bros. J. F. Funk, J. S. Coffman, M. S. Steiner, Noah Metzler, and others. In his day he was one of the outstanding Bible teachers, and was used in many of our congregations in Bible Conference work. As a writer he has a number of tracts that bear his name, and several hymns, but the outstanding work that came from his pen is the book, entitled, "The Ideal Christian Home." It is not strange that he should write on this great theme of the Christian home, for he lived in one all his life.

In 1902 he was ordained to the office of bishop, which position he held until the time of his passing away. He was indeed an overseer, and his constant endeavor was to "Feed the flock." His great concern was for the spiritual growth and development of those over whom he had jurisdiction. There were times when discipline was needed, and in this his purpose was always to show the better way in the spirit of helpfulness. Many regarded him as a spiritual father and a wise counsellor.

As a missionary, it can truthfully be said that he was one of the promoters of the missionary spirit in the Church. It was in his day that the movement needed just the impetus that a man of his type could give. He served on many of the missionary programs of the Church. It was his great desire that some day he might be privileged

to visit the foreign field which privilege was granted him in 1910-11. He returned with a larger vision of the work of the Church abroad, and a greater passion for the salvation of souls and the spread of the Gospel in to all the world.

III. "Finished My Course"

In a great measure of satisfaction Paul could say, "I have finished MY course." To Paul it was an individual matter; each to fight our own fight and to finish our own course. For some months our brother realized that his sun was sinking in the western horizon, and as the shadows were lengthening he could sight the end of the road, and just beyond was "Home Sweet Home." It was on July 14 that he preached his last sermon to the home congregation from the text, Rev. 22:14. Perhaps he realized that soon he would enter in through the gates into the City.

IV. "Kept the Faith"

As Paul was drawing near to the end of his course, he seems to rise in a note of victory and exclaims, "I have Kept the Faith." To the doctrine of the Christian faith he had been true. He rested completely in the finished work of Christ for his salvation. Not of works, says he, but of grace. And this was the testimony of our departed brother. Never did he waver on the fundamental doctrine of the Word of God relative to the Christian faith. He gave to the Church a faithful ministry.

V. The Crown Reserved

A faithful life, a faithful ministry. It must and will be rewarded by our blessed Lord. What a glorious prospect. The battles of life are past, out of a world of sin and strife, sorrow and death, into the glorious presence of Christ the Lord, to see Him face to face; this is beyond our fondest dreams.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God has prepared for those who love him." Once again let us refresh our minds and our souls with the last text chosen by our dear brother, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

Sterling, Ill.

PRAYER DAY FOR MISSIONS

By S. C. Yoder

For the Gospel Herald.

For some time there has been a feeling in certain quarters that the Church should set aside a day of special prayer for Missions. Petitions are daily ascending to the Throne in behalf of the work of the Lord, and He has graciously answered these appeals. But

there are some special needs that should be brought before the Church in order that there might be a united and intelligent intercession in behalf of the cause which Christ delegated to His people.

Accordingly, the Executive and Mission Committees have set aside March 15 as a day of prayer for Missions. It is hoped that the entire brotherhood may respond to this call and that on that day there may be special mission sermons preached in each congregation in the United States and Canada and that the day may be spent in prayer in behalf of the Cause of the Lord.

The needs of the work at home and abroad are pressing, and long ago the apostle James, speaking by inspiration said that "The effectual fervent prayer of a righteous man availeth much." No doubt he spoke out of his own experience. This promise has not changed and perhaps we have yet to learn what can be accomplished when Christians unite in Church-wide fervent supplication to God.

For Our Consideration

The conditions that call for such a united prayerful attitude at this time may be summed up as follows:

1. There is need of a wider vision of our responsibility and duty toward God in the matter of Missions. Perhaps it should be called a privilege rather than a duty. "Now then we are ambassadors for Christ; and we beseech you in Christ's stead, be ye reconciled to God" was not spoken only to the people of Paul's time but to ours as well. If there is today a spot on earth where people have not heard the name of Christ there is but one reason—nobody has told them. The duty of making Christ known belongs to the Church; but many, it is to be feared, do not realize it or else do not take the matter seriously.

2. There needs to be a renewed consecration of ourselves to the task which the Lord has laid upon us. We have preached a consecration of things and means, but may have overlooked the consecration of self as a sacrifice while alive. Romans 12:1. Let every person examine himself, and let him explore every area of his life and consecrate it all to Him to whom it belongs. This, I feel, is the great need of the Church—it always has been—and when the solution to this problem is found many others will be solved as a result.

3. The problem of finances is still a real one. During the hard years it was easy to overlook a decrease in giving because many were not able to do so. With the return of better prices and higher wages and more work the excuse for not contributing ought to decrease. For a number of years building operations were suspended, improvements were withheld, and expenses were reduced to a minimum. Such

a course can be followed for a time, but the day comes when the toll will have to be taken. This comes in depreciated building, curtailed work, operating plants out of repair, over-worked missionaries, and often loss of interest because the work is at a standstill. In some respects this is the situation now, but it should be greatly relieved within the next few months if each minister and Sunday school superintendent will make himself responsible for bringing this matter before his church or Sunday school and insist on keeping the interest alive from one year's end to the other.

4. Workers are needed in both India and South America as well as at some of the Home Missions. Some of those who have given years of service are not able to continue because of physical conditions. Others are staying at their posts of duty but the added strain of the last years is beginning to tell on them.

5. New workers are needed in the various fields. The task of soliciting the proper persons for the places to be filled is not a simple nor an easy one. Within the next few years, no doubt, there will need to be replacements if we wish to hold our own, to say nothing about making extensions.

6. New territory and new projects are coming to us without asking for them. A large territory in India, formerly occupied by another denomination but abandoned for lack of support, has just come to us. This comes as a sacred responsibility and cannot be lightly thrust aside. The India Mission has voted to accept it on approval of our Committee. This was granted at a recent meeting.

The question of what to do with untainted and symptom-free lepers has always been a problem. Recently the British government has come to the aid of these people by purchasing a large tract of land consisting of some 4500 acres and has asked our Mission to assume responsibility for the management of the project. This gives us a great opportunity of rendering spiritual as well as physical help to these unfortunate people.

South America also offers new opportunities. Brother and Sister Lantz have opened work in a new section, and prospects seem very promising for the extension of the work there. All along the line there is need for added activity, greater vigilance, and a deeper interest in the work of the Lord.

From the Mexican border comes an appeal for help. Bro. T. K. Hershey and Bro. Wm. G. Detweiler are making a trip to investigate the prospect of doing work there. Mission work in Mexico is not possible at this time. The attitude of the government is such that nothing can be done. There are, however, thousands of these unchurch-

ed people in our own Southwest who can be reached.

In Chicago some work has been done among these Mexican people and the results are very encouraging. A Mexican brother has made many sacrifices to serve this cause. He and his work need support and this field should not be overlooked.

7. The Board faces the Annual Meeting on May 10-12 at which time organization problems will come up that call for divine guidance, and in which the will of the Lord is being earnestly sought.

What Can the Church Do

to meet these needs and help with the problems? In the first place, each congregation must seek the will of the Lord as regards its responsibility in this matter. For this purpose a day of prayer is set aside for which each congregation must plan its own program but a few suggestions may be of help:

(1) Let there be a morning service in each home at which the will of the Lord is sought for each individual. There may be places where early morning prayer meetings may be called at the church or in some private place.

(2) There should be a missionary message at the morning service, and a season of special prayer.

(3) There may be a special prayer or other suitable service in the afternoon and evening or if that is not possible or advisable there may be private or group meetings in behalf of the work.

(4) Perhaps there could be an appropriate evening service arranged to take the place of the regular young people's meeting.

And now, in conclusion, the Committee wants to thank God in behalf of all that He has made possible during the past years of uncertainty and trial. May there be a united effort in behalf of the great cause in which we all believe that the many problems that have accumulated during the past years may be brought to such a solution as will bring honor to His name and success to His cause.

The Executive Committee,
By S. C. Yoder, Secretary.

WHAT SEEKEST THOU

By Anne Ellen Kittle

For the Gospel Herald.

Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.—Amos 5:14.

Seek good. Many do only the good that is obvious. They do not trouble themselves to seek for more good to do. What lies on the surface satisfies Duty's demands. But Love goes farther and seeks. Love takes the trouble to search out needs, and Love will find a way to aid.

Love surpasses Duty as the sun outshines the moon. Love never fails to search, to seek, to find.

Seek good, and not evil. The choice is ours to make. Is it not good to uproot the thistle that a rose may grow in its place? If we seek evil we are sure to find it. How much of the devil's name is made up of e-v-i-l! Evil is always present. In fact, we find it persistently dogging at our heels, snapping like an irate terrier.

Sometimes evil is sought because it presents itself in a tinselled package. Again, evil deceives like a shoddy suit of clothes. If we are observing we soon perceive that we have been cheated. We have looked on the outward appearance and have wasted our substance for that which was unprofitable, except in the costly experience which it yielded. The devil always cheats those with whom he deals. He always disappoints his employees.

"Seek good, and not evil, that ye may live." For "the wages of sin is death; but the gift of God is eternal life."

The Word holds out hope for the seeker after good: "That ye may live." Is not this at least a part of the abundant life? "And so the Lord, the God of hosts, shall be with you, as ye have spoken." "If God be for us, who can be against us?" The God of hosts, with us! Why should we fear? Saul, why cast down? "Fear not," said the angel to the mourning women at the tomb of the resurrected Christ, "I know that ye seek Jesus."

Saul, what seekest thou? Whom seekest thou?

Sugar Creek, Ohio.

THE CALL TO PRAYER

By J. D. Mininger

For the Gospel Herald.

The recent call to Prayer and Consecration by the Executive Committee of the Mennonite Board of Missions and Charities, we believe to be a move in the right direction. Prayer is always important and necessary, but especially is this true at a time like this.

The wide-awake, loyal, whole-hearted Christian finds so many subjects for prayer that it is important that enough time be reserved for this purpose.

Below we mention some—

Things that should Drive the Christian to His Prayer Closet

1. A consciousness of one's own weakness; one's errors, sins, and proneness to sin.

2. Every temptation is to the Christian a call to prayer.

3. An awareness of the shortness of time as compared to eternity, should be a call to prayer. There is a time coming when it will be too late to pray.

4. We should pray because that is God's plan to obtain mercy and find grace to help in time of need.

5. We should pray because of the example and teaching of Christ.

6. We should pray because there is a devil who is experienced and who is constantly plotting the downfall of every child of God.

7. We should pray for those in authority of our government that God will direct and protect them and that we may lead a quiet and peaceable life.

8. We should pray for our foreign missionaries—in India, in South America, and in Africa.

9. Pray for the converts in heathen lands.

10. Pray for the officials of the Mennonite Board of Missions and Charities that wisdom may be given them to direct the work aright.

11. Pray for our rural missionaries, and the converts in those fields.

12. Pray for funds, that the work may not be hindered because of lack of means.

13. Pray for the many young people in the church.

14. Pray for our church schools.

15. Pray for the Publication interests of the church.

16. Pray for the parents in our churches, that they may bring up their children to revere and obey the Christ of the Bible.

17. Pray for more laborers.

18. Pray for those who have been called to labor in our cities.

19. We should pray because as someone has said, "Prayer is the greatest time saver known to man."

"Oh, what needless pain we bear,

All because we do not carry

Everything to God in prayer."

20. We should all be faithful in prayer because this is the one talent which God gives to every believer.

21. We should be steadfast in prayer because this is God's plan for us to escape the cares and surfeittings of life and so that our lamps be trimmed and burning at the coming of our Lord.

THE SECRET PLACE

"There is a place where thou canst touch the eyes

Of blinded men to instant perfect sight;

There is a place where thou canst say,

'Arise!'

To dying captives, bound in chains of night.

There is a place where thou canst reach the store

Of hoarded gold, and free it for the Lord;

There is a place here, or on a distant shore,

Where thou canst send the worker and the Word.

There is a place where heaven's resistless power

Responsive moves to thine insistent plea;

There is a place, a silent holy hour,

Where God Himself descends and works for thee.

Where is that secret place?—dost thou ask where?

O soul! It is the secret place of prayer."

Kansas City, Kans.

We must stem the tide of worldliness that is threatening the Church today. We dare not drift on, and on, and on until we lose our message, our Christ, and our souls.—A. C. Good.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Do you think that if Bro. Job were living today he would have an anti-thief association tag on his front gate J. T. H.

Possibly he might, in his day, as he lived under the dispensation of law but if he were living today he would be under the dispensation of grace and if he lived true to the teaching and example of the Prince of Peace that kind of a tag would not fit to his non-resistant life.

I would like to have some explanation on Luke 16:8, 9. J. B. Z.

The reader will please turn to Luke 16 and read the entire parable of the unjust steward. We are liable to get a wrong impression from Vs. 8, 9 if we fail to interpret them in the light of V. 10. Remembering that it was the "lord" in the parable and not the Lord who was relating the parable who commended the worldly wisdom of the unjust steward, we get these teaching from the verses referred to:

1. The unjust steward was commended in that he used his opportunities in a way that he had people to take care of him after he was dismissed from the stewardship.

2. From this illustration we are taught the wisdom of making such use of the opportunities of time that we will be taken care of in eternity.

3. If we are unfaithful in the little things entrusted to our stewardship, we are not to be trusted in the greater things.

Verse 10 makes it clear that Christ did not commend the dishonesty of the unjust stewardship; even if we did not have scores of other Scripture references denouncing or discountenancing dishonesty.

THE PASTOR

(Continued from page 1029)

The Spirit of the Pastor,

if his heart and faith rings true, is none other than the Spirit of Christ which goes out to his flock with a real deep desire to serve it and to lift each member—old and young—out of distress and help to bear their burdens carry their sorrows and troubles, for he sees them as his and in sympathy he does his best to sweeten life for them.

He stands fearlessly by his flock even at the cost of his life, if need be that he may properly feed, defend, and shelter them.

He fights the "roaring lion," exposes the "angel of light," and keeps watch in defense of their souls as one accountable for them, knowing there is grave danger on every side, for Satan runs to and fro through the earth and walks up and down in it.

It is, however, with great delight

that the faithful pastor looks after the interests of his flock. For the love of God constrains him, and he delights in serving them.

He is greatly concerned about the pasture and water for his flock, leading them constantly into new and fresh pastures, opening new avenues to God by the way of the cross, casting new light on the old story of redemption, giving it new and fresh glory, and letting them rest beneath the shadow of the rock, close by the fountain of life, where their souls may be refreshed.

The Pastor's Central Theme

should be none other than Christ and Him crucified. What more should he or the flock want than Christ? for He is their all in all. He alone completely satisfies. "He is that bread from heaven" which is our staff of life; without it we will perish. If we can not be satisfied with the only thing that satisfies, it must be because we are sick or dying. But we hear the Pastor crying in Jesus' stead, as His ambassador, "Ho, every one that thirsteth, come ye, buy and eat; Yea, come, buy wine and milk without money and without price," and will not be satisfied until his flock has been nourished.

God never sends His pastors out alone but constantly watches over them; for "His eyes are upon the righteous" and His angels "encampeth round about them that fear him and delivereth them." To Moses God said, "I will be with thy mouth." To the disciples Jesus said, "Lo, I am with you always, even unto the end of the world."

The pastor never needs to be alone or lonesome, for he has a constant companion in a holy, divine presence, or "Christ liveth in me" and our fellowship is sweet. We are friends together, we feed the flock of God, for "We are workers together with him." Our interests, our aims, our labors are one.

But after all, the great question that burdens my heart, since I am completely satisfied with Jesus is, "Is He satisfied with me?"

Lyman, Miss.

CORRESPONDENCE

(Continued from page 1033)

ly to Mifflin Co., Pa., where they expect to make their future home.

We are indeed glad to have Bro. George Hostetter home with us again. For the past seven weeks he has been assisting in the Johnstown Bible school. May the Lord bless his work, both past and future.

Bro. Amos Ogburn and family are expecting to leave for Gettysburg on Saturday.

We ask a special interest in the prayers of our readers in behalf of our congregation. May the Lord richly bless the endeavors put forth by His followers.
Carrie C. Zook.

Elkhart, Ind.

Dear Readers, Greeting:—Bro. H. F. North of Nappanee, Ind., and Bro. T. K. Hershey of Argentine, South America, began a Bible conference at the Prairie St. church on Sunday, Feb. 23, meetings to continue each evening to March 1. Bro. North is conducting a book study of I Peter and Bro. Hershey's subjects are, "How to Detect Heresy," "How to Counteract Heresy," "Mennonites in Paraguay," "Our Challenge," "Our Argentine Mission Field," "The Christian Warfare."

Sunday, March 1, morning, afternoon, and evening meetings, the subjects are: "The Teacher's Passion," "How to Become the Sons of God," and "The Reality of a Christian Experience." The attendance so far has been good, considering weather conditions, and a keen interest has been manifested, which no doubt will increase as the meetings progress. Pray for the work here. Sincerely,

Feb. 26, 1936. Roy A. Ebersole.

Hutchinson, Kans.

(Yoder congregation)

Milder weather on Feb. 23 made it possible for a larger number of our people to assemble for worship than for some time past. On that day 5 were received into church fellowship. Among these were Bro. Dan Miller and daughter, formerly of New York, and Bro. Tob Yoder and wife, who are leaving for Oregon where they intend to make their future home.

Feb. 26, 1936. Cor.

Morocco, Ind.

(Burr Oak congregation)

Greetings in Jesus' Name:—Our Sunday school was reorganized as follows for the coming year: Supts., William Miller, Orestus Chupp; Chor., Elmer Kauffman; Sec.-treas., Lillian Kissinger; Libr., Kenneth Weaver; Cor., Elizabeth Frey.

The following church officers were elected: Chor., Elmer Kauffman; Mission Board Member, F. W. Weaver; Trustee, Henry Stoll.

Our superintendent, William Miller, and his family are moving to Goshen soon. It will be a great loss to our congregation.

We desire an interest in your prayers for this work here.

Sincerely,
Feb. 27, 1936. Elizabeth Frey.

Fentress, Va.

Dear Herald Readers, Greetings of Love:—On Feb. 2, Bro. E. J. Berkey came into our midst and earnestly labored among us until the 12th, when he went to Deep Creek and labored there until the 19th. He was very earnest in his warnings, both to those in and out of the Church, to settle the sin question. A number of young souls decided to make their Genesis in the

Christian life, and a number of older ones made their Deuteronomy of the same. Our prayer is that God may work in every one, both to will and to do His good pleasure.

May we not only be burdened for the beginning of the good work in the hearts of men, but in the perfecting of the same, to the blessing of souls, the glory of God, and the blessing of His Church. Till He comes,

Feb. 27, 1936. S. H. Brunk.

YOUNG PEOPLE'S INSTITUTE

of

Southwestern Pennsylvania Mennonite Conference

August 5 to 16, 1936

A twelve-day institute will be held in the Johnstown district of our conference during the period of August 5-16, 1936. This early notice is given so that those young people who may be already planning for their vacations during the coming summer may keep these dates in mind and consider this institute as a possible place to spend very profitably some time for spiritual and physical up-building.

More detailed notice will appear later, and from time to time.

Young People's Institute Committee,
C. F. Yake, Sec'y.

Married

Kauffman—Honsaker.—On Feb. 11, 1936, at the home of the officiating bishop, Bro. D. I. Stonerook of Martinsburg, Pa., Bro. William Kauffman and Sister Ruth Honsaker, both members of the Morrison's Cove congregation, were united in holy marriage.

McNiell—Roth.—At the home of the bride's parents near Milford, Neb., Feb. 20, 1936, occurred the marriage of Bro. Francis McNiell and Sister Sylvia Roth, both members of the Milford, A. M. congregation, Bro. L. O. Schlegel officiating. May God bless their new relation to His glory.

Weaver—Buzzard.—On Feb. 22, 1936, at the home of the bride's parents, occurred the marriage of Bro. Otis L. Weaver and Sister Etta C. Buzzard, both members of the Yellow Creek congregation, Bro. Virgil C. Weaver officiating. May the Lord abundantly bless this union through life.

Leaman—Heller.—On Feb. 26, 1936, Bro. D. Rohrer Leaman of the Stumptown congregation and Sister Anna S. Heller of the Hess and Hammercreek congregation were united in holy marriage at the home of the bride, Bro. N. L. Landis of Neffsville, Pa., officiating. May the Lord abundantly bless this union through life.

Miller—Hochstetler.—On Sunday, Feb. 16, 1936, at the home of the bride's parents, Bro. and Sister C. H. Hochstetler, Kalona, Iowa, occurred the marriage of Bro. Marner Miller of the East Union congregation and Sister Lela Hochstetler of the Lower Deer Creek congregation, Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless this union through life.

King—Hartzler.—At the Oak Grove Church, on Sunday afternoon, Feb. 23, 1936, in the presence of a number of relatives and friends, occurred the marriage of Bro. Floyd E. King, of the Beech congregation near Canton, Ohio, and Sister Naoma H. Hartzler of the Oak Grove congregation near West Liberty, Ohio, Bro. S. E. Allgyer officiating. May the blessings of the Lord attend this union through life.

Obituary

Wismer.—Wilson Wismer died at the home of his nephew, Oscar Wismer, Feb. 2, 1936. Both he and his nephew were sick and died less than 24 hours apart. Wilson was never married. He always lived in the Plumsteadville, Pa., community. He was 74 years old at the time of his death. One sister (Mrs. Frank Trumbore) and a number of nieces and nephews survive. He never belonged to any church until a week before his death. He then desired to be baptized in the Mennonite faith, which was the faith of his parents. Services and burial at the Deep Run Mennonite Church by the home ministers.

Yoder.—Philip Leo, son of Leo W. and Alma (Dorsing) Yoder, was born April 20, 1934; died at the Doernbecker Hospital, Portland, Oreg., Jan. 4, 1936. Death was due to whooping cough and complications. He leaves his parents, 2 sisters, paternal grandparents and maternal grandmother, 6 uncles, 6 aunts, and a host of relatives and friends. "The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord." Funeral services were conducted at the Zion Church near Hubbard, Oreg., Brethren H. A. Wolfer and C. I. Kropf in charge. Texts, Job 1:21; II Sam. 12:23. The body was laid to rest in adjoining cemetery.

Hershey.—Magdalena Hershey was born Sept. 15, 1856; died Feb. 12, 1936; aged 79 y. 4 m. 26 d. We feel very much the loss of our Aunt Maggie. She was always ready to help someone in whatever way she could. She was always in the Kinzers Sunday school and Church when she was able to be there. Funeral services were held Feb. 16 with brief services at the home by Geo. Graham, followed by services at Kinzers, Pa., Church by Abram Martin. Her body was laid to rest in the Hershey Cemetery. "She hath done what she could."

"A precious one from us has gone
A voice we loved is still;
A place is vacant in the home
Which never can be filled."

A Niece.

Hilty.—Ernest Christian, son of John K. and Mary Hilty, was born near Bellefontaine, Ohio, Dec. 23, 1892; died at his home in the same community, Feb. 8, 1936; aged 43 y. 1 m. 16 d. He was married to Mary Yoder, Dec. 15, 1917, which union was one of unusual love and devotion. He leaves his wife, 4 sisters (Mrs. Dan C. Yoder, Mrs. Lee Yoder, Miss Eva Hilty, of West Liberty, and Mrs. Lydia Headings, of Bellefontaine), a number of other relatives, and a host of friends, in the community in which he had lived except a few years of his life. In his youth he became a member of the Mennonite Church. Funeral services were held Feb. 11, at the South Union Church, with Bro. S. E. Allger officiating. Burial in the South Union Cemetery.

King.—Anna (Lantz) King was born July 3, 1855, in Lawrence Co., Pa.; died at her home near Uniontown, Ohio, Feb. 16, 1936; aged 80 y. 7 m. 13 d. She was united in marriage to Joshua King Nov. 25, 1880. One son was born to them in Aug., 1885, and died in infancy. She leaves her husband, 2 foster daughters (Mary, wife of Rudy H. Byler, and Viola, wife of Dan H. Hostettler of Hartsville, Ohio), and 1 brother (Jonathan Lantz of Volant, Pa.). Her sister, Magdalena King, preceded her less than two months ago. Many nieces, nephews, and other relatives and friends also survive. Funeral services were conducted at the Walnut Grove Church on Feb. 18 by Henry Sommers of this place and Sol Y. Schlabaugh of Holmes Co. Interment in adjoining cemetery.

Miller.—Peter D., son of the late John and Elizabeth (Detweiler) Miller, died at the home of his son-in-law, Clarence Lear of Gardenville, Pa.; aged 65 years. He was ill several weeks. He farmed in the Deep Run section until the

death of his wife five years ago. Since that time he has been living with his children. He was a member of the Deep Run Mennonite Church since his youth. He is survived by 2 sons (Howard and John of Dublin), 2 daughters (Mrs. Henry Alderfer of Bedminster and Mrs. Clarence Lear of Gardenville), also a number of grandchildren, 2 brothers (Samuel and Daniel), 2 sisters (Mrs. Jacob Leatherman and Elizabeth Miller). One daughter preceded him in death. Funeral was held at Deep Run. Services in charge of Jacob Rush, Abram Yothers, and Abram Histand.

Wismer.—Lydia, wife of Henry B. Wismer, died at the home of her son, Abram Wismer, Silverdale, Pa.; aged 75 years. She was the daughter of the late Joseph Myers of Pipersville, Pa., and the last member of the family. They lived on a farm at Deep Run for many years. About five years ago they sold the farm and moved to the home of their son. She is survived by her husband, 1 son (Abram), 1 daughter (Mrs. William High of Dublin, Pa.), also several grandchildren. Two daughters preceded her in death. She was a member at Deep Run since her girlhood days and married over 55 years. Services were held at Deep Run Mennonite Church on Feb. 18. The roads were drifted with snow so that few people ventured to go out. Services were conducted by Wilson Overholt, Jacob Rush, and Abram Yothers.

Garges.—John B. Garges was born March 6, 1865, in Bucks Co., Pa.; died Jan. 10, 1936, at his home in Line Lexington, Pa., of paralysis; aged 70 y. 10 m. 4 d. He was married to Sallie Moyer on Oct. 27, 1887, who survives him. He was a faithful member and staunch supporter of the Line Lexington Mennonite congregation. For about 40 years he taught the primary class of boys in the Sunday school. Bro. Garges was one whose charity was not in word and in tongue but in deed and in truth, as many a needy one will attest. The funeral (which was largely attended) was held Jan. 15, with all services at the Line Lexington Mennonite church, in charge of the home ministers, Bro. Aaron Freed, Bro. Arthur D. Ruth and Bro. Claude Meyers. Text, Psa. 30:5. "Weeping may endure for a night, but joy cometh in the morning." Interment in adjoining cemetery.

Sensenig.—Katie S., wife of Isaac W. Sensenig, was born in Lancaster Co., Pa., Oct. 4, 1892; died at her home near Ephrata, Pa., Jan. 10, after a week's illness of pneumonia; aged 43 y. 3 m. 5 d. She was a member of the Landis Valley Mennonite Church. Besides her husband, she is survived by her mother (Mrs. Barbara Oberholtzer, Lititz, Pa.), and the following children: Amos, Dorothy, Isaac Jr., and Kathryn, all at home; also the following sisters: Mrs. Benjamin Eberly, Miss Hettie Oberholtzer, and Mrs. Eli Horst, all of Lititz; Mrs. Rudy Landis, Landisvalley; Mrs. Lloyd Weaver, Lancaster; and Mrs. Clyde Brenneman, Willow Street. Although she is greatly missed by her many relatives and friends, we know that our loss is her eternal gain. Funeral services were conducted at Hess's Mennonite Church by Bros. John S. Hess and Ira D. Landis. Text, Mark 14:8. Burial in the adjoining cemetery.

Hoylman.—Minnie May Morgan was born in Aurelia, Iowa, March 24, 1891; died at her home near Creston, Mont., Jan. 18, 1936; aged 44 y. 9 m. 25 d. In the spring of 1899 she with her parents moved to the Flathead Valley, where she has resided since, with the exception of the summer of 1916 which was spent in Idaho. On Dec. 1, 1915, she was united in marriage to Victor R. Hoylman. To this union was born 1 daughter, Dorothy Helen. She united with the Church of the Brethren in Dec., 1915, and lived a consistent life. "Living for Others," can truly be said of her. Her father, John Morgan, preceded her in 1912. She leaves her husband, daughter, mother (Mrs. H. M. Morgan), 1 brother (O. L. Morgan), 2 sisters (Mrs. L. M. Penrod of Kalispell, Mont., Mrs. Levi Learn of Proctor, Mont.), also many relatives

and friends. Funeral services were held from the Wagner and Campbell Funeral Home at Kalispell, Mont., conducted by A. R. Fike of the Brethren Church, assisted by J. G. Hostettler.

Rutt.—Noah W. Rutt was born at Barevill, Pa., Dec. 28, 1895; died of pneumonia at his home in Vogansville, Pa., Jan. 2, 1936; aged 40 y. 5 d. He was married to Barbara, daughter of Bro. Abram Hoover, on Nov. 14, 1922. Early in life he accepted Christ as his Savior and united with the Groffdale Mennonite Church of which he was a member until death. He took sick very suddenly and seriously, being sick 10 days. With a good nurse and his family at his bedside he passed peacefully to the great beyond, leaving a host of relatives and friends to mourn his early departure. He also leaves his sorrowing companion, 4 children (Melvin, Raymond, Luella and Eugene), his mother (Mr. Susan Rutt), 2 brothers (Harry Rutt of Hinkley town and Jacob Rutt of Paradise), and 1 sister (Mrs. Elam Groff of Farmersville). Funeral services were largely attended at Groffdale Mennonite Church. Interment in adjoining cemetery. May God comfort the bereaved family as we all know that they have lost a devoted husband and father. A Cousin.

Fisher.—Jacob E., son of the late Gideon and Fannie (Esh) Fisher, was born Feb. 24, 1860; died at the Lancaster General Hospital Jan. 1, 1936; aged 75 y. 10 m. 22 d. He joined the Amish Church in his youth and remained a faithful member until death. He was never married and is survived by 1 brother (Eli Fisher of near Honey Brook, Pa.), a number of nephews and nieces and a host of neighbors and friends. Bro. Fisher was in usual health, went to the village of Gap in the afternoon to attend to some business and returned home and did not get his horse unhitched. He was found a few hours later by neighbors in an unconscious condition. He was taken to the General Hospital where he died the same evening. The funeral was held on Sunday, Jan. 19 from the home of his nephew, Edgar Umble. Services were conducted by Amos B. Stoltzfus and at the Middlewood Church by Amos B. Stoltzfus in English and John A. Kennel and Daniel Yutzi in German. Texts, Prov. 27:1; Heb. 11:13-16; Luke 12:34-40. At the grave by Bros. Aaron J. Glick and Christian L. Fisher. Interment in adjoining cemetery.

Boyer.—Emma (Honderich) Boyer, wife of Dr. William H. Boyer, was born Sept. 11, 1888 in Elkhart Co., Ind., died at her home near Middlebury, Ind., Feb. 11, 1936; aged 48 y. 6 m. She spent her early years in Clinton Township where she was married to William H. Boyer July 21, 1907. When 14 years of age, she accepted Christ as her personal Savior and united with the Clinton Brick Mennonite Church, of which she was a faithful member until death. She leaves her husband, four children (Clifford, Mrs. Daniel H. Mast, both living near parent home; John William, and Ethel at home), grandchildren, her mother (Mrs. Abraham Honderich) three brothers (Samuel of Filer, Idaho; Henry of Middlebury, Daniel of Goshen) and a sister (Mrs. Curtis Pletcher of Middlebury), nieces, nephews, and many other relatives and friends. One infant son and three infant grandchildren preceded her in death.

Funeral services were held at the Clinton Brick Mennonite Church in charge of Amos Nussbaum and O. S. Hostettler.

"Mother's chair is empty now,
And the voice we loved is still;
And though our hearts are broken,
We know it is God's will."

Zimmerly.—Daniel D., son of Jacob and Anna Zimmerly, was born near Orrville, Ohio, Jan. 15, 1915; died at the Massillon City Hospital Feb. 12, 1936; aged 21 y. 28 d. At the age of 15 he accepted Christ as his Savior and united with the Crown Hill Mennonite Church. He displayed a keen interest in the work of the Church, Sunday school, and young people meeting, always willing and faithful in taking

any part assigned to him. His quiet, friendly disposition won the esteem of his many friends and associates. During his brief illness he bore his suffering patiently, and near the last expressed a readiness to depart to be with the Lord. He leaves his sorrowing parents, 1 sister (Elma, at home), 3 brothers (Dennis and Noah of Sterling and Aldine of Orrville) and many other relatives and friends. One brother (Glenn) preceded him in death.

"He's through with all his suffering,
To him there is no pain.
He's left his earthly troubles
For the heavenly crown he's gained."

Funeral services were held at the Crown Hill Church Feb. 14, conducted by Noah Hilty, Stanford Mumaw, and J. B. Hartzler. Text, Jas. 4:14.

Wenger.—Alice E. (Brubaker) Auker, wife of Michael M. Wenger, was born in Juniata Co., Pa., Dec. 4, 1863; died Feb. 11, 1936. She is survived by her husband, 1 brother (Jerome Brubaker), and 7 step-children who feel much indebted to her for the place in the home that she filled. She had formerly been married to Tobias Auker, and they had taken a son to raise, having had no children of their own. Both preceded her some years ago. Later she moved to Lancaster Co. She was much interested in attending church services whenever her health and the weather permitted. During her last years, however, the winter season was a barrier to her going away. She faithfully filled her duties in the home and the vacancy will be keenly felt. Funeral services were held at the Groffdale Mennonite Church on Feb. 16 amidst unusual snow-clad roads. Bro. Benj. Wenger preached from Mark 14:8, selected by the family. Interment in adjoining cemetery.

"Thy love and kindness thou hast shown
When with us thou wast at home;
But now thy earthly tasks are done,
In that land where never sets the sun."

The Family.

Grieser.—Chris L., son of Henry and Elizabeth Grieser, was born near Gridley, Ill., July 30, 1881; died at the Mennonite Hospital Feb. 16, 1936; aged 54 y. 7 m. 16 d. He was taken suddenly ill on Jan. 20 with kidney stones. Later he was taken to the hospital and although everything was done to relieve his intense sufferings there was no permanent relief until God in His great mercy saw fit to call him to his eternal home where there is no pain nor sorrow. He was united in marriage to Carrie Schertz of near Flanagan, Ill., Dec. 15, 1910, who with the following children survive: Wayne L., Mary Elizabeth, and Lorabelle Rose. A daughter (Marjorie) preceded him in death. One brother (Gus) also survives. He confessed Christ as his personal Savior in his youth, united with the Mennonite Church near Flanagan, and ever remained faithful. Funeral services were conducted by Bros. D. W. Slagel and J. W. Davis.

"He has gone from his dear ones, his children,
his wife,
Whom he willingly toiled for and loved as his
life.
Oh God, how mysterious and how strange are
Thy ways
To take from us this loved one in the best of
his days."

Gingerich.—Anna M., daughter of Cornelius D. and Barbara (Hochstetler) Yoder, was born in Iowa Co., Ia., Dec. 2, 1871, where she spent almost her entire life; died at her late home in Frytown, Johnson Co., Ia., Feb. 15, 1936; aged 64 y. 2 m. 13 d. On Oct. 17, 1893, she was united in marriage to Henry F. Gingerich. This union was blessed with 2 sons and 3 daughters. One son (Joseph Maynard) preceded her in death. Those remaining are Vera, wife of Levi Schrock, Kalona, Ia.; John W., Wellman; Edna and Mary at home. She is also survived by 3 granddaughters and 4 step-grandsons besides many other relatives and friends. She was the

youngest child of a family of 5 children, who have all preceded her in death. In youth she united with the Amish Mennonite Church, remaining a faithful member until death, holding her membership with the Lower Deer Creek congregation. Her death was caused by complications and heart trouble, of which she suffered for about 20 years. She seemed to be in her usual health until 3 weeks ago, but her condition was not thought serious until a week before her death. She bore her sufferings with much patience and without complaint. She was of a kind and loving disposition, a faithful and devoted companion, a loving mother, always faithfully helping to assume the responsibilities of the home. She will be greatly missed in the home, church, and among her neighbors and friends. Funeral services were held Feb. 18 at the Lower Deer Creek Church, conducted by John Y. Swartzendruber assisted by J. L. Hershberger. Text, II Kings 20:1, latter clause.

"Deep in our hearts lies a picture,
Of a loved one laid to rest.
In memory's frame we will keep it,
Because she was one of the best."

Thomas.—Elizabeth (Yoder) Thomas was born in Elkhart Co., Ind., Nov. 26, 1880; died at her home in Clarksville, Mich., Feb. 6, 1936; aged 55 y. 2 m. 11 d. She was united in marriage to Nelson Thomas on April 9, 1898. To this union were born 4 children: Mrs. Agusta Shepherd, Edwin, Mrs. Olive Moore, Mrs. Alta Kauffman, all of Grand Rapids. She leaves her sorrowing husband, 4 children, 9 grandchildren, 1 brother (Ed Yoder), 3 sisters (Mrs. John Eash, Shipshewana, Ind.; Mrs. Dan Martin, Hopedale, Ill.; Mrs. Geo. Dintaman, La Grange, Ind.), 4 aunts, 4 uncles, and a host of relatives and friends. She was afflicted with heart trouble for the last three years, during which she was confined to her bed much of the time. Last November they retired from their farm and moved to Clarksville. Death came unexpectedly, she having been seemingly quite well recently. She took great delight in attending services at the House of God, having missed only one Sunday all winter. She was a faithful member of the Bowne Mennonite Church. She was a faithful wife and mother, and will be greatly missed in the home, the Church, and the community. On account of the cold and stormy weather, the roads were closed, and the funeral was postponed two days; being held Tuesday afternoon, Feb. 11, conducted by T. E. Schrock, at the Bowne Mennonite Church. Burial in the adjoining cemetery.

"Mother, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."

Heatwole.—Ida B., wife of John J. Heatwole, was born Feb. 15, 1868; died Jan. 28, 1936; aged 67 y. 11 m. 18 d. She was a daughter of the late John S. and Elizabeth Corbin. She had been in bad health since last April. She was a long and patient sufferer. She often would say she was willing to depart and be with her loving Savior and would say, "His will be done," and "Let me go where saints are going." She would often have us sing, "I'm going home to die no more," "My latest sun is sinking fast." She with her husband united with the Mennonite Church in their early married life and continued faithful to the end. Her place at Church was always filled when she was able. She was greatly concerned about her children and would often say she wanted them all to meet her over there. Besides her husband, she is survived by 7 children (Mrs. Ola Deputy, Dale Enterprise, Va.; Mrs. Bessie Colaw, Monterey, Va.; Mrs. Ruth Byerly, Linville, Va.; Charles A. Heatwole, Rolla, N. Dak.; Russell E. Heatwole, Wellsboro, Pa.; G. G. Heatwole, Brooklyn, N. Y.; Ammon S. Heatwole, Dayton, Va.). Four children preceded her in death. She is also survived by 27 grandchildren, 4 great-grandchildren, 3 brothers (John W. Corbin, Dayton, Va.; A. C. Corbin, Fisherville, Va.; and Martin Corbin, Hendricks, W. Va.). Funeral services were conducted at Weaver's Church by Bro. Henry

Keener, assisted by Bros. S. H. Rhodes and L. S. Glick. She had chosen her text from Psa. 17:15. The body was laid to rest in the nearby cemetery.

"Let your hands be folded, mother,
Of toil they've done their share;
While our lives were young and tender,
How you watched with loving care."

Johnson.—Lilla (Graff) Johnson of Molalla, Oreg., was born in Stevens Co., Minn., June 23, 1896; died at the deaconess hospital in Salem, Oreg., Dec. 18, 1935; aged 39 y. 5 m. 25 d. On Dec. 5, 1914, she was united in marriage to L. A. Johnson. To this union were born 6 sons and 4 daughters. One son preceded her in death. She accepted Christ as her personal Savior in January, 1934, and was a faithful worker in the brotherhood of the Molalla congregation until her departure. On Nov. 26 she gave birth to two girls and one boy, after which complications set in causing her death. Throughout her sickness she manifested the noble spirit of being resigned to the Master's will. She leaves her husband and children (Adolph, Ruby, Henry Lawrence), the twins (Gladys and Donald), the triplets (Arland, Arlette, and Arlene), her mother (Mrs. M. A. Olsen), 5 sisters, 4 brothers, and many other relatives and friends. Her cheerful countenance and willing service will be missed in the home, in the Church, and in the community. The funeral services were conducted in the Everhart Funeral Home in Molalla in charge of Bro. H. A. Wolfer, assisted by — Crook. Texts, Jer. 15:9; Mark 14:8; Rev. 14:13. Interment in the Adams Cemetery.

"She is in heaven; though still unseen,
With hers our note of praise may blend;
On the same rock our soul may lean,
To the same centre hourly tend."

Hostetler.—Oliver E., son of Emanuel and Margaret (Keefaber) Hostetler, was born Sept. 9, 1884, in Cass Co., Mo.; died Feb. 12, 1936, of cerebral meningitis in the McPherson (Kans.) Hospital; aged 51 y. 5 m. 4 d. At the age of 13 years he was converted and united with the Sycamore Grove Mennonite Church of Cass Co., Mo. At the age of 21 he came to McPherson Co., Kans., and was received by letter into the West Liberty congregation where he was a faithful member till death. On May 10, 1908, he was united in marriage to Nettie Coopridge of McPherson. To this union were born 2 sons and 2 daughters: Ralph Vernon, Marvin Jay, Mae Irene—at home, and Beulah—wife of William Bontrager, Conway, Kans. Feb. 15, 1925, he was ordained to the office of deacon. His call to this office greatly increased his responsibility and opportunity as a servant in his beloved Church. Besides fulfilling his place well in this office, Bro. Hostetler has labored faithfully in the capacities of S. S. superintendent, S. S. teacher, local Mission Board member, local Church Board, and countless committees. He was a supporter of our mid-week prayer meetings and was especially interested and concerned in the promotion of the Hutchinson Mission work. It may be said of him from both Church and community interests, he was a good counsellor and adviser, well loved, and filled such a large place by his faithful service that the vacancy will be keenly felt. His passing was very sudden. The Sunday preceding he filled his place as S. S. teacher and during the afternoon he enjoyed himself with friends with singing and visiting. Three days later he was no longer with us. Sunday night he complained of sore throat. Monday morning he was struck with ear trouble which led to his death. We will greatly miss our loving father who did all he could to make life pleasant and lead us closer to our Master. Funeral services were held at the West Liberty Mennonite Church, Feb. 16, 1936, conducted at the home by M. M. Troyer; at the church by J. S. Hartzler, H. A. Diener and M. A. Yoder. Text, Psa. 116:15.

"Rest on, dear father, thy labor is o'er
Your willing hands will toil no more.
A faithful father, true and kind,
No friend on earth like thee we'll find."

GOSHEN COLLEGE

Summer Bible School Bureau

For several summers past numerous students from Goshen College have had calls to assist in summer Bible schools in different congregations in the Middlewest. This number has steadily increased from year to year. In view of this increased demand, Goshen College has set up a Summer Bible School Bureau with a view to assist churches and communities in finding workers and also to determine approximately how many young people would be willing to give some time next summer in summer Bible school work. No effort is made to persuade students to volunteer, but rather an effort is made to organize the interest that already exists with a view to direct willing workers into communities where they could render real service.

The work which these young people could do would be of about three types: (1) Conduct pioneer summer Bible schools in non-Mennonite communities. (2) Conduct pioneer schools within Mennonite communities. (3) Assist in regularly organized schools where the leadership would be furnished by the local church or churches.

Any communities or congregations who desire helpers in summer Bible school work should communicate with the undersigned. Give preferred date of school, second choice date, number of weeks the workers are desired, number of workers wanted, and any other specific qualifications or information pertaining to your community.

S. C. Yoder, President.

SUMMER BIBLE SCHOOL STATISTICS

(For the Summer of 1935)

Approximately 103 Summer Bible Schools held during the year.

Enrollment was approximately 11,500 children.

Ages ranged from kindergarten to high school; sometimes above the high school age. All Conference Districts held Bible Schools in some form or other.

The usual length of term was two or three weeks. Some were held only one week.

Reports revealed that about 103 high school pupils attended Bible school. There were possibly between two and three hundred throughout the Church. There was no complete report of the number of high-school students.

Time held varied from about May until December.

—C. F. Yake.

BOOK REVIEW

THE LORD'S PASSOVER

By Elmer G. Martin

This is the title of a 102-page book, carefully and conscientiously written, after much research and prayer. The different events of Passover Week are given due consideration, the message made clearer by a number of descriptive charts. A considerable portion of the book is devoted to a discussion of the question: "Did Jesus Partake of the Jews' Passover Feast?" On this question the writer differs from the opinion of most of our people, as he takes the position that Christ did not partake of the Jewish feast. In the opinion of at least some, he failed to prove his case. But even what he has to say on this point is worthy of our consideration. No one can give the book a careful reading without an increased reverence for the truth that "Even Christ our PASSOVER is sacrificed for us."

The retail price of the book is one dollar. For further information, or in sending orders for the book, address: Elmer G. Martin, Lancaster, Pa.

TWO REPORTS

There have lately come from the press of the Mennonite Publishing House, two valuable reports in which our readers generally are interested. These reports should have been out several months ago, but circumstances beyond our control hindered their publication at an earlier day. Following is a brief description of them:

I. Report of Nonconformity Conference

This meeting was held at Kitchener, Ont., Aug. 26-7, 1935. This report consists of a brief preface and the addresses delivered before that body; the whole centering around the Bible doctrine of Separation between Church and World. All people interested in this great subject will want to read these addresses. The book contains 39 pages, and is being offered on terms that are within the reach of all.

II. Report of Mennonite General Conference

This report is divided into three parts, as follows:

1. Minutes of the meeting.
2. Reports of Church-wide boards and committees submitted to and appropriately acted upon by the Mennonite General Conference held at Kitchener, Ont., Aug. 27-29, 1935.
3. Sermons and addresses delivered before that body.

Among these sermons and addresses, as well as among those delivered before the Nonconformity Conference, are masterpieces along their respective lines. The book contains 121 pages.

Plan for the Distribution of These Reports

The Executive Committee of the Mennonite General Conference sponsors the publication of these books. They are free to whoever wants a copy. That the load may not rest too heavily upon the Executive Committee, it is suggested that those who feel so inclined may make a little contribution, from five cents up, to the expense fund as the books are delivered.

Orders will be filled as long as the supply lasts. Let all our congregations send for as many of these books as they desire for distribution. Send all orders to the Mennonite Publishing House, Scottdale, Pa., and all remittances to the Treasurer of Mennonite General Conference, J. C. Frey, Archbold, Ohio.

ANNOUNCEMENT

Sunday, March 15, has been set aside as a day of special prayer for Missions. It is hoped that all the churches throughout the United States and Canada will meet for special services on that day and remember the missionary needs of the Church in a very definite way. The problem of workers, finances, extension of the borders of the field, as well as the problem of the personal welfare of the missionaries need to be met and solved in the light of the will of God through prayer.

The Executive Committee,
By S. C. Yoder, Secretary.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.

100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House,
Scottdale, Pa.

And oh, when the whirlwind of passion is raging,
When sin in our heart its wild warfare is waging,
Then send down Thy grace, Thy redeemed to cherish;
Rebuke the destroyer; "Save Lord or we perish."—R. Heber.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

March 5, 1936

J. A. RESSLER, Editor

EDITORIAL

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "All my springs are in thee" (Psa. 87:7).

* * * *

The second text quoted seemingly brings the Psalm to rather an abrupt close. The entire Eighty-seventh Psalm seems to cover a variety of subjects, all centering in the Holy City. A person may be famous from the mere fact of having been born within its walls. Then comes the abrupt close, "All my springs are in thee." The German says "Quelle", "deep wells"; living wells—wells that never go dry—sources of every spiritual supply.

* * * *

The text from Proverbs, "Keep thy heart" implies effort on the part of the one addressed. God might do all things for us. He is "able to do exceeding abundantly above all that we ask or think" but He commits to the one addressed the task of **keeping his heart**. This means effort on our part.

* * * *

All this applies very definitely to the effort of spreading the knowledge of Christ's life and of His will to others. There can not be real power to make Him known unless there is peace. Nothing hinders power as does friction, whether in machinery, or among individuals, or churches.

"Out of it are the issues of life." There must be a source for the Life that flows out to others. Peace and rest in the heart, flowing out to help and bless others are the foundation of missionary service, now and always.

* * * *

About sixty years ago the American Bible Society distributed printed placards in large type having the verse found in Prov. 4:23. These placards

were placed in covered bridges throughout Eastern Pennsylvania. I don't know how much farther this plan was followed. At first we were inclined to think it was only another advertisement, but as the force of this admonition met us every time we passed through a covered bridge we began to realize that someone had drunk deeply from the wells (Quelle) and was using a forceful way of passing the cooling waters on to the thirsting multitudes.

* * * *

Years passed on and found us among the hungry, thirsty multitudes of a heathen land. Their literal "wells" were frequently stagnant pools breeding and distributing loathsome diseases. They sought to assuage their spiritual thirst in the pools and morasses of Hinduism and kindred religions. All of these efforts failed. The sources were impure and spiritual and moral diseases kept on spreading.

* * * *

The only healing possible for these pools of pollution lies in the waters coming from the throne of God. See Ezek. 47:9b. The wells of salvation (Quelle) issue from the great heart of love of Him who kept His heart with all diligence, that out of it might issue life eternal for a world of lost sinners. That we might make Him known in and to all the world is the great purpose of God for our being in the world at this time and within our sphere of influence.

We keep our heart with all diligence that the issues of life eternal may reach from us into all the world.

* * * *

Foolish people have unwisely said that the Bible is not true to science, but God knows our frame. What the writer of Proverbs so concisely wrote 1000 years before Christ was not known by earth's wisest physicians until about 2,500 years later—the circulation of the blood with the heart as the

center. Had men read their Bibles and believed them, they would have discovered this now well-known fact long before.

* * * *

Just eighteen days ago today as I was slowly climbing the hill from the station towards home, my heart was laboring faithfully to supply the literal "issues of life" to my tired body. My friends had advised me to take a vacation. It was difficult to understand. On the next day with the kind doctor at my elbow I climbed the stairway, quietly undressed, and went to bed. Then began the struggle to keep with all diligence the laboring heart out of which are the issues of life.

* * * *

I cannot understand. God's mercy is from everlasting to everlasting and His kindnesses are exceedingly great. It is utterly beyond one's power to understand why we should have been selected as the recipients of the favors that now surround us. As for me I only know that I cannot and do not deserve the hundredth part of God's mercies. I lie here in perfect comfort, usually not an ache or a pain, with every need supplied by kind and willing hands, while my heart that labored so hard a few days ago is quietly pumping through my system the "issues of life." Above all there is a conscious realization of the mercies of God poured out in such measure that there is "not room enough to receive them."

* * * *

"In thee."—There is fullness of power—all-sufficiency—in Him. Our needs are so varied and so constant; but as the springs, the living fountains are in God, so we have access to His unfailing power, His abundant fullness. Each day's needs are different, each trial new, each heartache of an unusual type, yet the supply for every need comes from the same spring, the never-

failing spring in Him. This is the happy privilege of the one who is using constantly life and energy in blessing others. We draw from Him and the life flows on from us to others.

GLEANINGS

By Barbara Cripe

We've had a mission conference;
Our Mission Board did meet;
Some of the truths presented
I feel I must repeat.

It all was so impressive,
The Spirit did prevail;
He dwelt right here among us,
His mission shall not fail.

God sent us double showers;
Showers for the grain,
And sent us spiritual showers,—
He made the Scriptures plain.

There's naught in our possession
That we can call our own;
But if we're faithful stewards,
God has for us a home.

Jesus is our Pattern,
The Bible is our Guide;
The life He lived was perfect,
In Him we shall abide.

Without His life we never
Could know just how to live;
He makes the teachings plainer
Just how to serve and give.

Like children, we are building,
Building every day.
But all our earthly structures
Are not here to stay.

Some day they all shall perish
The only thing to stand
Will be the Church of Jesus,
His Bride,—the saintly band.

So let us build on Jesus,
The Rock so firm and sure;
The Church in all her trials
Shall stand safe and secure.

We'll build the Church by living
A life that tells for Him,
And ever freely giving
To Him who saves from sin.

Three things that much are needed
By churches everywhere
To get more future workers,—
Teaching, fasting, prayer.

We think of the apostles,
First missionaries sent
To tell God's love and pardon
For all who will repent.

These men received a vision
Of the glory of the Lord,
And a call to bring the Gospel
To a lost and dying world.

The Church laid hands upon them,
Sent them forth with God speed;
Her prayers for them ascended,
The Spirit them did lead.

The Church is waiting, looking
For the coming of the Lord;
But always busy working
To bring the lost the Word.

Christ is our example,
He worked, He cleansed, He healed;
Tho' in a world so sinful
God's mercy is revealed.

To preach is necessary,
Unfailing is our Christ,
Our walk of life should tell all
That He was sacrificed.

Each minister and teacher
The mission spirit need,
If ever this is absent
It makes it sad indeed.

Keep before the people
Conditions as they stand;
They cannot help but realize
The world and its demand.

The missions are the life blood
Of the Lord Jesus Christ,
They keep the Church from dying,—
Should never be despised.

Mission work's ne'er finished;
We cannot wait till one
Field of work is conquered
Ere another is begun.

If Paul had stayed in Asia
Not seen Europe or Rome,
Where would we be, dear brethren,
Were Christ within our home?

Ambassadors for Jesus,
That's just what we should be
In this foreign country
'Midst all humanity.

Ambassadors are sent—
Yes, sent by the U. S.
To fifty-seven countries
And cities,—on business

When sent to foreign countries
Their citizenship lose not,
Paul knew that he was sent
To preach the Word of God.

Christ our best example
Of an ambassador,
None e'er was so successful
Since then, or e'er before.

The Bible is our flag
Within this foreign land,
God promised, "I am with thee,"
We're here at His command.

Now if every Christian
Were an ambassador
For Jesus,—O what gatherings
There'll be on yonder shore!

The work of Sewing Circles
The needy to relieve;
"It is more blessed," says Jesus,
"To give than to receive."

Souls are won for Jesus
Through this noble work;
So let us not, dear sisters,
At this, our privilege shirk.

Workers all are busy,
Let's pray for every one
That they be instrumental
In bringing wanderers home.

We think of our young people,
Perhaps ten thousand strong,
All longing to be active,
A lively, active throng.

The girls have sewing circle,
The juniors quarter fund;
But boys have no activity
When all has been well summed.

We need a training service,
Many a mission study class,
And many more libraries
A well spent time will pass.

A club to boys appealeth,
The thought brings a new hope;
Let's have a club and call it
The "Good Samaritan Group."

We can't afford to lose them—
Our boys and girls so dear.
They are our future ambassadors
When we're no longer here.
Delavan, Ill.

PERSONAL WORK IN SOUL WINNING

Genuine revivals have always been characterized by personal work in bringing men and women to a knowledge of Christ. To tell the "glad tidings" is the natural consequence of being filled with the Spirit. And further, those who have been saved from much, love much. Once let the romance of soul winning grip a person, and every other joy sinks into insignificance. When Dan Crawford, the great African missionary, made his tour of America in 1914, W. R. Moody wrote as follows concerning his ceaseless activity and his intense earnestness: "In railway trains, in private houses, in hotels and everywhere, Mr. Crawford has been indefatigable in his labors in seeking to bring men and women to a personal knowledge of Christ as their Savior. There are scores if not hundreds, of those whose lives he has touched who have become conscious of a man who lives his life according to standards with which they have been heretofore unfamiliar, to whom the unseen world and spiritual verities are a constant reality." His biography mentions especially, the love he had for personal work. "In and out of the home he preached the Gospel. His case of minerals and fossils would be used to tell the story of the great onward march of the unknown under Divine control; and the books that lined his study walls would come down from their shelves to speak some new message of truth and light to an eager caller." His constant activity was the source of inspiration to others also. In one instance the owner of a marble quarry had an ambition "to Christianize the whole neighborhood."

The inspiration for personal work lies in the presence of the Holy Spirit as an abiding Comforter in the hearts of men. Without this nothing can be accomplished. But once there is a desire to become a soul winner, the art may be cultivated; and one will gain in efficiency with practice as in any other calling. Then, too, God has promised special help to those who undertake this work. Jesus said, "Follow Me, and I will make you fishers of men." The Holy Spirit is faithful in His office work and the zealous worker need have no fear in relying implicitly upon His spiritual preparation for the message. A young college student decided that it was his duty to speak to one of his classmates concerning salvation, but hesitated to do so because he was fearful of the manner in which his friend would receive his words. He tried to bring up the matter indirectly, but found that this would not do. He must make a direct approach; so with a prayer to God for help, he went tremblingly to his friend's room and invited him to come at once to Jesus and be a Christian. To his astonishment, the friend replied, "I

have just been waiting to hear you say that to me." He was soon rejoicing in Christ as his Savior. God never sends one person to another without preparing that person to receive the message. He sent Cornelius to Peter, but before the messengers arrived Peter had the vision on the housetop which prepared him to preach to the household of that worthy servant of God.

The various ways in which men have been won to Christ, and the holy boldness, which wise soul-winners have used in accomplishing their tasks, makes interesting reading. John T. Faris tells the story of a man who would not allow the minister to make an appointment with him, fearing that he would speak to him of his need of salvation. But at last this man who went by the name of "Jim" left word with his wife, that if the minister wanted to see him he must call upon him at his place of business. The minister agreed to do so, but inquired where that might be. He was somewhat surprised to learn that Jim was a steeple-jack and was working on the topmost section of the new church steeple. "Ought you not to wait for a few days?" the wife inquired. But the minister decided to accept the man's challenge and went immediately to the new church, a magnificent structure with a lofty spire, and made inquiry for Jim. He was told that he was working at the very top of the steeple. "Better let us call him down," the foreman suggested, but the minister had been challenged to go where he was, so he climbed ladder after ladder until he was nearly two hundred feet above the sidewalk. Jim was a very much surprised man. "What are you here for?" he asked the minister. "They told me you were up here, and I wanted to ask you if you don't think it is time you became a Christian?" Five minutes were spent in conversation and then the minister climbed down and went on the quest for other souls. The next Sunday Jim was at church. The friends wondered at the change in his life, but the only explanation he would give was this: "The preacher who'll climb two hundred feet of ladders to call on me, can have me every time!"

The same writer tells of another case where a young minister displayed much wisdom in dealing with a difficult problem. He had just taken charge of the church in a city of twenty-five thousand population, and was surprised when some of his leaders told him that they felt that it was his duty to attack the city government in his sermons and addresses. "The mayor is a disgrace to the city," they told him, "and the city is famous for its corruption in high places. You must do something." But the young pastor was hesitant and declined to do anything until he more fully understood the situation. When the time came to act he did not preach a sermon berating the mayor and his associates, but called him up on the

telephone and asked for an appointment. "I want just ten minutes of your time," the pastor said. Next morning he was shown into the mayor's office, who evidently wondered what could be the errand of his visitor. "Pardon me if I look at my watch," the pastor said, "I must keep to my promise to leave the office in ten minutes." Then after a few moments of general conversation, he stated his errand. "I want to congratulate you on the honor and responsibility that were laid on you when you were chosen mayor of this city. But I want to tell you that there is honor waiting for you—something far bigger than the office of a mayor in a city like this." The heart of the mayor bounded. Curiously he listened to the next words of the visitor. "You ought to be a servant of Jesus Christ." In his astonishment the official replied, "No one ever spoke to me like this before." The pastor arose, held out his hand, and looking at his watch said, "I must go. Time is up." The next day he had a call from the mayor who asked, "Won't you come and talk to me? I have thought of what you said to me ever since you left. I must see you!" Two weeks later the mayor became a Christian and united with the church. But the work did not stop there. The chief of police, the head of the fire department and others confessed Christ, and the government of the city was cleaned up. Salvation is far more effective than a mere attempt at reformation without it.

There is great need for more boldness, more wisdom, more efficient personal work. Bishop Stuntz once made the following remark: "I have said for some years that the next great spiritual awakening in North America will come when the membership of our churches throw themselves heartily into the work which has been too long left to the preachers and Sunday school workers. Why cannot this Gospel team work spread over the whole nation? There are tens of thousands of our members who could be greatly used of God if they would only open their lips and begin to tell what Christ had done for them. Dead churches would be roused to action. Lost souls would be saved by the thousand. Every good cause would receive a new impetus, for this is God's plan for His Church. He intends that all the membership should be saying of the saving grace of Jesus Christ, 'And we are His witnesses of these things; and so is also the Holy Spirit whom God hath given to those that obey Him!'"—Herald of Holiness.

"A vision without a task makes a visionary; a task without a vision, a drudgery; a vision with a task makes a missionary."

"When we run out of the path of duty, we frequently run into the way of danger."

CHILDREN IN THE OZARKS WHOSE PARENTS KNOW NOT JESUS

By Ruth Cowan

For the Gospel Herald.

In this section of the Ozarks, as well as any other mountainous section, we have many parents who do not know Jesus. In a mountainous section the following conditions are found, and especially in homes where the father and mother know not the Savior:

1. **Poverty.**—Much of the time we find the poorer classes of people located in these sections. Therefore little effort is put forth by many ministers of today to carry the Gospel into the hills. Many will not venture in because the people are too poor to help them. Some say their time is worth more to stay at home and rest. Others will not consent to take their cars over the roads that are found among the hills. Yet they do not remember the many precious souls that are found in the out-of-the-way places, and the Savior's command, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

2. **Ignorance.**—Many of the people found in this section have little or no education, some because they do not care for an education and others because they do not have the means to obtain an education. Many of the people cannot read or write. If they have a Bible, which many do not have, they cannot read and learn for themselves its blessed teaching. Many of these people are parents with a family of small children. Under this condition, how can the child be taught at home about the Savior?

3. **Spiritual Privation.**—Much of the time Church and Sunday schools are rarely found. It has been found here in the Ozarks that children nearing their teens have never been to Sunday school. They know nothing about God's Word. How can they learn about God without parents to teach them or the privilege of Sunday school and Church?

4. **Spiritual Indifference.**—In many homes the parents have become very indifferent along spiritual lines. Though there may be a Sunday school or church close, they do not attend and do little to encourage their children to attend. The child in time will lose interest also. Many are the parents who read not God's Word. If they have a Bible it does them little good. A Christian worker may call at their home, but when they are reminded of their Bible, where is it? It may be covered over with newspapers or magazines. These things have taken first place in their hearts. Or may be they will take their Bible from a bookcase or shelf, but they must dust it because dust has collected on it greatly since the last time it was used. One lady, when asked about her Bible, said it was in her trunk. This

seems to me a very unhandy place to keep a Bible if it was used much. Yet many times you may ask a child to borrow his parents' Bible and he will tell you his parents said he would tear it. Why not let the child read?

5. **Wickedness.** — We find much wickedness in the mountainous sections such as drinking, stealing, gambling, hiding from officials, etc. In one home it is said that the small children beg and cry for liquor. In many homes drinking is common. What will be the outcome of a child from a home like this?

6. **Degradation.** — People who are children of God are people with high morals. Those who are not children of God are sometimes very low morally, and they continue to go down in character as long as they do not find God. Children from these homes cannot have high morals without being taught about our blessed Savior and learning to follow Him. We find this condition much in this mountainous section. Therefore children of God living among the hills have a great responsibility. Much interest should be given to not only the parents, but also to the little children. We must teach them the essential things that they are not being taught at home.

Birch Tree, Mo.

WORK FOR JESUS IN A MOUNTAINOUS SECTION

By Ruth E. Alltop

For the Gospel Herald.

The mountainous sections of our country are the most neglected fields we have. We do not find so great an effort put forth for the mountain people as for those in the more prosperous sections of our country and for those in the cities.

Why is there not so great an interest in the mountain people as there is in the people of other places? Notice with me Mark 16:15—"Go ye into all the world, and preach the gospel to every creature." Again in Acts 1:8 we find the Gospel is to be preached "Unto the uttermost part of the earth." Also in Matt. 22:10 we read, "So those servants went out into the highways, and gathered together all as many as they found, both bad and good."

Does not "every creature," "unto the uttermost part of the earth," and "gathered together all, both bad and good" include the mountain people? It does. But sad to say the mountain places are neglected.

Let us think of the opportunity of the Gospel. In Rom. 1:16 we find these words: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Just think what the Gospel will do for these people if brought to them and they receive it.

What a wonderful opportunity we who live in a mountainous section have. This is a field where the Gospel is greatly needed. We need not get out of our own country to find the classes of people and the conditions already mentioned. We who live in a mountainous section have a great responsibility. It is our duty to see that the people here in the hills have the Gospel preached to them. Few of us have a great amount of this world's goods, but sometimes we are entirely too selfish or use wrongly what God has given us. Why not sacrifice ourselves in order to help make it possible for the gospel to be preached to the people here in the hills?

You may ask, "What can I do?" First, search your own heart and see if you are in condition to work with others. Be sure you are in full fellowship with God and the Church. Then there will be plenty to do. Here are only a few things one might do.

1. Pray for those engaged in the work.
2. Give of your means to help with the work.
3. Visit the sick and point them to the One who can heal not only their physical ailments, but also their sin-sick souls.
4. Give tracts to those with whom we come in contact and give them with a prayer in our heart that the Lord will overrule.
5. Help the poor.
6. Live the Christian life daily before those around us. Sinners are reading our lives more than their Bibles.

"Dear Christian friend and brothers,
If we could only know
How faithfully the world records
Just what we say or do;
Oh, we would write our record plain,
And come in time to see
Our worldly neighbor won to Christ,
While reading you and me."

The starting point is at home. Many assist with the work away from home instead of starting at home and working out. We have only to look about us to see a great field, but the consecrated workers are few.

Think of the ignorance of the people here in the hills. I'm speaking not only from an educational point of view but also from a spiritual point of view. There is much spiritual ignorance about us. It is our duty to do all in our means to make possible the preaching of the Word that these people may have a knowledge of God's Word. We also find spiritual privation, people who have never heard the Word and those who hear the Word only once in a while. Where people are not kept in touch with the gospel we find spiritual indifference. In these places we find people who are very wicked and growing more wicked as time passes.

There could much more be said by those of us who live in a mountainous

section. We have only to look about us to see the conditions and work to be done. The same classes of people and somewhat the same conditions are found in all mountainous sections. Let us do all we can for the people here in the hills. Ever keep in mind that the starting point is at home and we should work out, not starting on the outside and working in.

Birch Tree, Mo.

DE SOTO CITY, FLORIDA

By Jennie Ebersole

For the Gospel Herald.

"The statisticians tell us that since the depression began one out of every six banks has failed; one out of every twenty-two business enterprises has gone to the rocks; but only one church out of twenty-three hundred and forty-four has been closed, and many of these are not to be charged as failures but rather as congregational mergers. Even when the Church has fallen far short of the New Testament ideal, she has always had sufficient increment of truth to enable her to rise above calamities and continue her mission."

This statement reminded me of the church building within sight of our cottage door.

Laura Austin was the widow of a Lutheran pastor in South Carolina. She with others of her family came to Florida, locating seven miles south of Sebring, and naming the spot De Soto City. She naturally missed the church of her choice, so with money her husband had set aside for the "Lord's Work," and with help from the Lutheran Synod, she planned the erection of a church building on a favorable lot along Highway No. 8, facing Red Beach Lake. To do this during the "Boom" in 1924 was considerable expense; with brick walls, stained glass, comfortable pews, seating several hundred. But with the aid of other interested members the aisles were carpeted, and a piano was installed. Sunday school was held every Sunday until April, 1935, and occasionally a retired pastor wintering at Lakeland, Fla., filled the pulpit for a church service. The pastor, Mrs. Austin, and others passed to the Great Beyond, money scarce, interest lacking, the doors were closed, and the piano removed. De Soto City, with only about 150 scattered inhabitants, already had a Methodist Church who have church services two Sundays in a month, and Sunday school every Sunday seem to have uphill travel. Some attend church in Sebring, and others attend no church.

This Lutheran building was offered to us for services, but since the electric was disconnected we have only arranged for Sunday afternoon service. Since the Brethren Church has so many ministers in Sebring, Bro. L. L.

Lininger offered to hold a service here; but owing to inclement weather and a leaking roof we had only our second service for this season there—this afternoon (Feb. 16). (The roof was repaired a few days ago, with the contribution lifted at the last service.) Bro. W. N. Zobler of Lancaster, Pa. (Brethren), came to Sebring last week; so he was willing to give the message to an audience of 46 of all ages. We were glad for nearly thirty tourists present, including Bro. and Sister Henry Rittenhouse of Souderton, Pa., and Bro. and Sister J. B. Harnish of East Petersburg, Pa. Out of the sixteen of the community the majority were young people; Bro. Zobler particularly gave the message in sermon and song for them. We are burdened for this community, whose interests principally are dances and bridge. Then another class is disinterested because of lack of clothes, no car license, and fear of meeting the other class.

Bros. Lininger and Zobler uphold the devotional covering, separation in dress and in society, and congregational singing without instrument. They preach the Word without publicly showing the difference of the Mennonite and Church of the Brethren in faith.

We are 100 miles southeast of Tampa, the only Mennonite Church in Florida. Being inland we have milder temperatures, although we had 32° several mornings this winter. Fresh vegetables are now brought to market by the muck farmers. Our principal crop (citrus) has not been hurt by cold; the fragrant blooms are now opening.

De Soto City, Florida.

PRAYER MOVES THE HAND OF GOD

"Delight thyself in the Lord, and he will give thee the desires of thine heart"—Psa. 37:4.

What a promise! And what great possibilities it opens up to us! Only one condition—to find my delight in the Lord. Not in a creed, a doctrine, but in a living, loving Lord Jesus Christ, "who loved me, and gave Himself for me." He must be "the One altogether lovely, the fairest among ten thousand to my soul" if I would get things from Him. Too many of us take things for granted without much appreciation. Praise God and testify of His favors to you. Notice Psalm 107. Prayer helps to keep your love for Christ fresh; never grow cold toward Him.

The more you look to Jesus, the more precious to your soul He will become.

Pray before you open your Bible. And as you read, hear and heed what God says (Psalm 85:8). Don't do all the talking—let God talk to you. He may have some particular message just for you.

Study the prayers of the Bible—John 17, Psalm 51, Daniel, and Paul's prayer in Eph. 3:14-19.

After John's glimpse of the glories of heaven came his prayer, "Even so, come, Lord Jesus."

Be Sure There's No Hindrance

If you do not get answers to prayers, ask God to put His finger on the spot in your life that hinders. Maybe something needs to be made right. Unpaid debts, unkind words, evil thoughts or gossip, judging or speaking evil of others, or some other fault of yours may hinder. It may be hard to straighten out, may humble your pride, but it's God you are dealing with; allow nothing to come between you and Him.

Some people rarely go to God in prayer until trouble comes. While things go well they don't need God, or forget Him altogether. Then some misfortune, or sudden calamity, and they at once think of God. Or when death stares them in the face, they call on Him to stave it off. Rather a mean way to treat Him isn't it? Taking God's favors every day, and only giving Him a thought when you get in trouble, much like children.

The Deadness in Churches

Is due mostly to lack of prayer; the devil brings in Modernism and other evils, there is no power, and young people go wrong because of no prayer.

Many prayers go no higher than the ceiling because there is no fire back of them, no real love for Christ. A spiritual house-cleaning and call to repentance is the chief need of the church today.

The greatest promise in the Bible is in regard to prayer—John 15:7. Comply with its terms, put it to the test; you honor God when you do that.

How parents need to pray that Atheism taught in schools may not ruin their children; then refuse to buy school books with infidel teaching in them.

Be Very Definite in Your Prayers

Many prayers are vague, wander all around the world and specify no particular object. If you have children or unsaved relatives, remember as long as they are rejecting Christ they are LOST. Ask God to show you what it means for a soul to perish eternally. Then be intense, in earnest, persistent. R. A. Torrey prayed fifteen years for the conversion of his brother before it came to pass. Elinor Woo, a Chinese girl, prayed a whole day and night for a wayward girl, who was saved the next day. A mother in Scotland had an only boy in far-away Australia, riding the range; she prayed for him one night till 3 a. m. All at once he felt he must get down off his horse, accept Christ and be saved there, alone. Later he found it was the very hour when his mother was praying for him. Imagine the joy of that mother to know her boy was saved. And if you can

pray one soul into the kingdom, you will have wrought with God; your reward will be great when Jesus comes to gather His own (John 14:3).

Intercession for others is one of the finest of prayer exercises, and has brought great things to pass; God can solve problems too much for us. He can unravel difficulties, and open ways for us. After you've done all you can, there's one thing more you can do—you can pray. You can pray for sick folks, and for souls to be saved (certain ones you know), and for every tract you give out; and by all means keep stocked up on good tracts. It pays big, and they cost little. Pray for your own spiritual welfare that God will keep your love for Bible study eager, fully appreciative of His love and great mercy; and above all that you and yours may be READY when Jesus comes (Matt. 24:44). Nothing in the whole world's history will equal that great event; and woe be to those left behind.

The Greatest Four Words in the Bible

Are in the Lord's prayer; how few realize their marvelous meaning as they say those four little words of one syllable, "THY WILL BE DONE" (Matt. 6:10). How fruitful in service, how joyous, what a blessing we could be to others! Early in the morning, a little time on His Word, asking to be filled with His Spirit, and then—"Lord, what is Thy will for me this day?" It may be a cross to bear in some unpleasant task, an errand to run, a visit to some unsaved one, or personal work (Bible open), always presenting Christ as THE One to meet their need of every kind. Be sure to ask God's blessing and guidance on all you do and say for Him. Learn Prov. 3:5, 6 by heart—it may save you a lot of trouble.

In James 4, we learn two things about prayer: first, "Ye have not, because ye ask not." Second, God being wiser than we are, all prayer should be subject to His will. "If the Lord will"—v. 15.

Cottage Prayer Meetings are a wonderful help to all who attend them, especially young people. One evening a week, when neighbors and friends gather in, a few songs, and a portion of God's Word read aloud, then a brief prayer from each one present, young and old, no matter how faltering—what blessings often follow. And what tragedies too often come to homes where there is no prayer and no Bible reading.

Neglect prayer and you are apt to backslide.

Neglect Bible study and you starve your soul.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).—Tract.

INDIA MISSION PAGE

MISSION NEWS

"The plans for the development of British Air Service are a matter of common knowledge. From 1937 the British Government proposes to transfer all the first class mail to Empire countries to the air. About two hundred tons of mail a year will have to be carried to India. Five services a week between England and India with twenty-ton machines carrying three and a half tons of load and taking two and a half days to Karachi are planned. Some of the services will be operated by land machines and some by flying boats, and we shall see the novel sight of large sea-going flying boats crossing the north of India and landing on lakes and rivers to refuel and discharge their loads. They will fly at about 150 miles an hour and on some parts of the route they will fly by day and night. Passengers will have sleeping berths and will not have to change all the way from England to Australia."—Development of Civil Aviation in India. By F. Tymms, C. I. E., M. C.—R. B. M.

Balodgahan

As this is the touring season several from our station are at present out in camp. Sister Lapp with several workers is camping in a village about eighteen miles from where a Christian family lives. Daily, Sarah Lapp with the workers walks miles to tell others of Jesus.

Bro. Sukhlal and Bro. Beare are in Chickli, one of our outstations. They also go miles every day to give the Gospel message. The workers all find that the devil is trying to defeat them. Many non-Christians are seemingly satisfied with their present religion and they have no need of Jesus. Others are seeking something different but are not yet ready to accept Jesus. As you read these lines the workers will have moved to other camps but will you pray that the seed thus sown will yield much fruit?

School in Garjan Memorial opened the seventh of this month after a holiday of nearly three weeks. Due to the absence of one teacher, and the illness of another we partially closed school for another week. Now all are present, and well again, and all are busy with examinations.

Sister Shantz went to attend the graduation exercises of two of our girls, Umthi and Purain, who have been away for nurses' training. These girls will soon be busy in the medical work of our mission. Pray that they may not fail to tell others of the Great Physician in their ministry to others.

Recently some very sick patients have come to the dispensary. Nurse Bai found it necessary to send several to the doctor in Dhamtari. Others she

has treated with satisfactory results. Among them was one man who was seriously injured in a cart accident.

Recently we have been encouraged by visits from missionaries from other parts of India. Mr. Abbey from South India, gave some helpful messages. We also enjoyed the Parkers' visit from North India.

Will you pray for the church at this place? We need a real revival which can come alone through prayer. Pray that in all our meetings such as Sunday school, prayer meetings and women's meetings Christ may be glorified and that souls may be saved.

Ida Bearé.

Shantipur

On January 7 Mr. W. H. P. Anderson, General Secretary of the Mission to Lepers, and Mrs. Anderson arrived in Shantipur. They were accompanied by Mr. A. D. Miller, Secretary for India for the Mission to Lepers. Mr. Anderson has his headquarters in London. He and his wife are on a tour visiting leper asylums in India, China, and Japan. They spent four days with us and gave much helpful advice.

On January 9 the two new hospital wards were formally opened by Mr. and Mrs. Anderson. A number of friends from other missions were here for the occasion.

The dispensary building is now being dismantled. It is to be enlarged and have an operating room.

In July we took an eighteen-month-old girl from her leper mother and put her into the Untainted Home. Recently she developed leper spots and had to be sent back to her mother. She is receiving treatments and we hope the symptoms will soon disappear.

F. Lapp.

Medical Station

We were glad to get back to language study after about three months vacation.

The work at the hospital is going smoothly since the workers have become adjusted to the new administration.

One of the patients, Rahibai, a woman from Kanker State, was with us about three weeks and listened attentively to the messages of Christ. She had met Mrs. Sarah Lapp in her village about six years ago and was interested in Christianity at that time. But she has never been willing to give up everything for Christ.

These are times of learning the ways of the people as well as the language. All that we learn is interesting. Some of it is pleasing, and some displeasing, but all are to be understood sympathetically. Pray that we may really see and use to the best advantage the opportunities which we

meet of witnessing for Christ. The opportunities surely are many.

Fred and Millie Brenneman.

We are grateful to our loving heavenly Father for the marked improvement in Sister Hartzler's health. In October when she returned from Ladour she sat up for a short time daily. Now she is sitting up four hours each day and increases her walking eight steps a day. She passes the time resting, reading, writing, and some knitting. We thank her many friends for remembering her by letters and especially your prayers. We ask you to continue to pray for her.

M. Kanagy.

Ghatula

Mr. and Mrs. Parker and two children from Woodstock School, where some of our mission children attend, spent nine days with us. We appreciated having them with us and they enjoyed getting into the homes of some of their school children.

We are looking forward with pleasure to this next week when we expect to have the Hostetler family with us for special meetings. We have been having special sunrise services in preparation for these meetings and we are praying that God may give us many blessings.

F. Friesen.

Dhamtari

Dr. F. Goetsch, Executive Secretary of the Mission Board in America of the Evangelical Synod of North America visited a number of our stations on January 24. He had earlier spent eighteen years as a missionary in our neighboring Evangelical Mission and so was personally acquainted with many of our mission family.

Volunteer workers from the Sundar ganj congregation under the leadership of Bro. Haidar have been making special evangelistic efforts among three groups of outcaste people: the Maharas, Chamars, and the Sweepers. These people are among the despised and downtrodden of India and as such are particularly receptive to the Gospel message. In view of the fact that Dr. Ambedkar, the leader of the depressed classes in India, has publicly denounced Hinduism, these people are the most likely evangelistic opportunity at the present time. They see that Hinduism does not offer them any salvation or even social equality. They are turning their eyes toward Christ. Christ can really help them. Christ is just what they need. Will you now pray with us that these groups may be brought in and that the miracle of regeneration may be wrought in the heart of each believer.

The women's weekly prayer meeting was reorganized at the beginning of the new year. Sister Graber was ap-

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SOUTH AMERICA MISSION PAGE

WEEKLY NEWS LETTER FROM
SOUTH AMERICA

(Jan. 29, 1936)

Dear Readers of the Herald:—By an oversight we missed the ship last week with the news letter. We had very little news to write any way. This is the last letter for January.

Carlos Casares

Baptismal services were held recently here. Two married couples were baptized, also Paul Lauver. Recent visitors at this place were Brother Feliciano Gorjon and wife, our native pastor from French; also J. W. Shank and family from Pehuajo.

Bragado

Bro. Snyder and family arrived in Bragado last Monday. After a few days vacation with the Webers in Tandil they will return to Bragado and then Bro. Snyder will assist in the work of the Bible coach and tent.

Pehuajo

Last Sunday Bro. Swartzentruber took care of the services in Pehuajo in the absence of the Shanks.

Cosquin

A letter from Bro. Lantz indicates activity. They are planning to have vacation Bible school for a few weeks early in February.

General News

The first use of the permanent building fund granted to the mission this year was made recently in Quiroga when we were able to purchase a small property for the mission. The plan is that the money formerly paid out for rent will be applied to pay for the building, or in other words will be returned to the building fund to be used later in some other town.

Some of our native pastors are making definite plans to try to earn something toward their own support by means of certain industries. One is a baker. He will make cookies and cakes to sell. Another is interested in truck gardening; another in a small retail business.

Yours in His name,
J. W. Shank.

THE SOUTH AMERICANIZED
SPANISH CHRIST

By L. S. Weber

For the Gospel Herald.

In this writeup we aim to give a glimpse of the sort of Christ the South American people, that is of the Roman Catholic persuasion, believe in and worship. We hope to do this by quoting, paraphrasing and abridging from Chapter VI of Dr. John A. Mackay's book, "The Other Spanish Christ," published by the Macmillan Company in 1933. The matter under review ap-

pears on pages 109 to 117 of the said book.

If it be true that each Life of Christ is much more the autobiography of its author than it is the biography of Jesus, it is equally true that nations tend to delineate Christ after their own image. What kind of portrait of Christ did the early Catholic priests and missionaries sent to South America succeed in imprinting upon the thought and imagination of the people? What does the South American Christ look like and how does He act? It might be said, in general terms, that the Christ who became naturalized in South America is the Christ of the popular religious tradition in Spain.

The first thing that strikes us in the "Southamericanized" Spanish Christ is His lack of humanity. As regards His earthly life, He appears almost exclusively in two dramatic roles—the role of the infant in His mother's arms, and the role of a suffering and bleeding victim. It is the picture of a Christ who was born and died, but who never lived. The great formative and decisive period of Jesus' life is strangely passed over. Why is it that the only moments in the life of Christ which have received emphasis are His childhood and death? Because the two central truths of Christianity are incarnation and atonement, someone answers: Yes, but incarnation is only the prologue of life, while atonement is its epilogue. The reality of the former is unfolded in life and guaranteed by living; the efficacy of the latter is derived from the quality of the life lived. The divine child in His mother's arms receives His full significance only when we see the man at work in the carpenter's shop, receive the Spirit in the baptismal waters of Jordan, battle hungry and lonely with the tempter, preach the glad tidings of the kingdom to the poor, heal the sick and raise the dead, call the heavy laden and children to His side, warn the rich and denounce hypocrites, prepare His disciples for life and Himself for death, and then lay down His life not as a mere victim of hate or destiny, but voluntarily, and in dying ask His Father to forgive His slayers.

The manhood of Christ, however, has made little appeal to South American worshippers. Why? Because they have known no Christ save one whom they could patronize. An infant can be patronized; so can a suffering victim and a dead man; but the Christ of the Gospels cannot. He would not receive the patronage of tears even on His way to the cross. Christ is patronized in the elaborate Nativity festival at Christmas time, and again in the sombre festivities that mark the course of Holy Week.

The vision of the risen Christ, on the other hand, whether He be thought of

as King and Priest at God's right hand, or as living in the souls of believers, has been no less dim than that of the historical Jesus. His sovereign lordship is neither visualized nor experienced. A most extraordinary thing has happened. For them Christ has lost prestige as a helper in the affairs of life. He lives in virtual banishment, while the Virgin and the saints are daily approached for life's necessities. The latter are considered to be much more human and accessible than He. And, curiously enough, as an Argentine writer has pointed out, the saints who are most petitioned and whose figures are most frequently reproduced are the lesser luminaries. The common people feel more at their ease and more confident of success, if they present their pleas to the lesser saints, the quality of whose life was less different from their own. The ordinary worshiper is a practical polytheist whose pantheon is presided over by the Virgin. She alone has never lost her crown. The Virgin has become the real divinity of popular religion. The Trinity crowns her and the saints lead up to her.

But at what a cost to the Virgin's Son has this evolution taken place! When the man in the street in Argentina wants to say of someone that he merits his supreme contempt for his poor-spiritedness and cowardliness, he says, "Es un pobre Cristo", that is, He is a poor Christ. Ricardo Rojas, an eminent Argentine writer, thus describes the popular conception of Christ today in his and other South American lands: "Christ," he says, "has been made to appear as an archetype of beggars, a kind of human pariah, a footstool for everybody's feet, a compendium of miseries and a paradigm of indignities."

The Christ, however, who becomes lost to life by a process of dehumanization is later restored as a fetish. His image, His humanity and His name have all been converted into fetishistic realities. In the Church of Santo Domingo in Lima is a recumbent image of Christ. It is called **El Senor del Sepulcro**, which means The Lord of the Sepulchre, and represents Christ laid in the tomb. This particular image is the chief centre of devotion during Holy Week. Surrounded by a host of burning candles it appears to sweat. The faithful, who file past it on the afternoon and evening of Good Friday, buy pieces of cotton wool which have been dipped in the perspiration. These they carefully preserve as amulets. In another town there was a very sacred image of Christ called **El Senor de Lurin**. To this image the country people were wont to pray for a good harvest and other temporal blessings. Some years ago the Church in which the idol had its shrine was burned to the ground. No sooner had the fire

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AFRICA MISSION PAGE

AFRICA LETTER

Dear Laborers together with God:—

You, with us, have started a fresh year with the Lord. We can in no way calculate what the year holds for us, but we do know that in His precious will we shall find the path of further fruitfulness. Your prayers have been instrumental in bringing so much blessing during the past that we are constrained to ask you to continue "praying with all prayer."

On January 6, Ruth and I left Shirati for a stay in Kenya. We were delighted that the Lord permitted it at this time, for we felt it would work out for the most profit to us. There is no school this month so that the doctor and nurse need not have that responsibility during our absence. They no doubt have plenty of other things to lend spice and variety to their schedule. We have had a pleasant trip thus far, and think the change in altitude is so very helpful and bracing. We traveled by car from Shirati to Kisumu, accompanying a German settler who lives a few miles from the mission. The trip took approximately 16 hours, and we were so glad to be relieved from the noise, jolts, zig-zagging, and rain. From Kisumu to Nakuru we fared some better, but for myself, I have never developed an appreciation for these narrow-gauge railroads. They usually subject me to something less serious, but closely akin to seasickness. At Nakuru we bought the car, which is a V-8 Light Delivery and quite similar to the one purchased last year. It was real comfort to come along in it through Kijabe and Nairobi. We are now staying at Machakos, with the Guildings, who sailed with us from Southampton nearly two years ago. The Lord permitting, we are planning to attend the Africa Inland Mission Conference at Kijabe. This begins next Monday Jan. 20 and lasts for one week. We have not had the privilege of meeting with a large number of white Christians since we left the States, and we are so anxious to enjoy the fellowship. Naturally an insight into the workings of such a body, that has so long battled the mission problems of this dark continent, will be of great benefit to us with our limited experience.

It has been a grief to us to learn of numbers of missionaries who have battled long and hard, and who now are suffering deep distress because of either physical or nervous exhaustion. How we are moved when we see a servant of the Lord who has hazarded his life and body for the cause of Christ waiting months for necessary funds for furlough! The reason for such overwork, overstrain, overburden still remains the same: "the labourers are

few." We commend such sufferers and the needy places in which they cannot now serve, to your earnest prayers.

May the life of each of the Lord's children here and at home, abound in fruitfulness for His glory during the new year. Yours in Christ Jesus,

John H. Mosemann, Jr.

Jan. 18, 1936.

Bukiroba Station, Musoma, T. T.

Greetings from the second station in Africa, in the name of Jesus Christ.—When the Israelites conquered in the battle against Amalek, Moses built an altar and called the place Jehovah-nissi, i. e. The Lord our banner. Isaiah says, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." A standard or banner is not only for the sake of showing on which side you are on nor what authority is back of you, nor for the sake of inspiring confidence, although it is for all these, but, let us not forget, that it also behooves those under the banner to walk worthy lest they should be the cause of shame and reproach being brought upon the Name they bear. We are thankful to God to be thought worthy of carrying His banner into the enemy's country and I praise God, He is keeping His word in raising up His standard against the enemy. We are trying to hold the banner high and claim new ground rapidly but do not think the enemy is letting go easily. To God be all praise. Following are a few of those you might like to join us in praising for.

The health of the group is good and all are in the work, feeling the need of strength and wisdom from above.

We at Bukiroba have now moved into a house with doors and windows that can be screened. This first house has a grass roof thus saving considerable money over the first house built at Shirati.

Sunday school has been started here with the children. The group here is not so large but we trust that there will be more coming out soon. The first class of children here numbered 14.

Recently a group of A. I. M. missionaries went by Musoma on the steamer on their way to Kenya to a conference. They had a stop here of four hours which gave us time to have some Christian fellowship with others of God's servants.

The Right of Occupancy for opening the third station in Mugango, has been received and the work there can now be begun as soon as we can arrange to start work, which will be about the middle of this year.

Some of the problems you can help us to pray through follow:

(1) The placement of the new workers as they come forward. It involves

so much more than just giving them place to work.

(2) Language mercies as we go to new tribes. Everywhere we can do quite well with the men in Swahili but this does not reach the women and children.

(3) More ways in which we can save money in our building, travelling, buying and working, without sacrificing efficiency, health or our testimony. We want every cent to go as far as possible toward the salvation of souls.

(4) More medical help on the field. The doctor and nurse we have at Shirati fill a very needy ministry but more help is needed for the country south of the Mara Bay at Musoma.

(5) Much wisdom and guidance in the precedents that are being set in this work. Especially is this necessary for the beginning church we now have here. The African cannot think as we are accustomed to do and he must be taught but it is necessary for us to adapt ourselves in such a way as to make it plain to him and not for the pupil to come up to the teacher.

(6) That we may not become alarmed nor lose our vision and faith in the sure progress of God's work at such times as the enemy presses hard and the work seems to be threatened to stop or be broken up but that we may always claim Isa. 59:19.

In humble gratitude to God and all of His children who are our supporters
Feb. 1, 1936. Elam W. Stauffer.

BEGINNING OF THE CHURCH
AT SHIRATI

By Ruth Mosemann

For the Gospel Herald.

"I have also 'other sheep' which do not belong to this fold. Those also I must bring; and they shall become one fold under one Shepherd."—Jesus.

Twelve weeks after the application had been handed in, the first group of four, who were waiting in Mwanza, received the Right of Occupancy for the site at Shirati. Thereupon they moved forward immediately, arriving on May 27th, 1934.

In the early weeks of our coming regular services were held for the few natives who came to worship with us. Eventually, more workmen were employed and more contacts were made with the sick and in villages. Till August a temporary grass tabernacle was erected to care for the slowly growing group. Earlier the place of meeting had been in the shadow of the small mud house now being used for medical purposes.

On October first, school was opened which met from seven to ten o'clock in the morning. Three native boys later assisted in the teaching of the three classes. This group largely consisted of boys and young men who worked for the Mission the remainder of the

day. (Most of the time of the Europeans was taken up with manual labor in erecting temporary shelter and later permanent dwellings.) In the morning school of three sections, they are given the Word, taught to read, write, simple arithmetic, music, and a brief pe-



Most of the Believers and Christians

riod of health. Immediately after noon another group meets. These are those who had been learning at other schools and are capable of more advanced work. Their time is spent in arithmetic, some writing, health, geography, and history, with the emphasis on their Bible period. It is of this latter group we trust the Lord to call into evangelistic work among their own people, for it represents several tribes and the very sections from which urgent calls have come. Irregular attendance remains a problem in both schools. School terms are of three months followed by a month's vacation. January, May, and September are the vacation months of the year.

School work is not our main objective, but it is a means to the end of reaching more people. It is not confined to this, but the Christians, believers, and workmen are largely of the school folk. Out-school work we consider the back-bone of our evangelistic program. During these months earnest calls from surrounding districts have come for Christian teachers to teach the groups of men, women, and children who are hungering and thirsting for the Word. You will readily understand, that the boys of the advanced group cannot yet be entrusted to such responsibilities. You can know the "pangs of pain" which accompany necessary refusals to such heart-throbs. It may be of interest to mention that at two of these places the people are now building a native school in faith that their teachers will be supplied. Several of these have been visited with blessing.

On December 23rd, twenty-seven responded to the first public invitation to Christ. Of these a few have proved to be insincere, but to the larger group of sincere ones there have been "added such as should be saved." Immediately a weekly catechism class was arranged wherein they were given systematic Biblical instruction.

A few months later a class of six

Christians from other Missions, who desired fellowship here, were definitely instructed in the Christian ordinances. Each of the catechumens were interviewed concerning his understanding and acceptance of the way of salvation and of his ability to read the Word. It was a great joy to know that fifteen were ready to enter the baptismal class. These, too, were given the same instruction as the class of six had received. In view of the two expected groups of recruits from America it was decided to postpone the reception of these into fellowship until their arrival.

Finally, the long-looked-for day arrived. On the Sunday morning of September fifteenth the group gathered on the shore of the lake. As a large group of natives approached the place where we awaited them, singing with joy in their hearts, several hippopotami were observed in the shallow water, a few hundred yards distant. Their bodies were almost entirely submerged in the water, and occasionally they would raise their heads to scan the shore. Following a period of song, the message was delivered. Then each of the candidates for baptism gave inspiring testimonies before the audience. The



The First Temporary Tabernacle after the Storm

group then moved forward on the shore while one by one the fifteen (including four women) were baptized as they knelt in the water. During prayer with the last applicant, Satan tried to disturb as a very poisonous snake passed near, between, and past those who were in the water. Most of the group on the shore noticed the snake's approach and many held their breath to see the serpent pass on without an attack. "There shall no evil befall thee. . . . He shall give His angels charge to keep thee in all thy ways." Psalm 91 was peculiarly precious that morning. Each was greeted with the new name chosen by himself.

Presently the six Christians from other Missions were received into common fellowship. About three-thirty in the afternoon we enjoyed with our new brethren the privilege of fellowship at the Lord's Table and in Foot-washing. There were three from a neighboring district present, desiring to be included in fellowship with us, but since they neglected to come the

previous day for instruction, they were refused. They accepted this discipline in a gracious manner.

During a heavy storm on Sept. 27th, the temporary grass tabernacle collapsed; this, however was not unexpected to us. Just a few days before this a special meeting was called to present the need to the native Christians of a better place for worship and school. It has been our common conviction that the African churches be indigenous from the beginning. This idea the natives are unable to understand fully, but finally have consented to build another grass and pole structure, only stronger and larger than the former one. This has been progressing very slowly which means that at present the lumber shed and garage, also a grass structure, is used for school and Gospel services. The poles, which form the outside wall of the new building are planted, woven, and tied together. Grass and poles for the roof are almost all gathered so that it will be a month or so until the new building can be used. This work is organized by the natives themselves, but they think they can only spare two forenoons a week. Their zeal needs to be quickened by fervent and availing prayer.

The first Christian wedding took place in the present lumber shed in the regular Sunday morning service of October 27th. After a message on Christian Marriage the two were called forward. The young woman, a very dear girl, timidly stood a short distance from her lover throughout the ceremony. However, her reserve has developed into beautiful love. What a pleasure they afford us in watching them live happily in their own home.

Early in our stay here there was no Sunday school. Everyone met in a common service. On Oct. 13 classes were arranged so that everyone could enjoy regular Bible teaching. Several classes for the Primary and Intermediate groups were started in May. These met the same hour as that of



Baptismal Day

preaching service. Now there are five Christian boys helping in this instruction. We are studying the Life of Christ in its simple stories and applications. All the children are given used S. S. cards sent from the many interested ones in America. A few

charts and maps have been used effectively too.

At present the work goes on with a weekly catechism class, prayer meeting, S. S. teachers' period, and a daily service with workmen and patients. In your prayers for this work of His, remember the need of Christian native teachers in preparation to fulfill the same commission He has given us.

"Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation and hast made us unto our God kings and priests."

SOUTH AMERICA PAGE

(Continued from page 1047)

been extinguished than a frenzied multitude rescued the charred remains of **El Senor** and bore them in procession through the streets, to the sound of the piercing dirge: "God is dead, God is dead!"

The most modern attempt to convert Christ into a popular fetish is the worship of the Sacred Heart. The truly historical and the eternally real humanity of Christ having disappeared from popular religion, the symbol of His material humanity is substituted for it. But to materialize in bronze the qualities of which His heart is the symbol will not make the historical Jesus or the eternal Christ more real. The special qualities of Christ that should be emphasized in South American lands today cannot be symbolized by His heart. Their best symbol would be His eyes, those apocalyptic eyes which could blaze on occasion like a "flame of fire." South America needs to be confronted by the Christ of the scourge and not the Christ of the Sacred Heart.

Even the name of Jesus has become a fetish. In popular religion it acts as a powerful charm. The autobiography of Ruben Dario affords us a good illustration. The poet is describing the religious experiences of his boyhood. He says, "I dreaded such devotions, for example, the approach of the festival of the Holy Cross. . . . The truth is that, we had to say the word Jesus a thousand times, and that was unending. Jesus! Jesus! Jesus! up to a thousand! and at times one lost count and had to begin again."

Hitherto the true Lordship of Christ has not been acknowledged in South American religion. He has been known as the Lord of the Sepulchre and the Lord of Good Harvests, as the archetype of wounded love and the material pledge of immortality; He has been known, too, as the possessor of a magic name. But He remains to be known as Jesus, the Savior from sin and the Lord of all life.—Adapted and Abridged.

"Some people mark time so loudly that they never hear the command, 'Forward March.'"

THE CHURCH AND THE JEW

By Earle R. Blauch

For the Gospel Herald.

The Christian Church holds a peculiar relation to the world and all unsaved people, because it is God's medium in bringing the Gospel to all who dwell in the earth. But a careful study of His Word reveals a relationship with God's covenant people, the Jews, that demands a reverential respect for God's program in redeeming His people Israel. This was already revealed to Abram when God promised to him two lines of seed—the earthly (Gen. 13:16) and the heavenly (Gen. 15:5). After Isaac, his only son, was offered as a sacrifice, the two lines of seed were mentioned together; but the earthly being called the sand of the sea, after the sacrifice (Gen. 22:17), suggests a change to take place in the earthly, with the heavenly mentioned first. Again Isa. 53:8 says Christ has no earthly seed, but verse 10 speaks of His seed.

The apostle Peter understood about this heavenly seed (I Pet. 1:3, 4; II Pet. 1:3, 4), mentioning also a promise divinely preserved in heaven for this group. The apostle Paul calls this line the children of Abraham (Gal. 3:7), also recognizing the Jews as the children of Israel, the seed of Abraham (Rom. 11:1), and in Rom. 11:31 testifies to the relation of the Church to the Jews. God made certain promises to the children of Israel which can be fulfilled in the earth only; but the inheritance of the heavenly line is preserved in heaven. If we keep these two lines in mind, while studying this subject, we will have no trouble in letting God make good all the promises He made to Israel and at the same time deal with the Church in New Testament fashion.

God has always given us plain examples for everything He expects of the Church as the bride of Christ, showing it in types and figures given in the Old Testament, or in the immediate life of Christ in the New. Thus far I have not found anything that has not been given in detail, and the relation of the Church and the Jew is no exception but is beautifully illustrated in the life of Ruth and Naomi. We will briefly outline this incident, and let the Holy Spirit direct your thoughts and convince your heart of the truth.

Ruth returns with Naomi to the people of God. Her faith and trust in God wins for her the heart of Boaz, who is a type of Christ. There is a field to be redeemed. The law said the nearest kinsman could redeem it. The kinsman could not without losing his own inheritance (neither can we by the law save another. It takes grace from God). Boaz, without the law, redeems the field. Thus grace exceeds and does what the law could not do. Boaz, the type of Christ, takes unto himself Ruth, the Gentile bride, as an helpmeet.

Naomi is old and without hope winning a husband; no seed to come from her. Ruth brings forth a seed and Naomi receives the little bundle preciousness into her own bosom. Thus say, "Ruth is better to thee than seven sons" (Ruth 4:15).

If the Christian Church is truly helpmeet of Jesus Christ then she the Gentile bride will bring forth seed in the name of her espoused husband even Christ our Lord that will be received into the bosom of the Jewish nation and cherished as their own. This is in the divine plan of God and "I who has the key of David hath set before you an open door and no man can shut it" (Rev. 3:7, 8), and they will have won the heart and favor of the Lord Jesus Christ through their faith and trust in Him will bring forth fruit to His honor and glory, that God will cause to fall into that open door which is God's covenant people, Israel. It may seem to be lost or hidden; but someday it will show itself forth as leaven hidden in three measures of meal as they will magnify His name in body, soul and spirit, and a nation will be born again to inhabit the new earth which the Lord will make. (Isa. 66:22)

Ridgeley, W. Va.

SUBMISSION

"In your patience possess ye your souls." Luke 21:19.

Be still, my soul! the Lord is on thy side;
Bear patiently the cross of grief and pain;
Leave to thy God to order and provide—

In every change He faithful will remain;
Be still, my soul! thy best, thy heavenly Friend

Through thorny ways leads to a joyful end.

Be still, my soul! thy God doth undertake
To guide the future, as He has the past;
Thy hope, thy confidence, let nothing shall

All now mysterious shall be bright at last;
Be still, my soul! the waves and winds may know

His voice who ruled them while He dwelt below.

Be still, my soul! when dearest friends depart
And all is darkness in the vale of tears;
Then shalt thou better know His love, His heart,

Who comes to soothe thy sorrow and thy fears.

Be still, my soul! thy Jesus can repay
From His own fulness all He takes away.

Be still, my soul! the hour is hastening on
When we shall be forever with the Lord;
When disappointment, grief and fear are gone

Sorrow forgot, Love's purest joys restored;
Be still, my soul! when change and tears are past

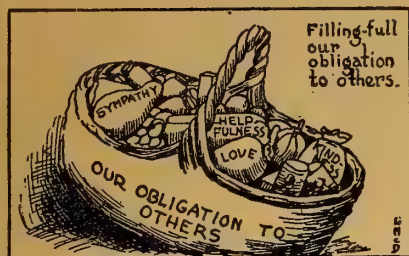
All safe and blessed we shall meet at last.

Be still, my soul! begin the song of praise
On earth, believing, to thy Lord on high;
Acknowledge Him in all thy works and ways
So shall He view thee with a well-pleased eye.

Be still, my soul! the Sun of Life Divine
Through passing clouds shall but more brightly shine. —Selected

I love Thy kingdom Lord,
The house of Thine abode—
The Church our blest Redeemer saved
With His own precious blood.
—T. Dwight.

SEWING CIRCLE CORNER



We returned all of us to the wall, every one unto his work. We have all noticed and admired the spirit and marvelous organizing ability of Nehemiah—the efficient, tireless builder of the walls.

* * * *

There is something inspiring about his simple earnestness and we all like to have him tell of the way he and his people undertook a great task and together, finished it.

* * * *

Again and again we find similar circumstances in the work that comes to us. We find difficulties and hard places and discouragements. For nearly all of these we find in Nehemiah's courage and skill and leadership a method that will give a plan to carry out the task. May we learn the lesson of earnestly, patiently, carrying on.

* * * *

Will the Ohio Secretaries and other sewing circle workers please note that the district secretary, Mrs. Paul Yoder formerly of North Lima, Ohio now receives her mail at Columbiana, Ohio. While we note this we might just urge all of our circle secretaries to keep in touch with the district workers. It will be a help to keep our work united.

* * * *

Are you planning for a spring district meeting? It is time to get things lined up especially if you are looking forward to having the meeting in April or May.

SOME EXPERIENCES

By L. Z. R.

For the Gospel Herald.

Perhaps it is a rare privilege to feel the heart throbs of trial or discouragement or joy or sorrow as messages come from various parts of our sewing circle constituency. One thing we are sure comes of it; we learn needs and we have the privilege of bringing a long list of needs to our Father. Of course, we may expect His help. Many of the problems that are brought to us are in strict confidence and yet they are often so given that we may use them as examples to help others.

How shall we increase faithful attendance? Well, we would not want to have compulsory school laws, and yet to do good work we need to attend the meetings regularly. Here I think we can do much by just "keeping at it,"

Talk over needs with those who are easily kept away from the meetings. Perhaps the work you have planned for the meeting this week is just what she would like to help do, or perhaps she has a suggestion.

Yesterday Sister K., our president, stopped at our house. I had not been able to attend the last few meetings but it did my heart good to "talk it over" with her, and I think we were both helped by the call and incidentally I found another way in which I could help, though still at home on account of sickness.

What shall we do to help the contributions? Some are so forgetful. Too bad. One of the fine things about these treasuries of ours is the way they fill up if we all help faithfully. It seems such a pity that some think because the group is small it is not important.

But it is.

How often we have marveled at the amount we can do if each one does her part. Of course we could use our money in other ways, but who would want to do this if we realize how much of cheer and joy and comfort we may scatter by faithfully doing our bit.

"Ours is only a mission station; but the sisters would like to organize a sewing circle. Will it be worth while?"

Certainly. The small loaves and fishes of the boy who had them filled a large need. The boy might have eaten them and no one would have been the wiser, the multitudes would not have been fed and one of the loveliest miracle pictures might be missing from the Wonderful Book. Let's bring our offerings every meeting. If we cannot attend let us send them. If we must "skimp" a bit more to spare our gifts how glad we should be to be permitted to do it for our Master's sake.

"We could use the money for ourselves." Well, yes, but that would take all the sweet lovely meaning from it all, and then the Master's smile and His blessing on the two mites would be missing. I want the blessing and I want to help.

Scottdale, Pa.

CHRIST OUR LEADER AND EXAMPLE

By Anna Yoder

For the Gospel Herald.

Our Savior was human and also divine. As a human being He was here on earth and began His life in a stable. His cradle was a manger. He associated with human folks. He was a helpless Babe. As a divine being He was heralded by the archangel, welcomed by the angel choir, and was worshiped by earth's wisest men. As a child His mother taught Him the Scriptures. Luke 2:52. He grew in wisdom and stature and in favor with God and man.

Eighteen years of His life passed by in silence. In those days he experienced the temptation and the sorrows of the poor, and learned how to meet their needs. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Christ was a great leader. In His life here on earth He was with us as a man. He was in the Temple at the age of twelve teaching and hearing the doctors and lawyers, and asking them questions. When asked *why*, He said, "Wist ye not that I must be about my Father's business?" He meant His heavenly Father. He was a man that had no sin, although He was of flesh and blood as we are. He was subject to temptation but did not yield as we do. When Satan tempted Him, He said, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This means you and me, for He knew no sin but was made sin for us, so that we may have life, yes, life everlasting, if we want it. We must give Him our life, so He can change it. After it is changed we must give Him our heart, our service, our will, and our life, to be used in trying to help and save others and help to keep those saved that are His children. Dear friends, how can we turn down such a loving Savior? Just think of Jesus as a man of sorrows, a man who had no place to lay His head. He came unto His own and His own received Him not but as many as received Him to them gave He power to become the sons of God. Think of the great example He was to us, doing good to all people at all times, raising the dead, healing the sick, and comforting the sorrowful. Surely His life was a great life of service to mankind.

Matthew writes of Him as a King; Mark, as a servant; and Luke, as a man. When here on earth He preached the Gospel and great crowds followed Him. They wondered at His gracious words. They said, never man spake like this man spoke. He called out twelve men to help Him, His disciples. He invited them to leave their nets and follow Him, that He would make them fishers of men. He said they shall be witnesses after that the Holy Ghost is come upon them, and so shall we. Where? At home and abroad, in Judea and Samaria, and the uttermost part of the earth. People acknowledged Him as the Messiah. He told them that His kingdom is spiritual. "The words that I speak unto you, they are spirit, and they are life" (Jno. 6:63). Now the time was near at

hand for Christ to be crucified. He was rejected, denied, and nailed to the cross. Do we help to crucify Him? I hope not. May our testimony for our Lord and Savior ring true and clear, so the world may see that His shed blood on Calvary has made us free, and free indeed.

Pinto, Md.

COMMUNION

By Lina Z. Ressler

For the Gospel Herald.

"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

There is a tender significance in each step of the Communion season if we but take time to notice and to remember. I fear sometimes we lose a real blessing by falling into a sort of habit of following the thought and the ceremony because many of the meetings are similar. There are, however, no two Communion seasons quite alike. The passing years place their marks upon the older members of the congregation. Some faces are missing, for they have passed on to the great Beyond; and then, there are always precious young people, new recruits to fill in the empty spaces, and bring joy to the older members of the congregation.

At the Communion service today the Twenty-third Psalm was read very slowly and tenderly; "The Lord is my Shepherd." I may claim Him for my own. The story was told of a little street waif, who was found in a hospital. He attended only one session of a mission Sunday school before he was hurt, but he had learned that one verse. The verse meant more to him, perhaps, because he had never before really had anything of his own. He never had any toys. The thought struck him, "My Shepherd." He told the nurse about it, and he was so glad because He was his Shepherd. He repeated the words over and over, "My Shepherd," and the Death Angel found him with the comforting words still on his lips.

I think he found the Shepherd waiting for him on the other side of the stream. I wonder if we are all as eager in our appreciation of the Shepherd's tenderness and His leading.

The message today seemed strong and helpful. There is an eagerness in the congregation, a tenderness in the leadership.

When the time comes for sharing the emblems of His broken body there is a holy reverence in the thanksgiving, and as the ministers come sharing the bread, so full of meaning, you might hear a pin drop. "Take, eat; this is My body," they quote quietly as they move along the aisles. Aged fingers, trembling with seriousness as they reach for the bread, so full of meaning. And then, the cup. One by one we reach

for it with eager hands, while brimming eyes tell of a heart-felt appreciation of it all. "There is a fountain filled with blood," is sung softly while the cup is being shared.

Then the "Washing of the saints' feet," comes along in the program, and the simple Gospel explanation is so full and clear that we wonder why anything more needs to be said. The vessels and towels are brought in quietly and the work proceeds. They come two by two, old and young; some with tottering steps and a trace of the evidence of age; others in the vigor and joy and strength of the prime of life. They stoop and the trickle of the water drops is heard as they show by their actions that they are willing to serve one another.

It is appropriate that the tenderness of the bonds of Christianity should thus be acted out. There is a lesson in foot-washing that would be very hard to get under any other circumstances or in any other way. You can talk humility, and it may all be very good; but there is an additional realness in the actual stooping and washing and wiping one another's feet. It isn't hard to be orderly and quiet when we are truly reverent.

Foot-washing is all over. There are just a few moments for a bit of further thought. Bro. J. N. Durr, now gone to his long home, said he remembered over fifty years ago, the first Communion at Casselman. He looked over the audience smiling, "There are not many here now who were then; shall we be here when the Casselman congregation meets for the next Communion?" You can feel the thought as it moves down the aisles, and we can still hear the water trickle as the foot-washing goes on. Here come the young people from the far back rows—many bright, young faces. What a joy to find them in the Master's service. Two little girls but lately enlisted among the followers of the Lord Christ. They try to carry out the program just as the older ones do. May the Master keep them faithful, and may they, and we all, follow faithfully in His steps.

"Till He Come." Blessed waiting! And so we toil and work and watch and pray. As the Communion seasons come and go, each one of them anew reminds us that His coming draweth near.

Scottdale, Pa.

What is believed to be the world's oldest Bible, still legible was recently found in a bookshop in Cairo, Egypt. Dates appearing on it indicate it was written in the second century A. D. Only the gospels of Matthew and Paul's epistles are complete. The manuscripts were discovered in an old earthen jar on the site of an old monastery. They are now on exhibition in the Austrian national library in Vienna.

INDIA PAGE

(Continued from page 1046)

pointed leader for the first six-month period. The sisters are attending the meeting well and are finding the fellowship in Bible study and prayer helpful. Sewing for the poor of the congregation is a biweekly feature.

J. D. G.

Dhamtari—Continued

We plan to spend a few days out at Sikosa in the interest of evangelists and leper work.

Today when Dr. Troyer got to Kurud he found Premsing badly burned about his arms. He had lighted the primus stove to do some sterilizing in the dispensary, and when trying to remedy a leak in the primus, the kerosene got on his clothes and the caught fire. Dr. Troyer brought him in to the hospital.

K. T.

Dondi

December 29 was a red letter day for the little congregation at Dondi for on that day seven members were received: five by baptism, four of whom come from Christian homes, and one from the outside. Bro. and Sister Weaver were also received.

On December 21 two children were consecrated, one of whom was Carolyn Weaver.

Early in January we left Dondi for a tour in the country west of Dondi. Many people listened very attentively to the Gospel message.

The last week in January our camp was located in Arjunda where we found people who were so anxious to hear the Gospel message that at times our meals had to be delayed until the people would leave our camp.

A. C. B.

"Bad habits are like a comfortable bed; easy to get into but hard to get out of."

FROM OUR MISSION STATION

New Holland, Pa.

(Welsh Mt. Mission & Samaritan Home)

To the Readers of the Herald, greeting:—Our services have been quite well attended this winter so far, considering the weather and road conditions. Some could not come several Sundays because of road conditions. Visitors were not so plenty. Once the preacher could not get through. We appreciate very much the group of workers that make it a point to be here even if the winter is rather severe. Truly there is some real satisfaction in service for the Lord, that takes some sacrificing.

In the Home we have fourteen in

nates. We had fifteen till sometime in January when one man fell over and was gone. He was not in fellowship with any church but was interested in the church and in reading the Bible. He seemingly was not far from the kingdom. Health in the Home has been fairly good all winter except a few cases which soon recovered again.

Grace Metzler who was with us several months, left again to get work in Reading. Edith Kennel has come to take her place as a worker. We are very grateful for such that are willing to minister to the needy in an impartial, meek and submissive way. The Lord is not unrighteous to forget. Feb. 6:10.

Feb. 23, 1936. John L. Musser.

Pottstown, Pa.

(Mennonite Gospel Mission)

Dear Readers of the Gospel Herald, Greetings:—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

We can certainly feel thankful for the work at this place, knowing the Lord has been mindful of us. Our Sunday school and preaching services are held every Sunday afternoon. Children's meeting and Bible study every Tuesday evening. Interest has been good during the winter months, and with growing interest. Problems and responsibilities increase, having a number of young folks who started in the Christian life. Our prayer and desire is that old and young may be stabilized and strengthened to remain true to their Lord.

Our hearts are burdened for those that have at one time confessed their Lord, but have become cold and indifferent because of the one needful thing: of putting the Lord first in their lives.

On the evening of March 8, the Lord willing, Bro. John S. Hess of Lititz, expects to begin evangelistic meetings at this place. We ask an interest in your prayers that the Lord may give Bro. Hess strength and power to preach the Word. May you pray for the indifferent, to fully yield their lives to Him; for the lost, that they may be convicted of their evil ways and turn; for the believers that they may be strengthened, and let their light shine before men, that the world may see their good works and glorify their Father which is in heaven. Sincerely,

Feb. 25, 1936. Emily A. Kolb.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers, Greetings:—For what nation is there so great, who hath God so nigh unto them, as the

Lord our God is in all things that we call upon Him for.

Our revival meetings closed Feb. 19. Bro. D. Stoner Krady conducted these meetings. The attendance was not so large owing to the weather conditions, but the interest was good. The Spirit's presence was felt. A number of souls confessed Christ as their Savior as a visible result. Others are counting the cost but are not willing to yield. These souls need to be daily remembered in prayer. May we depend on you to help us in this work? Bro. Krady has given us real soul-stirring messages from God's Word each evening. A number of homes were visited. The spiritual needs of some of these homes are great. Our prayer is that the Lord may richly bless our brother for his faithful service while in our midst. Our Bible Instruction Meeting was held Feb. 15-16 with the following brethren as instructors: D. Stoner Krady, John Leatherman and Christ Lehman. Many good truths were presented to us in these meetings. The Sewing School is well attended and interest is very good.

Feb. 23 Bro. and Sister John Ranck and two children were with us in the evening services. Bro. Ranck spoke on the subject of "Sin and Its Consequences," in our Workers' Meeting. During the winter months the Sunday school attendance has dropped. The average attendance for February is 120. May you continue to pray for the work and the workers that the Lord may have His way in our lives and that many more souls may be won for Him. Yours in His glad service,

Feb. 25, 1936.

Anna Yoder.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Bro. Elmer Moyer of Souderton, Pa., preached for us on Sunday, Feb. 16. Bro. and Sister John Leatherman who have been living on the second floor of the Colored Mission building since last fall are leaving us tomorrow. Last evening Bro. Leatherman gave a short farewell talk to the week-day Bible school assembled at the Colored Mission. This evening he will give a similar address at the Howard St. Mission in our regular mid-week meeting. We are glad to have had them with us as long as they were.

The Executive and Building Committees of the Mission Board are planning to meet here Saturday, Feb. 29, relative to building plans.

Emory Holsopple, John Lehman, Walter Moore, of Holsopple, Pa., were with us over last night, the latter remaining in a hospital here.

Can we count on your prayers for the work here as the weeks come and go? In His service,

Feb. 26, 1936. J. Paul Graybill.

Reading, Pa.

(1202 Windsor St.)

Greetings in the name of Jesus:—There are a number of encouraging things in the work here just now, for which we owe the Lord much praise. Just recently several more families have opened their doors for Home Department work. The Lord always has consecrated workers who are willing to take the message when hearts are prepared to receive it. An Italian mother and father have lately confessed their desire to be rebaptized and become one with us, through this close contact which Home Department work affords.

Through our regular distribution of literature at the Homeopathic Hospital permission has lately been granted for Sunday afternoon singing there.

We are also very glad to report, our plans for Week-day Bible school went into effect Feb. 8, Saturday afternoon. The first enrollment was 119 and with the teachers we have and co-operation of pupils in bringing others we hope to see the School much stronger in the future than it is now. Those serving in this capacity now are sisters: Elsie Kosier, Margaret Curtier, Dorothy Huber, Bessie Knauer, Lizzie Musser and Sallye Hurst. Brothers Aaron Gehman, Elmer Horst, and Irvin Horst.

The sewing school for girls, which meets at the same time, continues its work with only a few changes. It is one of the strongest hopes to win the girls and boys for the Lord and the Church as they grow up with us. Will you ask, seek, and knock in their behalf; that in the name of Jesus, the spirit of conviction might seize them and that He bring them to a full surrender?

Sister Margaret Horst, matron of the Girls' Home, is back with us again after short visits to different points. These visits were made in connection with her work at the close of Short Bible Term at Johnstown, Pa.

Sister Lizzie Musser, who was privileged to take S. B. T. at the E. M. S., is also assuming her duties again, here in the Mission Home.

In enumerating our blessings we do not want to forget to mention the sisters' sewing circle of this place. They are constantly supplying our immediate needs which support is much appreciated.

Since our last writing Sister Cora Kauffman's beautiful life was finished and her spirit took its flight. We keenly feel our loss in her passing but want to meekly surrender to God's holy will, being assured that His way is always best. Because of wintry weather many of her friends could not attend her funeral held at the East Chestnut Street Church in Lancaster, Pa. A memorial service was held here on the evening of Feb. 2. Bro. J. W. Hess preached on the text, Phil. 1:20, 21, which was her

choice. (Watch for the obituary and a fuller account of the memorial service to appear soon.)

Bro. Peter Newswanger, who has been quite ill for sometime, was with us again for worship Sunday evening. Bro. Harry Souders, who was ill also, has not quite fully recovered.

Last of all, we take this means to bring two needs to you. The continued cold and snowy weather has been a real trial for the poor among us, hence

our food supply to give them is almost entirely exhausted. We will be very glad for anything you have to spare.

The spiritual need is for the instruction class. Some of the applicants are going through severe tests. It is your privilege to help these souls through to victory by way of the Throne. In that great day we shall share His reward together.

Workers together with you for Him,
Feb. 26, 1936. Sallye R. Hurst.

If I bid my conscience be still till I have done something which many people can do without a qualm of conscience, I am giving place to the tempter, in danger of becoming a spiritual bankrupt.—M. C. K.

Co-operation is essential to success. You can get co-operation by asking for it, not demanding it. You get confidence by giving it. This formula never fails.—J. A. R.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

January, 1936

GENERAL MISSION FUND		
Oak Grove SS O	12 75	
Pigeon SS Mich Birth Offgs	10 62	
Sharon Cong O	7 64	
Berlin Cong O	20 00	
A Bro & Sis Ill	30 00	
Sisters Berks Co Pa	10 00	
Forks Cong Ind	19 10	
John Slagell	1 25	
Gulfsaven SS Miss	22 57	
EMS YPCA Va	139 90	
The Three B's O	2 25	
Friends Ia	5 00	
A Bro & Family Pa	10 25	
Science Ridge SS Jr Dept Ill	90 00	
Pigeon Cong Mich	10 44	
Oak Grove & Pleas Hill Congs O	62 37	
Moses Stoltzfus	12 30	
Waldo SS Ill	38 44	
Sugar Creek Cong Ia	63 80	
Alpha Cong Minn	2 61	
Manson Cong Ia	38 75	
Mt Pleasant Church & SS Va	11 00	
Zurich SS Ont	1 55	
Kitchener SS Ont	19 02	
Salem SS Alta	23 41	
Duchess Cong Alta	12 20	
Mountain View SS Mont	5 10	
Boyetown Cong Pa	29 80	
	712 12	
INDIA		
General		
J J Keim	3 00	
Belleville Cong Pa	89 00	
Sonnenberg YPM O	8 65	
Detroit Cong Mich	1 65	
Mr & Mrs Jacob P Yoder	2 00	
Zion Cong Oregon	3 00	
Fairview Cong Oregon	16 69	
Susan Brackbill Legacy Int	18 00	
Hettie Ann Bachman Legacy Int	8 00	
Barbara McAllister Legacy Int	10 00	
Amanda Kendig Legacy Int	20 00	
Gehman SS Pa	7 69	
Ira S Miller	50 00	
Landis Valley Cong Pa	65 64	
East Chestnut St Cong Lanc Pa	19 05	
Wood River Cong Nebr	9 00	
Plum Creek Cong Nebr	10 00	
East Fairview Cong Nebr	26 06	
Souderton Cong Pa	10 25	
Towamencin SS Pa	22 63	
Lower Salford SS Pa	60 61	
Bank SS Va	11 00	
St Jacobs Cong Ont	120 00	
St Jacobs SS Ont	14 50	
Wanner Cong Ont	10 00	
Vineland SS Ont	20 66	
Hagey Cong Ont	11 00	
Hagey SS Ont	7 26	
Altensville SS Pa	17 05	
Mt View Cong Alta	17 30	
Reiff Cong Md	198 47	
Reiff SS Md	45 00	
East Holbrook SS Colo	6 03	
Palmyra Cong Mo	4 24	
La Junta Cong Colo	7 62	
	951 05	
Missionary		
Mrs John J Miller	10 80	
Oak Grove SS Mrs A L Smucker		
Young Women's class O	5 45	
Holdeman Cong Ind	154 37	
Yoder Cong Kans	75 00	
Phil 4:19 Ind	150 00	
West Liberty Cong Kans	50 00	
Doylestown SS Pa	25 61	
Maple Grove Cong Pa	22 50	
Lockport SS O	23 30	
Mr & Mrs Henry L Horsch	14 00	
Willow Springs Cong Ill	39 26	
E Fairview Cong Nebr	54 75	
Manson Cong Iowa	38 02	
Blooming Glen SS Pa	112 50	
Perkasie SS & YPM Pa	112 50	
Deep Run Cong Pa	41 00	
SW Pa Conf Miss Fund	60 00	
Salem SS Alta	37 50	
Goshen College Cong Ind	29 25	
Spring Valley Cong Kans	37 50	
Pa Cong Kans	10 00	
	1,103 31	
SC Contribution:		
East Holbrook SC Colo	5 00	
Total for India Missionary	1,108 31	
Missionary Children		
Oak Grove SS Pauline Leichty	26 25	
Class O	13 48	
Walnut Creek SS O		
Walnut Creek SS Birth		
Pennies O	8 74	
Mr & Mrs Ray Yoder	12 60	
Central SS Cl O	2 50	
La Junta YPM Colo	37 50	
Britton Run Miss Pa	8 82	
Mrs Lizzie Hostetter	12 77	
Pleas Grove SS Pri & Beg Dept Ill	9 50	
Waldo SS Ill	82 52	
Blenheim SS Ont	21 34	
East Zorra SS Ont	15 00	
Almira SS Ont	6 50	
Wilmot AM SS Ont	22 29	
Masontown SS Pa	10 64	
SBS Masontown SS Pa	10 32	
West Zion SS Alta	5 00	
	305 17	
Junior Earnings:		
Manson SS Ia	2 40	
Yellow Creek SS Ind	36 35	
Emma SS Ind	53 54	
Yoder SS Kans	7 08	
Goshen College SS Ind	2 75	
Sharon SS Sask	55 12	
Salem SS Alta	9 00	
	166 24	
Junior Savings:		
Emma SS Ind	3 00	
Goshen College SS Ind	3 80	
Duchess SS Alta	3 00	
Sharon SS Sask	0 25	
	10 05	
Adult Savings:		
Walnut Creek SS O	0 99	
SC Contribution:		
Waldo SC Ill	7 00	
Total for India Miss Children	489 45	
Evangelist		
Canton SS and Cong O	5 76	
Ephrata YPM Pa	88 00	
A Bro Pa	15 00	
Matt 6:3 Pa	5 00	
Markham YPM Ont	22 00	
Biehn & Geiger YPM Ont	88 00	
Latschar YPM Ont	75 00	
	298 76	
Bible Women		
Oak Grove SS R Smucker Cl O	24 00	
Oak Grove SS Mrs P J Hartzler		
Class O	11 00	
Peter Garber	12 50	
Salem Cong O	12 50	
Ephrata YPM Pa	44 00	
Blooming Glen SS Aldine Hun-		
sicker Class Pa	10 75	
Howard-Miami SS Cls Ind	11 00	
Kans City Cong Kans	55 88	
	181 63	
SC Contributions:		
Martinsburg SC Pa	11 00	
Weaver SC Pa	7 00	
	18 00	
Total for India Bible Women	199 63	

Educational		
Schertz Bros	56 00	
Portland YPCLS Oregon	43 65	
Mellinger SS Fund Pa	45 00	
A Bro & Sister Lanc Pa	5 00	
Blooming Glen SS Wm Moyer	25 00	
Cl Pa		
Blooming Glen SS T K Moyer	25 00	
Class Pa		
Kitchener SS G A Weber Cl Ont	6 35	
Kitchener SS M C Cressman		
Class Ont	5 00	
S Brownsberger	20 00	
	231 00	
Orphan		
Chappell SS Nebr	36 00	
Matt 25:40 Pa	20 00	
Norristown Miss SS Pa	9 00	
West Liberty SS Pri Dept Kans	18 00	
Metamora SS John Bachman		
Cl 5 Ill	16 00	
W New York SS Girls Cl N Y	9 00	
Katie Guengerich	3 00	
Bethel SS Mother's Cl Mo	4 25	
Dora Myers	18 00	
Mr & Mrs E C Bowman	48 00	
Science Ridge SS Ill	59 69	
Willow Springs SS Prim Dept Ill	10 00	
Shore SS Ind	36 00	
Peter Garber	11 00	
East Petersburg SS Esther		
Rohrer Class Pa	44 00	
Bossler SS Young Men's		
Bible Class Pa	9 00	
Landisville SS Boy's Class 5 Pa	11 00	
Salem Cong Nebr	9 70	
West Union SS Pri Dept Ia	16 27	
Alpha Cong Minn	5 30	
Blooming Glen SS T K Moyer		
Class 4 Pa	9 00	
Zion and Trissels SS Va	10 00	
A Bro Ont	9 00	
Pinto SS Md	21 00	
East Scottsdale SS Pa	5 74	
Oliver SS Ind	147 87	
Kansas City SS Pri Dept Kans	18 00	
Cherry Box Cong Mo	10 75	
Cherry Box SS Birth Offg Mo	8 01	
	632 58	
Widow		
Phil 4:19 Ind	22 00	
Schertz Bros	44 00	
Elizabethtown SS Paul Garber		
Class Pa	7 00	
F Petersburg SS Esther Rohrer		
Class Pa	22 00	
Millersville SS Ada Stauffer Cl Pa	22 00	
Kitchener SS C Gingrich Cl Ont	2 80	
West Zion SS Alta	22 00	
Mattawana SS Pa	5 50	
	147 30	
Medical		
A Sister O	13 50	
Barbara Harnish Endow Int	12 00	
Barbara Harnish Legacy Int	40 00	
Catlin SS Kansas	10 00	
	75 50	
SC Contributions:		
Midland SC Mich	15 00	
Shantz SC Ont	10 00	
St Jacobs SC Ont	10 00	
	35 00	
Total for India Medical	110 50	
Evangelistic Budget		
Blooming Glen SS Robert Nase		
Class Pa	8 00	
A Bro & Sis Ill	52 00	
Mr & Mrs E C Bowman	52 00	
G G Marner	5 00	
Ont 185	2 00	
	119 00	
Personal		
R R Smucker	20 56	
SC Contribution:		
Pacific Coast Dist SC's	40 00	
Total for India Personal	60 56	
New Testament & Tract Fund		
Pleas Hill Birth Pennies Ill	23 71	
Lepers		
Harrisburg SS Oregon	20 00	
New Missionary		
Filer SS Cl of 11 Boys Idaho	12 00	
Brenneman Auto		
Sharon Cong Sask	6 71	
Total for India	4,410 56	
SOUTH AMERICA		
General		
Detroit Cong Mich	1 64	
Mr & Mrs Jacob P Yoder	2 00	
Milford AM Cong Nebr	20 00	
Roanoke Cong Ill	18 50	
Barbara McAllister Legacy Int	10 00	
A Bro Rohrerstown Pa	10 00	
A Bro Delaware Cong Pa	2 00	
East Chestnut St Cong Lanc Pa	19 40	
Salem Cong Nebr	29 45	
Wood River Cong Nebr	9 06	
East Fairview Cong Nebr	24 85	
Line Lexington Cong Pa	75 00	
Laura Kulp SS Cl Va	0 85	
Bank SS Va	51 71	
Pike SS Va	14 50	
St Jacobs Ont SS	14 70	
Wanner Cong Ont	17 02	
Geiger SS Ont	45 06	
Reiff SS Md	17 63	
Hopewell Cong Ind	41 37	
Oliver SS Ind	6 03	
East Holbrook SS Colo	2 12	
Palmyra Cong Mo	7 62	
La Junta Cong Colo		
	452 28	
Missionary		
Belleville Cong Pa	89 00	
Bossler SS Pa	25 53	
Souderton SS Pa	37 50	
Wilmot AM Cong Ont	100 00	
East Zorra AM Cong Ont	75 00	
A Bro & Sister Ont	37 54	
Aaron Gingrich	10 00	
Pleas Valley SS Kans	20 00	
Poole AM Cong Ont	50 00	
La Junta Cong Colo	19 11	
	463 63	
SC Contributions:		
Shantz Sr SC Ont	15 00	
Manheim SC Ont	25 00	
Markham SC Ont	6 50	
Kitchener Dorcas SC Ont	10 00	
Hagey SC Ont	15 00	
Hagey Jr SC Ont	3 00	
Wanner SC Ont	17 00	
St Jacobs SC Ont	20 00	
Kitchener Sr SC Ont	23 22	
	134 72	
Total for South America Miss	598 31	
Missionary Children		
Elizabethtown SS Pa		
Grace Landis Cl	5 00	
Benj Miller Cl	8 50	
Lehman Keener Cl	4 00	
Blenheim SS Ont	21 33	
Cressman SS two Girls Cl Ont	7 50	
St Jacobs SS Ont	225 00	
Vineland SS Ont	80 00	
East Zorra AM SS Ont	15 00	
Poole AM SS Ont	18 11	
Wilmot AM SS Ont	22 33	
Waterloo SS V Good Cl Ont	15 00	
	421 77	
Junior Savings:		
East Union SS Ia	0 60	
Blooming Glen SS Pa	87 22	
	87 82	
Total for So Am Miss Children	509 66	
Evangelist		
A Bro Lower Deer Creek	100 00	
Cong Ia	50 00	
Schertz Bros	55 00	
Lower Dist Va	2 00	
Ont 185	41 00	
SW Pa SS Conf Miss Fund	4 50	
Mattawana SS Pa		
	252 50	

Orphan		East Holbrook Cong Colo	13 05	A Bro & Sister Dalton O	2 00	Rockhill Cong Pa	27 00
st Chestnut St SS Emma		Cherry Box Cong Mo	3 75	Alvin Byler SS Class O	5 65	Deep Run Cong Pa	32 65
B Rohrer Cl Pa	10 00	Pleas Valley Cong Kans	25 00	A Sister Parnell Ia	1 00	Finland Cong Pa	12 80
on and Trissels SS Va	10 00	Protection Cong Kans	6 55	Central SS Class 3	2 49	Limerick SS Pa	72 69
	20 00	Larned Cong Kans	9 00	Blooming Glen Cong Pa	60 43	Swamp Cong Pa	13 88
			83 10		494 37	Rocky Ridge Cong Pa	8 94
Bragado Church Building		Iowa City, Iowa		Junior Earnings:		Plain Cong Bible Mtg Pa	22 11
J Keim	6 00	Jesse R Shetler	5 00	Shore SS Ind	9 50	Finland Miss Pa	4 48
ora A Schlabach	2 00	Friends Iowa	2 50	Pike & Salem SS O	20 25	A Bro Pa	50 00
se S Kehr	5 00	West Union Cong Ia	63 08	Schellsburg SS Pa	10 00	Skippack SS Pa	20 00
mucl R Hoover	10 00	West Fairview Cong Nebr	15 00		39 75	Clinton Frame Cong Ind	32 68
m C Stauffer	10 00					Bethel Cong Mich	14 56
ristophel Sisters	5 00					Middlebury Cong Ind	12 84
peka, Emma, Forks & Shore		Kansas City, Kansas		Junior Savings:		Emma Cong Ind	10 25
SS Mtg Ind	14 00	Friends Iowa	2 50	Manitou SS Colo	5 96	Maple Grove Cong Ind	37 66
ea Yoder	5 00	Peter Garber	5 00	Zion & Trissels SS Va	10 00	Howard-Miami Cong Ind	20 86
B Fink	20 00	Plum Creek Cong Nebr	10 26	Floyd Rhodes	5 45	Clinton Brick Cong Ind	7 50
on Weaver	10 00	Salem Cong Nebr	8 00	Richard Suter	4 25	Sugar Creek Cong Ia	45 31
S and Leah Roth	10 00	East Fairview Cong Nebr	14 78	DeWitt Heatwole	2 50	Crystal Springs Cong Kans	5 00
S Jutzi	10 00	Zion and Trissels SS Va	10 00	Geneva Swartz	2 00	Yoder Cong Kans	13 19
erry Jantzi	25 00	Ont 185	1 00		30 16	Pleas View Cong Okla	4 70
alter Bender	2 00	Jesse R Shetler	5 00	Adult Savings:		Filer Cong Idaho	10 00
mucl S Lichti	10 00	East Holbrook Cong Colo	8 00	Schellsburg SS Pa	3 22	Bethel Cong Oreg	26 05
vid Lichti	10 00	Spring Valley Cong Kans	32 19	Total for Orphans' Home, O	567 50	Sheridan SS Oreg	12 44
ron W Zehr	50 00	Crown Hill SS Sisters' Cl O	4 00	Home for Aged, Illinois		Bethel SS Oreg	1 00
mucl O Erb	5 00	Jacob Good	10 00	Anna Zimmerman	37 00	Stahl Cong Pa	4 66
inton Frame Cong Ind	72 50	J L Gindlesperger	10 00	Matthew 6:3 Illinois	25 00	Zion & Trissels SS Va	13 35
Bro & Sis Olive Cong Ind	5 00	Mrs Ida W Miller	3 00	Margaret Sullivan	350 00	Upper Dist Va	25 36
de L Hershberger	5 00	Blooming Glen Cong Pa	27 50	Maple Grove Cong Pa	13 00	Bank SS Va	17 00
	291 50	A Sister	20 00	Metamora SS Ill	17 33	Sem Evers Est	34 58
		J B & Esther Hartzler	5 00	Ben Nofzinger's Cl Ill	7 50	Pike SS Va	34 22
		Kans City Week D Bible Sch Ks	15 59	Peter Garber	5 00		828 83
		West Union Cong Ia	10 00	Special Support	666 00	Dak-Mont Dist Ministerial Support	
			211 82		1,120 83	Bloomfield Cong Mont	7 21
Bible Coach		Lima, Ohio		La Junta Hospital		Coalridge Cong Mont	2 00
nton Cong & SS O	5 76	A Bro & Sis Pa	22 00	Peter Garber	5 00	Red River Cong N D	11 00
		A Bro Lower Deer Cr Cong Ia	25 00	Hospital Sales—Charged	3,131 59		20 21
America Station		Alma Troyer	1 00	Hospital Sales—Out Patient	75 00	Literature	
hrata SS Pa	25 00	M Herr	10 00	Hospital Sales—Cash	1,541 41	Spring Valley Cong N D	2 50
			58 00		4,753 00	Home Extension	
Publication		Peoria, Illinois		La Junta Hospital Nurse		Bloomfield Cong Mont	4 51
Bro & Sis Lanc Pa	5 00	Friends Iowa	2 50	SC Contributions:		Medical Miss. Preparation	
		Willow Springs Cong Ill	13 53	Shantz SC Ont	3 00	A Sister Hespeler	200 00
Bible School		Waldo Cong Ill	23 39	Pacific Coast Dist SC's	33 09	Winton Bldg Fund	
antz YPM Ont	22 00	Peter Garber	5 00	West Fairview SC Nebr	2 14	The 98th Pac Coast Miss Mtg	17 25
otal for South America	2,182 01	Peoria Cong Ill	17 37		38 23	Fund for Needy	
		Salvage	15 00	La Junta Hospital Sheets		Albany Cong Oreg	9 64
AFRICA		A Friend Ill	5 00	SC Contributions:		SW Pa Conf Fund	
ylestown Cong Pa	47 14	A Friend Peoria Ill	7 00	Hesston SC Kans	5 00	Spring Cong Pa	5 50
ylestown SS Pa	17 34		88 79	West Liberty SC Kans	5 00	Pinto Cong Md	4 06
r & Mrs Jacob P Yoder	2 00	Portland, Oregon		Yoder SC Kans	6 00	Kaufman Cong Pa	10 55
lem Cong Nebr	4 00	Science Ridge SS Ill	28 16	Gulphaven SC Miss	3 00	Tressler Cong Del	4 46
ood River Cong Nebr	9 00	98th Pacific Coast Miss Mtg	17 25	Spring Valley SC Kans	10 00		24 57
neland SS Ont	34 88	Indian Cove Cong Idaho	1 70	Hydro SC Okla	6 50	Circle Letter	
st Zorra AM SS Ont	7 72	Albany Cong Oregon	5 49	Pleasant Valley SC Kans	5 00	SC Contributions:	
idland Cong Mich	19 52	Bethel Cong Oregon	27 00	Duchess, Carstairs & Tofield		Kitchener Sr SC Ont	1 00
myra Cong Mo	1 00		79 60	SC's Alta	11 00	Mattawana SC Pa	1 00
	142 60	Toronto, Ont.		Guernsey SC Sask	2 00	Protection SC Kans	0 10
CITY MISSIONS		Biehn SS Ont	40 00	Chappell SC Nebr	5 00	Oakland SC Md	1 00
Altoona, Pa		Vineland SS Ont	24 22	Wood River SC Nebr	3 42		3 10
ahl Cong Pa	4 66	Vineland YPM Ont	50 00	Daytonville Cong Ia	5 00	Prayer Booklet	
nto Cong Md	3 50	Blenheim Cong Ont	15 42	West Fairview SC Nebr	2 00	Mrs J B Bontrager	0 05
hellsburg Cong Pa	2 00	Kitchener Cong Ont	30 30	East Bend SC Ill	3 00	SC GENERAL EXPENSE FUND	
asselman Cong Md	3 48	I Bauman	2 00	Pleas Hill SC Ill	1 00	SC Contributions:	
ottdale Cong Pa	25 10		161 94	Hopedale SC Ill	4 00	Shantz SC Ont	1 00
J Keim	3 00	Total for City Missions	1,174 24	Willow Springs SC Ill	2 00	Kitchener Dorcas SC Ont	2 00
W Pa Dist SS Conf Treas	46 00			Waldo SC Ill	2 00	Wanner SC Ont	1 00
		CHARITABLE INSTITUTIONS		Science Ridge SC Ill	5 00		4 00
Altoona-Mill Run Work		Children's Home, Kansas City		Freeport SC Ill	90 92	Total for Other Funds	1,288 93
W Pa Dist SS Conf Treas	19 60	A Bro & Sis Canada	5 00	La Junta Hospital Hymnals		RELIEF FUND	
Altoona Burial Fund		A Bro Kans City Kans	1 50	Mary Frey	3 00	Russia	
orrison Cove Cong Pa	3 51	Greensburg SS Kans	6 75	Margaret Mininger	0 80	Amos B Amstutz	5 00
asselman Cong Md	3 90	Susie Yoder	1 00	Mrs J A Ressler	0 20	Mr & Mrs Jacob P Yoder	2 60
lough Cong Pa	11 00	Special Support	198 50		4 00	A Bro Pa	20 00
aufman Cong Pa	13 50	Peter Garber	5 00	Total for Charitable Institutions		NE Clinton OOAM Cong Ind	18 50
	31 91	West Union Cong Ia	57 96		7,138 31		46 10
Canton, Ohio		Pri Dept Birth Bank of East	2 12	ANNUITY		Total for Relief	46 10
erlin Cong O	7 80	Scottsdale SS Pa	2 12	A Sister Ind	200 00	SUMMARY	
Brother	2 00		277 83	OTHER FUNDS		Alta-Sask Dist	223 54
anton Cong O	7 40	Junior Earnings:		Rural Missions		Dakota-Montana Dist	88 57
anton SS O	5 26	Viola Smeltzer	2 53	Friends Iowa	2 50	Franconia Pa Dist	1,305 03
ak Grove & Pleas Hill Congs O	10 00	Junior Savings:		Ben Nofzinger SS Cl Ill	7 50	Illinois Dist	363 06
	32 46	Manitou SS Colo	5 96	Holdeman Cong Ind	21 33	Ind Mich Dist	523 81
Chicago, Ill		Total for Children's Home KC	286 32	Berea Cong Ind	6 30	Iowa Nebr Dist	631 14
Friends Ia	2 50	Children's Home Building		Liberty Cong Iowa	9 61	Lancaster Pa Dist	671 45
opedale Cong Ill	35 00	Bro & Sis C J Freyenberger	10 00	Spring Valley Cong Kans	10 00	Mo Kans Dist	415 14
orrison Cong Ill	8 39	A Sister Kans	14 00	Yoder Cong Kans	15 26	Ontario Dist	1,801 31
Peter Garber	5 00		24 00	Geo A Weber	3 50	Pacific Coast Dist	195 86
rs P B Snyder	2 00	Junior Savings:		Hagey Cong Ont	10 00	SW Pa Dist	229 91
Telephone Rental	3 50	Oak Grove & Pleas Hill SS's O	91 89	Blough Cong Pa	14 25	SW Pa SS Dist	320 27
Clifford Fisher	0 75	Hopewell SS Oreg	10 41		100 25	Va Dist	288 47
	57 14	Sheridan SS Oreg	6 94	Mission News Bulletin		Wash Co Md & Franklin Co Pa	288 05
Mexican Work			127 55	Claude D Meyers	1 00	SC Contributions	380 05
A Bro & Sis Ill	18 00	Millersville Orphanage, Pa.		Pinto SS Md	1 65	Mennonite Board of Missions and Charities	9,662 87
Friends Iowa	2 50	Souderton Cong Pa	13 25	Pinto SS Md	9 90		17,294 87
oodfield Cong Ill	8 70	Plain Cong Pa	65 00	Church Building		India Funds	4,410 56
	29 20	Providence Cong Pa	22 00	Sharon Cong Sask	6 70	South America Funds	2,182 01
Detroit, Mich		Weaver Cong Pa	5 68	Scottsdale Cong Pa	40 00	Africa	142 60
Detroit Cong Mich	2 44		105 93	Eastern Mennonite School		City Mission Funds	1,174 24
Mr & Mrs Howard Eigsti	5 00	Orphan's Home, Ohio		Pleasant Grove Cong Pa	2 00	Charitable Institutions	7,138 31
Fairview SS Mich	8 85	Farm Income	3 30	Board of Education		Annuity	200 00
Bro Lower Deer Creek Cong Ia	25 00	Special Support	419 50	Pleasant Grove Cong Pa	2 50	General and Other Funds	2,001 05
Salem SS Ind	10 49			Hesston College	10 27	Relief Funds	46 10
	51 78			Kansas City Cong Kans			17,294 87
Fort Wayne, Ind				Spring Valley Cong N D	2 35	Respectfully submitted	
Sister Seipels	2 00			Lake Region Cong Minn	3 17	and	
A Sister	16 00			Deep Run Cong Pa	31 15	Gratefully acknowledged	
Lower Deer Creek Cong Ia	38 40			Plain Cong Pa	129 31	D. D. Miller, President,	
Geiger SS Ont	16 00			Spring Mount SS Pa	5 86	1711 Prairie St.	
	72 40					Elkhart, Ind.	
Hannibal, Mo							
Jesse R Shetler	5 00						
Liberty Cong Ia	9 00						
Daytonville Cong Ia	9 18						
	23 18						
Hutchinson, Kansas							
West Liberty Cong Kans	23 20						
Milan Valley Cong Okla	2 55						

GLEANINGS

Palestine's Mission to Jews

The Church Mission to Jews in Palestine lays the chief emphasis upon follow-up work with the individuals who seem of most promise. The work of one individual with those who are really seeking the truth is held to be of more permanent value than the crowded program of a large staff of workers. The hospital in Jerusalem attracts a large number of Jews, and there are vast opportunities for reaching the whole Jewish population. The mission center is on the outskirts of Tel-Aviv, with its purely Jewish population—about 85,000. There are many individual Jews and Jewesses living in Tel-Aviv who are definitely seekers after truth, and some who are very open to Christian influence. The task of the missionary is to find them out and to keep in touch with them.

A new development is recorded among Jews in Bagdad. An ordained Hebrew Christian has gone there in the dual capacity of pastor to an Arabic-speaking Christian congregation, and missionary to the 80,000 Jews living there. He has a difficult piece of pioneer work to tackle, which will make a heavy demand on his patience, pluck, and tact.—Near East Christian Council News.

With Afghan Mullahs

J. Mark Irwin of Meshed describes an opportunity which came to him on a recent visit to Afghanistan. He asked permission of the governor for a visit with the leading Mohammedan ecclesiastics. The governor cordially arranged this. Mr. Irwin writes in the Presbyterian:

At ten o'clock we were taken to the government headquarters, and there seated around a great table were some ten or more mullahs, with the chief of Foreign Affairs and several other men. At first I drew a deep breath and thought, "Now what shall I say?" After formal greetings, I said: "Perhaps you would like to know why I am a Christian?" They signified, yes, and I said: "First of all, of course, I was born into a Christian home. But while still a boy I knew little about Christ until I started to read the Gospels myself. Then I discovered that Jesus Himself said, 'I am the Bread of Life: I am the Living Water. I am the Light of the World. I am the Way, the Truth and the Life. I am the Resurrection and the Life.'" Certainly they would agree that no man could live without these things. To this they nodded assent, and I said further that since I had found Jesus as Saviour and Lord, there had been peace and joy and satisfaction in my life. There followed long dissertations from various ones, some of which I did not fully understand. They were attempting to show that all the prophets became in reality all that Jesus claimed as to the way, the truth, water, life, etc. They said that of course there were some things that they did not believe about Jesus, for instance that He died and was raised again from the dead. I replied: "Of course, every book must bear its own witness. We Christians believe Jesus did rise from the dead because of the witness of the Gospels and the Apostle Paul." I told them what the Apostle Paul wrote in I Cor. 15. Then I said, "But not alone from this witness do we believe Jesus arose and is living. We have the witness of our own hearts, and the experience of the Holy Spirit, and His love and peace. For these reasons we believe that He arose from the dead and is living." I had carried with me a copy of each of the Gospels, one of Acts, and a copy of the

Psalms. I said to them, "I have some copies of the Engil with me. Perhaps you would like to see them and have them." They signified yes, and I drew them from my pocket. The mushtihid raised them in both hands to his forehead, and then sat there holding them with a show of great reverence. Soon they were in the hands of the others and they were all looking at them, and reading them as the conversation continued.

Industry and Evangelism

Ten years ago Edwin Lawrence, a young engineer who held an appointment in India, was led to found a new type of service which he named the "India Industrial Mission," and located in a vacant mission property at Cossipore, Calcutta. The first to join the Mission was a Brahman, who came looking for an office position, but learned that India sorely needed production workers, and that this Mission had no funds for overhead expense until its industrial production justified it. Dakhina, quick to grasp this principle, in spite of his priestly caste, decided to learn the dignity of manual work. He also learned the wonders of God's grace, and now prays that in spite of Hindu wife and relatives he will be bold enough in his belief in the Lord Jesus as his Savior, to testify to it through baptism. Other Hindus have followed, some have been baptized.

From various missions and distant parts of India, many Indian Christian young men, of ages varying from 17 to 25, and often outcaste from industry or dependent on missions, were selected as students. Many have learned not only to be self-supporting but, being grounded in the Word by means of the three-year systematic Bible course, and in prayerful dependence on God, have started out to become "Young Pauls." Some have saved their earnings and set up small work shops in their own districts.—Life of Faith.

SPECIAL NOTICE

The date of issue for the Mission Supplement of the Gospel Herald is the first Thursday of each month. Matter intended for publication in this Supplement should be in Scottsdale ten days before that date (Monday of the preceding week). As the Supplement is intended as the Missionary Organ of the Church, all lengthy articles and reports should be timed to appear in the Supplement. "Time articles," those containing news, shorter "newsy" communications, etc., can be sent at any time, and will be placed where they properly belong.—Editor.

Floating Hospitals for Bathers

Hindus of India every 27 years observe a religious festival, of which one feature is a pilgrimage to the sacred Ganges River for a ceremonial bath of purification. The year 1935 brought a recurrence of the festival, which took place on February 3rd. More than 750,000 pilgrims invaded Calcutta, taxing its over-night lodging facilities to the utmost. All along the 1,500 miles of river millions of others gathered for the same purpose so that the British Government was gravely concerned over possible epidemics in Calcutta

from the influx of throngs of pilgrims. Floating hospitals carrying large quantities of disinfectants circulated among the bathers.—Missions.

Meet the Missionary!

Rev. C. E. Chaney, field secretary for the Baptist Mission in Burma, after a tour in the Chin Hills district, writes in the Watchman Examiner:

On arrival at Haka various ones came to meet us and shake hands with us. One was a blind Christian who had heard of the visiting missionary and had walked 100 miles just to shake hands. Two preachers walked 25 miles to meet the visitor from the south. One evening I saw the shadow of a man on the veranda. He was slipping away. I called my companion's attention to him and went to speak to him. He had walked over 30 miles and had, unknown to us, been waiting a long time to see the visitors. He was too timid to intrude. During the past 35 years great changes have taken place among the Chins.

It was my privilege to meet the first Chin convert, baptized in 1905, who is now a pastor in the hills. There are fully 3,000 baptized Christians, and nearly 500 came into the church this past year.

Effective Bravery

Dangiong, Fukien, is in a district much troubled by bandits, who make frequent raids on any unguarded place, burning, looting and killing. As the bandits had shown a certain degree of respect for the Christian church and its workers, Christians in Dangiong sent their valuables to the church for safety. The bandits heard of this, and choosing a time when they knew the Bible woman was alone at the church house, they planned a raid. The Bible woman, suspecting their intentions, had already persuaded the Christians to remove their belongings. Then she put a notice on the church door saying: "If you want to come and search the church knock and I will open the doors. Don't break down the doors." The second night that she was alone the bandits came, shouting and battering the doors. She quickly opened them and asked the men not to destroy the church for there was nothing of material value there. Quietly talking, she made the bandits quiet. They searched the place, and finding nothing, withdrew quietly; the brave woman then fastened the doors and praised the Lord.—C. M. S. Outlook.

GIVEN TO HOSPITALITY

Jesus said, "When thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; they have not wherewith to recompense thee."

Peter in writing "to the elect" urged them to practice "hospitality one to another without murmuring." Paul, in letters to the Roman Christians and to Timothy, his "true child in the faith," repeats the charming words, "given to hospitality."—Selected.

"When a man has not faith in others it is quite evident that others have but little faith in him."

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1864)

No. 50

EDITORIAL

"Shall we continue in sin that grace may abound? God forbid."

There is nothing in Scripture that holds out any hope to any one who dies in his sins.

So long as we are faithful to God there is no power in earth or hell that is able to pluck us out of the hand of God. But

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

One of the Christian's most wholesome privileges in this life is that of fellowship; fellowship in the home, fellowship in the Church, fellowship with God, hope of endless fellowship with God and saints and angels in the glory world. "And every one that hath this hope in him purifieth himself, even as he is pure."

Proverbs 20:1.—We clip the following from one of our exchanges:

Repeal Has Fostered and Promoted Corrupt Government

Repeal has had a most demoralizing influence upon government. Scandals involving high public officials growing out of the states' venture into the saloon business involving as it does millions of dollars are multiplying by leaps and bounds. Under no system of dealing with the liquor traffic ever devised was the opportunity for graft so inviting as under this so-called state control plan. Revelations resulting from investigations in numerous states indicate that both cash and political patronage has been paid with a lavish hand. Special favors to pet brewers and distillers are freely distributed, according to charges made by opposing political factions in many states.—American Issue.

This is one among many illustrations showing that it will not do to trust the promises of the proponents of unrighteous standards. For a number of years the mails were flooded with the propaganda of the wets, denouncing prohibi-

tion and urging repeal of temperance laws in the interest of real "temperance." They carried the day, got prohibition repealed, and had "temperance" laws enacted in state and nation. Results as stated above. Read the article on "There is No Money in Beer," found elsewhere in this issue. "Righteousness exalteth a nation; but sin is a reproach to any people."

The Longsuffering of God.—Sometimes we stand aghast at the awful things done by the enemies of righteousness, and we wonder why God permits all this. Recognizing Him as the One to whom all vengeance belongeth, the One who is righteous and just and holy and infinite in power, we wonder at the thought that He permits the awful ravages of sin to go on without forcibly putting a stop to them.

In the first place, we can not fathom in all things the wisdom and goodness of God, and, like Paul, we are moved to cry out, "How unsearchable are his riches, and his ways past finding out." But there are some things that we may know. When the disciples wondered, "Wilt thou that we command fire to come down from heaven, and consume" (the sinning Samaritans)? Christ replied, "Ye know not what manner of spirit ye are of." He had other, and better, plans. After the disciples were filled with the Holy Ghost at Pentecost they had other visions. Peter understood the Spirit of Christ when he said, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish."

It is the longsuffering of God that amazes those who can not fathom the wonders of His grace. The more fully we enter into His Spirit the more clearly we perceive His goodness and love. Christ might have called to His assistance more than twelve legions of angels from heaven to rescue Him from the cross, but He had a better way. God

EGOPHOBIA

This word is not found in your dictionary, but we trust that you will not need to read very far till you know what we are talking about. The exalted EGO is so frequently in evidence that it is not hard to guess what the rest of the word means. "The Pride of Life," is another name for this harmful malady.

Descriptive

We sometimes hear people talk about "the BIG I and little u." It may be all right to talk about "the great big perpendicular I," but the EGO thus exalted does not remain perpendicular very long. It is natural for man to love the praises of fellow men. And when these praises are not forthcoming in satisfying portions the temptation is to sound these praises MYSELF. Men in political life are often given to parade before the public their wonderful works, and not all Christian professors are free from this weakness. Years ago some one was kind enough to send us a copy of a paper edited and published by a self-styled famous and marvelously successful evangelist. We had never heard of him before, and the name of both himself and his paper have long since been forgotten. But this impression is still fixed on our mind: About three-fourths of his paper was filled either with reports of his Spirit-stirring sermons or of the wonderful things which he had accomplished. The tone of his paper would

permitted the suffering then, for thereby an opportunity was opened whereby all humanity might escape the vengeance of eternal fire. There is a day of reckoning coming, when "the wicked shall be cast into hell, and all the nations that forget God." Meanwhile the longsuffering of God is in evidence. Let us enter into His Spirit of grace, to the end that the greatest possible number of souls may be brought to repentance and salvation.

lead one to believe that, with himSELF in the middle of the movement, it would simply be a question of time until the whole world would be wrapped up in a mighty evangelistic wave and millions swept into the Kingdom. His was a case of acute egophobia, a disease that is seldom curable except through death or sound conversion. When this spirit of self-exaltation gets hold of a man it either hampers his usefulness or destroys it altogether.

Results Illustrated

We repeat, this awful malady invariably results in disaster. Let us note a few Biblical illustrations:

When Eve heard the enticing words: "God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil," she was so charmed with the prospect that she reached forth her hand, partook of the fruit of "the tree of knowledge of good and evil"—and brought the shame of sin and death upon herself and the human family. The grace of God came to her rescue (Gen. 3:15) but the awful consequences of the FALL are still with us.

King Saul started out little in his own eyes and won mighty victories for God and His chosen people. But when because of his successes he became lifted up with pride, and especially when he heard the women sing, "Saul hath killed his thousands and David his tens of thousands," his vanity was cut to the quick, and through an insane jealousy he finally degenerated into a murderous fiend who ended his earthly career in inglorious defeat.

King Herod had such an exalted opinion of himself that the praise of the people: "It is the voice of a god, and not of a man," was as a sweet morsel in his mouth. Result: "Immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms."

Another illustration is found in the case of the proud Pharisee and the conscience-smitten publican in the Temple. This is what the Pharisee thought of himself: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, and I give tithes of all I possess." This was the plea of the publican: "God be merciful unto me a sinner." And this is what Christ said of them: "I tell you, that this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

When Christ reprimanded the Pharisees because of their self-exaltation He made special reference to Capernaum, saying: "And thou Capernaum, which art exalted to heaven, shalt be brought down to hell."

These illustrations might be extended indefinitely. They all go to show that "the pride of life" invariably leads to ruin; that unless we repent, we will be witnesses of the truth as it is written, "Every one that exalteth himself shall be abased." The wise man sums it all up when he says, "Pride goeth before destruction; and an haughty spirit before a fall."

The Cure

for this malady is found in the words of our Savior: "He that humbleth himself shall be exalted." Nor is it necessary for us to be in the least concerned about our own exaltation. God will take care of that. Indeed, a "voluntary humility" with the hope that thereby we may attain a heavenly exaltation is not humility at all; it is rank selfishness. We have but to take a look at the greatness and goodness and abounding power and grace of God to be convinced of the frailty and littleness of man. Paul, writing to the Colossians, says, "Ye are dead; and your life is hid with Christ in God." How can a dead man feel hurt when others fail to sound his praises; or exalted, when he is made a popular hero; or have a feverish desire that others bow the knee before him? So long as our "life is hid with Christ in God;" so long as our reverence for God and for the truth of His Word keeps us conscious that we are but "dust and ashes" in His sight, the terrible malady of which we have been trying to speak will not burden us. Paul, like all humble creatures, though he had ascended the heights in spiritual attainment, recognized that he was but a poor, weak mortal, and that "By the grace of God I am what I am."

If in the Word of God pride is everywhere condemned, so is the grace of humility everywhere commended. It is a precious, God-given, heavenly jewel which keeps men lowly at the foot of the cross, exalted far above every form of selfishness and worldliness, in favor with God, shining lights in the midst of sin-darkened world. Stay little in your own eyes, and the grace of God will abound through your consecrated, humble life.

In conclusion, let this be our attitude before God and man: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

We ought to give everybody a chance to give. Sometimes when we teach people to give, even though they can give but little, will learn to give much when they are able to do so.—A. G. Yoder.

All the blood shed and damage done on the battlefield can never equal the damage that is being done through meddlesome and quarrelsome tongues.—C. F. Yake.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine continue in them.—I Timothy 4:16.

THE LAMB OF GOD

By Peter Boshart

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world.—John 1:29.

Behold the Lamb of God,
How precious and how good!
Who redeemed us from all our sins,
With His own precious blood.

Chorus:

Oh yes, oh yes, we're free!
Our sins are all forgiven.
Glory, glory, hallelujah,
We're on the way to heaven.

He paid the ransom price
And now we are His own;
Then, oh how happy we will be
To meet Him at the throne.—Chorus.

Oh sinner, will you come
And join this happy band?
Deny yourself, confess your sins,
Come and behold the Lamb.—Chorus.

Behold Him on the cross;
He died for you and me.
Won't you come and believe on Him?
And from your sins made free.—Chorus.

Behold Him at the grave—
He triumphantly rose;
The victory of life is won,
He lives for evermore.—Chorus.

Behold Him on the mount,
Was taken up to heav'n;
To be with God in glory,
A crown to Him is giv'n.—Chorus.

Behold Him in the cloud,
When He will come again,
And receive us unto Himself,
To be with Him in heav'n.—Chorus.

Sinner, why don't you come
And seek the Lamb of God?
He'll take away your sin,
And cleanse you from each spot.—Chorus.

(Tune—"My Soul be on Thy Guard.")
Milverton, Ont.

CHRIST IN THE OLD TESTAMENT

By Harvey E. D. Spangler

For the Gospel Herald.

I would like to speak a little wh on the types of Christ as found in the Old Testament. There are many typ of Him among the men of God in the Old Testament.

When God made man, He made him pure in all ways. But man did not keep pure very long. God made help meet for man. He saw it was not good for man to be alone. So God caused a deep sleep to come over him, and, taking a rib from his side, He made a woman.

We are told that God came down to talk to them. There were many trees in the garden, but they were forbidden.

to eat of the fruit of only one tree. God had said concerning that, "For in the day that thou eatest thereof thou shalt surely die."

Now the serpent in the garden was more subtle than all the other beasts. Satan came in the form of the serpent and said to Eve, "Yea, hath God said, 'Ye shall not eat of every tree of the garden?'" There he raised a question in the mind of Eve. That is what Satan is doing today. He came to our Savior in the same way and said to Him, "If thou be the Son of God." The next thing that Eve did was to talk with the serpent. We must not talk to Satan if we do not want to fall.

We as Christians should not have anything to do with this world. We are in the world, but not of the world. This thought came to me the other day as I was thinking of the Word of God. When we pray the Lord's prayer we pray, "Lead us not into temptation, but deliver us from evil." How can we expect the Lord to deliver us when we go to all kinds of places? Will the Lord keep me out of the way of an automobile if I stand in the way of one? Even so, we should not put ourselves in the way of temptation.

How can I go to a place I should not go and ask the Lord to keep me out of temptation? Eve told the serpent that they were not to eat of the tree in the midst of the garden, and that if they would eat of it they would die. Satan told her this was not true and that is what he tells people today. When she looked at the tree and saw that it was good for food, she took of the fruit of the tree and ate and gave to her husband. Then they knew that they were naked and hid themselves. God came to talk to them in the cool of the day as He did before, but He could not find them as He used to. God called to Adam and Adam answered Him saying he was in fear. God asked what caused him to fear. Adam told Him that they had eaten of the tree that they were commanded not to eat from. Then the Lord cursed the ground and everything because they had eaten of the tree that they were not to eat of. Then came also the promise of the Savior to come into the world to die for our sins.

We have three promises in the book of Genesis of the coming Lord. (1) the seed of the woman. Gen. 3:15—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (2) the seed of Abraham. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:2). (3) the seed of Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). We have the coming of the Lord prophesied throughout the Old Testa-

ment. There are many types of Him found there too.

(To be continued)

New Holland, Pa.

CHRISTIAN BAPTISM

By Noah H. Martin

For the Gospel Herald.

Baptism is an ordinance instituted by our Savior and is to be observed by those who have confessed their sins and repented in deep sorrow for their wrongs; having been regenerated and born into God's family, willing to obey all of His commandments, putting off "the old man" (or Satan) and putting on the new man (Christ Jesus). Paul says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4). This signifies the burying of our sins and the resurrection into a new life.

Those who have their sins buried through baptism, must first have died unto sin through repentance; and they that are to rise into or walk in the new life have in times past walked in the old life. Also through faith we become the children of God, and through baptism (I Cor. 12:13) put on Christ. "For as many of you as have been baptized unto Christ have put on Christ." As the ark with eight souls was preserved in the water so also believing baptized Christians are preserved in baptism. There were none but believing and obedient persons saved in the ark, so none but believing obedient persons belong in the Church of Christ, which is compared to the ark: "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Baptism is also to seal our vow to live for God and it gives us a rite of acceptance into the body of Christ, into the brotherhood of believers, or visible church.

Baptism signifies a sign of purity, a token of a changed life, true conversion, genuine repentance, and a living faith. It is also a sign that we have accepted the benefit of Christ's suffering, spilt blood and death which the sacraments represent.

There are four baptisms taught in God's Word: Water, Spirit, Fire, and Suffering. These four are applied, which gives us a mode—we search the Scriptures. Paul refers to the Red Sea experience of the children of Israel, saying that they "were all baptized unto Moses in the cloud and in the sea." Psalms 77 teaches us that "the clouds poured out water." Verse 19 refers to the Red Sea. Matt. 3:16 teaches how Jesus was baptized. He was "a priest after the order of Melchisedec." When

Moses anointed Aaron as priest, the anointing oil was poured on his head. It ran down on the beard to the skirts of his garments. When Jesus was baptized with water the heavens were opened unto Him and the Spirit of God descended like a dove and lighting upon Him. The Spirit baptism was poured—so the water also. Prophet Joel teaches, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." This came to pass on the day of Pentecost.

The fire baptism was demonstrated by cloven tongues like as of fire, which sat upon each of them while they were waiting for the coming of the Holy Ghost. It also was applied upon the subjects by God Himself. The baptism of suffering, referred in Matt. 20:22.

Jesus asked James and John if they are able to be baptized with the baptism He is going to be baptized with, referring to His suffering and death. They said, "We are able." He said, "Ye shall indeed drink of my cup and be baptized with my baptism." His suffering was applied, the stripes were laid upon Him, the crown of thorns were placed upon His head, the iniquity of our sins were laid upon Him. These are figures and types which we think should suffice to convince all.

To receive baptism in a true and worthy manner there will be required that we should bear good fruit. "Bring forth therefore fruits meet for repentance." These words were spoken by John the Baptist unto the scribes and Pharisees.

Jesus also gave the Great Commission, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Peter told those who inquired on the day of Pentecost what they shall do, "Repent and be baptized every one of you in the name of our Lord Jesus Christ, for the remission of sins." Again, when Philip preached the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Philip told the Ethiopian eunuch, "If thou believest with all thine heart thou mayest" be baptized. He believed, and Philip baptized him. Ananias entered into the house and baptized Saul, saying, "Jesus who appeared unto thee in the way as thou camest, hath sent me." Cornelius and all that gathered in his house were baptized. Peter said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?" Paul baptized Lydia and her household, whose heart the Lord opened that she believed in Jesus. Paul and Silas baptized the jailer "and all his straightway."

Hagerstown, Md.

The centrality of the pulpit should be the Lord Jesus Christ.—C. F. Derstine.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Chicago, Ill.

(Home Mission)

Dear Herald Readers:—"The Eternal God is our refuge and underneath are the everlasting arms." How grateful we are for One who knows our needs even before we anticipate them. We often realize the truth of the Lord's words when He said, "Before ye call will I answer; and while ye are yet speaking will I hear."

Bro. Hartzler and Bro. Costello spent several days at Goshen attending the ministerial meetings. Bro. W. J. Brennemman had charge of the midweek service in Bro. Hartzler's absence.

Bro. Milo Kauffman gave us a very timely message on Sunday morning, Feb. 16. Bro. Edward Deiner of Wellman, Ia., also assisted in the service.

We appreciated Sister Kanagy's stay with us. She was here while Bro. Kanagy was teaching in the Belleville, Pa., Bible School.

The Mexican work is progressing steadily. They do not attend in large numbers, but there are a few very devoted and consecrated workers among them, and God is blessing their efforts. Bro. Costello hears occasionally from one of the converts who went back to his home in Mexico. He is happy in the Lord's service there. He also heard from the pastor of the church which this man attends in Mexico. He said there had been only a small group of people attending his services until this Christian man from Chicago came. He soon brought his relatives to Christ and the church and many of his friends, until now they have a full house of worshipers—with a greater earnestness for the Lord's work. He said, "Send more Christians like him, to Mexico." We rejoice that the Gospel is being spread in this way.

We are expecting to have evangelistic meetings from Sunday, March 22, to the 29th, with Bro. I. W. Royer in charge. Pray for the work at both missions that many might come to a saving knowledge of Jesus Christ.

During the cold weather our furnace failed us. The boiler broke and upon investigation it was found inadvisable to try to repair it. So a new boiler had to be installed. We were without heat for twelve days and learned in a new way what it means to have friends in a time of need. We are also better able to sympathize with those who do not have the comforts of a warm home.

"And so the blessings Heaven daily grants
Are, in their very commonness forgot—
We little heed what answereth our wants
Until it answers not."

May God bless all who are so faithfully supporting the work by their means and prayers.

In His service,

Feb. 27, 1936.

Emma Oyer.

Marietta, Pa.

(573 W. Market St.)

Dear Herald Readers, Greeting:—"Unto you therefore which believe He is precious." We are glad to again fellowship with you in this way, and we trust it will bring about the desired effect for which God has instituted Christian fellowship.

Those who preached for us during the month of February are: A. A. Landis, Noah Risser, Martin Kraybill, Abram Risser, and Henry Garber.

We present to you the great need by prayer in behalf of the instruction class. We are always glad for those who step out on the Lord's side and to see them manifest the desire to go all the way with Him.

The girls' meeting, which was announced for March 2, will be held the first Monday night in April (April 6). Due to weather conditions we felt it necessary to postpone it for one month. Mrs. Reuben Miller will discuss "A Mother's Responsibility" and Verna Brandt of Elizabethtown has consented to discuss "A Daughter's Responsibility."

With a very few exceptions the health among our number is good. The Lord surely has been good to us during these extremely cold days.

The attendance and interest in our Sunday school and sewing school are as usual. We are still confronted with the problem of shortage of teachers in Sunday school.

On Saturday afternoon the children in sewing school received a very pleasant surprise that will not so soon be forgotten, when Bro. Monroe Hostetter of Manheim presented each child with a beautiful spray of flowers. May the Lord bless and reward the dear brother and sister in their liberal donation.

May we ever be found faithfully working, watching, and waiting for Jesus.

Yours till He come,

Barbara N. Longenecker.

March 3, 1936.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers:—As workers here we are glad for the passing of the extremely cold weather. Our attendance in the Sunday school was lower this winter than during the past few winters. Quite a number of our attendants have been hindered in coming out

this last winter. We hope that with the coming of more favorable weather there will be an increased attendance. The attendance in the church services has been normal.

We are glad to report again this month a few accessions to the Church. A young lady was received on Feb. 23 by confession. Another, an old man of 79, was received by baptism, in his home because of physical conditions. This makes a total of four shut-ins who have been received within the last few months.

Bro. D. Walter Miller will continue to labor at the Mission while the writer is engaged in other fields during the next few months. We appreciate his work. Pray for the workers and the work. Will you also join us in prayer that the Lord continue to supply the financial needs of this work? He has supplied us so that we could close the last three years without a deficit. We are looking to Him that He will supply again that we may close this fiscal year without a deficit. As this is the last month of the fiscal year, and as we have a small deficit at present, we ask your interest in prayer in behalf of this angle of the work.

We acknowledge with thanks provisions and clothing received from the following during the last two months:

Friends, Beech Cong.	\$ 4.00
Becher's Dairy Farm, Beech Cong.	11.40
Berlin Congregation	18.00
Mrs. Fritch, Canton Cong.	1.90
D. F. Hahn, North Lima	.65
Bro. Lehman, North Lima	.50
Salem Cong. Wayne Co.	2.90
Crown Hill Cong.	38.90
Sonnenberg S. C.	5.50
Orrville S. C.	3.50
Oak Grove S. C.	5.70
Beech Ever-Ready S. C.	1.40
Dorcas S. C., Harleysville, Pa.	7.10

Gratefully received,

Wm. G. Detweiler, Supt.

March 5, 1936.

Lancaster, Pa.

(Dillerville Mission)

Dear Readers of the Gospel Herald:—We feel to say like David, "The Lord hath done great things for us whereof we are glad."

Since we have passed through a real cold winter, we are glad to say the Sunday school was attended fairly well, also there are some girls and boys attending the past few Sundays who have just moved into the neighborhood, and seem much interested.

We have prayer meeting every Tuesday evening, and they are attended very well. This is one time we have some parents to hear the Word who do not come to the chapel. This is an opportunity for us as Christians to give a testimony for our Lord. This past week we were in a home where the father and mother had drifted away from God for some years, but glad for the testimony they have given as they have been will-

ing to forsake their sins, and ask that we remember them and their son and daughter who have not been willing to confess.

In our visitation work we come into homes which we see are very needy both physically and spiritually, so we need to remember them at the throne that they may be willing to cut loose from sin and accept Him who is the only remedy.

Our work at Dillerville is a large undertaking and some of our number have been willing to bear the responsibility of this work, and feel that an effort be put forth to urge or suggest that since it is impossible to carry on this work without funds, should anyone desire to give for this cause in any way by money or clothing, the same may be sent to Bro. John Bechtold, Supt., Bareville, R. D. 1.

May God bless and give you a burden for this work through prayer and giving.

Yours in His service,

The Workers,

Mar. 7, 1936. Lillie L. Sauder.

God is not wasteful with His grace.
—John D. Risser.

WEEKLY NEWS LETTER FROM AFRICA

Dear Ones in the Lord Jesus:—Ruth and I returned home one week ago today, much refreshed by the change of four weeks. Our contacts in various places were very helpful, and our vision as to what needs to be done and what can be done was clarified. We are so happy to have Mrs. Sywulka of Mwanza with us for a short stay.

Today our school opens for another term, and we are hoping that it will prove a lasting blessing under the Lord's hand. The one school will be entirely in charge of our native teacher, Zedekea, while I will be teaching the more advanced students.

On Thursday of this week, all of us from this station expect to go to the Bukiroba station for a few days. Their building work is progressing nicely, so that they now have more desirable quarters than during the early weeks of the work there.

We all rejoice that arrangements have been made for the sailing of the Leathersmans, and look forward to their presence among us with keen anticipation. One of our ever-growing impressions is that "the labourers are few."

Some folks have inquired about our proximity to the war area. We are about a thousand miles (in a straight line) from the southern front in Ethiopia. That is proportionately more than the same distance would be in a civilized country. We get to hear of the happenings through a weekly newspaper published in Nairobi. We continue to depend on the Lord in these days of gathering clouds, and are in the midst of it all, are expectantly looking for His appearing. Till then, we are,

His ambassadors,

John H. Mosemann, Jr.

Feb. 13, 1936.

How can I be a true follower and servant of our Lord Jesus Christ when my life does not conform to the teaching of His Word—but rather is conformed to worldly things?—T. K. Hershey.

We have enough teaching in the Scripture that if it were put into practice we would have enough to provide for all our poor, without resorting to new expedients.—A. G. Yoder.

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

(Goshen College, Goshen, Ind., Feb. 17, 1936.)

The meeting was called to order by the President, D. A. Yoder, at 9:05 A. M.

J. B. Smith led in singing, "My Faith Looks up to Thee." S. M. Kanagy read a portion of II Chron. 20, and offered prayer in behalf of the work of the Board asking for guidance and for success in this work.

The Secretary read the proxies which were sent in by members who could not attend. Some were absent on account of the storms which were general over the country.

A motion was passed at the request of D. A. Yoder permitting him to reassign the proxies sent to him.

The roll was called by the Secretary showing the following persons present and proxies represented:—S. C. Yoder, C. L. Graber, Milo Kauffman, Amos Gingerich, Silas Hertzler, H. S. Bender, J. N. Byler (Prox. Milo Kauffman), S. M. King (Prox. E. J. Yoder), N. E. Troyer (Prox. S. C. Yoder), D. D. Miller, C. K. Lehman, J. R. Shank, D. A. Yoder, S. F. Coffman, S. E. Allgyer (Prox. S. C. Yoder), J. D. Mininger, O. O. Miller, John C. Wenger, Harvey Shank (Prox. O. O. Miller), J. B. Smith, A. J. Steiner (Prox. M. C. Lehman). Instead of J. C. Frey, J. A. Leichty (Prox. E. J. Yoder), Menno Esch (Prox. O. S. Hostetler), Ira S. Johns, Geo. R. Brunk (Prox. J. L. Stauffer), J. C. Gingerich, H. R. Schertz, S. M. Kanagy, C. F. Yake, J. M. Kreider, Geo. Miller (Prox. Edward Deiner), P. J. Blosser, S. Honderich (Prox. O. D. Yoder), T. K. Hershey, J. N. Kaufman (Prox. S. C. Yoder). The Alberta-Saskatchewan Conference representative, Milo Stutzman, was not present. A total of 36 members.

The minutes of the previous meeting, as of February 18, 1935, were read and were approved. The Executive Committee reports were also read and were accepted.

Paul Bender was elected as Assistant to the Secretary for this meeting.

After the reading of the Executive Committee report the Financial Agent, O. O. Miller gave an explanation of the debt distribution between Goshen College and Hesston College which interest charges and endowment income are properly allocated.

The following were approved as the Nominating Committee:—Edwin J. Yoder, C. F. Yake, J. C. Gingerich, J. D. Mininger, and T. K. Hershey.

The President, D. A. Yoder, gave his report as follows:—

"To the Mennonite Board of Education.

"Dear Brethren:

"Another year has become history in the work of the Board of Education. It has been accompanied with its usual tasks and we have tried to meet them in the fear of the Lord. How successful we have been He alone knows. We have tried to be faithful in the trust committed to us, ever keeping in mind that we are accountable to God in all that we do and also to the Church which has made it possible for us to labor in this cause.

"There have been several meetings of the Executive Committee during the year and we appreciate the co-operation of the members of that body. Their work was mostly in connection with the routine work of the Board between sessions. During the year we had the opportunity of calling a meeting of the Executive Committee conjointly with the General Problems Committee of General Conference along with others interested in the work of the schools. We feel that this was a very profitable meeting for all concerned and gave us a better understanding of each other's problems, and a hope that they may be met in a way pleasing to the Lord.

"The President appreciated the co-operation of the Board members and the counsels received both in person and by letter. We have attempted to work in harmony with the same as best we could. We earnestly desire that each Board member will feel his responsibility in connection with the work of the Board and that there will be a united effort in making our schools serve both God and the Church. The Board should ever keep in mind the welfare of the Church as represented by General Conference and work toward the end of maintaining her historic principles. There should also be an effort toward the betterment of our financial status during the coming year.

"With sincere desire that the Board may faithfully perform her task we beg to submit this report." D. A. Yoder, President.

The report of the President was accepted, by vote.

It was moved to suspend the rules of the Order of business in order to take up the proposed amendments to the Constitution, and the same was carried by vote.

It was decided by motion, that the member last elected by his Conference be given power to vote at the meeting of the Board.

The report of the President of Goshen College was given by S. C. Yoder, and was approved.—The report attached.

The report of the President of Hesston College and Bible School was given by Milo Kauffman, and was accepted. The report attached.

Upon motion, the Amendments to Article 3, Section 1,—"Strike out 'two to be elected for two years, and two for one year, and thereafter two to be elected annually,' (line 6, 7, and 8) also.

Article 3, Section 2,—"Cross out 'two trustees' (line 2), and insert 'one trustee', (line 3)," were approved by proper majority of votes.

The meeting adjourned to meet at 1 o'clock, P. M.

(Continued on page 1069)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A VERSE A DAY TO ENCOURAGE US TO PRAY

By J. D. Mininger

For the Gospel Herald.

Prayer and Forgiveness

Sunday, March 8

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.—Mark 11:25.

Some one has done me a real or imaginary wrong—what shall I do? Harbor ill will or a grudge against that person? Never. Pray for him. Pity him. He will be the loser, not I. If we forgive not, the Heavenly Father will not forgive us. How oft? Seventy times seven. Remember Calvary. Think of the price Christ paid so that we might be forgiven.

A Father's Prayer—Job

Monday, March 9

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.—Job 1:5.

"Thus Job did continually." Here we have the picture of parental love. Job was afraid that his sons might have sinned in their hearts. Accordingly he rose early to offer a sacrifice. What an example for parents of today. Not only once, but "thus Job did continually." Fathers, do your children know you as one who is continually interceding for them?

A Prayer of Faith

Tuesday, March 10

Then came she and worshipped him, saying, Lord, help me.—Matt. 15:25.

Here were seeming hindrances a plenty; note the following four:

1. At first Jesus answered this mother "not a word."

2. The disciples said, "Send her away."

3. Christ answered, "I am not sent but to the lost sheep of the house of Israel."

4. Again Christ said, "It is not meet to take the children's bread, and cast it to dogs."

The Syrophenician mother, willing to take the place of a dog, had her petition granted. Her daughter was made whole that hour.

"Men ought always to pray, and not to faint."

A Praying Martyr

Wednesday, March 11

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.—Acts 7:59, 60.

Stephen, full of the Holy Ghost, of faith, of power, and full of the Word of God, was being stoned to death. Saul—later Paul—was "consenting" to it. Stephen, kneeling down, cried, "Lay not this sin to their charge"—nonresistance in action.

Prayer the Cure for Care

Thursday, March 12

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:6, 7.

Why worry, when you can pray? "In everything let your request be made known unto God." This teaching is all the more striking when we recall that Paul (the writer) is a prisoner in Rome.

May we remember that the Lord has made provision to relieve us of our sins, our burdens, and our cares.

Prayer and Praise

Friday, March 13

And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.—Acts 16:25.

Paul and Silas prayed and sang praises to God.

Real prayer results in praising always.

The time of this prayer and praise service was at midnight.

The place was the prison in Philippi.

Do I murmur or pray and praise when persecuted for righteousness' sake?

Prayer in the Morning

Saturday, March 14

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.—Mark 1:35.

Note four things in this connection:

1. The person, the Lord Jesus.

2. The place, upon a mountain.

3. The time, early in the morning a great while before day.

4. The purpose, to pray.

What a wonderful example Christ gives us here for effective praying.

The Prayer that was too Late

Sunday, March 15

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.—Luke 16:24.

The foolish virgins, and rich man in this passage both are vivid examples of

the fact that there is a time when it will be too late to pray.

While God gives us time and opportunity shall we not determine to be faithful in the exercise of this holy privilege?

Kansas City, Kans.

THERE IS NO MONEY IN BEER

Publicity was recently given to a study of profit and loss in the brewing industry of our land. A summary of this study concludes sadly: "While it is certain that some brewers are making money, . . . it is equally true that many new companies which had looked upon repeal as an avenue to fortune have been gravely disappointed."

Of course it has been common knowledge for a good while that the beer drinker makes no money out of his avocation. If he drives a car, he is a menace to life and property. If he works, he is less efficient as a result of his drinking. The beer drinker's moments of release are expensive indeed if he has a wife and children. They certainly make no money out of beer though they adjust themselves to a reduced budget for the commonest necessities.

As for the laborer, we understand that the up-to-date brewery has all but eliminated him. Brewing is now a machine process. From the brewers' standpoint the laborer's chief usefulness is faithful guzzling on the business end of a bottle. So as we figure it, there is no money in beer for the laborer. Nor is the situation appreciably better for the farmer, the salesman, the profession or business man. All of these are suffering from reduced purchasing power and bad debts to the extent that customers waste their money on beer.

Then who does make money out of beer? The report referred to claims that "Uncle Sam is the only real profiteer." But alas, we have heard rumors that the returns here are far from what was expected. And this is taking no account of the fact that there is no real profit, even to a government, in allowing a traffic that not only lowers efficiency, but destroys the property and lives of its citizens. And so there is really no money in beer for any one, though in the hope of profit the children of greed continue to sell it.—H. A. B. in Gospel Messenger.

Perhaps someone, after reading this article, will feel impressed to undertake a similar discussion on the cigarette.—Editor.

Are you afraid of the pruning knife of the divine Husbandman? He may prune off an ambition here and a friend or loved one there. A thrifty branch trending the wrong way may need to be pruned away entirely and less likely branches spared because of their reaching into desirable areas. M. C. K.

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for March 22, 1936.—JESUS

TEACHES TRUE VALUES.

Lesson Scope.—Luke 12:1-59.

Lesson Text.—Luke 12:22-34.

Time and Place.—A. D. 29; Perea.

Leading Characters.—Christ and His disciples.

Golden Text.—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Points for Meditation.

- 1. God's providential care.
- 2. Trusting in the Lord.
- 3. Providing for future needs.
- 4. Lesson from the lilies.
- 5. "Perfect love casteth out fear."
- 6. "Your treasure."

Introductory Thoughts.—This lesson might well be called a lesson on comparison in values. Which is most important; life here or life hereafter? earthly or heavenly riches? aimment for the body or the robe of righteousness? food for the body or the heavenly manna for the soul? earthly kingdoms or the Kingdom of God? The burden of this message is that we may make our "calling and election sure" by seeking first the things above, trusting the Lord for the things pertaining to this life.

LESSON COMMENTS

Seeking Heavenly Riches First (22-30).—It is natural for man to seek the things pertaining to this life, and therefore we often neglect the things pertaining to the life to come. When the devil said to Christ, "If thou be the Son of God, command these stones to be made bread," he took it as a matter of course that Christ considered the bread question as one of the first and most important things of life. But Christ quickly gave him to understand that "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." This fact is in keeping with Christ's searching question on another occasion: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Hence the necessity of taking our Savior's wholesome advice as found in the lesson before us.

"Take no thought for your life," He begins. That does not mean that we should be negligent of our interests, but that we should remember first of all to give ourselves to God and trust His promise to care for His own. After we have made our surrender to Him we have nothing to do but to trust and obey, and He will see to it that our needs are supplied. He gives us a number of illustrations. Take the ravens, for illustration. "They neither sow nor reap; which neither have storehouse or barn; and God feedeth them: how much more are ye better than the fowls?" Then the lilies of the field: "They toil not, they spin not; and yet I say unto you, that Solomon in all his

glory was not arrayed like one of these." The big question is not, What shall we eat or drink? or, Wherewithal shall we be clothed? or, Where shall we find shelter? but, Have we that satisfying portion that assures us the care of God in time and the blessings of God in eternity?

At the same time we should not gather from our Savior's instructions here that He encourages the care-free, spend-thrift, jolly-go-lucky kind of a life that disregards human responsibilities; for God has decreed that "if any will not work, neither should he eat." If we have given ourselves to God we stand ready to co-operate with Him and do His bidding in all things. This means a life of self-sacrifice and of toil, of caring for our own, of laboring with our hands that we may have to give to them that are in need. The foremost lesson to be learned is that we should trust the Lord for all things, believe His promises, do His bidding, and trust Him for the necessities of life. As recorded in Matt. 6:33, Christ sums it all up by saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." One thing to keep in mind as we meditate upon these things is that of avoiding the state of the "doubtful mind." "Trust in the Lord . . . and verily thou shalt be fed."

BIBLE MEETING TOPIC

THE CHRISTIAN'S RELATION TO THE GOVERNMENT.—Matt. 10:

16-33; Rom. 13:1-7

Topic for March 22

MOTTO

"Render therefore to all their dues."

OUTLINE STUDY

I. The Powers Are Ordained of God.

- 1. To the Christian for good.—Rom. 13:4.
- 2. To execute wrath upon the evil.—Rom. 13:3, 4; I Pet. 2:14.
- 3. To praise the well-doer.—I Pet. 2:14.
- 4. All kingdoms are in His hand.—Dan. 2:20, 21; 4:17.
- 5. He regulates the power of kings.—Jno. 19:10, 11.
- 6. He uses the power of godless kings.—Isa. 45:1-5; Isa. 10:5-12.

II. The Christian's Duty.

- 1. To be subject.—Rom. 13:1; Tit. 3:1; I Pet. 2:13.
- 2. To respect.—I Pet. 2:17.
- 3. To pay the taxes.—Rom. 13:7.
- 4. To pray for.—I Tim. 2:1, 2.
- 5. To hold God supreme above governments.—Acts 4:18-20; 5:28, 29.
- 6. To be wise as serpents and harmless as doves.—Matt. 10:16-23; Luke 21:12-19.
- 7. To shine as lights.—Phil. 2:14-16; I Pet. 2:9.

True and Safe Treasures (31-34).—Two things mentioned in V. 30 we should never forget: (1) "For all these things do the nations of the world seek after." (2) "Your heavenly Father knoweth that ye have need of these things." The first seek after these things in their own strength and wisdom; the second, through trusting in the strength and wisdom and providential care of the Lord. Christ goes on: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." So long as we put our trust in Him we have nothing to fear. That does not mean that we may not at times go hungry or unclothed; but it does mean that whatever God does permit to come upon us will be best for us and the Cause. "For we know that all things work together for good to them that love God." The whole resolves itself into the question as to whether we count as our chief desire the treasures of earth or of heaven. As Christ says, "Where your treasure is, there will your heart be also." Many people, while professing to be Christians, seem so absorbed in seeking the treasures of this world—riches, pleasures, honor, this world's vain show—that apparently they give little thought to the richer treasures above. But this is not the kind of life that God would have His people live. He would have us set our "affection on things above; not on things on the earth;" to live for God in time, assured that God will favor us with His protecting care in time and shower upon us the treasures of heaven in eternity.—K.

- 8. To be separate from every evil yoke.—II Cor. 6:14-18; Jno. 17:14-19; I Tim. 2:4.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- 1. Text Word, "Obey."
- 2. The Work of the Government.
 - a. To praise the good.
 - b. To punish the evil.
 - c. To benefit all people, by providing roads, bridges, mail service, schools, asylums, homes for the dependent, jails for the wicked, punishment for law breakers, protection for the law-abiding.
- 3. Duties to the government.
 - a. To obey the law.
 - b. To pay our taxes.
 - c. To live good lives.
 - d. To pray for rulers.
 - e. To obey God above all.

For Seniors.

- 1. Why God Ordains Government.
- 2. The Christian Citizen.
- 3. Christian Separation as Applied to the Government.
- 4. The Christian a Blessing to the Government.

PERSONAL THOUGHT

Does the government regard me as an asset or as a liability? May my life be such as will count for blessing wherever I am.

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MARCH 12, 1936

Field Notes

The enrollment to date (March 5) of Ontario Mennonite Bible School at Kitchener, Ont., is 202. Graduation exercises are to be held March 19. J. B. M.

Bro. Elvin V. Snyder and wife of the Argentine Mission, South America, are due to leave the Argentine on furlough about the first of April. The Lord protect them on their voyage.

Bro. Nevin Bender of Greenwood, Del., conducted chapel services at the Ontario Mennonite Bible School at Kitchener, Ont., on the morning of March 2.

Plans are under way for the ordination of a minister at Miner's Village, in the Lancaster Conference district. Votes are to be taken March 8, and the date of ordination has been set for March 15. Pray for the work.

A brother writes from Elida, Ohio, under date of Mar. 5: "Bro. Aaron Mast, Belleville, Pa., is here at present, holding meetings at the Central Church. Good interest and attendance. Pray for the work."

Bro. Milton Brackbill of Paoli, Pa., began a series of meetings at the Scottsdale Mennonite Church last Sunday morning. May the prayers of all praying people be sent to the Throne in behalf of the meetings.

Brethren Sherman Maust and Emanuel Swartzendruber of Pigeon, Mich., J. W. Birky of Clarence Center, N. Y., and C. M. Helmick of Pinto, Md., preached at the Waterloo, Ont., Mennonite Church during the Bible term at Kitchener.

Among recent visitors at the Publishing House are the following: Charles B. Reno, Pittsburgh, Pa.; Dwight L. Miller, Springs, Pa.; H. R. Nessley, Meyersdale, Pa.; C. K. Lehman, Harrisonburg, Va.; Menno Miller and family, Salisbury, Pa.

Ministers' Meeting.—We are in possession of an interesting program of a ministers' meeting to be held with the Bethel congregation near Wadsworth, Ohio. "The committee urges that each minister study the subjects and come prepared to respond in the discussions."

Following is a recent message from India, dated Jan. 22: "This is the season for village touring. The Brunks, Beares, Smuckers, Troyers, and Sister Sarah Lapp are now all out on tours. We are unitedly praying that this may be a season when many shall turn to Christ."

Bro. Orrie D. Yoder of Hubbard, Oreg., who attended the Special Bible Term at Hesston, Kans., and the annual meeting of the Mennonite Board of Education at Goshen, Ind., has been filling appointments in a number of congregations in Missouri, Oklahoma, and Kansas since the last named meeting.

Bro. D. D. Miller of Protection, Kans., is spending some time in the evangelistic field in Idaho. He was at Hammett Feb. 23—March 8 and ex-

pects to conclude a series of meetings at Nampa March 15. The contemplated meetings at Filer were not held because of a scourge of scarlet fever in the community.

An interesting program of an all-day meeting to be held at the Mennonite Mission in Philadelphia on Sunday, March 15, is before us. After Sunday school the program begins with a sermon by Bro. Daniel Wert in the forenoon and closes with another sermon by Bro. N. N. Sauder in the evening. The public is invited to attend this meeting.

Bro. T. K. Hershey, missionary on furlough from South America, expects to attend the Pacific Coast Conference to be held with the Fairview congregation June 15-18. While on his trip to the Northwest he expects also to attend the Alberta-Saskatchewan Conference at Creston, Mont., and the Dakota-Montana Conference at Broomfield, Mont.

Bro. C. K. Lehman of Harrisonburg, Va., favored the Publishing House workers with a pleasant visit on Saturday of last week, attending to a number of details in business in which both the House and the House are interested. He left Saturday afternoon for Wayne Co., where he is serving as one of the instructors in the Bible conference in the Sonnenberg congregation this week.

Tuesday, March 10, is the date set for the beginning of a tour among the Mexicans in the southwestern states by Brethren T. K. Hershey and W. C. Detweiler. Their object is to survey the field, looking for a possible opening for mission work among the Mexican people. The prayers of God's people are solicited in behalf of this tour, to the end that the Lord may direct, and profitable results may follow.

A Farewell meeting is planned for Bro. and Sister John Leatherman of Mellinger's Church near Lancaster, Pa., on Saturday, 2 P. M., April 4. Bro. and Sister Leatherman are to sail from New York on the Hamburg-America line, on April 9, and are due to arrive at Mombassa, Kenya, Africa, May 1. May the protecting care of God be with them on their voyage and in their new field of labor.

Extension work has recently been undertaken in both our India and South American missions. In India a territory of 2000 square miles, in the vicinity of Drug, with a population of about 350,000, was taken over, and in South America Bro. and Sister D. P. Lantz, assisted by others, have been extending the work of the Lord in territory that had hitherto been unoccupied. Both enterprises call for our support and our prayers.

Mennonite General Conference.—In the 121-page report of the last meeting of the Mennonite General Conference, held at Kitchener, Ont., last August, 16 pages are devoted to a report of the meeting, 13 pages to the printed reports submitted to that body, and 81 pages to the sermons and addresses heard during the meeting. If you have not yet sent in your order for enough copies to supply all interested ones in your community, it would be well to do so at an early date.

Expression of Thanks.—"I thank the good Lord, the Giver of life and health, for restoring speech to me to the extent that I can make myself understood by those around me, and that I am still slowly improving. When I awoke in the morning of Jan. 26 I found myself almost speechless, caused by weakness of the heart (though in no way paralyzed). I want to thank those who prayed for me or sent lines of comfort. I can not personally reply to them all in writing. May they all continue to pray for me so that, if it please the Lord, I may have my speech fully restored." This testimony of Sister Mack, wife of Bro. Noah H. Mack of New Holland, Pa., will be read with satisfaction by her many friends who had heard of her sickness and were wondering how she is getting along.

Correspondence

Fairview, Mich.

Dear Herald Readers, Greetings:—We praise the Lord for the privilege we had recently of having a two-week Bible school, at this place, conducted by Bro. S. G. Shetler and Bro. C. C. Culp. Although the weather was not so pleasant, much snow and roads difficult to travel and many times blocked entirely, we feel that God has greatly blessed the work and the Bible has become more precious to us. The total enrollment was 105. Three attended from elsewhere.

March 3, 1936.

Cor.

Morton, Ill.

(Pleasant Hill congregation)

Readers of the Gospel Herald, Greetings:—Our pastor, Bro. J. N. Kaufman has been with us for six months. We all feel a vast improvement in our church spirit since he is with us. Sister Kaufman has been ill since the latter part of December, but is now much improved in health. She is able to be up in a wheel chair from four to five hours each day, at the present writing.

Our reorganization took effect Feb. 1, and is as follows: Supts, Carl Magnuson, Lester Litwiller; Secy., Maurine Bauer; Chor., Eva Birky; Home Dept., Ruth Magnuson, Verna Litwiller; Cradle Roll, Myrtle Carroll.

We, as well as other parts of the county, had two months of intense cold accompanied by much snow and ice. Through it all we continued to have our regular meetings and had a very good attendance.

Six scholars received Bibles for regular attendance records in Sunday school for the first time. There are also four scholars—Junior Carroll, Walter Bauer, Kenneth Reinder, and Virgil Reinder—who completed their sixth year of regular attendance. Also seven scholars completed their fifth year, five completed their fourth year, twelve completed their third year, and six completed their second year, totaling forty scholars having regular attendance records for the past year.

On Feb. 9, during the regular Sunday morning service, May Therio and Lester Moushon were united in marriage, Bro. J. N. Kaufman officiating.

Remember us of the Pleasant Hill congregation.

March 5, 1936.

Cor.

Elida, Ohio

(Pike and Salem congregation)

Dear Herald Readers, Greetings:—We praise the Lord for His wonderful protection through the cold winter days.

The death angel visited our number three times this winter, and has taken away the aged ones who are missed very much. Their seats among the older ones are now vacant, and we younger ones will never be able to fill them as they did. Last Sunday morning, March 1, Bro. B. B. King gave us an impressive sermon to the young people that I wish all could have heard.

May we all be useful in His service. Pray for us, that we may ever be found faithful in the Master's work.

Yours for the Master,

March 6, 1936.

Ida M. Horst.

Cloverdale, O.

(Mt. Pleasant congregation)

We are again glad to report that we are still striving to win the crown of life; that crown which no man can take, but that all can win. We missed young people's meeting a few times on account of severe cold and icy roads, but are enjoying milder weather and better traveling now again.

On Sunday evening, Feb. 23, a number of young people from Elida, Ohio, were in the service. On March 1, quite a number more were with us and took an active part in the discussion of ways and means to make the young people's meetings better. Bro. Arthur Smith of Elida led the meeting. Others from Elida serving on the program were Bros. Allen, J. B. Smith, Perry Smith, and Sister Clara Smith who read an essay on "Personal Responsibility."

Sister Mary Tucker was the chorister. This was a real live meeting and encouraging to all present. We thank the Lord for these efforts by the young people. Bro. J. B. Smith filled the regular appointment March 1st. We invite all who can to pay us a visit.

We are glad to read all the reports in the correspondence department and would also like to see the real name of each correspondent. Why not sign your full name instead of just "Cor."? We would like to know who you are.

E. E. Zuercher.

MEDITATIONS

By Isaac R. Herr

May the Lord bless our souls with strength and power in the truth, and bless our lives with an endurance in righteousness and with an inheritance in glory. May the Lord deal with us as servants and friends and not as strangers to the covenant of grace. May our todays and yesterdays be on an increase in a well born, well bred, and well disciplined life in Christ Jesus, and our tomorrows be in the rising tide of our ascendancy and efficiency in Him. May our futurities reveal the fact of sons and daughters, dutiful and earnest through the manifold graces of our Lord and Saviour Jesus Christ; and our devotions and activities in the Christian life have a right modulated tone, the ring of the right metal, the spark of the right ignition, the tune of a melodious song of heart; a life hearty, hale, and well met in Jesus Christ our Saviour. Then shall our life have the right pitch in the major key of a well born, well bred, and well disciplined life in Christ Jesus our Lord. And who shall harm or hinder us in our efficiency and sufficiency in the God of our salvation, or who shall do despite to the spirit of grace or despoil us of our best workmanship in Him?

Lancaster, Pa.

A TRANSFORMED LIFE

Miss Pak Hak Joon is the head teacher in the leper Sunday school at Taiku. She became a Christian in the Taiku Leper Hospital and is now a very earnest believer. At five years of age she had developed the dread malady from which her mother died. The outlook was dark and the child became despondent and when she was fifteen years old she tried to end her misery by hanging herself from the branch of a tree, but was saved. A year later she tried to drown herself, but met an old man who cheered her with the thought that there was hope of a cure. She heard of the Taiku Leper Hospital, was examined and admitted and cured. Do you wonder that in her Sunday-school teaching gratitude and thankfulness are frequently her theme?—Sel.

Miscellaneous

CONSECRATION

By Arline Yoder

For the Gospel Herald.

I had come to the end, as a traveller may,
Of the road all sinners tread;
I had met God, my Savior, and chosen His
way,
To the King's highway He led.

Through the mist and the shadow, through
wind and the rain,
I could hear His voice so sweet:
"Dearest child! I have need of thy life—
though it pain
To reserve it to me complete."

But the world so allured with its fortune and
fame,
I was tempted to compromise;
And my love seemed so cold—though I re-
verenced His name—
Then I prayed—and He heard my cries.

"Once I left all my glory and honor on high
To be hated, homeless, poor;
To be mocked, to be nailed to the cross—then
to die—
To make Heaven, for you, sure."

When I looked in His tender, compassionate
face—
What remorse swept o'er my soul—
Should I crucify Jesus again, when His grace
Was so generous to make me whole?

Now within my own soul, where the watch-
fire burns,
Is an aching to follow the call;
For the plans of my Christ are the ones my
heart yearns—
I will give my life, my all.

"God, my Saviour, I'll go—yes, so willingly
go—
If you'll open the door for me;
If you'll point out the way and scatter the foe,
If you'll open my eyes to see."

Oh, I know there are those who have wrestled
in prayer
That in God's plan I would stay;
That I patiently wait till He wills that I bear
The sweet story to those astray.
West Liberty, Ohio.

THE LIFE OF THE MENNONITES OF SWITZERLAND IN THE SEVENTEENTH CENTURY, AS SEEN BY AN OP- PONENT

By John Horsch

For the Gospel Herald.

An important description of the life and character of the Swiss Mennonite people of over two centuries ago is found in a book published in 1693 by the state authorities of the canton Berne in Switzerland. It is a book of over 700 pages, entitled "Proberstein des Täuferthums" (Touchstone of Mennonitism). The Mennonites of Switzerland at that time were called "Täufer" or "Taufgesinnte" and have retained this name down to the present day. The author is George Thormann, a minister of higher rank in the Reformed state church.

The book was written upon the suggestion of both the ecclesiastical and civil authorities of the canton Berne,

who realized the urgent need of literature defending the state church position. The author refers to the great numerical increase of the "Täufer" people and expresses the desire that the book may prove of value in the endeavor to keep others from making common cause with them. He states that he does not dare to entertain the hope to win some of the "Täufer" back to the state church.

The author defends the persecution of the "Täufer" on the ground that the laws of the canton Berne demand that adherents of other creeds be refused residence within the state. He was of the opinion that the Romanists, in persecuting other churches, are guilty of tyranny of conscience, because it is impossible, he says, to be saved in their communion; but there was in his opinion no valid excuse for any one to refuse uniting with the Reformed state church.

The Life of the "Täufer" People Held Up as Exemplary

A number of earlier Swiss Protestant writers had been clearly imprudent and unreasonable in their denunciations of the "Täufer" people. George Thormann evidently decided to be on his guard against making the same mistake. He says in many places that his readers are well informed concerning the doctrine and daily life of these people, and he freely admits that they lead good lives. In fact, he holds up the life of the "Täufer" as highly commendable, and admonishes his readers to follow their good example, without uniting with their church. The purpose of the author in writing this book was to show that, to live a devoted Christian life, it was not necessary to join the "Täufer", but that one may remain a member of the state church and live as consistently as the "Täufer".

Very remarkable indeed is the witness of this author to the godliness of the life of the Swiss Mennonite people of that period, and to the fact that the membership of the state church were deeply impressed by their godly lives. The author says in the preface:

A Favorable Testimony

"I have observed that the people of our country districts indicate a very high esteem for the 'Täufer' people, so that many look up to them as saints, as the salt of the earth and the very kernel of Christendom. And this opinion concerning them is entertained to such an extent that many believe a good Christian and a 'Täufer' to be one and the same thing, and that it is scarcely possible to be a true Christian without joining their sect. And thus many of our people are altogether confused in their consciences and are troubled by the question whether they should, without regard to the consequences, join themselves to these people. . . . Oh, how many are there who

are hovering, as it were, between heaven and earth, knowing not what to do."

Again the author says: "If among all Christian communions there is one which seems to be upright and giving assurance to the soul, it is certainly that of the 'Täufer'. And this is true to such an extent that their religion appears to very many of our country people as by far the surest way of salvation, and the 'Täufer' themselves are personally convinced that they have the assurance of being in grace and that their religion is the true Christianity and is fully in accordance with the Gospel requirements."

Depending not on the Arm of Flesh

Furthermore the author says: "Among our country people the general opinion prevails that whoever sees a 'Täufer', sees a saint, a person who is dead to the world, having experienced regeneration, and that there are no more earnest and consecrated people than they. Is it not so, dear brethren?"

People in general, according to this author, said: "Observe how they are continually treated as enemies, grieved, sought, and persecuted, and how cheerfully and steadfastly they endure it all. Is not God showing His almighty power and the sustaining grace of His Spirit in these people? . . . How is it that notwithstanding all that has been attempted against them, it was found impossible to exterminate them, and their religion is, on the contrary, increasing more and more?"

Again, the author quotes people in general as saying: "Other religions protect themselves with arms and weapons and depend for their protection upon the arm of the mighty of this world. But the 'Täufer' in our land are a poor and small company without any great worldly patron; they are deprived of all temporal aid, and yet they continue to exist."

Conversion of Officers Commissioned to Arrest the "Täufer"

And again according to this author the people said concerning the so-called "Täufer-Hunters": "As God converted Saul to the Christian faith, who had raged so terribly against it, so also He has changed the hearts of a number of men who formerly were willing to be used by the authorities in the persecution of the 'Täufer', so that now, instead of doing them evil, they themselves have become 'Täufer', and have steadfastly held to that doctrine to the end of their lives. Is not God through such occurrences giving witness to all the world that this doctrine is of God?"

In the period in which this book appeared, the forms of punishment in the persecution were imprisonment and sentencing to be sold as galley slaves; the death penalty was not used. George Thormann wrote again: "If a 'Täufer' would suffer death for his

faith, would not all the people cry out: A martyr, a true martyr?"

Loyalty to the Principle of Non-resistance

While earlier writers had asserted that the Mennonites' profession of the principle of nonresistance was only a clever cloak to hide their sinister, mutinous, rebellious intentions, George Thormann does not make any such charge against them. He says on the contrary: "They are conscientiously opposed, not only to taking part in war, but even to bearing arms; they forbid this to their people as a great sin." He did not believe, he says further, that the "Täufer" had any evil intentions, nor "such un-Christian, mutinous, evil designs" as the Anabaptists of Münster. And yet, he adds that neither he nor they themselves but only God knows what they would do if they had opportunities for such madness as had the Anabaptists of Münster.

The author admits that in the state church (comprising by law the whole population) "there are many godless people." The greatest complaint of the "Täufer" against the state church, he says further, is "that we do not practice expulsion from the church." The preachers of the "Täufer", he observes, "cry out continually only concerning repentance and holiness of life." Many people say, he states further: "Their preachers are poor, uneducated men who often have not two books beside the Bible and must daily attend to their secular work, and nevertheless they are able to preach, and indeed preach with earnestness, yea with more life, power and impressiveness than is generally in evidence in the preaching of our ministers."

Admonitions to Follow their Good Example

In the latter part of the book the author calls upon his prospective readers to follow the good example of the "Täufer". He says: "Is it commendable in the 'Täufer' people that they show earnestness and zeal in their way of serving God? Do the same among us, dear brethren.

"Is it a fine thing that the 'Täufer' abstain from glib talking and do not talk much of worldly things? Do the same in the strength of your Christian calling.

"Do they give a good example by not being easily provoked to anger? Do even the same, dear brethren; avoid anger more and more.

"Is it good and praiseworthy that they do not indulge much in worldly enjoyment and in vain pleasures of the flesh? Do likewise, dear brethren.

"Is it good and commendable that they shun the public inns and drink-houses, except in cases of emergency, and that they strictly guard themselves against taking much wine? Well, do

the same; shun all disorderly, intemperate, ungodly conduct.

"Is it praiseworthy in them that one does not hear them use profane language or swear? Do again the same, for this is the will of God toward you, as well as toward them."

George Thormann's book is of great value as a fairly reliable description of the life and walk of the Swiss Mennonite people of that period. Contrary to his own intentions, he has done the Mennonite Church a distinct service by writing it.

Scottdale, Pa.

TRACT DISTRIBUTION

By J. I. Brunk

A well known evangelist and personal worker once said, "The world will not come for the Gospel, so we must take the Gospel to the world." The tract is one of the simplest and cheapest means of spreading the Word of God providing they are appealing and attractive.

Every year there are about two hundred thousand tracts used by the Mennonite Church. That seems like a large amount; but considering the membership of the church, that is only one or two tracts per member, annually. Not so good after all, is it? We wonder what the result would be if every minister and Sunday school superintendent would encourage all members to join in this great work. Possibly it would be good to have a tract fund in every congregation and Sunday school to supply any one who wishes to give them away.

Tact must be used in this work, and it will take courage and Holy boldness too. We know a worker who always carries tracts in her handbag. She entered a store one day. A man giving away free samples, handed her one of his samples. She took it and passed him a tract in return. But he refused it. She said, "I took yours." He smiled and accepted the tract.

There are many ways in which we

can distribute tracts. First there is the personal method. Many times in traveling on the train, bus, etc., we come in contact with many to whom we can give tracts. Some will accept gladly, some will refuse and even scorn.

Another way is to put a few tracts in an envelope to take along on automobile trips to drop to people as they walk along. Last summer, traveling through Virginia, we passed a convict gang working on the road. We dropped a few envelopes to them. About a week later, on our return trip we again dropped some. One of the guards saw us coming and held out his hand for one. We have in this way given out several thousand tracts and The Way.

Then there is the method of putting some in public places such as railroad stations, street-car waiting-rooms, filling stations, etc. We know a young man who works for the C. & O. R. R. who has several boxes placed at convenient places in the yards of the railroad and keeps them filled with tracts and religious papers for the workmen. At first they made fun of him. But they gradually started taking the papers, now they get them regularly. The writer got a class of Sunday school boys to come to his home to stuff en-

If you cannot go,
If you cannot give,
You can pray
You can hand some one a tract.
—J. I. B.

velopes with tracts and "The Ways," then on Sunday afternoon they went to a mining town to hand out the tracts, and how the boys enjoyed this.

The farmer can slip a tract in with his butter and eggs, etc. Jesus said, "Ye shall be witnesses unto me." Let us all be witnesses, even if it is only by passing out a tract. One tract may save a soul. One soul is worth more than the whole world.

Scottdale, Pa.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

The special religious meetings and institutes previously announced for the month of February were held as scheduled and with marked success. Only the deep snow and severe cold interfered a bit with the public attendance at some parts of the programs. The annual Ministers' Week institute met February 11-14; the Sunday School Workers institute, 13-15, and Christian Life Conference 14-16. All together these meetings brought a real spiritual blessing to faculty and students, as also to visitors from near and far.

Of special interest to many students and teachers was the series of lectures given by Clayton F. Yake of Scottdale, Pa., editor of Youth's Christian Companion, on Summer

Bible School Work. His lectures were planned as part of the work of the last two weeks of the Winter Bible Term and they were attended with real interest. Bro. Yake spoke on the methods and procedures for organizing and conducting summer Bible schools in local congregations. Many of our young people are interested in this line of service. The Faculty Committee on Religious Life has authorized a special committee to work out plans for organizing among the college students teams of workers who are willing to give their time, during all or part of the summer vacation, where their services are called for by local communities for Bible School work.

The annual meeting of the Mennonite Board of Education was held on the campus

Monday, Feb. 17. Routine business was transacted. The reports of the schools showed progress, and growth over the recent years past. Amendments were adopted to the constitution of the Board designed to increase the stability of the Board's organization. Plans were further approved for a campaign in the near future among the congregations for funds with which to clear away the Board's indebtedness. There was little change in the organization of the Board for the coming year.

The annual drive for missionary funds by the Y. P. Christian organizations of the College was held after the regular chapel exercises on February 10. The amount raised for the annual missionary budget was \$224. The regular expense budget for the work of these organizations had been subscribed earlier in the year. The missionary funds are used to support work in Mennonite missions in India, Argentina, and East Africa.

The elections of new officers for the Y. P. C. Associations, to take up their work on April 1, were conducted in connection with the regular devotional meetings on Feb. 27. Those elected at that time were, for the Y. M.: president, Dwight Yoder, Bellefontaine, Ohio; secretary, Tim Brenneman, Elida, Ohio; Treasurer, C. Richard Yoder, West Liberty, Ohio; for the Y. W.: president, Harriet Lapp, India; secretary, Myrtle Schnell, Orrville, Ohio; treasurer, Lois M. Yoder, Hubbard, Oregon.

The college Peace Society met for its monthly program on February 12. At this time Bro. C. L. Graber gave an address on the subject of Alternative Service for Conscientious Objectors in War time. Very interesting discussion followed the address. A number of visitors were present of those in attendance at the ministers' institute.

At some recent meetings of the faculty reports were heard from subcommittees of the Survey Commission organized by the faculty over a year ago to study and analyze the work of the College and recommend changes to improve the efficiency of the institution. On Feb. 11 the committee for Instructional Survey presented some important matters for consideration and discussion. March 2 the Library Survey Committee submitted a brief report of its findings to the faculty. This was followed at the same time by further report on plans that will be proposed for the construction of a library building at some future time.

March 3, 1936.

Edward Yoder.

HESSTON COLLEGE AND BIBLE SCHOOL

Hesston College and Bible School enjoyed a record enrollment of eighty-five students during the six-weeks Bible Term. These students came from eleven different states, several having come from as far away as Oregon. We believe these facts indicate an increased interest in Bible study on the part of our young people and a willingness to take advantage of available opportunities. We were glad also for the presence of a number of ministers during this term. In addition to Bro. T. K. Hershey of South America, who

served as full-time instructor, other ministers who attended were J. C. Gingerich of Detroit Lakes, Minn., L. S. Yoder of Lyman, Miss., E. M. Yost of Greensburg, Kans., Jesse Kauffman of La Junta, Colo., Menno Troyer of Conway, Kans., Orie Yoder of Portland, Oreg., Elmer Bontrager of Bloomfield, Mont., and Jacob Ediger of Inman, Kans. Some of these taught one or more subjects of the Bible Course. We enjoyed messages from these brethren who spoke in chapel service or served on various religious programs.

During the Bible Term a ten-day series of revival meetings was conducted by Bro. Hershey. Good interest was shown in the meetings and they were very well attended. Many young people found a real experience in Christ and new peace and joy came into their lives. Bro. Hershey's emphasis in his messages was placed on victory through Christ and the indwelling of Christ in the heart. Through private interviews Bro. Hershey gave personal advice and counsel to many of the student body and community.

On two different evenings Bro. Hershey spoke about the missionary work in South America, telling of the problems, needs, and success of the work there, besides relating many of his own experiences. These meetings were a challenge to the missionary interest and a number received definite convictions with regard to mission work.

A Sunday afternoon and evening missionary program was held as a farewell service for one of our students, Gladys Weaver of Nampa, Idaho, who is being considered by the Mission Board for appointment for service in India. Sister Weaver left school at the end of the semester to take further work in nurses' training.

One Friday evening the men's and ladies' choruses of the College rendered a program of sacred music before a large audience. A later program by the school chorus had to be postponed because of an epidemic of colds among the members of the chorus. Bro. Allen Erb of La Junta, Colo., preached on the evening when this program was to have been given.

This year again the Short Term students were given an opportunity to present a program of their own. They responded with a miscellaneous program consisting of a debate, a reading, and several musical numbers.

The six-weeks term closed with a two-day ministers' and nonconformity conference. The nonconformity conference was a new type of program, but proved to be quite a success and met with favorable response. The subject was discussed from both a doctrinal and practical viewpoint. Among the speakers on this program were Bros. M. C. Lehman of Goshen, Ind., D. D. Miller of Protection, Kans., T. K. Hershey, E. M. Yost, L. S. Yoder, and J. C. Gingerich.

Several Short Term students have remained for second semester work, and many others expressed a desire to stay or to return next year. Some are already making plans to come back and we are hoping that many will be able to be with us next year either for regular work or during the Special Bible Term.

Feb. 24, 1936.

Samuel C. Swartz.

EASTERN MENNONITE SCHOOL

Bright, sunshiny days are welcome at the E. M. S. after an unusual siege of severe winter. In fact, we feel as if Spring is here. Migrating birds are already passing through and further effects are noticed on plant life and the recreation of students on the campus. Still another evidence of spring is the number of short visits from interested friends or their return north from Florida where they spent the winter.

Since the last writing the Special Bible Term has closed and ministers' week has become history. The six-week term has enriched the memories and aspirations of the regular students and faculty. While the benefits the S. B. T. students received can be measured in a small way by their ready and encouraging testimonies which they gave in a special fellowship hour on the evening of February 6 in the Biological Laboratory. There were evidences of Christian ties and friendships that no doubt never will be broken. Their appreciation was further shown by presenting two sets of slides on Palestine to the school. These will be used in the teaching of the Bible courses of the school.

The attendance at Minister's Week was somewhat smaller than usual, owing to the severe weather conditions. However, good interest was manifested. Ministering brethren were present from Pennsylvania, Ohio, Washington, D. C., West Virginia, and Virginia.

Increased class activities are evidences that we are hurrying toward commencement, and that means busy times. Five Mission Study classes have been organized to meet every Wednesday evening. The classes and their leaders are: Africa, James Gross; China, D. W. Lehman; The Acts of the Apostles, C. K. Lehman; Rural Missions, J. R. Mumaw; Our Mission to the Jew, Moses Slabaugh. Another group led by Melvin Ruth meets at the same period for intercessory prayer.

We appreciated the recent visits and messages of Brethren, Bishop Amos Horst, Akron, Pa.; and Luke Hurst, Reading, Pa. Bro. Amos Horst preached for us at a baptismal service on Sunday evening, March 1. At this service one young man sealed his sacred vow by water baptism. On the evening of March 3 Bro. Luke Hurst brought an appreciated message to our conjoint prayer circle.

On March 5, at 4 P. M., Bro. J. L. Stauffer satisfied the desires of the sisters when he consented to give a lecture to them on the subject, "Nonconformity in Attire." "Well pleased," was the report of those present.

We continue to cordially welcome your interests and prayers for the work here.

March 6, 1936.

Melvin L. Ruth.

Unity has a very vital place in the church of God. We can not afford to do anything that will mar this unity.—J. B. Zook.

We have no hesitation in writing secret societies among the quackeries of this earth.—Howard Crosby.

ANNUAL MEETING

(Continued from page 1061)

Afternoon Session

The Secretary read the proposed amendment to Article 7, Section 2, of the Constitution, to read as follows:—

"All Board members shall serve for four years or until their successors shall have been duly elected and qualified, except the ex-officio members who shall serve for the duration of their office. All officers and standing committees shall serve for two years or until their successors shall have been duly elected and qualified. In the year of the adoption of this amendment, the President, Treasurer, and fifth member of the Executive Committee shall be elected for two years, and the Vice President and Secretary for one year. Thereafter all officers for a term of two years."

It was moved and passed to interpret conditions for voting on amendments to mean "in person and by proxy."

The vote being taken the amendment was passed by twenty-five votes in favor and seven against the amendment.

After singing a hymn J. M. Kreider led in prayer.

The report of the Eastern Mennonite School was given by Chester K. Lehman. Regret was expressed for the loss of the President, A. D. Wenger, who for many years had been a leader in the work of the School. J. L. Stauffer had been selected as President. The total enrollment is 148 and the special Bible term students number 34. A four year Bible course has been inaugurated, granting a diploma. Menno Brunk has been added to the faculty in the Bible department. A number of the faculty are advancing their training, several approaching the Ph. D. degree. Plans are considered for reducing the debt. A step made in the past few years to transfer the debt from banks to private individuals at a lower rate of interest. The report was accepted.

The report of the Business Manager of Hesston was given by Amos Gingerich and was accepted.—Attached.

The report of the Business Manager of Goshen was presented by C. L. Graber, and was accepted.—Attached.

The report of the Treasurer of the Board of Education was presented by H. R. Schertz, a detailed report of which was later given by the Assistant Treasurer, Edwin Yoder. The receipts had come from congregations and Conference Districts. Hope was expressed that during this meeting some plan would be inaugurated for debt reduction. The report was accepted.

Upon motion the order of procedure was changed to elect members at large.

It was moved that the term of S. E. Allgyer, member at large, be continued for one year, and that of J. D. Mininger be continued for two years.

Names were presented for the respective terms of three and four years. By vote S. F. Coffman was elected member at large for three years, and D. A. Yoder for a term of four years.

The Endowment Custodian, Edwin J. Yoder, presented his report as audited, and it was accepted.

O. O. Miller, Financial Agent, reported the progress in financial matters of both schools, showing a gain above expenditures consisting primarily of the reduction of past current payables. His report was accepted.

Upon the presentation of a debt reduction plan a motion was made that an effort be made toward debt reduction during the coming year, according to the plan presented, as follows:

1. 1936 aim—Thorough canvass of whole constituency to raise funds for reducing Board debt.
2. Goshen field from Pennsylvania to Mississippi river—also Ontario and Southwestern Pennsylvania Conference districts; Hesston field from Mississippi west. Gifts from any section may be specified for either institution.
3. Program under direction of O. O. Miller, C. L. Graber, Milo Kauffman and to be completed by January 1, 1937—pledges unpaid by end of 1937-38 fiscal year to be in hands of school business offices and proceeds from such to go into current school funds.
4. Expenses of program aside from Graber-Kauffman allowances to come from proceeds of solicitation.
5. All funds raised are to be turned over directly from solicitor or collector to Assistant Treasurer, Edwin Yoder and paid on Board debt liquidation with the authority of Board Chairman.
6. All soliciting expenses are to be approved by Board Chairman.

The report of the Educational Committee by Edward Yoder stated that no meeting had been held. The report accepted.

The Faculty Committee report by P. J. Blosser reported passing on a few faculty questionnaires. The report accepted.

The Bible Study Committee given by H. S. Bender reported no meeting, but upon motion the committee was retained with the same personnel for another year.

A recommendation from the Executive Committee to accede to the request of Abraham Eby regarding certain notes, after explanation, was accepted by the Board.

The Nominating Committee presented their report and the same was approved.

It was moved to have a Finance Committee of five members for the coming year. Carried.

Upon motion the recommendation from the Executive Committee regarding a proposed time for electing members by Conferences in order to maintain a regularity in election and continuity in the membership of the Board was approved and the task of informing the Conferences regarding the same was assigned to the Secretary.

Upon motion it was decided that the three conference members elected by the Board be informed as to the time of the expiration of their term as arranged to meet the conditions of the present organization.

It was moved that the Financial Agent be elected for one year and hereafter for two years. Carried.

The report of the local board of Goshen College given by Edwin Yoder in which it was stated the routine work was carried on and the budget approved. The report accepted.

The local Board of Hesston College was also presented and accepted.

Moved that the Secretary be authorized to prepare a resolution of condolence on the death of A. D. Wenger, President of the Eastern Mennonite School to be placed on the minutes and a copy to be sent to the school and one to the family. Carried.

Moved that the Executive Committee consider the question of the time of office of members of the Board, of the expiration and the beginning of the term of service, and report to the next meeting.

Moved and carried that mimeographed copies of the constitution as revised be sent to all the members of the Board with a copy of the minutes of this meeting.

After appropriate remarks by the President the meeting was adjourned.

Election of Officers.

President—D. A. Yoder.
Vice President—J. B. Smith.
Secretary—S. F. Coffman.
Treasurer—H. R. Schertz.
Fifth member—J. D. Mininger.
Financial Agent—O. O. Miller.
Endowment Custodian—Edwin J. Yoder.
Educational Committee: Chester K. Lehman, Edward Yoder, J. B. Smith.
Finance Committee: Edwin J. Yoder, Amos Gingerich, C. L. Graber.
Faculty Committee: S. E. Allgyer, P. J. Blosser, Daniel Kauffman.
Young People's Problems—Milo Kauffman.
Inter-board Com.—S. C. Yoder.
Officers of Goshen College:
President—S. C. Yoder.
Dean—H. S. Bender.
Business Manager—C. L. Graber.
Officers of Hesston College:
President—Milo Kauffman.
Dean—Paul Erb.
Business Manager—Amos Gingerich.

Members of the Mennonite Board of Education Annual Meeting, 1936

S. C. Yoder, Pres. Goshen College.
C. L. Graber, Business Manager, Goshen College.
Milo Kauffman, Pres. Hesston College.
Amos Gingerich, Business Manager, Hesston College.
Silas Hertzler, Alumni, Goshen College.
H. S. Bender, Alumni, Goshen College.
J. N. Byler, Alumni, Hesston College.
S. M. King, Alumni, Hesston College.
N. E. Troyer, General Conference, 1935.
D. D. Miller, General Conference, 1935.
C. K. Lehman, General Conference, 1935.
J. R. Shank, General Conference, 1935.
D. A. Yoder, Member at Large, 1936.
S. F. Coffman, Member at Large, 1936.
S. E. Allgyer, Member at Large, 1937.
J. D. Mininger, Member at Large, 1937.
O. O. Miller, Lancaster Conf.
John C. Wenger, Franconia Conf.
J. I. Lehman, Wash.-Frank. Conf.
J. B. Smith, Ohio & Eastern A. M. Conf.
A. J. Steiner, Ohio & Eastern A. M. Conf.
J. C. Frey, Ohio & Eastern A. M. Conf.
Menno Esch, Indiana-Michigan Conf.
Ira S. Johns, Indiana-Michigan Conf.
Geo. R. Brunk, Virginia Conf.
J. C. Gingerich, Dakota-Montana Conf.
H. R. Schertz, Illinois Conf.
S. M. Kanagy, Ontario Conf.
C. F. Yake, S. W. Pennsylvania Conf.
J. M. Kreider, Missouri-Kansas Conf.
Geo. Miller, Iowa-Nebraska Conf.
Perry J. Blosser, Iowa-Nebraska Conf.
Samuel Honderich, Pacific Coast Conf.
Milo Stutzman, Alberta-Sask. Conf.
J. N. Kaufman, India Conf.
T. K. Hershey, South America Conf.

Married

Redding—Hursh.—Bro. Chester Lee Redding of Bair's Station, York Co., Pa., and Sister Fannie Hursh of York, Pa., were united in holy marriage on Feb. 1, 1936, at the home of the officiating bishop, Bro. Noah H. Mack of New Holland, Pa. May Heaven's blessings attend them.

Eigsti—Zehr.—Bro. Irvin Eigsti of the Pleasant Grove congregation and Sister Frances Zehr of the Goodfield congregation were united in holy marriage at the home of the officiating minister, Bro. Harold Oyer of Deer Creek, Ill. May God bless this union as they journey through life.

Weber—Shantz.—On Feb. 26, 1936, Bro. Clayton Harold Weber of the First Mennonite congregation and Sister Catherine Shantz of the Latschar congregation were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Manasseh Hallman, Petersburg, Ont. May the Holy Spirit be an abiding Comforter to them as they travel the journey of life.

Obituary

Mast.—Elnora Jean, daughter of Jacob K. and Ada (Stoltzfus) Mast, was born near Morgantown, Pa., Jan. 22, 1936; died five days later. Death was due to an anatomical defect. She is survived by her parents and grandparents, 2 brothers (Milford and Oliver), and 2 sisters (Miriam and Virginia). Twin brothers preceded her to their heavenly home. Funeral services were conducted at the home by John S. Mast and David Yoder. Burial in the Pine Grove cemetery.

Ryman.—Godfrey Ryman was born Dec. 10, 1860; died at his home west of Mt. Jackson, Va., Nov. 5, 1935; aged 74 y. 10 m. 25 d. He was united in marriage to Mary C. Helterman on Jan. 21, 1883. To this union 6 children were born, two of whom have preceded him in death. He leaves his wife and four children. He united with the Mennonite Church on Sept. 9, 1935. Though his service in the Church was of short duration, we believe he has gone home to be with his Savior. Services were in charge of Bro. Lewis Shank, assisted by Timothy Showalter and S. A. Shank.

Swope.—Evelyn Catherine, daughter of Ralph and Mary Swope, Onego, W. Va.; died Feb. 28, 1936; aged 1 m. 7 d. She leaves father, mother, grandparents, and many other relatives. Her death was a shock to all, but we know she is well taken care of and does not have to suffer or be afflicted any more. She endured much suffering during her short stay here. Funeral services were held at the Brushy Run Mennonite Church in charge of J. E. Suter. Interment in the cemetery near by.

"There was an angel band in heaven
That was not quite complete;
So God called our precious darling
To fill a vacant seat."

Abkemeier.—Gosman Matthew Abkemeier was born in Germany Jan. 25, 1856; died at his home in West Overton near Scottdale, Pa., Feb. 25, 1936; aged 80 y. 1 m. He is survived by his wife (Anna) and the following children: Joseph, Mrs. Minnie Thomas, Mrs. Elizabeth Olm, Mrs. Della Hall, Mrs. Florence Leonard; also a grandson (Roy Thomas) and 17 other grandchildren, and 8 great-grandchildren. He had formerly been a member of the Catholic Church, but a few years ago he united with the Mennonite Church and remained a faithful member to the time of his death, manifesting a deep interest in the work of the Lord. Funeral services were conducted at the home of his son-in-law, Clyde Thomas, and at Mt. Olive Church a few

miles southeast of Scottdale, conducted by J. A. Brihart, J. L. Horst, and Daniel Kauffman. Text, Num. 23:10. Burial in Mt. Olive cemetery.

Mast.—Sarah, daughter of the late Levi and Christina (Zook) Mast, Morgantown, Pa., was born Oct. 27, 1858; died Feb. 20, 1936; aged 77 y. 3 m. 24 d. She is survived by one nephew (Samuel K. Mast, Morgantown). Her only brother (Daniel Z. Mast) preceded her in death Nov. 30, 1904. His wife (Lizzie Hertzler Mast) followed Dec. 30, 1904; also two daughters (Sadie and Annie) all of typhoid fever. Funeral services were conducted in the Conestoga A. M. church near Morgantown, Pa. Preaching by C. J. Kurtz and J. S. Mast, with burial in Pine Grove cemetery. She was a faithful member of the Conestoga A. M. Church from her youth. She was a friend to all she met and dear to her many friends. Children enjoyed to visit her and it was her great pleasure to give gifts. Her many friends will sadly miss her with her hospitality and generosity, but have resigned her to be with her Saviour and God, Who loveth and rewardeth the cheerful giver.

Strickler.—Anna Martha, daughter of Amos R. and Annie (Gamber) Strickler, died Feb. 6, 1936; aged 9 y. 1 m. 25 d. She took sick Jan. 17 and on Jan. 28 it had developed into typhoid fever. God in His wisdom wanted her to come to His beautiful, prepared home. That is a comforting thought that all who are faithful have the promise of meeting her again. She is survived by her bereaved parents and brothers and sisters (Oscar, Mabel, wife of Mylin Haverstick, West Willow; Edna, John, Elizabeth, wife of Isaac Eshbach, Willow Street; James, Norman and William). Funeral services were held at the home by Amos Hess and at Mount Joy Mennonite Church by Henry Garber. Text, I Pet. 1:24, 25. Interment in Kraybills cemetery.

"Dear Anna Martha, we wish you were here;
But where you may be
God knows that you are more alive than we;
Nobody speaks of you without a smile,
It was such joy to have you here awhile."

Petersheim.—Elizabeth, daughter of Jonathan and Katie King, was born March 27, 1858; died Oct. 22, 1935 at her daughter's home, Elverson, Pa.; aged 77 y. 6 m. 25 d. She was married to John M. Petersheim Dec. 19, 1878. To this union were born 3 sons and 1 daughter (Ira, who preceded her, Mrs. Aaron E. Mast, Jonathan, and Samuel, all of Elverson, Pa.), also 1 foster daughter (Bessie Mitchell of Brooklyn, N. Y.). She leaves her husband, 3 children, 27 grandchildren, 3 great-grandchildren, 2 sisters (Mrs. Amos K. Stoltzfus of Bird-in-Hand, Mrs. Rebecca Hertzler of Gap), and 1 brother (Isaac of Atglen). Services were held at the Conestoga A. M. Church near Morgantown by John A. Kennel of Parkesburg and John S. Mast of Elverson. Interment in the adjoining cemetery.

"Gone to the light that shines so fair,
Gone from the earth of sorrow and care,
Resting those hands that did their best;
Gone, dear grandmother, gone to rest."

By a granddaughter.

Sharer.—Mary Jane, daughter of Emanuel and Barbara (Blough) Weaver, was born in Somerset Co., Pa., Dec. 1, 1856; died Feb. 21, 1936, at her home in Sheridan, Oreg., after an illness of five years; aged 79 y. 2 m. 20 d. On Nov. 1, 1882, she was united in marriage to Henry Harrison Sharer who preceded her in death by 18 years. To this union were born 5 children. One son preceded her. Those surviving are Milo, Portland, Oreg.; Clarence, Wheatland, Wyo.; Mrs. Susie Fuller, Sheridan, Oreg.; Mrs. Martha Crosby, Divide, Wyo. She is also survived by 1 stepson (Ambrose, Dinuba, Calif.), 3 sisters (Mrs. Alamanda Pletcher, Mrs. Delilah Sharer, Mrs. Barbara Sharer who cared for her the last 5 years). She was a faithful member of the Mennonite Church for the last 21 years. She bore her illness very patiently and always had a smile for all who called. Although not able to speak, that smile spoke much. Funeral services

were held at Sheridan Mennonite Church in charge of Amos H. Kilmer and Daniel F. Shenk. Text, Job 19:25, 26. Interment in the Harmon cemetery.

Carpenter.—Amos W. Carpenter was born a Maugansville, Md., Aug. 25, 1891; died at his home near Hagerstown, Md., Feb. 14, 1936; aged 44 y. 5 m. 19 d. He suffered with diabetes for 4 years. He was a skilled mechanic and worked at his trade until 10 days before his death, only being bedfast 5 days. He leaves his companion Jennie (Klinefelter) Carpenter, and the following children: Louise, Lawrence R., and Robert Lee, all at home. Sisters: Mrs. Joseph Martin, Mason & Dixon, Pa.; Mrs. Christ Shank, Leitersburg, Md.; Mrs. Clarence Shank, Marion, Pa.; half-brothers: Sam Carpenter near Hagerstown, Md.; Henry Carpenter, State Line, Pa. Funeral services were conducted at Reiff Mennonite Church by H. A. Fesperman minister of Christ's Reformed church (of which he was a member). Burial in adjoining cemetery.

"He's through with all his suffering
To him there is no pain
He left his earthly troubles
For the heavenly crown to gain."
By a Sister.

Short.—Marvin Joseph, son of Dennis and Louella (Baer) Short, was born Nov. 27, 1921. After four days of intense suffering following an operation for acute appendicitis, he departed this life at Memorial Hospital, Wauseon, Ohio, Feb. 6, 1936; aged 6 y. 2 m. 10 d. It was the Savior who reached down and took little Marvin to heaven where pain and sorrow are unknown. He leaves his parents, 3 brothers (Emerson D., Herman J., Edward A.), 1 sister (Loueen Kathryn), 3 grandparents (Aaro Short and Mr. and Mrs. Jos. N. Baer) 3 great-grandparents, besides many other relatives and friends. One brother (Alvin D.) preceded him in death. Although his willing helpfulness will be missed in the home and his cheery presence in the wide circle of relatives and friends who love him by his sunny disposition, we submit to the will of the Father, who deals only in love with His children. Funeral services were conducted on Feb. 10 by Bro. Henry Wyse at the home and Bro. E. B. Frey at the church, assisted by Bro. S. D. Grieser. Text, Mark 7:37.

Greaser.—Lydia, daughter of Christian and Lydia (Lantz) Greaser, was born in Waynes Co., Ohio, Mar. 8, 1856; died at the home of Martin Bird near Fredericksburg, Ohio, Feb. 24, 1936; aged 79 y. 11 m. 16 d. She was preceded in death by her father, mother, 2 brothers (John and Peter), 3 sisters (Mary Ann, wife of Jonathan Hostetler; Elizabeth; Mandilla, wife of David Kauffman). She is survived by 2 brothers (Simon and Amos of Weillersville, O.), nephews, 4 nieces, and many other relatives and friends. She accepted Christ as her personal Savior in early life and united with the Old Grove Mennonite Church. She was sincere, true, devoted, possessing that spirit of meekness and humility, and in her gentle and quiet way lived a beautiful Christian life. She was invalid for nearly five years and was confined to her bed about four years. She bore her suffering and affliction with patience, looking forward with pleasure when she would be delivered from her earthly home and enjoy that eternal rest and peace in the heavenly mansions prepared for all the redeemed. Services were conducted by Brethren C. Z. Yoder and J. S. Gerl. Text, Rom. 8:18. Interment in the Oak Grove cemetery.

Foreman.—Sarah A., daughter of Levi and Nancy Mishler, was born near New Paris, Ind., April 25, 1864; died at the home of her daughter, Rosa Browning, in Farber, Mo., Feb. 2, 1936; aged 71 y. 9 m. 26 d. About 1872 she with her parents and other members of the family moved to Shelby Co., Mo., where she resided the greater part of her life. In June, 1885, she was married to William F. Foreman, who with her confessed Christ and united with the Mennonite Church the same year. She remained faithful to the Church to the end. Bro. Foreman

preceded her in death nearly 16 years. She was preceded in death by 1 son and 1 daughter. She is survived by 7 children (Mrs. Anna Green, Johnstown, O.; Mrs. Nancy Smith, St. Louis, Mo.; Mrs. Rosa Browning, Farber, Mo.; Lee, Miami, Fla.; Mrs. Laura Partridge, Coral Gables, Fla.; Mrs. Bessie Miller, Rush Hill, Mo.; Wilbur, Brookfield, Ill.), 21 grandchildren, 3 great-grandchildren, 4 brothers (Benjamin, Solomon, Lou, Joseph), 2 sisters (Mrs. Jane Brubaker, Mrs. Susie Kunkle), also many other relatives and friends. She was a loving mother, a kind and helpful neighbor, and a faithful and consistent member of the Mennonite Church near Cherry Box, Mo. She is sadly missed, but our loss is her eternal gain, for we are confident that the Master has called her home.

Culp.—Mattie W., daughter of Christian and Mary (Weaver) Burkhart, was born in Lancaster Co., Pa., Mar. 4, 1859; died at her home in Wakarusa, Ind., Feb. 23, 1936; aged 76 y. 11 m., 19 d. When a young woman the family moved from Pa. to Elkhart Co., Ind. where she has since resided. On April 12, 1896 she was united in marriage to David S. Culp who survives. She is also survived by 2 stepsons (Harvey J. and David A. of Elkhart), 2 stepdaughters (Mrs. Aaron Wise and Mrs. Calvin Davidhizar of New Paris, Ind.), 18 stepgrandchildren, 5 great-grandchildren, 1 sister (Mrs. Noah Snyder of Brutus, Mich.), 3 brothers (Jacob of Ft. Garland, Colo.; Samuel of Cando, N. Dak.; Christian of Boise, Ida.), 20 nieces and nephews, and many other relatives and friends. Though bedfast just a few weeks, she was afflicted for a number of years and the last year suffered much. But she endured it patiently, anxiously waiting the time when she would be delivered from her distress. For many years she was a member of the Mennonite Church, worshipping with the Holdeman congregation the past 25 years. The funeral services were conducted at the home by Silas Weldy and at the Yellow Creek Church by the Brethren David A. Yoder and Jacob K. Bixler. Burial in the adjoining cemetery.

Shultz.—Ida E., wife of Harry B. Shultz, was born April 18, 1880; died Feb. 14, 1936, at her home near Strasburg, Pa.; aged 55 y. 9 m. 26 d. Besides her husband she is survived by a son (Roy R. at home), and a daughter (Verna R., wife of Torrey B. Hershey, Strasburg). An infant daughter preceded her in death. Four grandchildren and the following brothers and sisters also survive: Jacob K. and John Ranek, Mrs. Annie Kreider, all of Strasburg; Amos, New Jersey; Mrs. Tobias Kreider, Soudersburg; Mrs. Susan Brackbill, Leamon Place; Mrs. Isaac Barge, Paradise Township; Esther, Orrville. She was a faithful member of the Strasburg Mennonite Church for many years. Mother suffered with a stroke nearly two years ago, leaving her paralyzed on one side. Her immediate death was due to heart trouble. She will be sadly missed in the home, but we believe our loss is her gain. Funeral services were held Feb. 17 by Bro. C. M. Brubaker at the home and Bro. J. T. Harnish at the Strasburg Church. Text, Phil. 3: 20, 21. Interment in the adjoining cemetery.

"Tis hard to part with mother dear,
No more to see her here;
But yet we're glad if God saw best
To end her troubles and give her rest,
In heaven to reign with angels fair;
May our name too be written there,
Then we again may each other meet
And walk with her the golden street."

Mullett.—John O., oldest son of Jonas and Sarah Mullett, was born in Marshall Co., Ind., Dec. 17, 1878; died Feb. 27, 1936; aged 57 y. 2 m. 10 d. John lived all his life in and about Nappanee and Wakarusa, Ind. The early part of his life was spent in Marshall Co., a few miles west of Nappanee and in the spring of 1917 he moved to Elkhart Co., near Wakarusa, where he passed away. On Oct. 18, 1903, he was united in marriage to Emma Saloma Weldy of Wakarusa. To this union were born four daughters and three sons. Two of the children (Lulu

and Herman) preceded him in death. He is survived by his wife and the following children: Mrs. George Davidhizar, Wakarusa; Mrs. Valentine Gerber and Mrs. Levi Miller, Ligonier, Ind.; Marvin and John Jr., at home; also by his mother (Mrs. Sarah Mullett Yoder), three brothers, (Ezra, Levi, and Martin), and one sister (Mrs. Clarence Holaway), all of Nappanee, Ind. There are also eight grandchildren and many other relatives and friends. He was a member of the Holdeman Mennonite Congregation near Wakarusa. Funeral services were conducted March 1 at the home and South Union Church, northwest of Nappanee by Brethren S. L. Weldy, Homer F. North, and Jacob K. Bixler. Text Phil. 1:20, 21. Interment in the South Union Cemetery. The large concourse of people assembled indicated that the deceased had a large circle of friends.

Greider.—Mary, daughter of Christian and Barbara Augsburg, was born July 8, 1864, in Adams Co., Ind.; died at her home near Elida, Ohio, Feb. 21, 1936; aged 71 y. 7 m. 13 d. She was married to Jacob E. Greider Dec. 25, 1894. To this union were born 3 children (Clarence who died at the age of 6 days, Mrs. Barbara Diller with whom she was staying, and Selena Headings of Bellefontaine, Ohio). Two foster children were also brought up in this home (Clarence Augsburg of Elida, Ohio, and Salome Jeaner of Wayne Co., Ohio). She leaves her loving husband, 8 grandchildren, 1 sister (Mrs. J. W. Hale of Dayton, O.), and 6 brothers (Daniel of Dayton; Moses and John C. of Berne, Ind.; Jacob D. of Geneva, Ind.; David C. and Amos of Elida, Ohio). Father, mother, 3 brothers, and 5 sisters preceded her to the home beyond. In 1887 she was baptized and taken into the Mennonite Church by John M. Greider of Osborne, Ohio. She was true and faithful member until death. She was a kind and loving wife and mother, always willing to help the poor and needy. Funeral services were held Feb. 24 at the Salem congregation in charge of Elam Horst, Gabe Brunk, Otho Shenk, Ben B. King. Burial in a near by cemetery.

"God in His wisdom has recalled
The boon His love had given;
And though the body moulders here,
The soul is safe in heaven."

Martin.—Samuel Martin was born at Spring Garden, Pa., Jan. 29, 1855; died at his home in Leola, Pa., Feb. 27, 1936; aged 81 y. 28 d. He was united in marriage to Amanda Landis. To this union were born 16 children. Five died in infancy and Anna and Emma died in 1918. His wife preceded him in death Aug. 30, 1931. He is survived by 3 sons (Abraham L., Intercourse; Samuel L. and Joseph L. of Spring Garden), 6 daughters (Mrs. Martin M. Weaver, New Holland; Mrs. Emanuel Martin, Brownstown; Mrs. Joseph H. Nolt, Bareville; Mrs. Daniel Martin, Farmersville; Mrs. Harry Felpel, Stumptown; Ada, wife of Jacob Zimmerman of Leola where he had his home), 60 grandchildren and 66 great-grandchildren. He was a farmer nearly all his life. He was a member of the Pequea Mennonite Church for many years where his seat was seldom vacant. He never complained and enjoyed good health until last Christmas, when he was confined to his home a few days when he suffered a slight heart attack. On the morning of Feb. 27 he suffered another heart attack and died in a few hours. Funeral services were held March 2 at the home by Frank Hurst and at Hershey Mennonite Church by the Brethren Martin Hershey and Hershey Sensenig. Text, Rev. 14:13. Interment in the adjoining cemetery.

"Father, now your place is empty,
And your face we see no more;
But we hope again to meet you
Over on the other shore."

Moyers.—Benjamin F., son of Jesse and Delilah Moyers, was born Aug. 13, 1875 at Bergton, Va.; died at Broadway, Va., Dec. 2, 1935; aged 60 y. 3 m. 19 d. He was united in marriage to Ida B. Fawley; Fulks Run, Va., on April 7, 1901. They lived near Bergton, Va., where he was employed as school teacher for eighteen

years. He moved to Broadway with his family in 1916, when he was appointed commissioner of the revenue, and continued that occupation in connection with farming until death. He was also partner in the Broadway Motor Company until 1934, and a member of the local school board. He was active in Sunday school work and taught the Bible class for years. He united with the Mennonite Church in his early manhood and remained faithful until death. One son (Ernest) preceded him in death. He is survived by his widow and six children (Herbert B. and Irvin C., New Market, Va.; James W., Port Republic, Va.; Preston E., Frank, and Virginia B. at home). He also leaves four grandchildren (Carroll B., Joan, Donald, and Robert Moyers, New Market, Va.) and one brother (Jesse W. Moyers, Bergton, Va.). He fell from a wagon Nov. 6, and was removed to the Rockingham Memorial Hospital for an operation which seemed to be satisfactory, as no damage could be located except an inflamed appendix which was removed. Two weeks later he was brought home apparently on the road to recovery, when a blood clot formed in his leg. This, however, did not cause much alarm, for he was feeling well and thinking that he was about able to get up. He ate a hearty dinner and while transacting some business with Bro. Perry E. Shank a few hours later the end came very suddenly, when a blood clot found its way to the heart and stopped circulation. Funeral services were conducted at the Zion Mennonite Church by Bro. John R. Mumaw with Brethren Perry E. Shank and John L. Stauffer assisting. Text, Heb. 9:27. Interment in Zion Cemetery.

"Dearest loved one, thou hast left us,
Here our loss we deeply feel;
But 'twas God who hath bereft us,
He can all our sorrows heal."

Miller.—On Jan. 29, the angel with the finger of death touched the home of Bro. Jeremiah Miller near Greenwood, Del., and in an unexpected moment removed to the Great Beyond the spirit of Nancy, his beloved wife, a faithful mother and devoted sister. It was a severe shock to the whole community, as she was in her usual health. At four o'clock in the afternoon she went to feed her chickens. Upon returning she complained of not feeling well and in a short time the spirit took its flight. Although grieved deeply over the death of our departed sister, we do not mourn as do the hopeless. She was born Nov. 21, 1883, near Belleville, Pa., a daughter of Joseph Y. and Lizzie (Yoder) Kurtz. In her youth she accepted Christ and united with the Amish Mennonite Church. On May 11, 1904, she was married to Jeremiah Miller. To this union were born 7 sons and 8 daughters, of whom 4 sons preceded her in death. She leaves a sorrowing husband, 3 sons (Roy, Manford, and Valentine), 8 daughters (Martha, wife of John Embleton, near Greenwood; Cora, wife of Isaac Riehl of Honey Brook, Pa.; Dema, wife of Clayton Wiseman of Greenwood; Esther, Nancy, Bertha, Lydia and Elsie at home), 10 grandchildren, 2 brothers (Henry of Middlefield, O., and Enos of Belleville, Pa.); a step-mother, 2 half-sisters (Cora and Mrs. Hannah Peachy of Belleville). Funeral services were held Feb. 2 from the A. M. Church. Texts, Prov. 31; Job 14; Prov. 27:1; Psa. 116:15. Age, 52 y. 2 m. 8 d. Interment in the Church cemetery. On Jan. 22 Bro. Jeremiah in company with three children, left for Stark Co., Ohio, being called to the bedside of his aged mother who was seriously ill, and who also died on the 29th a few hours before his wife at home. Upon receiving the sad news from home, immediate arrangements were made and by midnight the party left for home. We extend our heartfelt sympathy for the bereaved family. Our departed sister was a faithful worker in the Sunday school and Church, always interested in the spiritual welfare of her family. She will be greatly missed in the home, church, and neighborhood.

"Search me, O God, and know my heart;
try me, and know my thoughts; and see if
there be any wicked way in me, and lead me
in the way everlasting."

TWO REPORTS

There have lately come from the press of the Mennonite Publishing House, two valuable reports in which our readers generally are interested. These reports should have been out several months ago, but circumstances beyond our control hindered their publication at an earlier day. Following is a brief description of them:

I. Report of Nonconformity Conference

This meeting was held at Kitchener, Ont., Aug. 26-7, 1935. This report consists of a brief preface and the addresses delivered before that body; the whole centering around the Bible doctrine of Separation between Church and World. All people interested in this great subject will want to read these addresses. The book contains 39 pages, and is being offered on terms that are within the reach of all.

II. Report of Mennonite General Conference

This report is divided into three parts, as follows:

1. Minutes of the meeting.
2. Reports of Church-wide boards and committees submitted to and appropriately acted upon by the Mennonite General Conference held at Kitchener, Ont., Aug. 27-29, 1935.
3. Sermons and addresses delivered before that body.

Among these sermons and addresses, as well as among those delivered before the Nonconformity Conference, are masterpieces along their respective lines. The book contains 121 pages.

Plan for the Distribution of These Reports

The Executive Committee of the Mennonite General Conference sponsors the publication of these books. They are free to whoever wants a copy. That the load may not rest too heavily upon the Executive Committee, it is suggested that those who feel so inclined may make a little contribution, from five cents up, to the expense fund as the books are delivered.

Orders will be filled as long as the supply lasts. Let all our congregations send for as many of these books as they desire for distribution. Send all orders to the Mennonite Publishing House, Scottdale, Pa., and all remittances to the Treasurer of Mennonite General Conference, J. C. Frey, Archbold, Ohio.

ANNOUNCEMENT

Sunday, March 15, has been set aside as a day of special prayer for Missions. It is hoped that all the churches throughout the United States and Canada will meet for special services on that day and remember the missionary needs of the Church in a very definite way. The problem of workers, finances, extension of the borders of the field, as well as the problem of the personal welfare of the missionaries need to be met and solved in the light of the will of God through prayer.

The Executive Committee,
By S. C. Yoder, Secretary.

GOSHEN COLLEGE SPRING AND SUMMER SESSION

Monday, April 27 to August 8, 1936

Goshen College will again conduct a spring and summer session, beginning April 27 and closing August 8. The spring term begins April 27 and closes June 8. During this term, courses will be offered in English, History, Psychology, Science, Geography, and Bible. A limited number of students desiring to do supervised teaching can be provided for. During these six weeks it will be possible to earn six semester hours of college credit.

The regular summer session begins June 9 and continues until August 8. Courses will be offered in Psychology, Education, Biology, Chemistry, History, English, German, Mathematics, Bible, and Music. Students can earn nine hours of college credit during this period, making it possible to do one whole semester's work during the spring and summer session.

The courses will be taught by the regular members of the faculty and the same high quality of work that Goshen College offers during the regular year will be offered also during the spring and summer.

For catalogue and information write to
Silas Hertzler, Director.

ANNOUNCEMENT

A Nonconformity Conference is to be held at the Blough Church, in the Johnstown, Pa., district, on Thursday evening and all day Friday, March 26 and 27. While the meeting is to be held under the auspices of the Southwestern Pennsylvania Conference, yet the planning for the meeting was on a much wider scale, there being eight different conferences represented on the program. The meeting is to be wholly educational and all the addresses are expected to ring true to the standards of Christian orthodoxy. A general invitation is extended to all interested ones to attend. Programs may be had by sending to the Mennonite Publishing House, Scottdale, Pa. Prayers in behalf of the meeting solicited.

* * *

Information regarding the meeting to be held at the Blough Mennonite Church, Somerset Co., Pa., March 27 and 28: The Church is just off route No. 601. There is bus service on route 601 from Jennerstown and Johnstown. Any one who wishes to be met at the railroad depot at Johnstown may correspond with Bro. Wesley Yoder, Hollsopple, Pa.

Arthur N. Blough.

YOUNG PEOPLE'S INSTITUTE

of

Southwestern Pennsylvania Mennonite Conference

August 5 to 16, 1936

A twelve-day institute will be held in the Johnstown district of our conference during the period of August 5-16, 1936. This early notice is given so that those young people who may be already planning for their vacations during the coming summer may keep these dates in mind and consider this institute as a possible place to spend very profitably some time for spiritual and physical up-building.

More detailed notice will appear later, and from time to time.

Young People's Institute Committee,
C. F. Yake, Sec'y.

ANNOUNCEMENT

The 49th Semi-annual Meeting of the Associated Sewing Circles will be held at the East Chestnut Street Mennonite Church on Saturday, March 28, 1936. All those interested are invited to attend.

Secretary.

CONFERENCE ANNOUNCEMENT

Lancaster

The regular Spring meeting of the Lancaster Conference will be held at Rohrerstown, Pa., Friday, April 3, 1936, 9:30 a. m.

N. L. Landis, Moderator.
H. E. Lutz, Secretary.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

Address,

Mennonite Publishing House,
Scottdale, Pa.

BOOK REVIEW

THE LORD'S PASSOVER

By Elmer G. Martin

This is the title of a 102-page book, carefully and conscientiously written, after much research and prayer. The different events of Passover Week are given due consideration, the message made clearer by a number of descriptive charts. A considerable portion of the book is devoted to a discussion of the question: "Did Jesus Partake of the Jews' Passover Feast?" On this question the writer differs from the opinion of most of our people, as he takes the position that Christ did not partake of the Jewish feast. In the opinion of at least some, he failed to prove his case. But even what he has to say on this point is worthy of our consideration. No one can give the book a careful reading without an increased reverence for the truth that "Even Christ our PASSOVER is sacrificed for us."

The retail price of the book is one dollar. For further information, or in sending orders for the book, address: Elmer G. Martin, Lancaster, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MARCH 19, 1936

(Herald of Truth
Established 1864)

No. 51

EDITORIAL

"Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

That was demonstrated in the raising of Lazarus. It will be demonstrated again when all true believers in Jesus will be raised incorruptible and meet the Lord in the air.

It never gets so cold, or so warm, but that you will find people who have seen it colder (or warmer) years ago; and also people who know of a certainty that this was the coldest (or warmest) ever. The "old-fashioned winter" is very cold, or rather mild, depending upon who describes it.

Our testimony for peace is based primarily upon the fact that we claim to be followers of Jesus Christ the Prince of Peace. Some oppose war because they are communists and don't believe in supporting "capitalistic" governments; others, because they are pacifists, and withhold support from war because peace is so much better; others, because they are followers of the Prince of Peace and therefore can not consistently have any part in carnal warfare.

Speaking of peace, we find here a very striking contrast between the people of God and the people of this world. "The peace of God which passeth all understanding" is one of the foundation characteristics of the true followers of the Prince of Peace. But ever since the fall of man the history of many has been one continuous record of strife and contention. Remembering that "the servant of the Lord must not strive," let us see to it that through consecrated living our record as a church may resemble Edenic and heavenly conditions rather than the turbulent conditions as found in a sin-stricken world.

Spirituality is one of the distinguishing traits of character found among God's people. But religious activity is not necessarily a sign of spirituality. Christ tells of a class of people who were opposing Him and who encompassed sea and land to make a single proselyte; and after they had won him they had made of him "twofold more a child of hell" than themselves. The religious activity was there, but they had missed the first principles of spirituality. We know of no better test of real spirituality than that of "the fruit of the Spirit" (Gal. 5:22, 23) flowing out through our daily lives. "Walk in newness of life" includes both inward experience and outward conduct.

LILLIAN A. KEIM

Sister Lillian Keim, widow of the late Bishop David Keim of Springs, Pa., and a faithful worker in the Mennonite Publishing House for a number of years, died suddenly last Sunday morning, during the hour of Sunday school, at the home of Bro. and Sister Harry Maust. She had been sick a number of weeks, but was thought to be getting better. Funeral services were set for Wednesday afternoon, at the Scottdale Mennonite Church. May the comforting grace of God abide with the bereaved family.

What is your program for the summer? Already we hear of arrangements for many religious activities. There are our regular Sunday services at our several places of worship, our conferences, our missionary meetings, and various other special meetings—all these besides the activities connected with the temporal affairs of life. We are glad for these meetings in prospect. So completely should we be occupied with them that we will have absolutely no time for worldly amusements or attractions of any kind. The coming summer may be a time of great spiritual prosperity, provided we follow the rule of "do all to the glory of God." Following this rule means not only prosperity for the Cause but also satisfaction for the soul—our own and others.

GRADED LESSON SYSTEM IN SUNDAY SCHOOLS

A number of years ago this subject was quite prominent before the Sunday school world. We were given to understand that it was the only system to adopt, if we would have our Sunday schools up-to-date and efficient. For a time we were quite sympathetic toward the idea of giving them a trial. Perhaps one of the principal reasons why the system was not given a try-out in our churches was that the brother who was selected by the chief advocates of the system was so engrossed with other things that he never got to the task of writing them.

The more we studied the problem the more weak spots we discovered in the system. At last Bro. Mumaw, then Secretary-treasurer of our Publishing House, wrote to about a half-dozen leading publishing houses asking their judgment concerning the merits and demerits of the Graded Lesson System. The replies were so illuminating that we lost interest entirely in the proposed enterprise, and at the time both the Christian Monitor and the Gospel Herald set forth reasons for concluding that we had better stick to the Uniform Lessons. As time went on, the general interest in the Graded Lesson System faded out, and, with here and there an exception, the Uniform System is used in the Sunday school world.

Of late years there has been a revival of interest in the Graded System, especially on the part of some who belong to a generation that has come into active life since the former controversy was on. As the issues now are very similar to what they were a generation ago, we might rehearse some of the objections to the Graded System as they were heard at that time. We will begin with the least important first:

1. As the Graded Lesson System was never intended to displace the Uniform System entirely, it would mean a double financial burden to maintain the

two systems. This point was disputed, but not with very logical reasons.

2. It interferes somewhat with lesson preparation in the homes. With the Uniform System in vogue, the whole family is interested in the same general theme or lesson. With the Graded Lesson System introduced it would mean a different lesson for each grade of children.

3. The extra-Biblical features found in connection with most series gotten out under the Graded Lesson System may not be necessary, but they fit very well into the philosophy of the chief pushers of that system.

4. The idea that children are not able to grasp the things that are found in the Uniform series does not correspond very well with Paul's reference to Timothy: "that from a child thou hast known the holy scriptures." We recognize that children do not grasp all things completely like older people do, yet we are frequently surprised at their "understanding and answers" on many occasions. We believe that there is much time spent with sand tables and tinkertoys that might be much more profitably spent in talking about Bible verses and relating Bible stories. The idea that the ordinary Sunday school lesson is beyond the grasp or understanding of children is a fad from which there has come much harm.

5. One of the strongest reasons why we should cling to the Uniform System is the fact that each Sunday it furnishes a theme for everybody to be talking about. This is applicable to the home, to the Sunday school, and to the Church at large. The more you think about this feature of the Uniform System the more you are impressed with the importance of it. We do our deepest thinking when we are conscious of the fact that the thinking world is thinking of the same things. We have our most vital touch with other people when our minds are absorbed in the same theme. There is not only uniformity but also unity and strength connected with the idea of the Uniform System.

6. The idea, as is sometimes urged, that it requires a graded system of lessons to satisfy the needs of the Sunday school from an educational standpoint is not well founded. With most of the Sunday schools held in single-roomed houses, and with only a half-hour a week devoted to recitations, it is impractical to think of installing a system as methodical as you would in a public school where there is forty times that much time set apart each week for educational purposes. Besides, we should not forget that the main feature of the Sunday school is devotional rather than educational. While the devotional side of life should not be lost sight of in the day school, nor the educational side ignored in the Sunday school, we do well to recognize facts as they are and to

keep our work on a practical basis. Connected with each Sunday school lesson there is one central theme that holds our attention. When that theme is something pertaining to life and godliness (and we should think of nothing else in connection with our Sunday school lessons), and the whole attention of the whole school and whole school world is directed to it, you may readily see the possibilities along the devotional line. It is a sad day for any Sunday school when the devotional side of the work is subordinated to the educational side.

7. Last, but not least, let us remember that the principle of adaptation is vital to any successful system whether graded or uniform. And in the Uniform System we have the advantage of both adaptation and unity of thought and effort. In the average school we have all ages represented from infancy up. Say, for instance, that we have The Parable of the Good Samaritan, as we had a few weeks ago. From the least to the greatest, our minds are directed to this story and what we may get from it. But the methods of instruction are not the same in all classes. Here classes are arranged in recognition of their age and training, with care that those in the same class are accustomed to looking at matters from similar angles (rather than according to what class they may be in school). The literature placed into the hands of the different classes is adapted to their respective needs, and the instruction is likewise adapted to the needs and conditions prevailing in each class. That is the problem of lesson-help writers, of superintendents, of teachers, of others in positions of responsibility. Given the proper adaptation as coupled with the unity of thought and effort encouraged by the Uniform System, and you have a power and advantage that is not found in any Graded Lesson System.

FORGIVENESS

(Pastoral letter by Lewis P. Showalter)

David describes the condition of a man under a load of sin as being uncomfortable, troubled in his spirit day and night, and having no rest. *Psa.* 32:3, 4. *Isaiah* (57:20, 21) spoke of it as being like a troubled sea casting up mire and dirt, having no peace. Every one of us has experienced something like this in the past. It is human to make mistakes, and we are often conscious of coming short of God's will or of committing a trespass against our brother. We resolve to do better. However doing better will not alone make past offences right, for we must recognize the necessity of seeking to undo what we have wrongfully done. We realize there are some trespasses against God, and some against man, which can never be made right, unless

the offended party is willing to forgive the transgressor. The person finding himself in this state has one of two courses to take. Either he must humbly seek forgiveness, or he will ignore his trespass and carry it to the judgment seat of Christ, where he will receive a just recompense for his ungodly deeds.

"Blessed is the Man"

Psa. 32:1 states, "Blessed is the man whose transgression is forgiven, whose sin is covered." Many people try to cover up their sin. Adam tried it but failed. It did not bring him this blessedness spoken of, but rather condemnation. God's forgiveness is to be found through the atonement made by Jesus Christ our Lord. Forgiveness of sin could only be granted to man after Christ had offered Himself as "The lamb of God to take away the sin of the world." It was impossible for a just God to justify the ungodly only on the merits of His righteous Son, and for His sake. *Rom.* 3:23-26; *Eph.* 4:32. Therefore David, through the Spirit, declares him blessed unto whom the Lord will not impute sin. Paul to the Romans (*Ch.* 5:1-2) states, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand." This means that God will not impute (or charge) sin against the person who has humbly recognized his sin, and has met the conditions whereby he can be forgiven. One can enjoy this blessedness as long as he does not yield to temptation or presumptuously sin. Should we be overcome with temptation, God will, upon confession and repentance, forgive us our sins. *I Jno.* 2:1. In this way our lives can be kept clean and we will be ready to meet the Lord at His coming.

Conditions for Forgiveness

There are a number of conditions we must meet to obtain forgiveness: (1) a sorrow for sin or offence to the extent that we are willing to turn away from it and call upon the Father for mercy (*Rom.* 7:9-11; 10:13). (2) an humble recognition of the trespass and a willingness to confess it to the one offended, whether it be God or man. Forgiveness can only be received in this way. David said (*Psa.* 32:5, 6), "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." This is necessary that we may have a clear conscience, "That the floods of great waters (judgment) will not come nigh thee" (*V.* 6). (3) There should be on the part of the offender, an honest effort to make adjustments wherever another person has been injured or defrauded. Such transgressions as money wrongfully obtained through shrewd or dishonest business

dealings, advantage taken of the poor in their straitened circumstances or in just wages due them for service, robbing someone of their virtue, false statements concerning their conduct or character, malicious destruction of property, or injury to their person require adjustments for reconciliation. It is not to be expected of others to forgive us or even to receive forgiveness of God unless we make restitution as far as possible. (4) Forgiveness is conditioned on our willingness to forgive others. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). Some people shut the door of heaven against themselves because they will not forgive a brother or neighbor their trespasses. Peter asked the Lord how often he should forgive? Jesus told him, until 490 times.

Forgiving Others

In Luke 17:3, 4 Christ told the disciples that, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." The disciples asked that their faith might be increased. I wonder if we do not need more faith to make us willing to forgive and put confidence in our erring brethren? In Eph. 4:32 we are commanded to be kind, "tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Brother or sister, no one who is not kind, tenderhearted, longsuffering toward his brother, and forgiving is fit to come into the presence of God.

When God forgives He remembers it against us no more. This shows us how we should treat others. Forgive and forget it. In the 18th chapter of Matthew God has given us an often forgotten rule to follow, which if followed in adjusting differences between offended brethren, it will keep them in God's love and forgiveness. The rule is this: If we have been offended, or have offended some one, go and talk it over with the brother who did the wrong, or whom we have wronged. Don't tell all the neighbors, for this is committing a sin against that brother. We must give him a chance to make it right. Perhaps he did not know he had wronged you. Perhaps it was not intentional. Maybe he is looking for an opportunity to make it right. In talking over differences it is always best to have prayer first. James said, "Confess your faults one to another and pray one for another, that ye may be healed" (5:16). As this is essential in bodily healing, it is also effective in reconciliation. If he will not hear thee, take two or three other brethren along to help adjust matters. If he will not hear them tell it to the church officials.

Hindrances to Reconciliation

There are a number of things that keep brethren from becoming reconciled. Sometimes there is wrong on both sides, and one or both are unwilling to acknowledge this sin. Again, one brother may feel sure that the other brother intentionally did the wrong, because of an evil purpose, and insists that he say he did, when the other brother is not guilty of doing it and would lie if he said he was guilty. "Be ye kind . . . tenderhearted." There have been cases where it seemed each one was satisfied to be at variance with the other. Some leave the Church because of past troubles, which have not been settled, thinking they will go to heaven in the end. But we might raise this question: Can a person get to heaven if he has sin in his life?

Unity and Love

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1-3). It is like the precious ointment upon the head . . . as the dew that descended upon the mountain of Zion: for there the Lord commanded the blessing, even life for evermore. Here the psalmist gives us a picture of the blessedness of living together in peace. He describes it as the sweet fragrance of the precious ointment which makes us agreeable and lovely to each other. As the dews descending, symbolical of the blessings of God. Truly where there is unity and love among the brethren, God can and does command the blessing of life.

Broadway, Va.

CHRISTIAN ORDINANCES

By Elias B. Martin

For the Gospel Herald.

The Bible names a number of ordinances which the apostles taught the Church to observe. We as a Church are still observing them. As Mennonites we recognize seven ordinances: communion, baptism, feet washing, prayer head covering, holy kiss, marriage of believers only, anointing with oil. To these should be added the three other tenets of faith for which the Church has always stood: nonresistance, nonconformity to the world, and nonswearing of oaths. For these true followers of Christ have stood throughout all the ages since the apostles founded the Church. Through periods of severe persecutions they laid down their lives rather than violate any one of these. And through periods when the Church fell and was incorporated with the world, there always remained a remnant who was faithful and upheld these principles.

These ordinances in their outward forms, may seem but simple forms, and may appear to be rather insignificant. But they all have their spiritual significance, and we see from the ex-

perience of other churches who have failed to observe them, or who perhaps used to observe them and later dropped them, that the spiritual form is soon lost also.

We will not go into deep detail to show the scriptural meaning of them, as we hope every member of our church knows what they signify. Practically every Christian church observes baptism and communion, but there are very few churches that observe any of the others, and none outside the Mennonite Church that observes them all.

Baptism and Communion

Dietrich Phillips, a colaborer with Menno Simons, writes in his book: "The Christians have left off all forms of idol worship except the two golden calves of Jeroboam; they are with us even to the present day." Of course he had reference to infant baptism and communion as it is kept by the Roman Catholic Church. But how much different is it today in most churches. Those that do not baptize them as infants, baptize them in an unconverted state without repentance. Menno Simons writes, "Such would better not be baptized at all; then they would not be deceived." And communion is kept in such a polluted form that it cannot be otherwise than an abomination before God. As long as they are church members they can take part in communion no matter what they do the rest of the time, or in what standing they are with their fellowmen or with God.

Feet Washing

This symbol is meant to teach us humility, equality, a spirit of servitude and love one toward another. And we see where many neglect to observe this symbol, these good Christian qualities are also soon lost. In their stead we find each one looking out for himself and trying to get the better of the other person. Instead of brotherly love we see love of self, pride, haughtiness, and selfishness. Instead of helping one another, we find each one trying to get the best of the other and the poor and needy have to look out for themselves. It is true we have societies to take care of these, but this is not brotherly love as taught by our Lord.

The Holy Kiss

This symbolizes brotherly love, even more forcibly than feet washing. Where this is not observed, we find that brotherly love is very much lacking. This is very rarely observed in other churches, and even in our own church it is gradually being lost from one generation to another. Indeed today we find it observed mostly among the ministers. It is indeed too much of a form. I believe if it were observed more among laymen also, we would get many a blessing out of it, and would find more true brotherly love. Of course it would be only mockery to greet each other

(Continued on page 1084)

Missions

MEADVILLE'S NEED

(Sent by Joseph Lewis, superintendent of the Mennonite Mission in Meadville, Pa. May be sung to the tune, "Must I Go and Empty-handed.")

Souls in Meadville now are dying
For a little bit of love,
Souls in Meadville now are crying
For the Gospel light divine.
Won't you carry them the message
Of the Christ so plain and pure?
Won't you all pray for the laborers
To be loyal, faithful, true?

Children that are hungering, thirsting
For the simple Gospel too,
Men and women that are eager
To be taught the Word so true?
God has said, "Yes, go to Meadville;
There the sinner waits for you.
Go and teach to them the story
How that Christ has died for you."

Fields are white, yes, ready to harvest,
But the laborers are so few;
Meadville, yes, is lost in darkness
Without Christ to lead them through.
Oh! there are 'bout twenty thousand
Who are willing to be taught;
Are you willing to assist us
In this Gospel mission cause?

Souls in Meadville now are dying
For a little bit of love;
Souls in Meadville now are crying
For the Gospel light divine.
Won't you carry them the message
Of the Christ so plain and pure?
Won't you all pray for the laborers
To be loyal, faithful, true?
Meadville, Pa.

FROM OUR MISSION STATIONS

Altoona, Pa.
(2504 Fourth Ave.)

In our recent cottage prayer meeting a husband and wife became willing to accept Christ. The converts during the revival in January at Mill Run are receiving instructions each Monday evening.

The death angel has again visited our congregation and taken one of our number. Sister Margaret Woodring, who was afflicted for a number of years, was called to her eternal home. A week before she died, in conversation with her, she stated, "I am ready to go." Praise the Lord for this testimony. Funeral was held Feb. 18. Since October seven of our members were called away by death.

We were called recently into one of our members' home afflicted with tuberculosis for anointing services. Bishop Irvin Stonerook, Martinsburg, assisted in this service. I am sure this sister, Hannah Stacey, 3022 Sixth Ave., Altoona, Pa., a mother with husband and three small children, in her affliction would appreciate letters of encouragement and comfort from our sisters who desire to write to her.

Friday evening, Feb. 15, Bro. Rudy Stauffer, Wooster, Ohio, filled an appointment at Mill Run Chapel.

Bro. John T. Dean (a number of the Herald readers know him) has recently buried his wife.

The Blough congregation of the Johnstown District has furnished the month of February provisions.

At our Wednesday evening services at Mill Run Chapel we are giving a number of outline studies on "Practical Christian Living."

Cash Contributions Received During February

S. W. Conf. Dist.	\$13.64
S. W. S. S. Conf.	46.00
Mattawana S. S.	10.00
J. J. Keim	3.00
No. 735	3.00
No. 736	1.00
Blough S. Circle	1.00
Special Charity:	
Bethel S. C., Ohio	4.00
Chambersburg	1.00

82.64

Cash Value Clothing, Sewing Circles

Crossroad & Lauvers	\$9.60
Paradise	1.50
Mount Joy	5.50
Goods	3.75
Stumptown	6.90
Martinsburg	3.00
Landisvalley	2.10
Belleville & Allensville	6.85
Crown Hill, Ohio	6.30
Louisville, Ohio	5.50
Millwood	6.50
Reid	8.49

\$65.99

Many thanks. We beg your continued interest and prayers.

Joseph M. Nissley.

Meadville, Pa.

(Mennonite Mission)

Greetings in Jesus' Precious Name:—Services have been held at the mission as usual. Sunday, March 1, Bro. E. B. Stoltzfus was present with us and delivered a sermon at both our afternoon and evening meetings. His messages were much appreciated. Cottage prayer meeting has an increased attendance and interest manifested is very good. We have completed the study of First Thessalonians and have just begun the study of Philippians. Many practical lessons are brought to us each week. The Bible study period held each Friday evening is proving a great help to us and the Lord is richly blessing us in our endeavors to learn more from His Word. Bro. Lewis is putting forth special effort so that the Lord can bless us through each of these meetings.

At a recent members' meeting a plan was effected so as to derive the most possible results in the distribution of tracts within the city. Permission has been obtained from the city officials for this work, and we trust the Lord that souls may come to the Lord through this work.

The writer has been devoting his time in the interest of the Mission and the salvation of lost souls. Souls are coming to the Lord, expressing a desire to serve and obey Him, while many more are seriously considering what it means to be eternally lost. We are praising the Lord that we are able to testify to the saving and keeping pow-

er of Christ to the sick and afflicted in our hospitals. Some time is being devoted to this cause each day, if at all possible. We trust that since some of these are unsaved, you would spend some time with us each day in behalf of these.

Since Meadville is a golden opportunity for mission work, we as a church owe to these people the message. If we fail to fulfill this obligation, it will go undone, since we believe no other can do the work that has been opened to the Church. We firmly believe that as a church we have not been living up to the standards set forth by Christ Himself for mission activities. May God give our church leaders a burden for this cause to such an extent that they in turn may make known the need to the Church as a whole, and I am certain many will respond to the call in some way or other and that the work may grow more in the future than in the past.

We need the prayers of God's people so that this work may grow as He would have it grow. We are praising God that even though we may be miles apart yet we can meet daily at the throne of grace. May God bless you in responding to the call for mission work whether by praying, serving, or giving that by your efforts more souls may be brought to the knowledge of the Truth.

Our attention was called to the fact that in a recent article we stated that there were 101 enrolled in our mission and some felt it was overestimated. We again would say that the above number is correct, as this is the total of those affiliated with our Sunday school since it was based upon the attendance and interest taken in our mission for one or more Sundays. However, beginning with this year we have set the standard that for enrollment each pupil must be present at least three Sundays. Should anyone feel they too were misinformed, I trust this might adjust the matter and beg your forgiveness if such was the case. Yours in His service,

Mar. 6, 1936. Joseph Lewis.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We want to thank the Lord and you for the many blessings we enjoy in the work here.

Weather has been much like Spring the past few days and we have planted a few garden seeds. This also reminds us that we are sowing the Word into lives who are in their springtime. I may tell you of a few encouraging incidents that came to us lately.

In last Sunday morning's devotion we were pleased to listen to one of our little five-year-old girls repeat in part or in full (even with the references) twenty-five Bible verses. Even then she still knew more, but was just a little excited and could not bring them all to mind.

The leader of our Sunday evening junior meeting, who is a faithful Bible student herself, came to me recently and said regarding one of the Home boys: "Say now, that boy sure knows the Bible. There was not one question that I could ask him that he could not answer."

Just today a worthy mother carrying her year-old baby up the steep hill to the Home came to tell us her sad story of having been deserted by her husband. Because of her physical condition it will be hard for her to get work just now, and her parents with whom she has been living lately said they were not able to keep her any longer. Because of your help we were able to offer this mother help, when she was almost at the point of giving up.

Recently a fine baby boy was offered to us for adoption, and he will go into a home waiting for him just as soon as final arrangements can be made.

Sister Ethel Good, who has cooked for us the past eighteen months, has gone to her home in Ohio again.

Something unusual here is that we have been able to offer the children all the milk they wanted to drink, at least two times a day. It does our hearts good to hear them say, "No, thanks, I don't want any more," rather than "Can we have milk to drink today?" By saving the cream we have also been enjoying real country butter.

We are expecting our Local Board to meet soon. This is always a day of encouragement.

Because of installing the heating plant in the fall our building fund is overdrawn. Will you pray the amount needed may be supplied?

The past three years we had bought no coal, but the severe winter called for an even $\frac{1}{2}$ ton per day for a while this winter.

Your prayers help to keep this work going and we appreciate the interest the many friends show.

Sincerely,

March 10, 1936. Chris. E. Miller.

Millersville, Pa.

(Mennonite Children's Home)

We are glad to report that the thirty-one children in the Home were enjoying good health during the extreme winter months. Twenty-nine are going to school. We are thankful to our heavenly Father for the many blessings that we enjoyed. Through the kindness of those of like precious faith our needs were supplied, both temporal and spiritual. Since all the workers and children enjoyed good health, we were privileged to take the entire family to Sunday school and church services every Sunday thus far in the year 1936.

Because of State requirements, a red light system was installed on the second and third floor of the main building, showing the way to the fire escape. These lights are burning every night,

which adds to the electric expenses. Coal bills were higher than usual, because of the continued cold throughout January and February.

Sunday school classes are paying their dollar each month toward the milk, bread, meat, and other incidentals, which is appreciated very much. We would be glad to add your name to the list, if you wish to join this one-dollar-per-month group. A number of boys and girls are here to be placed into Christian homes in the state of Pennsylvania. If those who are interested in taking a child into their home get in touch with the superintendent, arrangements will be made to place a child on a three-months trial. Our prayer for foster homes is being answered. A small child was admitted recently and placed into a foster home the same day.

Desiring your continued interest in this important work, we are

Yours for the needy,

Mar. 10, 1936. Levi Sauder, Supt.

Detroit, Mich.

(15559 Curtis Ave.)

Dear Readers, Greetings in Jesus' Name:—Another word from Detroit to tell you we are enjoying the rich blessings of God. While all is not roses in the Christian life, we are able to live with our faces toward the rich things in Christ Jesus. We aim not to think so much about the fact that the Bible says God hated Esau but to rejoice greatly that it says He loved Jacob. And if He loved Jacob He can love us also. And we know without a shadow of a doubt He **does** love us.

Illness has kept some folks in, and the chicken pox and whooping cough has been quite hard for some children. One sister in the Church, Mrs. Armentrout by name, has gone from us to meet her Creator.

The severe winter weather has caused much suffering in the large cities. But bless God for the assurance of spring, summer, and fall as well as winter. If everybody, rich and poor, would take God into their lives and planning there would be much less suffering. What a wonderful place this old world would be—or, should I say, will be—when the will of God is done supremely in the lives of men and women.

The Lord has blessed and is blessing the teaching of His Word and it has been the burden and conviction of many hearts that the church building here should be larger to take care of the yearly teaching program. This conviction has grown to the extent that this spring we are undertaking the task of this extension. Almost everyone who is acquainted with the work here approves the idea that more room is needed. The Local Board has advised the General Board, and it has offered to aid with a donation. The home folks, neighbors, and friends here are putting their shoulders to the wheel with dona-

tions and labor. Very little money will be paid out for labor.

Last year for Bible school we rented a tent to provide more room, but for several reasons this did not prove so practical. The present plan of extension to the church building will give adequate room for summer Bible school, Sunday school, regular and special meetings.

Some of you, I am sure, will be interested in having a hand in providing adequate facilities for the teaching of the eternal Word of God. Perhaps you will wish to call the attention of your Sunday school or class or friends to this opportunity. And as you send in your bit, pray God to bless it to His honor and glory. You will recall that Jesus said some seed fell on the wayside, some on stony places, some among the thorns, BUT some fell on good ground and brought forth fruit. Praise God for the lives which bring forth fruit. And let us praise God for the privilege of having a hand in the sowing of the seed. God has said, "My word shall not return unto me void but will accomplish that which I please . . ." (Isa. 55:11).

Perhaps some of you in reach of Detroit could lend a hand for a few days of labor. If you get in touch with me I will be glad to advise you as to the progress, and then you can fit yourself in as to when it would suit you to come. If you are not in a position to help materially, I am sure you will be able to provide much support by your prayers.

We want to speak a word yet as to our appreciation of the interest of those who are faithfully standing by and helping with provisions and the like. It is a source of encouragement to feel there is a willingness to be the hidden part of the foundation of the building.

March 12, 1936.

F. B. Raber.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Feb. 5, 1936)

Dear Readers of the Herald:—During the months of January and February the missionaries, and their children especially, take advantage of vacation time and visit some of the other stations. After that time it is not very likely that the women will get away for a rest. Then in March we all get back into the harness, shouldering new responsibilities, like the harvesters do when there is a bountiful harvest to gather in. "The harvest truly is great, but the labourers are few."

With one missionary family on furlough and another soon to leave, those on the field will need to shoulder extra responsibility. The church at Tres Lomas is being left without a resident pastor, but we have full confidence that the work will not suffer. We are glad that Sister Elsa Shank will take charge of that work there. She will be accom-

(Continued on page 1085)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

LONELY?

"Lonely? no, not lonely,
While Jesus standeth by—
His presence fills my chamber,
I know that He is nigh.

"Friendless? no, not friendless,
For Jesus is my friend;
I change—but He remaineth,
True, faithful, to the end.

"Helpless? yes, so helpless,
But I am leaning hard
On the mighty arm of Jesus,
And He is keeping guard.

"Tired? no, not tired,
While resting on His breast;
My soul hath sweet possession
Of His eternal rest.

"Saddened? ah yes, saddened,
By earth's deep sin and woe;
How can I count as nothing,
What grieved my Savior so?

"Waiting? Oh yes, waiting;
He bade me watch and wait;
I only wonder, often,
What makes my Lord so late.

"Happy? yes, so happy,
With joy too deep for words;
A precious sure foundation,
A joy that is my Lord's."

Sel. by a reader.

GOD'S PROVIDENTIAL CARE

Seasons come and seasons go,
Summer's heat and winter's snow;
Zephyrs mild from southern lands,
Chilling winds from icebound strands;
Daylight, flushed with sunshine bright,
Followed by some sombre night;
Damp and gloomy days of rain,
Cloudless skies break forth again;
Light and shadows, ups and downs,
Friendly smiles and angry frowns,
Changing seasons and shifting scenes;
Every variation means,
Something yet to be attained,
Greater victories to be gained,
Some deep lesson yet unlearned;
Crowns and crosses yet unlearned,
Seasons come and seasons go;
All for good for those who know
And can see His hand above,
Over-ruling all in Love.

—Sel. by Floyd C. Bender.

THROUGH THE WINDOW

By Simon Gingerich

For the Gospel Herald.

Windows are wonderful conveniences when properly located. Besides giving the occupants of a house a vision of what is going on outside they afford a means of ventilation as well as a place for the wholesome and cheering rays of the sun to shine in and cheer us a bit. Long ago we are told they did not use glass, because it was too expensive or perhaps because they did not have it, so their windows were closed

with oiled paper. To most of us it would seem that a window covered with oiled paper would be very unsatisfactory.

First, we want to think of looking through a window from the outside. Primarily windows were intended to look through the other way, but now days they are used this way too. If the shades are not drawn one can see through them better at night than in daytime, provided the room is well lighted on the inside. How beautifully home life is reflected through the window. There are two classes of people who perhaps appreciate this more than others; the minister and the doctor. The minister had just come home from services on Sunday evening and was spending a few minutes in reading and meditation before retiring. He had the doorknob in his hand ready to go upstairs to bed. The telephone rang. He answered the call. Some one said, "She is very sick and would like very much to have you come down." "All right, I will try to be down as soon as I can," answered the minister. The roads were bad. The team was unharnessed. The wind was beginning to blow and the snow was falling faster. After a little time the minister was ready to go. Horseback was the best way; some four miles. The first farm house was close to the road. What a cozy scene through the window! The father was stirring the fire, the mother was comfortably seated in her arm chair, reading. The children were busy playing on the floor; all seemed unconscious of the storm on out of doors. As the minister rode on he passed other houses, but by this time most of them were dark. He made his call, and was returning home in the early hours of the morning. As he passed the home of the beautiful scene of the evening before he thought of how the things we do and the things we say are the windows through which folks see us. Is the scene we present helpful and cheering?

An aged grandmother became feeble and for the first time in her ninety years of life she was confined to her bed. She had a nice clean room at the home of her son. As she lay on her bed she could look out through the window. In front of the house were tall maple trees. A beautiful green lawn stretched out toward the road which afforded nice pasture for a few sheep and lambs. How she did enjoy the window. One day early in the spring she saw two robins flitting about on the trees. Mr. Robin and his wife seemed

to understand each other's chirps. Grandmother noticed that they were especially busy. Before evening she could see that they were carrying sticks and leaves and the nest was taking form in the tree next to her window. How she delighted to watch them. After the nest was completed, sometime in the absence of Mrs. Robin, Mr. Robin would sit upon it. And again when she was on the nest he could be heard singing his best notes while sitting on the very top twig of the tallest tree. How harmoniously they worked together—just like husband and wife should, thought grandmother—building the nest, feeding the four hungry mouths that opened wide at their approach, etc. As the thoughts of grandmother deepened she remembered that Jesus said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And again He said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Then she folded her hands and thanked God for her nice bed and soft pillow.

One day she saw the sheep through the trees on the sunny lawn beyond. How their backs had broadened and how the lambs had grown! The lambs were so playful that day, they would skip and jump and whirl and run. One of the mother sheep was lying down. One of the lambs came running, making a few stiff-legged bounces and landed right on top of the mother sheep; then looking around gave a loud "Bah," as if to say, "Look what I have done."

Of all the animals, it seems the sheep are the very type of innocence. How grandmother loved to watch the sheep graze as they with a sharp short jerk pulled off the grass and ate it while the lambs were frolicking about. Now she again had plenty of things to meditate upon. There is so much in the Bible about sheep. Jesus said, "I am the good shepherd. The good shepherd giveth his life for the sheep." When her son called the sheep she remembered how Jesus said that "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." The Psalmist also says, "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." "Surely," thought she, "I am lying in green pastures." Just then the door opened and some one came in with a tray of nice things to eat. How short the afternoon had been! How pleasant and restful the scenes through the window! and how precious the meditations!

Wayland, Iowa.

"Blessed are the pure in heart: for they shall see God."

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for March 29, 1936.—JESUS EXPLAINS THE KINGDOM.

Lesson Scope.—Luke 13:1-35.

Lesson Text.—Luke 13:18-30.

Time and Place.—A. D. 29; Perea.

Leading Characters.—Jesus, disciples, the multitudes.

Golden Text.—They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.—Luke 13:29.

Points for Meditation.

1. Teaching by parables.
2. The Kingdom of heaven.
3. Parable of the mustard seed and of the leaven.
4. The strait gate.
5. After the door is shut.
6. Who will enter?

Introductory Thoughts.—One of Christ's favorite ways of teaching was by illustrations, by parables. Two of these parables are given in this lesson. The question, "What is the kingdom of God like?" was one of the more prominent questions before the disciples, one upon which Jesus gave His clearest teachings. Associated with this teaching there was also His teaching on practical living something that is of vital importance to all seekers after truth and salvation. These questions are as vital today as they were in the days when Christ was upon earth.

LESSON COMMENTS

The Mustard Seed and the Leaven (18-21).—"Unto what is the kingdom of God like?" For the people in Palestine there were few things more familiar than the mustard seed and the leaven. In our day there is little question about the application of the mustard seed, but much disputing about what Christ meant to teach about the leaven. Perhaps if we lived in Palestine this parable would be clearer to us. As to the mustard seed and the growth of the plant, it is not hard to see the resemblance of that to the spread of Christianity from Pentecost to the present time. Neither should it be difficult to see the similarity between the way the leaven works and the inner leaven of unrighteousness and heterodoxy that has been working in the Christian Church since it was founded. The things which men like Voltaire and Paine and Hume and Ingersoll in their day taught in opposition to Christianity are now being openly espoused and handed out over thousands of modernist pulpits and labeled "christianity." By the time the mustard tree will have sent its branches to the ends of the earth, the inner leaven will about have caught up with it. "Beware of the leaven of the Pharisees"—and of the modernists.

False Hopes and the Consequences (22-30).—Having submitted parables illustrating what the Kingdom of heaven is like, Christ went on to emphasize the importance of the subject by urging practical living on the part of subjects of the Kingdom. First, "Strive to enter

in at the strait gate." That is the first essential; "for many, I say unto you, will seek to enter in, and shall not be able." Those trying to come in by some other way besides the door Jesus Christ, are, according to Christ's own words, thieves and robbers. A fake christianity will be of no avail. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know not whence ye are."

Christ's parable here is similar to that found in Matthew 25: where first the five foolish virgins were denied entrance after the door was shut and they were not prepared, and later the rejected ones plead ignorance of any unworthiness. "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." But their pleading will be in vain. "But he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity." It reminds us of what Christ taught in the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven, but he that DOETH the will of my Father which is in heaven." Mere church membership will not avail. We must

have the actual experience; must have entered into the Kingdom through "the strait gate." The way to getting into God's Kingdom is to comply with God's provisions for getting in; enter into it through "the strait gate" and travel on the "narrow" way. The wise man says, "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

Christ ends with a solemn warning; applicable to enemy Jews in His day, applicable to the present-day church members who are without the experience of genuine salvation: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Will we be among that number? That will depend upon whether we belong to the number who have met the scriptural requirements. Whether we belong to the Old or the New dispensation, whether in this life we are classed among the rich or the poor, the honorable or the dishonorable, the old or the young, matters not; but it does matter whether we belong to the faithful or unfaithful, the obedient or the disobedient. They who enter "into the strait gate" and travel upon the "narrow" way, will be among those who in the end will enter into the gates of the holy city.—K.

BIBLE MEETING TOPIC

THE UNREACHED PEOPLE AT OUR DOORS.—Matt. 5:1-20

Topic for March 29

MOTTO

"In every place your faith to Godward is spread abroad."

OUTLINE STUDY

- I. The Neighborhoods Near Us.
 1. The non-church-goer.—Luke 14:15-24.
 2. The decayed church community.—Matt. 9:36-38; 10:5-15.
 3. Nonevangelical church communities.—Acts 14:1-6.
- II. The Regions of Neglect More Distant.
 1. Of our language and nationality.—Acts 11:19.
 2. Of foreigners among us of different speech.—Acts 11:20, 21.
 3. Of people of nonevangelical faith.—Acts 19:1-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Light."
2. Telling the story of Jesus.
 - a. To friends and playmates.
 - b. To people across the way.
 - c. To those who never come to church.
3. Shining for Jesus.
 - a. By deeds of love.

- b. By a life of purity and truth.
- c. By words from the Book of God.

For Seniors.

1. The Field for Service at My Door.
2. Finding the Unsaved about Us.
3. The Foreigner in Our Midst.
4. Neglected Sections in Our Land.

PERSONAL THOUGHT

God needs personal workers everywhere. Let us volunteer to be His witness and let Him fit us for the service.

SEED THOUGHTS

Gather them in! for yet there is room
At the feast that the King has spread;
Oh, gather them in!—let His house be filled,
And the hungry and poor be fed.

Gather them in! for yet there is room;
But our hearts—how they throb with pain,
To think of the many who slight the call
That may never be heard again!

Gather them in! for yet there is room;
'Tis a message from God above;
Oh, gather them into the fold of grace,
And the arms of the Savior's love!

—F. J. Van Alstyne.

Out in the highway, out in the by-way
Out in the dark paths of sin,
Go forth, go forth with a loving heart,
And gather the wanderers in!

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Editor Daniel Kauffman
Associate Editors J. A. Ressler, John L. Horst

Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 19, 1936

Field Notes

Word reaches us that Bro. Moses M. Brubacher of St. Jacobs, Ont., one of our active bishops in the Ontario district, is seriously ill with nervous prostration. Many prayers are ascending to the Throne in his behalf. May the Lord restore him to his former vigorous health.

Bro. M. C. Vogt of Chicago, Ill., spent a day at Scottsdale last week, giv-

ing an interesting talk before the congregation on Tuesday evening. He had spent several weeks in Lancaster Co., Pa., filling appointments in many congregations. He left Wednesday morning for his home.

The month-end Bible Conference at Frazer, Pa., with Bro. John H. Gochenauer of Manheim, Pa., bringing the messages, is to be held on Saturday evening and Sunday morning and evening, March 28 and 29. Services at Bacton Chapel on Sunday afternoon. All are welcome. H. G. B.

A Correction.—In an item printed in these columns last week we made the statement that Bro. D. D. Miller failed to hold meetings at Filer, Idaho, because of a scarlet fever scourge. That was a mistake. The meetings were postponed for a season but later were held as previously arranged.

The quarterly meeting at the York, Pa., Church is to be held Saturday evening, March 21, and continuing all day of the 22nd. This will be followed by a period of evangelistic meetings. Speakers, Aaron Mast of Belleville, Pa., and Amos W. Myer of Mummasburg, Pa. Evangelist, Amos W. Myer. L.

We are pleased to note that Bro. George R. Brunk of Denbigh, Va., whose serious illness has been announced in these columns several times, has sufficiently recovered that he is again able to perform his literary tasks with comfort and, barring a relapse, hopes soon to be able to meet with his congregation in divine worship.

The series of meetings at Strickler's Church near Middletown, Pa., noted in recent number of the Gospel Herald, were postponed until April, beginning on Sunday, the 5th. The severe winter weather was the cause of the postponement. Bro. Richard Danner of Hanover, Pa., is to have charge of the meetings. Your prayers appreciated. M.

It has recently come to our attention that a pamphlet entitled "The Old Faith and the Old Book," a small catalog of books which had gone out under our Publishing imprint, lists some titles of books that we cannot endorse. We are sorry for the oversight in having this pamphlet sent out.

Book Department,
Per C. B. S.

Bishop C. M. Brackbill.—Word reaches us that Bro. C. M. Brackbill of Kinzers, Pa., for many years an active bishop in Lancaster Co., Pa., but inactive during the past few years because of feeble health, has been called to his eternal reward. Funeral services on Thursday of last week. Fortunately for

the district which he served, a younger bishop has been serving the district for a number of years. May God comfort the bereaved.

The condition of Bro. J. A. Ressler remains much the same that it had been. He appreciates the many letters and cards of sympathy that have been coming to him. So far the members of his family have been unable to reply to all these messages, and this is taken as a reply. May the Lord restore our brother to further activity in His service.

Bro. Absalom B. Snyder of Hespeler, Ont., for many years a devoted minister of the Gospel in the Wanner congregation near Preston, Ont., passed away March 11. Funeral was announced for Friday, March 13. Bro. Snyder was well and favorably known, not only in Canada but also in parts of the United States. May God comfort the bereaved family and congregation.

A brother sends us an interesting program of an all-day meeting at Kansas City, Kans., on Sunday, March 15. General subject: Prayer, Fasting, and Consecration. The forenoon was devoted to regular services featured by a special offering for missionary purposes; afternoon, group prayer meetings at eight different places; evening, a practical discussion of Our Missionary Responsibility. May the Lord add His blessings.

The revival meetings now going on at the Scottsdale Mennonite Church with Bro. Milton Brackbill in charge are increasing in interest and souls are confessing Christ. Will you continue in your prayers, to the end that these meetings prove an uplift to the membership and result in the salvation of many souls? We were pleased to see Sister Brackbill and her little daughter join the husband and father at Scottsdale to remain with us during the last week of the meetings.

Correspondence

Harrisonburg, Va.

Dear Readers, Greetings:—After a severe winter and much gloomy weather, the bright sunny days, with the return of the birds, announce to us that spring-time is near and that God is faithful in keeping His covenant with man.

On Sunday morning, Jan. 12, an impressive baptismal service was held at the Bank Church, at which time eighteen souls were received into church fellowship by water baptism. The entire class were young people, the majority of them being in the morning of life.

Sunday morning, Jan. 26, Bro. I. Irvin Lehman of Chambersburg, Pa., fill-

ed the regular appointment at Weaver's Church.

After having spent some months in his native home land, Bro. J. A. Heatwole of La Junta, Colo., preached his farewell sermon to the Bank congregation, Sunday morning, Jan. 26. He reminded us of the perilous times in which we are living and gave warning of some of the perils which are threatening the Church. Among them were: greed for gain, fashionable attire, unsound doctrine, and sowing discord among brethren.

Bro. Noah Sauder of New Holland, Pa., brought the message to the Weaver congregation on Sunday morning, Feb. 9.

A number of visiting brethren and sisters worshiped with the Mt. Clinton congregation on Sunday morning, Mar. 1. Bro. Luke Horst of Reading, Pa., gave an interesting talk to the Sunday school. Bro. Amos S. Horst of Akron brought the message from Gen. 6:22. Obedience was the theme of his message. He reminded us that there needs to be a submitting to God that there may be obedience. God is all powerful, but it is only as we obey that He can use us to accomplish His purpose.

Bro. Paul Good and family of Hinton, are planning to go to Roaring, W. Va., the latter part of this week, where he will be in charge of the work at that place.

In Jesus' name,

March 9, 1936. Laura E. Kulp.

Waynesboro, Va.

(Springdale congregation)

Greetings in Jesus' Name:—Bro. Jacob A. Heatwole of La Junta, Colo., was with us the third Sunday in January. He preached the morning and evening sermons, after which an invitation was given and three souls responded. There were two confessions after our missionary meeting, and three from the Lyndhurst community, a mother and two daughters. This made a class of eight, which were received into church fellowship by water baptism on the second Sunday of February, except the mother who was not able to be present on account of ill health. She will be received later. Pray for this mother, that her life may be such that the husband and father may too accept Jesus as his Savior, and also others in the home and community who are unsaved. We all need your prayers. If the Lord wills, we expect a series of meetings to begin March 11 by Bro. J. Irvin Lehman. We are expecting great things from God, for we know He can do great things for us if we come to Him believing in His great power and guidance of His Spirit, that all may be strengthened and souls saved.

Bro. and Sister Levi Glick were with us the second Sunday of March for morning and evening services, he being used in the same. They are on the way

to take charge of the work at Knoxville Mission. May the Lord bless the work at all places.

In His Name,

Mar. 9, 1936. Maggie M. Driver.

Hammett, Idaho

(Indian Cove congregation)

Dear Herald Readers:—We enjoyed a soul-refreshing season here during the week Bro. D. D. Miller of Protection, Kans., was with us, Feb. 15-23. Three young souls accepted Christ as their Savior. Others were under conviction. We pray that they will come before the door is closed.

Bro. Miller went to Filer from here for two-weeks meetings.

We are glad to have Bro. and Sister Menno Snyder with us again. They have been at La Junta, Colo., since September. Leroy Hooley also returned home in February. He was in school at Hesston the first semester.

We miss Bro. Geo. Hilty's since they have moved to Hammett and cannot regularly attend our services.

Sincerely,

March 9, 1936. Barbara Miller.

Culp, Ark.

(Table Rock S. S.)

Dear Herald Readers, Greetings of Love to Each:—We are again grateful for the message of Bro. J. R. Shank; also for help in singing of Bro. Oliver Miller of Hesston, Kans. Children enjoy these songs.

Spring is near, we have gardens out.

Must say to those who made it possible for my garden plan, it's more help to me than a Ford car would be. The trails I travel are rough.

Calico Rock, Ark., is our express office. We have a goodly supply of papers just now for both Sunday schools. Our books are being slowly going into homes. Interest is improving in reading as well as quilt-making. If you could see our industrial work you would think we need much teaching or training with the little servant, needy.

We feel your interest in us, which gives much encouragement to such a tremendous task.

Yours for lost souls,

Maude Buckingham Douglas.

March 10, 1936.

Fall River, Kans.

(Hide Out Sunday School)

Dear Herald Readers:—"Thanks be to God who giveth us the victory through our Lord Jesus Christ." Our prayer is that others among whom we live and work might experience this same victory.

One year ago on March 10 we had our first Sunday school here in the Hide Out school house. Services have been held weekly ever since, with two ex-

ceptions. We felt definitely and divinely led to start the Sunday school work and have never regretted it. Some of our pupils have never attended any other church or Sunday school service. Three grade school pupils have perfect Sunday school attendance records and will be awarded Bibles.

Preaching services have been held as follows: Bro. Paul Erb, March 31, 1935; Bro. H. J. King May 26; Bro. Maurice Yoder, Sept. 22; Bro. Earl Buckwalter, Dec. 15; Bro. Jesse Kauffman, Jan. 19, 1936. Bro. Paul Erb conducted revival meetings Oct. 20-27, and four services during Thanksgiving vacation. Thus far none have gotten the victory over sin, but God is still waiting, the Spirit is convicting, and we are watching and praying. If plans carry Bro. Erb will be with us again on March 22.

Bro. and Sister Paul Roupp moved to Hutchinson in December to take charge of the mission there, and of course their absence here is deeply felt. Bro. and Sister F. G. Roupp have been faithful in showing hospitality to our visitors and in promoting the Sunday school work.

Average attendance the past year was 16 plus and the average offering \$1.21. We live in a thinly settled community, but there are souls to be saved. Pray with us.

March 10, 1936. Frank Horst.

De Soto City, Florida

To all interested Readers:—We want to report another encouraging service here March 8, by Bro. L. L. Lininger (Brethren) of Sebring, to an audience of twenty adults. The presence of Bro. and Sister Harvey Derstine and Bro. and Sister Abram Landis of Souderton, Pa., was much appreciated. A few German hymns were sung and enjoyed, even though not all could assist.

The Lutheran Synod is arranging for a pastor here in the near future. They offer the building for our use also. Their last service had been in April 1933, instead of 1935, as previously stated. They had a service here on March 1, 1936.

Will we continue our interest in the Lord's work wherever He leads us?

May all who have returned to their northern homes, be inspired to greater service for the Master.

March 11, 1936. Jennie Ebersole.

HAS PROTESTANTISM FAILED?

According to a pronouncement to which a group of Anglican ministers has recently given out Protestantism has failed and has no future. It is remarkable that men in connection with such a great church as the Protestant Episcopal church, as it is known in this country, should want to continue

(Continued on last page)

Miscellaneous

THE OPENING DOOR

(One of the last poems written by Sister Cora Kauffman, whose obituary notice appears elsewhere in this issue.)

It is not death to die, 'tis only passing through
That door that leads beyond our kin;
That door that only outward swings.
There is no coming back to seek a better way,
Or finish tasks undone, none e'er return to tell
What there awaits for you and me.

But God hath said, No eye hath ever seen,
No ear hath ever heard, no heart hath ever dreamed

What bliss, what joy, what glories bright,
What ecstasies divine that there await for
you and me.

God holds the key, unlocks the door at will
And none can say Him nay.
I stand and wait and hope and pray that soon,
Ah, soon, that door will outward swing for
me.

WILDERNESS PROVISION IN THE SHEPHERD PSALM

I shall not want REST. "He maketh me to lie down in green pastures." "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

I shall not want DRINK. "He leadeth me beside the still waters." "If any man thirst, let him come unto me, and drink" (John 7:37).

I shall not want FORGIVENESS. "He restoreth my soul." "The Son of man hath power on earth to forgive sins" (Mark 2:10).

I shall not want GUIDANCE. "He leadeth me in the paths of righteousness for his name's sake." "I am the way, the truth, and the life" (John 14:6).

I shall not want COMPANIONSHIP. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "I will never leave thee, nor forsake thee" (Heb. 13:5).

I shall not want COMFORT. "Thy rod and thy staff they comfort me." "The Father . . . shall give you another Comforter" (John 14:16).

I shall not want FOOD. "Thou preparest a table before me in the presence of mine enemies." "I am the bread of life: he that cometh to me shall never hunger" (John 6:35).

I shall not want JOY. "Thou anointest my head with oil." "That my joy might remain in you, and that your joy might be full" (John 15:11).

I shall NOT WANT ANYTHING. "My cup runneth over." "If ye shall ask any thing in my name, I will do it" (John 14:14).

I shall not want ANYTHING IN THIS LIFE. "Surely goodness and mercy shall follow me all the days of my life." "Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you" (Matt. 6:33).

I shall not want ANYTHING IN ETERNITY. "I will dwell in the house of the Lord for ever." "I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2, 3).

The whole Twenty-third Psalm is summed up in Philippians 4:19, "My God shall supply all your need according to his riches in glory by Christ Jesus."—The King's Business. Sel. by J. D. M.

OBSERVATIONS

By B. B. Kautz

For the Gospel Herald.

Let us go and worship with a neighboring (?) congregation of like faith with us. It is a clear, crisp, Lord's day morning in March. We drive along on roads lined with snow banks higher than our car, and meet a number of horse-drawn vehicles (jenny-linds and carriages) filled with "plain" folks, repairing to their respective places of worship. They recall happy memories of years gone by, when we wended our way to the house of God in similar conveyances.

At the foot of the Ephrata hills, in the northeastern part of Lancaster Co., Pa. (about 50 miles west of Philadelphia), we come to a historic, white-washed, stone Church building. It is here that the Martindale Mennonite congregation meets for worship.

We park our cars alongside one of the old maple trees in the churchyard. Two long wagon sheds in which to "park" the horses, one on each side of the yard, serve as fences. The cemetery is at the far end of the Churchyard.

As we enter the large audience room we note the unique arrangement (unlike in the average church building) of the well-constructed unpainted, old fashioned (almost antique) benches. Above these benches, on the brethren's side, are specially designed hat-racks, fastened to iron rods protruding through the ceiling. We are impressed by the absence of the regular platform and pulpit. In their place at one end of the main aisle are two tables, at right angles to each other. One of them is called the "singers' table" (it wasn't used while we were there) the other table served as the pulpit, without a platform.

Sunday school started at 8:45, with singing hymn number 474, out of the old Church and S. S. Hymnal. Superintendent, Bro. Weaver Hurst, read the devotional lesson from Isa. 6:1-8, and led us in prayer. Then followed (what seemed to us an exceptional short period) an interesting and profitable lesson study. Sunday school was brought to a close with individual scripture verses from many of the children and appropriate thoughts from the superin-

tendent. About 350 scholars were present.

Church services opened with singing hymn number 107. Deacon Bro. Harry Sauder read to us from Jno. 6:32-58. Humbly and reverently we all knelt to the glory of God, in a season of silent prayer in behalf of the service.

Using Jno. 14:19 for a text, Bro. George Good sincerely and unostentatiously proclaimed the message of grace. He advised us to "Feed on the bread and water of life, if you would be nourished and useful in the Master's service." We were encouraged to "Grow in grace and progress daily in the growth of the inner man." Backed by the Word, he told us that "If we are born again and remain faithful, we shall never die." The sermon was heartily endorsed by the deacon. All present could say "Amen" to the teaching.

We were favorably impressed with the warm, spiritual atmosphere, the simplicity of the service and of the congregation. Also, with the knowledge that three different brotherhoods use this self-same Church building and go along harmoniously, differing only in the administration of certain Bible doctrines.

May the good Lord be pleased to bless the sincere efforts towards peace, harmony, and the strengthening of the bonds of love and extension of the borders of His Kingdom in this community, that this place may radiate as a lighthouse to the glory of God.

Lancaster, Pa.

HOW A CHRISTIAN SHOULD DRESS

By Dora Wyse

For the Gospel Herald.

I feel my weakness very much in trying to discuss this topic. There are some things which I would rather not say, but if I want to continue in the service of my Master, I must give the message which He has given. May each one of us lay aside any personal feelings on this subject and our hearts be open to Bible teaching.

I. To be Obedient to God and the Church

We often hear it said that "if the heart is right, all is right;" and that it makes no difference what kind of clothes we wear. A certain brother has said, "When the heart is right we will not violate God's rule of dress nor any other commandment, small or great, upon which we have the light."

A few scriptures will show us God's will as to dress. I Pet. 3:3, 4. This Scripture plainly tells us that God does not delight in having us spend a lot of time and money for the outside of our persons, but rather that our ornament should be "a meek and quiet spirit," which is far greater than what can be

put on the outside. Peter also says we should be, "as obedient children, not fashioning yourselves according to the former lusts in your ignorance." In other words, as obedient children we will not delight in the fashions of the world, which we desired when we were yet living in sin. **Rom. 12:2.** Here Paul again tells us that when we are converted our minds will be changed to such an extent that the things of the world which we once took pleasure in will not be pleasure any more; but the things which we considered dry and uninteresting will hold a wonderful attraction for us. Has this change taken place in each heart? **I Tim. 2:9, 10.** I would like to give part of the explanation which John Wesley made on this scripture:

"Gay and costly apparel tends to create and inflame lust, and is directly opposite of being adorned with good works. Every shilling which you save from your own apparel you may expend in relieving the necessities of the poor. Therefore every shilling which you needlessly spend on your apparel is in effect stolen from God and the poor. The putting on of costly apparel is exactly opposite of what the apostle terms the hidden man of the heart, and the whole nature of inward holiness. If you once had fellowship with the Father and Son, it now gradually declines and you insensibly sink deeper and deeper into the spirit of the world. Why, then, does not every one that loves or fears God flee from it as from the face of a serpent? Why do you still despise the express commandment of God uttered in the plainest terms? I warn you once more in the name and the presence of God, that the number of those who rebel against God is no excuse for your rebellion. Now, today, cut off at once that sinful friendship with the ungodly and that sinful conformity to the world! Buy no velvets, silks, laces, superfluities or mere ornaments. Do not wear anything that is gay or showy or anything that attracts the attention of bystanders. It is true that these are little, very little things, which are not worth defending—therefore, give them up; let them drop; throw them away without another word, else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul."

Surely this is PLAIN language and worth our consideration. John also says, "Love not the world." There is no beating around the bush in this verse. If we love the world and the things of the world, then it is a settled fact that the love of the Father is not in us. Some people may think it is foolish to contend over such little things as buttons, pins, chains, ruffles, laces, neckties, etc., while so many more important things might engage the mind. Many times we do not realize that it is the little foxes that spoil the vines, and that if we surrender the principle in little things the larger things will soon follow.

What good can we do if we teach against pride, when we have on our persons just "a very little thing" put there only for "looks"? James says, "Know ye not that the friendship of the world is enmity with God?" Surely we would rather be a friend of God than a friend of the world. Christian attire is said to be an outward expression of inward

grace. It is true that some people have the outward form without the inward grace. The Bible speaks of them as "false prophets which come to you in sheep's clothing." But that fact does not change the nature of the sheep nor does it give us the privilege to appear as a wolf.

I am not telling you what you can wear and what you cannot wear; but if we want to know, all we need to do is to look up the Scriptures and then be obedient to God's Word, and I am sure we will have no trouble. The trouble comes when we want to wear things that God and the Church do not want us to.

How a Christian Should Dress to be Obedient to the Church

The Church is one of God's means of promoting the welfare of man. It is a help to our spiritual growth. I'm afraid too many people consider the Church and the ministers as taking pleasure in finding fault with what we do and wear, or that they want things their way. But I don't believe this to be true in the great majority of cases. The minister's position is one of great responsibility, greater than we can realize. If they fail to warn the flock and the enemy would capture them, then they must answer before God and I am sure that God will not accept excuses. The Church and our conference has made a number of rules which are backed up by Scripture and which will help to keep the Church "unspotted from the world." For our sisters the following rules are given in the Indiana and Michigan Conference: "The wearing of jewelry, or superfluities is forbidden by Scripture" (**I Tim. 2:9, 10**). "The head dress of our sisters shall be a bonnet or hood that is plain, serviceable, consistent with the prayer head covering and a shape and form that cannot be mistaken for any form of hat." There is a special purpose in this last phrase. The bonnets have been getting smaller and more round in shape for sometime until now at some places the hats are coming in. These things creep in so stealthily, just a little at a time. These "little things" so often seem so small that they are not worth mentioning, and each one a little more than the other, until, when our eyes are opened, the problem has become so complicated that it is hard to change. When we once wear something about half way between a hat and a bonnet the next step will be to go to the store and buy something that isn't "any worse," and from there it won't be hard to get a hat and then the covering will also drop. This has been proved in so many churches. Let us stay **by the plain bonnet and we will save ourselves many sorrows in the future.** I am sure none of us want our children, who will be the Church of tomorrow, to wear hats and go half naked as the world does. It is so easy to add a little here

and take off a little there, when we dress our innocent children; but let us remember that the very attitude we take will determine their future to a great extent. **O! THAT WE MIGHT STAY BY THE PLAIN BONNET.**

From the book, "Ancient and Modern Idolatry," I am copying three questions and answers which I feel may be a help to some. First, In what does plainness consist? If left to the average person almost anything is plain—a plain hat, plain ribbon, plain feather, going on to plain worldliness and ending in plain delusion. If left to the Bible it is dress that is neat, modest, comfortable and economical.

Second, Can we not dress plain without having a regulation dress? While some might, churches never have. Where there is no church regulation there will be a gradual drift worldward until sooner or later there will be world regulation of dress by fashion's queen and the Word of God trampled under foot. We do not know of any exceptions to this rule.

I feel it my duty at this time to encourage the sisters to wear the cape. I hope you will not misunderstand me. I don't mean that I am better since I wear a cape or that others are not just as good if they do not wear any, but the cape has automatically answered the "How shall I make my dress?" question for many people and it would show to the world a unity which they cannot see in any other way. And it would also keep the church from drifting down. I have felt for sometime that if all the sisters would wear the cape there would be more power for good in the Church, so I have tried to do my little bit toward working to that end.

Third, Has the church a right to dictate in things that the Bible does not name? She certainly has—or else our brethren may engage in the liquor and tobacco traffic and introduce cards and dances into church circles, etc. The Church legislates on all such things on exactly the same ground that she does on dress. The Bible lays down the principles of right—gives sample violations and says, "of such like" (**Gal. 5: 21**).

Oh! that we might all stand together and let each one do all we can to keep Satan from getting a stronghold in the church. Let each one feel a personal responsibility in this matter. Just because a certain thing is no worse than something else does not make it right or permissible.

And the last part is, **HOW A CHRISTIAN SHOULD DRESS TO BE AN EXAMPLE TO OTHERS.** Someone is very apt to be influenced by what we do and wear, and how sad would we feel if we were the cause of someone missing heaven. How happy will we be if through our influence someone is kept on the narrow way that leads to glory. Some things may not

be wrong for us to do and wear, but it might be a hindrance to some one else. Can we not say with Paul that if anything which we have would make our brother or sister to offend we will put it away.

We also need to be careful in our example before the children. If we are always willingly obedient to God and the Church our example will influence the children in the right way. But if we complain and are disobedient, or even if we do the things we are asked to do, but unwilling, surely it will harm their convictions and may even lead them toward destruction.

I hope no one will understand me to think that the clothing question is the most important for indeed it is not, yet it is one which confronts each one of us and, therefore, needs our sincere consideration. May each one of us be willing to be obedient to God and the Church in all things, and our example to others will be such that God can be pleased with and it will be a blessing to others.

Midland, Mich. .

TWELVE REASONS WHY I KNOW THAT I AM A CHILD OF GOD

1. Because I believe on the name of Jesus.—John 1:1-12.

2. Because I claim no merit of my own but fully accept His grace.—Acts 15:11.

3. Because I have humbly repented of my sins.—Acts 2:37, 38.

4. Because I have made a public confession of Jesus Christ as my Savior.—Rom. 10:9.

5. Because there is in my heart a desire and willingness to keep all the commands and teachings of His Word.—I Jno. 2:5.

6. Because I love the brethren.—I Jno. 3:14.

7. Because He hears and answers my prayers.—Jno. 9:31.

8. Because I have experienced a complete change of heart and can testify that I am a new creature.—II Cor. 4:17.

9. Because in the moments of holy meditation I realize a blessed communion of His Spirit with my spirit.—Jno. 3:24.

10. Because I have the assurance that there is no condemnation resting upon me.—I Jno. 3:21.

11. Because I can boldly testify to the faith that Jesus is the Son of God manifest in the flesh.—I Jno. 4:2, 15.

12. Because I constantly recognize and gladly hear the voice of the Great Shepherd calling me to humble service and pastures rich and satisfying.—Jno. 10:4.
—Sel. by J. C. Kolb.

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

CHRISTIAN ORDINANCES

(Continued from page 1075)

with a holy kiss and then sit down and talk of carnal things, such as making money, etc. But I believe that if brothers or sisters come together in real spiritual fellowship and feel that they are one in spirit and one with Christ, if they would part with an affectionate kiss, there would be created a spiritual tie of true brotherly love which would not soon be broken.

(To be continued)

ENRAPTURED

I feel enraptured when I love
The good in everything;
And as a peaceful, harmless dove
My spirit then can sing.
Although I do not speak a word,
The song is in my heart;
The music, though it be unheard,
Is felt in ev'ry part.

I feel enraptured when I live
For all that's clean and right;
And when the best I have I give,
And walk in Heaven's light;
Then feel as each day passes on,
I have the sweetest peace,
And when this earthly life is gone
My joy shall never cease.

I feel enraptured when I speak
The kindest word I know,
And when the best I humbly seek
Wherever I may go,—
The best that God has stored away
For those who do His will,
Who walk the blessed, narrow way
That leads up Zion's hill.

I feel enraptured when I pray,
And when my faith mounts up,
And as I labor, day by day,
To fill another's cup
With peace and joy and love and grace,
Instead of gloom and doubt,
And help him nobly fill his place,
And in his race win out.

I feel enraptured just to find
That I am living straight;
That in my heart and soul and mind
There's something that is great,—
Yes, great, because it is of God,
And shall not pass away,
And helps my fellow-pilgrims tread
The road to endless day.

I feel enraptured when I do
Some deed to bless a soul:
To help some pilgrim make it through
To Heaven's shining goal,
Where he shall live forever there
In bliss and holy joy,
Where Heaven's glories shine so fair,
And nothing can annoy.

—Walter E. Isenhour.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine . . . Feed the flock of God."

JESUS OUR GREAT TEACHER

By Jacob G. Brubaker

For the Gospel Herald.

And there came a voice out of the cloud, saying, This is my beloved Son: hear him.
—Luke 9:35.

Jesus had been going up and down the hills and vales of Palestine, preaching repentance, healing the sick, performing miracles. He called disciples, teaching them concerning the Kingdom of heaven. Amid the earthly life of this heavenly visitor, the people wondered and were greatly astonished at His teaching and doctrine, and the many mighty works which He had done, saying, "From whence hath this man these things; and what wisdom is this which is given him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary? and they were offended" (Mark 6:2, 3)?

Jesus had a little band of disciples following rather closely, drinking in the truths of the great Teacher. One day, as He was teaching them, He asked them the question, "Whom do men say that I the Son of man am?" After receiving an answer He said, "Whom say ye that I am?" Peter, apparently the

chief spokesman of the disciples, answered correctly, "Thou art the Christ, the Son of the living God."

This brings us to our text, a testimony from high heaven: "And there came a voice out of the cloud, saying, This is my beloved Son; hear him." These words were spoken at the transfiguration by the Father and heard by the disciples, Peter, James and John, commanding them to take heed to the teaching of the Son.

Moses and Elias also appeared in glory and speaking of the work which Jesus should accomplish at Jerusalem; another evidence that Jesus was the Christ, for they in their lifetime had directed the people to Him. While Moses represented the law and by him God gave us the law, the law was good; but could make no one perfect. Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Deut. 18:15). "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:19).

Do we heed this command from Him who is the highest authority? While we have never heard the words directly from the lips of Jesus, we have them re-

recorded in our Bibles, where we have the privilege to read them, and so we are just as much under obligation to hear and obey His words, as they who heard them directly from His blessed lips. Peter, in his sermon to the Jews at Jerusalem, referred to this very scripture (Acts 3:22, 23) showing them as well as all living creatures the great importance of hearing Him. Hearing not only implies the hearing with the natural ears or knowing His words; but to obey and do them.

Stephen referred to the same scripture (Acts 7:37) when he made his defence before the high priest and the people, while contending for the faith in his Lord, and proved it by his death. Hear Him.

Cocolamus, Pa.

NEWS LETTER

(Continued from page 1077)

panied by one of the Orphanage girls. Sister Elsa came just in time to fill a large place. Personally we feel a very keen interest in the town of Tres Lomas because we considered it "home" for over nine years. The church has a membership of forty or fifty.

Pray for Sister Elsa Shank.

From Santa Rosa they write, saying they had a big surprise when the Shank family visited them over last Sunday. It was the first time in five years that they had met with the congregation there. Bro. Lauver had charge of the services in Pehuajo during their absence.

Word reaches us that Bro. Zagami (who is in charge of the Madero station) is worse again. He has some fever, and very little appetite. The local doctor told Sister Zagami that his return to health will never be possible. Only a miracle would save him. They need our prayers.

The Lantzes write of their first experiences, conducting a vacation Bible school at Cosquin. They report an average attendance of twenty. It will be interesting to the readers to know that Bro. and Sister Lantz have made a good many contacts during their short stay at Cosquin and we trust that you with us will pray that these poor benighted souls may be brought to know the Savior whom they ignored so long.

Preparations are already being made for the annual Conference to be held in March. The delegates from the various congregations have been elected and we are praying for a blessed feasting time. Will you pray with us that we as a church may be strengthened and that there might be an increase, first in spirituality and also in numbers, during this year?

May the Lord abundantly bless those who are so generously co-operating with the missionaries through their prayers and means for the advancement of His cause in Argentina.

Edna L. Swartzentruber.

AFRICAN MISSION LETTER

Bukiroba Mission, Musoma, T. T. E. Africa, Feb. 15, 1936.

Dear Herald Readers, Greetings in Our Redeemer's Name:—With much joy we have looked forward to Feb. 13, as that was the day when Bro. and Sister John Mosemann, Dr. Shenk, and Sister Elma should make their first visit to the Bukiroba Mission and spend a few days with us. We spent two days very pleasantly and profitably together. They brought Mrs. Sywulka (from the A. I. M., Mwanza) with them. She came with John and Ruth from Kenya and visited at the Shirati Mission for about ten days. Now we have the pleasure of having her with us until tomorrow, when she plans to take the steamer at Musoma and leave for her home. We do so much enjoy her presence. These dear people have meant so much to each of us. As we came to Africa she took us in like a real mother.

The Shirati folks left again this morning. A part of the time when the whole mission group was together was spent in discussing different phases of the work. Arrangements have been made and the date set as Easter Sunday, April 12th, for holding communion at Shirati. We ask of you to remember the work in Africa on that day.

We are glad to report many blessings and progress in the work here. If present plans are not hindered, before this reaches you, work will be started on one of the dwelling houses.

We are also thankful for the interest taken in our Sunday services; and for the Sunday school work which has been started. The chief of this district seems quite interested in the work here. While he was here one day this week he said that he was going to have all the children of his chiefship gathered and brought to the Mission, as the teaching here is very good. Today the chief's clerk was in the believers instruction class, and he seems in earnest, for which we praise the Lord. The attendance here reached its high mark last Sunday, 51 being present. We are thankful that we can report good health among the group. We wish you all the many blessings of heaven, and crave an interest in your prayers in behalf of the work here.

Yours in His grace,

Maybell M. Ferster.

REPORT OF A CONFERENCE ON NONCONFORMITY

At Hesston College

Feb. 6, 7, 1936

A devotional service was conducted by Bro. Charles Sweitzer who read from Rom. 12, after which Bro. H. A. Deiner opened the conference by remarks, stressing the need of teaching as to the Biblical ground and scope of the doctrine of nonconformity. Bro. D. D. Miller gave an address on: "The Teaching of Nonconformity in the Old Testament." Bro. Miller spoke from Gen. 5:15 and

Deut. 2:9, stressing the need of nonconformity to the law of sin and conformity to the law of righteousness in Christ. A transformed condition is always at the bottom of a nonconformed life. God always has had and always did have a chosen people. His program has been the same from eternity, and He has always chosen people to carry it out. These people were to be a separate people. Every compromise meant loss of power and disaster for Israel.

Address by L. S. Yoder on: "Teaching of Nonconformity in the New Testament."

The Church has been called out to be separate from the world. We can not serve both the world and God. Matt. 6:24. Our attitude toward the world should be that of people chosen out of the world by God. "If we have not the spirit we are none of his."

Address by T. K. Hershey: "Christian Experience and the Production of Nonconformity."

Bro. Hershey spoke on I Jno. 4:17—"As he is so are we in this world." The best remedy for nonconformity is good Christian experience. Nonconformity must come from "the hidden man of the heart." The indwelling Christ, gotten by the new birth, is the source of the nonconformed life. Simple dress as one phase of nonconformity must be maintained. The loyalties the Christian should have are described in Col. 3:1, 2. If we are filled with the Spirit, worldliness will disappear. If we are joined to the Lord we will not be joined to the world.

Address by M. C. Lehman on "Christian Stewardship."

A steward is generally regarded as one entrusted with responsibility involving goods or work and as a representative of one who has commissioned him. The Old Testament idea of stewardship is expressed in the relationships implied in Gen. 44:4 and I Chron. 28, where responsibility and a representative capacity are shown. The New Testament idea is expressed in Matt. 20:8, Luke 16:2, and I Cor. 4:1, where subordination to another, and future time of accounting and faithfulness are implied. "The earth is the Lord's and the fullness thereof," is a statement from God's Word which settles once and for always the question as to whether a Christian can own anything except in the light of Christian stewardship. God holds the original title deed to all property in whatever form.

Five-minute talks were given by each of the following on the topics noted against each name. These talks were inspiring and an indication that our young people desired to be loyal to the church. General topic: "Youth and the Program of Nonconformity."

Our Duty Elmer Bontrager
Our Privilege Gladys Weaver
My Part in the Program Sam Rodgers
..... Beulah Nice

Blessings of Nonconformity Jesse Kauffman
The Challenges of Nonconformity Milo Kauffman

An address on "The Perils of Nonconformity," given by Bro. J. C. Gingerich brought out the dangers of a merely formal and external adherence to certain church requirements when such adherence did not spring from an experience of regeneration.

Bro. T. K. Hershey, in the second talk of the afternoon, stressed the necessity of scriptural method of presenting the doctrine of nonconformity and in disciplining those who were weak in its observance. The method of love should always be used first and more legal methods should be a last resort.

Bro. M. C. Lehman next spoke on the subject, "The Christian's Attitude Toward Beauty." In this talk the following points were emphasized: (1) True beauty is always undergirded by a motive of simplicity and such beauty is taught in the Bible. Isa. 4:2; I Chron. 16:29; II Chron. 20:21; Psa. 29:2; Psa. 96:9; Psa. 50:2; Psa. 90:17; I Pet. 3:4. These quotations would mean that the Christian should pray to receive the "beauty of the Lord." Slovenliness or lack of neatness or cleanliness always hinder our witness for the Gospel.

Bro. E. M. Yost brought a very fitting and appealing closing message to the conference by his appeal for consecration to the privileges of a nonconformed life because of the second coming of Christ. Christ expects to claim His bride, the Church, adorned in the "ornament of a meek and quiet spirit."

The general impression received from a number of voluntary testimonies from the audience, during the last session, was that many people had received blessing from the meeting and desired to be more consecrated to a life lived wholly for God.

—M. C. Lehman.

Married

Jantzi—Birky.—On the evening of Feb. 16, 1936, at the Fairview Church near Albany, Oreg., Bro. Royden Jantzi of Woodriver, Neb., and Sister Emma Birky of the Fairview congregation were united in holy marriage, Bro. N. A. Lind officiating. May the Lord's blessings attend them through life.

Lind—Hartzler.—On Feb. 23, 1936, at the West Liberty Church near Windom, Kans., Bro. Junior Lind and Sister Ethel Hartzler were united in holy marriage, Bro. J. G. Hartzler officiating. May the blessings of the Lord attend them through life.

Horst—Heatwole.—On Saturday, Feb. 29, 1936, at the Bank Church near Dayton, Va., occurred the marriage of Bro. Lloyd S., son of Bro. and Sister Reuben Horst of Ephrata, Pa., and Sister Alice V., daughter of Bro. and Sister Enos Heatwole of near Dayton. Bro. S. H. Rhodes preached the marriage sermon and Bro. Amos S. Horst of Akron, Pa., a brother of the groom, performed the ceremony. May the Lord bless this union on their life's journey.

Hartzler—Yoder.—On Saturday, March 7, 1936, at the home of the bride's father, Dan C. Yoder, West Liberty, Ohio, Lloyd D. Hartzler of the South Union congregation and Geneva L. Yoder of the Oak Grove church were united in matrimony, the grandfather of the bride, Bro. S. E. Allgyer, officiating in this service. May the blessings of the Lord be theirs through life.

Christophel—Schlosser.—On March 1, 1936, Bro. Reuben L. Christophel of the Plain congregation and Sister Edna C. Schlosser of the Towamencin congregation were united in holy matrimony at the home of the bride, Bro. E. W. Kulp, an uncle of the bride, officiating. May God's blessing attend them as they journey through life.

Hershey—Snavelly.—On March 7, 1936, Bro. Jacob S. Hershey of the Lititz congregation and Sister Nora E. Snavelly of the Hess and Hammer Creek congregations were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May the blessings of God attend them through life.

Obituary

Woodring.—Margret Woodring was born in 1880; fell asleep Feb. 12, 1936, at her home at Beverly Hills, Altoona, Pa. She was received into church fellowship by water baptism at her home May 8, 1934. Services were held at the First Mennonite Church, Altoona, Pa., in charge of Joseph M. Nissley. Text, Psa. 88:15.

Shantz.—Lucina, daughter of Aaron Shantz, was born July 6, 1876; died Feb. 24, 1936; aged 59 y. 7 m. 18 d. She leaves her aged parents, 2 brothers, and 1 sister. She was converted in her youth and united with the Mennonite Church. She lived a faithful and loyal Christian life. Funeral services were held at the Waterloo, Ont., Mennonite Church, in charge of Bro. J. B. Martin, assisted by Bro. N. Hunsberger. Text, Rom. 8:28. Interment in adjoining cemetery.

Bumbaugh.—John William Bumbaugh was born Nov. 12, 1862; died at his home near Fayetteville, Pa., March 3, 1936; aged 73 y. 3 m. 21 d. He is survived by the following children: Mrs. Elmer Rock and Ralph A.; also a step-daughter (Mrs. Hermia Edwards) and 1 sister (Mrs. Peter Cump). He was baptized and received into the Mennonite Church May 26, 1935, and was nearly a year in the Master's service and eternal ages to wear a crown. Services were conducted in the home of Mrs. Rock (at whose home he died) on March 7 by Harvey E. Shank. Text, Heb. 2:9. Interment in the Mentzer Cemetery in Fayetteville.

Schantz.—Katie G. (nee Gehman), wife of Daniel Schantz, was born June 25, 1876; died March 1, 1936; aged 59 y. 8 m. 6 d. Besides the husband there survive 4 sons, 3 daughters, 1 granddaughter, 2 brothers, and 1 sister. Sister Schantz was a sufferer from diabetes and Bright's disease, and since about Nov. 17, 1935 was practically bedfast. She was very patient and resigned to God's will, even asked her family to ask the Lord to allow her to depart. She is absent from the body, present with the Lord. Services were conducted over her remains on March 7 at the house by E. W. Kulp and at Bally Mennonite church, of which deceased was a member, by Brethren, Amos Kolb and E. W. Kulp.

Keyton.—Lydia Ann, daughter of Samuel and the late Emma (Shifflet) Blosser, was born near Dayton, Va., April 19, 1877; died of complications at Rockingham Memorial Hospital, Feb. 24, 1936; aged 58 y. 10 m. 5 d. Early in life she united with the Mennonite Church, continuing in this faith until death. She was united in marriage to William Keyton, who, with 4 sons and 4 daughters survive. She is also survived by her aged father, 4 sisters, 6 brothers, 2 step-sons, 3 step-daughters and 15 grandchildren. Funeral services were held from Weaver's Church, in charge of Brethren, S. H. Rhodes and J. L. Stauffer. Text, "The Master is come and calleth for thee." Her remains were laid away in the cemetery near by.

Smith.—William Edward, infant son of Seymour and Nettie (Whetzel) Smith, died March 4, 1936; aged 1 y. 1 m. 3 d. He is survived by his parents, 3 brothers (Woodroe, Ward, and Ernest), 2 sisters (Mrs. Leoda Lantz and Beulah, both of Criders, Va.). Three sisters and a brother preceded him in death. His death was due to whooping cough and pneumonia. He will be greatly missed in the home, but the Lord saw fit to take him home. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"A sweet little flower, too pure to stay,
God in His wisdom took away;
Not from our hearts, not from our love,
But to dwell with the angels in heaven above."
By the family.

Weaver.—Annie, daughter of the late Peter Weaver, was born in Lancaster Co., Pa., Nov. 25, 1859; died at the home of her nephew (Reuben Kreider) near Morgantown, Pa., Feb. 18, 1936; aged 76 y. 2 m. 24 d. She was a member of the Mennonite Church for many years; also a dear and loving aunt to her many nieces and nephews who are left to mourn their loss. Funeral services were held Feb. 23, conducted at the home by Bro. George Good and at the Goodville Mennonite Church by Bros. Frank Martin and George Good. The bereaved family selected for a text Phil. 1:21—"For me to live is Christ, and to die is gain." Interment in the adjoining cemetery.

"Deep in our heart lies a picture
Of a loved one gone to rest;
In memory's frame we will keep it,
For she was one of the best."
The family.

Nissley.—Levi W., son of the late Henry and Jane (Wolgemuth) Nissley was born near Elizabethtown, Pa., March 7, 1847; died of complications at the home of his son Israel near Man-

heim, Pa., Feb. 5, 1936; aged 88 y. 10 m. 28 d. He was first married to Annie Good Sept. 29, 1870. She died Aug. 13, 1881. To this union were born 4 children (Israel G., Amanda, wife of Benjamin G. Shelly, who died April 13, 1895, Henry G. near Manheim, and Jennie, wife of Hiram Frederick, Lancaster). He was again married to Katie Bradley April 20, 1884, who survives. To this union was born 1 daughter (Hettie, wife of Peter Nauman near Manheim). He also leaves 6 grandchildren, 7 great-grandchildren, and 1 brother (Amos W. near Manheim). He was a member of the Mennonite Church. Funeral services were held Feb. 8, at the home of his son, with further services at Erisman's Church conducted by Abram Risser, Martin Metzler, and Joseph Boll. Text, Psa. 71:9. Burial in near-by cemetery.

"Children dear, weep not for me,
As I am now, so you must be,
As you are now, so once was I,
Remember you must also die."

Kauffman.—Rebecca, daughter of Benjamin and Magdalene (Hagey) Bontrager, was born in Lagrange Co. Ind., Oct. 8, 1872; died at her home near Middlebury, Ind., Jan. 1, 1936; aged 63 y. 2 m. 23 d. In November, 1927, she was married to Samuel D. Kauffman, whom she leaves to mourn her loss with 4 step-children, (Aden, Ira, Magdalena, and Alice), 2 brothers (Jacob, Elkhart, Ind., and Menno, Kalona, Ia.), 2 sisters (Katie, wife of D. T. Eash, Anna, wife of T. T. Eash), and 1 brother (Samuel). One sister (Fannie—first wife of Bro. Kauffman) preceded her in death. She united with the Amish Mennonite Church in her youth and lived a faithful and conscientious life. Although she had been ailing for a long time, her last sickness, which was Angina Pectoris, lasted only two weeks, from which she suffered greatly at times. But we believe she was resigned to God's will. She was a lover of song, singing on her sick-bed. Funeral services were held at her late home by Bishops Samuel Hochstetler and Nathanael Miller, from John 14 and II Cor. 5.

"Dearest aunt, thou hast left us
Here thy loss we deeply feel.
But 'tis God that hath bereft us,
He can all our sorrows heal."

Rhodes.—Gabriel D., son of the late Henry and Elizabeth (Heatwole) Rhodes, was born in Rockingham Co., Va., May 27, 1846; died Feb. 18, 1936, near the Bank Church, Va.; aged 89 y. 8 m. 21 d. He was united in marriage to Rebecca V. Simmers of Hinton, Va., on April 7, 1872. To this union were born 2 children (John A. Rhodes and Mrs. Dora Frances Swartz) who survive. He is also survived by 5 grandchildren and 8 great-grandchildren. His wife preceded him 5 y. 6 m. 20 d., also 1 infant great-grandson passed on to join the grandparents that have passed away. He also leaves 2 brothers (G. A. Rhodes and N. A. Rhodes). Funeral services were held at the Bank Church Feb. 20. He was a member of the Mennonite Church since manhood and held fast to that faith till death. He was always interested in the Church and his seat was seldom vacant when health permitted. He was chorister for many years and also a trustee at the Bank Church. He was failing for some time and the last five weeks he failed fast with old age and creeping paralysis, and peacefully passed away. He chose his text from the 91st Psalm, the last verse. Services at the Bank Church by S. H. Rhodes and Paul Good. Burial in adjoining cemetery.

"Dear father, how we miss you since you are gone;
Your place is vacant, your sweet voice still;
We lonely linger around your tomb
And think of you in that heavenly home."

Driver.—Rhodes Homer, son of Lewis and Ida (Rhodes) Driver, was born in Morgan Co., Mo., Aug. 5, 1890; died of pernicious anemia at Rockingham Memorial Hospital, Harrisonburg, Va., Feb. 24, 1936; aged 45 y. 6 m. 19 d. Two years ago he had pneumonia, from which he never regained his normal strength. He had been going to the Doctor for some time, but his condi-

ion did not become critical until two months before his death. The last seven weeks of his life were spent in the hospital. He bore his affliction with patience and cheerfulness. At the age of six years he moved with his parents to Virginia where he has since made his home. He united with the Mennonite Church in early manhood in which faith he died. On February 25, 1915, he was united in marriage to Annie May Weaver. To this union were born 1 son and 5 daughters, all of whom, with his companion survive. He was also survived by his aged parents and 1 brother. Father was the first one to break the family circle here, may it be unbroken over here. Funeral services were held from Weaver's Church, conducted by Brethren S. H. Rhodes, and J. R. Driver of Augusta Co., Va. The body was laid to rest in the near by cemetery.

"Let hope's bright beams dispel the gloom,
That fills your throbbing breast;
'Twas Jesus kindly bade him come,
And called him to his rest.
Although we cannot understand,
God knows just what is best."

Miller.—Amelia (Gingerich) Miller was born in Washington Co., Iowa, Aug. 24, 1851; and died at her home in Kalona, Iowa, Feb. 20, 1936; aged 84 y. 5 m. 26 d. On Jan. 14, 1886 he was united in marriage to Joseph J. H. Miller who preceded her in death May 1, 1925. To this union were born 5 children: Milo J., Barbara (Mrs. Lewis Bender) of Kalona, Iowa; Julia (Mrs. Emery Kauffman) of Iowa City; Jacob, who died in 1918, and a son who died in infancy; also 11 grandchildren and 1 great-grandchild. A sister, Mrs. Barbara Slabaugh of Kalona, is the only surviving one of a family of 13 children of which Mrs. Miller was the 7th child. She united with the Amish Mennonite Church early in youth and in this faith she remained loyal to the end, which came peacefully though suddenly. In November, 1927, she suffered a stroke and since that time she had been partial invalid. During the years of her confinement she was always a true example of cheerfulness and an inspiration to her many friends who visited her in her home these last years. Funeral services were held Feb. 22 at the East Union Church by A. S. Miller (Psa. 39), sermon by Bro. E. G. Swartzendruber in German (Texts, Psa. 32:1, 2; II Kgs. 4:26), and by Bro. D. J. Fisher in English (Text, I Cor. 15:54).

"Our mother's place is vacant,
And our hearts are sad tonight,
But her trials here are ended,
She has entered the portals of light."

Kennel.—John A. Kennel was born in Wellesley, Ont., Aug. 3, 1856; died at his home near Bohner, Neb., March 5, 1936; aged 79 y. 7 m. 2 d. On Feb. 3, 1878, he was united in marriage to Elizabeth Schrag, who preceded him in death 14 years. To this union were born 3 sons and 2 daughters. In 1878 he moved with his companion near Garland, Neb., and 3 years later he moved to the present location, where he lived till his death. He leaves his 5 children (Chris. of Beaver Crossing, Lavina Whitaker of Hutchinson, Kans., Saul of York, Neb., Eli of Beaver Crossing, and Nancy Whitaker of Albany, Oreg.), 2 brothers (Chris Kennel of Millbank, Ont., and Joe Kennel of Wellesley, Ont.), 3 sisters (Barbara Bast of Wellesley, Ont., Susan Youssef and Magdalena Lehman of Croghan, N. Y.). He also leaves 27 grandchildren, 1 preceded him in death, 5 great-grandchildren, and a host of other relatives and friends. In his youth he accepted Christ, and united with the Mennonite Church in which faith he died. His death came from a stroke which he received on Monday, March 2.

"Rest on, dear father, thy labor is o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No friend on earth like thee we'll find."

Funeral services were held at the West Fairview Church March 8, conducted by Ezra Roth, Wm. R. Eicher, and Jos. E. Zimmerman. Text, Jno. 14:1-3. Interment in West Fairview Cemetery.

By the family.

Loucks.—John Henry, son of William and Martha (Rheinbold) Loucks, was born April 11, 1857, in Elkhart Co., Ind.; died at the Goessel Hospital Feb. 22, 1936; aged 78 y. 10 m. 11 d. He died following an illness of a complication of diseases, the immediate cause of his death being internal hemorrhages. He had not been well for years, and we will miss the many small things he continually did for us during that time. In 1879 he was united in marriage to Susan Smith. They came to Kansas the first year of their married life, the Loucks homestead being their home for over 50 years. Seven children came to brighten their home. Two daughters died in infancy and 1 son passed away at the age of 18 years. Those surviving are 4 children (Joseph of Canton, Kans.; Nora Selzer of Protection, Kans.; Anna Wenger and Martha Bitikofer of Canton, Kans.), 35 grandchildren, 5 great-grandchildren, 5 sisters, 1 brother, 2 uncles (Jonas Loucks and Peter Loucks), and many other relatives and friends. He was a faithful member of the Spring Valley Mennonite Church for about 50 years. His seat was never vacant when he was able to go. He will be greatly missed in the home and church. The last few days of his suffering he spoke of going home, especially the last day. We are glad we need not mourn as those who have no hope, for we are confident that he has gone home to eternal rest. Funeral services on Feb. 26th were conducted at the home by Bro. Edward Selzer and at Spring Valley Church by J. S. Hartzler, assisted by Charles Deiner. Text, Psa. 17:15.

Litwiller.—Della Sutter Litwiller was born April 16, 1904; died March 3, 1936; aged 31 y. 10 m. 17 d. She leaves a sadly bereaved husband (William Litwiller), 6 children (Doris, Esther, Betty, Fae, Edith, and Kenneth), her father and mother (Mr. and Mrs. Chris S. Sutter), the husband's mother and step-father (Mr. and Mrs. Jacob Egli), 2 brothers (Lawrence W. and Clayton Sutter), 6 sisters (Mrs. Fannie Litwiller, Mrs. Carrie Ebersole, Bessie, Mrs. Lydia Gut, Minnie, and Mary Sutter). An infant sister (Maria) preceded her in death. She also leaves a grandmother (Mrs. Fannie Sutter of Hopedale, Ill.), a grandfather (Samuel B. Miller), and numerous aunts, uncles, nieces, and nephews, also the husband's 3 brothers (Joseph, Roy, and Emery) and 1 sister (Alma Litwiller), all of Hopedale, Ill. We cannot express in words her faithfulness as a wife, as a very sweet and dear mother, and as a most loving companion. At all times she graciously ministered to the needs of her family. She confessed her Savior in her youth and united with the Mennonite Church at Hopedale. She was united in marriage to William Litwiller Feb. 15, 1925. She transferred her church membership two years later to the Kouts congregation. Funeral services were conducted by Dean Birky (Text, Isa. 38:1) assisted by J. Z. Birky.

"A precious one from us has gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled."

Heatwole.—Perry X., son of the late Pre. Daniel and Elizabeth (Grove) Heatwole, was born near Dale Enterprise, Va., July 21, 1850; died Feb. 2, 1936, at the home of his son William of near Harrisonburg, Va.; aged 85 y. 6 m. 12 d. He spent practically his entire life in Rockingham Co. He was engaged in farming until the age of 50, when he retired to make his home in Dayton until the death of his second wife. He was a member of the Mennonite church from youth. Blessed with good health during his long life, he was able to attend church services until several months before his death. During his affliction he was always patient, never complaining, and most appreciative of the least of comforts shown him. One day, several weeks before his passing, he raised his hand and looking upward exclaimed, "I thought I was going, and going way up there where we'll all be well and never get sick any more." On May 31, 1877, he was united in marriage with Susan V. Showalter. To this union were born 2 sons (Walter D. and William M.) and 1 daughter (Lena May, who died at the age of four). Four years after the death of his first wife, on Dec. 25, 1912, he

married Mary V. (Aunt Polly) Shank, who died in 1925. He was the oldest of a family of 10 children and only 1 brother (D. Grove), of near Dayton, survives. Besides his 2 sons and 1 brother he leaves 6 grandchildren and 3 great-grandchildren. Funeral services were conducted Feb. 4 at Weavers Church, by Bro. S. H. Rhodes, assisted by Bro. M. J. Miller. Interment in the near-by cemetery.

Weaver.—David E., youngest son of David B. and Margaret (Eby) Weaver, was born in Lancaster Co., Pa., Oct. 8, 1864; died in Waynesboro, Va., Feb. 4, 1936; aged 71 y. 3 m. 27 d. In 1877, at the age of 13, he with his parents and other members of the family moved from Lancaster Co., Pa., to a farm five miles south of Waynesboro, where he resided quite a while. He was united in marriage to Amanda Hershey of Lancaster Co., Pa., in 1885. They had the pleasure of living happily together a little over 50 years. To this union were born 5 sons and 3 daughters. One daughter preceded him. This and 1 grandchild were the only deaths in the immediate family in the 50 years. The widow, 7 children, 34 grandchildren, and 1 great-grandchild, with many relatives and friends mourn their loss which is his gain. He is much missed, as he was a regular attendant at all church services and was willing to do his part in whatever was assigned him. Since leaving the farm they have lived in Waynesboro. He with his companion soon after marriage united with the Mennonite Church (Springdale Cong.) and the children were brought up in the same faith. All accepted the same but two who belong to other denominations. One son is a minister and two are deacons. The funeral services were held on the 7th, services at the house by Bro. E. C. Shank and at the Springdale Church by the Brethren A. H. Showalter, J. R. Driver, and E. F. Heatwole. The funeral was well attended, considering the road conditions on account of snow. Text, Matt. 25:21. The following stanza was selected by the widow:

"Friends may think we have forgotten,
When at times they see us smile;
But they little know the heartache
That the smile hides all the while."

Kauffman.—Cora A., daughter of Amos L. and Ella B. Kauffman, was born Sept. 8, 1905; died Jan. 15, 1936, in the Berks County Sanatorium. She is survived by her father, stepmother, 2 brothers, and 1 half-brother. Her mother, 2 sisters, 1 half-sister and 1 half-brother preceded her to the spirit world. Cora attended the Eastern Mennonite School for a number of years, graduating from High School in 1930, and in 1932 from the Advanced Bible Course. She was a good student; intelligent, and diligent in all her duties, and was recognized as a girl who walked close to the Lord. She was a constant example of what the Lord Jesus can do with a life that is fully yielded to Him. She loved the out-of-doors, the birds and stars; and being talented with originality and poetic ability, she wrote many poems expressing her love of God's great creation. Cora was always busy at something and what she did was backed with an enthusiasm and determination we shall never forget, especially in work for the Lord. We shall remember the happy ring of her letters, the Christian encouragement she gave, and the spirit of resignation in every trial. During her sickness she manifested a cheerful disposition throughout, and let her light shine in a wonderful way. We surrender to His will, as she did, realizing that His will was done. If Cora could have chosen her own life, certainly this would not have been her plan; but 'tis far, far better to let Him choose the way that we shall take. She has gone home to God. Funeral services were held at the East Chestnut Street Church, Lancaster, on Saturday, Jan. 18, conducted by Bros. Amos Horst and John H. Mosemann. Memorial services also were held at the Reading Mission on Feb. 2, where she had attended services for a number of years. Two essays were read: one on her school life by a school-mate and one on her life in Reading by Sister Horst, with a short sermon by Bro. J. W. Hess. Services were also held at the Locust Grove Church near Belleville, where she was buried.

HAS PROTESTANTISM FAILED?

(Continued from page 1081)

their association with a body which in its very name indicates that it is a part of the great Protestant body that stands in opposition to most of the doctrines that Rome holds dear. Of course, one should be an Episcopalian knowing the historical background of the High Church party in the P. E. church. Perhaps one might have somewhat of an understanding of the matter if one were familiar with the fact that when the Church of England severed its connection with Rome the movement was a political one and a great number of its communicants, though they were carried along with the change, were not moved by reasons and convictions carried with it. The struggle between the High and the Low church is as old as is the separation of the church from Rome. We need not be alarmed even though high sounding names are associated with the element that would have the world believe that Protestantism generally has failed and that its future is a gloomy one. All that is being said on that matter is but the controversial literature of a party that is of little or no value to Christians who belong to other church connections than those of the P. E. church.

One of the things hard to understand is the fact that not only in the matter of Anglicans inclined toward Rome, but also in the matter of ministers whose sympathies and Liberal teachings are in harmony with Unitarianism do not identify themselves frankly with the church that stands for what they stand instead of remaining with bodies that hold to a purely orthodox creed. In making this observation to a friend recently, we received the reply: "Perhaps they hesitate about giving up their meal tickets."—The Mennonite.

When a church ceases to be evangelistic, it becomes a dying church.—C. F. Derstine.

TWO REPORTS

There have lately come from the press of the Mennonite Publishing House, two valuable reports in which our readers generally are interested. These reports should have been out several months ago, but circumstances beyond our control hindered their publication at an earlier day. Following is a brief description of them:

I. Report of Nonconformity Conference

This meeting was held at Kitchener, Ont., Aug. 26-7, 1935. This report consists of a brief preface and the addresses delivered before that body; the whole centering around

the Bible doctrine of Separation between Church and World. All people interested in this great subject will want to read these addresses. The book contains 39 pages, and is being offered on terms that are within the reach of all.

II. Report of Mennonite General Conference

This report is divided into three parts, as follows:

1. Minutes of the meeting.
2. Reports of Church-wide boards and committees submitted to and appropriately acted upon by the Mennonite General Conference held at Kitchener, Ont., Aug. 27-29, 1935.
3. Sermons and addresses delivered before that body.

Among these sermons and addresses, as well as among those delivered before the Nonconformity Conference, are masterpieces along their respective lines. The book contains 121 pages.

Plan for the Distribution of These Reports

The Executive Committee of the Mennonite General Conference sponsors the publication of these books. They are free to whoever wants a copy. That the load may not rest too heavily upon the Executive Committee, it is suggested that those who feel so inclined may make a little contribution, from five cents up, to the expense fund as the books are delivered.

Orders will be filled as long as the supply lasts. Let all our congregations send for as many of these books as they desire for distribution. Send all orders to the Mennonite Publishing House, Scottsdale, Pa., and all remittances to the Treasurer of Mennonite General Conference, J. C. Frey, Archbold, Ohio.

GOSHEN COLLEGE

Summer Bible School Bureau

For several summers past numerous students from Goshen College have had calls to assist in summer Bible schools in different congregations in the Midwest. This number has steadily increased from year to year. In view of this increased demand, Goshen College has set up a Summer Bible School Bureau with a view to assist churches and communities in finding workers and also to determine approximately how many young people would be willing to give some time next summer in summer Bible school work. No effort is made to persuade students to volunteer, but rather an effort is made to organize the interest that already exists with a view to direct willing workers into communities where they could render real service.

The work which these young people could do would be of about three types: (1) Conduct pioneer summer Bible schools in non-Mennonite communities. (2) Conduct pioneer schools within Mennonite communities. (3) Assist in regularly organized schools where the leadership would be furnished by the local church or churches.

Any communities or congregations who desire helpers in summer Bible school work should communicate with the undersigned. Give preferred date of school, second choice date, number of weeks the workers are desired, number of workers wanted, and any other specific qualifications or information pertaining to your community.

S. C. Yoder, President.

CONFERENCE ANNOUNCEMENT

Lancaster

The regular Spring meeting of the Lancaster Conference will be held at Rohrerstown, Pa., Friday, April 3, 1936, 9:30 a. m. N. L. Landis, Moderator. H. E. Lutz, Secretary.

ANNOUNCEMENT

The 49th Semi-annual Meeting of the Associated Sewing Circles will be held at the East Chestnut Street Mennonite Church on Saturday, March 28, 1936. All those interested are invited to attend.

Secretary.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1936

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1936 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not co-operate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

Address,
Mennonite Publishing House,
Scottsdale, Pa.

EASTERN MENNONITE SCHOOL Young People's Institute

July 22-26, 1936

Eastern Mennonite School is planning, the Lord willing, to conduct its third Young People's Institute July 22-26, 1936. Plan your vacation so as to be able to attend this feast of good things. Pray for this work.

Chester K. Lehman, Chr. Y. P. I. Com.

"I have seen the vision,
And for self I cannot live,
Life is worse than useless
Till my all I give."

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVIII (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAR. 26, 1936

(Herald of Truth
Established 1864)

No. 52

EDITORIAL

"Quench not the Spirit."

"It is the Spirit that quickeneth; the flesh profiteth little."

"And you hath he quickened, who were dead in trespasses and sins."

The Word without the Spirit is a dead letter. The Spirit without the Word is an impossibility.

Since it is by the Spirit that we are led "into all truth," when we find ourselves aside the truth as set forth in God's Word it is evident that we are not led by the Spirit.

On the other hand, one of the surest evidences that we are led by the Spirit is "the fruit of the Spirit" shining out in our daily lives. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

Our Query Department this week contains a discussion which will doubtless be of interest to at least some of our readers. Several weeks ago we received a communication embodying the question found under the head of "Question Drawer," on another page, inquiring after the soundness or unsoundness of the Unity School of Christianity in Kansas City, Mo. This question was referred to Bro. J. D. Miner, since the institution referred to is right in his field of labor. While his answer is taken largely from the writings of another, it throws much light upon that institution, showing conclusively that the "unity" there upheld is of a kind in which orthodox Christian people cannot have any part.

Once in awhile we hear such expressions as these: "Nobody can live a Christian life under such circumstances," "I can live a Christian life under

some circumstances, while under other circumstances I can not."

Analyze such expressions, and they resolve themselves into this: When circumstances are favorable, it is easy to be a Christian; when unfavorable, nobody can be a Christian. We admit that people who look at life in that way are not liable to live a Christian life under trying circumstances; and we question very much whether such people are Christians under any circumstances.

Christian living is a matter of experience, not of likes or dislikes. It is only as people are born again that they begin to "walk in newness of life." And having the real experience of salvation, and are properly enlightened, they stand true to God in adversity as well as in times when circumstances are more favorable. Examples: Stephen, Paul, and thousands of others who had made the full surrender to God and had the courage of their convictions. We doubt the Christianity of any one who is not a true soldier of the cross.

Meeting Deficits.—The attention of our readers is called to the item on "Relief Notes," which appears on another page of this issue. If we may judge the future by the past, in a month or two you will probably read that the \$1,000 deficit will have been wiped out and a small surplus remains. At least, let us hope so and work to that end. And while we are thinking along this line we might also look for deficits along other lines and unite in wiping them out. Watch the Financial Report in next week's Mission Supplement and read the item on "Over-checked Accounts." Then may we work to the end that by the time the next Financial Report appears a month later these deficits will likewise have disappeared. When saints unite in a worthy cause they will find themselves sustained by Him who has promised, "I will never leave thee nor forsake thee."

GOSPEL HERALD, VOLUME XXVIII

Twenty-eight years ago the Herald of Truth, published at Elkhart, Ind., and the Gospel Witness, published at Scottdale, Pa., were merged into one and the new paper was sent out under the name of Gospel Herald. This number completes the twenty-eighth volume of this new paper. Needless to say, the paper is not perfect; but the table of contents, found on the last few pages of this issue, gives the reader an idea of the ground covered during the course of a year.

From the beginning of our work we have had the following aims in mind:

1. A religious weekly, devoted wholly to the advancement of the cause of Christ and the Church, an exponent of the whole-Gospel faith as set forth by Christ and His apostles.
2. A discussion, during the course of each year, of the entire range of Christian doctrine.
3. A discussion, from time to time, of the leading issues of the day, especially such issues as affect the Mennonite Church.
4. A weekly messenger designed to keep each member of the Church informed as to the work and happenings in all other parts of the Church—the weekly news being given in the form of field notes, correspondences, mission letters, reports, marriage notices, obituaries, items and comments, etc.
5. An open forum, allowing freedom of expression on the part of the contributors—coupled with care lest this freedom be used in a way that the discussions become a means of contention rather than of edification.
6. A promoter of the highest interests of each individual, congregation, institution, conference, and Biblical enterprise in the Church.
7. A spokesman for every interest connected with the Mennonite Publishing House, Mennonite Publication Board, Mennonite General Conference, and every Church-approved effort to bring the light of the Gospel into every needy field, at home and abroad.

If you are interested in and approve these aims, we invite your prayers and your co-operation to the end that these aims may be realized to the greatest extent possible. Believing that this periodical should find a place in every home that is (or ought to be) in sympathy with the full-Gospel standards which we uphold, we invite your help in bringing about this desirable result.

Each year we bind up a limited number of Gospel Heralds for the use of such as desire to have them, at the nominal price of two dollars. Those desiring a copy of Volume XXVIII will please send in their orders. Pray for the work.

When we think of the war talk in Europe and other parts of the globe, all professedly in the interest of "preserving the peace," it makes us think of what our Savior told His disciples: "My peace I give unto you; not as the world giveth, give I unto you." There is a world of difference between scaring others into an attitude of peace by making yourself so terrible that everybody will be afraid of you, and fostering peace through friendship and good will, suffering wrongfully rather than inflicting violence upon others.

A series of meetings was going on. A group of people were together, engaged in conversation. Among them was a girl in her teens who had not yet confessed Christ although she was living a clean life. "I don't profess to be a Christian," said she in the course of the conversation. "Oh yes, you are," said an elderly lady who had been a church member for many years, "any one who lives as clean a life as you do is a Christian whether she belongs to the Church or not."

That is some people's idea of Christianity, but it is not the way the Bible teaches it. The Bible is clear and specific in its teaching that it takes the new birth, an acceptance of Christ, a forsaking of sin, faith, repentance, obedience to God, etc., before one can be a real child of God. To assure any one that he or she is a Christian when these Bible requirements have not been met, means to hold out false and deceiving hopes.

The great flood in the Pittsburgh and adjacent areas is attracting wide attention. Thousands are homeless, and at the time of this writing the number of lives lost is not yet determined. It brings to mind not only the present losses but also the probability that this calamity might have been at least partly averted had not the problem of flood control been allowed to get mixed up with graft and politics.

Another reminder suggested by the flood news is the fact that a mightier flood is in store for humanity at the

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

FASTING

By J. D. Mininger

For the Gospel Herald.

Text: "Howbeit this kind goeth not out but by prayer and fasting."—Matt. 17:21.

I. Defined

Fasting is a temporary abstinence from food (and sometimes sleep) in an earnest endeavor to seek the favor of God; and in getting such aid as He alone can give.

II. Observed on Occasions of:

1. Chastisement. Joel 1:14; 2:12.
2. Public calamities. II Sam. 1:12.
3. Grave danger. Acts 27:33.
4. Affliction of others. Dan. 6:18; Neh. 1:4.
5. Private affliction. II Sam. 12:16.
6. Approaching danger. Esther 4:16.
7. Ordination of ministers. Acts 13:3; 14:23.
8. Paul at time of conversion. Acts 9:9.
9. Preparation for communion service.

III. Commanded

1. By Christ. Mark 2:20; 9:20.
2. Included in the "all things." Matt. 28:20.
3. God shows Himself strong in behalf of. II Chron. 16:9.

IV. Accompanied by:

1. Prayer. Ezra 8:23.
2. Confession of sin. I Sam. 7:6; Neh. 9:12.
3. Mourning. Joel 2:12.
4. Humiliation. Deut. 9:18.
5. Reading of Scriptures. Jer. 36:6.

V. Of Hypocrites

1. Described. Isa. 58:4, 5; Matt. 6:18.
2. Boasted before God. Luke 18:12.

VI. Extraordinary fasts exemplified

1. Our Lord. Matt. 4:2.
2. Moses. Ex. 34:28.
3. Elijah. I Kings 19:8.
4. Daniel. Dan. 10:3.

VII. A National Fast. Jonah 3:5-8.

VIII. Of Saints

1. David. II Sam. 12:16.
2. Nehemiah. Neh. 1:4.
3. Esther. 4:16.
4. Disciples of John. Matt. 9:14.
5. Anna. Luke 2:37.
6. Cornelius. Acts 10:30.
7. Apostles. II Cor. 6:5.
8. Paul. II Cor. 11:27.

IX. Results of:

1. Light break forth as morning. Isa. 58:8.
2. Health spring forth speedily. 58:8.
3. Righteousness go before them. 58:8.
4. Glory of the Lord—bring up rear. 58:8.
5. God answers prayer. Isa. 58:9.
6. Light rise in obscurity. 58:10.
7. Darkness as noon day. 58:10.
8. The Lord guide thee continually. 58:11.
9. Satisfaction in the soul. 58:11.
10. Be like a watered garden. 58:11.

end of the age. And when that time will come it will mean either the beginning of never-ending joy or the calling upon the rocks and mountains to fall upon us and hide us from the face of Him that sitteth upon the Throne—depending upon what use we are making of our present-day opportunities. "Today, if ye will hear his voice, harden not your hearts."

11. Be like a spring of water whose waters fail not. 58:11.
12. Posterity blessed. Isa. 59:12.
13. Delight in the Lord. 58:14.
14. Ride on high places—victory. v. 14.
15. Fed by the Lord. 58:14.
16. Rewarded openly. Matt. 6:18.

Kansas City, Kans.

CHRISTIAN ORDINANCES

(Continued from last issue)

Head Covering

This brings us to what we might consider the most serious of ordinances, or at least the one that causes the most trouble in our church today; namely, the women wearing a veil or covering on their heads in prayer or worship. This one ordinance shows the most disastrous results where it is neglected. Paul writes in I Cor. 11:5, 6, "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." We believe that Paul had a good reason for writing this to the Corinthian Church, and this applies also in our days. It was the custom in some of the eastern lands such as Egypt, Persia, and among the higher castes of India for the women to have not only their hair but also their faces covered, and no one but their own husbands was allowed to see them unveiled at any time. It was considered a shame to her and a disgrace to her husband if she were seen unveiled by another man. Among the Jews, Syrians, Arabians, etc., it was the custom to veil the hair only. So in those eastern countries, this custom was brought automatically into the Church.

When Paul came to Europe to preach the Gospel and to establish churches, this custom no doubt did not exist there. So he had some difficulty in establishing it there, especially in such a worldly church as the Corinthian. But we have records that this custom was faithfully followed, especially among the older or more devout women in the Church throughout all ages. Even where the Church fell and all kinds of strange practices were brought in, this custom was still kept up, to some extent at least. Some of our older members tell us that they can yet remember that in almost all churches the older women at least wore bonnets and some kind of a veiling. So this practice was lost only in the last fifty or one hundred years.

Let us observe what this custom symbolizes and what its neglect has brought about. After sin was brought into the world through the woman listening to Satan, and leading her husband also to sin against God, God pronounced a punishment on both of them. He said to the woman, "And thy desire shall be to thy husband, and he shall rule over

thee." In most heathen nations this rule was carried to the extreme and the woman was made into a slave and made to do all the drudgery and the hardest part of the work, and in some cases even bought and sold. Even among the Jews woman was on a much lower plane than man. But when Christ came, He raised woman to a more equal plane with man, but she is still to be subject to him and, as Paul says, "Man was not created for the woman, but the woman for the man." Man was made in the image of God and woman in the image of man as "an help meet for him." This authority was to be exercised in love one to another. Paul says, "No man has yet hated his own flesh, but careth for it." And the two are one flesh.

Paul writes to the Ephesians: "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise" (Eph. 5:21, 22, 25; 6:1, 2).

No doubt this veiling or covering of the woman's head was meant as a token of her subjection to the man, and through him and with him subjection unto God. As Christ is the head of the man and of the Church, so is the man the head of the woman and of the home.

Paul says that "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." "Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her."

Now let us see what took place soon after woman began to discard the head covering. When she put away the symbol of her subjection to man, she would also no more be subject unto him. We hear of women members of parliament, women judges, police, and in fact everywhere we find women taking man's place; not only being his equal but ruling over man, which is contrary to Scripture.

Paul says that it is "a shame for a woman to be shorn." Instead we see they have put all shame and respect aside and have cut off their hair, which nature gave them for a glory.

In II Tim. 3:1-5, Paul writes: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having

a form of godliness, but denying the power thereof: from such turn away." This applies to woman as well as man, and is everywhere seen in evidence where the Word of God is neglected or trampled under foot. We see in our day women, especially in higher society, spending their time at their clubs, bridge parties, social dinners, or entertaining friends, while their children are left in charge of servants. Thus they grow up and do not learn to love and honor their parents as they should. Their husbands have to seek fellowship in club rooms, pool rooms, saloons, etc. Thus the home is a mere place of abode, or for entertaining friends, and not a true home where love and peace and unity reign. These conditions sometimes are the means of breaking up the home altogether.

Christian Marriage

Instead of two believers of like faith uniting and forming a Christian home, we find trial marriages, mock marriages, broken marriages, and unhappy marriages, besides all kinds of immorality. What we should have is the true old fashioned marriages, where the parties united by God will remain faithful until death separates them.

Anointing with Oil

This as a Christian ordinance is perhaps the most neglected of them all. In fact, some well-meaning persons claim that was only for the apostles, and is no more possible in our days. But we have the same God as they had, and He is still willing to help us. Instead, everywhere we find the people running after every quack doctor that comes into the community, and spend their money on doctors of doubtful methods. The Lord bids us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He often uses sickness and affliction to draw us closer to Him.

Dear Christian friends, seeing what the results are in the churches round about us from neglecting God's commandment, let us be steadfast in the faith as our forefathers were, and not follow the examples of those who have fallen into gross sin through neglecting to keep His commandments. John says that we know that we love Him if we keep His commandments. God is love. Where there is no love in the home, Christ cannot be present. Let us as a church keep up and practice all these ordinances and commandments of our Lord. And let us not only keep them in an outward form, but in the right spirit; so that we receive the blessings which the Lord has promised us and intends us to receive by observing them.

Waterloo, Ont.

"We love him, because he first loved us" (I Jno. 4:19).

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

THIS IS MY PRAYER

By a Sister

Dear Lord,
I have no earthly father now,
So to Thee, Lord, I humbly bow.
Wilt Thou, my Father, lend Thine ear?
My earnest heart begs you to hear;
Let me lay my aching head upon your breast
And sob until my heart finds rest.

Cast out, dear Lord, by those we love
Our help must come from Thee above,
Unwanted, spurned, my plea denied
Even as Thou wast crucified,
Falsely accused; this then my prayer—
Lord give me strength my hurt to bear.

And give me grace that I may live
To love, to help, and yes, forgive,
And keep me daily close to Thee,
That I some other's hurt may see
To give kindness, love, and sympathy
As others have, dear Lord to me.

To my companion through the coming year
Oh! Father, to him speak words of cheer,
That he may find in all he does
A manifestation of Thy love.
Lord give us health, if 'tis Thy will,
That we with our darling may linger still—

That she may know our love and care
This, oh! my Father, is my prayer.

THE ALTAR IN YOUR HOME

Bishop Mann of Pittsburgh recently said: "If I were asked what in my judgment is the supreme need of the Church today, I would answer without hesitation, **the revival of household religion.** Let us never forget that the Gospel of Jesus Christ, His revelation of the nature and relation of Almighty God to us, is stated in terms of the family."

Perhaps there is no better time than during these weeks of Lent to turn over a new leaf. One of the "turns for the better" which it is high time to effect in thousands of homes is the restoration of the family altar. Why not begin now to exalt Christ as the Head of your home? There is no real substitute for the daily family prayer and the daily reading of God's Word around the family altar. Some of us have reason to thank God for having been permitted to grow up in homes where this was a beautiful and inspiring reality, and we have never been able to get away from its hallowed influence. As every congregation is made up of people who belong to families, **we have no right to expect more religion in the Church than that which is to be found in the homes of which the Church is composed.** No man can measure the blessings that would result from a new birth of family religion in an hour when our spiritual need is admittedly so great. We cannot hope for the solution of our spiritual problems in homes without prayer, without Bible reading, without Christian literature, without the spirit of worship and devotion. How about your home?—The Messenger.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the Unity School of Christianity, located at 917 Tracy, Kansas City, Mo., sound in its teachings? In what way do they differ in their belief, from our belief, the old Mennonite faith? Their teachings are very effective in helping one walk the Christ-like way.

In answer to above questions, would say that the Unity School of Christianity, publish much literature in very attractive form. In it is mixed a lot of truth and you notice the above questioner says "their teachings are very effective in helping one to walk the Christ-like way." It is to be deplored that much of their teaching is without Scriptural foundation and in direct opposition to the revealed teachings of the Book of God. One of their outstanding publications is "The Unity Magazine." In this magazine, Volume 47, No. 5, page 43, we find this statement, "There is no sin, sickness or death."

Speaking of "The Teachings of Unity," the well-known Dr. Walter L. Wilson, Kansas City, Mo., says,—

"The religious sect, known as Unity, has its headquarters in Kansas City and was founded by Mr. and Mrs. James Filmore.

"This religion is, in many respects, similar to Christian Science. Its basic teachings are along the same lines and its results are the same in human hearts.

"The present leader of this system is a Mr. Ernest Wilson who succeeded Mr. Filmore. Mr. Wilson is often introduced as Dr. Wilson, thereby bringing confusion to the minds of those who think they are listening to Dr. Walter L. Wilson of the WDAF Morning Bible Lesson. Dr. Walter Lewis Wilson is not connected with Unity, nor does he believe in any of its teachings.

"The principal doctrines of Unity concern the present welfare of the body, and the future condition of the soul. With reference to the body, they teach that sickness does not exist, therefore no preparation should be made to combat with it. They teach that the mind controls the body and that the thinking controls the condition. They take no medicine, believe in no remedies, but do go to the dentist for the repair of their teeth, and to the oculist for the repair of the eyes. These people die at all ages the same as others, proving conclusively that the belief about non-existence of disease does not prevent the ravages of disease.

"Unity teaches the transmigration of the soul. This theory is that at death the soul leaves the body and goes into some animal where it dwells in preparation for another flight into a better animal higher up the scale. It is for this reason that the followers of Unity do not eat meat. They feel that some human soul may be dwelling in that cow or rabbit, lamb or chicken, and that to kill that animal for food would be to hinder the opportunities of the struggling soul that is reincarnated in that animal. In this way, they deny that there is such a place as heaven or hell.

"Unity denies the existence of a personal God and a personal devil. They teach that God is in the mind, the thoughts, the good intentions and purposes that may be developed in the human heart. They teach that there is no judgment hereafter and no punishment for sin. They deny the existence of

sin, and hold that those who do not live good lives will go into some animal where they may begin over again and try anew to live up to the standard they should attain.

"Neither the blood of Christ shed on the cross, nor the Person of the Holy Spirit, have any place in the doctrines or theories of this cult. They deny the Blood, because they teach that there is no sin. They deny every part of the Scripture, which speaks of God's judgment, wrath, punishment of sin, the existence of disease, and the sorrows of the lost.

"Unity teaches that no one need to be poor, nor in sorrow or suffering of any kind. According to them, thinking that one is prosperous will bring prosperity. Their hours of silence are for the purpose of bringing about healing to the body, and wealth to the pocket book. In these silent periods, they pray to themselves, for they have no other God but themselves. They professedly use the Bible, but they cleverly eliminate from the Scriptures in their teaching and in their belief all those parts which plainly teach that sin does exist, that disease is attacking the human family and that God does punish the sinner for his wickedness.

"Unity makes no provision for the aged, the cripples, those suffering from Tuberculosis or Cancer, nor any other of the human ills. Unity makes no provision whatever for the poor except as they may do it as individuals.

"The followers of Unity are urged to remain in the Churches where they may be members and to propagate their poison and their false teachings among the people of that faith where they are located. Unity followers are found in many of our so-called orthodox churches. There they teach that the Bible is not inspired, is not true in its statements, and that the teachings, being received in those churches, are utterly false. In this way, they undermine the faithful teaching of the men and women of God who are seeking to lead souls to Christ in their various circles. It is this type of people and ministry that our Lord characterized as 'A generation of vipers.'

"Unity does not publish a text-book. They publish many pamphlets, booklets, and magazines in which their beliefs are distributed. Their teaching that the human mind can control the habits of animals is found in a very small tract. Their teaching against the blood and against a personal God are scattered through several small booklets. They give no connected teaching of any kind on any subject in their writings, but do take isolated passages of Scripture, change the meaning entirely, and then pass it on as a doctrine to the reader. This haphazard way of promulgating their evil doctrines makes it quite difficult to follow the many devious lines of bad teaching which they offer.

"The Scripture plainly states that the 'Wrath of God abides on the unbeliever' (Jno. 3:36), 'The blood of Jesus Christ, His Son cleanseth us from all sin' (I Jno. 1:7), 'The wicked shall be punished' (II Thess. 1:8), 'We have redemption through His blood' (Eph. 1:7), 'We shall see the face of God, and God shall dwell with His people' (Rev. 21:3; 22:4), 'Christ Jesus is coming back again from heaven in His own physical body' (Acts 1:11), 'Sinners shall suffer conscious punishment in the Lake of Fire' (Rev. 14:11-20:15), 'The soul at death goes to heaven or hell' (Luke 16:22, 23).

"We warn all readers against the seductive evils of this system which denies every fundamental fact in Christianity and is a curse to the souls of those who accept it."

Should the kind readers desire added information regarding the heretical teaching of this sect, they may obtain it by ordering from Mennonite Publishing House, Scottdale, Pa., the book entitled, "The Unity School of Christianity and What its Teachings Reveal," by C. E. Putnam. In this book, on page 59, the author says,

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"GO YE"

By O. J. Miller

For the Gospel Herald.

Go ye, preach to every creature,
For ye have God's promise, "Lo
I am with you even to the end,"
If in His blest name we go.
Go far and near into the world,
Teaching "all things" to every one,
And when your work on earth is o'er
You shall hear His voice, "Well done."
Mark 16:15; Matt. 28:19, 20.

Go to the sheep that went astray,
And bid him hasten and return;
The Lord stands ready to receive
Why should he any longer spurn
The gracious invitation when
On thorn-crowned Calvary
The precious blood was spilt to set
The vilest of sinners free.
Matt. 10:6.

Go ye labor in the vineyard
For the Master while yet 'tis day;
There's much to do for the Master,
Why should you longer delay?
The Master expects us to labor
Till the closing of the day;
If in the "all things" we're faithful
"Well done" we shall hear Him say.
Matt. 20:4.

Go ye into the streets of the city
Bring in the poor and the blind,
The Father's house must be filled,
Then leave not one soul behind.
Go out in the highways and hedges,
Bring the wanderers from there,
In the many, many mansions
There's room for all and to spare.
Luke 14:21-23.

Go home to thy friends and tell them
What the Lord has done for thee;
How in loving mercy, His blood
Has cleansed and made you free.
Go to that one steeped in sin,
Show him the Savior crucified;
How in agony on the cross
For him, He suffered—died.
Mark 5:19.

Morgantown, Pa.

Brightly beams our Father's mercy
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore.

Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.

—P. P. Bliss.

"My reader, if you have been deceived and ensnared by this subtle snare of Satan's, as you value your welfare throughout an unending eternity do listen to God when He thus warns:

"Take heed that no man deceive you."
"Be not deceived."
"Take heed that ye be not deceived."
"Take heed of an evil heart of unbelief."
"Let no man deceive himself."
"Deceiving and being deceived."
"Deceiving your own selves."

—J. D. M.

FROM OUR MISSION STATIONS

Altoona, Pa.

(Mennonite Gospel Mission)

Dear Herald Readers:—We wish to report a few more very acceptable contributions which were sent in to the Altoona Mission to be added to the fund to repair the buildings there.

Scottdale Cong., Scottdale, Pa.	\$21.00
Blough Cong., Johnstown, Pa.	7.75
Deep Run Cong., Deep Run, Pa.	17.90
Souderton Cong., Souderton, Pa.	28.17
A friend, Chambersburg, Pa.	3.00
Vine St. Mission, Lancaster, Pa.	5.00
Conestoga Cong., Morgantown, Pa.	41.97
Crown Hill Cong., Ohio	18.47
Crown Hill Y. P. Meeting, Ohio	15.00
A Bro., Souderton, Pa.	10.00

Total \$168.26

We wish to thank all the brethren and sisters who have assisted in making up the above listed contributions for the much needed repairs at the Mission, and also wish to make the following corrections regarding the report given in the December 19, Herald:

The Martinsburg Cong., Martinsburg, Pa., instead of Mrs. Stultzfus	\$ 2.00
The Slate Hill Cong., instead of The Musselman Slate Hill Cong.	25.00

Brother Nissley states that as soon as the weather opens up a little, they expect to go to work on the exterior of the buildings, and paint and repair as far as the money will go. It might be well for those brethren who were present at the Anniversary meeting in Altoona to take note of this, and if any have neglected to take an offering, to do so in the near future.

Very gratefully yours,

L. L. Swartzentruber,

Secy. of Anniversary meeting.

March 12, 1936.

Lima, Ohio

(825 N. Jefferson St.)

Greetings in Jesus' Name:—We are glad to say that our work has been going on in spite of the severe cold weather. The coldest was 22 below zero. Our people all seem to be well taken care of. An abundance of clothing was given to those who were in need this winter. Just recently we received another shipment from West Liberty, Ohio. We wish to thank all those who had a part in getting the things ready to send. Surely our sisters of the country churches are doing what they can to help the Lord's work.

The coldest Sunday morning we had we expected a very small Sunday school. We were pleasantly surprised to see 120 present. Some of the mothers told me they wanted to keep the children home, but let them come because they were insistent. Our enrollment for this year is 211. Our average attendance has been 143. We are glad to say that we received \$15.00 for making partitions in two of our class rooms, but this is not enough. It is a big problem to us because some young men who have always attended here say

they do not receive any benefit from the lesson because of the smaller ones who are quite noisy. We thank those who have already given donations and we trust that some one else will also be impressed to help. We are planning to visit every pupil's home in the near future. Some have already been visited.

We were very much handicapped in our revival meetings because of the severe cold weather. But our evangelist, Bro. Newton Weber, preached the plain old-fashioned Gospel, and those who heard it were benefitted. One sister who is past fifty and had never confessed Christ before, made a confession and has been received into church fellowship.

We expect to have a revival meeting such as we had last year for the benefit of the city. We will either hold them in Memorial Hall, or have tent meetings. A tent may be rented quite reasonable, and this may be placed in this neighborhood. Pray for these meetings, that the Lord may direct in everything. There are souls that are hungering for the Word of God, and these are the ones we wish to reach.

We hope to have Bro. and Sister O'Connell with us soon again. At present they are on an evangelistic trip to California. Bro. J. B. Smith of Elida brought the morning and evening messages on Feb. 23; Bro. Menno Troyer of Elida on March 1. The rest of the services were in charge of Bro. Mueller.

Pray for the lost in Lima, that they may find the Savior.

In His service,

March 13, 1936. Iva Sommers.

AFRICAN MISSION LETTER

Shirati, Musoma
Tanganyika Terr.
East Africa
Feb. 22, 1936

Dear Herald Readers, Greetings: The Lord has been showering us with blessings again—blessings of rain; blessings of food; blessings of continued health; blessings of Christian fellowship and a walk with Him.

We had some rains the first of January, but now the real rains have apparently started. Our return from a visit to the folks at Bukiroba was somewhat delayed because of heavy rains causing high rivers. Instead of reaching home Saturday afternoon, as was expected, it was 2 A. M. Monday when we finally reached Shirati; a very tired group, but nevertheless glad for the experiences and the unavoidable rests by the river sides.

We enjoyed our visit very much with the Stauffers and the Fersters who, needless to say, made us feel very welcome. The group singing was much enjoyed. During the month of January

there were only two voices to sing in our daily devotion, so you may know the eight voices were much appreciated.

School work started last week after the Mosemann's return from Kenya. Needless to say, we are glad to see them back again. Bro. Mosemann this week visited one of the out-stations where they have been pleading for a school. He was a little disappointed in that some who had expressed a desire to become a part of our mission failed to appear for the meeting which he had called. But he was also much encouraged that some whom he had never seen before were living up to the light they had received from a native teacher and begged for more. Among these were the chief of the district and an old grey-haired man. Not very many old people are willing to accept the Light. One of our native Christians will go up there every Sunday, the Lord willing, to give them a message. This may also be done in some of the other districts which have been calling for help. May you remember to the Father these boys and their work as they go out from Sunday to Sunday. It means ten or fifteen miles on foot for them, and their places as Sunday school teachers here must be filled by others.

We are looking forward to having our second baptismal and communion service here on Easter Sunday.

In service for Him in Africa,

Elma Hersherberger.

ACTUAL HAPPENINGS IN CONNECTION WITH THE KANSAS CITY MISSION

By J. D. Miner

For the Gospel Herald.

Yesterday was Week-Day Bible School day again in Kansas City, but it was a different day from any we have experienced for nearly eight years. It was different in this that the principal, Sister Mary Stalter was absent. It is now nearly eight years since she started in as a teacher. Because of an attack of the influenza she was absent from her work yesterday, for the first time.

The worthwhileness of teaching the message of the Bible to the child with its impressionable mind is indicated in the words of Daniel Webster as follows: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellowmen, we engrave upon those tablets something which will brighten all eternity."

It was touching to hear the boys and girls yesterday pray, that the Lord would "make Sister Mary well again." We trust that their prayers will soon be answered and that before this gets

(Continued on page 1096)

SUNDAY SCHOOL LESSON

Theme for the Quarter: JESUS MEETING HUMAN NEEDS

OUTLINE STUDY

Lesson for April 5, 1936.—JESUS INVITES ALL PEOPLE.

Lesson Scope.—Luke 14:1-35.

Lesson Text.—Luke 14:15-24.

Time and Place.—A. D. 30; Perea.

Leading Characters.—Christ and Jewish leaders.

Golden Text.—Come; for all things are now ready.—Luke 14:17.

Points for Meditation.

1. God's invitation to humanity.
2. Excuses.
3. Personal workers.
4. The great Gospel feast.
5. Who are bidden.
6. Sinning away the day of grace.

Introductory Thoughts.—In this lesson we continue the line of thought pursued in the lessons of the first quarter. But there was no reason for review at the close of the first quarter, for the reason that we are pursuing the same line of thought we had in the quarter just completed. The lesson before us is very practical. The fact that the subject is familiar to us ought to awaken a greater interest within us and enable us to get more out of it than if we were strangers to it. Thank God for lessons that are familiar to us. It helps us to dig deeper and find richer treasures.

LESSON COMMENTS

Invitations and Excuses (15-20).—This parable seems to have been called forth by the remark that was made: "Blessed is he that shall eat bread in the kingdom of God." To this remark Jesus replied by giving us what is usually called The Parable of the Great Supper.

"A certain man made a great supper, and bade many: and sent out his servant at supper time to say to them that were bidden, Come: for all things are now ready. And they all with one consent began to make excuse." We will not take the time to enumerate these excuses, for they are well known; but it is worth our while to meditate upon these excuses, for the lessons that they bring to us.

1. Notice, they began to "make" excuses. Those who declined seemingly had no real reasons for not coming, so they manufactured what they considered plausible reasons.

2. We are astonished at their subterfuge and shortsightedness, but how much better or more sincere are we when we spurn the many invitations which God gives us? The man who made the feast was quite generous: he "bade many." This is typical of the heavenly generosity which God manifested when He gave His only begotten Son as a ransom for our sins, reinforcing this abounding love with the great INVITATION: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." There is every reason why no one can afford to reject this blessed opportunity for salvation, yet most people substitute excuses for acceptance.

3. It shows a woeful lack of judgment to spurn God's gracious invitation and offer excuses instead. This will be brought out later.

The Test of Worthiness (21-24).—Two commands followed the servant's report concerning those who refused to come to the supper: (1) "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and blind." (2) "None of those men that were bidden shall taste of my supper."

In the first we see a reproof for the Jews. Of Christ it is said, "He came unto his own, and his own received him not." But there were others who would receive Him, and these were given the opportunity. We see also the world evangelism which Christ commanded, typified in the command to gather in the needy and the unfortunate. After all had been gathered in who accepted the invitation the servant reported, "And yet there is room." Hence the command, "Go out into the highways and hedges, and compel them to come in." It was the burden of that man "that my house may be filled." That is also God's burden concerning His house. It is a house of

boundless room and accommodations, though the whole world would accept the gracious invitation to come in.

The second command is the command of prohibition: "None of those men which were bidden shall taste of my supper." The rich man in hell begged for comfort, but it was too late; he had sinned away his day of grace. We are not told of how these men that at first refused felt about it afterwards, but even if they had tried desperately to have gained an entrance they would have been refused, for the edict had gone out, "None of those men which were bidden shall taste of my supper." Neither shall we, if we refuse God's gracious invitation in time, have any part in the great Gospel feast in eternity, for there will be no second chance for salvation after death. To us the plea is made, "Today, if ye will hear his voice, harden not your hearts." This is the day of opportunity; let us make the most of it.

Notice, this is more than the mere satisfaction of being with the Lord; it is a feast, an everlasting feast. No one can be in the presence of God, in favor and friendship with Him, without being partaker of a feast. And the blessings attending a fellowship with God and with saints in time are but a mere foretaste of the eternal feast of good things in the realms of the blest in eternity.—K.

BIBLE MEETING TOPIC

THE CHILD AND THE FUTURE (Jr.)
Eccl. 11:9-12:7

Topic for April 5

MOTTO

"Children's children are the crown of old men."

OUTLINE STUDY

I. The Future Man or Woman.

1. From the babe who grows.—I Pet. 2:2.
2. Must be properly fed.—Heb. 5:13-6:2.
3. Is dependent on the character of the child.—Prov. 20:11; 22:6; 29:15.

II. The Future Nation.

1. Abraham's children.—Gen. 18:18, 19.
2. The man that fears God.—Psa. 25:12, 13.
3. The servant of the Lord.—Psa. 69:35, 36; 102:28.
4. The obedient.—Psa. 112:2.

III. The Future Life.

1. To those who honor parents.—Eph. 6:1-3.
2. To those who remember their Creator.—Eccl. 12:1.
3. To those who keep their tongues and lips.—Psa. 34:11-15.
4. To the believer, a promise.—Acts 2:39.
5. By a knowledge of the Scripture.—II Tim. 3:15.
6. By godly instruction.—II Tim. 1:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Sow," etc.

2. Preparing Children for the Future.
 - a. Caring for their bodies.
 - b. Caring for their minds.
 - c. Caring for their souls.
3. Doings That Lead to a Bad Future.
4. Doings That Lead to a Good Future.
5. The Future Man is a Boy.
6. The Future Woman is a Girl.
7. The Future Home, What Will It Be?
8. The Future Church, What Will It Be?
9. The Future Nation, What Will It Be?

For Seniors.

1. Prepare discussions from the above Assignments to Juniors, from the viewpoint of seniors for the senior meeting.

PERSONAL THOUGHT

"Whatsoever a man soweth that shall he also reap."

SEED THOUGHTS

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; tomorrow cannot be assured. Today only is thine, which, if thou procrastinatest, thou lovest, which loss is lost forever.—Jeremy Taylor.

O like the dear child Jesus.
May we from day to day.
In grace and goodness growing.
The Father's Word obey.
Higher still, and higher,
We'll be rising too;
Learning more of Jesus,
Lessons sweet and true.

—E. E. Hewitt.

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Associate Editors J. A. Ressler, John L. Horst
Contributing Editors
John W. Weaver, New Holland, Pennsylvania
Silvanus Yoder, Goshen, Indiana
H. Frank Reist, Falfurrias, Texas

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THURSDAY, MARCH 26, 1936

Field Notes

Last Sunday was the time set for the ordination of another minister at South Union Church near West Liberty, O.

A goodly number of friends from Springs, Pa., and other places attended the funeral services of Sister Lillian Keim at Scottsdale on Wednesday of last week.

A brother writes from West Liberty, Ohio: "Bro. Milton Vogt, returned missionary from India, gave a talk on India at the South Union Church on Friday evening, March 13. The message was interesting and timely, and was received by a good-sized audience."

The indications are that the nonconformity conference at the Blough Church near Hollsopple, Pa., will prove a real spiritual uplift to those in attendance as well as an enlightener on the great Gospel theme of Nonconformity to the World; and that there will be people present from many distant congregations.

Bro. I. K. Metzler and wife of Accident, Md., accompanied by Sister Amelia Brenneman of the same community, were welcome visitors at Scottsdale on Friday and Saturday of last week. Bro. M. took an active part in the meeting at the church on Friday evening, and at the morning worship in the assembly room of the Publishing House on the following morning.

Because of flood conditions in the Pittsburgh and other districts, much of the mail that was intended for this week's Gospel Herald failed to reach us in time for publication this week. Perhaps it was in part providential, as the we occupied in the table of contents the whole year just closing would

have compelled the holding over of much of this material anyway. Next week's Gospel Herald will probably have an unusual amount of Church news.

A sister, telling in a recent letter what an experience of full consecration meant for her, gave voice to the fact that no sooner have we come to a full realization of what the love of God means for us than we become burdened to tell the good news to others. This is in line with what the shepherds of Bethlehem did when they had come in close touch with the infant King, and what the early disciples did when they "went everywhere preaching the WORD."

Communion Dates.—The following dates have been announced for communion services in the Franconia, Pa., bishop district:

Souderton, April 19.
Line Lexington, April 26.
Rock Hill, April 26.
Plain, May 3.
Towamencin, May 10.
Franconia, May 17.
Salford, May 24.
Swamp, June 7.
Rocky Ridge, June 7.
Finland, June 14.

Bro. M. G. Brackbill of Paoli, Pa., closed a series of meetings at the Scottsdale Mennonite Church on Sunday evening, March 22. Altogether, about twelve made the good confession and the congregation was strengthened and edified. Bro. and Sister Brackbill and daughter Margaret Louisa left for their home on Monday morning with best wishes of the brotherhood at Scottsdale. They were accompanied by Sister Martha Gamber and son Paul, who mean to spend a brief season with relatives in Lancaster County.

Many of our readers will be interested in the following from Bro. T. K. Hershey, who together with Bro. Wm. G. Detweiler is making a tour among the Mexicans in the southwestern states: "Beeville, Texas, March 16: We arrived at Tuleta Saturday evening. Had an all-day meeting with the brotherhood. . . . We are now on our way to Falfurrias. We will return to Tuleta for another meeting Wednesday, then we return to San Antonio, then west to El Paso. We already have met hundreds of Mexicans. In Dallas there are estimated to be 10,000 of them."

Those sending in late orders for Sunday school supplies will please bear with us if you fail to get your literature as promptly as you expected. During the greater part of last week we received a scanty supply of mail as compared with other times. The explanation is that the train traffic was held up

by high waters in numerous places, and we are reasonably sure that much of our mail that we ought to have received earlier will be coming as soon as the trains can get through. We will try to fill all orders as promptly as we can after we can get hold of them. If the incoming mail was held up, it is also probable that orders already filled and sent out will be late in reaching their destination.

Correspondence

Louisville, Ohio

Baptismal services will be held at the Beech Mennonite Church, March 29. Bishop O. N. Johns will be in charge. In the afternoon, the regular counsel meeting will be held.

Sincerely yours,
March 16, 1936. Zelda Linder.

Filer, Idaho

Dear Gospel Herald Readers, Greetings:—Surely "the Lord hath done great things for us whereof we are glad." On Feb. 23, Bro. D. D. Miller of Protection, Kans., again returned to hold meetings after having been called home in December by the illness and death of his mother. He preached for us on Sunday evening, and on Monday all schools were closed and public gatherings forbidden due to an epidemic of scarlet fever. This meant to again postpone our meetings, which was a great disappointment to us, also an inconvenience for Bro. Miller. However, he spent some time in visitation work and held a few meetings at Nampa, returning to Filer March 2 and our revival meetings started that evening and continued until March 15. Each evening Bro. Miller gave a short talk on different subjects, followed by a Gospel sermon. The Spirit's power was manifested in a definite way. As a visible result there were sixteen confessions, eight reconsecrations, and the brotherhood greatly encouraged and strengthened. Bro. Miller stayed with us over Monday evening and received the converts into church fellowship by baptism. There were seventeen baptized, as one sister had confessed her Savior some time before. We crave an interest in your prayers in our added responsibility as a church and that these may become strong soldiers of the cross.

Bro. C. V. Snyder and family have moved to Albany, Oreg.

Pray for the work at this place.

March 17, 1936. Cor.

Dalton, Ohio

(Sonnenberg congregation)

Dear Readers of the Herald, Greetings:—We feel thankful for the many spiritual feasts we have been permitted to enjoy during the past few weeks, especially last week, when we had our Bible Conference by the Brethren, S. G.

Shetler of Johnstown, Pa., and C. K. Lehman of Harrisonburg, Va. Different subjects were discussed and queries explained. A sermon was also given at every meeting. On Thursday and Saturday evenings, Bro. Shetler also had children's meetings. Over a hundred children were in attendance at both meetings. On Sunday we had an all-day meeting. In the morning Bro. Shetler gave a talk to the children in the Sunday school after which he preached a sermon. Theme, "Mother." Text, Ps. 35:14. Bro. Lehman preached at the Orrville Mennonite Church. In the afternoon Bro. Lehman conducted a special song service followed by another children's meeting by Bro. Shetler. May they never forget the lessons they were taught. After that, the instruction class of about 25 young people was also conducted by the two brethren.

In the evening Bro. Shetler spoke on "Contending for the Faith." Bro. Lehman delivered an inspiring sermon on "Laying the Foundation for the Home Beautiful."

During all the meetings the Word was brought with power. The church feels strengthened. May we go on with new zeal. Attendance also was very good, and great interest was manifested. May the Lord bless the brethren.

The following ministers and deacons also attended some of these meetings: J. S. Gerig, C. Z. Yoder, J. Zook, John Hartzler, P. R. Lantz, I. J. Buchwalter, Rudy Stauffer, Peter Baumgartner, I. W. Royer, Noah Hilty, S. W. Sommer, Enos Hartzler, Aaron Eberly, and Stanford Mumaw.

On March 1, Bro. Rudy Stauffer of Smithville was with us. In the morning he spoke on "Bible Prophecies and Their Fulfillments." In the evening, after the Y. P. B. M., he delivered another appropriate sermon.

Feb. 16, Bishop Aaron Mast of Belleville, Pa., came into our midst and gave us three sermons. He stayed over another day and also delivered a sermon on Monday evening. His messages were timely and we enjoyed his presence.

Feb. 2, Bro. Enos Hartzler of Marshallville preached for us from Prov. 29:25.

Jan. 19, the Brethren Eli and Jacob Frey of Wauseon, worshiped with us, but on account of the slippery roads the attendance was small. Nevertheless their service was greatly appreciated by those present.

On Jan. 5, Bro. S. W. Sommer of Millersburg preached for us from Eph. 3:8 and I John 5:10, speaking on "The Unsearchable Riches of Christ." We thank all these ministers for their labors.

March 3, the Sisters' sewing circle was held at the home of Bro. and Sister Jacob Neuenschwander. A goodly number were present, and three quilts were

made. We also reorganized. The officers are as follows: Pres., Mrs. Amos B. Amstutz; Vice Pres., Mrs. E. P. Gerber; Sec.-Treas., Maude Berg; Assistant, Mrs. Mart Lehman; Comm., Mrs. Nathan Gerber, Mrs. Allen Bixler, and Mrs. Albert Nussbaum. May God bless them in their work.

On Monday, March 16, Bro. Amos Steiner and wife, accompanied by Bro. Louis Amstutz, left for Berne, Ind., to visit Peter Neuenschwander, a brother to Mrs. Steiner, who is sick with dropsy. Bro. Louis Amstutz also visited Frank Amstutz a relative of his, who has a tumor on his brain and was in a critical condition. On their way home yesterday they came as far as Mifflin, O., and got snow-bound. We hope the snow will soon take its departure and the roads be opened, so they may reach home safely in the near future.

March 18, 1936.

Cor.

Scottdale, Pa.

Dear Readers of the Gospel Herald.—Our revival meetings with Bro. M. G. Brackbill in charge began on March 8 and closed March 22. Bro. Brackbill presented the Word of God, and the members enjoyed a spiritual feast. Sinners have turned their hearts to the Lord and many members feel a renewed call for a deeper consecration to the service and the will of the Lord. We need the prayers of the saints in this work of bringing in the lost and building up the Kingdom of God.

During the past week the congregation here made their donation for the monthly provisions of the Altoona Mission. Also due to the fact that many thousands of families have been made homeless in southwestern Pennsylvania, West Virginia, and other places, because of the devastating flood conditions, the congregation is gladly giving their support by donating bedding, clothing, and money for the stricken sufferers. It is impossible to imagine the suffering and loss caused by the floods which swept the entire northeastern United States with possibly Johnstown and Pittsburgh feeling the effects most.

On March 18 were held the funeral services of our Sister Lillian Keim who had been a member here, and a worker at the Publishing House. We miss her among our number.

On the evening of March 10 Bro. M. C. Vogt, recently returned missionary from India, spoke to us, before the evangelistic sermon, on the subject, "The Indian Home." We appreciated his presence and message, as he brings us greetings from the Mennonite Church in India.

Bro. J. A. Ressler is slowly gaining strength. May the Lord bless him with life and health to resume his duties as the Lord will.

In the Master's name,

March 23, 1936. Ellrose D. Zook.

ACTUAL HAPPENINGS

(Continued from page 1093)

to the reader she may be at her usual post of duty.

Sunday, March 15, the "Special day for Prayer," Fasting and Consecration was observed in Kansas City in the manner indicated in the following program:

MORNING

Early Morning Devotion in every Home in Congregation.

8:30 Special Prayer Service—

Argt. R. P. Horst, leader.

9:30 Sunday School—Morris Schoolhouse.

9:45 Sunday School—Argentine.

11:00 Preaching and Consecration Service with special Missionary Offering.

Sermon Topic: FASTING.

J. D. M., Speaker.

12:15 Closing.

NOON

2:30 Group Prayer Meetings with the following leaders:

W. M. Smith, 2409 Farrow Ave.

E. F. Schrock, Gashland, Mo.

Edward Yoder (in his home).

Alvin Weaver (single brethren in his home).

Katie Saltzman (single sisters at 3200 Farrow Ave.).

C. E. Miller, 1620 S. 37th St.

Bessie Smith (in her home).

R. P. Horst (in his home).

EVENING

7:30 Missionary Program:

General subject—OUR MISSIONARY RESPONSIBILITY.

1. To our Own Homes, R. P. Horst.

2. To our Own City, W. M. Smith.

3. To the Rural Field, E. F. Schrock.

4. To the Heathen, J. D. Mininger.

At the close of the morning service four souls responded to the invitation to accept Christ and nearly all the members rose in response to the admonition to consecrate anew their all to Christ and the Church. We are confident that this day proved a real blessing to the Congregation and that it was a day long to be remembered. The special missionary offering for the day was designated for the General Fund of the General Mission Board.

Below we note a few dates with important meetings to be held here:

March 31—Quarterly Members' meeting.

April 5—Baptism and Communion service.

April 10—Good Friday with a Special Program in the evening.

April 12—Easter with appropriate sermon messages for the day.

April 18—Annual meeting of the Local Board of the Kansas City Mission.

April 26—Program of sacred song to be rendered by Ladies Chorus of Hesston College and Bible School.

We are looking forward to having evangelistic meetings, either during the latter part of May or beginning of June. If present plans carry we expect to conduct one or more Summer Bible Schools.

"Brethren pray for us."

Kansas City, Kans.

Miscellaneous

THE PREPARATION OF THE SUNDAY SCHOOL TEACHER

(Outline worked out by the Teacher Training Class, Willow Springs congregation, 1936, Tiskilwa, Ill., and submitted by Ira Eigsti.)

- I. There are some essential qualifications for the teaching ministry in the Sunday school, without which no real teaching can be done. The more completely teachers are qualified, the more effective their teaching will be.
 1. Some individuals are naturally adapted for teaching.
 2. Some individuals are naturally not adapted for teaching.
 3. The majority are not decidedly either, and by diligent preparation will make excellent teachers.
- II. To be adequately prepared to teach in Sunday school, one must possess:
 1. A good character patterned after Christ's.
 - a. Possible only to those having Christ as Savior, with a definite religious experience with God.
 - b. A Christian personality—
A stamp of Christ upon him.
A God-controlled life, through the Holy Spirit.
 2. An enthusiasm for the work of God.
 - a. Think in terms of salvation for men.
 - b. A great concern for spiritual growth of others.
 - c. Strong convictions based upon truth revealed in and through Christ.
 - d. An appreciation for truth revealed in the Scripture.
 3. A true discipleship—
 - a. By following Jesus in love, in purity, in patience.
 - b. By serving Christ in a loyal spirit.
- III. To be well prepared as a teacher in Sunday school, one must know certain things in an experimental way. Mere learning or technical skill does not make a teacher.
 1. A knowledge of the Lord and a desire to increase that knowledge.
 2. A good working knowledge of the Bible—the text book.
 - a. Familiar with the Old and New Testaments.
 - b. Familiar with geography, habits, customs of Bible lands.
 - c. A clear understanding and appreciation of the fundamental teachings and principles contained in the Bible.
 3. Knowledge of the pupil.
 - a. The outstanding characteristics in general.
 - b. The individual traits of each person.
 4. A knowledge of the laws of teaching.
 - a. How the mind works—principle of association, impressions, reactions, etc.
 - b. The best methods to use in lesson preparation and presentation.
- IV. To keep well prepared the Sunday school teacher must do a number of things in addition to individual lesson preparation.
 1. He needs to keep in training in general—
 - a. By keeping physically fit—conserving energy. His Sabbath should begin sunset Saturday.
 - b. By keeping mentally alert—
 - (1) Through constant reading of good books.
 - (2) Through association with good people.
 - (3) Through clear thinking.
 - c. By keeping spiritually alive—
 - (1) Through a private daily devotional period to make an individual personal approach to God, to speak to Him and listen to Him speak.
 - (2) Through some systematic Bible study in addition to that required for immediate lesson preparation.
 2. He needs to keep active in general church work—
 - a. By wholeheartedly supporting the local church program.
 - (1) Through serving in various capacities.
 - (2) Through regular attendance of all church activities.
 - b. By keeping informed of the church work at large, such as home and foreign mission work, educational and charitable institutions, state conference work.
 - V. The Sunday school teacher is an agent of Christ, and to fill that place in such a manner as to receive God's approval, requires diligent application in study and devotion and service.

THE NEED OF DIVINE GUIDANCE

By Mabel Groh

For the Gospel Herald.

The great mass of men do not acknowledge the need of guidance. We are living in an age that corresponds closely with the time in Israel's history, when it was said that "Every man did that which was right in his own eyes." In our day men presume to judge God and the Bible, instead of allowing the Bible to judge them. Modernism and skepticism have produced a generation of self-sufficient boasters who think they can get along without God or His guidance. But they do not know that it is only because of the longsuffering and patience of God that they are not hewn down and cast into the fire at once. The spirit of anti-Christ is rampant today, for John says: "He is Anti-Christ, that denieth the Father and the Son" (I Jno. 2:22), and says that the presence of this anti-Christ spirit is an evidence of the last time (I Jno. 2:18); while Paul tells us of the man of sin who will be revealed before the return of Christ, and tells of his defiance of God. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thes. 2:3,4). As we look at conditions in the world today we feel that these predictions are surely coming to pass before our eyes.

But this spirit of self-sufficiency, and denial of any need for divine guidance or help, is altogether contrary to the Scriptural teaching regarding man, and his relation to his Creator. The Christian does of course realize to some extent, the fact that God controls the life, but the spirit of the age has its influence in dulling the Christian's sense of dependence on God for all that concerns him in this life, as well as the future.

God did not create the universe and place man here to shift for himself as best he can. He has a purpose and plan for every life. His interest in us is so great that He has numbered every hair of our head, therefore we know He is concerned for our highest welfare. But let us see what He Himself has to say concerning the ordering of our lives.

In Psa. 32:8 He says, "I will instruct thee, and teach thee, in the way which thou shalt go: I will guide thee with mine eye." In the shepherd Psalm we have these words: "He leadeth me." Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit" (Jno. 15:16). Paul says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). There can be no doubt about the fact of God's plan for our lives, and His willingness to guide us, but so often we hinder His purposes by our unyieldedness. The very first and most important condition of guidance is to walk in the light which we already have. "If any man will do His will he shall know" (Jno. 7:17). It is useless to ask God for further guidance if we are not willing to walk in the path He has marked out for today.

Our need of divine guidance is evident when we stop to consider how frail and limited we are in our knowledge of the future and our ability to bring things to pass. There are some people who like to be thought of as "self-made men," meaning that they by their own wisdom and effort have attained to some measure of success. But there is no one who can rightly claim the title. God, and other lives, have a large part in the lives of even those who do not acknowledge it. James goes to the root of the matter when he says, "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy, and sell and get gain; whereas ye know not what shall be on the morrow. . . . For this ye ought to say, If the Lord will, we shall live, and do this, or that" (Jas. 4:13-15).

Misfortune or disappointment is sure to overtake us at some point along life's pathway, and how dark the hour for one who does not know the secret of divine guidance. Here is a young couple starting together on the journey of life, when death steals the husband or wife and the other is left, with perhaps several small children to care for. Some one works hard for years to save enough so that they will not be dependent in old age, but the banks fail, or in some way it is all swept away. Some one else, through no fault of his own, is maimed for life. Here is a noble young Christian preparing for a missionary career, but a breakdown in health leaves him an invalid, with no opportunity of serving in the place he believed God wanted him. Did God forget to be gracious? Did He fail to fulfil His promises of guidance and blessing?

Abraham needed a Mount Moriah experience. Can we think of anything more tragic than his journey with Isaac, up the mountain side, to offer his son of promise as a sacrifice to God.

Moses needed to tend sheep, for 40 years, in the desert. Paul needed three years in Arabia, and trials and imprisonments without number. As we see the end of their lives we know that God was guiding them, even in what must have seemed like calamity at the time, had it not been for faith in the divine leading.

When the dark days come in our experience, do we have the assurance in our souls that "all things work together for good to them that love God, to them that are the called according to his purpose" (Rom. 8:28). If we are yielded to Him, and desire only His will, even the darkest experiences of life will not shake our confidence in His wisdom and love, but will be the means of greatly enriching the life and drawing us into a fellowship with Him, that cannot be learned except by trial and suffering.

God knows the end from the beginning, but He sees fit to lead us just one step at a time. How impatient we often are to know the whole plan at once; but that certainly would not be best for us. Young people especially are anxious to know what is to be their life-work; but let us see what Paul's advice is to the Corinthians. He says, "Let every man abide in the same calling wherein he was called" (I Cor. 7:20-24). He says, if you are a servant and circumstances require you to continue being a servant, recognize the fact that you are serving Christ rather than man, and abide in that calling with God. Yes God is guiding the most humble farmer, housewife, laborer, or kitchen maid, if that is the place we can best serve to His glory. And unless we are faithful in the service in which we find ourselves, we can be sure He can not lead us to any greater. But if we are abiding in Him, and He wants us somewhere else, we will be able to distinguish His voice as He speaks to us—most often by the Spirit through the Word, but sometimes by definite convictions, and the ordering of circumstances. We do not need to force our way if God is guiding. He will open the door in due time. Our duty is to be ready to enter when His appointed time comes.

We often think of guidance as having to do only with our life work, but I like to think that He stands ready to help us in each little detail of each day's tasks. We get up in the morning, and we have so much work to do we don't know where to start or how to plan, and we get nervous and unstrung. We have "blue Mondays," and perhaps the whole week is blue. That is not God's plan for us. I think it was Luther who learned that the more work that pressed upon him, the more time he needed to spend in prayer, in order that he might do the work without strain or worry. God can plan our day's work for us if we allow Him to. Perhaps He

will show us some things that are not necessary. He may teach us some better way of doing something. He can calm our spirit, and keep us from exerting energy uselessly. There are so many ways in which His guidance can make a difference. We need wisdom to order our day aright, and He promises to give it, if we ask in faith. Jas. 1:5.

Even as Christians we are likely to spend a large part of our life in building with "wood, hay, and stubble," which will not stand the fire of God's judgment, unless we very definitely yield our lives to Him for guidance. He only knows the service that will be "gold, silver, and precious stone" in our building.

So let us not plan our life as we think He wants it, but simply accept His plan while He reveals step by step to those who walk in full fellowship with Him. "The steps of a good man are ordered of the Lord."

Preston, Ont.

THE ENTRUSTED LETTER

Farmer Bliss received a letter from a great prince containing a check for a large sum of money and a promise that if he spent this well he should constantly receive more. How rich and happy he felt! There was another letter enclosed in his and a post-script which read: "Will you have the kindness to hand the enclosed letter which contains a check and a promise exactly similar to yours to your neighbor, Purmon Knight?"

"Why," exclaimed Farmer Bliss, "I'd hardly call him a neighbor. He lives fully ten miles from here. I don't believe I ever saw him and the little I know about him hasn't been much to his credit—a kind of ne'er-do-well fellow. I think the prince might have found someone nearer him to send the letter by or else send it to him direct. It does seem a little unreasonable, if I do say it, as he ought not to ask me to take that long journey."

So he slipped Purmon's letter into the big family Bible and it chanced to cover the last three verses of the last chapter of Matthew. For days and weeks every time Farmer Bliss' eye happened to light on the Bible on the center table, he resolved he would take the letter the next day. Thus the weeks lengthened into months.

One bright May morning he was busy superintending a large new barn in which to store his great increase, when a neighbor drew up to the fence.

"Have you heard the news?" he asked. "A man died last night of starvation down Darkville way."

"You don't mean to say so!" exclaimed Farmer Bliss, stopping a moment in his work. "It is a shame such things should be. Did you happen to learn the man's name?"

"Yes," replied the neighbor, "It was Purmon Knight."

Purmon Knight, Purmon Knight, for whom a check for houses, lands, food, and clothing lay in his Bible! The saw fell from Farmer Bliss' hands. He went into the house, shut the door, and from between the leaves of his Bible the yellowing edge of the letter for Purmon Knight pointed at him. He fell to his knees, but even as his stiff lips tried to say, "O Lord forgive!" he seemed to hear a voice stern and awful saying, "His soul shall be required of thee."

And who was Farmer Bliss? Ah, who but you! If you have held back the good news from anyone for whom it was entrusted to your care, open your Bible to the last chapter of Matthew and see if the prince's letter to some starving soul does not lie covering these verses at its close. Hasten, hasten! Let him have it ere it is too late.

Condensed from a leaflet by Fannie E. S. Heck.—Selected by Peter Zehr.

CHEERFULNESS

Cheerfulness is an index to one's life. It refers to a state of gladness or joy, being opposed by gloom and sadness. It is one of the most valuable social traits.

Foolishness and cheerfulness are not related. The cheerful person is in good spirits. He is happy, but the foolish person is merely unwise, lacking in judgment. Cheerfulness delights in that which is pure and noble, and foolishness in that which is sinful and wrong. Finally, cheerfulness can only be considered a virtue when it is diffused with good sense and soberness.

Everyone can be cheerful. Cheerfulness is not a matter of talent, or gift. "It is a grace rather than a gift." A grace is an excellent characteristic that is either natural or acquired. Cheerfulness may be acquired by a proper attitude accompanied with persistent effort. After it is cultivated and acquired, it becomes a part of one's nature. Of course, there is a difference in individual personalities. Some people can be cheerful much easier than others. However, everyone can be cheerful to the extent that he will be appreciated by his friends. Cheerfulness doesn't only help the possessor, but it makes his companionship profitable to others. "What sunshine is to flowers, smiles are to humanity. They are but trifles to be sure; but scattered along life's pathway the good they do is inconceivable."—Addison.

Cheerfulness and industry are closely related. The cheerful person doesn't usually complain, find fault, criticize, or frown. His tasks are not drudgery, but they are performed cheerfully.

It would seem on the surface that cheerfulness depends on happy circumstances, or good health. These m

their contribution, but cheerfulness is often found where these are lacking.

One may see his own reflection in the lives of others. If he is sad, he sees others as being sad. If he is happy, he sees others as being happy. "When you laugh, the world laughs with you." There are enough thorns and unpleasant things in life to complain about if one wishes to cultivate such a disposition. Some people rake up all the sorrows of the past, making life miserable for themselves, and all those whom they contact. They see nothing worthwhile in life because their eyes and ears are closed to the many things that are noble and worthwhile.

Again, many people recognize the fact that "a merry heart doeth good like a medicine." They find joy everywhere, and scatter it about them. Their life is one of intense happiness. They are similar to the birds who find so much joy in life that they can hardly cease their singing at the close of day.

If we feel somewhat downcast, or discouraged, we should look around to see others who are less fortunate than we are. Others also have reverses, and often we are better off than they. Don't let dependency get you down. It will keep you from succeeding. As you press through the clouds, take along the silver lining which will make you appear pleasant.

"The inner side of every cloud
Is bright and shining,
I therefore turn my clouds about
And always wear them inside out
To show the lining."

What is the secret of true happiness? First, is one's attitude. Especially is one's attitude regarding benevolence important. "The true source of cheerfulness is benevolence. The soul that perpetually overflows with kindness will always be cheerful."—Goodwin. Second, is one's religion, which is the primary secret of happiness. It alone can be the ultimate source. Furthermore, Christianity is the only religion that brings enduring happiness. It will produce a sunny, cheerful disposition.

"I feel like singing all the time
My tears are wiped away,
For Jesus is a friend of mine,
I'll praise Him all the day."

—Gideon Yoder in Hesston College Journal.

MORE SEVENS

By Ida Glick

For the Gospel Herald.

Priest of Midian had seven daughters. Ex. 2:16.

The ark was with the Philistines seven months. I Sam. 6:1.

Seven things the Lord hates. Prov. 6:16.

- A proud look.
- A lying tongue.
- Hands that shed innocent blood.
- An heart that deviseth wicked imaginations.
- Feet swift in running to mischief.

- A false witness that speaketh lies.
- He that soweth discord among the brethren.

Seven men of honest report. Acts 6:3.
Seven sons of Sceva. Acts 19:14.
Child sneezed seven times. II Kings 4:35.

A just man falleth seven times and riseth up again. Prov. 24:16.

Seven years of famine. II Sam. 24:13.

Anna lived with an husband seven years. Luke 2:36.

Joash was seven years old when he began to reign. II Chron. 24:1.

Hebron was built seven years before Zoan. Num. 13:22.

Belleville, Pa.

A NEW VERSION

of

"THE NINETY AND NINE"

There are ninety and nine that safely lie
In the shelter of the fold;
But millions are left outside to die,
For the ninety and nine are cold,—
Away in sin's delusive snare,
Hastening to death and dark despair,
Hastening to death, and none to care,—
For the ninety and nine are cold.

"Lord, Thou hast here Thy well-fed sheep;
Are they not enough for Thee?"
But the Shepherd made answer, "Millions sleep

On the brink of eternity,—
And these My sheep within the fold
Care not for the dying in sin's stronghold,
Care not for the dying outside the fold,
On the brink of eternity."

But none of the ransomed ever knew
How the heart of the Savior did yearn;
Nor of the travail of soul that He passed through

For His sheep without concern.
For no other way had He to reach
The millions of earth His way to teach,
The millions of earth except through each
Of His sheep without concern.

"Lord, whence are those marks in hands and side,
And whence the scars of Thy feet?"

"They were made for those for whom I died,
Both saved and wandering sheep."

"Lord, when wilt Thou come to claim Thine own?"

"Not till the wandering the way are shown,
Not till the wandering My Word have known,
My wandering, dying sheep."

Oh, ninety and nine, dost thou hear His voice?

Forth then to the work so great;
Beyond life's span there is no choice
For those outside the gate.

If they're brought in at all, it must be now,—
Then ninety and nine, don't question how,
Oh, sheep of mine, go quickly thou,
Else for them—and you—too late.

But all through the churches, apostate-riven,
And up from the world's rough steep,
There'll arise a glad cry to the gates of heaven,

"Rejoice, I am finding My sheep!"
And the angels shall echo around the throne.
"Rejoice, for the dying the way are shown!
Rejoice, for the Shepherd brings back His own,

His wandering, perishing sheep!"

Sel. by E. Pearl Hummel.

A charitable untruth, an uncharitable truth,
and an unwise management of truth or love,
are all to be carefully avoided of him that
would go with a right foot in the narrow
way.—Bishop Hall.

CONFERENCE ANNOUNCEMENT

Lancaster

The regular Spring meeting of the Lancaster Conference will be held at Rohrerstown, Pa., Friday, April 3, 1936, 9:30 a. m.

N. L. Landis, Moderator.

H. E. Lutz, Secretary.

RELIEF NOTES

An Appeal

Last fall it was announced through these columns that the Mennonite Central Committee, which has been taking care of the work of removing Mennonite refugees to Paraguay and helping them to get established in their homes and farms there, was in need of approximately \$6500.00 to carry on the work that still remained undone or to liquidate obligations that had been made in the past. Different Mennonite groups have aided in meeting this need, and our own group has been sending contributions to the treasurer's office at Elkhart, Ind.

However, there is still approximately \$1,000.00 needed from our constituency to meet the amount that was allocated to our branch of the Mennonite Church. It is therefore urged that Sunday schools and congregations that have not yet lifted an offering for this purpose do so as soon as possible during the next few months. This can be done by lifting special offerings for this purpose or by diverting a regular offering to this channel of service. Both the Relief Committee and the refugee brethren appreciate the responses to these appeals in the past and assure you that whatever can be done to meet the still existing needs will be gratefully received. If contributions should exceed the amount specified they will be held in the General Relief Fund for use as needs may arise in the future. We trust that our people will again respond generously to this appeal.

Mennonite Relief Committee,
John L. Horst, Secretary.

Married

Kennel—Fisher.—On Feb. 15, 1936, occurred the marriage of Bro. Ira Kennel of Atglen, Pa., to Sister Mabel Fisher of Gap, Pa., at the home of the bridegroom's parents, Joseph G. Kennel's, Bishop John A. Kennel officiating. May they ever abide under the shadow of the Almighty.

Landis—Harnish.—On March 11, 1936, at the home of the officiating minister of Baumgardners Church, Pa., Bro. Sanford L. Landis and Sister Anna Mary Harnish were united in holy matrimony by Bro. Aaron B. Harnish. May God's blessings go with them through life.

Kenney—Schlegel.—At the home of the bride's parents in Milford, Nebr., on Mar. 8, 1936, occurred the marriage of Bro. Floyd Kenney and Sister Amanda Schlegel, both members of the Milford A. M. Church, Bro. L. O. Schlegel officiating. May the Lord attend this union through life.

Kennel—Bowser.—Bro. Aquilla Kennel of Atglen, Pa., and Sister Violet Bowser of Gap, Pa., were united in the holy bonds of matrimony Feb. 5, 1936 at the home of the groom's parents, Deacon Isaac G. Kennel's, Bishop John A. Kennel officiating. May God's blessings attend them through life.

Shenk—Shetler.—At the home of the officiating bishop, Bro. John A. Kennel, Parkesburg, Pa., was solemnized the marriage of Bro. Adam Shenk of the New Danville, Pa., congregation and Sister Mary Shetler of the Maple Grove congregation near Atglen, Pa., on Feb. 15, 1936. May God abundantly bless this union.

Spangler—Kuhns.—Bro. Willis Spangler and Sister Sara Kuhns of the Groffdale, Pa., congregation were united in holy marriage at the home of the officiating bishop, Bro. John M. Sauder near Goodville, Pa., on the evening of Feb. 19, 1936. May the blessing of high heaven rest upon them as they go through life.

Widmer—Raber.—On Dec. 19, 1935, Bro. Paul J. Widmer of the Sugar Creek congregation, Wayland, Iowa, and Sister Tessie Rosina Raber of the Prairie St., Congregation, Elkhart, Ind., were united in holy matrimony at the home of the bride's parents near Elkhart, Ind., Bro. J. E. Gingrich officiating. May God bless this union through life.

Obituary

Ernst.—Gamaliel Zimmerman, son of Samuel and Elizabeth Ernst, was born in Lancaster Co., Pa., May 17, 1861; died Feb. 24, 1936; aged 74 y. 9 m. 7 d. In 1884 he moved with his parents to Olathe, Kans., where they lived on a farm. In 1885 he was united in marriage to Sallie N. Gockley, who survives him. He is also survived by 2 sons (Paul S. and Martin O.), 2 grandchildren (Milton E. Ernst and Mildred Tyson), 2 great-grandchildren (Daonne Ernst and Don Tyson), and a brother (E. Z. Ernst, of Los Angeles, Calif.). He united with the Mennonite church at the age of 27 years, of which he was a member at the time of his death. Funeral services were conducted by J. D. Miner, assisted by A. W. Wolf. Text, Rev. 14:13.

Schultz.—Peter, son of Menno and Elisabeth (Litwiller) Schultz, was born in Perth Co., Ont., March 20, 1875; died of pneumonia at his home, Jan. 6, 1936; aged 60 y. 9 m. 16 d. In his youth he united with the A. M. Church and remained faithful until death, often expressing his desire to be with Jesus. He was married to Catherine Baechler July 3, 1906. To this union were born 6 sons and 2 daughters. Two sons preceded him in infancy. Those left to mourn his departure are his sorrowing companion and the following children: Gordon, Clayton, Emma, Mrs. John Poole, Elroy, Wilfred, Erma; also 2 grandchildren, 4 brothers (Christ of Poole, John, Enos, Sam), 2 sisters (Mrs. Peter Boshart, Mrs. Dan Zehr). Funeral services were held Jan. 8 at the Poole A. M. Church, conducted by M. S. Zehr. Text, I Cor. 15:57. Bro. J. R. Bender assisted. Burial in the Poole Cemetery.

"All is over, hands are folded
On a calm and peaceful breast;
All is over, suffering ended,
Now dear father is at rest."

Wenger.—Arthur J., son of S. B. and Belle (Gruey) Wenger, was born in Cass Co., Mo., Aug. 29, 1893; died at South English, Iowa, March 3, 1936; aged 42 y. 6 m. 4 d. From early childhood spinal curvature developed and left him a crippled body; and although the best medical assistance seemed of no avail and he was a sufferer almost his entire life, yet his mind was clear and many people enjoyed conversing with him. He had many good friends who sympathized with him because of his condition. He was considerate of others and seldom complained, not wishing to be burdensome to other people. Many lessons could be learned from his forbearance. His last utterance was an appreciation of his father's kindness all through his life. He leaves his aged father, stepmother, 1 sister (Mrs. Edith Morgan, Rubio, Iowa), 1 brother (Clark of South English), 5 nephews, and 1 niece. His mother and 2 brothers (Emery and Milo) preceded him in death. Funeral services were conducted by Bro. P. J. Blosser assisted by — Dillon of the Friends Church.

Horst.—Tilman, the last one of a family of 7 children born to David and Magdalena (Martin) Horst, was born in Waterloo Co., Ont., Dec. 9, 1859; died March 2, 1936; aged 76 y. 2 m. 22 d. He was united in marriage to Hettie Lichty. To this union were born 2 sons and 3 daughters. His wife answered death's call June 12, 1922. He was a member of the St. Jacobs Mennonite Church and showed a living testimony of faith in Christ Jesus. Those left to mourn his departure are his children—Susanna (Mrs. Amos Brubacher), Lydiann, Levi, John, Hettie (wife of the late Jonas Bauman); also 19 grandchildren and many relatives and friends. He was failing fast the last few months and on Monday, while walking to the dinner table, the spirit took its flight. Funeral services were held March 5, at the St. Jacobs Mennonite Church conducted by Urias Martin and O. D. Snider. Interment in the Conestoga Cemetery.

"Father dear, your wish is granted,
Sorrow, pain, and grief are o'er;
By the grace of God we'll meet you
Over on the peaceful shore."

Steineke.—Alpheia, daughter of Timothy and Lovisa (Jenkins) Knight was born in Staunton, Va., Sept. 3, 1859. On Dec. 9, 1874, she was married to Henry Steineke, with whom she shared life's joys and sorrows for over 61 years. She united with the Mennonite Church some forty or more years ago, and remained faithful until her death March 3, 1936; aged 76 y. 6 m. She was the mother of 10 children, of whom 6 survive (Lydia, James of Opequon, Va.; George of Huddleston, Va.; Mrs. Bertha Lam, Moores Store, Va.; Mrs. Nannie Spitzer, of Daphna, Va.; and Fred, at home). She also leaves an aged husband. She was a hard-working woman, always willing to lend a helping hand in times of need, and we trust she has gone to a well earned rest. Funeral services were held at the Zion Church near Daphna and the body laid to rest in the cemetery near by. Services in charge of P. E. Shank and Timothy Showalter. Text, chosen by the husband, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

Kauffman.—Joseph F. Kauffman was born near Garden City, Mo., Feb. 20, 1890; died Feb. 28, 1936; aged 46 y. 8 d. In early youth he gave his heart to God and united with the Mennonite Church. He was active in Christian service as long as his health permitted. He had not been in good health since he suffered an attack of influenza in 1921; and his health had failed to such an extent during the past few years that he was an invalid. The immediate cause of death was pneumonia. On April 29, 1909, he was united in marriage to Agnes M. Andrews. At the age of nine years he went with his parents to Kenmare, N. Dak., where he grew to manhood. In October, 1919, he and his family removed to La Junta, Colo., settling on a farm in the Holbrook Valley, where they have resided since. He is survived by his widow and nine children (Enos, Jesse, Alvin, Ida Belle, Clarence, Alice, Daniel, Joseph, and Zola Faye). All living in this vicinity. Also the following brothers and sisters: L. C. and W. R. Kauffman of Kenmare, N. D.; Alpha Kauffman of Sheldon, Wis.; Mrs. L. M. Morningstar of Howe, Ind.; and Mrs. A. C. Ogburn of Gettysburg, Pa. Funeral March 1, at the home by J. A. Heatwole, and at the East Holbrook Ch., by Allen H. Erb assisted by A. M. Lenthernman. Interment in Holbrook Cemetery.

Denlinger.—Jacob B., son of John and Mary Denlinger, was born Oct. 30, 1849; died at his home in Paradise, Pa., of heart asthma, Feb. 11, 1936; aged 86 y. 3 m. 12 d. He is survived by his wife (Susanna) and the following children: Henry E. of Paradise; Elizabeth, M. at home; John M. of Soudersburg; Jacob P. and Willis B. of Paradise; Tobias S. of Lampeter. One daughter preceded him in death. He is also survived by 25 grandchildren and 7 great-grandchildren. He united with the Mennonite Church in youth and was a faithful member, being at Church if health permitted. His favorite hymn which he often sang was "I Need Thee Every Hour."

During his last sickness he talked of dying, repeating many Bible promises and singing that hymn. He is sadly missed in the home, yet we will look forward to meeting him in the glory world. He lived for the good of others. Funeral services were held Feb. 15 at the Paradise Church by Abram Martin, Martin Hershey, and Park Book. Text, John 19:41. Burial in Hershey Cemetery.

"Somewhere beyond the sunset
Where loveliness never dies,
He dwells in a land of glory
'Mid the blue and the gold of the skies.
And we who have known and loved him,
And whose leaving has brought sad tears,
Will cherish his memory always
To brighten the drifting years."

Erb.—Elmer Edwan, son of Daniel G. and Elizabeth (Jansi) Erb, was born in Milford, Neb., July 21, 1900. On March 9, 1936, he and his brother-in-law boarded the train at Hot Springs, Ark., for home. He was in great hopes of bringing him home alive, but God saw a better way, for he passed away near Wagoner, Okla.; aged 35 y. 7 m. 17 d. He spent his entire boyhood in Milford. On April 20, 1920, he was united to Mattie Lansdown at Glenwood Springs, Colo. After living there a short time he returned to Milford, Neb. To this union were born 2 daughters. He had been in ill health for a number of years. In 1921 he was taken to Hot Springs, Ark. This seemed the only place of relief for him. For a time he improved slowly. He was a patient sufferer and no matter how dark the way he was always hopeful. It was here that he confessed his faith in Christ and began attending church regularly whenever able. He often wrote to his mother and asked her to pray for him. All this he had been taught from his youth. In his last hours he still held to his faith in Christ as the Savior of mankind. He leaves 2 daughters (Julia Ann and Elmerna who live with their grandparents), his parents, his aged grandmother (Margaret Jansi), 2 brothers (Roy of Iowa, Carl at home), 2 sisters (Margaret Klopfenstein of Milford and Alta Beckman of Seward), and a host of other relatives and friends. One brother (Daniel) preceded him in death. Funeral services were held March 12, at the Milford A. M. Church in charge of the home ministers. Text, II Sam. 14:14. Interment in the cemetery near by.

Keim.—Lillian A., daughter of George W. and Mary F. Gilliland, was born at Hamilton, Ill., Sept. 16, 1871; died of a heart attack at the home of her daughter, Mrs. Harry Maust, near Scottsdale, Pa., March 15, 1936; aged 64 y. 5 m. 29 d. Sept. 16, 1888, she was married to Marshall W. Cutrell after which they resided at Davenport, Nebr. Her husband died in 1897. Three children of this marriage survive (Mrs. Henry Hernley, Geo. W. Cutrell, and Mrs. Harry Maust) all of Scottsdale. In 1902 she was married to Bishop David Keim of the Springs, Pa., Mennonite Church. Bro. Keim died in July, 1915. To this union was born 1 child (Ivan) who preceded his mother in death just one year ago, and whose widow, Mrs. Mae Keim of Scottsdale, survives. Sister Keim is also survived by a sister (Mrs. C. S. Anderson, Davenport, Neb.); 4 brothers (E. C. Gilliland, Sterling, Colo.; F. W. Gilliland, Willard, Colo.; S. S. Gilliland, Denver, Colo.; and C. R. Gilliland, Columbus, Ga.); 1 uncle (James Gilliland, Pasadena, Calif.); 5 stepsons (Dennis, Jonas, and Henry Keim, Davenport, Nebr.; Jacob Keim, Addison, Pa.; and Dr. Wm. F. Keim, Newark, N. J.); 20 grandchildren, and numerous step-grandchildren and step-great-grandchildren. In Nebraska she united with the Church of Christ in 1891. In 1902, when she came to Pennsylvania, she united with the Mennonite Church, and remained a faithful member until death. During the past eight years she was employed in the Mennonite Publishing House. Funeral services were held March 18 at the home of Bro. and Sister George W. Cutrell and at the Scottsdale Mennonite Church, conducted by Brethren J. A. Brillhart, M. G. Brackbill, J. L. Horst, Daniel Kauffman, and A. J. Metzler. Text, Phil. 1:21. Burial in Alverton Cemetery.

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Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14.

